



Clanking Chains: Distinguishing between Sin and House Rules; Post-Rebound Suffering & Guilt; Principles of Criminality: Criminal Christians

- 49) Arrogant people cannot be taught. Only humble people are teachable. A person who is dominated by his sinful nature becomes arrogant and distracted by its trends and lust patterns.
- 50) Parental discipline properly administered—from putting the miscreant to work all the way to corporal punishment—will bring him to the point of enforced humility. Consistency will eventually bring him to the point of genuine humility.
- 51) When a child's conscience convicts him of sin it often results in the obvious improvement of his disposition. When he acknowledges the sin and executes rebound the result is forgiveness.
- 52) Parents should be alert for this. If the behavior problem is the commission of a sin and house rules are not at issue then the parents may use their wisdom to discern whether the level of punishment required by the negative blackboard may be reduced or eliminated.
- 53) For example, under divine discipline, God may respond to the believer who confesses his sins in one of three ways:
1. He removes all disciplinary suffering.
 2. Disciplinary suffering is diminished, but is now designed for blessing.
 3. Disciplinary suffering continues at the same intensity, but it is now designed for blessing.
- 54) This teaches grace and forgiveness of sin. But when the problem involves responsibility to others who have been affected or it violates house rules then the level of punishment should be applied as agreed. It would be the same in society.
- 55) As a child's conscience develops through parental instruction he comes to know when he has done wrong. It is the conscience that convicts him and causes him to recognize his guilt.
- 56) Guilt to be resolved must be absolved.

The New Oxford American Dictionary:

Resolve. To find a solution to a problem.

Absolve. To set or declare someone free from blame, guilt, or responsibility.

- 57) A guilty conscience tells the child he is wrong. But how does he absolve his guilt, restore his conscience, and reassume a status of innocence before the law? We have established a three-phase recovery:
1. Admit wrongdoing to self and to parents.
 2. Confess any sins involved to the Father through rebound.
 3. Submit to the punishment required by the negative blackboard.
- 58) It is the punishment that removes the guilt related to the behavior. Admission to self only clears the decks to own up to his parents who serve as judge and jury. Confession to God deals with the sin. But it is the punishment that deals with the guilt.



- 59) If a child is not justly punished for his misdeeds, then guilt remains unresolved and builds up as garbage in the soul.
- 60) This guilt becomes a distraction to proper orientation to self, others, and authority. In order to deal with it the child eventually begins to project blame on others.
- 61) Discipline and punishment are designed to remove the guilt and reestablish a proper orientation to life. When humility is restored, the child again becomes teachable.
- 62) Unchecked rebellion and accumulated guilt crystallize in the recalcitrant child's soul around puberty when they make the transformation from a subversive insurgent over to a treacherous revolutionary. This is the staging area for criminality.

IV. Principles on Criminality:

- 1) We know from Scripture that believers can possess a criminal mind and their thoughts motivate decisions that culminate in criminal acts.
- 2) We will later note a classic example of criminal arrogance from the Old Testament but the documentation that believers commit crimes is found in several passages:

Ephesians 4:28a - Let him who steals, steal no more.

James 2:11 - He who said, "Do not commit adultery," also said, "Do not commit murder." Now if you do not commit adultery, but do commit murder, you have become a transgressor of the law.

James 4:2 - You lust and do not have; so you commit murder. And you are envious and cannot obtain; so you fight and quarrel.

- 3) Overt crime can be boiled down to essentially two things: stealing or damaging the property of others. The Eighth Commandment, recorded in Exodus 20:15, reads, "You shall not steal."
- 4) Other mandates have to do with proper orientation to a system of order that seeks to protect the property of God and members of the human race be they physical or immaterial; tangible or intangible:
 1. The first four commandments deal with the spiritual code. They direct attention to the supreme position held by God and the respect and reverence owed Him by his creatures. Proper submission to God is conveyed by the several negative mandates having to do with worship and service.
 2. The First Commandment stipulates one "shall have no other gods before Me." Those who do not worship and serve God but "other gods" have thus taken what belongs to God and given it to others. This involves mental attitudes of betrayal and treachery that result in the embezzlement of things belonging to God.



3. Embezzlement refers to a type of theft that misappropriates something placed in one's trust or belonging to the organization for which one works. All men are the property of God in the sense that He selects them at physical birth. He supplies all men with the logistics they need to survive until gospel hearing. He makes Himself known to all mankind thus all who reject Him are without excuse. This rejection can be through unbelief and thus misappropriation of worship and service to "other gods." It can be through reversionism by the believer and thus embezzlement of what belongs to God and misappropriating it to "other gods." The misappropriations involve worship and service to idols, forbidden by the Second Commandment.

4. The Third Commandment refers, literally, to "lifting up the Lord's name for worthlessness or wickedness or for evil purposes." For example it addresses the crime of stealing God's reputation in order to cover a lie, such as, "May God strike me dead," or, "God is my witness." This includes testimony under oath that seeks to conceal the truth by falsely imputing the supporting testimony of God.

It also forbids attaching God's name to some project or action that someone would like to see undertaken or adopted by claiming, "It is God's will."