



Self-Discipline

God has graciously provided the apparatus for the believer's self-discipline. God has provided the canon of Scripture, a local church teaching Bible doctrine, a pastor-teacher who knows and uses the original languages daily and on a priority system, the indwelling Holy Spirit, the human spirit, the apparatus for proper circulation of Bible doctrine and the proper discipline for erring believers. Rom. 8:16; Eph. 4:12-13.

"The Spirit Himself testifies with our spirit that we are children of God," (Romans 8:16, NASB)

"for the equipping of the saints for the work of service, to the building up of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ." (Ephesians 4:12-13, NASB)

The bulk of the Bible is written to mature believers and to help them grow spiritually and to keep them from reversionism. Therefore, the whole counsel of God must be mastered.

Several Greek words express self-discipline in the Bible. This first word is ὑπομένω (hupomenō) and denotes staying under authority, remaining under a tough situation though the flesh screams. The supreme example of self-discipline is Jesus Christ on the Cross. It is translated endure in Hebrews 12:2-3. Our Lord endured the Cross and endured hostility of sinners.

"fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God. For consider Him who has endured such hostility by sinners against Himself, so that you will not grow weary and lose heart." (Hebrews 12:2-3, NASB)

This second word is παιδεία (paideia) in Hebrews 12:6-7 and is a tough authority word, authority with teeth. The believer will endure divine discipline. In Titus 2:12, it is translated as instructing us.

"FOR THOSE WHOM THE LORD LOVES HE DISCIPLINES, AND HE SCOURGES EVERY SON WHOM HE RECEIVES." It is for discipline that you endure; God deals with you as with sons; for what son is there whom his father does not discipline?" (Hebrews 12:6-7, NASB)

"instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age," (Titus 2:12, NASB)

The verb form παιδεύω (paideuō) in Revelation 3:19 and Hebrews 12:10 means to discipline, to hit with blows, to whip, to punish, to assign punishment. Luke 23:16; Luke 23:22.

"Those whom I love, I reprove and discipline; therefore be zealous and repent." (Revelation 3:19, NASB)

"For they disciplined us for a short time as seemed best to them, but He disciplines us for our good, so that we may share His holiness." (Hebrews 12:10, NASB)

"Therefore I will punish Him and release Him." (Luke 23:16, NASB)

"And he said to them the third time, "Why, what evil has this man done? I have found in Him no guilt demanding death; therefore I will punish Him and release Him." (Luke 23:22, NASB)

The third word is ἀρνέομαι (arneomai) found in Luke 9:23 and Titus 2:12 and means to deny, to reject, to refuse something offered.



“And He was saying to them all, “If anyone wishes to come after Me, he must deny himself, and take up his cross daily and follow Me. “ (Luke 9:23, NASB)

“instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age,” (Titus 2:12, NASB)

The fourth word is in Luke 9:23 in the phrase “take up his cross daily” is ἀίρω (airō) and means to take upon one’s self and carry what has been raised up, to bear.

“And He was saying to them all, “If anyone wishes to come after Me, he must deny himself, and take up his cross daily and follow Me. “ (Luke 9:23, NASB)

This fifth word is ἀκολουθέω (akoloutheō) and means to follow one who precedes, one going the same way, join him as his attendant, to accompany him. This word is used 77 times in the gospels for following Christ. Matt. 4:20.

“Immediately they left their nets and followed Him.” (Matthew 4:20, NASB)

Tests for Self-discipline

Punctuality. Punctuality is a matter of discipline. God is punctual, the human race is a day late and a dollar short. Gal. 4:4-5.

“But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law, so that He might redeem those who were under the Law, that we might receive the adoption as sons.” (Galatians 4:4-5, NASB)

Endurance. In James 1:12, the Greek word for “perseveres” is the present active indicative of ὑπομένω (hupomenō) and means patience and endurance under pressure.

“Blessed is a man who perseveres under trial; for once he has been approved, he will receive the crown of life which the Lord has promised to those who love Him.” (James 1:12, NASB)

Daily routine without absenteeism. Heb. 3:13; Heb. 10:25; Prov. 8; Eccl. 12:1.

“But encourage one another day after day, as long as it is still called “Today,” so that none of you will be hardened by the deceitfulness of sin.” (Hebrews 3:13, NASB)

“not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more as you see the day drawing near.” (Hebrews 10:25, NASB)

“Remember also your Creator in the days of your youth, before the evil days come and the years draw near when you will say, “I have no delight in them”;” (Ecclesiastes 12:1, NASB)

Minimum of sickness. 1 Cor. 11:30; 1 Tim. 5:23; 3 John 1:2.

“For this reason many among you are weak and sick, and a number sleep.” (1 Corinthians 11:30, NASB)

“No longer drink water exclusively, but use a little wine for the sake of your stomach and your frequent ailments.” (1 Timothy 5:23, NASB)

“Beloved, I pray that in all respects you may prosper and be in good health, just as your soul prospers.” (3 John 1:2, NASB)

Maximum concentration. The Greek word is ἀτενίζω (atenizō) and means strained, intent, stretched forth. Strain is to look fixedly, gaze, fasten one’s eyes upon. Luke 4:20. Peter demanded concentration



in Acts 3:4. The Jerusalem council looking steadfastly on Stephen in Acts 6:15. The concentration of Peter is evident in Acts 11:6.

“And He closed the book, gave it back to the attendant and sat down; and the eyes of all in the synagogue were fixed on Him.” (Luke 4:20, NASB)

“But Peter, along with John, fixed his gaze on him and said, “Look at us!”“ (Acts 3:4, NASB)

“And fixing their gaze on him, all who were sitting in the Council saw his face like the face of an angel.” (Acts 6:15, NASB)

“and when I had fixed my gaze on it and was observing it I saw the four-footed animals of the earth and the wild beasts and the crawling creatures and the birds of the air.” (Acts 11:6, NASB)

Contentment. In 1 Timothy 6:6-8, the future passive indicative of αὐτάρκεια (autarkeia) means being satisfied with what you have. You don't take anything for granted. Your desires are simple, you are easy to please, you are relaxed and teachable.

“But godliness actually is a means of great gain when accompanied by contentment. For we have brought nothing into the world, so we cannot take anything out of it either. If we have food and covering, with these we shall be content.” (1 Timothy 6:6-8, NASB)

Objectivity. In Acts 24:22, διαγινώσκω (diaginōskō) means to distinguish, to know accurately, to ascertain exactly. Used in a legal sense it is to examine, to determine, to decide. God gives you this pure knowledge. It is outside of yourself, therefore objective. *Gnosis* in the objective sense is divine viewpoint. *Gnosis* in the subjective sense is human viewpoint. To think from an absolute. Therefore, objectivity is thinking divine viewpoint. Thinking divine viewpoint keeps you from subjectivity which is human viewpoint thinking and action.

“But Felix, having a more exact knowledge about the Way, put them off, saying, “When Lysias the commander comes down, I will decide your case.”“ (Acts 24:22, NASB)

Results of Subjectivity

In 2 Timothy 3:1-2, “lovers of self” is φίλαυτος (philautos) in the Greek and means rapport with oneself, loving oneself, selfish. You are No. 1, not the Lord Jesus Christ. “Lovers of money” is φιλάργυρος (philargyros) in the Greek and means love of money. 1 Tim. 6:10.

“But realize this, that in the last days difficult times will come. For men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy,” (2 Timothy 3:1-2, NASB)

“For the love of money is a root of all sorts of evil, and some by longing for it have wandered away from the faith and pierced themselves with many griefs.” (1 Timothy 6:10, NASB)

In 2 Timothy 3:2, “boastful” is ἀλαζών (alazōn) in the Greek and means a self-promotor, a wanderer, a vagabond. “Arrogant” is ὑπερήφανος (hyperēphanos) and means to appear above, arrogant, disdainful, pre-eminent. “Revilers” is βλάσφημος (blasphēmos) and means verbal abuse, malign, slander. “Disobedient to parents” is ἀπειθής (apeithēs) and means rejection of the authority of the parents, the father is not able to persuade his children. “Ungrateful” is ἀχάριστος (acharistos) and means unthankful, ingratitude toward the grace of God. “Unholy” is ἀνόσιος (anosios) and means unholy, profane, worldly in mental attitude.

In 2 Timothy 3:3, “unloving” is ἄστοργος (astorgos) in the Greek and means no capacity to love, no



love of parents for children, pseudo love. “Irreconcilable” ἄσπονδος (aspondos) and means untrue to promises, implacable, revenge tactics, cannot reason with them. “Malicious gossips” is διάβολος (diabolos) and means sins of the tongue, slandering, devilish and satanic.

“unloving, irreconcilable, malicious gossips, without self-control, brutal, haters of good,” (2 Timothy 3:3, NASB)

In 2 Timothy 3:3, “without self-control” ἀκράτης (akratēs) and means no self-discipline or self-control. Immoral and impotent. “Brutal” is ἀνήμερος (anēmeros) and means brutal, violent, savage. Not gentle lions, but wild, savage, and fierce. “Haters of good” is ἀφιλάγαθος (aphilagathos) and means no rapport with divine good.

In 2 Timothy 3:4, “treacherous” is προδότης (prodotēs) and means a Judas, a betrayer, no loyalty, a knife in the back type, a traitor. “Reckless” is προπετής (propetēs) and means rash, thoughtless, poor manners, headstrong, compulsive. “Conceited” in τυφώω (tuphoō) and means stuck on oneself, to wrap in smoke, to be disoriented or conceited. “Lovers of pleasure” is φιλήδονος (philēdonos) and means hedonism, frantic search for happiness, rapport with details of life.

“treacherous, reckless, conceited, lovers of pleasure rather than lovers of God,” (2 Timothy 3:4, NASB)

In 2 Timothy 3:5, “holding to a form of godliness” is μόρφωσις (morphōsis) and means a program of godliness. “Have denied its power” is the perfect passive participle of ἀρνέομαι (arneomai) and means to deny, to reject. “Avoid such men as these” is the present middle imperative of ἀποτρέπω (apotrepeō) and means to avoid, to shun.

“holding to a form of godliness, although they have denied its power; Avoid such men as these.” (2 Timothy 3:5, NASB)

In 2 Timothy 3:6, “enter into households” is the present active participle of ἐνδύω (enduō) and means to enter as in a pack of wolves. “Houses” refers to local churches. “Captivate” is the present active participle of αἰχμαλωτίζω (aichmalōtizō) and means to take as a prisoner of war, to control, to come under the spell of. “Weak women” is γυναικάριον (gunaikarion) and means the ones who defected in battle acted like women in battle. “Weighed down with sins” is the perfect passive participle of σὼρεύω (sōreuō) and means to be heaped with sins.

“For among them are those who enter into households and captivate weak women weighed down with sins, led on by various impulses,” (2 Timothy 3:6, NASB)

“always learning and never able to come to the knowledge of the truth.” (2 Timothy 3:7, NASB)

Self-discipline is a Balance

Self-discipline results in a balance of grace orientation, mastery of the details of life, relaxed mental attitude, capacity for love, and sharing the happiness of God. Balance your time by ruling it and making it your slave. The timing of time. Eccl. 3:1-9. The planning of time. James 4. The redeeming of time. Eph. 5. The utilization of time. Time is short. Legitimate living can hinder redemption of time. Abused time is misused time. 1 Cor. 7:29-31.

“There is an appointed time for everything. And there is a time for every event under heaven— A time to give birth and a time to die; A time to plant and a time to uproot what is planted. A time to kill and a time to heal; A time to tear down and a time to build up. A time to weep and a time to laugh; A time to mourn and a time to dance. A time to throw stones and a time to gather stones; A time to embrace and a time to shun embracing. A time to search and a time to give up as lost; A time to keep and a time to



throw away. A time to tear apart and a time to sew together; A time to be silent and a time to speak. A time to love and a time to hate; A time for war and a time for peace. What profit is there to the worker from that in which he toils?” (Ecclesiastes 3:1-9, NASB)

“But this I say, brethren, the time has been shortened, so that from now on those who have wives should be as though they had none; and those who weep, as though they did not weep; and those who rejoice, as though they did not rejoice; and those who buy, as though they did not possess; and those who use the world, as though they did not make full use of it; for the form of this world is passing away.” (1 Corinthians 7:29-31, NASB)

Self-discipline results in a balancing of speech and neighborliness. Prov. 25:15; Prov. 25:17.

“By forbearance a ruler may be persuaded, And a soft tongue breaks the bone.” (Proverbs 25:15, NASB)

“Let your foot rarely be in your neighbor’s house, Or he will become weary of you and hate you.” (Proverbs 25:17, NASB)

Self-discipline results in respect the privacy of others. It is easier to be friends from a distance than friends next door. Don’t smother them. Proceed on the invitation basis. Respect the volition of others, the free will of others. Don’t dominate. Don’t enslave. Don’t try to superimpose your volition over the volition of another. Make your friendship dependent upon voluntary friendship.

Understand the social capacity of others. Some are more outgoing than others. Be sensitive to the length of time you stay. Yawns, silence, small talk, body language lets you know how long you are welcome. Know how to leave. When you are ready to leave, announce you are leaving and leave. Most people do not know how to do this. Watch the relaxed mental attitude. Avoid sins of the tongue, gossip, maligning, legalism, and lasciviousness.

In Proverbs 25:18, “club” is a gossip tongue that smashes reputations, destroys friendships, divides people, causes schisms, clicks. “Sword” is an instrument for killing up close. “Arrow” is an instrument for killing someone at a distance. This destroys friendships.

“ Like a club and a sword and a sharp arrow Is a man who bears false witness against his neighbor.” (Proverbs 25:18, NASB)

Association with neighbors can be on a number of bases. Compatibility in divine institutions. He is a conservative and so are you. Compatibility in personality and interest. Compatibility because of geographical location, background. Both from Kansas, both Germans, etc. Compatibility because both have children the same age. Compatibility because both go to the same church. Compatibility on a doctrinal basis and both of you are positive. Rapport on a doctrinal basis.

Self-discipline results in a balancing eating. Prov. 23:2; Prov. 23:20-21.

“And put a knife to your throat If you are a man of great appetite.” (Proverbs 23:2, NASB)

“Do not be with heavy drinkers of wine, Or with gluttonous eaters of meat; For the heavy drinker and the glutton will come to poverty, And drowsiness will clothe one with rags.” (Proverbs 23:20-21, NASB)

Self-discipline results in a balancing sleeping, leisure time, and work. Exercising well and working hard to sleep well. Being motivated, self-disciplined in work. Prov. 26:14; Prov. 24:30-34.

“ As the door turns on its hinges, So does the sluggard on his bed.” (Proverbs 26:14, NASB)



“I passed by the field of the sluggard And by the vineyard of the man lacking sense, And behold, it was completely overgrown with thistles; Its surface was covered with nettles, And its stone wall was broken down. When I saw, I reflected upon it; I looked, and received instruction. “A little sleep, a little slumber, A little folding of the hands to rest,” Then your poverty will come as a robber And your want like an armed man.” (Proverbs 24:30-34, NASB)