

## Berisping ontvangen

Justin Johnson

### Berispen doet pijn.

Niemand houdt ervan om fout of bekritiseerd te worden, maar als we willen groeien in de juiste leer, moeten we ernaar luisteren. De beste plek om ernaar te luisteren is de Bijbel, zie 2 Timotheüs 3:16. De op één na beste plek is bij degenen die willen zien dat u groeit in de waarheid van Gods woord.

*“2 Tim. 3:16: I de Schrift is van God ingegeven, en is nuttig tot lering, tot wederlegging, tot verbetering, tot onderwijzing, die in de rechtvaardigheid is;*

Berisping onthult het karakter van een man. Als iemand een spotter, slecht of trots is, zal hij berisping haten en terugvechten, zie Spr. 9:7, maar een wijze man hoort berisping als instructie.

*“Spr. 9:7: Wie den spotter tuchtigt, behaalt zich schande; en die den goddeloze bestraft, zijn schandvlek.*

*“Spr. 13:1: Een wijs zoon hoort de tucht des vaders; maar een spotter hoort de bestraffing niet.*

De Bijbel geeft hoog op over berisping als hulp. Paulus instrueert Timotheüs om het te doen naast prediking en vermaning, zie 2 Tim. 4:2:

*“Predik het woord; houd aan tijdelijk, ontijdelijk; wederleg, bestraf, vermaan in alle lankmoedigheid en leer.*

Eén van de duidelijkste voorbeelden van Bijbelse berispingen is te vinden in Paulus' brieven aan de Korinthiërs. Het hele boek 1 Korinthiërs is een openlijke berisping, aangezien hij hen beschuldigt van allerlei onwetendheid en slecht gedrag.

Toch sluit hij het boek af met een liefdesverklaring voor hen.

*“1 Kor. 16:24: Mijn liefde zij met u allen in Christus Jezus. Amen.*

Hoe kan zo'n lange berisping als liefdevol worden beschouwd? Het zou alleen als zodanig worden gezien als de Korinthiërs wijs waren om het als onderricht van hun vader in het geloof te ontvangen, zie 1 Kor. 4:15:

*“Want al hadt gij tien duizend leermeesters in Christus, zo hebt gij toch niet vele vaders; want in Christus Jezus heb ik u door het Evangelie geteeld.*

Het teken van goddelijke berisping is deze liefdesmotivatie. Het verschil tussen een berisping en een onvriendelijk woord zijn niet de woorden die worden gesproken, maar de motivatie van liefde om te zien dat de waarheid iemand anders ten goede komt. Dat is liefdadigheid.

Zonder liefdadigheid wordt berisping destructief en gemeen.

Het is liefdadig om de waarheid te spreken, zelfs als de waarheid pijn doet, zie Ef. 4:15. Het is niet liefdevol om de waarheid geheim te houden onder het mom van liefde.

*“Ef. 4:15: Maar de waarheid betrachtende in liefde, alleszins zouden opwassen in Hem, Die het Hoofd is, namelijk Christus;*

*“Spr. 27:5: Openbare bestraffing is beter dan verborgene liefde.*

De liefde verheugt zich in de waarheid en niet in de ongerechtigheid, zie 1 Kor. 13:6. Dit vereist dat wij de waarheid kennen.

*“Zij verblijdt zich niet in de ongerechtigheid, maar zij verblijdt zich in de waarheid;*

Berisping is nodig als we willen dat de kerk haar sterke fundament op de waarheid behoudt, zie 1 Timotheüs 3:15:

*“Maar zo ik vertoef, opdat gij moogt weten, hoe men in het huis Gods moet verkeren, hetwelk is de Gemeente des levenden Gods, een pilaar en vastigheid der waarheid.*

Dit is in strijd met het moderne “liefdes evangelie” dat elke vorm van pijn vermijdt. Dit leidt tot kerken, families en een cultuur die berisping verachten en leerstellige waarheid vermijden.

Zonder berisping zullen we onze fouten over het hoofd zien, ze vervolgens rechtvaardigen en uiteindelijk zo misleid worden dat we onze fouten als juist beschouwen.

De berisping kan pijn doen, maar zal helpen de waarheid te vestigen als deze liefdadig wordt gedaan en ontvangen.

De meest significante groei kan plaatsvinden na een goddelijke berisping. Het hangt ervan af hoe deze wordt ontvangen.

Blijf groeien in de kennis van de waarheid. Ontvang berisping als instructie.

Neem de openlijke berisping van ouders, mentoren en predikanten ter harte die u onderwijzen vanuit Gods woord dat recht gesneden is.

Berisping helpt.

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### Is God's Prophetic Voice Named Harvey?

Astronomers calculated the two minute window of the total solar eclipse years before it happened. Meteorologists saw Hurricane Harvey coming miles away with the use of modern technology to read the weather patterns.

God has given us a literal book to read what he is doing, and yet this generation can't seem to get it right no matter how many smartphone apps it has.

Knowing Jesus was a minister to the circumcision, I can't help but remember what he said about another religious generation:

"O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? A wicked and adulterous generation seeketh after a sign..." – Matthew 16:3

The Messiah was in their midst and they were asking for signs. That was a sign of their ignorance and unbelief.

Likewise, God's grace and peace has been revealed for two thousand years, and our generation is looking for signs of God's judgment or love in natural circumstances.

Below is an example. You make the call about what sort of generation we live in.

#### A Recent Example

Is the total eclipse a sign from God? Is God speaking to us through hurricanes? These should be easy questions to answer for the Bible believing dispensationalist: God wrote a book. Read and rightly divide it.

They are not so easy for Dr. Michael Brown, nationally syndicated charismatic Christian broadcaster and a member of President Trump's evangelical advisory board.

In a recent article of admonition, Dr. Brown warns those who say God is speaking to us through circumstances to be careful to get more evidence first. The problem: he does not point them to the Bible, and so undermines God's message for the church today.

Dr. Brown does not think Houston deserves judgment because of their good works.

"Houston is one of the few cities that has stood bravely against the rising tide of LGBT activism. Why would God single out Houston for judgment?"

Dr. Brown says the tornadoes in Minneapolis in 2009 are an example of disasters that fit the bill for evidence of God's judgment. Those tornadoes were God's judgment on the Lutherans because of their bad works. Dr. John Piper explained. (This site has spoken before about Dr. Piper's failure to discern the times.)

Does the evangelical advisor to the president have a clear answer as to whether the recent eclipse and hurricane are God trying to tell us something? Not exactly. In fact, he leaves it open for possibility.

“I’m not saying that the solar eclipse was not a divine warning sign. I’m simply saying that we need a lot more evidence.”

This sounds like the politicians have taught him more about doublespeak than he can teach them about the voice of God.

#### Charismatic Evidences of God’s Voice

What kind of evidence is striking to Dr. Brown? (If you are waiting for a Bible verse, don’t hold your breathe.)

Striking evidence, according to Dr. Brown: the next time a total solar eclipse will hit America, its path will make an X on America when overlaid with the path of this year’s eclipse. (Insert face-palm meme.)

Apparently, God can’t write words any more (Dan 5:25). He only makes his X on the country he targets, and that over a span of 7 years with something as fleeting as a moon shadow.

More evidence: an Orthodox rabbi reports that the Talmud says solar eclipses are signs of judgment.

An Orthodox who? I know a verse about rabbis that could tell the face of the sky and not the signs of the times... did I already mention that (Matt 16:13)? Then, here is a bonus verse about teachings like those found in the Talmud: Mark 7:7.

Tell us plainly! Are we getting signs? Could it be that God was speaking to us through this eclipse? Dr. Brown’s answer: “Perhaps”.

He continues with a word of caution that seems out of place in a discussion fraught with tinges of consulting the bones.

“We need to tread carefully here, since it’s just as wrong to speak for God when He’s not speaking as it is to miss His voice when He does speak.”

Amen! Let’s leave the realm of astronomical circumstance and unbelieving rabbis and crack open the Bible and see how God speaks, to whom, and at what time. We call that dispensational Bible study, but it doesn’t look like that will be possible. He continues:

“When it comes to the eclipse, those who witnessed it around the country had a sense of awe and wonder, not a sense of dread and fear. And, for the most part, those who believe God created the universe sensed the majesty of the Creator in the eclipse more than a sign of impending judgment.”

According to Brown, the criteria for identifying God speaking to us is what people around the country “sense”. This is nonsense.

“Are you 100 percent sure that the eclipse and hurricane are acts of divine judgment? On the other hand, are you 100 percent sure that they are not acts of judgment?”

Seems like Dr. Brown is facing a doctrinal whirlwind of his own.

No wonder Christians get knocked over by every wind of tragedy when their leadership is sitting on the fence about whether God is speaking to them through natural tragedies and circumstance or not.

Our certainty about what God is doing does not come from our evaluation of trivial circumstantial evidences, but from the word of God rightly divided.

Is God Speaking to us Through Harvey?

Was God speaking to us through the storms and eclipse of the past month? The Biblical answer is “no”. Were they God’s judgment upon a sinful nation? The Biblical answer is again, “no”.

How am I so sure? You don’t need a prophet named Harvey if you have a Bible that has been perfectly preserved.

We live in what is called the dispensation of God’s grace, where God explicitly states he is offering salvation to all and desires all to be saved (Titus 2:13; 1 Tim 2:4).

If he is offering grace and peace to a world of sinners, then why would he kill and destroy them in judgment at the same time? Wouldn’t those messages conflict?

God is offering salvation to the world through the finished work of Christ by grace through faith (not our works, our political history, nor national heritage).

If God were to intervene with judgment through eclipses and hurricanes, it would undermine his message of grace and peace for salvation through Christ.

Did you hear that? If it is possible for God to speak to us about judgment of our works through the circumstances today, then it is impossible to preach the gospel of the grace of God!

If you hold to one, you must reject the other.

The Right Response

Natural disasters are tragedies, and they need the response of compassion, care, and good works, but Christians need to be clear that God is not speaking to us in these disasters.

He speaks to us through the Bible with the gospel of grace, peace, and faith in Christ for the strength to get through these afflictions.

If you are his grace ambassador, then don't minister doubt and confusion about what God is saying. Tell people God is not speaking to us through Harvey, but through the cross of Christ where we can find grace, peace, comfort, and hope (Rom 5:1; 2 Cor 1:3-6).

### Was Peter Cursed by Paul?

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The most fundamental element of mid Acts Pauline right division is that Peter (who represents Jesus' earthly ministry and the twelve apostles) taught a different message than Paul, to whom was given the further revelation of the mystery of Christ.

It has not escaped the minds of astute Bible readers everywhere that it was Paul who said:

"If any man preach any other gospel unto you than that ye have received, let him be accursed."  
– Gal 1:9

So then, was Peter to be accursed because of what Paul said in Gal 1:9? This is where the boogie man jumps out, screams "aHa!" and convinces me everything I know is wrong, right?  
... Not exactly.

Peter's covenant promises to Israel needed to be separated from Paul's gospel of the grace of God to all without a covenant.

If anyone attempted to subvert or replace the gospel of the grace of God with another gospel (even the gospel of the circumcision), then that man should be separated from and accursed. Peter's apostleship was separate, but not accursed because of his agreement with Paul in Galatians 2:7-9.

### The Curse of the Law

Understand that the Law of Moses was a privilege to Israel that could have engendered blessings if they had kept its statutes (Deut 6:25). Yet, if they failed to obey, then Israel would be cursed by God himself (Deut 11:27-28).

"Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen." – Deuteronomy 27:26

"...thus saith the LORD God of Israel; Cursed be the man that obeyeth not the words of this covenant," – Jer 11:3

Paul reminds the Galatians of the law curse in Gal 3:10. He explained how Christ, having been made a curse for us, redeemed us from the curse of the law (Gal 3:13). We are not under the law, nor its curse! Glory to God!

If Peter taught the law of Moses, then he most definitely would line up with what Moses and Paul says should be accursed, but Peter was not teaching the law of Moses from tablets of

stone. When he attempted to make such a distinction in Antioch Paul withstood him to his face.

Rather, Peter was teaching the new covenant law written in the hearts of Israel (Heb 7:12; Heb 8:10).

#### Peter's New Covenant

The new covenant contained a law. The new covenant contained a sacrifice. The new covenant also contained a blessing and a curse. Yet, these were all different from the old and much better (Heb 7:22).

Jesus was the sacrifice. The law was written in their hearts. The blessing included the kingdom and the Holy Ghost empowerment. However, if they sinned willfully there still remained a condemning curse:

“For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.” – Heb 10:26-27

This condemnation upon those who broke the conditions of the new covenant is a reflection of the conditional aspect of a covenant. Though the covenant offered blessing and grace beyond what Israel deserved, there was still the curse of judgment upon those who broke it (Heb 10:29).

#### Not Under a Curse

It was necessary that Peter's covenant doctrine be separate from the grace doctrine taught by Paul in Galatia. Paul made sure to defend his teaching even against Peter (Gal 2:11).

Peter was blessed by the new covenant, but if he had tried to place the Galatians under a covenant with God after they had received the Spirit of God by faith, then he should have been treated as accursed.

He didn't; he remained doctrinally separate from them. We never hear from Peter after Acts 15 except to defer to Paul (2 Peter 3:15).

The accursed in Galatians 1 are those “false brethren” that Paul mentions in Gal 2:4 and that may have been present in Acts 15:1-5.

Paul was not placing Peter under a curse. He was separating the gospel of grace from any covenant gospel which brings a curse. The accursed today belongs to those who would put the church back under a law or covenant system thereby subverting our standing in Christ by the grace of God (Gal 5:1).