

DESPISE NOT THE CHASTENING OF THE LORD

Hebrews 12:5-11

INTRODUCTION:

- A. These church members were having much difficulty
- 1) Some had abandoned the assembly
 - 2) Some were weary and thinking of casting away their life of service.
- B. Paul encourages them to, "live by faith"
- 1) The elders had done so
 - 2) Faith-people will please God
- C. The ultimate faith-person is Jesus
- 1) Jesus is to occupy our gaze
 - 2) They had suffered greatly
 - 3) They had not yet resisted unto blood
- D. God was using their suffering and their problems as a teaching and training tool.
- 1) They had forgotten their scripture - *Proverbs 3:11-12*
 - 2) Some were despising this experience
- I. The Fact Of God's Training *verse 5*
- A. "And ye have forgotten the exhortation which speaketh unto you as unto children..."
- 1) "forgotten" = *εκλανθανω* = "to cause to forget", "to forget completely"
 - 2) "exhortation" = *παρακαλω* = "to call to one"
 - 3) "speaketh" = *διαλεγομαι* = "to say through", "the selection and collection of words into a sentence", here, scripture is viewed as God's clear voice of instruction.
Proverbs 3:11-12
 - 4) "children" = *υιος* = "a son", "a male child", "a strictly spoken only of a man"

B. *"My son, despise not thou the chastening of the Lord,..."*

- 1) *"despise"* = ολιγωρω = "to think lightly of", "to care little for", "careless about"
- 2) *"chastening"* = παιδεω = "the bringing up as a child, especially it's training, teaching, and education, this included discipline, correction and sometimes whipping."
- 3) *"...do not under value the correction which the Lord sends you"* KNOX

C. *"...nor faint when thou art rebuked of him:..."*

- 1) *"faint"* = εκλυω = "to loose out of", "to be weary and relax or let go"
- 2) *"rebuked"* = ελεγχω = "to put to shame", "to show to be wrong", "prove guilty"
- 3) *"Don't be discouraged when He has to show you where you are wrong."* TAY

II. The Motive Of God's Training

A. *"For whom the Lord loveth he chasteneth..."* vs 6

- 1) *"chasteneth"* = παιδεω = "to train and educate"
- 2) *"For the Lord disciplines the person He loves"* BER

B. *"...and scourgeth every son whom he receiveth."*

- 1) *"scourgeth"* = μαστιζω = "to whip", "whip forward"
- 2) *"receiveth"* = παραδεχομαι = "to accept near to one's self, from another, with approval."
- 3) *"And uses a whip to urge forward every son whom he welcomes to His near side."*

III. God Trains His Children Because They Are His Children vs 7

A. "(If) ye endure chastening, God dealeth with you as with sons;..." vs 7

- 1) "endure" = υπομενω = "to remain under"
- 2) "chastening" = παιδεια = "training up", "education", "teaching", "training", "bringing up a child"
- 3) "dealeth" = προσφερω = "to carry one's self towards", "to conduct towards"
- 4) "sons" = υιος = "a son" That which has a relationship and displays characteristics of another.
- 5) "The suffering you are enduring is for your training, for God is conducting Himself toward you as a father."

B. "...for what son is he whom the father chasteneth not?"

- 1) "son" = υιος
- 2) "chasteneth" = παιδευω = "to train and educate"
- 3) "No true son ever grows up uncorrected by his father." PHI

C. "But if ye be without chastisement, whereof all are partakers,..." vs 8

- 1) "chastisement" = παιδεια = "training up a child"
- 2) "partakers" = μετοχος = "a sharer with another"
- 3) "If you are left without that discipline" TENT "which all sons have to bear" WMS

D. "...then are ye bastards, and not sons."

- 1) "bastards" = νοθος = "illegitimate", "a son unrecognized by his father and therefore he does not have the training of a father", "he has no inheritance or rights"
- 2) Unrecognized by the father

IV. The Son Should Reverence The Father Who Trains Him vs 9-10

A. *"Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence:..." vs 9a*

- 1) "corrected" = παιδευσης = "a teacher", "a master", "an administrator of discipline"
- 2) "reverence" = εντροπω = "to invert", "to turn one in upon himself", "bring to reflection", "to think introspectively of what the trainer has done and then feel respect and revere"
- 3) "Besides this, our earthly fathers used to discipline us" WEY "and we respected them" WEY

B. *"...shall we not much rather be in subjection unto the Father of spirits and live?" vs 9b*

- 1) "Can we not much more readily" PHI
- 2) "subjection" = υποτασσω = "to put under", "to subordinate", "to make subject"
- 3) "live" = ζωω = "to live", "to have life"
- 4) "Be under the authority of the Father of spirits and live"

C. *"For they verily for a few days chastened after their own pleasure;..." vs 10*

- 1) "chastened" = παιδευω = "part of the corrective training"
- 2) "pleasure" = το = "that which"
δοκουν = "seemed right"
αυτοις = "to them"
- 3) "For they trained us, administering discipline for a short time, in a manner they thought right."

D. *"...but he for our profit, that we might be partakers of his holiness."*

- 1) "profit" = συμφερω = "to bear or bring together", "to be well", "that which is best", "for our best"
- 2) "partakers" = μεταλαμβανω = "to share in"

- 3) "holiness" = αγιοτης = "holiness", "essential purity",
"that which is sacred"
- 4) "in order that we may share His holy character"
- 5) God trains us up to be like Himself. A part of training
is punishment when we do wrong or do not walk in the
right way. The only reason God punishes His children
is to make them more like Himself.

E. *"Now no chastening for the present seemeth to be joyous,
but grievous:..." vs 11a*

- 1) "chastening" = παιδεια = "the training of a child"
- 2) "seemeth" = δοκεω = "to have the appearance"
- 3) "joyous" = χαρας = "of joy"
- 4) "grievous" = λυπη = "grief", "sorrow", "of sorrow"
- 5) "While we're being corrected, it never seems to be a
product of joy."

F. *"...nevertheless afterward it yieldeth the peaceable
fruit of righteousness unto them which are exercised
thereby."*

- 1) "yieldeth" = αποδιδωμι = "to give away from", "to give in
full", "render", "of trees, to yield"
- 2) "peaceable" = ειρηνικος = "disposed to peace", "relating
to peace" Heb. wholesome, healthful
- 3) "righteousness" = δικαιοσυνη = "what God demands"
- 4) "exercised" = γυγναζω = "to train"
- 5) "Afterwards it produces the wholesome fruit of a right
standing with God, who by it have been well-trained."

