

Intro

~ This passage would have double meaning to the Hebrew audience.

~ In Roman culture there was a practice called *Patria Potestas*. It means the Father's Power

~ "A Roman father had by law absolute power over his family. If his son should marry, the father continued to have absolute power both over him and any grandchildren there might be. It began at the beginning. A Roman father could keep or discard his newborn child as he liked. He could bind or scourge his son; he could sell him into slavery; and he even had the right to execute him. True, when a father was about to take serious steps against a member of his family, he usually called a council of all its adult male members, but he did not need to. True, later on public opinion would not permit the execution of a son by a father, but it happened as late as the time of Augustus. Sallust, the Roman historian, tells us of an incident during the Catiline conspiracy. Catiline rebelled against Rome and amongst those who went out to join his forces was Aulus Fulvius, the son of a Roman senator. He was arrested and brought back, and his own father tried him and judged him and ordered him to be put to death. In regard to the *patria potestas* a Roman son never came of age. He might have engaged on a state career; he might be holding the highest magistracies; he might be held in honour by the whole country; all that did not matter; he was directly and completely under his father's power so long as his father survived. If ever a people knew what parental discipline was the Romans did; and when the writer to the Hebrews talked about the way in which an earthly father disciplined his son, his hearers well knew what he was talking about." *Barclay's Daily Study Bible*

~ To the readers of this letter they understood that God the Father has **the fatherly right** to train his children

Outline

The Context of Chastisement – Skillful loving in Proverbs & Suffering

The Course of Chastisement - Sequence

The Caution of Chastisement – Don't despise (snub) or faint (be sapped)

The Comfort of Chastisement - Sonship

Text

The Context of Chastisement – Skillful loving in Proverbs & Suffering in Hebrews

The book of Hebrews

~ The context for Hebrews chapter 12 starts back in Hebrews 10:32 where we see these Hebrew believers suffering for their profession of faith. Their suffering included a great fight of afflictions (Heb 10:32). In these afflictions they were publicly ridiculed, some beaten, some were thrown into jail and some had their property taken (Heb 10:33,34). They handled these things with joy but as trials remain in our lives we tend to lose our joy and trust in God. For this reason the writer tells them not to lose confidence in God (Heb 10:35), to maintain their patience while enduring trials (Heb 10:36) and to live by faith in Hebrews 10:38. These Hebrew Christians were in danger of drawing back but they are urged not to in Hebrews 10:39. Then the writer gives them the whole faith chapter (Heb 11) to admonish them in the faith. The word faith is used 24 times in Hebrews 11. These heroes of the faith serve as an examples for us in our pursuit of Christ (Heb 12:1). Faith is required as we run to Christ (Heb 12:1), look to Christ (Heb 12:2), consider Christ (Heb 12:3) and endure suffering as a child of God (Heb 12:5-13). God uses suffering to train his children and keep them engaged in the race. They were in danger of retreating back but the warning is that God will train his children, especially those who are going in the wrong direction.

~ The Hebrews were Enduring afflictions, Losing confidence, Drawing back, Forgetting Christ, Forgetting Chastening

The book of Proverbs

~ Proverbs 3:11,12 My son, despise not the chastening of the LORD; neither be weary of his correction: 12 For whom the LORD loveth he correcteth; even as a father the son in whom he delighteth.

~ The book of Proverbs is a father speaking to his son lessons for life. The book of Proverbs can also be called skill in living righteously

~ One of the skills in living righteously is to notice the father speaking to his son to remember that the father wants to train his children

~ So the writer of Hebrews reaches back into Proverbs to make the point here to his audience that one of the ways the father trains his children is through suffering

The Course of Chastisement – Sequence

~ The sequence of God's chastening is educative, corrective and punitive

1 Instructive – Instructs and teaches us to deny ungodliness through the word of God. Scriptures teach us and we learn from the epistles and from the examples in the bible (Rom 15:4; 1 Cor 10:11). God also allows trials and suffering to teach us about the Lord and our need for him. Job learned through his trials and we also learn from his trials. Job's trial wasn't corrective or punitive but was meant to teach Job about God and develop his faith. Jesus learned obedience by the things he suffered

2 Corrective – correction for sin.

3 Punitive – punishment when we don't heed education and correction. David experienced this when turned out of correction. David's punishment was corrective to bring him back to fellowship and holiness. The Corinthians had so spurned and treated the Lord's table with such irreverence that some were weak, sickly and some had apparently died (1 Cor 11:20-34)

- The end goal of God's chastening is to make us holy and teach us to trust God in trials, suffering and discontentment

The Caution of Chastisement – Don't despise or faint (Snub or be sapped)

~ Forgotten - Perfect middle indicative ἐκλανθάνω eklanthánō to forget entirely. Hence the necessity of repetition.

~ Exhortation- παράκλησις act of emboldening, another in belief or course of action, encouragement, exhortation

~ Son - one who is the , object of parental love and care

~ Despise not - Present Active Imperative - To disesteem or care little for, to consider of, small worth make light

- This is a quote from the Septuagint of Prov. 3:11–12.
- These both are PRESENT IMPERATIVES with a NEGATIVE PARTICLE, which usually means to stop an act already in process.

~ Chastening- παιδεία paideía, child training To be distinguished from kólasis , penal infliction, punishment and timōría , penalty, punishment which denote penal retribution while paideía speaks of correction, educative, discipline.

- Used in Ephesians 6:4 of a Father training his child.
- Used in 2 Timothy 3:16 (instruction) of the Scriptures.
- This speaks of fatherly love, training, discipline not the penal sentence of a judge who hands out punishments

~ Faint- ἐκλύω eklúō to faint, to be despondent; be exhausted in strength, become weary, give out vs. 3 & Galatians 6:9

~ Rebuked- ἐλέγχω elégchō to penalize for wrongdoing, punish, discipline

~ This shows us two responses to God's training/disciplinary process in our lives

1 Don't Despise (only occurrence) when the Lord allows training, discipline into our lives - to neglect, regard slightly, make light of, to care little for, make small account

2 Don't Faint when the Lord rebukes us for not living righteously or for despising his training of us through suffering

- *Matt 15:32 Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.*
- *Mk 9:36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.*
- *Gal 6:9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.*
- *Heb 12:3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.*
- The context of these uses of FAINTING is used in the context of people doing the right things – following Jesus (Matt 15:32; Mk 9:36); while doing well (Gal 6:9) and while running the race (Heb 12:3)

The Comfort of Chastisement - Sonship

~ The comfort of chastisement is it proves sonship

~ Proverbs 3:11,12 proves sonship

~ The context here of Hebrews 12 speaks of sonship in verse 5-8

~ When we go through suffering and training we're tempted to think God has lost interest in us or doesn't care about our difficulty. An untaught Christian may even think the Lord doesn't love them or has abandoned them

~ These passages teach us the reason God trains, disciplines and chastens us is because HE does love us

Conclusion

~ As our heavenly Father cares for us we can trust his dealings with us. Trust God and Submit to God-don't despise it