

# Chastisement (Discipline)

Hebrews 12:3-13 ©1991 (Rev. 05,10)

**Introduction:** The subject of “faith” continues to be the underlying theme in this chapter because “it is faith, as it is actualized in endurance and submission under discipline” that is being addressed. (Lane, p. 404). The faith of the great witnesses in Hebrews 11 “urges patient and trusting perseverance in spite of hardship as the proper response of Christian faith.” (Lane, p. 406) How do we get patient and trusting perseverance, through “discipline.” This section of Hebrews, 12:4-13, deals with the theme of discipline that is not dealt with anywhere else in Hebrews.

## 1. THE ILLUSTRATIONS OF DISCIPLINE

### **A. The “runner” (Gr. “trecho”) in a race, (12:1-2).**

Challenge: the “weight” (Gr. “ogkon” meaning “a burden or impediment and the “ensnaring” (Gr. “euperistates” something that thwarts in every direction).

### **B. The Savior who “endured” (Gr. “hupomeno”) and “despised” (Gr. “kataphronesas”) the “shame” (Gr. “aischiumes”), “hostilities” (Gr. “antilogia”) and “sin,” (Gr. “hamartia”), (12:2-4).**

Challenge: to become “wearyed” (Gr. “kamno”) and “faint” (Gr. “ekluo”).

### **C. The “straightening” (Gr. “orthas”) or “healing” (Gr. “iathe”) of a broken leg (or not normal-lame Gr. “chiolon,” dislocated-turned aside Gr. “ektrape”), (12:13). (“paths” Gr. “trochias” meaning “track of wheel,” to make straight wheel tracks)**

Challenge: not to stay “lame” (Gr. “chiolon”) and “turned” (Gr. “ektrape”).

## 2. THE ENCOURAGEMENT WITHIN DISCIPLINE

### **A. The cloud of “witnesses” (Gr. “martus”), (12:1).**

These maybe: (1.) those from Heb. 11 from the past who have gone on before us; (2.) those saints from the present that went on to heaven before us, or (3.) some have suspected it refers to those spectators witnessing the present generation of Christians now. (Morris, p. 133)

### **B. The community of the saints, (12:1).**

The word “us” is in the plural directing the thought towards the “community,” where as the rest of the chapter seems to be directed toward the “individual.” This is the same concept as Hebrews 10:24, we need each other.

### **C. The goal and result of discipline (which we will see as we go through this study).**

## 3. THE CONCEPTS OF DISCIPLINE

There are several words used in this section of the book of Hebrews.

### **A. The word “correction, chasten,” (Greek “paideia/paideutes”)(12:5,6,7,7,8,9,10,11)**

The term has at its core personal “instruction, education, training, and guidance”

"The term 'paideia' was used in the Greek world to denote the upbringing and handling of a minor child, and included such aspects as direction, teaching, and chastisement." (Kent, p. 261)

### **B. The word “rebuke,” (Greek “elegcho”)(12:5)**

The term means “to prove, test, lay bear, expose” and has been translated rebuke, reprove, and convict.

### **C. The word “exhortation,” (Greek “paraklesis”)(12:5)**

The terms means “to call, invite, or entreat” and has the idea of “coming along side to say words of comfort and encouragement. It is often translated exhort or admonish.

### **D. The word "scourge," (Greek "mastigoi")(12:6) (Used of Christ John 19:1)**

"This refers literally to the act of flogging with a whip or lash." (Kent, p. 261)

## 4. THE BASIS UNDERLYING DISCIPLINE

A. Discipline is prompted by "love" (12:6, "Greek "agape") not by irritation, anger, hatred, vengeance, or selfishness.

B. Discipline is prompted by the intimacy of the “family,” (12:6-7).

## 5. THE DIFFICULTY SURROUNDING DISCIPLINE

### **A. It is not “joyful” at the time, (12:11). (Gr. “chara” meaning “joy, gladness and cheerfulness”)**

Even though the one administering discipline has love as a motive, both the one giving the discipline and the one receiving the discipline may not experience "joy"

### **B. It is "grievous" at times, (12:11). (Greek "lupes" meaning "pain, distress, grief, sorrow, affliction, or trouble")**

## **6. THE REACTIONS TO DISCIPLINE**

### **A. The improper reactions to discipline:**

(1.) We are commanded not to “despise” it, (12:5)(Gr. "oligorei" literally means "little or few" meaning treating it as insignificant). The thought is little regard for it.

(2.) We are commanded not to be “discouraged” by it (12:5)(Gr. "ekluou" "weary, exhausted").

(3.) We might “forget” (Gr. “eklesthe”) (12:5)

### **B. The proper reactions to discipline:**

(1.) We are commanded to “endure” it, (12:7)(Gr. "hupomenete" "to bear up under, to remain constant").

(2.) We are commanded to “submit” to it, (12:9)(Gr. "hupotagesometha" meaning "subjection").

(3.) We are to “resist” the things that go against a disciplined life, (12:4) (Gr. “antikatestete”)

## **7. THE GOALS WITHIN DISCIPLINE**

A. “Respect” of the Father, (Greek "enepometha" meaning "reverence," 12:9)

B. “Profitability” is brought about by it, (12:10)

C. “Holiness” is partaken by it, (12:10)

D. “Righteousness” and its fruit are produced by it, (12:11)

E. “Training” is brought about by it, (12:11)

## **8. THE ASSURANCES FROM DISCIPLINE**

Three assurances from godly discipline:

A. When we are disciplined we know God loves us.

("For whom the Lord **loves** He chastens," 12:6)

B. When we are disciplined we know we have been received into the family of God.

("He scourgeth every son whom he **receiveth**," 12:6)

C. When we are disciplined we know we have a Father and son relationship.

("God **deals** with you as with a son," 12:7)(Greek "prospheretai" "deal with" literally means "to bring toward")

**Conclusion:** In our everyday families, if we do not discipline, we are not functioning properly. In our spiritual family with God, if we are not disciplined, we are not part of the family.

### **A. If you are a child of God you are disciplined, (12:8)**

("son" Gr. "huios" translated "child" once and "son" five times and indicates an offspring who is an heir, a grown or adult son. The fact is not only do babes in Christ need correcting but also mature Christians.)

### **B. If you are not a child of God you are not disciplined, (12:8)**

("illegitimate" Gr. "nothoi" and “not sons” Gr. “oucki huioi” reveals the children have no spiritual rights, privileges, or inheritance because they have no blood relationship to the Father.)

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