

## INTRODUCTION

The 12th chapter of the book of Hebrews is an exhortation to the Jewish believers of Palestine to consider their plight in line with the suffering endured by past believers; and a call to move forward in the Christian Life away from besetting sin; away from discouragement and away from chastening, into the course that God has laid before them.

### I. THE WRITER EXHORTS THEM CONCERNING THEIR BATTLE WITH THE SIN NATURE. Vs. 4

- A. The word “resisted” is antikathistēmi (aor. Act. ind.) is a military term used:
1. **“To stand in opposition against, in line of battle.”** -- Reinecker/Rogers
  2. **“To stand in opposition against in line of battle, intransitively to stand face to face (αντι — anti) against (κατα — kata), here only in the N.T. -- A.T. Robertson**
- B. The thing that the Jewish believers weren’t sufficiently resistant in was their battle with the previously mentioned besetting sin.
1. The use of the word antagonizomai (pres. Mid. part.) indicates that they were engaging for themselves in a contest ( a boxing match against an opponent)
  2. “Against sin” is better understood “facing the besetting sin”. Vs. 4
    - a) The word “against” is the Greek preposition “pros” which can be translated “facing”.
    - b) “Sin” in the Greek has an “article” (the) which points back to the sin of verse 1.
  3. The phrase “unto” blood is a word that can be translated “as far as; up to the point of” -- in other words, they had suffered in this sin, but not to the point of the shedding of blood.
- C. The apostle Paul reminded the Jewish Believers of God’s chastening of erring saints. Vs.5
1. Paul urged the Jewish Believers to remember the exhortation that warned against believers making light of Lord’s chastening. Vs.5
    - a) They were warned not to “despise” the chastening of the Lord.
      - (1) “Despise” is from oligoreo (pres. Act. imper. --imploring them to stop a behavior that was in progress) which means **“to care little for, regard lightly, make small account .”** -- Joseph Thayer
      - (2) The Hebrew word for “despise” as translated in Proverbs 3 is “ma as” which means **“to reject, refuse.”** -- Brown, Driver & Briggs Prov. 3:11
    - b) They were warned against “fainting” when reproved by the Lord.
      - (1) “Faint” is “ekluo” (pres. Pass. imper.) which literally mean to **“to have one’s strength relaxed, to be enfeebled through**

***exhaustion, to grow weak, grow weary, be tired out; to despond, become faint hearted.***” --Joseph Thayer cf. Matt. 9:36 (of those who were oppressed by their circumstances); Matt. 15:32 (brought on by hunger and fatigue)

- (2) The use of the passive notes the circumstances from chastening causing one to give in.
2. Paul walks the Jewish believers through the reality and the purpose of chastening. Vs. 6
    - a) Paul quotes from a citation that is used twice in the Old Testament.
      - (1) Elephaz the Temanite quotes to Job in Job. 5:17 -- “ Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty:”
      - (2) Solomon quotes to his sons in Prov. 3:11 -- “My son, despise not the chastening of the LORD; neither be weary of his correction: For whom the LORD loveth he correcteth; even as a father the son in whom he delighteth.”
    - b) “Chastening” is from the Greek word “paideuo” which means ***“instructive discipline. In Judaism a father was required to provide for the instruction of his sons and daughters and to teach them good behavior. Whipping was accepted along with other disciplinary measures.”*** – Reinecker/Rogers) Deut. 8:5
      - (1) Paul connect chastening to proof of the Lord’s (the Father’s) love. Vs. 6
        - (a) “Love” is the pres. Act. ind. Of agapao which is used in Scripture of self sacrifice. John 3:35 (of the Father towards the Son); Eph. 5:28 (of a husband towards his wife)
        - (b) The Father also shows his love to believers today who are cheerful in giving. 2 Co. 9:7
      - (2) The Lord scourges (mastigoi, to beat with a whip – ill. John 19:1; Acts 22:24-25) every son whom he welcomes.
      - (3) Earthly fathers discipline their sons. Vs. 7
        - (a) Generally speaking, there are no sons that a father doesn’t chasten.
        - (b) Those not chasten by a father are bastards, (nothos – illegitimate denotes the father is not sufficiently interested in them to inflict on them the discipline that fits his legitimate children, but it is also to be take I the legal sense in which an illegitimate child does not enjoy the inheritance rights and the rights to participate in family worship)