

## INTRODUCTION

### I. THOSE WITHOUT CHASTISEMENT ARE CONSIDERED BASTARDS. Heb. 12:8

- A. Paul directs the Jewish believers to the converse of one who is not chastened.
1. “But” is the adversative “de” which contrast the coming statement with what was previously stated in verse 7
  2. The use of the word “if” is a first class condition which can be translated “since” cf. Matt. 4:6
  3. All (believers) are “partakers” -- metoxoi -- “*a participant, that is, a sharer.*” -- Strong’s lexicon cf. Heb. 3:2, 14; 6:4
- B. Paul emphasizes to the Jewish believers that ones who are not disciplined are considered bastards.
1. The word translated “bastards” is the Greek word nothos which in the Greek means:
    - a) “Illegitimate; The word not only indicates that the father is not sufficiently interested in them to inflict on them the discipline that fits his legitimate children.” -- Reinecker/Rogers
    - b) “In the English law, a bastard is termed “nullius filius.” **Illegitimate children are usually abandoned by their father. The care of them is left to the mother, and the father endeavors to avoid all responsibility, and usually to be concealed and unknown. His own child he does not wish to recognize; he neither provides for him; nor instructs him; nor governs him; nor disciplines him. A father, who is worthy of the name, will do all these things.**” -- Barnes’ Notes On The Bible
  2. Bastards are the opposite of “sons” --huios which notes one who, in a family, is subject to inheriting the riches of the Father. Gal. 4:7; Rom. 8:14

### II. FATHERS CHASTEN SONS IN A SIMILAR WAY TO GOD. Heb. 12:9

- A. “Furthermore” -- Paul continues in his argument for chastening representing a good thing in the life of the believer.
1. “Futhermore” is represented by the Greek word ieta -- which means “next, after that, then” -- Joseph Thayer cf. John 20:27
  2. The Greek includes the word “men” -- on the one hand -- indicating a contrast in two things.
- B. “Fathers of our flesh” -- earthly fathers. Vs. 9
1. They “corrected” -- (instructed) us. Cf. Rom. 2:20 (of one being an instructor of the foolish)
  2. The response for correcting by earthly fathers is “reverence”. Vs.9

- a) “Reverence” is the Greek word “entrepo” which means “*to have respect*”. Matt. 21:37 (of giving reverence to the Lord)
- b) The use of the imper. Pass. notes the correction caused one to have respect for the father.

C. Submission to the “Father of Spirits” is more important. Vs. 9

- 1. “Be in subjection” -- from hupotasso (future mid. indicative) -- to place under one’s authority to receive a benefit of something. Cf. Rom. 10:3; 1st Co. 15:28
- 2. “Father of spirits”
  - a) “Father” -- is the word “pater” which means “*the originator and transmitter of anything the authors of a family or society of persons animated by the same spirit as himself*.” -- Joseph Thayer
  - b) “Spirits” is a reference to spirit beings. Lk. 10:20 (of the spirits being made subject to the disciples); Heb. 1:7, 14 (of angels); 1st John 4:1 (of believers told to try)
  - c) “Live” is the fut. Act. ind. Of zao which means to conduct a life. Rom. 6:11 (occurs in Christ); Rom. 8:12-13 (the Spirit makes it possible)

D. The chastening of Fathers was limited. Vs. 10

- 1. Human fathers chasten after their “own pleasure” --
  - a) “After their own pleasure” is:
    - (1) After -- kata -- according to a standard of measurement of.
    - (2) “Pleasure is “dokeo” which is that which one considers to be best. Matt 22:42 (of the Pharisees consideration of the Messiah); 1st Co. 8:2 (of one considering that he knew something)
  - b) God chastens believers for the profit of the believer. Vs. 10
  - c) “Profit” -- sumphero -- *the bringing of two things together that causes one to benefit.*-- K.D.J. John 18:14 (of it being beneficial of one man to die for the people); 1st Co. 6:12 (not every freedom confers to the believer)
  - d) The purpose is to be “partakers of his holiness”.
    - (1) “Partaker” is metalambano -- to receive alongside of something. 2 Tim. 2:6 (of a farmer)
    - (2) “Holiness” -- hagiotes -- sanctification

III. CHASTENING IS A DIFFICULT PROCESS THAT PRODUCES FRUIT IN THE LIFE OF THOSE WHO ARE CHASTENED. Heb. 12:11

A. Chastening is not joyous, but grievous.

B. Chastening yields benefits.

- 1. The peaceable fruit of righteousness
- 2. The one’s exercised thereby.