



**Clanking Chains: Corrective Discipline, Heb 12:5; Love Is Expressed toward Carnal Believers through Discipline, Heb 12:6**

**Hebrews 12:5** - You have forgotten a principle of encouragement from Scripture which teaches you as sons (from Proverbs 3:11-12): "My son, stop disregarding the corrective discipline [ *παιδεία, paideia* ] of the Lord and stop fainting when you are being punished by Him;

- 1) The study of the Bible is designed to instruct the believer in the plan of God. Scripture reveals to us divine policy through imperative moods and doctrinal principles. Knowledge of these things provides the believer with guidelines on how God expects him to live his life.
- 2) During the Church Age consistency in this effort is only possible through the filling of the Holy Spirit. When a believer permits the occurrence of prolonged carnality he not only violates divine mandates he will also forget them.
- 3) The one he does not need to forget is the principle that when a believer is out of fellowship he falls under divine discipline. God does so in love with the intent of encouraging the believer to rebound and resume the spiritual life.
- 4) Proverbs 3:11 reminds the carnal Christian that he remains a son and thus a member of the royal family of God.
- 5) This principle is important since the reversionist often becomes depressed when under discipline. When he remembers that just as his earthly father disciplined him in love so also does his heavenly Father.
- 6) Orientation to divine punishment should remind the believer to utilize the only solution available to him: confession alone to God alone.
- 7) Once sin is confessed then the discipline is either maintained at its pre-rebound level, diminished, or removed altogether. The degree to which the discipline remains, if any, is designed to maintain the spirit-filled life.
- 8) All discipline is designed for blessing. However, if a believer completely ignores divine discipline then he falls in jeopardy of committing the sin unto death. This is not a specific sin but a term used by John to indicate that incorrigible believers are often pulled off the battlefield of the Invisible War by means of premature death.
- 9) Although rebound is easy to perform the reversionist is prone to ignore it due to the three arrogant skills of self-justification, self-deception, and self-absorption.
- 10) Usually the hurting has to intensify until the reversionist reaches the point where he must consider God as his only source of recovery. This provides a moment of objectivity where in humility he is able to consider rebound and a return to the spiritual life.
- 11) There is an immediate release of guilt, remorse, and shame in the soul of the believer who rebounds. And there remains a great inventory of memories that become a source of blessing to the recovered believer who recognizes the grace of God to him in the form of discipline.
- 12) These concepts are brought out in the next verse where the writer of Hebrews continues to quote from Proverbs 3, this time from verse 12:



**Hebrews 12:6** - For whom the Lord loves, He disciplines [ **customary present of παιδεύω, *paideuō*: intensive discipline** ], and He punishes [ **μαστιγώω, *mastigoō*: to scourge** ] every son whom He receives.

- 1) God's love for the believer is undiminished and unfailing from eternity past. Whether God blesses or disciplines, His love is always the same.
- 2) The love of God for His children is compared in context to the earthly father who disciplines his children in an effort to instruct, train, and educate.
- 3) The customary present of **παιδεύω, *paideuō***, speaks of action that habitually occurs or may be reasonably expected to occur.
- 4) The application is that when a believer sins and fails or refuses to rebound then he may reasonably expect to receive discipline from God just as he expected from his earthly father.
- 5) This form of punishment is expressed metaphorically by the use of the term **μαστιγώω, *mastigoō***, which means "to scourge." The English definition of this word is helpful in understanding the principle:

*Webster's Ninth New Collegiate Dictionary, "scourge":*

Whip; especially: one used to inflict pain or punishment. An instrument of punishment. To flog; to punish severely; to chastise.

- 6) The metaphorical application in Hebrews 12:6 is noted in:

**Kittel, Gerhard (ed.). *Theological Dictionary of the New Testament*. Translated by Geoffrey W. Bromiley. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1967), 4:518:**

**μαστιγώω, *mastigoō***. The word is used figuratively in Hebrews 12:6 (quoting Proverbs 3:12) for "to impart corrective punishment." As the education of a beloved child may sometimes demand blows, so God may sometimes smite His children. Suffering will be regarded by the Christian as a proof of God's educative love. There is in the New Testament none of the religious flagellation found in the surrounding world.

- 7) Scourging in the first century was a technique used by the Romans as a system of punishment and the incident most commonly known to us is the scourging of Christ described in:

**Matthew 27:26** - Then Pilate released Barabas in response to the Jews' demands; but after having Jesus scourged [ **φραγελλώω, *phragelloō*** ], he delivered Him to be crucified.

- 8) The word **φραγελλώω, *phragelloō***, comes over into the English as "flagellate" which means "to whip, scourge, or punish." The incident in Matthew 27:26 is the historical fulfillment of Isaiah's prophecy in:

**Isaiah 53:5** - He was wounded for our transgressions, He was bruised for our iniquities, the chastisement [ **מוֹסָר *musar*: punishment** ] for our peace was upon Him, and by His stripes [ **חַבְּרֵיהָ *chabbura*:**  ] we are healed.

- 9) In this verse we find the word for discipline: **מוֹסָר *musar***. But did God discipline Jesus? Yes, but this does not imply wrongdoing on the part of the Savior but rather a willing submission to punishment that rightly belonged to others.



- 10) The word “stripes,” indicated by the Hebrew **חִבּוּרָה** *chabbura*, refers to the divine judgment of our sins as a father would apply corporal punishment to his child.
- 11) The theological concepts associated with this verse are the subject of Franz Delitzsch’s commentary in:

**Delitzsch, Franz. *Biblical Commentary on the Prophecies of Isaiah*. Translated by James Martin. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1969), 2:318-20:**

We have rendered *musar* “punishment;” and there was no other word in the language for this idea. *Musar* not only denotes *παιδεία*, *paideia*, as the chastisement of love (Proverbs 3:11), but also as the infliction of punishment. The word signified primarily being chastised, and included from the very outset the idea of practical chastisement, which then passed over into that of admonition in words, of warning by example, and of chastity as a moral quality. In the case before us, in which the reference is to a sufferer, and to a *musar* resting upon him, this can only mean actual chastisement. ... “the chastisement which leads to our peace.”

- 12) The “peace” spoken of here is the Hebrew word:

**שָׁלוֹם** *shalom* - “peace”

To what does this word refer: peace of mind, peace in the national entity, peace among men, or peace with God? Obviously the latter. To clarify we must first define *musar*, the punishment, and then *shalom*, the peace.