

Hebrews 12:8b: Analysis of the Apodosis; Hebrews 12:9: Example

present - Aoristic; punctiliar action in present time. This apodosis is used to draw a momentary conclusion in order to illustrate the point: all believers should appreciate divine discipline since it indicates they are members of the Royal Family of God.

active - The believers at Jerusalem are the subjects who, in the illustration, are without divine discipline and hypothetically produce the circumstances which cause them to be free of this discipline. And what would cause this to occur? Bastard status of unbelief.

indicative - Declarative; a statement of doctrinal fact. Unbelievers are bastards and thus not members of the Royal Family. The pain and suffering of the unbeliever is not from the source of divine discipline but divine condemnation.

The supposition used by the writer of Hebrews does not classify the members of the Jerusalem church as unbelievers. They are not bastards. How do they know? They are under divine discipline.

Since there are no bastards in the Royal Family and since all are adopted at salvation, then, as a believer, you can count on divine discipline. Those who have not placed their faith in Jesus for their eternal salvation are thus bastards ...

kai + the negative conjunction *ouch* + the noun: *huios* - "and not sons"

Hebrews 12:8 - But if you are without the corrective discipline, of which all believers have become participators, and it should happen to be that you are without such corrective discipline, then you are bastards and not sons.

Inference from the conditional sentence: since you are under divine discipline you must be sons. Hebrews 12:9 and Hebrews 12:10 now give us an illustration of this principle from establishment.

In every institution of divine establishment there is disciplinary action attached to noncompliance with the mandates of duly-appointed authority.

Before moving on to Hebrews 12:9, let's review the definition of the laws of divine establishment:

"The laws for the orderly function and survival of the human race during human history. These laws operate from the fall of man to the end of the Millennial reign of Christ. They apply to believers and unbelievers alike. They provide blessing and protection for the human race. They guarantee the perpetuation of the human race in history. Without these laws, the disorder inherent in the cosmic system would reach cataclysmic proportions resulting in the destruction of all human life."

Hebrews 12:9 Introduction

If the human race is not to self-destruct, then God must set up systems of authority by which order is maintained.

Biblical theology establishes the fact that man is fallen and is controlled by the presence of a genetically formed sinful nature. Thus, every member of the human race is born with this self-destructive capacity.

If constraints are not placed on the function of the three arrogant skills, then self-centeredness reaches a level of self-destruction. The only thing that keeps us under control are the authorities in life. Therefore, whenever we refuse to submit to duly appointed authority, God has to step in to reestablish order, otherwise we would destroy ourselves.

There are two areas of authority. The first include those who supervise the four divine institutions. The second are delegated their power and authority by God over spiritual institutions, i.e., the church, the Christian marriage, Prep School.

In Hebrews 12:9, we have an illustration of divine authority and its function of discipline to reversionistic believers. It is portrayed by the human authority of the father and his function as disciplinarian to his children.

The verse begins with the adverb: *eita* - "Another point." The next point is introduced by the imperfect active indicative of the verb: *echo* - "We used to have ..."

imperfect - Customary; denotes what regularly occurred in past time. Adults used to have parents.

Does this mean that once we achieve adulthood, we no longer have parents? Of course not. The qualification we will soon note is that one of their primary duties was as disciplinarians. Once we reach adulthood, they no longer perform that function.

active - This action is produced by humans who each have parents who function as head of the family corporation.

indicative - Declarative; a statement of reality under Divine Institution #3: Family.

The word which is used to indicate parental authority is the plural noun: *pater* - "fathers." The plural emphasizes the authority of mothers as well and thus refers to parents. They are classified as:

sarx + ego - Lit.: "of the flesh," but refers to the human species.

Hebrews 12:9 - Another point. We used to have human parents ...

Next comes a very interesting principle of establishment truth which provides parents with a biblical standard documenting their absolute authority over their own children. It is the adverbial accusative of manner from the plural noun, our old friend: *paideutes* - "for corrective discipline" or better, "for corrective chastisement."

This clearly documents that one of our parents' primary duties was to implement corporal punishment upon us whenever we were rebellious.

If parents properly discipline their children, including the administration of corporal punishment, then the expected result is that their children will respect them, the imperfect middle indicative of the verb: *entrepo* - "To look upon someone with respect"

imperfect - Customary; this is what ordinarily occurred in past time. Parents disciplined their children and their children respected them for it.

middle - Subject participates in the action. The child benefits from the fact he was trained, disciplined, punished, corrected, and spanked.

indicative - Declarative; a statement of doctrinal reality that if parents corporally discipline their children in a proper manner, the children will respect them for it.