

Hebrews 12:10 a, Origin of Values

Corrected Translation: Hebrews 12:5, Hebrews 12:6, Hebrews 12:7, Hebrews 12:8, Hebrews 12:9

Hebrews 12:5 - And so you yourselves have forgotten the doctrinal instruction which teaches you as sons: “My son, stop making light of the Lord’s chastisement nor become discouraged when you are reproved by Him.

Hebrews 12:6 - For you see, whom the Lord loves, he disciplines by means of chastisement and punishes to the maximum every son who He welcomes home.”

Hebrews 12:7 - **[Mandate]** Because of corrective discipline, endure!
[Explanation] For God deals with you as sons. **[Question]** For what individual believer is a son whom the Father does not discipline?

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.

Hebrews 12:9 - Another point. We used to have our human parents for corrective chastisement and we looked on them with respect. To a greater degree, you will become subordinate to the Father of our human spirits and continue living.

The reversionistic believer must subordinate himself to God at the third stage of reversion recovery. It is only by the exchange of cosmic thinking by divine thinking that enables the recovery to proceed. Failure to endure during this process means that the reversionist will again crash and burn and enter into a lifestyle of misery—pain and suffering from divine discipline.

Endurance at stage three must include a two-fold process:

1. Consistent positive response to the doctrine communicated under the second spiritual skill.
2. The courage to reject temptations from the sinful nature to resume a lifestyle filled with cosmic distractions.

It is the memory of the unbearable pain and suffering of divine discipline that enables one to endure against temptations to return to Egypt while in reversion recovery. The ability to endure while the Holy Spirit renovates the soul is how the reversionist avoids the sin unto death and advances toward the rewards and blessings of spiritual maturity.

Hebrews 12:10 begins another analogy between human parents and our heavenly Parent.

Hebrews 12:10

This verse uses a grammatical construction which compares the two sources of authority. It is identified by the words *men* and *de*, which are translated “on the one hand,” and “on the other hand.” The verse begins with:

o'i + men + gar

hoi + men + gar - “For they, on the one hand” The pronoun: *hoi* is in the plural and refers to parents. What they do is introduced by a prepositional phrase: *pros + oligos + hemera*: Lit: *for a few days*. Idiom: “for a short time.”

“For parents, on the one hand, for a short time ...”

Although parents are delegated absolute power and authority over their children, their term is limited to twenty years. Regardless of how the children look at it, twenty years is a short time.

Once the child moves out of the house and assumes his own station in life, the parents no longer have any punitive authority over him. Nevertheless, while he is a minor, the child is for a short time: *paideuo* - “chastened”

imperfect - Customary; denotes what has occurred in the past and practiced on a regular and systematic basis. active - Parents produce the action under the prerogatives of Divine Institution #3.

indicative - Declarative; indicates reality of the fact that parents discipline their children.

The manner by which this discipline is administered is very important to note. We have the prepositional phrase: *kata* + *to* + *dokeo*:

KJV: “... after their own pleasure.” NIV: “... as they thought best.” NAS: “... as seemed best to them.”

Hebrews 12:10 CTL - For parents, on the one hand, disciplined us for a short time according to what seemed best to them.

What seems best to parents are those principles which they have had passed down to them from their parents. Most parental policy is set by means of tradition. Obviously, unbeliever parents cannot be expected to utilize biblical standards as the primary source of their policy making.

Part of the invisible historical impact of one generation to another is the passing down of doctrinal standards which are understood by their progeny as traditions. Thus, when a culture’s “memory” is based on doctrine, future generations are blessed by association with the doctrinal generation.

Although ignorant of the source, parents discipline their children according to what seems best to them. Since this set of standards comes to them second hand and are not a part of a doctrinal inventory, often the applications are contorted, subjective, unfair, and sometimes harsh. Often children perceive that they are being dealt with unjustly and use that to self-justify rebellion, bitterness, and disrespect for their parents.

Principle: There are no mistakes in the plan of God. Rebellion, bitterness, and disrespect only add to the problem, they cannot solve the problem.

God has given you the parents you have and you cannot change it nor are you privileged to offer commentary. Further, God has commanded you to “obey your parents in all things.” Ephesians 6:1; Colossians 3:20.

Parents do the best they can. They establish policy based on their own standards. Their desire is to develop a set of norms and standards in the conscience of their child. When these norms and standards are based on principles developed from Bible doctrine, then the child has an inventory of what might be called “Christian values.”

In a day in which politicians have taken up the cloth and decided to make an issue of values, both family and national, it might be good to identify a few Christian values from Scripture:

Galatians 5:22 - The fruit of the Holy Spirit is virtue love, happiness, tranquility of soul, patience, kindness, goodness, faithfulness,

Galatians 5:23 - gentleness, self-control; against such things there is no law.

James 1:2 - Consider it all joy, my fellow believers, when you encounter various trials,

James 1:3 - knowing that the testing of your faith produces endurance.

1 Thessalonians 5:14 - We urge you, fellow believers, admonish the unruly, encourage the fainthearted, help the weak, be patient with all men.

1 Thessalonians 5:15 - See that no one repays another with evil for evil, but always seek after that which is good for one another and for all men.

1 Thessalonians 5:16 - Rejoice always.

1 Thessalonians 5:17 - Pray without ceasing;

1 Thessalonians 5:18 - In everything give thanks; for this is God's will for you in Christ Jesus.

1 Thessalonians 5:19 - Do not quench the Holy Spirit.

1 Thessalonians 5:20 - Do not despise prophetic gifts.

1 Thessalonians 5:21 - But examine everything carefully; hold fast to that which is good;

1 Thessalonians 5:22 - Abstain from every form of evil.

Finally, two *anadiploses* from Paul and Peter.

anadiplosis, a rhetorical figure of repetition in which a word appears both at the end of one clause and at the beginning of the next, thus linking the two units.

Romans 5:3 - We exult in our tribulations, knowing that tribulation brings about perseverance;

Romans 5:4 - and perseverance, proven character; and proven character confidence;

Romans 5:5 - and confidence does not disappoint ...

2 Peter 1:4 - For by these [**the two power options in 2 Peter 1:3**] God has granted to us His precious and magnificent promises, in order that by them you might become partakers of the divine nature having escaped the corruption that is in the world by lust.

2 Peter 1:5 - Now for this very reason also, applying all diligence, in your faith supply moral excellence, and in your moral excellence, knowledge;

2 Peter 1:6 - and in your knowledge, self-control, and in your self-control, perseverance, and in your perseverance, a divine mental attitude;

2 Peter 1:7 - and in your divine mental attitude, brotherly kindness; and in your brotherly kindness, virtue love.

2 Peter 1:8 - For if these qualities are yours and are increasing, they render you neither useless nor unfaithful in the true knowledge of our Lord Jesus Christ.

These values are absolutes; they are what Russell Kirk calls, "*the permanent things.*" They reflect the result of countless cultures real-life experiences over a period of millennia. Attempts to discredit established truths can only result in folly. Yet this is exactly what has been attempted in American schools for virtually all of the 20th century.