

Hebrews Series

Lesson #202

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Dean Bible Ministries

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Heb. 12:3, “For consider Him who endured such hostility from sinners against Himself, lest you become weary and discouraged in your souls.

Heb. 12:4, “You have not yet resisted to bloodshed, striving against sin.”

Heb. 12:5, “And you have forgotten the exhortation which speaks to you as to sons: ‘My son, do not despise the chastening of the LORD, nor be discouraged when you are rebuked by Him;

Heb. 12:6, “ ‘For whom the LORD loves He chastens, and scourges every son whom He receives.’ ”

Heb. 12:5, “And you have forgotten the exhortation which speaks to you as to sons: ‘My son, do not **despise** the chastening of the LORD, nor be discouraged when you are rebuked by Him;

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pres act impera 2 sing
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Prov. 3:12, “For whom the LORD loves He corrects, just as a father the son in whom he delights.”

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**Prov. 22:15, “Foolishness is bound up in the heart
of a child; the rod of correction will drive it far
from him.”**

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μαστιγόω (*mastigoō*), whip, flog, scourge, chastise

Heb. 12:7, “If you endure **chastening**, God deals with you as with sons; for what son is there whom a father does not **chasten**?”

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προσφέρω *prosphero*
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παιδεύω (*paideuo*),
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instruction, discipline

“to bring, to offer, to
bear one’s self
towards, behave or
conduct one’s self
towards, to deal with,
treat any one”

Heb. 12:8, “But if you are without **chastening**, of which all have become partakers, then you are illegitimate and not sons.”

παιδεία (paideia),
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Gal. 4:6, “And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, ‘Abba, Father!’

Gal. 4:7, “Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ.”

Heb. 12:9, “Furthermore, we have had human fathers who corrected us, and we paid them respect. Shall we not much more readily be in subjection to the Father of spirits and live?”

Heb. 12:10, “For they indeed for a few days chastened us as seemed best to them, but He for our profit, that we may be partakers of His holiness.”

ἁγιότης *hagiotēs* gen fem sing holiness

1. The problem of natural birth. Every human being is born into the family of Adam. We are all descendants of Adam and Noah.

1 Cor. 15:22, “For as in Adam all die, even so in Christ all shall be made alive.”

2. Because of Adam's original sin, every human being is born physically alive and spiritually dead.

Eph. 2:1, "And although you were born dead in your trespasses and sins..."

3. Thus every human being is alive in one sense, but dead in another. Thus there is a need for a spiritual rebirth.

Ezekiel 36:24, “For I will take you from the nations, gather you from all the lands and bring you into your own land.

Ezekiel 36:25, “Then I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your filthiness and from all your idols.”

Ezekiel 36:26, “Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh.

Ezekiel 36:27, “I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances.”

4. Jesus addressed this with Nicodemus in John 3.

John 3:5, “Jesus answered, ‘Truly, truly, I say to you, unless one is born of water and the Spirit he cannot enter into the kingdom of God.

John 3:6, “That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.”

5. This new birth is based on accepting Christ.

John 1:12, “But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name,”

Galatians 3:26, “For you are all sons of God through faith in Christ Jesus.”

6. Every believer is in the family of God at the instant of belief in Christ.

1 John 3:2, “Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that when He appears, we will be like Him, because we will see Him just as He is.”

7. Adoption is the term used to describe the admission of the believer into the family of God.

8. Adoption is a legal metaphor, where as regeneration describes the act of receiving a new nature.

Two forms of adoption were used to illustrate the believer's relationship to God.

Greek

Roman

9. First, there was a ceremonial purchase or redemption.

10. Roman adoption emphasized inheritance not blood relationship and applied to both the blood son as well as an unrelated heir.

11. For the first 14 years a son was put under a slave called a pedagogue, roughly translated a tutor. The pedagogue was responsible for discipline, *paideia*.

12. The son had little more rights than a slave for the first 14 years.

13. During his youth the son wore a toga of youth which indicated his position.

14. At his 14th birthday there was a family ceremony where the boy was designated an adult.

15. In the adoption ceremony the father releases the the toga of youth from the shoulders of the boy and the father took off his cloak, the toga *virilus*, and wrapped it around the new son. This is analogous to the believer receiving the imputation of Christ's perfect righteousness at the moment of salvation.

16. Then the father announced, “My son, you have now been adopted into the family.”

17. Adoption meant the boy was now an adult with all the rights and privileges thereto. He could enter military service, manage his own finances, get married, and vote in the republic.

Heb. 12:11, “Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it.”