

C. Comparison between God's Discipline of Believers and Fathers' of Children from Hebrews 12

Hebrews 12:5 - The writer of Hebrews is addressing Jewish believers in Jerusalem who had veered into reversionism.

This verse begins with one of the most important verbs in the Bible when it comes to explaining why believers move into reversionism. It's interesting to note that the same problem-solving device used by children is the same one used by believers in reversionism—"I forgot."

The verse begins with the perfect middle indicative of the verb *eklanthanomai* - "To entirely forget" This verb has both positive and negative connotations. A positive use would be the technique of the believer forgetting his past failures and moving forward toward the prize.

Philippians 3:13 - Fellow believers, I do not regard myself as having laid hold of spiritual maturity as yet, but one thing I do: forgetting [*eklanthanomai*] what lies behind and reaching forward to what lies ahead,

Philippians 3:14 - I press on toward the goal for the prize of the upward call of God in Christ Jesus.

The negative application is found here. The reversionist's doctrinal inventory has atrophied to such a degree it is as if he never knew it in the first place.

perfect - Consummative. In the Greek, the perfect tense always see the action of the verb from the standpoint of completed action.

Further, the perfect may be expressed in two ways:

1. The intensive perfect which describes the action as completed and the results go on and on. Then there is,
2. the consummative perfect which indicates a completed action but you go back and look at the process by which the action was completed.

What has happened to the believers at Jerusalem is that they have completely forgotten all the doctrine they ever knew. The process which led to this is reversionism.

Since he is not advancing within the grace system then his rate of forgetting exceeds his rate of learning. Since truth is not being metabolized, he begins to inculcate the principles of human viewpoint, human good and evil, and the cosmic lie into his stream of consciousness.

Eventually, his inventory of ideas will have completely reverted back to its former status at which point he will have completely forgotten all the doctrine he ever knew. This process is called reversionism and it is a degeneration of thought which occurs over a period of time. The more doctrine you forget the closer you come to completing the process and thus illustrating the principle of the consummative perfect tense of *eklanthanomai*. Such a person falls under perpetual divine discipline as is illustrated by our passage in Hebrews 12:5-Hebrews 12:11.

The reversionistic believer must learn that if he does not reorient to the grace system then God in grace is obligated to try and goad him back. Cursing, chastisement, punishment, and discipline are the result of the reversionist's insistence on kicking against the goads. What makes such an attempt even more pathetic is the fact that since he has forgotten all the doctrine he ever knew, he doesn't even realize that he is a loser.

middle - Indirect; emphasizes the agent in producing the action of the verb with reflexive force. When a believer is negative toward truth he moves into reversionism and becomes the victim of spiritual Alzheimer's, he forgets doctrine.

indicative - Declarative; this is the statement of biblical and psychological fact. The reversionist will forget doctrines on salvation, eternal security, grace, problem-solving devices, the mandates of living the Christian way of life, and develops an entirely new thought pattern.

Things he ought to remember, he has forgotten. The things he ought to forget, he remembers. Formally forgotten was the technique of solving problems from the emotional and arrogance complexes of sins. Not anymore. Now he applies jealousy, hatred, anger, revenge tactics, gossip, maligning, judging, and vindictiveness to his problems.

The next word makes it absolutely clear what the reversionist has forgotten, the objective genitive singular from the noun *paraklesis* - "instruction."

The objective genitive here indicates that what has been forgotten is considered by the Holy Spirit to be extremely important. The noun is a compound, para-meaning "beside," and *-klesis* meaning "to shout."

Guess what is being referenced here? Instruction in the plan of God is bound up in the imperative moods of Scripture. What has been forgotten are the mandates for executing the Christian way of life.

Imperatives of positive command and negative prohibition are much like a drill instructor standing beside you and shouting, "Do this! Don't do that!" If you forget these, you have forgotten the policies by which God expects you to live your life.

This inspires the insertion of divine goads into your spiritual backside.

CTL Hebrews 12:5 - And so, you yourselves have forgotten the doctrinal instruction ...

The manner by which this instruction is inculcated is now compared with the relationship between of a father and recalcitrant son. First the present middle indicative of the verb: *dialego* + *hostis* - "which teaches"

present - Static; represents a condition which perpetually exists or is taken for granted as a fact. Doctrinal instruction in the form of imperative moods always teaches important principles which are necessary for spiritual growth.

middle - Dynamic; emphasizes the part taken by the agent in producing the action. The agent is doctrinal instruction. And the doctrine which should be instructing these reversionists is found in Proverbs 3:11, Proverbs 3:12.

indicative - Declarative; a statement of biblical fact.

CTL Hebrews 12:5 - And so, you yourselves have forgotten the doctrinal instruction which teaches you ...

The pronoun "you" is the dative of advantage from *su* and indicates that the instruction of doctrine is to the believer's advantage. The manner in which doctrine is to be taught is in the same manner that a father teaches his son *hos* + *huios* - "as sons."

How is a son to be instructed? We have studied passages which give the details: Every day without exception.

Deuteronomy 6:7 - You shall teach My commandments diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up.

When children reject parental policies, they are to be goaded back into line by means of force, including the use of the rod.

Proverbs 29:15 - The rod of reproof gives wisdom but a child who gets his own way brings shame to his mother.

Adults are to understand that when they rebel against divine policy they will be chastened in much the same manner that a father chastens his son.

Deuteronomy 8:5 - Thus you are to know in your heart that the Lord your God was disciplining you [*mûsar* - **chastise**] just as a man disciplines [*mûsar* - **chastise**] his son.

Hebrews 12:5 says to the reversionist that he has forgotten the principles he once understood about divine discipline. Just as a father chastens his son when he is rebellious, so God chastens believers when they are rebellious.

Whereas the child rejects the imperative moods of parental policy, the reversionist rejects the imperative moods of divine policy revealed in Scripture. The father's discipline of his son is now given as the example of divine discipline. It is a quote from Proverbs 3:11, Proverbs 3:12, a passage which the Jews in our passage have forgotten.

In this passage, Solomon teaches his son Rehoboam not to despise divine correction since it is intended for his benefit.