

**Hebrews 12:5c, Discouragement; Reproof**

The next verb in our passage is the present passive imperative of *ekluo* - *To faint*. In the passive voice it means “*to become weak or feeble*.” Since the context refers to the soul it means “*to be discouraged*.”

present - Customary; denotes what habitually occurs to the reversionist—he faints in his soul under the pressures imposed by divine chastisement.

passive - Reversionistic believers receive the action of the verb by having a mental breakdown under pressure.

imperative - Prohibition; the negative *mhde* cancels the idea of becoming discouraged under the pressure of divine discipline.

Two things are prohibited in this verse:

- a. Taking the principle of divine discipline so lightly that, when in a carnal status, the believer forgets or disregards it.
- b. Crumbling under the pressures imposed by the administration of divine discipline to the point of discouragement.

The fact these two things are prohibited indicates that they are typical results of a reversionistic lifestyle. Thus, the reversionist is commanded to stop both.

The type of divine goad, which brings discouragement to the reversionist’s soul, is mentioned next by the present passive participle of the verb *elencho* - “*To reprove*” (New American Standard Version); “*to rebuke*” (King James Version & New International Version)

**Liddell, Henry G. and Robert Scott. Greek-English Lexicon, s.v. “elencho”:**

*to disgrace; put to shame; cross-examine; question; convict; bring convincing proof against; refute; put right; correct; expose.*

**Arndt, William F. and F. Wilber Gingrich. Greek-English Lexicon of the New Testament, s.v. “elencho”:**

*bring to light; expose; prove; convict, convince; reprove; correct.*

**Kittel, Gerhard. Theological Dictionary of the New Testament, s.v. “elencho”:**

*Whereas paideia and MŪSAR always have behind them the idea of parental chastisement, elencho, denotes the disciplining and educating of man by God as a result of His judicial activity. This embraces all aspects of education from the conviction of the sinner to chastisement and punishment, from the instruction of the righteous by severe tests to his direction by teaching and admonition.*

*The use of elencho in the New Testament means "to show someone his sin and to summon him to repentance." The word does not mean only "to blame, reprove, convince, or expose," but "to set right, namely, "to point away from sin to repentance." It implies educative discipline.*

The question arises as to which English word best conveys the idea of the Greek word *elencho*? We will note definitions from three dictionaries:

**Oxford English Dictionary, s.v. “rebuke, reprove”:**

*Rebuke. Shame, disgrace, reproach, reprimand. Correction by a blow. To beat, or buffet. Reprove. Shame and disgrace to a person by reason of some conduct.*

**Webster's New Twentieth Century Dictionary, 2nd edition, s.v. "rebuke, reprove":**

*rebuke. To address in sharp and severe disapproval; to reprimand. To bruise; to beat.*

*reprove. To blame, censure, condemn, to find fault with. To speak to in disapproval. To convict or convince. syn. - rebuke implies a more excited and personal feeling; reprove implies calmness and self-possession.*

**Webster's 9th New Collegiate Dictionary, s.v. "rebuke, reprove":**

*rebuke. To criticize sharply. An expression of strong disapproval.*

*reprove. To scold or correct usually gently or with kindly intent. To express disapproval.*

*syn. REBUKE suggests a sharp or stern reproof. REPROVE implies an often kindly intent to correct a fault. Although "reprove" and "rebuke" appear to be very similar, the best word for our translation is "reprove."*

The author of our major source book, J. Richard Fugate, chooses to use "rebuke," since that is the word selected by the translators of the King James Version. That process worked for "chastisement" because the English definition of the word matched both that of paideia and *MŪSAR*. Not so here.

Since God's discipline to the believer is designed to goad him, gently at first, with intensified stages inflicted thereafter, if necessary, then the best English word to translate *elencho* is "reprove."

present - Retroactive progressive; indicates as long as a person is in reversionism there are various types of discipline. We have noted four stages: (1) Law of Volitional Responsibility; (2) Warning; (3) Intensified; and (4) Terminal.

passive - The reversionist receives the action of the verb.

participle - Temporal; translated by a temporal clause: "when you are reproved by Him."

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

**Proverbs 3:11** - My son, do not reject the chastening of the Lord; do not loathe His punishment.

**Proverbs 3:12** - For whom the Lord loves, He disciplines like a father to a son in whom he is well pleased.

**Hebrews 12:5b** - My son, stop making light of the Lord's chastisement nor become discouraged when you are reproved by Him. This verse points out two check points to alert the reversionist:

He may be aware of divine mandates but either takes them lightly or disregards them entirely. Then, when discipline is converted from a threat to a reality, he becomes discouraged rather than motivated to recover.

We are reminded of an old principle: The reversionist is arrogant in times of prosperity but becomes a coward under the pressure of adversity. The principle is a paraphrase of what is stated in

**Hebrews 12:5:** The reversionist takes divine discipline lightly when it's principles are communicated but becomes discouraged whenever it's reproof becomes a reality.

There is also, no doubt, a guilt complex involved. The reversionistic believer knows he is guilty. He may try to project it, but eventually, discipline will put the blame where it belongs.

There is a rationale which the reversionist may use in order to reorient to doctrine. This rationale is based on the doctrines of adoption, election, and predestination and gives the reversionist a source of hope for recovery. It answers the question of why a believer should never become discouraged no matter how big a mess he has made of his life.

Hebrews 12:6 begins with the explanatory use of the particle *gar* + the relative pronoun *hos* and the noun *kurios*: “*for whom the Lord.*” The verb comes next, the present active indicative from *agapao* - Refers to unconditional love for all members of the Royal Family.

present - Static; indicates a condition which perpetually exists and therefore is taken for granted as a fact. There never is a time when the Lord does not direct unconditional love toward the believer.

active - The Lord produces the action of the verb.

indicative - Declarative; dogmatic statement of reality. In context, the believers being addressed are in reversionism. They are negative volition toward that portion of the canon which was completed at that time. They are negative toward the apostles' messages, towards James, their pastor. Yet the Lord loves them unconditionally.

God's point of contact with the human race is His justice which makes up half of divine integrity. The other half is God's righteousness.

It is God's righteousness which is the source of all that is considered by Him to be true, accurate, and right. If there is a God, then His principles of righteousness must become the standard to which all lesser creatures orient in order to determine right thought, decision, and action.

Secondly, those righteous standards must be enforced in order for God to maintain order within His creation. The attribute of His divine essence which oversees the thoughts, decisions, and actions of His creation is His justice. Thus, righteousness becomes the principle or the standard of divine integrity while justice becomes the function of divine integrity.

Whatever righteousness demands, justice must execute. Righteousness demands that compliance with its principles or standards be blessed and rewarded and that noncompliance be judged or disciplined.

The divine mental attitude which motivates the former is personal love for the advancing believer and unconditional love for the carnal or reversionistic believer.