

Hebrews 12:2-11

12:2 – “looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.

872 [e]	1519 [e]	3588 [e]	3588 [e]	4102 [e]	747 [e]	2532 [e]	5051 [e]	2424 [e]	3739 [e]	473 [e]	3588 [e]
aphorōntes	eis	ton	tēs	pisteōs	archēgon	kai	teleiōtēn	Iēsoun	hos	anti	tēs
2 ἀφορῶντες	εἰς	τὸν	τῆς	πίστεως	ἀρχηγὸν	καὶ	τελειωτὴν	, Ἰησοῦν	, ὃς	ἀντὶ	τῆς
looking	to	the	of [our]	faith	founder	and	perfecter	Jesus	who	in view of	the
V-PPA-NMP	Prep	Art-AMS	Art-GFS	N-GFS	N-AMS	Conj	N-AMS	N-AMS	RelPro-NMS	Prep	Art-GFS

4295 [e]	846 [e]	5479 [e]	5278 [e]	4716 [e]	152 [e]	2706 [e]	1722 [e]	1188 [e]
prokeimēnēs	autō	charas	hypemeinen	stauron	aischynēs	kataphronēsas	en	dexia
προκειμένης	αὐτῷ	χαρᾶς	, ὑπέμεινεν	σταυρὸν	, αἰσχύνης	καταφρονήσας	, ἐν	δεξιᾷ
lying before	Him	joy	endured	[the] cross	[its] shame	having despised	at	[the] right hand
V-PPMP-GFS	PPro-DM3S	N-GFS	V-AIA-3S	N-AMS	N-GFS	V-APA-NMS	Prep	Adj-DFS

5037 [e]	3588 [e]	2362 [e]	3588 [e]	2316 [e]	2523 [e]
te	tou	thronou	tou	Theou	kekathiken
ΤΕ	τοῦ	θρόνου	τοῦ	Θεοῦ	κεκάθικεν .
and	of the	throne	-	of God	sat down
Conj	Art-GMS	N-GMS	Art-GMS	N-GMS	V-RIA-3S

1. “Let us fix our eyes” (literally “Let us look away to”) is **aphorontes** it means “to look way from on thing and concentrate on another, to look away to.”
 - a. An athlete gets rid of everything that hinders his performance. He looks away from it and looks only to the things that can help him achieve his goal. It is not his goal that he chooses. At the end of 12:1 it is a race or contest we did not choose.
 - b. 4 Maccabees 17:9 says “Here an aged priest and an aged woman and seven sons lie buried through the violence of a tyrant who wished to destroy the Hebrew race. They verily vindicated our nation, keeping their eyes fixed on God and enduring torments even unto death.”
2. “Jesus is the author and perfecter of our faith”
 - a. “author” is “Pioneer, trail blazer, leader, author”
 - b. “perfecter” is “finisher”, the one who brought the work to the final goal.
 - c. Hebrews 2:10
 - d. Jesus is a closer example than even the Maccabees. Jesus lived in their generation, in their culture and faced very similar opposition.
 - e. This is the same Jesus who led or went before the witnesses of chapter 11
 - f. Paul says in 1 Cor. 10:3, the spiritual rock that accompanied them in the wilderness was Jesus.
 - g. Jude says in Jude 5 “The Lord delivered his people out of Egypt.” The image is of the Lord going first out of Egypt.

- h. When we consider that the “God of Glory” appear to Abraham and Moses considered the sufferings of Christ or greater value than Egypt that it was Jesus who the believers of chapter 11 were following.
 - i. As the one who goes before, Jesus also had to live in faith and did not see the invisible. He had to accept death as God’s will not his. For the joy that was in the future he endured the cross.
3. “the joy set before him” was not just his joy but the joy made available to the believers.
- a. “for the joy set before him” is literally “in view of (*anti*) the joy set before him”
 - i. Anti can mean “in the stead of” or “in the place of”. This would mean that Jesus accepted the cross instead of:
 - 1. the “joy” of eternity or
 - 2. the “joy” of the sinful world
 - ii. Anti can mean “for the sake of”. This would mean that Jesus went to the cross for the joy it would bring:
 - 1. To him
 - 2. To followers
 - 3. In time and in eternity.
 - iii. This joy is available to believers:
 - 1. John 15:11
 - 2. John 16:20-24
 - 3. John 17:13

12:3 – “Consider him who endured from sinners such hostility against himself, so that you may not grow weary or fainthearted.

357 [e]	1063 [e]	3588 [e]	5108 [e]	5278 [e]	5259 [e]	3588 [e]	268 [e]	1519 [e]	1438 [e]
analogisasthe	gar	ton	toiautēn	hypomemenēkota	hypo	tōn	hamartōlōn	eis	heauton
3 ἀναλογίσασθε	γὰρ	, τὸν	τοιαύτην	ὑπομεμενηκότα	ὑπὸ	τῶν	ἁμαρτωλῶν	εἰς	ἑαυτὸν
Consider fully	for	the [One]	such great	having endured	from	-	sinners	against	Himself
V-AMM-2P	Conj	Art-AMS	DPro-AFS	V-RPA-AMS	Prep	Art-GMP	Adj-GMP	Prep	RefPro-AM3S

485 [e]	2443 [e]	3361 [e]	2577 [e]	3588 [e]	5590 [e]	4771 [e]	1590 [e]
antilogian	hina	mē	kamēte	tais	psychais	hymōn	eklyomenoi
ἀντιλογίαν	, ἵνα	μὴ	κάμητε	, ταῖς	ψυχαῖς	ὑμῶν	ἐκλυόμενοι .
hostility	so that	not	you shall grow weary	in the	souls	of you	fainting
N-AFS	Conj	Adv	V-ASA-2P	Art-DFP	N-DFP	PPro-G2P	V-PPM/P-NMP

12:4 – “In your struggle against sin, you have not yet resisted to the point of shedding your blood.

3768 [e]	3360 [e]	129 [e]	478 [e]	4314 [e]	3588 [e]	266 [e]	464 [e]
Oupō	mechris	haimatos	antikatēstēte	pros	tēn	hamartian	antagōnizomenoi
4 Οὐπω	μέχρις	αἵματος	ἀντικατέστητε	, πρὸς	τὴν	ἁμαρτίαν	ἀνταγωνιζόμενοι
Not yet	unto	blood	have you resisted	against	-	sin	struggling
Adv	Prep	N-GNS	V-AIA-2P	Prep	Art-AFS	N-AFS	V-PPM/P-NMP

1. “Not yet until blood you resisted against sin struggling against” is the word for word translation of the Greek.
2. “Until blood” is μεχρις αιματος
 - a. Was used by Heliodorus to refer to mortal combat.
 - b. This is a familiar phrase for engaging in a conflict which involves the risk of wounds.
 - c. It is not a phrase explicitly stating martyrdom but a dangerous combat.
 - d. This may refer to martyrdom or a level of spiritual battle they have not yet seen.

12:5 – “And have you forgotten the exhortation that addresses you as sons? “My son, do not regard lightly the discipline of the Lord, nor be weary when reproved by him.”

2532 [e]	1585 [e]	3588 [e]	3874 [e]	3748 [e]	4771 [e]	5613 [e]	5207 [e]	1256 [e]	5207 [e]	1473 [e]
kai	eklelēsthe	tēs	paraklēseōs	hētis	hymin	hōs	huiōis	dialegetai	Huie	mou
5 καὶ	ἐκλέλησθε	τῆς	παρακλήσεως	ἣτις	ὑμῖν	ὡς	υἱοῖς	διαλέγεται	: Υἱέ	μου
and	you have forgotten	the	exhortation	that	you	as	to sons	addresses	Son	of Me
Conj	V-RIM/P-2P	Art-GFS	N-GFS	RelPro-NFS	Pro-D2P	Adv	N-DMP	V-PIM/P-3S	N-VMS	Pro-G1S

3361 [e]	3643 [e]	3809 [e]	2962 [e]	3366 [e]	1590 [e]	5259 [e]	846 [e]	1651 [e]
mē	oligōrei	paideias	Kyriou	mēde	eklyou	hyp'	autou	elenchomenos
μὴ	ὀλιγώρει	παιδείας	Κυρίου	, μηδὲ	ἐκλύου	, ὑπ'	αὐτοῦ	ἐλεγχόμενος
not	regard lightly	[the] discipline	of [the] Lord	nor	faint	by	Him	being reproved
Adv	V-PMA-2S	N-GFS	N-GMS	Conj	V-PMM/P-2S	Prep	Pro-GM3S	V-PPM/P-NMS

1. **paideias** - 12:5 – “discipline” – means “instructive discipline”.
 - a. In Judaism a father was required to provide proper instruction to a child.
 - b. This instruction included whipping with a light stick as acceptable.
 - c. This word includes instruction even to the dealing out of physical blows.
2. **elenchomenos** - 12:5 – “rebuke” – to reprove, to rebuke, to reproach, to state that someone has done wrong

12:6 – “For the Lord disciplines the one he loves, and chastises every son whom he receives.”

3739 [e]	1063 [e]	25 [e]	2962 [e]	3811 [e]	3146 [e]	1161 [e]	3956 [e]	5207 [e]	3739 [e]	3858 [e]
hon	gar	agapa	Kyrios	paideuei	mastigoi	de	panta	huion	hon	paradechetai
6 ὃν	γὰρ	ἀγαπᾷ	, Κύριος	παιδεύει	; μαστιγοῖ	δὲ	πάντα	υἱὸν	ὃν	παραδέχεται
Whom	for	He loves	[the] Lord	disciplines	He scourges	now	every	son	whom	He receives
RelPro-AMS	Conj	V-PIA-3S	N-NMS	V-PIA-3S	V-PIA-3S	Conj	Adj-AMS	N-AMS	RelPro-AMS	V-PIM/P-3S

1. This word of encouragement comes from Proverbs 3:11-12
2. This proverb gives the readers the correct perspective
3. **mastigoi** in 12:6 – “punishes” or “scourges” – means “to beat with a whip, to scourge”

12:7 – “It is for discipline that you have to endure. God is treating you as sons. For what son is there whom his father does not discipline?”

1519 [e]	3809 [e]	5278 [e]	5613 [e]	5207 [e]	4771 [e]	4374 [e]	3588 [e]	2316 [e]	5101 [e]	1063 [e]	5207 [e]		
Eis	paideian	hypomenete	hōs	huiōis	hymīn	prospheretai	ho	Theos	tis	gar	huios		
7	Εἰς	παιδείαν	ὑπομένετε	, ὡς	υἱοῖς	ὑμῖν	προσφέρεται	ὁ	Θεός	;	τίς	γὰρ	υἱὸς
As	discipline	endure	as	sons	you	is treating	-	God	what	for	son [is there]		
Prep	N-AFS	V-PIA-2P	Adv	N-DMP	PPro-D2P	V-PIMP-3S	Art-NMS	N-NMS	IPro-NMS	Conj	N-NMS		

3739 [e]	3756 [e]	3811 [e]	3962 [e]
hon	ou	paideuei	patēr
ὄν	οὐ	παιδεύει	πατήρ ?
whom	not	disciplines	[his] father
RelPro-AMS	Adv	V-PIA-3S	N-NMS

1. It is normal for a son to have a father. It is expected the father will guide, discipline the son.
 - a. A son without a father is not normal.
 - b. A son should have a father guiding and correcting them.
 - c. If there is a father who loves the son then that father is, to the best of his ability, correcting, punishing, rewarding his son so he becomes more than a undisciplined child
2. Every legitimate son undergoes discipline.
3. The phrase “father of our spirits” stands in contrast to “father of our flesh”. This phrase is simply a comparison to our natural fathers and our Heavenly Father.
4. If the father of our flesh understood the importance of disciplining us then the Father of our spirits also understands.

12:8 – “If you are left without discipline, in which all have participated, then you are illegitimate children and not sons.”

1487 [e]	1161 [e]	5565 [e]	1510 [e]	3809 [e]	3739 [e]	3353 [e]	1096 [e]	3956 [e]	686 [e]	3541 [e]	2532 [e]	
ei	de	chōris	este	paideias	hēs	metochoi	gegonasin	pantes	ara	nothoi	kai	
8	εἰ	δὲ	χωρὶς	ἔστε	παιδείας	, ἧς	μέτοχοι	γεγόνασιν	πάντες	, ἄρα	νόθοι	καὶ
If	however	without	you are	of discipline	of which	partakers	they have become	all	then	illegitimate children	and	
Conj	Conj	Prep	V-PIA-2P	N-GFS	RelPro-GFS	Adj-NMP	V-RIA-3P	Adj-NMP	Conj	Adj-NMP	Conj	

3756 [e]	5207 [e]	1510 [e]
ouch	huiōi	este
οὐχ	υἱοί	ἔστε .
not	sons	you are
Adv	N-NMP	V-PIA-2P

12:9 – “Besides this, we have had earthly fathers who disciplined us and we respected them. Shall we not much more be subject to the Father of spirits and live?”

1534 [e]	3588 [e]	3303 [e]	3588 [e]	4561 [e]	1473 [e]	3962 [e]	2192 [e]	3810 [e]	2532 [e]	1788 [e]	3756 [e]
eita	tous	men	tēs	sarkos	hēmōn	pateras	eichomen	paideutas	kai	enetrepometha	ou
9 εἶτα	τούς	μέν	τῆς	σαρκὸς	ἡμῶν	πατέρας	εἴχομεν	παιδευτὰς	, καὶ	ἐνετρεπόμεθα	; οὐ
Furthermore	-	indeed	of the	flesh	of us	fathers	we have had	correctors	and	we respected [them]	not
Adv	Art-AMP	Conj	Art-GFS	N-GFS	PPro-G1P	N-AMP	V-IIA-1P	N-AMP	Conj	V-IIP-1P	Adv

4183 [e]	1161 [e]	3123 [e]	5293 [e]	3588 [e]	3962 [e]	3588 [e]	4151 [e]	2532 [e]	2198 [e]
poly	de	mallon	hypotagēsometha	tō	Patri	tōn	pneumatōn	kai	zēsomen
πολύ [δὲ]	μᾶλλον	ὑποταγησόμεθα	τῷ	Πατρὶ	τῶν	πνευμάτων	, καὶ	ζήσομεν	?
much	and	more	shall we be in subjection	to the	Father	-	of spirits	and	shall live
Adj-ANS	Conj	Adv	V-FIP-1P	Art-DMS	N-DMS	Art-GNP	N-GNP	Conj	V-FIA-1P

12:10 – “For they disciplined us for a short time as it seemed best to them, but he disciplines us for our good, that we may share his holiness.

3588 [e]	3303 [e]	1063 [e]	4314 [e]	3641 [e]	2250 [e]	2596 [e]	3588 [e]	1380 [e]	846 [e]	3811 [e]	3588 [e]
Hoi	men	gar	pros	oligas	hēmeras	kata	to	dokoun	autois	epaideuson	ho
10 Οἱ	μέν	γάρ	πρὸς	ὀλίγας	ἡμέρας	, κατὰ	τὸ	δοκοῦν	αὐτοῖς	, ἐπαίδευον	; ὁ
-	Truly	indeed	for	a few	days	according to	that	seeming good	to them	they were disciplining [us]	-
Art-NMP	Conj	Conj	Prep	Adj-AFP	N-AFP	Prep	Art-ANS	V-PPA-ANS	PPro-DM3P	V-IIA-3P	Art-NMS

1161 [e]	1909 [e]	3588 [e]	4851 [e]	1519 [e]	3588 [e]	3335 [e]	3588 [e]	41 [e]	846 [e]
de	epi	to	sympheron	eis	to	metalabein	tēs	hagiotētos	autou
δὲ	ἐπὶ	τὸ	συμφέρον	, εἰς	τὸ	μεταλαβεῖν	τῆς	ἀγιότητος	αὐτοῦ .
but [He]	for	[our]	benefitting	in order	-	to share	of the	holiness	of Him
Conj	Prep	Art-ANS	V-PPA-ANS	Prep	Art-ANS	V-ANA	Art-GFS	N-GFS	PPro-GM3S

1. Our earthly fathers did what they thought was best. They had our best interests in mind.
2. Our heavenly father will also, but in a perfect way:
 - a. Discipline us for our good – our benefit is what he has in mind.
 - b. Discipline us so we may share in his holiness – being who we are today is not the goal, but to become like God is the goal.
 - c. Even going back to the days of the Exodus God’s word was, “Be holy because I am holy.” By having his character and nature we can share with him in his blessed state.
- 3.

12:11 – “For the moment all discipline seems painful rather than pleasant, but later it yields the peaceful fruit of righteousness to those who have been trained by it.

3956 [e]	1161 [e]	3809 [e]	4314 [e]	3303 [e]	3588 [e]	3918 [e]	3756 [e]	1380 [e]	5479 [e]	1510 [e]	235 [e]				
pasa	de	paideia	pros	men	to	paron	ou	dokei	charas	einai	alla				
11	πᾶσα	δὲ*	παιδεία	,	πρὸς	μὲν	τὸ	παρὸν	,	οὐ	δοκεῖ	χαρᾶς	εἶναι	,	ἀλλὰ
All	now	discipline	for	indeed	those	being present	not	seems	of joy	to be	but				
Adj-NFS	Conj	N-NFS	Prep	Conj	Art-ANS	V-PPA-ANS	Adv	V-PIA-3S	N-GFS	V-PNA	Conj				

3077 [e]	5305 [e]	1161 [e]	2590 [e]	1516 [e]	3588 [e]	1223 [e]	846 [e]	1128 [e]				
lypēs	hysteron	de	karpon	eirēnikon	tois	di'	autēs	gegymnasmenois				
λύπις	;	ὑστερον	δὲ	,	καρπὸν	εἰρηνικὸν	,	τοῖς	δι'	αὐτῆς	γεγυμνασμένοις	,
of grief	afterward	however	[the] fruit	peaceable	to those	by	it	having been trained				
N-GFS	Adv	Conj	N-AMS	Adj-AMS	Art-DMP	Prep	PPro-GF3S	V-RPM/P-DMP				

591 [e]	1343 [e]
apodidōsin	dikaiosynēs
ἀποδίδωσιν	δικαιοσύνης
it yields	of righteousness
V-PIA-3S	N-GFS



1. Discipline, in any form, always seems unpleasant at the time.
2. Everyone goes through discipline, but not everyone is trained by discipline.
3. For those who are trained by discipline the results of discipline which are:
 - a. Harvest of righteousness – character and nature of God
 - b. Harvest of peace – an understanding of the process and so is at peace with God and the ways of life. They are:
 - i. No longer resentful towards life, others, situations, God.
 - ii. No longer rebellious towards God's expectations, truth and reality
4. As Psalm 131 says:

“My heart is not proud, O Lord,
My eyes are not haughty;
I do not concern myself with great matters
Or things too wonderful for me.
But I have stilled and quieted my soul;
Like a weaned child with its mother,
Like a weaned child is my soul within me,
O Israel, put your hope in the Lord both now and forevermore.”
5. Lamentations 3:25-42 -

“The Lord is good to those who wait for him,
to the soul who seeks him.

²⁶ It is good that one should wait quietly
for the salvation of the Lord.

²⁷ It is good for a man that he bear
the yoke in his youth.

- ²⁸ Let him sit alone in silence
when it is laid on him;
- ²⁹ let him put his mouth in the dust—
there may yet be hope;
- ³⁰ let him give his cheek to the one who strikes,
and let him be filled with insults.
- ³¹ For the Lord will not
cast off forever,
- ³² but, though he cause grief, he will have compassion
according to the abundance of his steadfast love;

6. Job 32:2-37:24 – Elihu’s speech is better than Job’s three friends.

a. The first three friends told Job his problems were:

- i. Friend One – Eliphaz the Temanite – said Job was suffering because of his sin (2:11; 4:1-5:27; 15:1-35; 22:1-30; 42:7-9)
- ii. Friend Two – Bildad the Shuhite – said Job had not repented of his sin and therefore was suffering (2:11; 8:1-22; 18:1-21; 25:1-6; 42:9)
- iii. Friend Three – Zophar the Naamathite – said Job deserved to suffer more for his sins (2:11; 11:1-20; 20:1-29; 42:9)

7. Psalms 119:67, 7 -

119:67 – “Before I was afflicted I went astray, but now I keep your word.”

119:7 – “I will praise you with an upright heart, when I learn your righteous rules.”

8. Matthew 5:10-12 (Luke 6:22) -

“Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.

“Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account. 12 Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you.

9. 2 Thessalonians 1:4-10 -

“Therefore we ourselves boast about you in the churches of God for your steadfastness and faith in all your persecutions and in the afflictions that you are enduring. This is evidence of the righteous judgment of God, that you may be considered worthy of the kingdom of God, for which you are also suffering— since indeed God considers it just to repay with affliction those who afflict you, and to grant relief to you who are afflicted as well as to us, when the Lord Jesus is revealed from heaven with his mighty angels in flaming fire, inflicting vengeance on those who do not know God and on those who do not obey the gospel of our Lord Jesus. They will suffer the punishment of eternal destruction, away from [b] the presence of the Lord and from the glory of his might, when he comes on that day to be glorified in his saints, and to be marveled at among all who have believed, because our testimony to you was believed.

10. **Suffering in life comes from:**

a. **Sin** - Numbers 12:10-12

b. **Instructive Discipline** - Hebrews 12:5-12

- i. “paideias” (12:5 – “discipline”) – means “instructive discipline”. In Judaism a father was required to provide proper instruction to a child. This instruction

included whipping with a light stick as acceptable. This word includes instruction even to the dealing out of physical blows.

- ii. “elegchomenos” (12:5 –“rebuke”) – to reprove, to rebuke, to reproach, to state that someone has done wrong
 - iii. “mastigoi” (12:6 – “punishes” or “scourges”) – means “to beat with a whip, to scourge”
- c. **Ignorance** – Hosea 4:6 -
“My people are destroyed for lack of knowledge; because you have rejected knowledge, I reject you from being a priest to me.
And since you have forgotten the law of your God, I also will forget your children.
- d. **Strengthening** - 2 Corinthians 12:7-10; 1 Peter 5:10
- i. Restore “to put in order, to mend, to reestablish, to make whole”
 - ii. Make you strong “to set up, to fix firmly, to establish, to strengthen”
 - iii. Make you firm similar and may refer to the deeds that come in a sequence after “a” and “b”.
 - iv. Make you Steadfast “to make a foundation, to provide a solid foundation, to ground firmly.”
- e. **Reveal God’s grace**, power or the comfort (not of this world)-2 Corinthians 1:3-7
- f. It is **unknowable and unrevealed** to man - Exodus 4:11; John 9:1-3
- g. **Righteousness** in a fallen world results in suffering (when a righteous person lays down their life for someone – Jonathan faithfully died with his father Saul
- h. **Sins of others** result in suffering for the righteous - Jeremiah in Jerusalem
- i. **Situations** in an imperfect world - stubbed toe, tooth decay, etc.