

RECOVERY FROM DIVINE DISCIPLINE

This is our third lesson on the doctrine of divine discipline from Heb.12:1-13:

- Lesson #1: Sin that Entangles (Heb.12:1-4)
- Lesson #2: Divine Discipline (Heb.12:5-11)
- Lesson #3: Recovery from Divine Discipline (Heb.12:12-13)

Today's lesson text opens with the Greek inferential particle (dio). Dio can be translated into English as "therefore" or "on account of which" or "because of this."

Dio is used to refer back to what was previously taught regarding divine discipline (Heb.12:1-11).

This lesson will study four aspects of Recovery from Divine Discipline.
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1. In our previous lesson, we learned three ways God uses divine discipline to correct His carnal children (1 Cor.3:1-3).

(Heb.12:7, 10) "It is for discipline that you endure; **God deals with you as with sons**; for what son is there whom his father does not discipline?"

First, we learned that Fatherly discipline is used when instructional training is being **disobeyed**:

(2 Tim.3:16) "**All Scripture** is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness."

(Heb.12:11) "**All discipline** for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness."

Second, we learned that when God's children become rebellious to divine discipline, He increases it to scourging to restore believers to fellowship with the holiness of God.

(Heb.12:10) "For they discipline us for a short time as seemed best to them, but **He disciplines us for our good**, so that we may share His holiness."

(Heb.12:5-6) "MY son, do not regard lightly the discipline of the Lord; nor faint when you are reproved by Him; for those whom the Lord loves He disciplines, and **He scourges** every son whom He receives."

Third, we learned that divine discipline is designed to bring the carnal believer through sorrowful and painful training to "be subject to the Father of spirits and live." (Heb.12:9, 11)

2. The concept of divine discipline is captured by the Greek term for serious athletic training in a gym (gumnazo)

(Heb.12:11) "**All discipline** for the moment seems not to be joyful, but sorrowful; **yet to those who have been trained (gumnazo / perf.p.ptc. nplm)** by it, afterwards it yields the peaceful fruit of righteousness."

"The thought of training through disciplinary suffering in verse 11 suggest the metaphor of an athletic contest requiring flexed arms and strong knees." (Call to Commitment, pg.164)

This Greek word (**gumnazo**) was used to illustrate God's training through divine discipline. It is like a tough gym work-out that benefits the athlete in a good way. The writer mentions four benefits of it.

- **First**, he mentioned the benefit of learning “endurance (hupomeno / p.a.ind.2ps)” (Heb.12:7).
- **Second**, he mentioned the benefit of acquiring a submissive attitude of hupotasso (f.a.ind.1pl) (Heb.12:9).
- **Third**, he mentioned the benefit of experiencing restoring grace of God to a carnal believer – “For our good (sumpheron) that we may share (metalambano / a.a.infin) His holiness (tes hagiotes / gsf)” (Heb.12:10)
- **Fourth**, he mentioned the benefit of afterwards “yielding the peaceful fruit of righteousness.” (Heb.12:11)

3. Notice that training (**gumnazo**) by divine discipline was presented as a positive concept (Heb.12:11).

This positive concept is carried over into our lesson text (Heb.12:12-13) by **two imperatives** from two OT verses (Isa.35:3 and Prov.4:26). These two commands emphasize the importance of Recovery from Divine Discipline after confession (1 John 1:9).

- **Strengthen** (anortheo / a.a.impv.2pl) – “the hands that are **weak** (pariemi / perf.p.ptc.aplf) and the knees that are **feeble** (paraluo / perf.p.ptc.apln).” (Heb.12:12)
- **Make** (poieo / p.a.impv.2pl) – “straight paths for your feet, so that your limb which is lame may not be put out of joint, but rather be healed (iaomai / a.a.subj) [completely cured].” (Heb.12:13)

(Ps.119:105) “Your word is a lamp to my feet and a light to my path.”

4. The writer used another Greek athletic training term to illustrate the principle of the process of Recovery from Divine Discipline (**cholos**)

(Heb.12:13) “So that the limbs which is lame (cholos) may not be put out of joint (ektrepo / a.p.subj), but rather be healed.”

Cholos refers to an athletic injury like hamstring. A biblical example of this type of injury was Jacob wrestling the Lord in Gen.32:22-32.

Jacob suffered a permanent wrenched hip injury (Gen.32:25)

(Gen.32:32) “Therefore, to this day the sons of Israel do not eat the sinew of the hip which is on the socket of the thigh, because he touched the socket of Jacob's thigh in the sinew of the hip.”

“Though the practice is not forbidden in Scripture, Jews have traditionally avoided eating the sciatic nerve (sinew) of the hind quarter of animals.”