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### The Concept of Chastisement in the Book of Hebrews

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SHORT TITLE

CHASTISEMENT IN HEBREWS

A Thesis Presented to the Faculty  
of Concordia Seminary, St. Louis,  
Department of Homiletical Theology  
in partial fulfillment of the  
requirements for the degree of  
Bachelor of Divinity

BY  
Earl Lott, Jr.

June 1959

Approved by:

Walter R. Fisher  
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THE CONCEPT OF CHASTISEMENT IN  
THE BOOK OF HEBREWS

TABLE OF CONTENTS

Chapter	Page
I. INTRODUCTION	1
II. HISTORICAL SITUATION OF THE BOOK OF HEBREWS	3
A Thesis Presented to the Faculty of Concordia Seminary, St. Louis, Department of Exegetical Theology in partial fulfillment of the requirements for the degree of Bachelor of Divinity	
III. THE CONCEPT OF CHASTISEMENT	12
General	12
IV. THE CONCEPT OF CHASTISEMENT IN HEBREWS	26
General View of Chastisement	27
Hebrew	27
Greek	27
Latin	27
English	27
by	59
Carl Lutz, Jr.	70
June 1959	77
V. CHASTISEMENT AND THE CASE	77
BIBLIOGRAPHY	87

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Reader



CHAPTER I  
INTRODUCTION  
TABLE OF CONTENTS

Chapter	Page
I. INTRODUCTION . . . . .	1
II. HISTORICAL SITUATION OF THE BOOK OF HEBREWS .	3
Addressees . . . . .	3
Rome . . . . .	4
Jerusalem . . . . .	7
III. THE OLD TESTAMENT CONCEPT OF CHASTISEMENT . .	12
General Concept of Suffering . . . . .	12
IV. THE CONCEPT OF CHASTISEMENT IN HEBREWS . . .	26
Panoramic View of Chastisement . . . . .	27
Παλιθεύω - Παλιθεία . . . . .	31
Μδοτλιχω . . . . .	44
Ὑποτάσσω . . . . .	46
Ὑπομένω . . . . .	49
Κατέχω . . . . .	55
συχκακου χέουαι . . . . .	57
ἀντικαθίστημι - ἀνταγωνίζουαι . . . . .	59
Κάμνω . . . . .	66
Θλίψις - Πάθημα . . . . .	70
V. CHASTISEMENT AND PASTORAL CARE . . . . .	77
BIBLIOGRAPHY . . . . .	87



## CHAPTER I

### INTRODUCTION

An individual may read his Bible faithfully for many years, attend the services of divine worship regularly, and, in addition, be present and participate in all Bible Class discussions, yet without understanding the true meaning of suffering in the life of the Christian. This is often clearly exhibited when sickness overtakes a person. Christian people, when they endure suffering, have many different reactions and fears. As the pastor visits them and prays with them, he learns that they feel they are being punished for some particular sin, or are cast away from God who is now showing His hatred by causing them to suffer, or even that they have just had a bad stroke of luck which is a natural course of life totally unrelated to God or His control.

As a result of personal contact with several cases in which the purpose and nature of Christian suffering was misinterpreted by the individual, one is led to study the Bible very carefully in order to offer all of the hope and comfort which God has placed into this Holy Book for His faithful followers. The present study is so constructed as to lead a person to discover the many ways in which he might offer consolation and encouragement to a person who is suffering some form of chastisement from God, specifically employing the Epistle to the Hebrews to the given situation. The



second chapter deals with the historical background of the Epistle. In such situations as occurred in Rome and Jerusalem, we note the actual physical hardships and pains which were suffered by Christians. Chapter III turns to the theological understanding, specifically to the Old Testament concept of chastisement, which may have been taught and lived by the first readers of the Epistle. The fourth chapter deals directly with the terms contained in the Epistle to the Hebrews which embody the concept of chastisement. Special attention is given to the classical, Septuagint, intertestamental, and rabbinic influence upon the development of these terms. Chapter V is devoted to suggesting the pastoral application of the concept of chastisement to the lives of individuals. The specific purposes and blessings which are set forth and attained by chastisement are discussed.

In a total view of the whole thesis, we should remember that chastisements are a part of sanctification, not of justification. Furthermore, since our study is restricted to the Epistle to the Hebrews, some of the New Testament accents may not be as sharp as we are usually accustomed to hear them. All of the quotations from the Bible are taken from the Revised Standard Version.

Theodore Zahn, *Introduction to the New Testament*, translation headed by Helmutson W. Jacobs (New York: Charles Scribner's Sons, 1909), II, 348.

Martin Frankmann, *Introducing the New Testament* (unpublished class-work syllabus, Concordia Seminary Print Shop, St. Louis, 1955), p. 150.



## CHAPTER II

### THE HISTORICAL SITUATION OF THE BOOK OF HEBREWS

#### Addressees

Of no little import is the problem of the destination of this Epistle. Scholars are divided in opinion as to whether it was sent to Rome or to a church near Jerusalem. Westcott, for example, thinks that some Palestinian group was the recipient.<sup>1</sup> On the other hand, McNeile is fairly certain that "the epistle can hardly have been written to any town in Palestine, least of all Jerusalem."<sup>2</sup> Strongly in favor of Rome, Zahn is convinced that the allusions of the Epistle point logically to this particular church.<sup>3</sup> Martin Franzmann is of this opinion also upon the basis of the greeting--"They of Italy salute you" (13:14), and the possible explanation of the letter's early influence on Clement of Rome and Hermas.<sup>4</sup>

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<sup>1</sup>B. Foss Westcott, The Epistle to the Hebrews (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1947), p. xli.

<sup>2</sup>A. H. McNeile, An Introduction to the Study of the New Testament (Second edition revised by C. G. S. Williams; Oxford: At The Clarendon Press, 1953), p. 233.

<sup>3</sup>Theodore Zahn, Introduction to the New Testament, translation headed by Melancthon W. Jacobs (New York: Charles Scribner's Sons, 1909), II, 348.

<sup>4</sup>Martin Franzmann, Introducing the New Testament (unpublished class-work syllabus, Concordia Seminary Print Shop, St. Louis, 1955), p. 150.



We have good reason for investigating the place to which this letter was addressed. In the Epistle itself we find such references as: "In your struggle against sin you have not yet resisted to the point of shedding your blood," (12:4) and "you endured a hard struggle with sufferings, sometimes being publicly exposed to abuse and affliction, and sometimes being partners with those so treated," (10:32f.). Several fervent exhortations to endurance and steadfastness lead one to conclude that the recipients of this letter needed encouragement to bear up under persecutions,<sup>5</sup> of whatever type they may have been. With this in mind we shall examine the situation at Rome and then at Jerusalem in an attempt to determine the nature of the persecutions spoken of in the Epistle. It may be well to add at this point that an exhaustive study on this question is not the author's intention; rather, this was pursued until a reasonable picture of the historical situation was gained.

#### Rome

The church historian, Philip Schaff, seems convinced that the persecutions, alluded to and named in the Epistle to the Hebrews, took place under Nero. The whole matter was touched off by the burning of Rome. This was not a strictly

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<sup>5</sup>McNeile, op. cit., p. 224.



religious persecution,<sup>6</sup> although since the trial of Paul the Christians were "distinguished from the Jews as a genus tertium, or as the most dangerous offshoot from that race."<sup>7</sup> Mob rule took over after Nero's charge was made against the Christians, probably spurred on by the patriotic feelings of rescuing the state from the city-burners and politically indifferent group.<sup>8</sup> There is no certain proof that Nero was so naive as to actually believe that the Christians were the cause of the burning of the city, but such a charge brought the desired action. Gradually the spirit of patriotism grew until the horrid arena events were actual facts. Of this Schaff reports:

Some were crucified, probably in mockery of the punishment of Christ, some sewed up in the skins of wild beasts and exposed to the voracity of mad dogs in the arena. . . . Christian men and women covered with pitch or oil or resin, and nailed to posts of pine, were lighted and burned as torches for the amusement of the mob, while Nero in fantastical dress, figured in a horse race, and displayed his art as charioteer.<sup>9</sup>

Because of these events, in connection with Hebrews 10:32-34, as well as 13:23 (Timothy's release (?)), Schaff asserts: "The Epistle to the Hebrews which was written in Italy, probably in the year 64, likewise alludes to bloody

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<sup>6</sup>Philip Schaff, History of the Christian Church (Third Revision; New York: Charles Scribner's Sons, 1920), I, 378.

<sup>7</sup>Ibid.

<sup>8</sup>Ibid., p. 381.

<sup>9</sup>Ibid., pp. 381-82.



persecutions, . . . ."10

Two important facts have emerged thus far in our discussion, namely that Roman Christians did suffer persecutions and that the time of such was as early as 63 A.D. Tenny also dates the Epistle in sixties, "late sixties," because the church in Rome was fearing a coming persecution.<sup>11</sup> With reference to the fact that two different struggles or persecutions were possibly referred to, Franzmann states: "The readers had endured an earlier persecution manfully (10:33-34), but were weakening under the long-drawn struggle with sin (12:4) and the continuous pressure of public contempt (13:13)

. . . ."12 Realizing the problem of several persecutions in Rome, McNeile suggests that those of the "former days" were not under Nero, for this bloody massacre goes beyond the text of 12:4: "not yet to the point of shedding your blood." Yet he does not rule out the possibility that the Christians at Puteoli (Acts 28:13f.), outside Rome, did suffer "unto blood" under Nero.<sup>13</sup> In view of McNeile's mention of Domitian enforcing the laws (the period of 81-85 A.D. particularly), concerning the duty of burning incense to the Emperor,<sup>14</sup> he

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<sup>10</sup>Ibid., p. 384.

<sup>11</sup>M. C. Tenny, The New Testament, An Historical and Analytic Survey (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1955), p. 374.

<sup>12</sup>Franzmann, op. cit., p. 150.

<sup>13</sup>McNeile, op. cit., p. 235.

<sup>14</sup>Ibid., p. 235.



would take these public ridicules and trials as the sufferings mentioned in the tenth chapter of Hebrews.

A completely different explanation of the trials suffered is offered by Neil. He, too, contends that the text of Hebrews 12:4 does not include nor permit the ideas of martyrdom and bloodshed, such as occurred in Nero's reign. For him, the incident of 49 A.D. in Rome seems to solve the problem. By a decree Emperor Claudius expelled the Jews from the city of Rome. "Suetonius describes the affair thus: 'He drove the Jews from Rome for continual disturbances at the instigation of Chrestus.'"<sup>15</sup>

In concluding this brief survey of the persecution of the Christians at Rome, we notice two important facts. There were persecutions from 49 A.D. up through 85 A.D., and some were of severe ridicule and public contempt variety, while others were the actual shedding of the blood of the Christians.

#### Jerusalem

On the basis of the title of this Epistle, *πρὸς Ἑβραίους*, Westcott claims that the letter is addressed to "Jerusalem or some sister church in Palestine dependent upon it."<sup>16</sup> It is important to notice that this reasoning is based on the assumption that the title was later added to the

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<sup>15</sup>William Neil, The Epistle to the Hebrews (London: SCM Press LTD, 1955), pp. 113-114.

<sup>16</sup>Westcott, op. cit., p. xli.



letter by people who believed it was addressed to the church in Palestine. At first glance, it might seem that by the slim argument of a title, a mountain is attempted to be moved by the leverage of a straw. However, Delitzsch points out that the letter appears to be addressed to a purely Jewish church. Thus by contrast with the various other extant titles, and consideration of the fact that this title implies the use of the Hebrew language in worship, while possibly also adhering to the customs of the Hebrew fatherland: "We should naturally conclude, therefore, that an epistle which bears the title *Προς Ἑβραίους* was addressed to Palestinians."<sup>17</sup>

Possibly of more substantial nature is a report of the historical facts by Philip Schaff. It would seem that he is altogether in favor of the Roman address of this Epistle, even as he records the events of Jerusalem's downfall. The reader will note the various possibilities for suffering in Palestine as these events are described.

A siege was laid to Jerusalem in 63 A.D. This was after a Jewish war, and fortunately for the people there, this siege was not successful.<sup>18</sup> In 67, Vespasian again besieged the city, only to be forced to rush to Rome to claim the throne vacated by the death of the Emperor in 69. As Emperor, Vespasian sent his son, Titus, to lay siege to Jerusalem.

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<sup>17</sup>Franz Delitzsch, Commentary on the Epistle to the Hebrews, translated by T. L. Kingsbury (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1952), I, 21.

<sup>18</sup>Schaff, op. cit., p. 393.



Without much struggle, Jerusalem was starved into submission.<sup>19</sup> Ninety-seven thousand prisoners were taken. Some were sold as slaves, others sent to the mines to work, still others sold as gladiators for arena shows, and the most attractive and sturdy were marched to Rome for the victory parade.<sup>20</sup>

Meanwhile, from 65 A.D. onward, the Zealots were dominating the affairs inside of the city of Jerusalem, even the temple. In addition to this reign of terror, these fanatical men interpreted everything which was destructive as a form of a Messianic sign. Schaff said:

Reports of comets, meteors, and all sorts of fearful omens and prodigies were interpreted as signs of the coming of the Messiah and his reign over the heathen.<sup>21</sup>

Without settling the problem of the destination of this epistle, we have viewed the various possibilities of a persecution in both Rome and Jerusalem. Even such arguments as the literal interpretation of *νέφος μαρτύρων* and *τρέχωμεν* in chapter twelve, together with *θλίψωμεν θεατροζήμενοι* in chapter ten, do not prove the Roman persecution, nor even the gladiatorial games at Caesarea, Berytus, Antioch,<sup>22</sup> or other Palestinian cities. Moffatt

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<sup>19</sup>Ibid., p. 398.

<sup>20</sup>Ibid., p. 400.

<sup>21</sup>Ibid., p. 394.

<sup>22</sup>Ibid., p. 400.



has a sane word directed to this point:

The interpretation of 10:32-34 as an allusion to the theatrical displays (θεατρικὸν ἔργον) which accompanied Nero's outburst against the Roman Christians is not necessary, in view of the use of θεάτωρ in I Cor. 4:9; the language is too general and even mild; and the reference in 10:34 is not to legal confiscation of property (cp. on this Klette's Christenkatastrophe unter Nero, 1907, 43f.), but the results of mob rioting. The passage cannot therefore be taken as a proof of any particular destination (Roman, or even Palestinian) for Hebrews, and the same holds for the other allusions to suffering and persecution throughout the epistle.<sup>23</sup>

Groping for a clue as to what time the Epistle was written and to whom it was written, scholars have also investigated the meaning of Timothy's "release" (13:23). Delitzsch, for example, admits the two possible meanings of this passage --to be released from prison, or to be finished with a task. He leans toward the former arguing that a more complete description would be expected if Timothy had such an official mission.<sup>24</sup> Concerning this very point Farrar has spoken about the final word, unless some new archeological discoveries bring new facts to bear. He said:

Even the inferred imprisonment of Timothy is uncertain, for the word used of him (ἀπολελυμένον), though used of liberation from prison (Acts iii.13, iv.21), is also used of official, even of ordinary dismissal on any errand or mission (Acts xix.41, xxiii.22).<sup>25</sup>

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<sup>23</sup>J. Moffatt, An Introduction to the Literature of the New Testament (Third edition; New York: Charles Scribner's Sons, 1918), pp. 453-54.

<sup>24</sup>Delitzsch, op. cit., II, 405.

<sup>25</sup>F. W. Farrar, The Early Days of Christianity (London: Cassell, Petter, Galpin and Co., 1882), I, 477.



Taking all things into account: the persecutions in both Rome and Palestine, the possible familiarity with the Colosseum in Rome as the basis of the imagery in 12:1-4, the urgent pleas to avoid reversion to Judaism, the many Old Testament and Temple concepts which are assumed by the author to be known to his readers, and also the title with its implications, the author is very much inclined to agree with Lilly, who said:

The Epistle was probably written at Rome about A.D. 63, shortly after St. Paul's release from his first Roman imprisonment. The Epistle was directed to the Jewish Christians of Palestine, who under the stress of trials were in danger of relapsing into Judaism.<sup>26</sup>

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<sup>26</sup>J. Kleist and J. Lilly, The New Testament (Milwaukee: The Bruce Publishing Company, 1956), p. 563.

<sup>26</sup>Almond Selcliffe, Providence and Suffering in the Old and New Testaments (New York: Thomas Nelson and Sons Ltd., 1953), p. 87.



## CHAPTER III

### THE OLD TESTAMENT CONCEPT OF CHASTISEMENT

#### General Concept of Suffering

From the previous chapter we noticed that the author did take for granted that the readers of his Epistle did know many things of which the Old Testament contains. Thus it is important to compile a summary of the Old Testament teaching concerning chastisement, always keeping in mind that this is the concept of suffering which the Hebrews readers may have been taught and were living under.

To begin to understand the problem of suffering in the Old Testament, it is essential to see where suffering began. Genesis 3:16-19 relates the consequences of listening to the Serpent: suffering, pain, and disappointment. From this point forward these sorrows fill the lives of all men, with death itself being the final suffering on earth. "Thus the sin of Adam," said Sutcliffe, "entailed consequences not for himself alone but also for his posterity."<sup>1</sup> From the time of Adam's fall on, human beings never experienced a life without pain, without suffering, without sin. In fact it would seem that now men just more or less accept that suffering is a normal part of the lives of each of the individuals born

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<sup>1</sup>Edmund Sutcliffe, Providence and Suffering in the Old and New Testaments (New York: Thomas Nelson and Sons Ltd., 1953), p. 47.



into this world. It is not at all impossible to suppose that the Jewish people also adopted a similar view of suffering, but with a strictly new meaning. True as it is that suffering is a part of everyone's life, the Jew also held to the promises of God. Jahweh very frequently had told his people that he indeed did love them (Deut. 4:37; 7:8; 7:12-13; Jer. 31:3; et al.). These were not vain and high sounding words, but words backed up with action, for Jahweh cared for his people (Ps. 115:12). A different understanding of suffering on the part of the Jew was this, namely that it was a part of God's love to actually discipline the erring child. For example, Deuteronomy 4:35-36 states:

To you it was shown, that you might know that the Lord is God; there is no other besides him. Out of heaven he let you hear his voice, that he might discipline you; and on earth he let you see his great fire, and you heard his words out of the midst of the fire.

In Deuteronomy 4:36 the LXX translates the Hebrew  $\text{לָמַד}$  with  $\text{ΤΑΙΣΕΥΕΙΝ}$ , the very term which Hebrews 12 employs. Interestingly, the Hebrew Lexicon listed four distinct meanings for the verb  $\text{לָמַד}$ : "to admonish," "to instruct," "to discipline," and "to chasten, or chastise."<sup>2</sup> The noun,  $\text{לִמּוּד}$ , derived from this verb has the meaning of "discipline" or "correction"; with a special meaning in Proverbs-- the discipline in the school of wisdom.<sup>3</sup> Abbott-Smith

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<sup>2</sup>Francis Brown, Charles Briggs, and S. R. Driver, A Hebrew and English Lexicon of the Old Testament (Revised edition; Oxford: At The Clarendon Press, 1957), p. 416.

<sup>3</sup>Ibid., p. 416.



observed that  $\alpha\gamma\alpha\gamma$  was usually translated by the LXX with  $\Piαιθεΐα$ , and that  $\alpha\gamma\alpha$  was most frequently rendered by  $\Piαιθεύω$ .<sup>4</sup> Thus it is no overstatement to say that whatever Greek connotation these words had, they took over in addition the main ideas of the Hebrew words which they translated. Sanders is even more specific when he states that  $\alpha\gamma\alpha\gamma$  most frequently means instruction either through actual experience or verbal conversation.<sup>5</sup> He observed that Jeremiah used  $\alpha\gamma\alpha\gamma$  to demonstrate that God's great love prompted the great calamities which the people suffered. Of the prophet he said:

His great hope was that they would understand the calamity as from God and accept it as a sword to cut away all that prevented their knowing God completely. To accept the calamity in this manner was to accept musar.<sup>6</sup>

Never dare we, however, entertain the idea that the sins of the people were not in part responsible for the type of discipline received. Generally, the Old Testament taught the people to think that calamities meant God's displeasure over against their sins, as Wuest correctly declared:

In the Old Testament, Israel was taught to regard any visitation of God's disciplinary measures such as drought and famine or enemy attack, as a sign of His

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<sup>4</sup>G. Abbott-Smith, A Manual Greek Lexicon of the New Testament (Third edition; Edinburgh: T. and T. Clark, 1953), p. 333.

<sup>5</sup>Jim A. Sanders, Suffering as Divine Discipline in the Old Testament and Post-Biblical Judaism (New York: Colgate Rochester Divinity School, 1955), p. 41.

<sup>6</sup>Ibid., p. 77.



displeasure with His people because of their sins.<sup>7</sup>

From this point on in this chapter, we shall pay particular attention to the concept of chastisement which is developed within a given book of the Bible, noting the main passages as we proceed.

In his commentary on Hebrews, Michel reminds us that the concept of chastisement is closely connected with that of sonship. Furthermore, he demonstrates that the concept of sonship had its origin in the Old Testament, not in the New Testament. He points directly to Proverbs 3:11 as the basis and background for Hebrews 12:5-6.<sup>8</sup> In the days of prosperity it was easy to stay with God and even easier to forget all about Him; but in the days of suffering there was always the grave danger that the man of Israel would be frightened and leave God. Delitzsch rightly perceived that the Old Testament portrays God as an earthly father, punishing for the good of His sons.<sup>9</sup> Therefore the book of Proverbs directs the son to receive the correction gladly, for it is designed to draw him away from his sins into a closer communion with his God.

But in actual life, it is not always so simple to say

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<sup>7</sup>Kenneth Wuest, Hebrews in the Greek New Testament for the English Reader (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1947), p. 218.

<sup>8</sup>Otto Michel, Der Brief an die Hebräer, in Meyers Kommentar (Gottingen: Vandenhoeck and Ruprecht, 1957), XIII, 303.

<sup>9</sup>F. Delitzsch, Biblical Commentary on the Old Testament, translated by J. Martin (Edinburgh: T. and T. Clark, 1900), XIV, 90.



to a man, "Just believe and it will be all right." Psalm 37 presents the contrast of the way of the righteous and the way of the wicked, as men see, as men compare, as men desire good things in this life. Verses 14, 16, and 35 speak of the good things which the wicked men receive, while the righteous man has but the promises of God and is encouraged to wait patiently for their fulfillment, verses 3-11, 34, and 40. Psalm 49 also presents the righteous man comparing his material position with the material position of the wicked person. Here the real value is depicted, for the wicked man is doomed to the Pit, from which all of his earthly possessions and glory cannot release him, verses 6, 12-20. Conversely, the righteous man who had little of this earthly wealth and fame, is the truly rich and happy person. His life is rescued from the Pit, see verses 7-9, and especially 15: "But God will ransom my soul from the power of Sheol, for he will receive me." Again in the seventy-third Psalm this reversal is stressed. Verses 3-14 explain how the envious eye of the believer sees only the prosperity of the wicked and his own lack of prosperity, fame, and contentment. The second part of the Psalm, 15-28, portrays the eye-opening experience of the believer. He "perceived their end," namely that earthly goods matter not for they will perish and men who trust in them likewise will perish. Then the heart of the believer was glad and exclaimed: "But for me it is good to be near God." When this mystery was understood, the righteous man



was willing to suffer all things, knowing that afterward God will receive him to Himself. Therein is the true joy of suffering.<sup>10</sup>

For an overview of the doctrine of suffering in the Psalter, a quotation from Sutcliffe is informative.

The prevalent view was that God, as the just and omnipotent guardian of the moral order, visits the sinner with punishment and protects and rewards the good. But the doctrine, true as it is, remained incomplete for the reason that God's providence had not revealed the further truth that divine retribution is largely reserved for the life after death. Hence the apparent inequalities of life presented a problem capable of disturbing the faith even of God-fearing men. A partial solution was found in the medicinal value of suffering, which gives opportunity for reflection, repentance, and amendment of life. And religious souls were content to abide in the intimacy of God, to put their trust in Him, confident that His ways are just even though their own minds were incapable of full comprehension.<sup>11</sup>

The prophet Habakkuk, in 2:3-4, speaks of such a mystery which is only acceptable to faith. He emphasized the fact that God did not promise to deliver the people because of their virtue, sincerity, or nobility of character. This promise of deliverance is given solely on the basis of faith, a faith which acclaims God to be holy, righteous, and faithful in all His ways.<sup>12</sup> Although the promise was given, its final fulfillment was far off in the future, as Keil sharply detects

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<sup>10</sup>Delitzsch, *op. cit.*, XIII, 320.

<sup>11</sup>Sutcliffe, *op. cit.*, p. 86.

<sup>12</sup>C. Keil, *Biblical Commentary on the Old Testament*, translated by J. Martin (Edinburgh: T. and T. Clark, 1900), XXV, 73-4.



by the <sup>5</sup> in verse 3.<sup>13</sup>

Other prophets treated the problem of human suffering also. Jeremiah, for example, stressed the aspect of repentance from sin as a great value of chastisement.<sup>14</sup> Peake summarized Isaiah's teaching on suffering in these words:

The prophet accepts the sin of Israel as a partial explanation of its suffering (40:2; 42:24-5; 43:22-8; 50:1) and attributes its punishment to Yahweh's wrath (42:25; 47:6; 51:17-23; 54:6-9). He even reminds us of Ezekiel in the assertion that it is for the sake of His Name that Yahweh does not execute the extreme penalty upon His people (48:9-11). Yet his thought dwells far more on Yahweh's love and His pardoning grace, displayed in the redemption of Israel from Babylon.<sup>15</sup>

A summary quotation from Sanders will suffice to give an overview of the Prophets' teachings on suffering.

The prophets of the Bible preached that calamitous suffering followed upon sins committed by the people, that retribution was sure to follow waywardness. However, within the prophetic movement there arose the corollary idea that while God must punish His people if they sinned, He afflicted them with a purpose. The purpose was to teach them repentance. Hence, while the concept of musar did not arise out of questions of theodicy proper, it came into being to explain that God's goodness and love were evident even in His wrath. The prophets were not attempting to explain why God permitted suffering; they knew why--the people's sins. What they were asserting was God's sovereign control and power even when it looked as though they might be exterminated. Faith in God's ruling power assured that He would not be

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<sup>13</sup>Ibid., p. 70. "<sup>5</sup> denotes direction towards a point which when looked at from the present was still future."

<sup>14</sup>Supra, p. 14.

<sup>15</sup>Arthur Peake, The Problem of Suffering in the Old Testament (London: The Epworth Press, 1947), p. 32.



given over to His own wrath or permit evil full sway.

Furthermore, the expressions musar, paideia, and yissurin came to be used to explain God's afflicting His people, even His most faithful adherents. He smote them to draw them yet closer to Him.<sup>16</sup>

The meanings of musar and paideia have already been treated, but a brief word about yissurin is in place. As it is employed in the trilogy by Sanders, one might take it for another Hebrew term. But a search will be in vain, for it is the Aramaic cognate to the Hebrew פָּעַל. In form it is Pa'el passive participle, absolute plural; the Pa'el is an intensive form. The general root meaning found in most of the Hebrew lexicons is "form or fashion," with the secondary idea of "plan." Jeremiah 18:11 is an example of this:

Now, therefore, say to the men of Judah and the inhabitants of Jerusalem: "Thus says the Lord, Behold, I am shaping evil against you and devising a plan against you. Return, every one from his evil way, and amend your ways and your doings."

Thus the reader can see how this term also came to be applied to the sufferings and afflictions sent by God designed for the repentance of His people.

The book of Job, the last one of the Old Testament which we shall treat in detail, is usually thought of immediately when a person recalls the Old Testament teaching on suffering. Delitzsch, in a comment on Proverbs 3:11-12, which is quoted in Hebrews 12:5-6 by the writer of the same, says: "One may say that verse 11 expresses the problem of the book of Job,

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<sup>16</sup>Sanders, op. cit., p. 4.



and verse 12 its solution."<sup>17</sup> A new lesson becomes clear in the case of Job, namely, that suffering per se need not be the punishment for one's sins. Rather as the Lord Jesus said of the man born blind (cf. John 9:3f.), suffering comes solely for God's glory in certain instances. Usually, however, such suffering for the glory of God is also disciplinary for the individual. Since disciplinary sufferings proceed from the love and not from the wrath of God, on the basis of the case of Job one may declare the purposes to be: "to try, prove, and purify Job and tending to the glory of God and the refutation of Satan, the accuser of the pious."<sup>18</sup> Thus the "Why?" when asked by Job received no direct answer from God. The Lord did not deem it necessary to defend His actions before His subject Job.<sup>19</sup> On the basis of the very rough manner of questioning which Job received from the Lord, Peake concluded that man must remember he is only one very small member of the whole universe and is to be: "content to suffer without understanding or caring to understand the reason."<sup>20</sup> Not in the least doubting man's insignificance, nor God's transcendent wisdom and power, the author is rather

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<sup>17</sup>Delitzsch, op. cit., XIV, 80.

<sup>18</sup>L. Fuerbringer, The Book of Job (St. Louis: Concordia Publishing House, 1927), p. 20.

<sup>19</sup>Peake, op. cit., p. 85.

<sup>20</sup>Ibid., p. 90.



inclined to agree with Fuerbringer when he gives this answer to the "Why?" of suffering in Job's case, while at the same time stating what is true for all the faithful for all of time:

The answer is: Faith should and must be proved, shown, made manifest, not before God,--for His opinion about Job has been given once for all,--but before the devil.<sup>21</sup>

As the material was presented from each book selected from the Old Testament, no attempt was made to distinguish between those passages which spoke of corporate suffering and those which spoke of individual suffering. As one reads in the Old Testament he will see instances of one suffering innocently, yet the person suffers because he is a part of the group which is being punished. A graphic example of this is the case of the prophet Elijah and the seven thousand faithful at his time. Both the prophet and the people suffered from the lack of rain as much as did the wicked who caused this punishment to come from God. Rightly therefore, Sutcliffe has said:

Such a situation clearly means that the innocent would suffer with the guilty; but whereas the suffering would be punishment in the case of the guilty, it would not be a punishment in the case of the innocent. They would be involved in the common lot, not for any fault of their own, but by reason of the solidarity of the nation.<sup>22</sup>

Furthermore, it is most important to note that there always was a doctrine of individual retribution, although the corporate retribution is very frequently spoken of by the

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<sup>21</sup>Fuerbringer, op. cit., p. 75.

<sup>22</sup>Sutcliffe, op. cit., p. 66.



prophets. In fact, this had led some men to the false conclusion that from the corporate punishment by suffering the idea of individual suffering emerged. On this point H. E. Rowley said:

It is sometimes supposed that Jeremiah and Ezekiel discovered the individual. This is a gross exaggeration. . . . It is not true that hitherto man had been regarded solely as a member of the community. Nor did these two prophets regard him solely as an individual. With them there came a new emphasis on the individual, rather than a discovery of the individual.<sup>23</sup>

Another item frequently misinterpreted is that of the present generation suffering for the evils and sins of the past generation. This is based in part upon the passage found in Exodus 20:5

for I the Lord your God am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generation of those who hate me, . . . .

Sutcliffe stated that the punishment of the second and the third generation which persist in the same evil ways may be more severe, but this in no way means that the sins of the fathers were unpunished until the later generations.<sup>24</sup>

In summary, the Old Testament viewed suffering as a good discipline for the man of God. Suffering stimulated a person to prayer, daily repentance, and to rely upon God as his only source of strength. The total effect of suffering was that of drawing the child of God nearer to his God.<sup>25</sup> The great

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<sup>23</sup>Ibid., p. 96.

<sup>24</sup>Ibid., pp. 68-9.

<sup>25</sup>Peake, op. cit., pp. 123-24.



mystery of why this or that type of suffering, or why so much pain, was more easily acceptable as the Old Testament revelation developed the thought of a future life with no miseries, plus the equalization for things suffered here.<sup>26</sup> This thought of equalization paralleled the thought of suffering, in that it was also developed on a national and on an individual level. Thus, before the people had clear revelation from God, they thought that suffering or affliction was a direct punishment from God for some sin which they had committed. This was interpreted as a warning from God, reminding them that they were to repent. Later, on the basis of additional revelation from God through His servants, the prophets, the child of God was led to see that out of Fatherly love God sent such discipline to try, to test, and to prove the faithfulness of each one of His sons.<sup>27</sup> Sanders also presented a detailed list of some eight different solutions which the Old Testament offered in answer to the "Why?" of suffering. He concluded by saying:

The single solution which has been most meaningful, aside from the eschatological, in Judaism and Christianity is the view that God disciplines His people, wholly and individually, to draw them closer to Him.<sup>28</sup>

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<sup>26</sup>Ibid., pp. 126-27. See especially Daniel!

<sup>27</sup>Sanders, op. cit., p. 116.

<sup>28</sup>Ibid., p. 1. At this point we mention that Sutcliffe, op. cit., pp. 1-38, presents a survey of the doctrine of suffering as found in the Greek, Roman, and Egyptian religions, as well as a rather detailed treatment of the Babylonian and Assyrian views.



Before we leave the Old Testament, it is proper to sketch the teaching of the rabbis concerning the doctrine of suffering. It appears and is commonly accepted that most of their teaching is based on the Old Testament. Otto Michel cites three important views, or rather, three aspects of a total view of suffering which the rabbis taught. First, that pain is borne as an affliction by which sin is atoned for on this earth. Second, that the wicked will receive their due recompense for such a life already in this life. Third, that the chastisements are worthy of love (this is an expansion of Rabbi Akiba's teaching). For as an offering is propitiatory, so also chastisement is propitiatory. In fact the chastisement is more propitiatory than the offering because the offering flows from virtue, whereas the chastisement flows from love.<sup>29</sup>

The many views on and various aspects of suffering which

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One thought is prominent in all of these religions, namely, punishment for some sin which is committed against one's fellowman is sure to come. Striking is the feature that very little was cited as to fear of sinning against any of the gods, which might punish them.

<sup>29</sup>Michel, op. cit., p. 297. "Im Rabbinat finden sich die gleichen Anschauungen. 1. Das Leiden wird als Strafe schon jetzt getragen, damit die Sünde hier auf Erden gebüßt ist (Nachum aus Eimzo). In einer derartigen Legende findet sich die Frage: "Warum verachtest du die Züchtigungen?" (1. Pea 9 (21a) = 1. Scheq. 5:6 (49a) = W. Wichmann a.a.O. 82). 2. Auch der Lohn der Gegner soll schon hier auf Erden verabfolgt werden, damit ihr Anspruch erlischt (Targ. Onk. zu Dt 7:10 Ab.R.N. 39 = W. Wichmann 83). 3. "Liebenswert sind die Züchtigungen" (R. Akiba). Ein Schuler Akibas formuliert: Liebenswert sind die Züchtigungen. Wie die Opfertgaben begütigen, so begütigen auch die Züchtigungen . . . die Züchtigungen begütigen mehr als die Opfertgaben; denn die Opfertgaben erfolgen am Vermögen, aber die Züchtigungen am Lieb."



were presented in this chapter may well have been imbedded in the minds of the readers of the Epistle to the Hebrews. This would indicate the reason for a fuller explanation and more complete revelation that suffering is not an end in itself, but rather a means of confirming the faith which is within the person. The next chapter will deal specifically with the concept of chastisement as we find it in the Epistle to the Hebrews.

The theme of the Epistle is stated in 2:1-4, which might be summarized: We must pay attention so that we do not drift away from so wonderful a salvation given to us through Christ our great High Priest. With rich imagery and graceful thought progression the author of this Epistle proceeds to show that Christ was a far better leader, made a far better covenant, and is a better priest in that He is eternally a priest, who intercedes for His followers. The caution is given that the readers do not throw away such a great blessing and revert to Judaism. Furthermore, the author strongly places the faith of the individual in a prominent position, that of hope for the future rest, as well as comfort for the many trials and tribulations in this life. Faith can and does comfort us in this life because it is the guarantee of God given to us that we will live, and are living the new life. But because we cannot see, feel, nor analyze our faith, God has a means of proving it to us, the chastisements which He sends only to



## CHAPTER IV

### THE CONCEPT OF CHASTISEMENT IN HEBREWS

Before delving into the rich material on the terms which convey the concept of chastisement, it would be well to gain a perspective of the train of thought of the entire book of Hebrews. With this in mind, we will obtain an appreciation for the relationship of the concept of chastisement to the main thrust of the Epistle.

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His dearly loved sons. Therefore, bear them gladly and patiently, knowing they are a proof of your sonship. The Epistle concludes with exhortations to live the life of faith through love, purity, obedience to superiors, and prayers for all men.

#### Panoramic View of Chastisement

The most complete treatment of chastisement in Scripture is found in Hebrews 12. Almost the first thing which one encounters is a very clear statement concerning the purpose of chastisement. The author told the Hebrew Christians that chastisement is proof positive that they are sons of God (Heb. 12:7ff.). Chastisement is the way that God teaches all men of faith a son's obedience, even as Jesus His only Son learned obedience through suffering (Heb. 5:7-8). As trials press in upon a man he learns to be patient (Heb. 6:15); he is encouraged to emulate the noble examples of patient and hopeful endurance enumerated in chapter 11. Hopeful endurance carries one through the slanderous word and through the loss of property (Heb. 11:36-37; 10:32-39; 13:9); even to fearlessly facing the reality of imprisonment and sympathetically remembering those imprisoned (Heb. 13:3). In the face of rigorous trials, encouragements were given to bear up as sons in order that they might receive the better things which were promised (Heb. 4:14-16; 6:9-10; 11--whole chapter).

The author of Hebrews never interprets the sufferings of his readers as a punishment for some particular sins. In his



conception of it, these sufferings are chastisements, and chastisements enforce in action the warnings given to the readers of the Epistle to the Hebrews by their spiritual leaders. These warnings carry the one main message: "Do not slip away from the faith" (Heb. 2:1-2; 3:7-19; 5:11; 6:4-8; et al.). When a son is beginning to fall away, God, with Fatherly love, places a trial upon the wayward son in order to recall him to his faith and the great salvation which is his eternally by that faith. This great struggle to retain the faith is none other than the struggle against sin. The athletic image implied by *ὄγκος*, Hebrews 12:1, may mean either a reducing process by which excess weight is taken off as the athlete trains,<sup>1</sup> or the laying aside of any impediment to running the race of life properly as a Christian.<sup>2</sup> The generic use of the article in Hebrews 12:1 reminds us that the sin which the Hebrews were to resist was not one particular sin, but all sin.<sup>3</sup> This fact, that sin is to be resisted, might easily have slipped past the minds of the readers of this letter, particularly when they were being oppressed, hated, and openly ridiculed. It could easily be that the readers could become so concerned about the outward

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<sup>1</sup>F. Farrar, The Early Days of Christianity (London: Cassell, Petter, Galpin and Co., 1882), p. 462.

<sup>2</sup>J. Harry Cotton, The Interpreter's Bible (New York: Abingdon Press, 1955), XI, 738.

<sup>3</sup>C. J. Vaughn, The Epistle to the Hebrews with Notes (New York: Macmillan and Co., 1890), p. 254.



troubles that they paid no attention to the fleshly lusts which arise from their hearts.<sup>4</sup> In order to be able both to resist the inward temptations and the outward afflictions, a man must keep his eyes fastened on Jesus, the Author of his faith, Who sympathizes with him, understands him, and intercedes for him.

On Him therefore must the gaze be fixed if the runner is to endure, for in Him the reasonableness, the beauty, and the reward of a life of faith are seen. Faith manifested itself in Jesus, especially in His endurance of the cross in virtue of His faith in the resulting joy beyond.<sup>5</sup>

Even so, the eye of the Christian is to be fixed on the joy which is beyond this life. But while the gaze of the reader of the Epistle to the Hebrews is fixed on Christ, he discovers that He was made perfect through suffering (Heb. 5:8-9).<sup>6</sup>

By following Jesus' example, which also means that the Christian again and again goes to Jesus for forgiveness for not running the race properly, the child of God is gradually being led to life. Vaughn has a good description of this life:

In the full sense of life, in which it adds three things to mere existence; (1) conscious, in distinction from vegetable life, (2) satisfying, in distinction from a life of pain, shame, or misery, (3) everlasting, in distinction from the life which has death in prospect.<sup>7</sup>

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<sup>4</sup>John Owen, Hebrews: The Epistle of Warning (Grand Rapids: Kregel Publications, 1953), p. 247.

<sup>5</sup>M. Dods, The Expositor's Greek Testament (Grand Rapids: Wm. B. Eerdmans Publishing Company, n.d.), IV, 366.

<sup>6</sup>We recognize that there is a difference between the obedience, suffering, and discipline which Christ lived and which we live. A thorough examination of this would carry us beyond the scope of this presentation.

<sup>7</sup>Vaughn, op. cit., pp. 211-12.



Such a life is indeed a joy worthy of the constant attention and careful meditation, lest one fail to obtain it.

The process of keeping alert, of eagerly hoping, of daily running hard each portion of the race set before us, is not such an easy process. In love the Heavenly Father discerns the need of each of His children. Whenever they fall into a lax attitude or become a bit indifferent towards sin, a chastisement is sent to recall them from their wandering way, so that they do not lose their faith and the eternal life which is the full fruit of that faith. At first glance one might receive the impression that chastisement is a purely New Testament concept. In commenting on this matter, Otto Michel proposed Hebrews 10:36 to be the starting point of the major discussion of the concept of chastisement in Hebrews. Very carefully, however, Michel points back to the Old Testament origin of chastisement. He understands Proverbs 3:11 to be the basis of the Hebrews 12:5 quote, while also saying that Hebrews 12:1-11 is the climax in this Epistle on the subject of chastisement. He said:

Gott züchtigt gerade den Menschen, den Er lieb hat. Wie auch sonst im Hb ist der Schriftbeweis nicht nur Weiterführung des Gedankens, sondern Verstärkung und Höhepunkt. Von diesem Schriftwort hängt die exegetische Ausführung V. 7-11 letztlich ab.<sup>8</sup>

At this point we will begin to examine the terms which express the various aspects of the concept of chastisement.

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<sup>8</sup>Otto Michel, Der Brief an die Hebräer, in Meyers Kommentar (Göttingen: Vandenhoeck and Ruprecht, 1957), XIII, 287.



## Παιδεύω -- Παιδεία

Both the noun and the verb contain the same basic idea in classical Greek, namely, "to rear a child." Liddell-Scott demonstrated that the most frequent meaning is "to educate" or "to teach a child." Often the verbal and physical correction of discipline are a part of this training.<sup>9</sup> Concerning the usage in the papyri, Moulton and Milligan state:

The idea of "discipline" is uppermost in the N. T. occurrences of this word (Eph. 6:4, 2 Tim. 3:16, Heb. 12:5.7.8.11), but also for the more general sense of "training," "education," both on the intellectual and moral sides, exx. can be freely quoted from the papyri, . . . .<sup>10</sup>

This general usage was dated back as far as B.C. 4 in the extant papyri.

Long before this time *Παιδεύω* was a regularly used word. Homer used the term, and generation after generation passed it on. Finally it was the group called the Sophists who were responsible for coining the educational concept of *Παιδεία*. Concerning this last point, Bertram said:

Daher kommt es zu der Frage nach der Bildungsfähigkeit des Menschen, u die Sophisten beginnen den griechischen

<sup>9</sup>H. G. Liddell and R. Scott, Creek-English Lexicon (Ninth edition; Oxford: At The Clarendon Press, 1953), pp. 1286-87.

<sup>10</sup>J. Moulton and G. Milligan, The Vocabulary of the Greek New Testament Illustrated from the Papyri (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1949), p. 474.



Begriff der Paideia zu prägen.<sup>11</sup>

Throughout the classical period we find a very general use of the concept of *παιδεία*. It was used to refer to education in Physics, Music, Language, and Penmanship, etc. The term refers particularly to the public training of the young.

"Das *τελέφειν* ist eine private, das *παιδεύειν* eine öffentliche Angelegenheit."<sup>12</sup> Bertram goes on to demonstrate that the concept was restricted to the education of those who did no manual labor and were thus considered free men. Thus the poor people, the slaves, the majority of the masses, and also the women were excluded.<sup>13</sup> The gradual growth of schools had an influence on this term, beginning to incorporate into one term both the meaning of discipline and instruction.

Auch *παιδεύειν* kommt mehrfach in dem allg Sinn von bilden oder unterrichten vor. . . . *παιδεύειν* aber im Sinne von körperlicher Züchtigung etwa durch den Pädagogen ist im auserbiblischen Griech bisher nicht nachweisbar, darf aber nach dem Angeführten für die hell Volkssprache wohl angenommen werden.<sup>14</sup>

Politically, *παιδεία* was used to express the relationships and boundaries of the individual over against the state

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<sup>11</sup>Georg Bertram, in Theologisches Woerterbuch zum Neuen Testament, herausgegeben von Gerhard Kittel (Stuttgart: Verlag von V. Kohlhammer, 1954), V, 597. Hereafter this article will be referred to as K.

<sup>12</sup>Ibid., p. 598.

<sup>13</sup>Ibid.

<sup>14</sup>Ibid., p. 600.



or city, as the case may have been.<sup>15</sup> Philosophically the term connotes man's relative relationship to the absolute concept of perfect education, especially as Plato used it. "So ist die notwendige transzendente Ausrichtung der Paideia gefunden."<sup>16</sup>

We turn now to the Old Testament to study the concept of chastisement in the Hebrew and biblical Greek usage. In addition to the discussion of  $\text{רָצוּן}$  in chapter three, we should here add some significant quotations from Bertram. The non-physical aspect of discipline, the intellectual, is stressed especially in the Law and Wisdom Literature according to Bertram.

Deis Wort gehört gewisz demselben Begriffsfelde zu u kann auch selber sowohl Zucht (im sittlichen, nicht im biologischen Sinn) als Züchtigung bedeuten, aber es kann auch einen mehr intellektualistischen Sinn annehmen u würde dann Bildung im Sinne des Besitzes von Weisheit Erkenntniss u Urteilsfähigkeit meinen.<sup>17</sup>

He summarizes the whole concept in the brief but emphatic statement that all discipline stems from God and has its power and authority from God alone.<sup>18</sup>

The prophets show the people that deportations, exiles, enemy invasions, are God's doing. They are all interpreted as a call to repent and to turn from the evil ways as a

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<sup>15</sup>Ibid., p. 600.

<sup>16</sup>Ibid., p. 602.

<sup>17</sup>Ibid., p. 604.

<sup>18</sup>Ibid., p. 605. "Alle Zucht wird auf Gott zurückgeführt. In ihm ist ihre Autorität begründet."



nation.<sup>19</sup> Gradually the concept of individual chastisement and correction is almost lost amid the folk-piety. The individual is viewed as a part of the larger whole--Israel, and so his sufferings are to be also for the benefit of the whole --Israel.<sup>20</sup>

When the translators of the LXX came to express the thoughts contained in  $\Gamma\Theta\gamma\eta$ , they used  $\piαιδεια$ . Strictly speaking, the classical meaning, as stated above,<sup>21</sup> emphasized the instructional aspect rather than corporal forms of discipline. Bertram presented this summary:

Damit erhalten die griech. Vokabeln eine neue, ihnen urspr. fast fremde Bdtg.  $\piαιδεια$  nimmt den Sinn von Zucht u. Züchtigung in sich auf; andererseits aber dringt in die at. lichen Texte das intellektuelle Moment von Bildung, Erziehung u. Unterricht viel weiter ein, als das im Urtext der Fall war.<sup>22</sup>

Therefore, it is not an overstatement to say that the profane term, with much of its original meaning, came into the Greek Bible. It was a recognized fact in those days that the father was responsible for the education of his child, either by training the child at home or by engaging a teacher for the child. This is the "Sitz im Leben" of the term  $\piαιδεια$ .<sup>23</sup> Thus it was only natural for the term to pick up the religious

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<sup>19</sup>Ibid., p. 606.

<sup>20</sup>Ibid., p. 607.

<sup>21</sup>Supra, pp. 31-3.

<sup>22</sup>Bertram, K., op. cit., p. 607.

<sup>23</sup>G. Bertram, Imago Dei, compiled by Heinrich Bornkamm (Giessen: Verlag Von Alfred Toepelmann, 1932), p. 35. Hereafter this article will be referred to as ID.



aspects when applied to the anthropomorphic picture of God as Father, Mother, and King.<sup>24</sup>

In the Psalter the term was employed to describe the chastisement or education from God to teach His people His Holy Will. The prophetic writings say more explicitly that these chastisements took the form of invasions, exiles, etc. Thus all of the evidence points toward the conclusion that the term *παιδεία*, once a purely intellectual, educational concept, is now expanded to include physical affliction as a part of God's training plan for His people.<sup>25</sup> However, no matter how severe the affliction, it was never the intention that the one afflicted should die from it.<sup>26</sup>

Extremely interesting is the thought of the Jews that the Law was set up to be a means of their education unto life and salvation. When a person broke this Law, they viewed the punishment as a chastisement which came through the Law. From this stage, the folk-piety tended toward a position which would make the Law of God their almighty educator. In reality this was equating God's revelation in the Law with the training of God through afflictions, which came upon them because of some infraction of the Law.

Das Gesetz dient nicht einer allmählichen Erziehung des Volkes, sondern ist Ausdruck des unbedingten Gotteswillens, ohne dessen Erfüllung es überhaupt keine

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<sup>24</sup>Ibid., p. 38. Note Deuteronomy 8:5 "Know then in your heart that, as a man disciplines his son, the Lord your God disciplines you."

<sup>25</sup>Ibid., pp. 38-9.

<sup>26</sup>Ibid., p. 45.



Gemeinschaft nicht mit Gott geben kann.<sup>27</sup>

Before we study the New Testament usage of *παιδεία*, the development and influence of the intertestamental period must be surveyed. Philo frequently employed the concept of *παιδεία*. On the basis of the general educational concept of the early Greek and the concept of chastisement common to the Jews, Philo developed a theological--philosophical concept which could be clothed with the history of God's plan of salvation for His people.<sup>28</sup>

Josephus recognized the double-pronged meaning of *παιδεία*, the training as one's mental education and the training as one's religious or spiritual education.<sup>29</sup> Because of an oriental influence upon him, Josephus does not specifically adhere to the concept revealed in the Old Testament.

Bertram stated that:

*Παιδεύειν* u *παιδεία* werden also von Josephus im Sinne von Erziehung u Bildung gebraucht. Die spezifisch attische Bdtg Zucht u Züchtigung glaubte er wohl seinen Lesern nicht zumuten zu können.<sup>30</sup>

Concluding the intertestamental period, we notice the influential ideas offered by the rabbinic traditions. Basic to their theology was the concept that: "die Erziehung durch

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<sup>27</sup>Ibid., p. 33.

<sup>28</sup>Bertram, K., op. cit., p. 611.

<sup>29</sup>Ibid., p. 615.

<sup>30</sup>Ibid.



Gott wesentlich Züchtigung bedeutet."<sup>31</sup> In an effort to reconcile the mental difficulties caused by the suffering, in regard to comprehending God's loving nature as co-existing with His wrathful nature, the rabbis pictured God as a God with love in one hand and wrath in the other hand. They placed the emphasis in their concept of chastisement upon God's love and His correcting hand rather than upon the suffering and learning of man. This shift in emphasis from an anthropocentric view to a theocentric one is the most important contribution of Judaistic theology. The answer to a man's question of why he is suffering comes from the Lord's plan of training.<sup>32</sup> This last thought is not clearly expressed until later times. The Jewish people were taught, however, that sin was followed by punishment, of which sickness was a form.

Sickness is a punishment for sin, and it is a recognized formula that no man can recover from sickness until one (i.e. God) forgives all his sins (Bab.Ned.41a).<sup>33</sup>

Turning now to the New Testament usage of *παιδεύω*, we shall give special emphasis to the occurrences in the Epistle to the Hebrews. Thayer stated this meaning for Hebrews 12:6: "in bibl. and eccl. use employed of God, to chasten by the infliction of evils and calamities"; and for

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<sup>31</sup>Ibid., p. 615.

<sup>32</sup>Ibid., p. 617.

<sup>33</sup>G. Bertram, Bible Key Words, translated by J. R. Coates (New York: Harper and Brothers, Publishers, 1951), I, 45.



verse 7 he said: "to chastise with blows, to scourge."<sup>34</sup> Other lexicons list such meanings as: "to instruct or train up,"<sup>35</sup> "to discipline with punishment,"<sup>36</sup> "to chasten, correct, or chastise."<sup>37</sup> Lenski noticed the general meaning of "education" in the classics and the papyri and also the expanded meaning of *Παιδεία* in Hebrews 12: "the word means 'discipline,' and in the present connection painful discipline, so that we translate 'chastisement,' for it includes 'scourging.'"<sup>38</sup> Trench concludes that the men of religion poured a new meaning into the concept *Παιδεία*:

They felt and understood that all effectual instruction for the sinful children of men, includes and implies chastening, or, as we are accustomed to say, out of a sense of the same truth, "correction."<sup>39</sup>

In commenting on Hebrews 12:5 Barnes is more precise in defining the type of affliction involved in *Παίδεια* when he stated: "does not refer to affliction in general, but that kind of affliction which is designed to correct us for

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<sup>34</sup>J. Thayer, A Greek-English Lexicon of the New Testament (New York: Harper and Brothers, Publishers, 1887), p. 473.

<sup>35</sup>Robert Young, Analytical Concordance to the Bible (Twenty-second American edition; New York: Funk and Wagnals Company, 1957), p. 156.

<sup>36</sup>Arndt-Gingrich, A Greek-English Lexicon of the New Testament (Chicago: University of Chicago Press, 1957), p. 608.

<sup>37</sup>Abbott-Smith, A Manual Greek Lexicon of the New Testament (Third edition; Edinburgh: T. and T. Clark, 1953), p. 333.

<sup>38</sup>Lenski, Interpretation of the Epistle to the Hebrews (Columbus: Lutheran Book Concern, 1938), p. 441.

<sup>39</sup>R. C. Trench, Synonyms of the New Testament (Ninth edition; Grand Rapids: Wm. B. Eerdmans Publishing Co., 1953), p. 111.



our faults, or which is of the nature of discipline."<sup>40</sup> Dods also is convinced that *παιδεία* refers to the whole training and education of the child.<sup>41</sup> Wuest, however, adds that adults also receive such training from God, for they are always included in the concept of children of God.

It speaks also of whatever in adults cultivates the soul, especially by correcting mistakes and curbing the passions. It speaks also of instruction which aims at the increase of virtue. The word does not have in it the idea of punishment, but of corrective measures which will eliminate evil in the life and encourage the good.<sup>42</sup>

Westcott is in full accord with the idea that *παιδεία* has mainly moral instructional connotations. He contrasted *παιδεύειν* and *διδάσκειν* to show this:

*παιδεύειν*, the habitual rendering of  $\tau\epsilon\tau\alpha\rho\alpha\tau\epsilon\iota\varsigma$  in the LXX (about 40 times), suggests moral training, disciplining of the powers of man, while *διδάσκειν* expresses the communication of a particular lesson . . . . The training given by a great master is something far more than his teaching.<sup>43</sup>

*παιδεία*, as we have discussed it thus far, is used in Hebrews to refer to divine discipline. Emphatically Delitzsch stressed this point in his exposition of Hebrews 12:11: "But as at vers. 7, 8, *παιδεία* is used simply for divine

<sup>40</sup>A. Barnes, Notes on the New Testament (London: Blackie and Son, 1832), IX, 307.

<sup>41</sup>Dods, op. cit., p. 365.

<sup>42</sup>Kenneth Wuest, Hebrews in the Greek New Testament for the English Reader (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1947), p. 217.

<sup>43</sup>B. F. Westcott, The Epistle to the Hebrews (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1951), p. 402.



chastisement, so here *πᾶσα παιδεία* is every kind of chastening that comes from God.<sup>44</sup> Furthermore, he makes a distinction between *παιδεία* and *ἐλέγχω*:

Such experience of suffering imposed by the wisdom of divine love is here called *ἡ παιδεία* (*παιδεία*), a fatherly discipline or process of education, and *ἡ ἐλέγχω* (*ἐλέγχω*), reproof, such as makes us conscious of our faults and errors, and so prompts our moral improvement.<sup>45</sup>

For a brief moment we shall investigate more thoroughly the contribution which *ἐλέγχω* makes to the concept of chastisement. Liddell and Scott list two basic meanings: (a) "to disgrace, put to shame"; (b) "to cross-examine, question." Many variations of (b) are given, such as "to test, to prove, to refute, to expose, to decide a dispute," etc.<sup>46</sup> Büchsel stresses the fact that these second meanings were later.<sup>47</sup> Thayer notes that the New Testament usage means "to correct: (a) by word--admonish or reprove; and (b) by deed--chasten or punish." The latter is applied to Hebrews 12:5.<sup>48</sup> Cremer is not nearly as strong in his stress upon the actual punishment,

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<sup>44</sup>F. Delitzsch, Commentary on the Epistle to the Hebrews, translated by T. Kingsbury (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1952), II, 323.

<sup>45</sup>Ibid., p. 312.

<sup>46</sup>Liddell-Scott, op. cit., p. 531.

<sup>47</sup>Büchsel, in Theologisches Wörterbuch zum Neuen Testament, herausgegeben von G. Kittel (Stuttgart: Verlag von V. Kohlhammer, 1935), II, 407. "Später heisst es: a. durch Überführung, Widerlegung um beschämen, auch: b. tadeln, andererseits c. überführen, widerlegen, dann geradezu d. deuten aufweisen, schliesslich auch: e. ausforschen, untersuchen."

<sup>48</sup>Thayer, op. cit., p. 203.



although he suggests "blame and reprimand" as meanings of  $\epsilon\lambda\epsilon\gamma\omega$ .<sup>49</sup> It would seem from the way the term is used alongside the more general term  $\tau\alpha\iota\sigma\epsilon\upsilon\epsilon\iota\varsigma$ , that punishment or discipline is the full weight of the term.<sup>50</sup> Thus Vaughn correctly states: "Under this last fall the passages in which, as here, a Divine Person is the reprover, and the reproof is not in word but in act."<sup>51</sup> Büchsel supports the action-aspect by pointing to the measures of correction, the steps, the reproofs, and reminders.

Sie bezeichnet im Unterschied von  $\rightarrow \tau\alpha\iota\sigma\epsilon\upsilon\epsilon\iota\varsigma$  und  $\tau\epsilon\tau\alpha\iota$ , hinter denen die Vorstellung von der väterlichen Züchtigung steht, die Zucht und Erziehung der Menschen durch Gott als Ausfluss seiner richterlichen Tätigkeit. Dabei umfasst der Begriff der Zucht alle Stufen und Masznahmen der Erziehung von der Überführung des Sünders bis zur Züchtigung und Bestrafung, von der Erziehung des Frommen durch harte Zuchtmittel bis zu seiner Zurechtweisung im Sinne der Lehre und Mahnung.<sup>52</sup>

In passing we note that the Jews attached to chastisements a type of atonement or penance for their sins.<sup>53</sup>

In concluding our investigation of  $\epsilon\lambda\epsilon\gamma\omega$  we recall that it was used by the Old Testament and later Judaism as a warning reminder to fight the battle against sin. The rabbis strongly urged one brother to watch over another and to

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<sup>49</sup>H. Cremer, Biblio-Theological Lexicon of New Testament Greek, translated by Wm. Urwick (Edinburgh: T. and T. Clark, 1878), p. 248.

<sup>50</sup>Arndt-Gingrich, op. cit., pp. 248-49.

<sup>51</sup>Vaughn, op. cit., p. 261.

<sup>52</sup>Büchsel, op. cit., p. 471.

<sup>53</sup>Ibid., p. 471. "sondern zurechtweisen, nämlich: von der Sünde zur Busze weisen."



reprimand whenever necessary. But the concept of God as the One who watches over men and reproves them stems from the Old Testament, not rabbinical tradition.<sup>54</sup> Therefore, *ἐλεγχόμενος* in Hebrews 12:5 is no less than a stern reprimand from God in either word or action; possibly in both word and action.

Whenever the divine discipline descends upon a person, it is always in the sphere of the loving atmosphere of the Father-son relationship. Because the Father is the father, He must exercise discipline and measures of correction for His son's own welfare. One of the most salutary effects of *Πατρίδα* is the awakening of the conscience so that the son recognizes his sins and turns away from them.

Das Verhältnis zwischen Vater und Sohn ist als sittliches durch die Erziehung, Zucht und Züchtigung bestimmt, die der Vater dem Sohn aus verantwortlicher Liebe gewährt. Da es sich Hb 12 um sündige Menschen handelt, die ihre Sünde von sich aus nicht erkennen können, tritt neben die *Πατρίδα* die mehr richterliche Funktion der Überführung und Bestrafung.<sup>55</sup>

Bertram painstakingly emphasizes that chastisement is not an end in itself, but only a means to an eternal end--life with God forever. Thus when a Christian suffers, he is placed beside Christ his example and Redeemer, on Whom every sufferer is to meditate-- *ἐναλογίσασθε* Hebrews 12:3. Such meditation will reveal the transitory nature of chastisement, which is given that one might have joys with the Father as Christ

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<sup>54</sup>Ibid., p. 472.

<sup>55</sup>Bertram, K., op. cit., p. 620.



also had, Hebrews 12:2. Therefore, it was almost inevitable that Christianity would include all suffering in their concept of *παιδεία*.

Gewisz gehören auch im Christentum *παιδεία* und *λύπη* zusammen; *παιδεία* bringt zunächst nicht Freude, sondern die Anstrengung des Übens, aber die Frucht aller Mühe ist die Gerechtigkeit im Frieden (Hb 12,11).<sup>56</sup>

In completing our discussion of *παιδεία*, we would state that this term describes God's action for and upon His people. Whenever He notices a son going astray, corrective measures are sent upon him. Barnes says: "He will not suffer them to wander away unrebuked and unchecked, but will mercifully reclaim them though by great suffering."<sup>57</sup> The act of checking and reclaiming is done through words of stern rebuke, as was pointed out in the *ἐλέγχω* discussion, and also through deed which spring from God's corrective hand. By the pressure and guidance of God, the wayward sinner recognizes his faults, returns to his Lord, and thus is delivered from the snare of the devil.<sup>58</sup> Michel calls attention to the fact that *παιδεία*, while retaining its general meaning of education, also connotes the painful chastisements. "In diesem

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<sup>56</sup>Ibid., p. 622.

<sup>57</sup>Barnes, *op. cit.*, p. 307.

<sup>58</sup>Bertram, K., *op. cit.*, p. 624. "Es handelt sich wohl auch nicht um ein strafendes Zurechtweisen mit Worten--das wäre *ἐλέγχειν*--, sondern um *παιδεύειν*, die Ausübung eines erziehlichen Einflusses, der, wenn Gott es gibt, Umkehr zur Erkenntnis der Wahrheit und damit Rettung aus der Schlinge des Teufels bringen soll."



ganzen Umkreis wird *παιδεία* als Züchtigung im schmerzhaften Sinn verstanden, . . . ."59

## *μαστιγῶν*

In Hebrews 12:6 *παιδεύει* is followed by *μαστιγῶν*. In view of the fact that *παιδεύειν* in the biblical sense can and does include physical hardships, one wonders why *μαστιγῶν* is added here. An investigation of the term will provide some answers.

The classical meaning of *μαστιγῶν* is centered around the idea of whipping as a punishment. "Whipping" is the only definition Liddell and Scott give.<sup>60</sup> With the same meaning, a papyrus employs the term to designate the reward of a fugitive slave who was apprehended.<sup>61</sup> Bauer, in interpreting the precise definition in Hebrews 12:6 says that *μαστιγῶν* meant: "strafen or zuchtigen."<sup>62</sup> Arndt and Gingrich follow him.<sup>63</sup> Abbott-Smith<sup>64</sup> and Thayer strongly emphasize the metaphorical tone of *μαστιγῶν*, although Thayer also admits that God

<sup>59</sup>Michel, op. cit., p. 296.

<sup>60</sup>Liddell-Scott, op. cit., p. 1083.

<sup>61</sup>Moulton and Milligan, op. cit., p. 390.

<sup>62</sup>Walter Bauer, Griechisch-Deutsches Woerterbuch zu den Schriften des Neuen Testaments und der übrigen urchristlichen Literature (Fifth edition; Berlin: Verlag Alfred Toepelmann, 1958), p. 978.

<sup>63</sup>Arndt-Gingrich, op. cit., p. 496. "fig. a. punish, chastise--of God for discipline."

<sup>64</sup>Abbott-Smith, op. cit., p. 280.



scourges "by afflictions."<sup>65</sup> Michel, however, points us back to the source of this quotation in Hebrews 12:6, namely, Proverbs 3:11-12.<sup>66</sup> Comparing the Greek text with the Hebrew text of Proverbs 3, one notes that the author of Hebrews is quoting from the LXX. Fully aware of the classical meaning of *μωτιζῶν*, Michel asserts that in this context it serves to emphasize the physical pain aspect of *παιδεία*. Carl Schneider acknowledges the original connotations still inherent in *μωτιζῶν*, while also clearly displaying the Christian force taken on.

Übertragen begegnet *μωτιζῶν* Hb 12,6 in einem Zitat aus Prv 3,12 in der Bedeutung: eine Erziehungsstrafe erteilen. Wie die Erziehung eines geliebten Kindes Schläge zuweilen nötig macht, so schlägt auch Gott die Seinen zuweilen. Das Leid wird vom Christen als Erweis göttlicher erziehender Liebe verstanden.<sup>68</sup>

However, in his article on *μωτιζῶν*, Schneider does not assert definitely whether this is a metaphorical use or an actual bodily affliction.<sup>69</sup> Delitzsch is for a strictly physical beating: "He makes us to feel His chastening rod; . . . ."<sup>70</sup>

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<sup>65</sup>Thayer, *op. cit.*, p. 392.

<sup>66</sup>Michel, *op. cit.*, p. 296.

<sup>67</sup>*Supra*, p. 43. See concluding remark under *παιδεία*.

<sup>68</sup>Carl Schneider, in *Theologisches Woerterbuch zum Neuen Testament*, herausgegeben von G. Kittel (Stuttgart: Verlag von V. Kohlhammer, 1942), IV, 524.

<sup>69</sup>*Ibid.* "sind an der zweiten bei Aufzählung der Leiden der Märtyrer wohl Geiszelhiebe in der Synagoge gemeint."

<sup>70</sup>Delitzsch, *op. cit.*, II, 312.



Concluding the discussion of *μαστιγῶν*, we assert that the evidence is in favor of the meaning of an actual physical hardship which God imposes upon His child. To the extent that an actual whip made of leather straps is not laid to the bare back of the sinner, this term can easily be understood as partially metaphorical; in that the afflictions are hitting the person as a whip would, it is not exclusively metaphorical. In no case however could this term with its classical background mean just a verbal tongue-lashing. The physical aspect of pain and suffering is indeed sufficient reason for the author of Hebrews to add precisely this term to *παιδεία*, which by itself could be taken to mean verbal chastisement.

### ὑποτάσσω

At first glance one might say this is the purpose or goal of chastisement, namely that men subject themselves to God and His Holy Will. That it is indeed, but also much more. Because the child of God does not subject himself to God's Will, he is chastised in order that he may again bring himself under God's control. Thus we shall explore *ὑποτάσσω* to ascertain what type of subjection is desired by God and also worked by Him through chastisements.

In classical usage this term might mean either "to arrange, to assign" or in the passive, "to subject one's self to some rule or superior."<sup>71</sup> The usage in the New Testament

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<sup>71</sup>Liddell-Scott, op. cit., p. 1897.



especially in Hebrews 12:9, shows no basic change in meaning.<sup>72</sup>

From the context Westcott draws a comparison between the partial submission due an earthly parent and the total submission due to God.<sup>73</sup> Lenski discovers that:

being subject to Him includes our willing acceptance of His chastisements . . . and . . . willing acceptance of our entire relationship to Him as our Father, we being His sons. It is thus that "we shall live."<sup>74</sup>

Marcus Dods comes to the same conclusion that life exists by subjection to the Father of our spirit.<sup>75</sup> Delitzsch presented a panoramic view of subjection. He correctly sees all life under the control of God, including man who must submit to Fatherly discipline.

For the human spirit is not an absolute principle of life in man, but one dependent upon God its source. It lives only from and with and in Him. To subject ourselves to the Father of spirits is an essential condition of our life--*ὑποταγησόμεθα καὶ ἡσόμεν. ἦν* here, as at X.38, expresses true, abiding, not merely transient or apparent life, life in accordance with the true idea of humanity, i.e. likeness to God and communion with Him.<sup>76</sup>

Michel also stresses the dependence of *ἡσόμεν* upon *ὑποταγησόμεθα* as man's only possibility of entrance into the eschatological life.<sup>77</sup> Furthermore, he directs attention to

<sup>72</sup>Arndt-Gingrich, *op. cit.*, p. 855.

<sup>73</sup>Westcott, *op. cit.*, p. 404.

<sup>74</sup>Lenski, *op. cit.*, p. 445.

<sup>75</sup>Dods, *op. cit.*, p. 368.

<sup>76</sup>Delitzsch, *op. cit.*, p. 320.

<sup>77</sup>Michel, *op. cit.*, p. 300. "Die Zusammenordnung der beiden Verben ist in Wirklichkeit Abhängigkeit des zweiten vom ersten: nur durch Unterwerfung empfangen wir das eschatologische Leben."



the fact that a stronger expression of the submission concept is to be found in chapter two, verses five and eight.<sup>78</sup> In Hebrews 2:5,8 ὑποτάσσω is used three times in the aorist tense. Verse 5 is a promise to the Christian that he will be a ruler in the new world, whereas verse 8 directly places everything under the divine rule of Christ. Michel points out that men, not angels or devils, shall rule in the "zukunftige Welt." From this passage, he asserts that thoughts of the Kingdom of God arose, especially during trials.<sup>79</sup>

For our purpose, we note that Hebrews 2:6 has an argument a minore ad maius--ἀνθρώπος -- ὕψὸς ἀνθρώπου. Man is to rule over the new world, but the Son of Man has all as His footstool. Since πάντα is used, one may correctly say that all men are to be subject unto Christ, who revealed the Father and told men to do the Father's Will. Not only did Christ reveal the Father, but He was subject (obedient) unto Him, even to the point of being made lower than the angels for a time (Heb. 2:9). By so doing He won salvation for men; He remained obedient through suffering (Heb. 2:9-10). This note is picked up again in Hebrews 12:2-3 as encouragement for the Christian. The "Son of Man" received suffering from the Father, therefore, "man" can expect the same from the same from the Father. If suffering made Christ perfect--

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<sup>78</sup>Ibid., p. 300.

<sup>79</sup>Ibid., p. 70. Michel has a complete discussion, pp. 69ff.



διὰ Πάθμάτων τελείωσας --how much more needed are sufferings for the sinful man. Thus the thrust of is that a man willingly accepts and "holds still under" the chastening hand of God. In other words, little man is summoned to bow before the Almighty Will of God his Creator, Redeemer, and Preserver.

### ὑπομένω

Closely linked with the bending of the will to obey God's Will in all respects is the endurance and patience to bear up under all the trials and afflictions. The Christian must keep his will subservient to God's Will, that means endurance.

Both the noun and the verb are used in Hebrews with no basic difference in meaning. Liddell and Scott give three particularly pertinent definitions: "to be patient under," "to stand firm," and "to submit or bear."<sup>80</sup> Endurance of scourging as punishment,<sup>81</sup> endurance as a virtue shown by a martyr's conduct, denotes "an inward feeling, as well as an outward conduct, . . . ."<sup>82</sup>

Classically the term began as an ethically neutral term, says Hauck, but later incorporated into itself the idea of bravely withstanding evil.

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<sup>80</sup>Liddell-Scott, op. cit., p. 1889.

<sup>81</sup>Moulton and Milligen, op. cit., p. 658.

<sup>82</sup>Ibid., p. 659.



Aber wie die *ὑπομονή* später in der Reihe der griech Tugenden eine hervorragende Stelle bekommen hat, so überwiegt in *ὑπομένειν* der Begriff des tapferen Standhaltens das dem Übel männlich trotzt.<sup>83</sup>

The Old Testament depicts the endurance and confidence of the pious as based upon their hope in an all-powerful covenant God who would be their Helper and Protector in time of all need.<sup>84</sup> Before the end of the Old Testament time, the believers knew that God worked His chastening through earthly means. They were also confident that He was ever-present to aid them, while at the same time producing the quality of patience within the character of the person chastised.

So treibt die at.liche Religion den Frommen nicht unmittelbar zu männlich-tapferer Standhaftigkeit an, aber sie verleiht ihm mittelbar mit dem Vertrauen auf den das Recht schützenden und schliezlich durchsetzenden Gott eine starke innere Fähigkeit des Aushaltens, die dann auch stark den quietistischen Character der harrenden und tragenden Geduld gewinnen kann.<sup>85</sup>

Cremer does a commendable job of expressing the Christian basis of *ὑπομονή* as *ἐλπίς* :

It denotes the peculiar psychological clearness and definiteness which hope attains in the economy of grace, by virtue, on the one hand, of its distinctive character excluding all wavering, doubt, and uncertainty; and on the other, inconformity with its selfassertion amid the

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<sup>83</sup>Hauck, in Theologisches Woerterbuch zum Neuen Testament, herausgegeben von G. Kittel (Stuttgart: Verlag von V. Kohlhammer, 1942), IV, 585.

<sup>84</sup>Ibid., p. 587. "Gott ist ja einesteils der Allmächtige, . . . er ist vor allem der Bundesgott . . . ."

<sup>85</sup>Ibid., p. 588.



contradictions of this present world.<sup>86</sup>

Other lexicons express the main aspect of *ὑπομένω* as "holding out" or "persevering"<sup>87</sup> plus a firm loyalty to one's faith in spite of all trials which may come.<sup>88</sup> Trench highlights the bravery aspect even more than Cremer:

the brave patience with which the Christian contends against the various hindrances, persecutions, and temptations that befall him in his conflict with the inward and outward world.<sup>89</sup>

On the basis of this brief discussion we already mark a remarkable fact. Patience, hope, and endurance all have a connection with faith. Michel saw this and declares:

Es entspricht der besonderen Lage, in der sich die Leser des Briefes befinden, dass Glaube und Langmut (6.12), Glaube und Geduld (10.36,39: 12.2), Glaube und Hoffnung (11.1) sich zusammenschliessen.<sup>90</sup>

Sometimes *ὑπομονή* will take on the form of standing firm and at other times it will be a confident trust in God to carry out His promises.<sup>91</sup> In this connection we note that "faith" in the Epistle to the Hebrews comes very close to being equated with "endurance" unto the end. Michel acknowledges a connection between faith and endurance, but makes no

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<sup>86</sup>Cremer, op. cit., p. 420.

<sup>87</sup>Arndt-Gingrich, op. cit., pp. 853-54.

<sup>88</sup>Thayer, op. cit., p. 644.

<sup>89</sup>Trench, op. cit., p. 197.

<sup>90</sup>Michel, op. cit., p. 24.

<sup>91</sup>Ibid., pp. 240-41. "*ὑπομονή* ist im NT die eigentliche Leidensfrucht, die Standhaftigkeit in der Anfechtung. Die *παιδεία* nimmt in Zeiten der Verfolgung die Gestalt der *ὑπομονή* an."



equation.<sup>92</sup> The fine line of distinction between *πίστις* and *ὑπομονή* in Hebrews is spelled out by Farrar:

Faith in St. Paul is oneness with Christ; in this writer it has Christ for its example. It is not the instrument of justification, but the condition of access. It is used in a sense more easily intelligible, and therefore more likely to be widely accepted. It is "Christ for us" rather than "Christ in us." Hence faith, as treated in this Epistle, becomes very closely allied with "endurance to the end."<sup>93</sup>

On the basis of Hebrews 11:1--*Ἔστιν δε πίστις ἐπιζόμενος ὑποστάσις*, we can firmly assert that faith has the same connection with hope as does endurance. Hope carries within it the future look. This indeed was in the faith of Noah while working hard and long years upon the ark (Heb. 11:7); it was in the faith of Abraham when he left home, journeyed into a strange land, even while offering up Isaac (Heb. 11:9). In fact verse 13 of chapter eleven summarizes the hope of all the faithful as a future attainment: "These all died in faith, not having received what was promised, but having seen it and greeted it from afar . . . ." Because of this parallel relationship with *ἐλπίς* and *πίστις*, *ὑπομονή* could easily be interchanged in most occurrences in Hebrews without any serious alteration of the flow of thought.

We mentioned before that *ἐλπίς* was the basis upon which a person can "bravely remain under a load" of trials.<sup>94</sup>

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<sup>92</sup>Ibid., p. 24. See text quoted in note 90.

<sup>93</sup>Farrar, op. cit., p. 319.

<sup>94</sup>Lenski, op. cit., p. 373.



This submission or obedience is both "passive endurance and active obedience . . . ."95 While explaining the nature of the endurance of the many hardships described in Hebrews 10, Delitzsch says:

It is only that unshaken, unyielding, patient endurance under the pressure of trial and persecution, that steadfastness of faith, apprehending present blessings, and of hope, with heaven-directed eye anticipating the glorious future, which obtains what it waits for.<sup>96</sup>

Vaughn, too, stresses the faith-hope aspects of ὑπομονή :

as a spiritual grace, having as its two ingredients the upward look and the onward look; the one the consciousness of a hand over us, the other the expectation of a future of explanation and blessing.<sup>97</sup>

A concluding note on ὑπομονή . In Hebrews 6:12 and 15 we find μακροθυμία used instead of ὑπομονή . Trench draws this distinction:

μακροθυμία will be found to express patience in respect of persons, ὑπομονή in respect of things. The man μακροθυμῆς, who, having to do with injurious persons, does not suffer himself easily to be provoked by them, or to blaze up into anger (2Tim.iv.2). The man ὑπομένεις, who, under a great siege of trials, bears up, and does not lose heart or courage (Rom.v.3; 2Cor.1.6; cf. Clement of Rom, I Ep.#5). We should speak, therefore, of the μακροθυμία of David (2Sam.xvi.10-13), the ὑπομονή of Job (Jam.v.11).<sup>98</sup>

The exhortation to remain firm and persevere--εἰς τὴν δόξαν ὑπομένετε --Hebrews 12:7, has its parallel and example in

<sup>95</sup>Wuest, op. cit., p. 214.

<sup>96</sup>Delitzsch, op. cit., p. 197.

<sup>97</sup>Vaughn, op. cit., p. 210.

<sup>98</sup>Trench, op. cit., p. 198.



Christ, who not only did suffer human trials (Heb. 12:3), but also *ὑπέμεινεν ὀδυρόν* (Heb. 12:2). The author of Hebrews encourages his readers to follow the example of Christ who looked to the joy which lay ahead, and thus only can men bear their trials with patient hopefulness. Hauck points out that the strength to bear these trials comes from Christ. This strength is sufficient for us to endure all trials and tests sent us.

Eindringlich mahnt der Hebräerbrief, der an eine verfolgte Gemeinde gerichtet ist, zur *ὑπομονή*. Die Leser, welche einst dem feindlichen Angriff schwerer Verfolgungsleiden tapfer standgehalten haben (10,32: *ἄλλοθιν ὑπέμειναιτε παθημάτων*), sollen gegenwärtig dieselbe Standhaftigkeit beweisen (v36), um die Verheissung zu gewinnen. Auch in dem Bild vom Wettlauf (12,1) erinnert die *ὑπομονή* an das angespannte Durchhalten bis zum Sieg, das die Voraussetzung für den Empfang des Kampfpriests ist. Der Blick der zur Standhaftigkeit geforderten Christen soll dabei auf den Vorbild-Märtyrer Christus gehen, dessen Passion als ein körperliches und seelisches Bestehen des furchtbaren Schmachttodes (*ὑπέμεινεν ὀδυρόν*) in Verzicht auf Freude, unter Verachtung äusserer Schande und Ertragen feindlicher Auflehnung gegen ihn (*ὑπομεινεν ἅπατα . . . ἀντιδοξόν*) beschrieben wird (12,2f). Das standhafte Bestehen der Leidensprüfungen wird für sie den inneren Wert einer göttlichen *παίδειά* haben (12,7).<sup>99</sup>

The author of Hebrews employs several terms, some of which are rarely used in Biblical Greek, as supplementary to the concept set forth by *ὑπομονή*. We shall pause for a brief review of five of these words.

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<sup>99</sup>Hauck, op. cit., p. 592.



## Κατέχω

In classical usage the word contains the basic idea of "holding fast" or "possessing."<sup>100</sup> Hanse draws attention to the fact that from the vantage point of religious history there are two special meanings which *Κατέχω* acquired: (a) to be possessed by a demon; (b) to be a prisoner of God.<sup>101</sup>

The author of Hebrews employed this term with a meaning different from the religious-historical use of spirit possession. He makes the Christian the possessor in spirit of things promised. *Κατέχω* urges the believer to make sure that he holds securely unto this promise of the eternal rest.<sup>102</sup> Wuest aptly expresses the meaning of *Κατέχω*: "literally 'to hold down.' It speaks here of a firm hold which masters that which is held."<sup>103</sup> Of the three occurrences of *Κατέχω*, Hebrews 3:6, 14 are aorist subjunctive, while Hebrews 10:23 is present subjunctive. Concerning the

<sup>100</sup>Liddell-Scott, op. cit., p. 926.

<sup>101</sup>Hanse, in Theologisches Woerterbuch zum Neuen Testa-  
ment, herausgegeben von G. Kittel (Stuttgart: Verlag von V.  
Kohlhammer, 1935), II, 829. "a. *Κατέχεσθαι* besessen sein,  
begeistert werden mit dem Ableitungen *Κατοχή* die Besessen-  
heit . . . . b. Ganz unabhängig davon ist der Gebrauch von  
*Κατοχος* und *Κατοχή* für Gottesgefänger und Gotte-  
schaft . . . ."

<sup>102</sup>Thayer, op. cit., p. 340; Arndt-Gingrich, op. cit.,  
p. 424.

<sup>103</sup>Wuest, op. cit., p. 181.



specific intention of aorist, Lenski remarks: "hold fast definitely."<sup>104</sup>

What are the readers of Hebrews to hold on to? Delitzsch says a confession.

But this hope in us (IPet.iii.15), like the faith from which it springs, being full of joyous assurance (ch.vi. 11), cannot remain dumb; it must speak, and give a reason both to friends and enemies of its own existence. It utters a frank confession which we are to hold fast . . . .<sup>105</sup>

Lenski quotes Seeberg as being near to the truth in assuming that "the Church had a kind of fixed catechism as its confession."<sup>106</sup> Michel penetrates to the real object of *κατέχω*, namely the contents of the *ὁμολογίαν -- ὁ ἐπαγγελόμενος* Hebrews 10:23. The confession is both the individual's words and the formulated confession.

*Ὁμολογία* ist hier beides, formuliertes Bekenntnis und Wort des Einzelnen, der bekennt. Es geht hier nicht um ein Sündenbekenntnis, sondern um die Auslegung des in der Gemeinde verkündigten Heiles. Vielleicht ist Hb eine Predigt, die kultische, liturgische Gemeindetraditionen interpretieren soll.<sup>107</sup>

Hanse comes to the very same conclusion: "mit dem Herzen festhältet das Wort, das ich euch einst als frohe Botschaft gesagt habe."<sup>108</sup> Although Michel affirms the possibility of

<sup>104</sup>Lenski, op. cit., p. 108.

<sup>105</sup>Delitzsch, op. cit., p. 181.

<sup>106</sup>Lenski, op. cit., p. 356.

<sup>107</sup>Michel, op. cit., p. 122.

<sup>108</sup>Hanse, op. cit., p. 829.



there being a formal liturgy or confessional expression,<sup>109</sup> he also emphatically states that according to Hebrews, one's trust should be centered in God who is faithful, not in the mere words of a confession.

Ist Gott treu, dann ist auch die Gemeinde zur Treue verpflichtet; wie Gott zu Seiner Verheissung steht, so die Gemeinde zum Bekenntnis.<sup>110</sup>

Most eloquently Delitzsch speaks of the confession of hope in which Christians must continue. There is no doubt that he has Hebrews 3:1 in mind,<sup>111</sup> when he writes:

If the New Testament church of God holds fast (*ἡστέθειν* =obtinere, to maintain) the treasure of hope, notwithstanding all the contradictions between the present and the promised future, in the midst of all dangers of offence and the falling away prepared for her by the threatenings and allurements of the enemies of the cross, then, and only then, does she continue the house of God, under faithful and fostering care of Christ, the now exalted only Son of God, her Brother, her Apostle, and her High Priest.<sup>112</sup>

### συνκακουχέουσα

This term is defined by Liddell and Scott as meaning to "endure adversity with."<sup>113</sup> This term is not frequently

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<sup>109</sup>Michel, *op. cit.*, p. 231. "Gemeint ist die in der Gemeinde gültige, geformte Bekenntnisaussage, vielleicht eine liturgische Tradition, in der die Gemeinde ihren Glaubensbesitz zusammenfasst."

<sup>110</sup>*Ibid.*, p. 232.

<sup>111</sup>Hebrews 3:1, "Therefore, holy brethren, who share in a heavenly call, consider Jesus, the apostle and high priest of our confession."

<sup>112</sup>Delitzsch, *op. cit.*, I, 165.

<sup>113</sup>Liddell-Scott, *op. cit.*, p. 1662.



employed in classical or biblical Greek. Hebrews 11:25 is the only use of the full term with *κακουχέουσι* in Hebrews 11:37 and 13:3. For the New Testament definition Thayer suggested "to be ill-treated in company with" or "share persecutions."<sup>114</sup>

Accepting the meaning of "mal-treated," Marcus Dods emphasizes the sympathetic element in this term, even when it appears without *σύν* as a prefix. Attaching to the phrase of Hebrews 13:3--"being yourselves in the body," he says that the intent was to awaken the readers to the fact that they were "not emancipated spirits, and therefore liable to similar ill-usage and capable of sympathy."<sup>115</sup> Keen insight on the part of Westcott led him to see that Christian fellowship binds one Christian to another in thick and thin. A man is to stick with a fellow Christian when he suffers from direct persecution (*τῶν βεβημένων*), and also when he suffers from the "changes and chances of this mortal life," (*τῶν κακουχουμένων*).<sup>116</sup> The actual nature or form of suffering endured by the one *κακούμενος* is explained clearly by Michel as he comments on Moses' rejection of temporary sinful pleasures to endure affliction with God's people.

Äusserlich musste er jetzt Unbill und Ungemach auf sich

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<sup>114</sup>Thayer, *op. cit.*, p. 592.

<sup>115</sup>Dods, *op. cit.*, IV, 375.

<sup>116</sup>Westcott, *op. cit.*, p. 432.



nehmen (ου)κακουχειοθαι wie κακουχειοθαι 11.37, 13.3), aber diese Last war ihm lieber als ein zeitweiliger Genuss der Sünde am Hofe des Königs.<sup>117</sup>

A suffering of similar type, borne by the readers of the Epistle some time earlier, was a daily experience.<sup>118</sup> Such pain and torture were to be borne patiently and passively.

κακουχειοθαι (wie 11.37) = plagen, quälen, Eigentlich sind zunächst Miszhandelte gemeint, also Menschen, denen ein schweres Leid zugefügt worden ist (Passiv).<sup>119</sup>

One cannot but note that the whole stress of this term is willingly to endure and hold fast to the promises, as do all the faithful people of God. This choice will mean to suffer with the group of the faithful as Moses did. But the decision to suffer is evidence of a faith like that of Moses, "which looked through the deceptive appearances of worldly good things, to their inward and essential nothingness, and to their fearful end."<sup>120</sup>

ἀντι καθίστημι — ἀνταγωνίζουσι

Both words are in the common sphere of fighting or struggling. Liddell and Scott suggest as one meaning for ἀντι καθίστημι "to set against" or "oppose."<sup>121</sup> Arndt

<sup>117</sup>Michel, op. cit., p. 273.

<sup>118</sup>Ibid., p. 283. "die Tag für Tag Ungemach und Unbill erfahren."

<sup>119</sup>Ibid., p. 330.

<sup>120</sup>Delitzsch, op. cit., p. 216.

<sup>121</sup>Liddell-Scott, op. cit., p. 156.



and Gingrich see the same basic sense in the Hebrews 12:4 passage.<sup>122</sup> The picture behind ἀντικαθίστημι is "to stand in opposition against in the line of battle; intransitively, to stand face to face (ἀντι) against (κατά)." <sup>123</sup> Bengel may have had this same picture in mind when he said that contradiction or apostasy was the bad part, while resistance was in itself good.<sup>124</sup>

The actual stress and struggle in the individual's life is the main thrust of ἀνταγωνισμός . Its classical heritage includes both legal overtones in a lawsuit debate and an athletic tone of proving one's self a match for the opponent.<sup>125</sup> A papyrus from 2 A.D. recorded this term as used to describe "payments to gymnastic performers."<sup>126</sup> Stauffer assigned an even wider classical meaning--struggle, prize-fight, debate, and law-suit. Originally the compounds of ἀγωνισμός had the same sense as the root form, but later usage gave a transferred meaning.<sup>127</sup> The concept of the

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<sup>122</sup>Arndt-Gingrich, op. cit., p. 73. "to place against, oppose, resist."

<sup>123</sup>A. T. Robertson, Word Pictures in the New Testament (New York: The Macmillan Company, 1955), IV, 434.

<sup>124</sup>A. Bengelii, Gnomon Novi Testamenti (Editio Secunda; Tubingae: Henr. Philipp Schrammii, 1759), p. 1069.

<sup>125</sup>Liddell-Scott, op. cit., p. 148.

<sup>126</sup>Moulton and Milligan, op. cit., p. 46.

<sup>127</sup>Stauffer, in Theologisches Woerterbuch zum Neuen Testament, herausgegeben von G. Kittel (Stuttgart: Verlag von V. Kohlhammer, 1933), I, 135. "ἀγωνισμός einen Kampf, Weltkampf, Wortstreit, Rechtsstreit durchfechten . . . .



prize-fight was taken up in Hellenistic and Judaistic literature as an illustration of their fight against the forces of the world; "den heroischen Kampf, den der Fromme in dieser Welt zu bestehen hat."<sup>128</sup> The books of Maccabees make it a fight against pain and suffering; "dem Leidenkampf der Martyrer."<sup>129</sup> The meaning of Hebrews 12:4, as given in a lexicon, is "the struggle against sin."<sup>130</sup> In regard to this same passage, Bengel makes the brilliant observation that sin actually picks the fight which we are to fight.<sup>131</sup>

Stauffer painstakingly traces a five-fold development of the Christian struggle, which took on renewed seriousness under the cross.

Unter dem Zeichen des Kreuzes gewinnt der Gedanke des Kampfes, zu dem die Gottestreuen berufen sind, einen neuen Ernst. <sup>132</sup>

A summary of Stauffer's five strands of thought: (a) The goal attained by power from without one's self;<sup>133</sup> (b) The

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Das Verbum weist, auch in der Zusammensetzung mit  $\delta\upsilon\lambda\iota\sigma\mu\acute{o}\varsigma$ ,  $\sigma\upsilon\upsilon\upsilon$ , usw, dieselbe Schattierung auf, wie sie beim Substantivum sich fanden, und wird bald wörtlich gebraucht, bald in übertragenen Sinne."

<sup>128</sup>Ibid., p. 135.

<sup>129</sup>Ibid., p. 136.

<sup>130</sup>Arndt-Gingrich, op. cit., p. 72.

<sup>131</sup>Bengel, op. cit., p. 1069. "Peccatum pugnam excitat: nostrum ist repugnare."

<sup>132</sup>Stauffer, op. cit., p. 136.

<sup>133</sup>Ibid., p. 137. "Vorán steht immer der Gedanke des Zieles, das nur mit dem äussersten Einsatz der Kräfte erreicht werden kann."



price of victory demands a renunciation;<sup>134</sup> (Das ist nicht die Askese des Mönchs, der den Leib niedertritt, sondern die Manneszucht des Kämpfers, der den Leib in seiner Gewalt hat.)<sup>135</sup> (c) The resistance in spite of all physical hardships must continue, (such resistance, says Stauffer, is spoken of in the same urgent tone in the books of the Maccabees);<sup>136</sup> (d) The suffering of sorrow and martyrdom--"Die schärfste Form des ἀγωνίᾳ, den der Gottestreue hier auf Erden durchzufechten hat, ist der Leidenskampf, seine Vollendung das Martyrium."<sup>137</sup> (e) The highest goal of all is not individual salvation for which one suffers, but the actual redemption of the group.<sup>138</sup>

Stauffer strongly emphasizes the fact that one can and does win favor from God for the whole group. "Er kämpft sich ab für seine Gemeinden . . . . Der eine steht ein für die Vielen."<sup>139</sup> The way in which this was carried out was

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<sup>134</sup>Ibid., p. 137. "Der Kampf um den Siegespreis erfordert nicht nur äussersten Einsatz, er verlangt zugleich äussersten Verzicht."

<sup>135</sup>Ibid.

<sup>136</sup>Ibid., p. 138. "Wohl aber gehört zum Begriff des der Gedanke an die Widerstände, die Gefahren und Katastrophen, durch die sich der Christ hindurchkämpfen musz."

<sup>137</sup>Ibid.

<sup>138</sup>Ibid. "Das Hochziel, für das wir kämpfen, arbeiten und leiden, ist aber nicht das eigene Heil allein, es ist zuletzt das Heil der Vielen."

<sup>139</sup>Ibid., p. 139.



by work and prayer (Col. 4:12f., Rom. 15:30), on which he commented:

Wieder ist die Kampfestorm das Gebet! Im Gebet verwirklicht sich die Einheit zwischen Gotteswille un Menschenwollen, die Einung menschlichen Ringens und Tuns mit göttlicher Machtwirkung. Im Gebet wiederum kommt die Kampfes--und Schicksalsgemeinschaft zwischen Mensch und Mensch zur Vollendung.<sup>140</sup>

Notwithstanding, the most noble form of struggle is still the willing offer of self for the sake of the welfare of others.<sup>141</sup>

Stauffer concludes with a curt discussion of the development of the concept of the value and method of suffering in the early Church. From the struggle for victory came asceticism; later martyrdom came with Christ portrayed as a supreme example of a life given for the sake of others. Then also the daily hardships were to be endured patiently.

In view of the various physical hardships which were mentioned in Hebrews 10:32ff., many men have given serious consideration to this Hebrews 12:4 passage. The problem becomes more acute when the reader discovers that there is no direct connective with verse 3, but a very direct connection (*καί*) with verse 5. However, the small adverb of time, *οὐπω*, serves to remind the reader of Christ's suffering, even the shedding of His blood which the reader has not yet personally been called upon to do in his struggle

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<sup>140</sup>Ibid., p. 139.

<sup>141</sup>Ibid., p. 139. "Die Form des Kampfes aber ist zuhöchst das Leiden, der Sinn des Leidens wiederum ist das Opfer."



against sin.<sup>142</sup> We find the forward look plus a connection with Jesus' suffering linked by *οὕτω* in Hebrews 2:8 to the promise of victory, that all things will be subjected to Christ.

One cannot make a strong case for the lack of a grammatical connective in view of the flow of thought. Westcott said: "The imagery of the arena still floats before the writer's mind."<sup>143</sup> Both Meyer and Delitzsch call attention to I Corinthians 9:26 where St. Paul changes from the metaphor of the race to that of a boxing ring without using a connective.<sup>144</sup> This is the way that Bengel understands the passage: "A cursu venit ad pugilatum."<sup>145</sup> Lenski, however, disagrees with all who would confine this picture to a boxing match, as did DeWette before him.<sup>146</sup> Delitzsch however, and for very good reasons, agrees with Bengel. He says:

"sin is regarded as an opponent in pugilism: they are to resist till blood flows, and not give over then. The expression is not merely figurative that they have not yet resisted sin (without and within) to the utmost of their power: *μέγεις ἀγῶτος* is to be taken literally (as all agree) in reference to the death of martyrdom."<sup>147</sup>

Michel also agrees with Bengel: "Die Sprache ist noch immer

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<sup>142</sup>Westcott, op. cit., p. 400.

<sup>143</sup>Ibid.

<sup>144</sup>Meyer, op. cit., p. 704; Delitzsch, op. cit., II, 309.

<sup>145</sup>Bengel, op. cit., p. 1069.

<sup>146</sup>Lenski, op. cit., p. 439.

<sup>147</sup>Delitzsch, op. cit., pp. 309-10.



durch das Bild des Kampfes bestimmt (ἀνταγωνίζουσα μέγας δύνατος)."<sup>148</sup> He definitely rejects the idea of any bloodshed in the events of Hebrews 10:32ff., but here with the presence of οὕτω leans toward a terrific struggle which verse 4 is encouraging the reader to bear courageously.<sup>149</sup>

Thus both words discussed have a definite coloring from the world's concept of fighting. With such zealous vigor as a boxer, or the pulsating desire to live as the soldier at the battle line, the Christian is urged to fight valiantly against his enemy. Hebrews 12:4 calls the enemy ἁμαρτίαν. Michel makes the distinction that verse 1 speaks of sins of weakness springing from the individual's weak flesh, while verse 4 speaks of the congregation's duty to oppose the forces of evil which press in upon the group.<sup>150</sup> Previously he had commented that the concept of "sinner" was not ethically established, but rather that this was a means of depicting all that did oppose Christ, especially showing the

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<sup>148</sup>Michel, *op. cit.*, p. 295. A part of note 2: "hat Bengel doch ein Recht, den agonalen Zusammenhang zu betonen."

<sup>149</sup>*Ibid.*, pp. 295-96. "Vielleicht entscheidet man sich doch angesichts des οὕτω mehr für eine Feststellung, muss aber doch die Schwierigkeit in Kauf nehmen, dass das keine Gleichordnung ausdrückt."

<sup>150</sup>*Ibid.*, p. 295. "Die 'Sünde' von V. 1 hängt mit dem Wesen des Menschen und seiner menschlichen Schwäche zusammen, während die 'Sünde' von V. 4 eine der Gemeinde gegenüberstehende feindlich Macht darstellt."



examples of such by pointing to their inactive faith.<sup>151</sup>

To conclude the consideration of these two terms, we quote the reason for such an inclusion at this point in the text from a statement made by Lenski.

The reason why the writer at this point notes the fact that the readers have as yet not had to face bloody martyrdom is to clear the way for what this paragraph says about chastisements; for chastisements do not kill, they only correct. The death of martyrs belongs to a different class; it is a high, glorious distinction, reserved for only a few, while chastisements are applied to all God's sons with distinctions also, but only as marks of sonship.<sup>152</sup>

### Κάμνω

The meaning of *Κάμνω* need not pose a problem. Classically, it depicted the fatigue which resulted in one's body after a day's hard labor, or even the weariness of one who was sick.<sup>153</sup> The same meanings apply in the New Testament.<sup>154</sup> Specifically to the point of chastisement, Lenski says: "The imagery of the *ἴνα* -clause appears to be that of the runner letting himself get tired of the effort and

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<sup>151</sup>Ibid., p. 294. "Die 'Sünder' (*ἁματωλοί*) sind die Menschen, die dem Träger des Glaubens in der konkreten Situation wider-sprachen und sein Leiden verursachen (Mk 14:41). Der Begriff des 'Sünder' ist also nicht ethisch gefasst, sondern aus der Glaubensentscheidung geformt: Des 'Sünder' ist der Vertreter des Widerstandes gegen Jesus."

<sup>152</sup>Lenski, *op. cit.*, p. 440.

<sup>153</sup>Liddell-Scott, *op. cit.*, p. 873.

<sup>154</sup>Thayer, *op. cit.*, p. 323; Arndt-Gingrich, *op. cit.*, p. 403.



thus quitting."<sup>155</sup> Westcott described this tiring as a gradual process.<sup>156</sup>

The commentators debate back and forth as to whether this is a bodily fatigue or a fatigue *ταῖς ψυχαῖς*. Because of rhythmic considerations some connect *ταῖς ψυχαῖς* with *ἔκλυόμενος*.<sup>157</sup> Some frankly state that *ταῖς ψυχαῖς* may be joined with either the verb or the participle.<sup>158</sup> Michel offers the best solution and the most textual, by showing that the participle sharpens the emphasis while at the same time it continues the image of the race.<sup>159</sup> In addition to Delitzsch's demand that *ταῖς ψυχαῖς* be taken with the participle because of rhythm, he maintains that this is all part of the racing image. "As the knees are apt to grow faint with the runner in the stadium, so the soul in the case of the Christian athlete."<sup>160</sup>

Unique is the use of the image "cloud of witnesses" as a means of encouragement to the runners. Dods remarks that:

*Νέφος* was used frequently in Homer and elsewhere as

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<sup>155</sup>Lenski, op. cit., p. 438.

<sup>156</sup>Westcott, op. cit., p. 400. "The final failure comes from continuous weakening."

<sup>157</sup>Ibid. p. 400; Delitzsch, op. cit., II, 309.

<sup>158</sup>Delitzsch, op. cit., p. 308; Michel op. cit., p. 294; Dods, op. cit., IV, 366.

<sup>159</sup>Michel, op. cit., p. 295. See footnote 1. on page cited.

<sup>160</sup>Delitzsch, op. cit., II, 309.



"nubes" in Latin, and "cloud" in English to suggest a vast multitude.<sup>161</sup>

In explaining the exact meaning of the *νεφός*, some have suggested a multitude like a cloud of foot-soldiers,<sup>162</sup> others the arena scene where "tiers upon tiers of seats rise up like a cloud,"<sup>163</sup> thus arriving at the conclusion that life is an arena which is surrounded by spectators who are watching the race. This interpretation is usually very carefully given a two-fold emphasis by most commentators, namely the spiritual and the bodily. Even A. T. Robertson, who suggests the spectator image, emphasizes the fact that their example and experience (speaking of the saints who departed this earthly life) on the basis of God's promises were not to be overlooked by the saints living on earth.<sup>164</sup> Therefore, it would seem best to interpret this phrase "cloud of witnesses" as completely metaphorical. A. Meyer said that the struggle won by the saints on the basis of their *πίστις* has made them good "models for imitation."<sup>165</sup> Another view stated flatly that we miss the main point of the author if we make the "cloud" merely spectators, not taking into account

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<sup>161</sup>Dods, op. cit., IV, 365.

<sup>162</sup>Farrar, op. cit., I, 462.

<sup>163</sup>Robertson, op. cit., IV, 432.

<sup>164</sup>Ibid.

<sup>165</sup>Meyer, op. cit., p. 700.



their experiences of the faithfulness of God to His promises.<sup>166</sup> Dods, however, doubts the validity of even allowing the departed saints a spectator's seat, and therefore he stresses that their witness filled history with example after example of endurance by faith until the victory was gained.<sup>167</sup> Michel boldly asserts: "Ihr Beispiel gibt der Gemeinde Mut . . . ." <sup>168</sup>

On the basis of our discussion we conclude that the word "cloud" contains two ideas: "density and elevation."<sup>169</sup> The departed saints above are so many examples of the fact that God remains with His children, even chastises them for their eternal good. Owen has a beautiful statement of how the saints departed do encourage us.

This great cloud of witnesses compass us round about; they are placed in the Scriptures for us to behold; the recording of those witnesses in the Scripture is the actual compassing of us with them.<sup>170</sup>

This is a tremendous encouragement for one who is struggling! He can take up the Bible in his hand and be assured from God that the promises will never fail. He will see similar human frailties in the witnesses mentioned in the Bible, and he will also read that God remained with them through

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<sup>166</sup>Cotton, op. cit., p. 738.

<sup>167</sup>Dods, op. cit., IV, 365.

<sup>168</sup>Michel, op. cit., p. 287.

<sup>169</sup>Vaughn, op. cit., p. 253.

<sup>170</sup>Owen, op. cit., p. 243.



their struggle against sin, until the victory was gained.

### Θλίψις - Πάθημα

In profane Greek, *θλίψις* had the meaning of affliction, distress, or pressure applied to one's person.<sup>171</sup> The LXX employed the term with the same general meaning:

*θλίβειν*, *θλίψις* werden nämlich die gemeinsame griechische Übersetzung einer Reihe hebräischer Begriff, die in verschiedener Schattierung doch alle mehr oder weniger die Bedrängnis des Lebens wiedergeben.<sup>172</sup>

Later on the LXX also has several cases of *θλίψις* used for a specific kind of affliction and suffering.<sup>173</sup>

The New Testament usage has a two-fold application of the term: (a) "distress that is brought about by outward circumstances," and (b) "fig. of mental and spiritual states of mind."<sup>174</sup>

Closely akin to *θλίψις* is *πάθημα*. The classical definition includes suffering, affliction, and even misfortune.<sup>175</sup> The intertestamental period added the meaning "ailment or sickness" to this term (Krankheit).<sup>176</sup> We find that

<sup>171</sup>Liddell-Scott, op. cit., p. 802; Schlier, in Theologisches Woerterbuch zum Neuen Testament, herausgegeben von G. Kittel (Stuttgart: Verlag von V. Kohlhammer, 1935), III, 140.

<sup>172</sup>Schlier, op. cit., III, 140.

<sup>173</sup>Ibid. "Denn *θλίψις* (*θλίβειν*) tritt nun als ein Begriff für die verschiedenartigste Not und Bedrängnis in LXX auf."

<sup>174</sup>Arndt-Gingrich, op. cit., pp. 362-63.

<sup>175</sup>Liddell-Scott, op. cit., p. 1285.

<sup>176</sup>Michaelis, in Theologisches Woerterbuch zum Neuen Testament, herausgegeben von G. Kittel (Stuttgart: Verlag von V. Kohlhammer, 1954), V, 929.



this accent of evil or misfortune in suffering is the New Testament connotation in *πάθλημα*.<sup>177</sup> We conclude therefore, that basically there is not much difference between the two terms under discussion. This very fact leads one to ask about the nature of the affliction. Westcott says that these words speak of personal hardships.

They had endured reproaches, which contrast a man's conduct with what might have been expected of him . . . and afflictions in which force is the expression of ill-will. Reproaches affect the character: afflictions affect material property.<sup>178</sup>

Other scholars also very acutely point out that the suffering was partly personal and partly sympathy for others who were suffering.<sup>179</sup> Michel also emphatically asserts that these two modes of suffering, persecutions and sympathy for those persecuted, were present within the congregation to which this letter was addressed.

Die einen sind durch die Verfolgung unmittelbar betroffen und haben Beschimpfungen (*ὀνειδισμοί*) und Bedrängnisse (*θλίψεις*) über sich ergehen lassen müssen; sie sind zum Schauspiel geworden (*θεατὸν γέγονεν* wie *θεατὸν ἐγενήθημεν* I Kor 4.9). Die anderen sind nur Zeugen und Genossen solcher geprüfter Menschen gewesen. *κοινωνός* bezeichnet hier den, der durch Wort und Tat am Schicksal des Leidenden teilnimmt.<sup>180</sup>

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<sup>177</sup>Thayer, *op. cit.*, p. 472; Arndt-Gingrich, *op. cit.*, p. 607.

<sup>178</sup>Westcott, *op. cit.*, p. 334.

<sup>179</sup>Dods, *op. cit.*, IV, 350; Delitzsch, *op. cit.*, II, 192; Lenski, *op. cit.*, p. 368.

<sup>180</sup>Michel, *op. cit.*, p. 239.



Owen is of the opinion that all types of afflictions are meant, "evils, troubles, hardships, and distresses."<sup>181</sup> Dods also demonstrates that the persecution was "not by lions and leopards and wild bulls."<sup>182</sup> The true nature of these reproaches was the challenge of one's faith and the honor of one's name.

Reproaches consist of false accusations, charging men falsely with vile and contemptible things, such as will expose them unto public scorn and rage . . . . Reproaches also consist in the contempt that is cast upon what is true, and what in itself is holy, just, good, and praiseworthy.<sup>183</sup>

Surprisingly enough, this scorn and abuse came not only from the many pagans surrounding the Hebrew congregation, but also from their fellow Jews who still remained in the Old Covenant. "The persecution and contempt of their countrymen [was] a grievous burden under which they groaned . . . ."<sup>184</sup>

Concerning the sufferings a few remarks are in place in explanation of the phrase *οὕτω μέγεις ἀμάρτας ἀντι-κατέστητε*. Zahn flatly asserts that it is "an error to conclude, as has often been done, from xii.4 that this persecution was bloodless; . . . [because it was] the conflict of believers with their own sins."<sup>185</sup> Farrar finally settles

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<sup>181</sup>Owen, *op. cit.*, p. 209.

<sup>182</sup>Dods, *op. cit.*, IV, 350.

<sup>183</sup>Owen, *op. cit.*, p. 210.

<sup>184</sup>Saphir, *op. cit.*, I, 314.

<sup>185</sup>Theodore Zahn, *Introduction to the New Testament*, translated under the direction of Melancthon Jacobus (New York: Charles Scribner's Sons, 1909), I, 318.



for the interpretation that there have "been no actual martyrdoms" among them up to the time when this Epistle was written.<sup>186</sup> On the basis of the examples of martyrdom in the early Church, Stephen, St. James, and James the Just, Delitzsch says that martyrdom was actually a part of the suffering for the readers of Hebrews.<sup>187</sup> Stauffer, too, leans toward the opinion that martyrdom was a part of the suffering.<sup>188</sup> Moulton, however, is not willing to go that far, but admits that "the price of their resistance might indeed have been their 'blood.'"<sup>189</sup> Michel is confident that no blood was shed in the group to which this Epistle was written.

In 10.32-39 werden die Leiden (*ἡδοναὶ*) aufgezählt, die in der Vergagenheit ertragen werden muszten. Ein negatives Ergebnis fällt auf: die Gemeinde scheint Blutmartyrien noch nicht gekannt zu haben.<sup>190</sup>

Owen settles the question of the meaning of the phrase "unto blood" in a manner which is about as definite as one dare become and still not do violence to the text.

In these words the Apostle intimates what they might yet expect, and that is, "blood"; this is the utmost persecution can rise into. Men may kill the body; but when they have done so, they can do no more. But I do not think the Apostle absolutely determines that these

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<sup>186</sup>Farrar, op. cit., I, 462.

<sup>187</sup>Delitzsch, op. cit., II, 193.

<sup>188</sup>Stauffer, op. cit., I, 138. "Ganz durchzogen vom Gedanken des Martyriums ist Hb 10ff."

<sup>189</sup>W. R. Inge, The Study Bible--Hebrews, edited by John Stirling (New York: Doubleday, Doran and Company, Inc., n.d.), p. 112.

<sup>190</sup>Michel, op. cit., p. 238.



Hebrews would suffer unto "blood"; but argues that from hence, that as death by violence was part of the suffering prepared for the Church, they who were indulged and not yet called thereunto, ought to take care that fainted not under those lesser sufferings whereunto they were exposed.<sup>191</sup>

Very pointedly Stauffer stresses the truth that it is the power of endurance which carries on through all *θλίψις*.

In der Kraft der *ὑπομονή* und *μακροθυμία* hält er mannhaft allen *θλίψεις* stand, die über ihn hereinbrechen.<sup>192</sup>

In summary form, we shall place side by side the rich content of these terms which embody the concept of chastisement. In *πίδευω* the action of discipline in word and deed as part of the total training is emphasized. This discipline is corrective in nature as well as instructive. Lest a reader of this Epistle feel that discipline was to be merely verbal, the author added *ἐλέγχω*. The basic tone is to test or to prove, and in this case even to reprimand in an action of discipline. Furthermore, the fact that chastisements have a physical as well as a mental side is confirmed by the use of *μαστιχῶ*. The physical pain which one experiences in the act of discipline is inherent in this word.

Indeed, who would not cringe from such a treatment? That is the very point of the author as he develops the concept by demonstrating that it is one's solemn duty to willingly

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<sup>191</sup>Owen, *op. cit.*, p. 247.

<sup>192</sup>Stauffer, *op. cit.*, I, 136.



subject oneself to God-- *ὑποτάσσω* . This means nothing less than standing still under God's corrective hand. The Christian is encouraged to hopefully stand still under God's will-- *ὑπομένω* . By the power of faith he discerns and understands the eternal purposes of God for him, thus joyfully enduring the present pain of chastisement.

For himself, therefore, each Christian must take a firm grip upon the promises of God-- *κατέχω* . They are his hope, his comfort, and his life to come.

But the struggle in life, bearing up under the pains and sorrows, is not always done purely for one's own sake. Many are the times when the Christian will suffer with others, sharing in their burdens with his sympathy-- *σὺ κακούχέομαι* . Individually and collectively the Christians must always continue their fierce struggle against sin-- *ἀντικαθίστημι* and *ἀνταγωνίζομαι* . Chastisements remind the Christian of the fight he is to engage in and train him so that he does not wear out in the struggle. This is not just physical fatigue, but also the mental "I-give-up" attitude which is warned against in *κάνω* .

In regard to the nature of chastisements, *ὀλίψις* and *πρόσθεμα* describe the physical pain and the reproach which is heaped upon the Christian. Often he will be called upon to give up property, good name, health, and pleasure. Chastisement does include all that a Christian suffers as a Christian, whether this be of his cross which he bears for the sake



of the Gospel, or whether this be affliction which he personally bears because of the effect of the Gospel in him, that is, because of his faith. Chastisement is not an end in itself, but is a very effective means of encouraging and fostering the life of sanctification of a Christian. In other words, it is not all over when a person comes to faith in the Lord Jesus as the Savior from his sins. The believer does not just sit down and wait for the return of Christ, nor does he live just as he pleases drawing forgiveness from the free grace of God in Christ on the cross. Rather, this rebellious, arrogant, self-willed spirit of the flesh of the Christian must be subjected to God's will--this is the purpose and the need of chastisements. Graciously as God showers His love upon His children, He is careful to give us the best gifts, even though there be pain connected with them, as is the case in the chastisements sent by God.

From this point on we shall devote our attention to the practical application which a pastor can make on the basis of the many facts contained in the terms studied. The conclusions drawn in the next chapter will be based upon the statements made in this chapter.



## CHAPTER V

### CHASTISEMENT AND PASTORAL CARE

The one question which a pastor hears over and over again is, "Why must I suffer?" Many people have the false idea that to be a Christian means to be free from suffering. Frankly, as we have seen from the previous chapter, the Christian is one who suffers under God's correcting hand and also from the world which hates him. The Christian has suffering from God as a test of his faith. Understanding this, we would well agree that there is a proper and an improper way to ask the question "Why must I suffer?" Macaulay says:

Yet it is not always wrong to ask "Why?" All depends on the spirit. If our question is asked in a spirit of resentment, if its import is that God has no right to deal with us thus, then we are dead wrong, and ripe for some stern dealing. If, on the other hand, our "Why?" comes from a submissive, trustful heart that seeks to know the divine purpose, in order to cooperate with it, then we are in the way of blessing.<sup>1</sup>

In our day, not all of the people are asking "Why?" Many of them are very seriously following one or more strands of some philosophy which is basically materialistic. These philosophies either attempt to explain the cause of the suffering or they say one must accept the suffering as a natural condition experienced by all mankind. Snaith places his

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<sup>1</sup>J. C. Macaulay, Devotional Studies in the Epistle to the Hebrews (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1948), p. 232.



finger on the main reason why a Christian cannot think this way, namely because God is entirely left out.

We do not think of God as being always directly active in this world. We tend to say that suffering is the direct result of sin, ours or someone else's, and where we cannot say this we ascribe it to "natural causes" and we say it is the sort of thing that is inevitable in a world like this.<sup>2</sup>

In defining "natural causes" Carnell says:

Natural evil includes all of those frustrations of human values which are perpetrated, not by the free agency of men, but by the natural elements in the universe. . . .<sup>3</sup>

He further elaborates:

The diseases of the body, the fury of the hurricane, the unharnessed belching of the volcano, and even death itself, are the results of the curse which God put on nature because of the sin and rebellion of the creature.<sup>4</sup>

This does not mean that God cannot and does not cause a particular storm for a special purpose. Likewise, it does not mean that nature now operates only by laws and not under the direct control of God. The pastor will briefly have to point out these things to his parishioner in order to comfort him with the assurance that God is in control of all things.<sup>5</sup>

Also of importance is the fact that there is a great

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<sup>2</sup>A. Richardson, editor, A Theological Word Book of the Bible (New York: The Macmillan Company, 1955), p. 42.

<sup>3</sup>Edward Carnell, An Introduction to Christian Apologetics (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1948), p. 280.

<sup>4</sup>Ibid., p. 294. He cited Romans 8:20-22 in this connection.

<sup>5</sup>We realize that scientifically and theologically this problem demands more treatment than we have time to give it here.



difference between affliction and chastisement. The difference is seen in the reason for the suffering and also by the desired effect. A. H. W. Meyer makes this distinction:

Affliction may come from a malignant and unfriendly source; chastisement is the work of the Father, yearning over his little children, desiring to eliminate from their characters all that is unlovely and unholy, and to secure in them entire conformity to his character and will.<sup>6</sup>

Michel also emphatically emphasizes the fact that chastisement comes only from the grace of God. "Seine Züchtigung entspringt Seiner Gnade, Sein Gericht dagegen Seinen Zorn über die Sünde."<sup>7</sup> It is extremely important that the pastor assure and reassure his patient or troubled parishioner of the fact that chastisements come only from God's great love for His children.

Therefore we would be most correct in stating that chastisement is by no means a punishment for the sins of the individual or the nation.<sup>8</sup> The punishment for the sins of the individual and the nation were:

laid on the head of our great Substitute; and that, therefore, we are forever relieved from their penal consequences. But though that is so, yet often chastisement follows on our wrong-doing; not that we expiate the wrong-doing by suffering, but that we may be compelled

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<sup>6</sup>A. H. W. Meyer, Meyer's Commentary on the New Testament (New York: Funk and Wagnals, 1885), p. 216.

<sup>7</sup>Michel, Der Brief an die Hebräer, in Meyers Kommentar (Göttingen: Vandenhoeck and Ruprecht, 1957), XIII, 297.

<sup>8</sup>Richardson, op. cit., p. 42. See also F. Pieper, Christian Dogmatics, translated by W. Allbrecht (St. Louis: Concordia Publishing House, 1953), p. 69.



to regard it in its true light.<sup>9</sup>

Since chastisement, in all its forms, is not a punishment for sin, we notice that it has the purpose of preventing sin. This was especially true in the case of the Hebrews readers who were warned "against returning to the temple sacrifices" and urged to place their "faith in the Messiah, their true High Priest."<sup>10</sup> The danger of apostasy today is usually in a different area, namely that of trusting in the abilities of one's own brain-power, one's own skill, or even in one's own personality. Calvin long ago said: "we are naturally too prone to attribute everything to our flesh, . . . just as though our own powers were sufficient for us without his grace."<sup>11</sup> When God sees that we are headed the way of trusting in our flesh, His Fatherly love calls us back to Him. Barnes put it this way: "The very fact that he corrects us shows that he has towards us a father's feelings, and exercises towards us a paternal care."<sup>12</sup> Therefore, it is at all times necessary and important that we stress the fact that God does not send chastisement "for

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<sup>9</sup>Meyer, op. cit., p. 217.

<sup>10</sup>Kenneth Wuest, Hebrews in the Greek New Testament for the English Reader (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1947), p. 217.

<sup>11</sup>John Calvin, Institutes of the Christian Religion, translated by John Allen (London: printed for J. Walker, et al., 1813), p. 173.

<sup>12</sup>A. Barnes, Notes on the New Testament (London: Blackie and Son, 1832), IX, 308.



the mere purpose of inflicting pain."<sup>13</sup> However, the fact remains that there is indeed pain and true hardship in and with the chastisement. Scripture is careful to remind its readers of this fact again and again. Those who have carefully exegeted the Bible have also noted this fact. Saphir, for example, said this of chastisements:

they are sent by God to humble us, to lead us to self-examination and repentance, to deepen our sense of dependence on God, to fix our thoughts and desires more on heavenly things. The world generally endeavours, in time of sorrow, bereavement, or trial, to get over it; that is, to feel it as little as possible. God does not mean us to get over it, but to feel the chastisement, and in and through it to be drawn nearer to Himself.<sup>14</sup>

God's greatest purpose in imposing chastisement is to prove to His children that they are His sons. Westcott calls chastisements a "sign of sonship."<sup>15</sup> "Christian cross-bearing," says Mueller, "is a testimony of the Holy Spirit (testimonium Spiritus Sancti externum) that God's saints do not belong to the condemned world."<sup>16</sup> The author of Hebrews emphatically depicted the proof of sonship by chastisements, whose fruits culminate in nothing less than life eternal--

Hebrews 12:9 *οὐ μᾶλλον ὑποταγησόμεθα τῷ πατρὶ τῶν*

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<sup>13</sup>Ibid., p. 308.

<sup>14</sup>A. Saphir, The Epistle to the Hebrews (Second American edition; New York: Gospel Publishing House, 1902), II, 814.

<sup>15</sup>B. F. Westcott, The Epistle to the Hebrews (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1947), p. 401.

<sup>16</sup>J. T. Mueller, Christian Dogmatics (St. Louis: Concordia Publishing House, 1955), p. 426.



*ΤΙΣΕΥΜΑΤΩΝ ΚΑΙ ΣΠΟΟΜΕΝ*. Eternal life is what God the Father wishes to secure for us as He guides, trains, and corrects His sons through chastisements. Barnes remarks: "His inflictions are the means of saving us from eternal death."<sup>17</sup> In speaking of God's Fatherly love as demonstrated through discipline, Delitzsch says:

they [all sufferings imposed by God] are all proofs of divine love, not signs of anger. . . . The Christian in every trial sees a proof of the Father's loving care for his good, He must not murmur or withdraw himself from it.<sup>18</sup>

Some people are particularly disturbed as they compare their sufferings with those of other people. It is easy to forget that "chastisement in its severest form is . . . strong evidence of one's sonship."<sup>19</sup> Furthermore, a child of God can be completely sure that our heavenly Physician does not make any wrong diagnoses or inaccurate incisions. All are cured and treated by God, as Calvin has so beautifully phrased it:

For we are not all equally afflicted with the same diseases, or all in need of an equally severe cure. Hence we see different persons exercised with different kinds of crosses. But whilst the heavenly Physician, consulting the health of all his patients, practices a

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<sup>17</sup>Barnes, op. cit., p. 310.

<sup>18</sup>F. Delitzsch, Commentary on the Epistle to the Hebrews, translated by T. Kingsbury (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1952), II, 313.

<sup>19</sup>R. C. H. Lenski, Interpretation of the Epistle to the Hebrews (Columbus: Lutheran Book Concern, 1938), p. 442.



milder treatment towards some, and cures others with rougher remedies; yet he leaves no one completely exempted, because he knows we are all diseased, without the exception of a single individual.<sup>20</sup>

The purposes which chastisements serve was explained in this manner by Saphir:

The sufferings of God's children are sent either to chasten and correct, to bring them to the knowledge of and victory over hidden sin or transgressions, or to prove, test, and thus strengthen and raise to a higher level of experience and usefulness, or they are a privilege and honour as a testimony for Christ, for His name's sake, and to show forth His praise. But they may all be summed up under *παῖδες*, parental discipline, and are constructed with the judgments of divine discipline and anger.<sup>21</sup>

Briefly now we would call special attention to several blessings which do flow from the reception of chastisement and the proper understanding of the same. Possibly hardest of all will be the duty to show a person with a severe affliction that he is particularly blessed by God. The fifth and sixth verses of chapter twelve point out that all who are chastised, receive the same from God's great paternal love. The following context contrasts the earthly father's discipline with that of the Heavenly Father, concluding that God's ways are always for the eternal good of His sons. Owen observed that "God gives the severest trials to those whom He accepts and delights in in a peculiar manner."<sup>22</sup>

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<sup>20</sup>Calvin, op. cit., p. 176.

<sup>21</sup>Saphir, op. cit., II, 813.

<sup>22</sup>John Owen, Hebrews: The Epistle of Warning (Grand Rapids: Kregel Publications, 1953), p. 294.



Another wonderful blessing which is produced by chastisement is that we actually have our attention directed toward our true life in the Lord Jesus Christ.

By affliction and the inward crucifixion we learn to seek our true life, treasure, strength, and joy, not in earthly affections, possessions, pursuits, and attainments, however good and noble, but in Him who is at the right hand of God; and the end will be glory.<sup>23</sup>

This is indeed "education and instruction in His family."<sup>24</sup>

This means no less than crucifixion of the old sinful flesh within us. The Christian, the man of faith, has this great battle going on between what God wills him to do and what his own flesh wills for him to do. Therefore, should a Christian person forget that it is one of the splendid aims of God to aid his faith to conquer the rebellious flesh through chastisements, he may actually despair of ever having peace and contentment. It is a very important function of pastoral care to assure the believer that his trials will be followed by the peace of a victorious faith in God. "It is a peace which can only be attained by those who have used their trials as a discipline and have emerged victorious from the conflict."<sup>25</sup>

The battle and victory of which we have just spoken is nothing other than God conforming us through suffering and

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<sup>23</sup>Saphir, op. cit., II, 827.

<sup>24</sup>Owen, op. cit., p. 248.

<sup>25</sup>M. Dods, The Expositor's Greek Testament--Hebrews (Grand Rapids: Wm. B. Eerdmans Publishing Company, n.d.), p. 369.



sorrow "to the image of Christ."<sup>26</sup> The pastor will be aware of the fact that Hebrews 12:11 speaks of holiness as a fruit of the chastisement. F. B. Meyer observes: "Holiness is the product of sorrow, when sanctified by the grace of God."<sup>27</sup> It is a great blessing for a Christian to understand and consciously realize that this is none other than God working in his own body the process of sanctification. The Holy Spirit uses chastisements to train and test the faith of the Christian, while at the same time supplying to the Christian the power to endure the trial and to be victorious in the test. Thus it is very proper to assert that the righteousness spoken of in Hebrews 12:11 is the Christian's, as Farrar does:

In other words "righteousness" is not to this writer, "the Divine gift which faith receives"--the white robe put into the outstretched hands; but it is "the human condition which faith produces," the inheritance which man acquires.<sup>28</sup>

To summarize, we are aware of the fact that many of the purposes and also blessings are not touched upon. It is our conviction that the pastor will learn to know the particular purpose or blessing only as he becomes intimately associated with the lives of his members. It is always well, however, to keep in mind six of the basic results or fruits which

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<sup>26</sup>Saphir, op. cit., II, 816.

<sup>27</sup>F. B. Meyer, The Way into the Holiest (Grand Rapids: Baker Book House, 1951), p. 220.

<sup>28</sup>F. Farrar, The Early Days of Christianity (London: Cassell, Petter, Galpin and Company, 1882), I, 320.



chastisement does produce.

Count, if you will, the precious kinds of fruit. There is patience, which endures the Father's will; and trust, that sees the Father's hand behind the rough disguise; and peace, that lies still, content with the Father's plan; and righteousness, that conforms itself to the Father's requirements; and love, that clings more closely than ever to the Father's heart; and gentleness, which deals leniently with others, because of what we have learned of ourselves.<sup>29</sup>

In closing, one cannot but notice that all of the blessings of chastisement are either directly or indirectly related to the fact that the man of faith is a son of God. As true sons of God, Christian men should be doing the will of God daily in word, thought, and deed. Thus, whether the chastisement be a Fatherly correction to recall a wayward son to true humility and repentance, or if it be a Fatherly exhortation toward producing fruits of faith by submissive obedience unto the Word of God, all chastisements are proof of the fact that we are God's dear sons. The price God paid to make us His sons is outlined clearly in the first portion of the Epistle to the Hebrews, whereas chapter twelve speaks of the things by which we can be certain that we are the sons of God.

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<sup>29</sup>F. Meyer, op. cit., p. 221.



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