

Hebrews

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Preacher: Marvin Wiseman

[0 : 00] I do not have the previous sheet. I guess I ran out of them or misplaced them or something, but we've got just a few verses. If you have that sheet with you, that would probably be 12c.

And if you don't, I'll just refer to my Bible here and you can to yours. We are in chapter 12 of Hebrews and dealing with verse 3 where we are encouraged to consider him, that is, our Lord Jesus Christ, who has endured such hostility by sinners against himself so that you may not grow weary and lose heart. And here I might just insert the concept that if the world hates you, don't let that shock you. Because Jesus said it hated me for it hated you. And the world is situated in a sinful, fallen position. So there is something wrong if the world is not regard you as being from the other side. Because in reality you are. And there is a natural ingrained hostility on the part of evil against that which is righteous. And we are righteous, not in and of ourselves, but we are righteous by virtue of being in Christ who is the righteous one. And everyone who is not is on the outside. And on the outside is where you used to be before you came to be in Christ. So there is a dichotomy that is established that is well recognized from Genesis on whereby there is a conflict. This is a conflict of the ages.

In fact, you might even describe it as a cosmic conflict. Because it began with the revolt in heaven before humans were even created. And it is extended to humanity. And the battle against good and evil goes on. And we see it all around us today. But to be forewarned is to be forearmed. And we need to understand that we really ought not to look for a fair shake or a welcome from the world. Because in the first place, it is not within them to give it. They're just not made of that which would allow them to do that. There is a natural kind of hostility that exists between the world and those who are believers in Christ. So that we are in the world, but not of the world. And our citizenship, said the Apostle Paul, that is, our place of permanent abode is in heaven. And here we are strangers and pilgrims. And we need to understand that the world's not in love with us. And we've seen over even the past couple of years, how there appears to be less and less interest in and toleration for the things of God. Fellows, that ought not to surprise us. In some respects, I'm almost of the opinion that for the past 200 and what, 37, 38 years in this country since the founding,

Christianity as a whole has had it pretty good. We've had it kind of cushy here in many respects.

But if you live in certain other parts of the world, you're going to be up against it all the time. You may even be fearing for your life. But here we've had it pretty good. So, I'm kind of surprised that Christians sometimes when they are puzzled that the world out there, and I'm talking about the secular city, if you will, why they do not embrace us. And we should not be surprised that they don't. It isn't in them to embrace us. And we need to keep that in mind.

[4 : 28] And that's in part what this passage is talking about here. When verse 3 says, Consider him, Christ, who has endured such hostility. Think of it. This is the only person who ever walked the earth that did not deserve to be on the receiving end of wrath. The only person that didn't deserve it. And it was heaped upon him. That's his hostility that he's talking about.

In other words, we need to understand this is the norm. Don't expect the world to embrace you.

We are called upon to challenge the world and to attempt to win those in the world to faith in Christ. And don't be surprised if they don't like that. They don't want that. You know what they'll say? You're imposing your values on me. And they resent that. Truth be told, we're not doing any such thing. We're just telling them that God has values, and this is what he has said. So, it is a conflict that goes on and is predictable and ought not to surprise us. It ought to be anticipated.

Marvel not. Jesus said, if the world hates you. Hated me, for it hated you. And if you identify with me, they're going to be hateful toward you also. You know, the point has been made that in many circles here in the United States and worldwide, and even before a body like the UN, one can stand and address the crowd and speak in glowing terms of God. God. Keep it generic like that. God. You won't have much problem. But when you whittle down the concept of God and deity to Jesus Christ, then you're going to see the fur fly. Because that's what they really take exception to. And that shouldn't surprise us either. Because it is in the person of Jesus Christ that God has established a panacea for humanity. And that is, Christ died for our sins. And this is what the

Apostle Paul was talking about when he referred to the offense of the cross. People find that offensive. You're suggesting that I need that. That I am not good enough the way I am. That I am not as good as you are. And this is often the way they interpret it. So, be prepared to be resented. Be prepared to be misunderstood. And yet, because we know what we know, we understand where they're coming from. We were coming from there at one time. So, take it with a smile. And a soft answer turns away wrath. And that's all we can do. Just remember, they are not the enemy. They are the captives of the enemy. And you need to keep that perspective in mind all the time. So, consider him. Think in terms of what Christ went through, who has endured such hostility by sinners against himself, so that you may not grow weary and lose heart. You understand this is the norms to be expected. You have not yet resisted to the point of shedding blood in your striving against sin. Now, he's talking to the

[8 : 02] Hebrews here. And the audience that he is addressing, he is telling them that there are a number of people who have shed their blood for the cause of Christ. And here, the writer of Hebrews, although nobody is named here, but you might think in terms of just going back not only to Christ, but to Stephen, generally considered an early martyr of the church. And his blood was shed for the faith that he endured.

And he is reminding the Hebrews here, to whom he is writing, that you people, you recipients of this letter, your blood has not yet been spilled. Of course, it may. It may. But so far, you're reading this epistle that he is sending them. And he is saying, you have survived this. You have not yet resisted to the point of shedding blood in your striving against sin. And you have forgotten the exhortation which is addressed to you as sons. My son, and this is taken from Proverbs 3, do not regard lightly the discipline of the Lord, nor faint when you are reprov'd by him.

For those whom the Lord loves, he disciplines, and he scourges every son whom he receives. This is an age-old principle that goes way back into the Old Testament. And it is predicated upon the reality that a father has a loving concern and compassion for his offspring so that he will not let them get away with what they want to get away with. Foolishness is bound in the heart of a child, and that just comes natural to the human race and the childhood. But a father who really loves his children is going to see to it that they are disciplined. And when they step out of line, it is not love that ignores it. It is love, and sometimes we call it tough love, it is love that is willing to administer discipline. And for those who are in Christ, there is a huge difference between punishment and discipline. We are not called upon to inflict punishment. That is vengeful.

That is retaliatory. And the scriptures make it clear that God says, return not evil for evil, but return good for evil. And he said, vengeance is mine, saith the Lord. I, I will repay.

It's not up to you to repay. When somebody does you wrong, and it happens, you are not to retaliate by doing them wrong in return. You are required to hand them over, spiritually if you will, to the Lord, and allow him to discipline. Because you know, if somebody wrongs me, and I want to get even with them, I will have the tendency to overreact. I not only want to get even with them, but I don't want to get even, I want to get them a little more.

[11 : 42] That's human nature. And that's just the way it works. And that's why we do not know what the proper retaliation should be.

That's why we are not to give it. We are to leave that with the Lord. And he administers his discipline in just the right amount at the right time. And that's something that we, we have a natural tendency to want to take it upon ourselves to do that.

But, uh, when we do, we are almost guaranteed to err, and to not do it correctly. So you just commit that and leave that to the Lord. This whole principle of divine discipline is always predicated by love.

It is justice that seeks to, um, repay. Vengeance. Vengeance is provided by justice.

But discipline is motivated by love. You discipline your kids because you really care about them. And you know what the possibilities are if their infractions go undisciplined or unattended.

[12 : 57] And let me tell you something, fellas. And this, this is, this is where a lot of parents, I think, fall down on the job. And I'm suggesting that, that all of us as parents have dropped the ball probably more than once when it comes to discipline.

It creates kids who either overdo it or underdo it or something. But the natural tendency is to just kind of ignore it. Because thoughtful discipline requires effort on the part of the one administering it.

Requires time and effort and involvement and thoughtfulness. And we just as soon ignore it and pass it off with something like, ah, they'll grow out of it, you know.

But the point is, we are to aid them in growing out of it. And when, when a child engages in bad behavior, and there are no negative consequences, nothing encourages more bad behavior than that.

When you get away with it. There's a verse in Ecclesiastes that's, I wish, I wish our criminal justice system could, could develop it.

[14 : 10] I could see it written across the court. Because sentence against an evil work is not executed speedily, therefore, the hearts of the sons of men have set in them to do evil continually.

Why? Get away with it. Get away with it. I read some statistics that were put out some time ago by the FBI uniform crime statistics thing.

And it was kind of discouraging because they talked out of 100 people, out of 100 people who commit a felony, only 50 of them are ever arrested for it.

And out of the 50 that are arrested, and the number just kept dwindling, only X number are actually charged with it and brought to court. And out of those who are charged with it and brought to court, only X number are actually sentenced.

And out of those that are sentenced, only X number serve a certain portion of their sentence. And we wonder sometimes why crime is so rampant. And yet, at the same time, with those statistics, we still have prisons that are overflowing to the max.

[15 : 33] And, fellas, that ought to tell us something is wrong with our culture. And I'll tell you where the problem is. The problem is at home.

The problem is at home. Because too many parents are allowing their children to grow up without having developed a respect for authority and for law and order.

and they just kind of run rampant. And broken homes contribute to that and fatherless homes contribute to that. And the poverty situation, I don't think there is a shorter path to poverty than divorce.

I've seen that happen so many times where then you get involved with child payments and resentment and all the rest of it. So the problem, the problem is in the home.

That's where it really begins. And, well, I don't want to wax eloquent on that anymore. But let's go on here. Any thoughts? Any comments? Anybody? Yeah. Paul? Paul? Yeah, they always say it's a different time than before.

[16 : 46] I disagree with that. I think there's different people. But you'd think somebody would come up with a common sense answer. I mean, like the schools, man. You know, the teachers, they become parents.

You know, I don't know. I just, you know, I listen to our grandkids, man, we're dealing with the city schools. And I'm like, man, my mother dad didn't flip them home. But I I just don't get it, though.

I mean, you know what I mean? The psychologist and all the people they but you just feel there's no it's like it's kind of like in black and white. You can see what's going on. But man, nobody won't budget or come up with an excuse or you've got to try something else.

And I'm like, man, it ain't working. Yeah. You're right. You're absolutely right about that. And I've followed a number of articles. John Roseman is one of my favorite columnists.

And he writes an article in the Springfield paper. I think it's a Sunday paper. And he's so refreshing because he is a Christian psychologist who is really opposed to psychology.

[17 : 54] That sounds like a contradiction in the way it is. But he, every now and then in one of his articles, he takes on the so-called experts. You know. And you would be amazed how many kids we've got in school, in grade school that are on Ritalin.

What is going on with this stuff? What is the matter? And they just prescribe that like it's candy. And it's just, it's devastating. And yet, these are the experts.

These are the experts. And this is the path they're leading us down. And then, someone, someone has defined an expert as an X is a has-been, and a spurt is a drip under pressure.

expert. And that pretty adequately fits a lot of the so-called experts. And you know something? There is, I have an appreciation for people who have excelled in a certain discipline so that they are able to address it and be authoritative about it, but they aren't an expert.

I'm satisfied that there's only one expert. expert. And an expert is somebody who knows everything about something. And there's only one who qualifies for that.

[19 : 12] So we take the label and we plant it on people and we call them experts. And we call them into court and he is to give a expert testimony.

testimony. And then sometimes it's a psychiatrist who says on behalf of the client, the defendant, you know, and he certifies that this person was out of control and he was out of his mind and he was irresponsible when he did the crime and the plea is temporary insanity and he presents a real good case for it.

And the jury sits there and listens to all this. And then the prosecution presents their expert. And he contradicts everything that the first expert said. Now wait a minute.

What's going on here? The problem is neither of them are really in command of that discipline. And there's only one who is and that's the Lord. But that's another subject.

So anyway, let's go on. For those whom the Lord loves, he disciplines and discourages every son whom he receives. It is for discipline, and some have rendered this word child training.

[20 : 23] It is for discipline that you endure. God deals with you as with sons. For what son is there whom his father does not discipline?

Now he's presenting that as a given. But today, it isn't a given. It's a question. Some fathers discipline their sons and some don't.

Some just ignore them. And kids run rampant. And a kid will get away with whatever he can get away with. And that's just natural. So as long as he does not have to suffer consequences for bad behavior, then the bad behavior continues.

And that's just natural. I remember years ago, well, I guess it is years ago. My son, Tim, is going to be 59 in November, November 23.

And yeah, it was quite a 56 years ago. We were sitting in church on Sunday morning. He was three years old at the time. And he just kept fidgeting, kept acting up.

[21 : 39] And I would lean over and say, settle down, settle down. And the preacher's up there preaching away. And he would squirm and he'd do this and he'd poke something and carry on.

And his mother on the other side of it, she'd lean over and say something to him. And he just kept agitating. He kept it up, kept it up. And I leaned over and I said to him, you better straighten up or I'm going to have to take you out of here.

And he straightened up for a little while. And about five minutes later, he started again to something, you know. And I looked over at Barbara and she went. So I thought the time has come.

I reached over and I grabbed him in my arms. Here he's about three years old. And I started exiting the pew getting out to the aisle, you know. Started at the aisle.

Tim started in. No! No! I'll be good! I promise! Here I walked up the aisle. He knew we were going to the men's room and that he was going to have a little attitude adjustment back there.

[22 : 47] And of course, with all regrets for the preacher because the whole congregation just cracked up. they knew what was coming and what was going to happen. And the board of education was applied to the seat of knowledge.

And you know what? You know what? When I brought him back in then and sat down, you never saw a more angelic child.

Completely calm. And that's what the text is actually saying. It is for discipline that you endure. God deals with you as with sons.

For what son is there whom his father does not discipline? But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons.

And the principle is when your kid acts up, you discipline him. But when the neighbor's kid acts up, that's not your responsibility.

[23 : 54] You can't go over and paddle your neighbor's kid even though you think they need it and you'd like to do it. But that's not your responsibility because he's not your child.

But your child, fellas, your child, and of course most of us are a little bit beyond that now. We're talking about grandchildren. But your child is dependent.

is counting on you to bring him up short when he needs it. That's what a loving father does. And if you're like I am, you just need to look back on the days when you were a kid and how ornery and irresponsible you could be sometimes.

I got my butt paddled all the way through grade school and junior high school. and I even got crashed from Charlie Fox at Springfield High. And when I'd walk into his office, he'd say, what is it this time, Wiseman?

And I'd be up there for something. And I can honestly say I never got a paddling that I didn't deserve. But there were plenty that I probably should have gotten and didn't because I was just, and of course you understand, this is all B.C.

[25 : 10] This is all before Christ. Okay? I didn't come to know the Lord until I was 21. And I look back on some of those things now and I think, I can't believe that some of those teachers were willing to put up with me.

Obnoxious brat that I was. Well, I don't want to go back there. Anyway, we're on our new sheet this morning. On page 12D, if you'll look at that, it's talking about if you endure chastening.

And this chastening is discipline. It is not punishment. And by the way, we ought to insert this too because this is really important. And that is the tendency, and of course, like I said, most of us here are beyond the age where that even matters, but the principle is there and those who are getting the material electronically and on CDs can benefit from it anyway.

And the principle is here that, now I lost my train of thought senior moment. God deals with you as sons for what son is he whom the father chastens not?

Well, I'm sure it was a good point, but it has left me. So, anyway, if it comes back, if you endure chastening, chastisement, discipline that you have to endure, sufferings that you are enduring are for your discipline, what you endure is to correct you for the sake of discipline, persevere, and so on.

[26 : 43] And all of this is part and parcel of being a child of God, and God deals with you as with sons. For what son is he whom the father chastens not?

But if you are without chastisement, whereof all are partakers, that is, whereof all who are sons are partakers, then are you bastards and not sons.

That's pretty plain language spoken of here. And it's a very, very important concept. So, we need to actually be thankful, difficult to do, but to be thankful when God takes you to the woodshed.

Because he's only doing so because he cares about you, and he loves you. And each time we go to the woodshed, and God applies his board of education to the seed of knowledge, and he has different ways of doing that, it is an act of loving, discipline, and care on the part of our Heavenly Father, and he is telling us not to go down that road again.

There are consequences as a result of that. And if we can do something without suffering the consequences, then the tendency is to repeat it. So, what we want to be able to do is say, well, I don't want to do that again.

[28 : 02] I'm not going to do that again. And that means that we've learned from it. Yes. I remember with my son, there were times that he crossed the line intentionally, and he wanted us to discipline him.

Basically, it's saying, do you really love me? And it kind of sounds crazy, but he wanted us to discipline him. Yeah, absolutely. A kid has it in his heart to do what he wants to do.

and there is that seed of understanding or knowledge within him that he is supposed to have boundaries fixed.

And when he transgresses, trespasses beyond those boundaries, he is actually counting on you to correct him. But don't ever expect him to admit it.

Because that doesn't go as part of the territory. And yet, what you've hit on there is a very important concept. It is the child that then is able to understand that you are enforcing the rules, that you are holding them accountable, that you are chastening them, and it is only because you love them.

[29 : 20] And a father can honestly say, that point that I just lost has come back, that when he is going to discipline his child, he can say with great honesty, son, this is going to hurt me more than it is you.

They never believed that. But this is the tough love. And the point that I was going to make is, and sometimes this is difficult to do, because we all know that sometimes an arid child can just yank on your chain so hard, and just tick you off so much, that the tendency is to over-correct or over-discipline, and we do it in anger at the moment, because they have really rankled us, really got us mad.

So the tendency is to grab that kid and wail him probably three times harder than what you should. And that is, that is the paternal anger that is coming out in that situation, and there is every bit the tendency to be too harsh, and to be too involved in it, and what really needs to be done, and I know that the heat of the moment sometimes doesn't allow for this, but what really needs to be done is to cool it, and compose itself, and tell the child, I'm just assuming it's a boy, because we all know the girls are angels, they never need to know, if you can compose yourself, and tell the boy, you know, son, because thus and so, and thus and so, and you know what that's going to cost you, and you know what I'm going to have to do about that, and we're going to have a little time together, in the woodshed, and he knows what's coming, and you know something, let him stew over that, let him think about that, before you apply that board of education to the seed of knowledge, make him meditate and think on what is coming, that is part of the punishment, that is part of the discipline, because he's got something very unpleasant to look forward to, and it's going to occupy his mind, it's going to cause him a certain amount of mental anguish, because he knows what's coming, and be careful that he doesn't pat his pants with something, and what we're talking about today, fellas, as you know as well as

I do, is just good old fashioned, biblical, controlled discipline, we're not talking about child abuse, and that's what the liberals confuse this with today, they would consider any kind, there are people who are so weird and out of it, they even consider a swat on the butt to be child abuse, and this is crazy, and the whole culture is paying a price for that kind of negligence, and then the so-called experts say, oh no, you should never lay a handle, you reason with them, oh yeah, right, you reason with the three-year-old, right, no, children who are three years of age, and sometimes a lot older, they are not subject to reason, but they are subject to feeling, and I don't know how many times my dad said, if you won't hear what I say, you can feel what

I do, and Don Loney used to have, said, we had eight kids in our family, and my dad had a razor stop, and he hung it on a nail by the door, with a little sign under it that said, I need the every hour, and you know something, as all of those kids grew up, and had their share of the razor stop and everything, all of them looking back on it, when they got together for the family reunions and talked about that, there wasn't a one of them that had anything negative to say about it.

[33 : 34] They laughed about it, they reminded, they talked about how they feared it, and they also talked about how much they appreciated the love that was administered with that razor stop, because it meant that dad really cared, and he wasn't going to let him get away with all the garbage they were trying to get away with.

That's what a loving father does. And the world today says, oh, it's child abuse. That just goes to show you how screwy is the thinking today. Have we not shared the concept that our world thinks with a fallen intellect, with skewed knowledge, with a skewed thinking apparatus, and that's what leads to all of these harebrained conclusions that we see the experts promoting in our culture today.

Pathetic. Well, let's go on. Any thoughts or comments anyway? Okay, and he's talking about being illegitimate as opposed to real children because anybody who escapes divine discipline doesn't belong to the father.

And verse nine, furthermore, we have had fathers of our flesh, that is, your dad, your granddad, which corrected us, and we gave them reverence, paid deference to them, respected them, treated them with respect.

Boy, that's a big, big item today. This, to respect, to respect someone, well, just think about the word, S-P-E-C-T, spect, relates to the word spectator.

[35 : 25] It's somebody who sees, who looks, who watches, a spectator. And when you respect, that means you look at it, again, you respect, you give it a re-look.

Have you ever heard anybody say, I wouldn't give her a second look. Well, that's the way of saying that there's nothing there, not even so much that you would want to look at it the second time.

but if there is respect, you give it a second look. And of course, when you inspect, you go into it so that you are able to respect in a closer way.

And all of this word spect has to do with looking, spectacles, and spectator, and all the rest of it. And this respect is a big, big, big item today. And when we do not give someone respect, that means we wouldn't even give them a second look, or a second thought, which is tantamount to ignoring, or overlooking, or dismissing, or looking down the nose at.

And there's a lot of that going on in our culture today, and everybody pays the price. Gave them reference. Shall we not much rather be in subjection unto the Father of spirits, and live?

[36 : 52] For they barely, for a few days, chastened us. And that's all the longer we have our kids. Sometimes it seems like a long time, maybe, from the cradle until they're 18 years old, but when you look back on it, most of us view our kids' childhood as being very brief, and you just zip by, and you wonder, where in the world did the time go?

And it just seems like, you know, they were in the crib, and then they're in high school, and then they're in that has reduced here to a few days, chastened us, after their own pleasure, but he for our profit.

God is always interested in making us better people than we are. And he does that through our chastening, and discipline, and correcting, all the while it comes through a hand of love.

Someone has said everything that comes into a child of God's life, is filtered through the Father's fingers. And all the while he has but one goal, and that is to conform us to the image of Christ, and to make us in his likeness.

That we might be partakers of his holiness, share in his holiness, in his purity, and that's something that we all have need of, and every one of us has a tainted character, none of us has arrived.

[38 : 20] I would like to think that we are all better off spiritually this year than we were last year, but we have not arrived, and as I've often said, when it comes to growth in the grace and knowledge of Jesus Christ, to this day, no one has ever confused me with Jesus, and that's simply indications that I've got a lot further to go than what I've come, because nobody's ever made that mistake, and I don't think that they will, that we might be partakers of his holiness.

Now, no chastening, verse 11, no chastening or child training for the present seems to be joyous. Is there any kid who really likes it when the switch or the panel is being applied?

No way. That is painful. All we want to do is get away from that. It is not joyous, it is painful. But, the text says, but it is grievous.

Nevertheless, afterward, after the discipline has been administered, it yields the peaceable fruit of righteousness unto them which are exercised thereby.

In other words, discipline does its work. It accomplishes its goal. But, if it's ignored or neglected, then the child is the loser.

[39 : 47] The child is the one that gets shortchanged. And, this is precisely what we are dealing with in our culture today, in large measure. We've got kids coming out of homes that have never been subjected to discipline of any kind.

children. And, there are parents who regard successful child-rearing as to give the child all the freedom they want. And, that's just almost suicidal.

But, this is the kind of stuff that's going on in our culture today. And, again, a lot of this stuff comes from the so-called experts. experts. So, any comments or thoughts anyone?

Covering a lot of material. Don, do you have something? Yeah, what you just said is true from our understanding. But, this has started back some ways when it was only the one parent and the mother.

And, there was no family. Yeah. And, it just compounded all the way along. It does. So, it's a consistent thing. And, I don't know there's any corrections to it.

[40 : 56] Well, I've got, I've got a theory and I, you know, nothing, nothing to be done about it.

But, but I've given a whole lot of thought to what's happening in our culture and how we got this way. Because, it wasn't this way when I was a kid, growing up.

You either. And, something has happened. There are certain dynamics that, have taken place in our culture that is responsible for producing the kind of culture we've got today.

In other words, in other words, all you have to do is look at history to see how we got where we are today. Someone said that history is the only explanation for the present.

And, certainly, that's true. true. And, if I may, in our next session together, I'm going to give you just my assessment as to what's happening.

[41 : 58] Because, quite frankly, and I don't know how else to put it, so I'll just say it this way. Culturally, relationally, matrimonially, our cherished American culture is in the process of going to hell in a handbasket.

And, I think that there is a logical explanation for that. And, I've been reluctant to share it, simply because I don't see any way of turning it around.

But, maybe an explanation will help. So, we'll do that next week. And, I, trust you'll be able to be here because I do think it's, I do think it's some important stuff that we'll be talking about.

And, I look forward to bringing it.