

Hebrews

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 28 December 2017

Preacher: Marvin Wiseman

- [0 : 0 0] If you will note, in your scripture sheet on 12D, the writer is talking about the benefits of chastening. And we want to point out, because this is a very important concept, that biblical chastening is not punishment, it is child correction.
- It is designed for our own benefit, and God does it because He loves us. For what son is he whom the father does not chasten?
- A father who just turns away or turns a deaf ear to the needs of his children when they need correction, is not demonstrating love at all, he is simply demonstrating permissiveness.
- And that permissiveness, if not checked, will turn into something very, very ugly a little later on. And we have seen that happen in so many cases. There is a kind of, what shall I say, a kind of methodology that seems to surface every now and then regarding child training.
- And the one that was in vogue when, well, I guess you'd say with a different previous generation. And this man was considered the expert, the guru, the go-to guy whenever it came to anything having to do with children.
- [1 : 2 4] And his advice was taken by a great number of people, and they lived to regret it. I'm talking about Dr. Benjamin Spock.
- And he led a whole generation of people down a wrong path. But when you are a doctor and you have education and degrees behind your name, people automatically assume you know what you're talking about.
- But that is certainly no guarantee. I am not opposed to education. In fact, I'm in favor of gaining all that you can because it will serve you well.
- But secular education does not take the place of plain old good common horse sense and the kind of information that's set forth in the Bible. Someone has said that sometimes a Ph.D. simply means piled higher and deeper.
- So it doesn't always mean what it seems to indicate. So the writer is saying in verse 7 of 12D, if you endure chastening, and Alfred translates it, it is for chastisement that you are enduring.
- [2 : 3 5] Moffat says it is for discipline that you have to endure. And by the way, in the Greek language, the word discipline comes from the same root word as does the word disciple.
- And you can certainly see the connection between them because there is a connection. And a disciple is someone who simply is a learner. That's exactly what the word means. A learner, or one who follows a teacher.
- And it requires a certain amount of discipline to do that. I remember the Jordan brothers talking about their definition of discipline and connection with training wrestlers and young men who were going into wrestling and high school and college wrestling.
- And they simply said that discipline is doing what you ought to do when you don't want to do it. And it's a whole lot easier to just forget it when you don't want to do it.

I don't feel like it. But discipline requires that you do it because it's the right thing to do even though you may not want to do it. So that's something that we can all use a dose from time to time.

[3 : 45] And he goes on to say, If you endure chastening, God deals with you as with sons. For what son is he whom the Father chasteneth not?

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

And he says, Furthermore, he's talking about the history that is in the minds of those to whom he is writing. He says, Furthermore, we have had fathers of our flesh, which corrected us.

That's your dad. That's your granddad. And we gave them reverence. We paid deference to them. We respected them.

We yielded to them. I cannot emphasize how utterly, utterly important this is. That sense of respect be built into the lives of young people because it is something that will serve them well for the rest of their life.

[4 : 53] We've got a great deal of disrespect that is taking place today. And the country is paying a tremendous price for it. People are disrespecting authority.

Some are disrespecting the American flag. Some are disrespecting the Pledge of Allegiance. And on and on it goes. And this problem exists because they were permitted at an earlier age to not show respect.

And as we pointed out before, you've got to realize that the first and perhaps most major consequence that followed the disobedience of our first parents, Adam and Eve, the first thing that they seemed to have experienced after their disobedience was their respect for and their focus on God was taken from Him and placed on themselves.

And self-centeredness, self-centeredness is the nasty consequence of our first parents' disobedience.

And we are all cursed with this. We are all in our old nature, essentially self-centered. And our Lord had to deal with that, even with His own disciples, when He told them on at least one occasion, He said, you know how this thing works among men?

[6 : 27] One who is in authority says to his servant, do this, do that, bring me this, bring me that. And that's the way it works in a fallen world. And then Jesus said, but it shall not be so among you.

Wow. What He's talking about is a complete opposite. And then He said, for whosoever would be chief among you, let him be servant of all.

Fellas, that is not the way the world works. The way the world works is, how many people can I get to serve me? That's the way the world works.

And by the way, in case you haven't discovered it, that's what's wrong with the world. Because everybody who has fallen has that propensity, has that inclination.

It is me first. Me, myself, and I are the three most important people in the world. And that's the way the world operates. And when you take a multitude of people, all who are thinking the same way, humanity is reduced to, if I may use the term, dog-eat-dog.

[7 : 40] It's a conflict-producing thing. And it is extended even to nations, and nations are nothing more than an extension of individuals.

That's what nations are. And all of these nations, including the good old U.S. of A., has an abundance of self-centered, self-seeking, self-serving people. And we see this in the conflict that exists all around us, all the way from divorce in a family, to conflict in the workplace, and the school, and all the rest of it.

So, in short, that's what's wrong with the world. And that's what we're dealing with. So, what this is designed to do, and what the formula is here, is it shall not be so among you.

We who are in Christ are supposed to be marching to a different drummer. And, someone has said, if you are in step with the world, you're out of step.

We are supposed to be out of step with the world, and in step with Christ, which is, of course, a supernatural thing. And I don't want to get too far into this, because it's a whole different subject. But, even as believers, even as believers, even though we have been regenerated in our human spirit, and have been endowed with a supernatural connection, capacity, to rise above the world, you don't have to do that.

[9 : 06] Your volition remains intact, and you can, although you have no justification for it, you can function out of the flesh.

Just like an unbeliever does. Although you've got an aid, you've got a greater power within you that will enable you to overcome the flesh, by the Spirit of God, you don't have to yield to that.

This is the whole burden of Romans 6, where Paul says, yield your instruments, as servants of righteousness. That means, you do the yielding. Don't ask God to yield for you.

You do the yielding. And we're not talking about willpower. We're talking about God's power. But God's power is available only, at your request. In other words, God does not force you to do the right thing.

So, this whole principle of chastening and the fruits of it is all tied up with this concept. So, we gave them reverence. He says, And shall we not much rather, if that's the way we treated our earthly fathers, if we gave them respect and honor, shall we not much rather, be in subjection unto the Father of spirits, and live?

[10 : 27] And he's talking about, really live the life that Christ was talking about. Our Lord said in John, I think it's John 10, 10, that I am come that man might have life, and have it more abundantly.

Jesus Christ died on that cross to provide for us, not only eternal life, but a mechanism, a power, available to us, for this life.

You don't have to wait until you die, and have a regenerated, or a glorified body, in order to please the Lord. We can do that right here and now.

And this is the burden of Galatians 5, we've looked at sometime in the past, where Paul said, Walk in the Spirit, and you will not fulfill the desires of the flesh. But who needs to do that?

We all do. And the walking in the Spirit is up to us. In other words, you don't have to walk in the Spirit. You have no reason not to. You can fulfill the desires of the flesh.

[11 : 28] But by the way, if you insist on living after the flesh, and fulfilling the desires of the flesh, be reminded, God has a woodshed.

And it's called divine discipline. And He can show you the benefits of obedience. And that's what's going to be talked about here, in verse 10, under 12e, For they verily for a few days chastened us.

That is, the few days means, the time you were growing up, under their authority, under your parents' authority. And He's referring to it as a few days. And I don't know about you, but as I look back on my childhood now, it does seem like it was just a few days.

And they were gone, you know. This is a few days. They chastened us. After their own pleasure. That is, as it seemed proper to them, Williams translates it.

Rhames says, According to that which seemed good to them, but he unto that which is profitable. Did your dad or mom ever chase you, or discipline you, incorrectly?

[12 : 38] Oh, I'm sure they did. Yeah. You know why? Because we don't have any perfect parish. Someone has said, someone has said, wouldn't it be a wonderful thing if parents who have multiple kids, if we could just take the firstborn and do him over again and run him through again?

Because, you know, as new parents, as new parents of that first child, and, well, you've never been there before. You know what it's like to raise a child until you have one.

And then, by the time you get through making all the mistakes with the first one, you say, boy, I wish I had known that back when, you know, when they were two years old or three years old. And that's just part of parenting because all the time, we as parents, not all the time, but a lot of the time, we as parents blow it.

And there is a line to be maintained, and it is tough because the tendency is to over-discipline or under-discipline.

Life is not fair. No, you're right. Life is not fair. And sometimes it gets even more complicated because the kind of discipline that one of your children needs and gets, another of your children will not respond to because kids are different.

[14 : 03] And that complicates the whole mix. So, it's just, it's an experiment. Each child is a laboratory in themselves. And the tendency is, of course, there are exceptions, especially when Christ is introduced.

But the tendency is to rear our children in the kind of family in which we were reared. With the same kind of objectives, et cetera. And sometimes that's good.

Sometimes it's bad. It depends on what that is. But when Christ comes into the life, that tends to provide a whole new dynamic for making things different.

And that's part of the beauty of salvation because it changes everything. So, he goes on to say, They for a few days chastened us after their own pleasure, that is, in accordance with what they thought was good or right, et cetera.

Sometimes blowing it, sometimes not. But he, that is, but God, for our profit. And fellas, you really need to keep this in mind because sometimes we lose sight of it.

[15 : 08] And that is this. As a child of God, God is only, always, ever, kindly disposed toward you.

God doesn't have it in for you. God loves you. And because he loves you, he's going to correct you when you need correction, just like a father does his child.

And he only has your best interest at heart. Always. Sometimes it is through pleasure.

Sometimes it's through pain. But the end game is always the same. God has your best interest at heart. Even though there will be times when you don't think so.

He really does. Because we're talking about a father who loves with perfection, not an earthly father who sometimes blows it, sometimes underdisciplines, sometimes overdisciplines.

[16 : 09] That's just part of our human nature. But God is only kindly disposed toward you and he knows what you need. And sometimes it hurts.

But even when it hurts, it's so that we might be partakers of his holiness, of his set-apartness. Now, verse 11 says, Now, no chastening for the present seems to be joyous.

Of course not. While you're being disciplined. No child is going to have fun when they are sent to the corner. Stand in the corner or put on the naughty chair or get a spanking and that board of education to the seat of knowledge, it hurts.

But if it doesn't hurt, it doesn't do any good. It has to provide a consequence for bad behavior.

And I don't know how many times my dad used to say, If you can't listen, you can feel. And boy, did I ever. You know. So, he yields a peaceable fruit of righteousness.

[17 : 19] That's the end result of it. And unto them which are exercised thereby. Wherefore, lift up the hands which hang down.

And this is a word of encouragement. The hands that hang down are depressed, defeated, discouraged, whatever. So, lift up the hands which hang down. Let's turn our page here.

And the feeble knees. This is a paralyzed knees, shaky knees. Straighten the weakened knees.

Strengthen your weak knees. Stand firm on your shaky legs. And make straight paths for your feet. Lest that which is lame be turned out of the way.

And he has other translations here. That that which is lame be not turned. So that the feeble may not be turned. So that the man who goes lame may not stumble out of the path.

[18 : 22] Then the cripple will not be turned away. All of these different things are designed to just shed a little bit different nuance to it. So that if one doesn't grab you, perhaps another will. And then at the top of the page, but let it rather be healed.

Some of you know something about that physically, but this is talking about spiritually. Follow peace with all men. Peace be pursuing with all.

Strive for peace. You know, someone has said in our government we have a Department of Defense during World War II. We have what was called the War Department.

Department of War. But we don't have a Department of Peace. Do we? Don't have a Department of Peace. Why is that?

Because we fear war a whole lot more than we do peace. Oh, God forbid that peace should break out. So, we talk about war breaking out. And, fellas, I don't want to get too far afield here, but I'm thinking of my Sunday message, so if you'll indulge me a little bit.

[19 : 33] This conflict that he's talking about here, follow peace with all men, is, well, we are dealing with the situation now, look at the North Korea thing.

What is that all about? Why does this tiny little nation even want this nuclear capability? What's behind that?

fear? And, we're concerned about Iran having nuclear capability, and when they will be able to deliver nuclear warheads and things like that.

If people really stop and ask themselves, what's wrong with the world anyway? What is this all about? Yeah, it is fear. It is fear, and it is fear engendered by human history, because we look back on what has transpired in the past, and we know one thing, even though this is not understood theologically and doctrinally like Christians are able to understand it, still the governments of the world know this.

You know, mankind hasn't really changed. we still have legitimate fears of North Korea and Iran, and why are they doing what they are doing?

[20 : 59] It's because they have fears. They have fears of us. And we say, well, hey, we're the good guys. Nobody needs to fear anything from us. And you know what their response is?

Yeah, you're the good guys, all right. You're human beings, just like us. And there is a major distrust that exists between all the nations.

And we have huge spy networks. Do you know we spy on our allies? Why would we do that? These are our friends. Why would we spy on our allies?

Because they are spying on us. This is crazy. You know, this is crazy. I've often thought of war, war is the ultimate human insanity.

Do you realize that in World War II, in World War II, there were 50 million people killed.

[22 : 08] 50 million killed. most of whom were civilians. They were not military. They were civilians.

This is the destruction that man brings upon himself. Don't? In the history thing, in the paper of that, I noticed that Archduke Ferdinand and his wife's were killed today.

One, two people killed, one man shooting, brings on the World War. Yeah. Amazing. Amazing. And the things that precipitate war are just, and you know what?

Every war that begins always begins without an exception. And there aren't very many things that I can say don't have an exception, but I can't think of an exception.

Always begins with the same thing. Always. It's the very same thing that divides a husband and wife in marriage. Always the same thing.

[23 : 09] Never changes. And it is the offense. If you get this down, you'll have a good handle on something. The offense.

Offenses are at the bottom of every human conflict, whether it's between individuals, in a marriage, in a workplace, in school, in the neighborhood, or between nations.

An offense is something you say, or something you do, that hurts another person. And the illustration I use is when Japan, when Japan bombed Pearl Harbor in 1941, America was offended.

Weren't we? I mean, wasn't that a humongous offense? Yeah, sure it was. And what did we do? We retaliated. And this is what happens in most conflicts.

When a husband or wife offends each other, do you know what the one who is offended does? They retaliate. They offend back. You hurt me, I'm going to hurt you.

[24 : 25] And we say things, and we do things that hurt each other. And the reason we do it, is because we intend to. We want to hurt them. That's why we say hurtful things and do hurtful things.

It is with the purpose of hurting. And it does hurt. And they hurt in return. And this is the basis of all conflict.

It doesn't matter whether it's between a husband and wife, or between nations. It's always with an offense. And the offense needs to be, if you're going to have a reconciliation, the offense needs to be recognized, needs to be repented of, needs to be apologized for, needs to receive forgiveness for, so that restoration can be real life.

And restoration is always the objective. The objective is not separation. You go your way and I'll go mine. That's not the objective. The objective is always reconciliation.

It is to get the offense behind you, and I call this, I call this the best part of it all, and that's when you kiss and make up. Well, nations don't kiss and make up, but they do sign peace treaties.

[25 : 43] They do say the war is over. It was General Curtis LeMay, who was the founder of the Strategic Air Command back in the 1950s, and he coined a phrase that I've never been able to get out of my mind because I'm convinced that it's absolutely true.

War, war is all about killing people. And when enough people have been killed, the war is over.

Now, that sounds very brutal and very simplistic, but think about it. That's exactly what happens. When enough people have been killed, the war is over. It was that way with the Civil War here in the United States.

Yeah, yeah. That's the way it works, and human nature is not any different. So, he continues by saying, looking diligently, verse 15, lest any man fall or fail of the grace of God.

Reims translates that, lest anyone be falling behind from the favor of God, that no one misses the grace of God, that no one falls short of divine grace, or fails to avail himself of the grace of God.

[26 : 58] And that's what I think is probably a lot more accurate, because we can do that. We can live our lives in such a way that we do not allow the grace of God to minister to us.

And I'm sure that that goes on a lot. Phillips renders it fails to respond to the grace which God gives. And people can do that. They can dig in their heels and say to someone or regarding someone who has offended them, no, I will not forgive.

I cannot forgive. And I don't know how many times in 50 years I've heard people say things like this. I can't forgive them because they hurt me too deeply.

I cannot forgive. I will not forgive. I don't even want to forgive. I don't want to think about forgiving them. And what Paul addresses in Ephesians 4 is that we are to be kind one to another, forgiving one another, even as God in Christ forgave you.

So, I think we can safely say an unforgiving Christian is an oxymoron. when we stop and realize how much God has forgiven us for, can we actually take it upon ourselves to say, I refuse to forgive someone else who has wronged me?

[28 : 32] How arrogant. How ungrateful on our part. I'll take God's full free forgiveness and apply it to myself, but I'm not going to extend that forgiveness to anyone else.

I will not, I cannot forgive. And there's a lot of that that goes on. And you know what happens? When we will not forgive, we become embittered.

Because you see, what happens is resentment sets in against that person. We resent them. And you know the way this works because it works this way everywhere.

If you really get it in for someone, nothing they do is right. Nothing they do. We've got this going on now in a political scene, don't we?

If you get it in for President Trump, the man cannot do anything right. Someone said the other day, this kind of explains it. If Donald Trump were to walk on water across the Potomac River, they would say, boy, he can't swim.

[29 : 42] And that's the way, that's the way resentment works. It, resentment causes, resentment that is not resolved, morphs into bitterness.

bitterness. And bitterness eats you alive on the inside. Bitterness will harm you more than it will the person against whom you are bitter.

Because it causes you to churn on the inside. It just reminds me of a book that a medical doctor, Dr. S. Macmillan wrote, probably 50 years ago.

I'll see if I can dig out my copy. I'll share it with you. And anyway, he talks about the root of bitterness and how it dominates and controls a person's life.

And it's quite remarkable how that bitterness becomes your master on the inside. And it's something you refuse to let go. And it just gnaws at you and eats away at you.

[30 : 43] And people relive these things over and over again. And it's like being in bondage. Being in bondage, you're in jail within yourself with bitterness and an unforgiving spirit.

And that's exactly what he's talking about here. The root of bitterness springing up trouble you. Bitter fruit, Beck says, see that no root with bitter fruit grows up to trouble you.

He's talking about spiritually. This is the stuff that we're made of on the inside. And thereby, many be be filed. That is contaminated.

And Norley translates it, and be a poison to many. To poison the whole community. Because when somebody really gets bitter on the inside and this thing is eating them alive, they don't have the ability to keep it to themselves.

So they export it. And it comes out in their relationship to other people. And sometimes it can be in a marriage. In other words, a guy can feel that, give me an example, a guy can feel that he was unjustly fired by his boss, and he really gets it in for his boss.

[31 : 57] And he hates that guy. And he can't wait for the day when he can read his obituary in the newspaper. And he relives, he relives the incidents that happened between him and the guy that fired him.

And he goes over it, and over it, and over it, and he plays it in his mind over, and over, and over again. And all the while, he is fostering this root of bitterness. And you think, you think that will not affect how he relates to his wife?

You better believe it will. It affects his attitude toward everything. Because that's the thing that preoccupies his thinking.

And he just relives that over and over and over again. And you know what? He may be right in that he may have been unjustly fired.

Maybe he didn't have it coming. Maybe he didn't deserve that. But he allows that to eat away at him on the inside. And it will dominate and control your attitude toward everything and everyone.

[33 : 05] You cannot keep from spreading it because as a man, as a man speaks in his heart, so is he. And it's sad, but this dominates and controls and ruins, ruins relationships that should be prized.

Yeah, Paul? You used to talk about the forgiving part. I can write a book on that. But it's not the unforgiving part of it.

Sometimes you can get to where you've been offended so bad whenever, but you have the hatred. Oh, yeah. I have. I've literally talked to some people, you know, background, what it may be with mine and other people's stuff.

And they'll tell me the other day, they might not be able to forgive them. I'm like, did you literally hate them? Yeah. You know, I'm talking about, you know, like they died next Tuesday, like they were driving down the road, and they was on an ice patch, slid into the bottom of a diesel truck, and it blew up and it hurt.

Would it bother you? You really didn't that bad? I did. Yeah, yeah. I mean, forgiveness is one of the hardest, probably the hardest thing I ever had to deal with. Oh, yeah.

[34 : 18] I mean, even though, and you wouldn't want to help me with that, but even, forgiveness is hard, man, because when you've really been hurt, whether it's physically, emotionally, mentally, whatever it may be, sometimes you'll get that hatred in your heart.

I mean, I literally, there was a few people in my life that I wanted to forgive, but every time I would start thinking about my past, what they've done, man, the hatred would just come. I mean, you can't forgive them.

Well, you relive the hurt. Yes. You know, the pain. We're talking about really significant pain. And then you think of those who caused it and what was behind it.

And boy, you just, and the hatred does, it can become consuming. And what was it? I think, I think it was Mark Twain that said, I have never actually ever really wanted to kill a man, but I have read some obituaries with great delight.

Well, that's, you know, that, I make my point. That's, that's, forgiveness is, is a hard, and you know something? If forgiveness was easy, everybody would be doing it.

[35 : 34] But they aren't. Forgiveness is hard, it's demanding, and it's a lot easier, and for some people, it's even perceived as delicious to carry a grudge.

To carry a grudge. And they want to be able to relive that thing over and over again. The word, the word forgive in the Greek is *aphiomi*, and it means to dismiss or to send away, and the idea is that it is put out of mind, so that it is never brought up again.

And this is a very important point with forgiveness, especially, especially in marriages, and all of us guys have had occasion to use this, I know I certainly have, 50 years of marriage, but to forgive does not mean that you forget it.

In the first place, you don't have the ability to forget it. We do have ability sometimes to forget things that we don't want to forget. I've done that a lot, but we do not have the power to dismiss from our minds selectively the things that we would like to completely forget.

So when somebody says, well, I'll forgive you, but I can't forget it. What they have just said is, forgiveness, I'm not forgiving you at all.

[37 : 06] I'm not forgiving you at all. And they want you to know when they say, I can't forget it, that it's still there. And the idea is, of forgiveness is, not that you cannot remember it, or that you won't recall it, but what forgiveness this means is, you put that subject, that issue, out of bounds, so that you will never use it again against that person.

And, well, let me just think of probably one of the most painful and destructive things in a marriage, infidelity.

here is a man who has cheated on his wife. And she finds out about it. And she, he begs her forgiveness, promises you'll never do it again, blah, blah, blah.

And I want you to forgive me, and I promise him, and so on. And she says, okay, I forgive you. I forgive you. And so they stay together.

And next week, she reminds him. She brings it up. She's not allowed to do that. Well, she's allowed to do that.

[38 : 33] She can do that. But the point is, if she does that, that is an indication that the forgiveness that she said she gave was not real. Because if it is real, it means you will not use it against them or bring it up again.

To send it away means to dismiss it, and it means you treat it as if it never existed. Fellas, that's the way God forgives us. That's the way God forgives us.

He forgives us in such a way that what he is forgiving us for will never be used against us by him or anyone else. That's a full and free forgiveness.

yet. Marla, it's true, but for humans, if what you said is what happens, the trust is shocking. The trust will never be there again. Well, once trust is lost, it can be regained, but only with great difficulty and the passing of time.

It can be done, but it's very hard because trust is a precious commodity, and I think that trust is probably the backbone of marriage, is being able to have confidence in the behavior of your mate.

[39 : 56] And it's something that is in sad repair or disrepair in a lot of cases today. Well, hey, I don't know how we got on that subject, but anyway. Marty? Probably the greatest story of the arguments that I've had to witness that I didn't ask the movie out of it.

It was the story of Lou Zamparini. World War II. Yeah. He was targeted by Lou Zamparini. Lou Zamparini.

Yeah. That was powerful. That was really powerful. Yeah. It was one of my favorites. I read the book and saw the movie too. Yeah. Yeah. Really powerful. Larry?

Well, you've thought this morning coming in I just heard family relations.

It may not be your fault, but it is your problem. Yeah. as far as North Korea, that was the old cowboy saying about what was inscribed on the gun.

[41 : 12] He's not afraid of any man who walks beneath the sky. So he be strong, you be weak. I weak for others. Huh. Okay.

Okay. I don't know what Roosevelt said about war. He said, I've been in war and I've lived with all of wars.

And I prefer war. Jesus. Okay. I've been at war and I've lived with Eleanor.

And I prefer war. Okay. I didn't catch the punchline. I remember, I don't know who, it might have been Henry Grant.

He was a psychologist and a marriage counselor. And this couple came in to him for marriage counseling. And the husband is sitting there in his chair slouched short like this. And the marriage counselor says, okay, he says, can you tell me why you're here?

[42 : 23] And the guy says, we're here because she's got a problem. She's got a problem. And he said, well, now I need to head this off right at the pass.

He says, you are married, you are a couple. And he says, and the only way to approach this situation is to say and to be honest and to say, we have a problem.

And he said, okay, we have a problem. It's her. And he was right back to where he started. left. All right. .