

“FORGOTTEN” IN HEBREWS 12:5

INTRODUCTION

- A. “Forgotten” –Strong’s #1585 ἐκλανθάνομαι [*eklanthanomai* /ek-lan-than-om-ahēe/]; verb, perfect, middle, indicative, second person, plural; “1 to cause to forget. 2 to forget.”
- B. The prefix is intensive: “to forget completely.”

DISCUSSION

I. LOOK AT HEBREWS 12:5.

“And ye have forgotten the exhortation”

1. If these faltering brethren would recall the words of wisdom in PR 3:11-12, they would view their troubles from a different perspective. Paul tells them that they had completely forgotten the exhortation regarding chastening from the Lord, and the part that suffering and affliction could play in their spiritual development.
2. It was not a matter of not being informed, but one of not heeding, and then eventually completely forgetting the things they had learned earlier.

“which speaketh unto you as unto children,

1. Paul reminds them of their sacred writings which bear out the purpose and benefit of such affliction. He calls their attention to Solomon’s words in hope that they would view their present distress in the light of God’s chastening hand. “Speaketh” – present middle/passive indicative.

“My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:”

1. “Despise” - ολιγωρει (ὀλιγορέω) Verb, Present, Active, Imperative, Second Person, Singular; Strong's Greek #3643-ὀλιγορέω [*oligoreo* /ol-ig-o-reh-o/]; “1 to care little for, regard lightly, make small account.” Swanson #3902ὀλιγορέω (*oligōreō*): LN 88.197 despise, regard as having little value...”
 2. “Chastening” – Strong’s #3809 παιδεία [*paideia* /pahee-di-ah/]feminine noun; “1 the whole training and education of children (which relates to the cultivation of mind and morals, and employs for this purpose now commands and admonitions, now reproof and punishment) It also includes the training and care of the body. 2 whatever in adults also cultivates the soul, esp. by correcting mistakes and curbing passions. 2A instruction which aims at increasing virtue. 2B chastisement, chastening, (of the evils with which God visits men for their amendment). Swanson’s #4082παιδεία (*paideia*), ας (*as*), ἡ (*hē*): “1. LN 33.226 instruction (2Ti 3:16); 2. LN 36.10 discipline, training (EP 6:4); 3. LN 38.4 punishment, chastisement for improving behavior...”(HE 12:5, 7, 8, 11+.”
 3. “Chastening” – Strong’s #3811 παιδεύω [*paideuo* /pahee-dyoo-o]; Training up of a child – including instruction, counsel, discipline, and correction, See: Acts 7:22; 2 Ti 2:25; TS 2:12; and then especially discipline or correction for faults – to correct, chastise, chasten, See 1 CO 11:32; 2 CO 6:9; RE 3:19.
- II. THINGS WE LEARN FROM PROVERBS 3:11-12; CF. HEBREWS 12:5-6.
- A. We are not to regard lightly the chastening that God sends our way. The one who pays little attention to the heavenly Father’s correcting hand will suffer the consequences for being neglected.
 - B. We are not to “faint” (v. 3) when we are reproved. Too many lose heart when constructive criticism is given. Rather than take it for what it is worth, they become discouraged . So also with the “chastening” that God sends our way.
 - C. Chastening is an indication of God’s love for us. So often the poor soul that falls into difficult times will ask, “What have I done to deserve this?” This person thinks God no longer loves him, when in fact his suffering is an indication that God loves the person very much.
 - D. The very fact that God corrects us shows that He has a father’s feeling toward us and exercises toward us a paternal care.
 - E. If God did not have these feeling toward us, He would let us go on without any attention, and leave us to pursue a course of sin that would involve us in ruin.

CONCLUSION

- A. To restrain and govern a child; to correct him when he would err, shows that there is a parental solicitude for him, and that he is not an outcast.
- B. RO 5:8-9.