



Endure Discipline

Hebrews 12:4-11

Last week, I was in David's office, talking to him about last week's sermon. I had just completed my manuscript, and then David made a comment that was so good that I opened up my computer, and typed it out so I could share it with you this week. Before I share it, though, let's be reminded of the big idea of last week's sermon.

After the author completed talking about the saints who have gone before us in the Old Testament time period, and then him saying that someday all followers of Jesus throughout all the ages will enter eternity together, the author then enters into Hebrews 12 with a "therefore" statement. In other words, because God has promised to give strength to those who trust him, then do something! And what is it that he calls us to do? The answer is to listen to the saints cheering you on in the race of life and look away to Jesus, lay aside sin and run with endurance. A big idea in all of this is that the author admits our tendency to be distracted. We're distracted by sin. We're distracted by other types of weights in this life. So, in order to *run* with endurance, we *must* learn to daily and constantly look away from anything that would distract us in following the Lord and then gaze on him!

Then, in verse 3, in order to encourage those of us who might feel like giving up, the author says, **"³ Consider him who endured from sinners such hostility against himself, so that you may not grow weary or fainthearted."**¹ The saints might give encouragement from the grandstands, but we need one who will strengthen us right where we're at – and Jesus does this! God the Son continues to strengthen us and assure us that we will not shrink back, but that we will endure.

It's at this verse that David made a comment I want to share with you. He simply quoted 3 the way he thought that many people would prefer it would say, **"Consider him who endured from sinners such hostility against him so that you can live in comfort the rest of your lives."**

Ouch. That hits close to home. I think this is often what we would prefer. When situations become harder, many want to give up or give in. We want to figure out how to make things easier for us. And, this mentality transfers into our Christian experience, too, I think. We have some sort of prosperity mindset when it comes to following Jesus. The way some communicate about Christianity is that, in essence, if you do what God wants you to know, then you're going to be happier and feeling less struggle. And, if there are greater pains, then people will wonder if you're really following Jesus.

¹ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 12:3.

But, let's go back to the race illustration from Hebrews 12. If someone is on an endurance run and the person says, "Why do I have a side cramp?! Why are my legs hurting?! Why am I thirsty?!" Would your response be, "Maybe you're not really in the race. Maybe you really aren't even running"? Of course, that wouldn't be your response. We all know that there can be pain and difficulty in a long-distance race. That's just part of it. But if someone said to you, "I don't even have to move my legs in this race. I have a car!" You would then say, "You're not in the race!"

I'm saying it like this because the author wants us to essentially know that the Christian race isn't via a car, where we can sit back and cruise. The race involves difficulty. The reason we feel fainthearted and weak at times is precisely because the race is hard. But that's not a reason to give up. After all, as the author pointed out, Jesus himself endured hostility from people and endured the cross itself. But there, on the cross, he conquered sin and death! He grants reconciliation with God to all who trust him! And, as a result, all who follow Jesus have the confidence that their race isn't in vain either!

So, get the right perspective. Think in reality. This life has difficulty. But don't let the difficulties distract you. Don't let sin and temptation or even good gifts get you off-track. Run with endurance the race set before us! Focus your gaze on Jesus.

But you could say, "But it's hard! How do I know I'm going to endure to the end of the race? And why should I?" The author has answered these questions before this, but he's going to answer them again here in the text we're looking at today. So, if you haven't opened your Bible up to Hebrews 12 yet, turn there and I'll begin reading in verse 4. Before I do, let's pray together:

⁴In your struggle against sin you have not yet resisted to the point of shedding your blood. ⁵And have you forgotten the exhortation that addresses you as sons? "My son, do not regard lightly the discipline of the Lord, nor be weary when reproved by him. ⁶For the Lord disciplines the one he loves, and chastises every son whom he receives." ⁷It is for discipline that you have to endure. God is treating you as sons. For what son is there whom his father does not discipline? ⁸If you are left without discipline, in which all have participated, then you are illegitimate children and not sons. ⁹Besides this, we have had earthly fathers who disciplined us and we respected them. Shall we not much more be subject to the Father of spirits and live? ¹⁰For they disciplined us for a short time as it seemed best to them, but he disciplines us for our good, that we may share his holiness. ¹¹For the moment all discipline seems painful rather than pleasant, but later it yields the peaceful fruit of righteousness to those who have been trained by it. ²

As you read these verses, one particular word should jump out at you: discipline. If I counted correctly, the word (or the variation of it) shows up 9 times in these 8 verses. This clearly means that the word "discipline" relates to the main point. Now, what's the big idea here. Well, I think it can be stated concisely as **God's children will endure discipline.**

Now, if you remember, the Hebrew Christians have been persecuted and they're beginning to probably experience the gurgling of the underbelly of persecution under Emperor Nero. This upcoming

² [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 12:4–11.

persecution looks even worse than the previous one under Emperor Claudius. Under Claudius, they may have lost property, but under Nero, they could lose their heads. Ventura, could you imagine if we were the Hebrew church in Rome? Here we are with all of our children sitting next to us. Within a few years, we could be half the size – not because of moving but because of death.

Then we get this letter from a friend who knows us well and he challenges us in our spiritual lethargy, telling us that Jesus truly is greater than anything or anyone else. He reminds us that since Jesus died and now is exalted; so, we have an eternity of joy to look forward to. “Don’t reject Jesus. Follow him wherever he leads!” We understand what our friend is saying. We even are encouraged to know Jesus is right by our side in our pain. But will we really endure? And, it’s at this point that the author says that if you’re contemplating Jesus and continuing to gaze on him, then first point:

1. God’s children will endure *through* discipline (vv. 4-6).

The main idea is that God’s children will endure discipline. But you notice that I added a preposition before the word discipline: *through*. This is an important word for us to see because these first few verses simply emphasize the fact that you can’t get around discipline. You can’t jump over it. You can’t crawl underneath it. All of God’s children must *go through* discipline. In these verses, the author shows us that we must endure through discipline and then he also shows us *how* we will endure through.

Now, as we talk about discipline, I feel the need to define the idea now instead of waiting until later. According to one dictionary, the Greek word that’s translated as “discipline” here, “denotes the upbringing and handling of the child which is growing up to maturity and which thus needs direction, teaching, instruction and a certain measure of compulsion in the form of discipline or even chastisement.”³ This word discipline specifically relates to raising our children and helping them to grow to maturity. But they need various disciplines in order to grow to maturity mentally, emotionally, physically and spiritually.

As the definition states, the child needs direction, teaching, instruction and even compulsion in the form of discipline or chastisement. Now, when you hear discipline *or* chastisement, you might be thinking, “Hold on a second. I thought discipline is the same as chastisement.” But that’s not true. Discipline doesn’t always have to bring up “spankings” or feeling shamed when you did something wrong or sitting in a corner for five minutes. Discipline can take on various forms. One pastor, in talking about discipline, stated three different types of discipline: corrective discipline, preventative discipline and educational discipline. In other words, there’s a type of discipline that has punishments to teach a lesson. Another type of discipline to prevent further issues. Like saying to our children, they can’t have all the sugar in the world because that would lead to other issues. They might not like that discipline, but it’s good for them. Then there’s educational discipline. It’s the discipline that teaches us more awareness of how to live. Think of Job. There was no specific sin that brought on the painful circumstances, but he did experience educational discipline because at the end of the book of Job, Job says that now he sees and knows God more clearly than ever before! He even grows in his repentance. So, there’s corrective, preventative and educational discipline. And, given the illustration of this word – the author wants us to know we *have to go through* this because we are a family. And, as the ancient world would have confessed, this type of training was absolutely essential for the wellbeing of children.

³ Georg Bertram, “[Παιδεύω, Παιδεία, Παιδευτής, Απείδευτος, Παιδαγωγός](#),” ed. Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich, *Theological Dictionary of the New Testament* (Grand Rapids, MI: Eerdmans, 1964–), 596.

Think about the Hebrew church now. What kind of discipline are they going through? Well, depending on the person, they might have all three going on. But from a broader perspective, is there any clear sin that's taking place that's bringing on Neronian persecution? The answer is no. Yet, amazingly, even Nero's intentions of evil will be used by God in order to grow his children. I hope you understand this, Christian. No trial, no sin, no pain will be wasted by God. Where Satan simply seeks to destroy, God will not let Satan have the last word. We may not understand all the answers to our "why" questions, but we can be confident that God, as a loving Father, will train us to maturity even through horrors. So, with the Hebrews, they can be confident that God has a preventative and educational discipline. But, certainly there are sins in their own lives, too. In the midst of this season, they will even experience correction, but not to shame them. It's in order that they would flourish. This season revealed that they had become lazy and flabby spiritually. Some were contemplating turning away from the faith. The author challenges them to lay aside the weights and sins that cling so closely in their own lives.

So, the author says in verse 4, "in your struggle against sin. . . ." I think this is a broad statement. In your struggle against persecution – where people are sinning in hurting you. In your struggle with your own internal sins. So, he's saying that we all struggle within this fallen world and we also struggle with the elements of our own fallenness. Some seasons of life, we feel this more than others, but the Hebrew Christians were feeling it even more acutely. And, this season isn't meant for their harm. Like a child experiencing various forms of discipline to bring about maturity, the Hebrews should think of this as well.

Now, we look at verse 4, and the author gives us a couple reasons how we will endure through discipline. If you look at verse 4 and 5, you see the words "you have" twice. In verse 4, he states "4 In your struggle against sin you have not yet resisted to the point of shedding your blood." In verse five, he says, "And have you forgotten the exhortation that addresses you as sons?"⁴

You have not resisted and have you forgotten? Now, because there's a period between these two points, we might think of these statements as two completely separate points. So, when you read verse 4, you could think, "How is the author encouraging us to endure through hardship?" Well, at first glance, it sounds like the author is saying, "Hebrew Christians, it could be worse!" One person I read said that the author was basically saying, "Cut the melodrama. . . I don't see any bodies lying around" (see R.K. Hughes, p. 396). I understand why the author said that. It looks like that's what he's saying. But then I thought to myself, "Is that a helpful exhortation?" Think of it. The Hebrews are going through pain and someone says, "At least you're not dead!" Now, that is something to be grateful for. But then I thought to myself, "But there were Christians who were killed in this Neronian persecution: the apostle's Peter and Paul were only two of them!" So, is the author saying, "As long as people aren't dying, you're fine?" I don't think so. Instead, when you merge the two "you have statements," and think of the broader context, I think we realize the author is saying something more here.

I believe the author is basically saying **You will have to endure through persecution, and if you don't run with endurance and gaze on Jesus now (when no one has died yet), you will give up when it gets harder.** As any athlete knows, you have to train for endurance. As any parent knows, you have to train your children to be mature. And so, the author of Hebrews, by the Spirit's wisdom, knows that if these people weren't training to endure through greater hardship, they won't make it through.

⁴ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 12:4–5.

How applicable this is for us, too, Ventura. We are not experiencing death for following Jesus. This isn't to shame us as much as motivate us. We read Hebrews 11 and hear of saints who were sent to lions and sawed in two for following Jesus. Then we get to Jesus himself! He endured through death as well. How did all endure, though? Well, in order to endure, you generally have to practice endurance beforehand.

How are you at this? In reading various Christian biographies, I have often felt compelled in my Christian journey to greater zeal in reading my Bible, serving others, memorizing Scripture. Why? Because I see an endurance that is supernatural. I see an endurance that came to them because they loved the Lord. And then I wonder, **“What’s to say that I will never suffer? And, if I do, will I be ready?”**

This is the question that the author wants the Hebrews to ask, “Will they be ready?” This is the question we all ought to be asking. Will we be ready if it comes? If you're wavering now, that's a good sign that you won't endure. Now, you hear that and you could then respond by saying, “Ok, I have willpower. I'm going to do this! I'll endure. I'll be a good Christian.” That's not the first step to endurance. The first step, the middle steps and the last step must all revolve around fixing your gaze at Jesus! Let his glory shape you and change you and motivate you and encourage you. But how are you going to behold Jesus' glory?

Well, the author goes on in verse 5 and says, “have you forgotten the exhortation that addresses as sons?” The author goes back to the necessity of the Word of God in our endurance through discipline. R.K. Hughes comments on this and says, “Knowing God's Word is essential for spiritual survival, as the preacher earlier insisted in his letter: ‘Therefore we must pay closer attention to what we have heard, lest we drift away from it’ (2:1; R.K. Hughes, p. 397).

Did you know that the Bible does not ever promise Christians a bed-of-roses-life after following Jesus? Did the Christians in Rome forget that? It seems that the way they were living and even their responses to persecution revealed that they forgot! So, the author quotes from Proverbs 3 and we read in verses 5-6: “My son, do not regard lightly the discipline of the Lord, nor be weary when reproved by him. ⁶For the Lord disciplines the one he loves, and chastises every son whom he receives.” ⁵

The proverb assumes discipline will come. But why does it come? As the author says, this is an exhortation that addresses us as sons. In using the word “sons,” he's using it to refer to all people (male and female) who have trusted in Jesus. As we've learned throughout this book, because of Jesus, all who trust in him are adopted into God's family! Don't miss this point. God is our Father, and he is the loving Father of all of his children. I know that some here may have had horrible examples of fathers, and I hope that you won't let your father skew your vision of God. He is the Father we were all created for! Therefore, as a part of God's family, we should expect that God would love us enough to give us the good discipline needed to mature us and prepare us for running through the finish line and entering into our eternal life with him in the New Heavens and New Earth.

However, when we go through discipline, we often do one of two negative things. In forgetting God as our Father, we just look at the pain and we either become indifferent to the discipline or we are wearied by it. So, this proverb shows us that **When we endure through discipline, do not become indifferent to it or become weary of it.** Again, God's Word is so practical. Some of you may be going through certain difficulties in life and you don't even think about what God may be wanting to teach you through it. I have found myself in this recently. Every other week, the elders give updates on how they are in their

⁵ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 12:5–6.

walk with the Lord while also asking for prayer requests. Well, in one portion on the form I fill out and send to the guys, it asked something like, “What has occupied a lot of your attention in the past week.” Then I wrote out some physical issues with Karis needing multiple rounds of bloodwork. I wrote out something else in another child of ours. Then I commented on some physical issues in me. As I typed out these things, I began to think, “God, what’s going on?” I have to confess, I don’t know specifically *why* these are happening in one concentrated season, but I don’t want to be indifferent to it. Instead, I want these circumstances to fix my gaze back on Jesus. And, that’s what the passage is saying here.

Too often people try to figure out exactly *why* they’re going through it. That’s not what God calls us to do. What he calls us to is to trust our Savior and gaze on him. Over time, we will see what God was teaching us. But there’s another thing we can do in the midst of discipline. We can become weary. This word for weary doesn’t only mean to be tired, but it’s deeper. It means “to lose one’s motivation to accomplish some valid goal. . .”⁶ There are times we reach our breaking points, and in the midst of those times, someone comes up to us and says, “God doesn’t give us more than we can handle!” And our response, through gritted teeth, is “thank you?” But internally, we say, “How dare they! They have no idea.” And you’re right. They do have no idea. And, they’re also wrong. God does give us more than we can handle. I mean, the Bible does say that our temptations are common to man. But the point of that verse is that God is the one who empowers us to endure. We don’t have inherent strength.

But when we get to that breaking point, instead of continuing to cling to Jesus and plead for mercy and grace to take another step, we turn our gaze and say, “Forget it. I’m done. I don’t believe you have any good intention for me. I’m out.” Don’t let that be you! The proverb goes on and says, in verse 6: “For the Lord disciplines the one he loves, and chastises every son whom he receives.”⁷

Just as Jesus learned obedience through suffering (as Hebrews said earlier), so we, too. And, when we see Jesus’ chastisement and discipline on the cross – recognizing his glorious love in rescuing sinners, and then we see him ascended to Heaven over all; we then see our fate, too. The Father loves Jesus; and the Father loves us. And we can be assured that someday, when we arrive past the finish line, we will say, “It was worth it all!” The glories to come are so grand no one will say, “Yeah but I had to endure this thing or that.” I don’t say this to diminish our trials and pain. I say this to encourage us all in the midst. God truly loves us, and we can look at Christ and be convinced of his love for us, too!

So, Ventura, we will go through discipline. How will we endure? By being in the Word, not being indifferent or wearied by it. But the author goes on to show us that

2. God’s children will endure *for* discipline (vv. 7-11).

Verse 7 is very interesting wording to me. Look at the first part with me:⁷ It is for discipline that you have to endure.⁸ It’s *for* discipline that you have to endure. It’s as if the author is saying, “Based on what I’ve told you about God loving you and that discipline itself submits to God’s love for you, then you should humbly embrace discipline.” It’s almost like the apostle James’ words when he says, “² Count it all joy, my brothers, when you meet trials of various kinds, ³ for you know that the testing of your faith

⁶ Johannes P. Louw and Eugene Albert Nida, [Greek-English Lexicon of the New Testament: Based on Semantic Domains](#) (New York: United Bible Societies, 1996), 318.

⁷ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 12:6.

⁸ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 12:7.

produces steadfastness.”⁹ Understand that the Bible doesn’t say that we *love* the pain of discipline. But the point is that we love what happens through it.

So, when I say “God’s children will endure *for* discipline,” I’m saying what the author is saying here. We should value the discipline. Instead of being indifferent or wearied by discipline, we count it all joy because of what the discipline gives to us. And, what does the discipline give? In these verses we find four reasons *why* we should rejoice in discipline and endure *for* discipline.

The first reason is that it **God’s discipline affirms our adoption as God’s children (vv. 7-8)**. Verses 7-8 say, “⁷It is for discipline that you have to endure. God is treating you as sons. For what son is there whom his father does not discipline? ⁸If you are left without discipline, in which all have participated, then you are illegitimate children and not sons.”¹⁰ If you are going through discipline and that discipline leads you to call out to the Lord – then that’s an affirmation that God is at work in you. I’ve heard it said the number one reason why people reject Christianity is because of suffering in the world. But, by God’s grace, his discipline is his ordained means to draw our hearts closer to him.

When we go through any type of discipline, we are affirmed that we are God’s children. After all, if we’re not God’s child, God’s not maturing us in faith. So, the author says, if you have no discipline, then you’re not really God’s child. This puts things into perspective, doesn’t it? When I hear those words, “then you are an illegitimate child,” I cringe and then think, “Nevermind, I want discipline.” And I think this is what the author wants us to get to. God’s intentions in discipline are always good. And while others may have an easier life or you may endure greater pain, don’t spurn the discipline. You are God’s dearly loved child. And discipline can often affirm being God’s child. Listen, if you’re crying out to the Lord and seeking him, that’s an affirmation that you are God’s child. If you are rejecting God and ignoring, you have either slid backwards or maybe you never trusted Jesus. Turn to Christ now! Let discipline affirm your standing as God’s son or daughter.

But there’s more. Another blessing received through discipline is that **God’s discipline increases humility (v. 9)**. Verse 9 says, “Besides this, we have had earthly fathers who disciplined us and we respected them. Shall we not much more be subject to the Father of spirits and live?”¹¹ For those of us who had fathers who tried to actually parent, we get the illustration. Our fathers disciplined us. We didn’t love the discipline, but now as adults, we look back at all they did and they’re grateful. And, I would say, there are times now as an adult that I sometimes think to myself, “I had no idea how much my parents loved me and sacrificed! I hated the discipline, but thank you, God, for my dad’s discipline!” Well, how much more will that be the case with God?

Today, we trust God and then we obey in that trust. We believe that God is not going to waste any discipline, difficulty, or trial. And, someday, it will be made plain. When we reach through the finish line, and all believers are together, then it will be plain. And, the author says that’s when we receive the fullness of life. The idea here is similar to that of the apostle Peter’s, when he wrote that we are to humble ourselves under God’s mighty hand and he will exalt us in due time. Humility leads to exaltation someday. And, that’s what’s said here by the word life.

⁹ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Jas 1:2–3.

¹⁰ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 12:7–8.

¹¹ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 12:9.

But I want to bring out one other point. The idea of being subject and having life is related to the earthly father disciplining and then we respect them. I think the author is saying that someday we will then experience the fullness of life – and the fullness of life is the complete, absolute freedom not only to respect God, but to worship him forever! Then we will see all he’s done. Then we will see the fullness of his love. Then we will see our Lord face-to-face. Then we will fall into his arms and know his greatness. Now, we humble ourselves in trust – in light of that majestic day when we are mature and we respect and worship him forever!

So, endure for discipline. It affirms your adoption. It increases humility. And we also see that **God’s discipline grants holiness (v. 10)**. Verse 10 says, “¹⁰For they disciplined us for a short time as it seemed best to them, but he disciplines us for our good, that we may share his holiness.”¹² I’m only 36 years old, but when I think of my childhood, it feels like a long time ago now. What felt like eternity as a child (like being disciplined to go through 17 years of school) feels almost like a blip on the screen of my past. So, the author says “they disciplined us for a short time.” This is part of the perspective we should have on discipline. It’s not *forever*. So, the Hebrew Christians could say, “This isn’t going to last forever.” But you could think, “But what if it takes my life?” Or, what if the pain is horrific. The other aspect brought out in these verses is the result of the discipline.

The illustration is about parenting, and I appreciate this. As a parent I can look back and see mistakes I’ve made. I have regrets in my discipline of my children. And, I can only imagine I will feel more as time goes on. But this verse says that all parents feel that way. They do what *seems* best to them. But God doesn’t just do what *seems* best. He does what *is* best. He grants us to share in his holiness.

Some people might hear that and think, “BOR-ING!” Oh, then you don’t know God’s holiness. The God who spoke the galaxies and stars. The God who created all things seen and unseen. The God who can silence a turbulent storm with his voice. The God who can melt Mt. Everest by his mere presence. His holiness speaks to his uniqueness. This word defines him as completely otherly! His holiness is that which sets him utterly apart! And yet, we were created to know him in his holiness. We were created to be fascinated by and worship him and adore him and know him and experience his life, joy, pleasure, rest, security and acceptance. When we go through discipline, he actually imparts more awareness of his holiness to us.

Some think “share in his holiness” means that we actually become divinity. That’s not what this means. When he says “share in his holiness,” he’s not saying that we become gods. This word “share” can be translated “partaker.” So, let me ask you, when you partake of Turkey, does that make you a turkey? No. It means you get to experience and know and gain sustenance from the Turkey. So it is with God’s discipline. When you go through discipline and you depend on Jesus in the midst of it, you partake more of God’s glory!

This is what we see in the saints who have gone before us. This is what we see in believers around us. It was one year ago yesterday when my dad had his stroke. You know what I’ve seen in the past year? A man who praises God and love him more than he even did a year ago. How can that be? God has shown himself in different ways to my dad than if my dad hadn’t gone through the stroke. And, while we can’t answer all our “why” questions, we can praise God more! This discipline of God (not because of overt sin), but because God is a father maturing his child, has allowed my dad to partake in more of God’s

¹² [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 12:10.

holiness. Now, when you think of discipline this way, doesn't it change how you view the hardships? It affects our prayers: Lord, let me partake more in your holiness!

That's not the final gift of God's discipline, though. The final gift mentioned is that **God's discipline produces righteousness and peace (v. 11)**. Verse 11 says, "¹¹For the moment all discipline seems painful rather than pleasant, but later it yields the peaceful fruit of righteousness to those who have been trained by it."¹³

We could be experience discipline not because of overt sin or we could experience discipline because God is preparing us for more; and even though it's not a punishment type of discipline, it is still painful. All discipline is painful. But not all pain is bad. When it's God's discipline it's always good. It yields the fruit of righteousness and peace to those who have been trained by the discipline.

Now, notice I said two fruits that come. The ESV says "the peaceful fruit of righteousness," but I tend to think the author is speaking of the fruit of peace and righteousness. This means that as you're trained through God's various means of discipline, you grow in righteousness and experience peace. The righteousness is talking not about the standing of being righteous before God because of Jesus' righteousness. This is talking about practical righteousness. You grow in obedience. But not only that, there's peace. In the Old Testament, the word "shalom" referred to peace. It's a quietness of soul and wholeness. One man writes of this saying, "It means the bringing together of what was separated, the picking up of the pieces, the healing of wounds, the fulfillment of the incomplete, the overcoming of the forces of fragmentation. . . ." In this life, in the midst of the unpeaceful, we can experience peace.

And someday, **there will be a day when we will see God in his holiness and we will live perfectly in righteousness and peace. Until that day, God is maturing us. Therefore, we will endure through discipline. But he's a loving Father and that means that we will increase enduring *for* discipline.**

So, Ventura, look to Jesus, rejoice in the Savior who has given you the strength to endure and rejoice in our Father!

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¹³ [*The Holy Bible: English Standard Version*](#) (Wheaton: Standard Bible Society, 2016), Heb 12:11.