**sons, My son, despise not the chastening  
of the Lord, nor faint when corrected by  
Him** (in the Hebrew, “and have no aversion   
to His correction”): {6} **for whom the  
Lord loveth, He chasteneth, yea, and  
scourgeth every son whom He receiveth**  
(this clause is very different in the Hebrew.  
aud our English Bible: “*even as a father  
the son in whom he delighteth.*” See on  
the difference in my Greek Test. **Receiveth**,   
i.e. takes to him as a veritable  
son, receives in his heart and cherishes).

**7, 8.**] *Application of the passage of  
Scripture to the readers.*

**7.**] The question of the various reading here  
hardly be made intelligible to the English  
reader. The meaning is, “It is for chastisement   
that ye are enduring, not for  
punishment, not for any evil purpose.”  
“Your *endurance*, like His *endurance*, will  
not be thrown away. He had joy before  
Him, you have life (ver. 9) before you.”

**It is for chastisement that ye are en-  
during: as with sons God is dealing  
with you, For what son is there whom  
the (i.e., his) father chasteneth not?**

**8.**] **But if ye are without** (separate from,  
no partakers in) **chastisement, of which  
all** (God's sons: or those above mentioned,  
ch. xi., which is better, on account of the  
perfect verb) **have been made partakers,**  
**then ye are bastards** (beneath the attention  
and affectionate superintendence of the  
father), **and not sons.**

**9.**] **Then  
again** (this brings in a fresh argument:  
“furthermore,” as A. V.) **we once had**  
(the tense is imperfect, and is used of a  
state of former habit) **the fathers of our  
flesh** (see below) **as chastisers** (**the fathers**  
is the object, **chastisers** the predicate: not  
as A.V., “*we have had fathers of our  
flesh who corrected us,*” which is an ungrammatical   
rendering), **and reverenced  
them: shall we not much rather be in subjection   
to the Father of spirits** (or, of *our*  
*spirits.* But [see also below] the other  
is more majestic, and more in accord with  
the text which probably was before the  
Writer’s mind, Numb. xvi. 2, and again  
xxvii. 16), **and live** (viz, in life, eternal)**?**  
An inquiry arises out of the expression  
here used, in what sense our earthily  
fathers are said to be the fathers of our  
flesh, and God the Father of (our) spirits.  
I have given in my Greek Test. the various  
opinions, and have come to this conclusion,  
that I would understand the expression as  
an exalted contrast of God, a Spirit Himself,   
and the Creator of spirits, His like,  
to men, flesh themselves, and the progenitors   
of fleshly bodies, their like.

**10.**] The argument from the  
stronger consideration is strengthened, by  
ing out the difference between the  
two chastisements as to their *character*.  
**For they indeed** (our earthly parts)