

## Hebrews 12

1. **Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with endurance the race that is set before us,**

A. **Therefore,**

1. This is connected to the chapter on faith just covered

B. **since we are surrounded by so great a cloud of witnesses,**

1. **surrounded-** Gr. **perikeimai-** **to lay around**

a. like a grand athletic theater to cheer us on!

2. **great-** Gr. **tosoutos-** *of quantity: so great, so many*

3. **cloud-** Gr. **nephos**

a. A cloud is a symbol of them being heavenly witnesses.

4. **witnesses-** Gr. **martus**

C. **let us also lay aside every weight,**

1. **lay aside-** Gr. **apothithemi-** *to put or place off*

a. This word is symbolic of being dead to something. **2 Pet. 1:14**

b. This is a clothing term. Clothing speaks of identification. We identify ourselves by our clothing. Most occupations have certain clothing that identifies them. Different cultures have different clothing. We are to strip off the sin and behaviors of the old man. Our old man died and we are born again with a brand new identity. We are now to put on the new man and his new behaviors. We are to wear outwardly our new identity that is inside of us.

c. Weights are not necessarily evil things. They are anything that takes too much of our time, energy, attention, or money. They are things that weigh us down from going in the direction and pace we are called to go in.

2. **weight-** Gr. **ogkus-** *whatever is prominent, protuberance, bulk, mass, hence a burden, weight, encumbrance*

D. **and sin which clings so closely,**

1. **sin-** Gr. **hamartia**

a. We are told to put off sin and all manifestations of sin and the flesh. **Rom. 13:12, Eph 4:22-24; Col 3:5-8, 1Pe 2:1**

b. We need to reckon ourselves dead to sin and receive grace from the throne of grace to empower us to live free from sin. **Rom.**

6:11, Rom. 5:17

c. If we will by faith ask Christ to clothe us with Himself, He will shield and protect us from temptation and sin.

2. **clings so closely**- Gr. **euperistatos**- *well standing around, that is, (a competitor) thwarting (a racer) in every direction (figuratively of sin in general): skillfully surrounding, i.e. besetting*

**E. and let us run with endurance the race that is set before us**

1. **run**- Gr. **trecho**

2. **endurance**- Gr. **hupomone**- *to remain under*

3. **race**- Gr. **agon**- *the assembly of the Greeks at their national games, hence the contest for a prize at their games, generally, any struggle or contest, a battle*

a. Our calling is seen as a race. Unlike natural races that have many competing on the same race course, there is only one person running on your race course. You are the only one competing on your race course!

b. If you are the only person on your race course then that means YOU ARE IN THE LEAD! No matter how much you have stumbled and fallen down or feel like you are behind, the fact is you are in the lead! You may have sat down in self pity and out of exhaustion. God is saying to you get up! The great cloud of witnesses are cheering and shouting to you, "GET UP! YOU ARE IN THE LEAD!"

c. If you are the only one running on your race then the way you win your race is by finishing it! I saw one time in the Olympics that there was a swim race that there was only one swimmer. All others had either been disqualified or were out to injury or sickness. How do you think that swimmer won their race? It was by finishing it! What is the only way they could lose their race? It was by not finishing!

d. Paul's aim was the finish his race that God gave him. [Acts 20:24](#) At the end of his life he declared that he finished! He won his race! [2 Tim. 4:7](#)

4. **set before**- Gr. **prokeimai**- *to lay before*

2. **Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down**

**at the right hand of the throne of God.**

**A. Looking unto Jesus the author and finisher of our faith,**

1. **Looking-** Gr. **aphorao**- *to look away from something to something else*
2. **author-** Gr. **archegos**- *the chief leader, prince, one that takes the lead in any thing and thus affords an example, a predecessor in a matter, pioneer, the author*
3. **finisher-** Gr. **teleiotes**- *a perfecter, a completer, that is, consummator*
4. **faith-** Gr. **pistis**

**B. who for the joy that was set before him endured the cross,**

1. **joy-** Gr. **chara**
2. **set before-** Gr. **prokeimai**

a. In the previous verse we saw that our race is set before us. Jesus had a race as well that ended at the cross. He ran his race fueled by the joy it would cause the Father and Himself in redeeming us. Jesus set his face like flint to go to Jerusalem and die for you and me. **Luke 9:51** He was set in finishing his race. On the cross Jesus shouted out- **IT IS FINISHED!**

3. **endured-** Gr. **hupomeno**

a. The expectation of future reward and joy will help us endure what is not pleasant now.

4. **cross-** Gr. **stauros**

**C. despising the shame,**

1. **despising-** Gr. **kataphroneo**- *to think down upon, to contemn, despise, disdain, think little or nothing of*

a. Shame will try to get you to look down on yourself. However, you have a choice to receive shame and do that, or you can look down on shame and refuse it! Jesus refused shame. Jesus is not ashamed of us. **Heb. 2:11** God the Father is not ashamed of us. **Heb. 11:16** Why are you ashamed of you?

2. **shame-** Gr. **aischune**

a. This word is from the Greek goddess Aischune. She was very beautiful and Aphrodite was jealous of her. She cursed her that when she looked into a mirror she saw a monster. She really never lost her beauty but her reflection made her look ghastly. She saw her reflection and she covered herself and shame and hid herself. This is what shame will do to you. It will make you cover up and hide. She never lost her beauty but she was convinced she

had. Dear Christian, Satan is jealous of you. He will endeavor to get you to see yourself in the reflection of your past or present behavior. However, God wants you to look at your reflection in the mirror of His Word which shows you that you have the beauty of Christ in you. Don't let the devil shame you into hiding away.

**D. and is set down at the right hand of the throne of God**

**1. set down-** Gr. **kathizo**

a. Jesus sat down because His work was done in redemption. He has caused us to be seated with Him in heavenly places at God's right hand. **Eph. 2:6**

**2. right hand-** Gr. **dexios**

a. The place of dignity, honor, and authority

**3. throne-** Gr. **thronos**

a. Jesus is a king priest. Being in Him we share who He is and what He has. We are kings and priests in Him. We rule and reign with Him.

**3. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.**

**A. For consider him that endured such contradiction of sinners against himself,**

**1. consider-** Gr. **analogizomai-** *to think over, consider, ponder*

a. We need to analog Jesus. Analog means to compare. Compare your troubles and pressure to Jesus. They don't compare. You might say, yes, but Jesus is the Son of God and he could handle a lot more than I can. Jesus did not act as the Son of God. He acted as the son of man! He endured by trusting in the father through faith in His Word and in communing prayer. We have the same access to both!

**2. endured-** Gr. **hupomeno-** *to remain under pressure*

**3. contradiction-** Gr. **antilogia-** *gainsaying, contradiction, opposition, rebellion*

a. The main opposition Jesus received was from religious people. In fact it was the same religious people that the Hebrews were facing daily in their lives.

b. The sin that the Hebrews were being tempted with was not drugs, sex, and rock and roll! They were being tempted to hide their faith and return to the Judaism to fit in and not be persecuted for their

faith any longer.

4. **sinner**- Gr. **hamartalos**

- a. The greatest sinners on the earth today are religious people. Jesus did not rail against the rank sinners. He railed against religious people that looked down on others and looked at themselves as righteous by their works.

B. **lest ye be wearied and faint in your minds**

1. **wearied**- Gr. **kamno**- *properly to toil, that is, (by implication) to tire (figuratively faint, sicken)*

2. **faint**- Gr. **ekluo**- *to dissolve, metaphorically, to weaken, relax, exhaust, to have one's strength relaxed, to be enfeebled through exhaustion, to grow weak, grow weary, be tired out, to despond, become faint hearted*

- a. It is easy to grow weary and faint if we look steadfastly at the world and what is going on. However, if we steadfastly look to Jesus, we will find that He is the author and finisher of our faith. He is the fuel that propels us forward in life.

[2Co 4:1](#), [2Co 4:16](#); [Gal 6:9](#)

- b. It is prophesied that in the last days difficult and hard times will come. [2 Tim. 3:1](#) They will be hard to deal with apart from Jesus!

- c. We need to unplug from the bad news and plug into good news the Word of God.

3. **minds**- Gr. **psuche**- *soul- mind, will, emotions*

- a. As our mind goes so will our emotions and will.

4. **You have not yet resisted to bloodshed, striving against sin**

A. **You have not yet resisted to bloodshed,**

1. **resisted**- Gr. **antikathistemi**- *to stand against*

2. **bloodshed**- Gr. **aima**

- a. Jesus and many early Christians had given up their lives standing for the faith in the opposition of persecution. The Hebrew saints did not have to do this, but they still were caving under peer pressure. Is that not the case with many Christians today? We are not being killed yet for our faith in the US, but are we still caving to the pressure from our society around us. A significant amount of the church has and is.

- b. Jesus shed blood from his forehead in the Garden of Gethsemane resisting sin. [Luke 22:44](#) None of us have been under that much

pressure to sin. **1 Cor. 10:13**

## B. striving against sin

### 1. striving- Gr. **antagonizomai**

a. Sometimes there is an agony standing against sin. Temptation impacts us at an emotional level that feels very negative to us. Jesus suffered being tempted and so will we. However, we are to suffer according to the power of God. **2 Tim. 1:8** However, we have died to sin and sin has no more legal right to dominate us any longer. **Rom. 6:6-7** We must first have a revelation we have died to sin and then reckon ourself dead to sin. **Rom. 6:11** We then submit ourselves and our members to God. **Rom. 6:13** Finally, and **VERY IMPORTANTLY**, we are to put on Christ. **Rom 13:14** This means we ask Christ to clothe us. He will shield, protect, and hide you from the power of sin and temptation. You must believe He covers you when you ask Him to. He will!

2. **against-** Gr. **pros-** *towards, in respects to*

3. **sin-** Gr. **hamartia**

## 5. And you have forgotten the exhortation which speaks to you as to sons: "MY SON, DO NOT DESPISE THE CHASTENING OF THE LORD, NOR BE DISCOURAGED WHEN YOU ARE REBUKED BY HIM;

### A. And you have forgotten the exhortation which speaks to you as sons:

1. **forgotten-** Gr. **eklanthanomai-** *to be utterly obvious of*

2. **exhortation-** Gr. **paraklesis-** *calling near to encourage*

3. **sons-** Gr. **huios-** *mature adult sons*

a. Here we see our position in Christ. We are seen as legal adult mature sons of God.

### B. My Son,

1. **Son-** Gr. **huios-** *mature adult son*

### C. do not despise the chastening of the Lord,

1. **despise-** Gr. **oligoreo-** *to have little regard or care for*

2. **chastening-** Gr. **paideia-** from the word **paidion-** *a child-* *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, whatever in adults also cultivates the soul, especially by correcting mistakes and curbing passions. Instruction which*

*aims at increasing virtue.*

- a. Here we see the temporal position of these saints. They were young in their understanding of who Christ was and who they were in Him. They needed paideia- child training. They were mature sons in their position in Christ, but little children in their development.
- b. The word chastening has thrown many off. This word seems very severe like getting beaten severely. Many have likened this word chasten with God causing us to be sick, to be hit with disasters, or great calamity like Job. **This is so wrong folks!**
- c. We need to know how God trains His children. He does it through His Word! This word is used in **2 Tim. 3:16- All Scripture** *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for **instruction** [paideia] in righteousness,
  - i. The word instruction in this verse is the Greek word **paideia!** It is the exact same Greek word translated as chasten in Hebrews! How does God chasten us? It is through His Word. The epistle of Hebrews was doing that to the Hebrew saints as they read it and focused on it.
  - ii. **2Co 7:8** For even if I **made you sorry with my letter,** I do not regret it; though I did regret it. For I perceive that the same epistle made you sorry, though only for a while.
  - iii. **Heb 13:22** And I appeal to you, brethren, **bear with the word of exhortation,** for I have written to you in few words.
- d. We can know the meaning of the word paideia from its uses in the NT.
  - i. Ephesians 6:4- bring up a child in the **nurture** [paideia] admonition of the Lord.
  - ii. Acts. 7:22- It says Moses was **learned** [paideia] in all the wisdom of Egypt.
  - iii. Acts 22:3- It says Paul was **taught** [paideia] according to the perfect manner of the Law.
  - iv. 2 Tim. 2:25- It says to meekly **instruct** [paideia] those who oppose themselves.
  - v. So we see with these uses that God chastens [paideia] His children by teaching and instructing us by His Word.

3. **Lord-** Gr. **Kurios**

D. **nor be discouraged when you are rebuked by Him**

1. **discouraged-** Gr. **ekluo-** *to loose, unloose, to dissolve, metaphorically, to weaken, relax, exhaust, to have one's strength relaxed, to be enfeebled through exhaustion, to grow weak, grow weary, be tired out, to despond, become faint hearted*
2. **rebuked-** Gr. **elegcho-** *to convict, refute, confute by conviction to bring to the light, to expose to find fault with, correct by word to reprehend severely, chide, admonish, reprove*

6. **FOR WHOM THE LORD LOVES HE CHASTENS, AND SCOURGES EVERY SON WHOM HE RECEIVES."**

A. **loves-** Gr. **agapao**

B. **chastens-** Gr. **paideuo**

1. As we have seen in the previous verse, that God child trains by His Word.  
**2 Tim. 3:16**

C. **scourges-** Gr. **mastigoo**

1. The Word of God is sharp and can cut like a whip.
2. **Job 5:21-** states that the tongue [words] can be a scourge. God's Word is a scourge that can bring correction to us.
2. Peter and Stephen preached in the book of Acts and it says they were cut to the heart by the Word preached! **Acts 5:33, Acts 7:54**
3. Hearing a message preached from the Word under the anointing of the Holy Spirit can give a spiritual spanking to us!

D. **every son-** Gr. **pas huios**

1. Every child of God will be disciplined by the Word of God.
2. You must be born again before the Word can discipline you in right living. Before you are saved the Word will cut to your heart that you need to be saved.

E. **receives-** Gr. **paradechomai-** *to welcome near*

1. God has received us because of our faith in the Lord Jesus Christ. We are His children.
2. If you love your children you will discipline them.
3. Often we only think of discipline as when we have done something wrong. Often discipline is to help us progress further than we are right now. Giving children new challenges is discipline for the future. Giving kids chores to do is not correction but discipline.



4. God will often give us new challenges to promote new growth. This is discipline. God asks us to do certain things. This is building discipline.
5. One of the things God asks us to do is resist temptation in the tough times by placing our faith in Christ. This is discipline in the way of righteousness.

**7. If you endure chastening, God deals with you as with sons; for what son is there whom a father does not chasten?**

**A. If you endure chastening,**

**1. endure-** Gr. **hupomeno-** *to remain under*

- a. As long as we continue to expose ourself to the Word of God and where it is preached then we remain under discipline.
- b. Many have chosen not to endure God's discipline of the Word. They do not read the Word and have left church. In this case God allows the world and carnal consequences to spank them.
- c. This happened to a man in Corinth. **1 Cor. 5:5** He refused to listen to the Word of God and to the teaching in church. Paul said to them to kick the man out of the church. The man was handed over to Satan's realm where Satan could have access to attack his flesh [natural life]. He got spanked by his own consequences and by the enemy. This man repented and returned to the discipline of the Word and was received back into the church.

**2. chastening-** Gr. **paideia-** *child training*

**B. God deals with you as sons,**

**1. deals-** Gr. **prosphero-** *to bear with or towards*

**2. sons-** Gr. **huios**

**C. for what son is there whom a father does not chasten.**

**1. son-** Gr. **huios**

**2. father-** Gr. **pater**

- a. What manner of love that we should be called the children of God and to call God our very own Father. **1 John 3:1**

**3. chasten-** Gr. **paideuo**

- a. Again we see the position of mature sonship [huios] in Christ and our need for maturing [paideuo] in the temporal. It is done by the Word of God.
- b. Unbelievers have rejected the offer for God to be their Father. They are not open for God's discipline or guidance. There is only

punishment awaiting unbelievers after they die. We receive discipline in this life which will end in everlasting consolation after we die.

**8. But if you are without chastening, of which all have become partakers, then you are illegitimate and not sons.**

**A. But if you are without chastening,**

**1. without chastening-** Gr. *choris paideia*

- a. One of the greatest signs of rejection is to not care enough for someone to spend the time with them to train, educate, or correct them.
- b. Some Christians would like for God to leave them alone. Believe me you don't want God to leave you alone!
- c. It is sign of love that God corrects us with His Word. It is a sign of love that He disciplines our life!
- d. Only a fool spurns correction! [Prov. 15:5](#), [Prov. 15:10](#)

**B. of which all have become partakers,**

**1. all**

- a. All believers

**2. partakers-** Gr. *metochos-sharing in, partaking, a partner,*

**C. then you are illegitimate and not sons**

1. **Illegitimate-** Gr. *nothos- one born, not in lawful wedlock, born of a slave*
2. **sons-** Gr. *huios*

**9. Furthermore, we have had human fathers who corrected *us*, and we paid *them* respect. Shall we not much more readily be in subjection to the Father of spirits and live?**

**A. Furthermore,**

**B. we have had human fathers who corrected us,**

**1. human fathers-** Gr. *pater humon sarx- fathers of our flesh*

- a. Our natural father is the father of our body. God is the Father of our spirit and soul.

**2. corrected-** Gr. *paideutes*

**C. and we paid them respect,**

1. **paid respect-** Gr. *entrepo- to reverence a person, to turn about*

**D. Shall we not much more readily be in subjection to the Father of spirits and live.**

1. **readily**- lit. *not much more*
2. **subjection**- Gr. **hupotasso**- *to arrange under, to submit*
3. **Father of spirits**- Gr. **pater pneuma**
  - a. God is a spirit and He is the creator of all spirits and souls- both of angels and men. **Num 16:22, Num 27:16; Job 12:10; Ecc 12:7; Isa 42:5, Isa 57:16; Zec 12:1**
  - b. God created our spirit when we were conceived and he recreated our spirit when we were born again. We are new creatures in Christ.
  - c. We are a spirit that has a soul that lives in a body. Are true nature and our identity is found in our spirit. We can't find our true identity in our soul or body. It is found in our spirit. If you are born again your nature is righteous. If you are not born again then your nature is that of a sinner.
  - d. Since we are a spirit our real Father is God and not a human man. All human relationships end in physical death. The Fatherhood of God and our sonship will last for an eternity.
  - e. Often we allow ourselves to be defined and identified by our natural father instead of our spiritual Father. The first will keep you in bondage and the other will free you!
  - f. In our spirit will bear the image of our Heavenly Father. The only way we can see our spirit is through the Word of God. What is true of Jesus is true of our spirit. By faith we can accept who we are in the spirit and see our lives outwardly transformed!
4. **live**- Gr. **zao**

10. **For they indeed for a few days chastened *us* as seemed *best* to them, but He for *our* profit, that *we* may be partakers of His holiness.**

**A. For they indeed for a few days chastened us as seemed best to them,**

1. **few days**- Gr. **oligos hemera**

- a. Eighteen to twenty years is just a few days to God. Just image what eternity looks like!
- b. The unpleasant things you face today are only going to last at most for a few days! It is slight affliction for the moment!

2. **chastened**- Gr. **paideuo**

3. **seemed best**- Gr. **kata autos dokeo**- *according to what they seemed*

- a. Often what humans seem to be best or good is not. Many have been raised by sinful acting fathers that did what they seemed good and it

was not at all. Praise God we have a Heavenly Father that treats us as He seems best and His judgment is flawless and perfect! He is directed and guided by His endless and perfect love for us!

**B. but He for our profit,**

1. **profit-** Gr. **sumphero-** *to collect or contribute in order to help, to help, be profitable, be expedient*

a. Everything God tells us and all of His correction is for our very best and highest good.

b. God is never on a power trip or acts out of irritability. His direction to us is always calculated for our very best and highest good.

**C. that we may be partakers of His holiness.**

1. **partakers-** Gr. **metalambano-** *to take with, share*

2. **holiness-** Gr. **hagiototes-** *sanctity*

a. There is safety, wholeness, and joy in holiness. If we believe what God tells us about who we are in Christ, what we have in Christ, and can do because we are in Christ, then we will partake in God's holiness. [2 Peter 1:4](#)

[Peter 1:4](#)

b. God sanctifies us by His Word. [Eph 5:26-27](#)

**11. Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it.**

**A. Now no chastening seems to be joyful for the present,**

1. **chastening-** Gr. **paideia**

a. Again God child trains us by His Word.

b. Part of child training is correction. [2 Tim. 3:16](#) God will show us areas we are walking in the flesh and not in the Spirit. He will show us that we are not living out of our new nature in Christ and not trusting Christ to manifest his life and nature through us.

2. **joyful-** Gr. **chara**

3. **present-** Gr. **pareimi-** *to be present*

a. A sign of immaturity is living for the moment and for the present pleasure.

**B. but painful,**

1. **painful-** Gr. **lupe**

**C. nevertheless,**

**D. afterwards it yields the peaceable fruit of righteousness to those who**

**have been trained by it.**

1. **yields-** Gr. **apodidomi**

- a. Sowing is never as fun as reaping the harvest.
- b. Plowing up our hard heart to receive the seed of the Word is often painful.

2. **peaceable-** Gr. **erenikos**

- a. The result of righteousness will be peace. [Is. 32:17](#)

3. **fruit-** Gr. **karpos**

- a. Fruit does not come by effort, but by receiving God's Word and trusting it.

4. **righteousness-** Gr. **dikaiosune**

- a. We bear the fruit of righteousness from the root of righteousness in us, which is Christ our Vine. [John 15:5](#)

5. **trained-** Gr. **gumnazo-** *to exercise- we get our English word gymnasium from this.*

- a. Training in godliness has promise for this life and the next! [1 Tim. 4:8](#)

12. **Therefore strengthen the hands which hang down, and the feeble knees,**

A. **Therefore strengthen the hands which hang down,**

1. **strengthen-** Gr. **anorthoo-** *to straighten up*
2. **hang down-** **pariemi-** *to relax, loose, let go relaxed, unstrung, weakened, exhausted*

B. **and the feeble knees**

1. **feeble-** Gr. **paraluo-** *from where we get our English word paralyze- to weaken, enfeeble, suffering from the relaxing of the nerves, unstrung, weak of limb, tottering, weakened, feeble knees*

2. **knees-** Gr. **gonu**

- a. What will cause our hands and knees to be strengthened? It is the instruction [Word] of God. [Job 4:3-4](#)
- b. The Hebrew saints were weary because Jesus had not come back when they thought He would. This caused them to be disappointed and susceptible to the temptations of the enemy. They did not understand why Jesus would allow them to suffer persecution and why He had not come back to get them out of it. They had become offended at God and Jesus. Jesus had left them in their situation so they would learn to trust His Word and walk by faith. The life and power of Jesus is seen most clearly in the darkness and when things

- outwardly look the bleakest.
- c. Often we get offended and disappointed at God because He does not do things the way we want them to be done or when we want Him to.
  - d. We need to take God off our payroll and our time clock! Let Him do what He wants to do when He wants to do it in the way He wants to do it.
  - e. This scripture is actually a quote from the Old Testament. [Is. 35:3-4](#) It says to strengthen their hands and knees because the Lord will come back to save them. However, He did not say when. The Hebrew saints knew of this verse, but they had put God on their time clock. This is always a bad idea and will lead to disappointment, disillusionment, and frustration.

**13. and make straight paths for your feet, so that what is lame may not be *dislocated*, but rather be healed.**

**A. and make straight paths for your feet,**

1. **straight**- Gr. **orthos**

2. **paths**- Gr. **trochia**- *race track*

a. Straight paths lead to Jesus! They lead to the local Christian assembly.

b. Crooked paths lead to the Law. Crooked paths lead to the temple.

**B. so that what is lame may not be dislocated,**

1. **lame**- Gr. **cholos**- *halting, lame*

a. Their halting between Judiasm and Jesus had made them lame. If you go into legalism your life will be lame!

2. **dislocated**- Gr. **ektrepo**- *turned out of the way*

a. If the Hebrew saints continued on their path away from Jesus they would eventually be dislocated from Him.

**C. but rather healed.**

1. **healed**- Gr. **iaomai**

a. Legalism will lead to sickness.

b. We are healed by grace. We are healed by the stripes of Jesus.

**14. Pursue peace with all *people*, and holiness, without which no one will see the Lord:**

**A. Pursue peace with all,**

1. **pursue**- Gr. **dioko**- *hotly pursue; many times translated as persecute*
2. peace- Gr. eirene

**B. and holiness,**

1. **holiness**- Gr. **hagiasmos**- lit. *the sanctification*

- a. This verse has been taught wrongly for many years among many people. They teach this is saying that you need to strive to become holy or you won't see Jesus in heaven.
- b. This verse says that we should pursue **THE SANCTIFICATION**. The Bible teaches that believers have been sanctified. **1 Cor. 1:30, 2 Thess. 2:13, Heb. 10:10, 29, 13:12, 1 Pet. 1:2** This speaks on being sanctified in our spirit. This happened once and for all when we were born again. We are to pursue that sanctification we have in Christ in and with our souls. We are being sanctified in our soul. This is much like Paul's admonition to work out our own salvation with fear and trembling. **Phil. 2:12** The words "work out" comes from one Greek word which means to mine out from the depths and bring to the surface for use. We have a spiritual treasure and mine of salvation already in our spirit. We just need to pursue that mine and dig out of it rich treasures and bring them to the surface of our lives and use them to bless the Kingdom of God and others.
- c. In **1 Tim. 6:11** Paul tells Timothy to pursue righteousness. Now Timothy was already righteous by faith in Jesus. This righteousness was in his spirit. However, Timothy was to pursue that righteousness that was his and renew his mind according to that righteousness. This would bring forth the fruit of righteousness in his life.
- d. Paul goes on to tell Timothy to lay hold of eternal life. Now Timothy already had eternal life because of his faith in Jesus. Paul was meaning for Timothy to lay hold of that eternal life in his soul and actions.
- e. So what is in common with pursuing the sanctification, righteousness, and eternal life we already possess? It means to pursue these in order to access them and put them into practical use in our life.

**C. without which no one will see the Lord**

1. **without which**

- a. Without **THE SANCTIFICATION** [given at the new birth] that comes

through faith in Christ we will not see God in this life or the next. Otherwise, without being born again and thus being sanctified unto God we will not see God.

- b. So the writer here is not saying that we need to get holy enough to see Jesus! He is saying that without **THE SANCTIFICATION** we will not see Jesus. The only level of sanctification that God accepts is perfection. We only get that by faith in Jesus through the new birth.

2. **see-** Gr. **optanomai**

3. **the Lord-** Gr. **kurios**

a. Jesus

15. **looking carefully lest anyone fall short of the grace of God; lest any root of bitterness springing up cause trouble, and by this many become defiled;**

A. **looking carefully lest anyone fall short of the grace of God;**

1. **look carefully-** Gr. **episkopeo-** *to look upon, inspect, oversee, look after, care for, to look carefully, beware*

2. **fall short-** Gr. **hustereo-** *to come late or too tardily, to be in want of, lack*

a. If we turn to legalism and personal performance to get from God then we will be in lack of grace. You can't operate in legalism and grace at the same time.

3. **grace of God**

B. **lest any root of bitterness springing up cause trouble,**

1. **root-** Gr. **rhiza**

a. The root of bitterness will bring forth fruit of bitterness, which is anger, judging, self-righteousness, hatred, jealousy, slander, complaining, unthankfulness, and unholiness.

2. **bitterness-** Gr. **pikria-** *poison*

a. A root of bitterness is the result of legalism. Legalism is you performing for God in order for Him to give back to you. God's standard if this is to work is perfection. Because we are not perfect we will fail to receive from God. Over time this will lead to a root of bitterness. We will tell God, "After all I have done for you, why don't you give me what I want and need?" We see this root of bitterness spring up in the elder brother in the Prodigal Son story. He was legalistic. He slaved for his dad. He expected to receive back from his dad for all that he did for him. He got bitter



at the dad and said to him, "I have slaved for you and you have not given to me..."

- b. If you are bitter at God for not providing for you after all that you have done for Him, then you are in legalism. You need to repent and need to receive the grace of God.
- c. The Hebrew saints got into legalism. They were doing things for God expecting Him to respond back with blessing. They have started to get bitter. God blesses us because of Jesus freely, not because we have earned it or deserved it. This brings great joy and freedom to us!

3. **springing up**- Gr. **phuo**- *grow up*

4. **cause trouble**- Gr. **enocleo**- *to excite, disturbance, to trouble, annoy*

- a. Often times when there is drama and problems in a marriage, home, church, or work place it can be traced back to a root of bitterness. A root of bitterness is an entitlement mentality based on what you think is owed to you. It says, "My spouse owes me, my church owes me, my boss owes me..." It also says, "I don't deserve that from my spouse, kids, church folk, and boss!"
- b. Legalism will always bring trouble in a church. The Galatians were troubled by legalism. [Gal. 1:7](#)
- c. This ultimately affects our relationship with God when we say in our heart, "God owes me!" or "I don't deserve these bad things happening in my life because of the good I do!" [Job complex]
- d. The trouble that springs up from a root of bitterness often is sickness in our body. A root of bitterness can and often does poison our body.
- e. Most sicknesses come from either condemnation, fear [anxiety, stress], or a root of bitterness.

**C. and by this many become defiled**

1. **defiled**- Gr. **miaino**- *to dye with another color, to stain, to defile, pollute, sully, contaminate, soil*

- a. Misery loves company! When we get bitter we feel better by telling others. What is worse than being offended by someone or something is borrowing an offense. This is when you hear about someone's offense and get offended as well! This is dumb to the second power- dumb, dumb! You have enough to deal with offenses that try to come to you directly, then borrowing them

from others!

**16. lest there *be* any fornicator or profane person like Esau, who for one morsel of food sold his birthright.**

**A. lest there be any fornicator or profane person like Esau,**

1. **fornicator**- Gr.  **pornos**- *a man who prostitutes his body to another's lust for hire, a man who participates in sex for money, a man who indulges in unlawful sexual intercourse, a fornicator, sexually immoral, we get the word pornography from this word.*

a. A legalist usually has a seedy life in the dark where no one sees it.

2. **profane**- Gr.  **bebelos**- *accessible, lawful to be trodden, unhallowed, common, public place*

a. Legalists trust in their own works and not the finished work of Christ. Those that trust in their own righteousness treat the blood of Jesus as profane and common. [Heb. 10:29](#)

3. **Esau**- *means hairy, he who acts*

a. Esau was a man of action not faith. He was into works not trusting in grace.

**B. who for one morsel of food sold his birthright**

1. **one morsel food**- Gr.  **mia brosis**

a. He sold his birthright for a single meal. The food at Jacob's diner was quite expensive!

2.  **sold**- Gr.  **apodidomi**

4. **birthright**- Gr.  **prototokia**- *firstborn status*

a. When we get into legalism we sell our birthright as a son of God that receives freely from our Father. We sell our birthright as a son and act like a slave!

**17. For you know that afterward, when he wanted to inherit the blessing, he was rejected, for he found no place for repentance, though he sought it diligently with tears.**

**A. For you know that afterward,**

1. **know**- Gr.  **isemi**- *form of oida- to know by perception or by viewing*

**B. when he wanted to inherit the blessing,**

1. **wanted**- Gr.  **thelo**- *to will or wish*

2. **inherit**- Gr.  **kleronomeo**

3. **blessing**- Gr.  **eulogia**- *to speak well over*

**C. he was rejected,**

1. **rejected-** Gr. **apodokimazo-** *to cast off after testing*

a. This would be similar to being reprobate [Gr. **adokimos-** unapproved after testing]

b. It is possible for a Christian to become reprobate- **2 Co 13:5-7; 2Ti 3:8; Tit 1:16; 1 Cor. 9:27**

**D. for he found no place for repentance,**

1. **found-** Gr. **heurisko**

2. **no place-** Gr. **ou topos**

3. **repentance-** Gr. **metanoia-** *change of mind*

a. This does not mean that Esau could not find a place to repent. It means that there was no place found for a change of mind, not of Isaac, but of God.

**E. though he sought it diligently with tears**

1. **sought it diligently-** Gr. **ekzeteo**

2. **tears-** Gr. **dakru**

a. Tears do not necessarily mean there has been a change of heart.

b. There is a worldly sorrow and a godly sorrow. **2 Cor.7:10** Both can come with tears.

**18. For you have not come to the mountain that may be touched and that burned with fire, and to blackness and darkness and tempest,**

**A. For you have not come to the mountain that may be touched and that burned with fire,**

1. **come-** Gr. **proserchomai**

2. **mountain-** Gr. **oros**

a. Mt. Sinai

3. **touched-** **pselaphao-** *to handle, touch and feel*

a. God commanded no one touch the mountain or they would die. This included animals.

b. The Law always produces distance between you and God. Grace always brings you near to God. The Law produces fear, guilt, and condemnation. This always leads to distance yourself from God.

c. The finished work and blood of Christ brings you nigh unto God.

**Eph. 2:13**

4. **burned-** Gr. **kaio**

5. **fire-** Gr. **pur**

- a. The top of Mt. Sinai burned with fire. [Exo 19:12-19](#), [Exo 20:18](#), [Exo 24:17](#); [Deu 4:11](#), [Deu 5:22-26](#) There is a mountain in Arabia today that has a black top on it. This is believed to be Mt. Sinai. Paul said the Mt. Sinai is in Arabia. [Gal. 4:25](#)
- b. God's presence has the utmost purity. The fire of God's presence purifies everything. Jesus took the fire of God's wrath for us to present us to God pure and holy, without spot or blame. [Eph. 1:4](#), [Col. 1:22](#)

**B. and to blackness and darkness and tempest**

- 1. **blackness**- Gr. **gnophos**- *dark clouds*
- 2. **darkness**- Gr. **skotos**- *dark shade*
- 3. **tempest**- Gr. **thuella**- *strong wind, whirlwind*

- a. The Law will bring blackness, darkness, and a tempest in your life. Grace will bring out the sunshine of God's favor and blessing upon you.

**19. and the sound of a trumpet and the voice of words, so that those who heard *it* begged that the word should not be spoken to them anymore.**

**A. and the sound of a trumpet and the voice of words,**

- 1. **sound**- Gr. **echos**- *to reverberate- we get echo from this word*
- 2. **trumpet**- Gr. **salpigx**
- 3. **voice**- Gr. **phone**- *we get our English word phone from this.*
- 4. **words**- Gr. **rhema**- *the spoken Word of God*

**B. so that those who heard it begged that the word should not be spoken to them anymore.**

- 1. **begged**- Gr. **pareitomai**- *to beg from, to ask for, supplicate*
- 2. **word**- Gr. **logos**- *the general Word of God*
- 3. **spoken**- Gr. **prostithemi**- *added onto*

- a. They did not mind the Word of God written on stones or it communicated through Moses, but they did not like the added experience of God speaking audibly to them. They begged that this addition be taken away from the situation!

**20. (For they could not endure what was commanded: "AND IF SO MUCH AS A BEAST TOUCHES THE MOUNTAIN, IT SHALL BE STONED OR SHOT WITH AN ARROW.")**

**A. For they could not endure what was commanded:**

1. **endure**- Gr. **phero**- *bear with*
2. **commanded**- Gr. **diastellomai**- *to open one's self, i.e. one's mind, to set forth distinctly*

a. The problem with the Law is that no one can bear with what was commanded by God. Only Jesus did! By faith in Him we fulfill the Law.

**B. and if so much as a beast touches the mountain,**

1. **beast**- Gr. **therion**
2. **touches**- Gr. **thiggano**
3. **mountain**- Gr. **oros**

**C. it shall be stoned or shot with an arrow**

1. **stoned**- Gr. **lithoboleo**- *to throw stones*
2. **shot**- Gr. **katatoxuo**
3. **arrow**- Gr. **bolis**- *what is thrown [spear] or cast forth [by a bow- arrow]*

**21. And so terrifying was the sight *that* Moses said, "I AM EXCEEDINGLY AFRAID AND TREMBLING.")**

**A. And so terrifying was the sight that Moses said,**

1. **terrifying**- Gr. **phoberos**
2. **sight**- Gr. **phantazo**- *to cause to appear, make visible, expose to view, show*

a. The fire and lightening was a great pyrotechnic show that was awesome to behold.

**B. I am exceedingly afraid and trembling**

1. **exceedingly afraid**- Gr. **ekphobos**- *stricken with fear or terror, exceedingly, frightened, terrified*
2. **trembling**- Gr. **entromos**- *to tremble inside*

a. The natural man can't endure the full manifestation of God's presence.

**22. But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels,**

**A. But you have come to Mount Zion and to the city of the living God,**

**1. Mount Zion**

a. This stands for the church and the covenant grace. Mount Sinai represents the natural Israel and the covenant of the Law.

2. **city-** Gr. **polis**

- a. The church is pictured as a city. We are a city set on a hill to give light to all. [Matt. 5:14](#)

3. **living God**

- a. In comparison to dead idols.

**B. the heavenly Jerusalem,**

1. **heavenly**

2. **Jerusalem-** *city of peace*

- a. The church is seen as the heavenly city- the New Jerusalem in heaven. The church is the bride of Christ but it is called the New Jerusalem as well. [Rev. 21:9-10](#)

- b. Believers are living stones making up a holy dwelling for God to dwell in. [1 Pet. 2:5](#), [Eph. 2:22](#)

**C. to an innumerable company of angels,**

1. **innumerable company-** Gr. **urias-** *ten thousand, this is figurative speech for a **myriad-** without number*

- a. God has no shortage of angels to get his work done and if He needs more than He can create more!

2. **angels-** Gr. **aggelos-** *messengers*

- a. We will not turn into angels in heaven! We will not have wings. Angels and the redeemed saints are distinct and separate beings.
- b. We will help rule over the angels in the coming age. We will judge angels! [1 Cor. 6:3](#)

23. **to the general assembly and church of the firstborn *who are* registered in heaven, to God the Judge of all, to the spirits of just men made perfect,**

**A. to the general assembly and the church of the firstborn who are registered in heaven,**

1. **general assembly-** Gr. **paneguris-** *a public festal assembly, a festal assembly in honor of a national god, a festal gathering of the whole people to celebrate public games or other solemnities,*

- a. For a Christian there awaits a festive celebration of Jesus and God the Father. For an unbeliever there is no party waiting for them like many unbelievers think. There is only suffering and torment that awaits them.

- b. The church is also called the assembly of the saints [[Ps. 89:7](#)] and the assembly of the upright. [[Ps. 111:1](#)]

2. **church-** Gr. **ekklesia-** *the called out ones*

- a. The church is the called out ones from the population of the earth. The church is not a body but a collective group of the called out ones.

3. **firstborn-** Gr. **protokos**

- a. The Christian shares everything with Christ. Christ is the firstborn of God. We being in Him are also considered the first born. That is why the church is called the church of the firstborn. We also are the church that belongs to the firstborn.

4. **registered-** Gr. **apographo-** *to enter in a register or records, to enter in public records the names of men, their property and income, to enroll, hand in a list or inventory of property alleged to belong to the state, but held by a private person,*

5. **heaven-** Gr. **ouranos**

- a. We are citizens of heaven but will also be given the earth as our inheritance.

**B. to God the Judge of all,**

1. **Judge-** **krites-** *critic*

- a. God is the only critic that matters in your life!

2. **of all**

- a. All human beings will be judged. Believers will be judged at the Judgment Seat of Christ. Unbelievers will be judged at the Great White Throne Judgment.

**C. to the spirits of just men made perfect**

1. **spirits-** Gr. **pneuma**

- a. We are made righteous and perfect in our spirit when we accept Christ.

2. **just men-** Gr. **dikaios-** *righteous*

3. **made perfect-** Gr. **teleioo-** *to make perfect, complete, to carry through completely, to accomplish, finish, bring to an end, to bring to the end (goal) proposed, to accomplish*

- a. Jesus has by one sacrifice perfected forever them that are being sanctified- [Heb. 10:14](#)

**24. to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaks better things than *that of Abel.***

**A. to Jesus the Mediator of the new covenant,**

1. **Mediator**- Gr. **mesites**- *go between*

a. Jesus satisfied the claims of God and man in making the covenant between both. He could do this because he is the God/Man.

2. **new covenant**- Gr. **neos diatheke**- **neos**- *new in time*; **diatheke**- *testament, will, covenant*

**B. and to the blood of sprinkling that speaks better things than that of Abel.**

1. **blood**- Gr. **aima**

a. God operates on a blood economy when it comes to forgiveness.

**Heb. 9:22** He does not operate on an apology economy like we do today in order to grant and receive forgiveness. We cannot just apologize for our wrong doing and be forgiven of our sins without Jesus dying and shedding His blood. Innocent blood must be poured out unto death to forgive sins.

b. The writer of Hebrews in chapters 9-10 repeatedly says that Jesus shed His blood once. He died one time. Forgiveness was offered once and for all and for all time when the blood was shed for those sins. Therefore, we don't get piece meal forgiveness from God based upon our ongoing confession of sins, repentance, or apology. Forgiveness is given in its entirety for all time at the point salvation and is received by those who believe upon Christ.

2. **sprinkling**- Gr. **rhantismos**

a. The sprinkling of blood brought sanctification. We have been sprinkled by the blood of Jesus. **1 Pet. 1:2**

3. **speaks**- Gr. **laleo**

a. Blood can speak. We see the blood of Abel's cried out and Jesus blood speaks. Life is in the blood. **Lev. 17:11**

4. **better**- Gr. **kreitton**- *more useful, more serviceable, more advantageous, more excellent*

a. Abel's blood cried out from the ground. **Gen. 4:10** It cried out for vindication. Jesus' blood cries out better things than Abel's. His blood on the Mercy Seat of heaven cries out forever- forgiveness, mercy, grace, and blessing in our behalf.

5. **Abel**- *means empty*

25. **See that you do not refuse Him who speaks. For if they did not escape who refused Him who spoke on earth, much more *shall we not escape* if we turn away from Him who *speaks* from heaven,**



**A. See that you do not refuse Him who speaks.**

1. **refuse-** Gr. **pareiteomai-** *to beg from, to ask for, supplicate, to refuse, decline, to shun, avoid*

2. **speaks-** Gr. **laleo**

**B. For if they did not escape who refused Him who spoke on earth, much more shall we not escape if we turn away from Him who speaks from heaven.**

1. **escape-** Gr. **phuego-** *to run away*

a. This is again emphasized. This thought was also given in **Hebrew 2:1-3** and **Hebrews 10:28**.

2. **refused-** Gr. **paraiteomai**

3. **spoke-** Gr. **chrematizo-** *to be the mouthpiece of divine revelations, to promulgate the commands of God.*

4. **turn away-** Gr. **apostrepho**

**26. whose voice then shook the earth; but now He has promised, saying, "YET ONCE MORE I SHAKE NOT ONLY THE EARTH, BUT ALSO HEAVEN."**

**A. whose voice then shook the earth;**

1. **voice-** Gr. **phone**

2. **shook-** Gr. **saleuo-** *to agitate or shake, to shake down, overthrow*

3. **earth-** Gr. **ge**

a. At Mt. Sinai

**B. but now He has promised,**

1. **promised-** Gr. **epaggello**

**C. saying, yet once more I shake not only the earth by also heaven.**

1. **shake-** Gr. **seio-** *rock, agitate*

2. **earth-** Gr. **ge**

3. **heaven-** Gr. **ouranos**

a. This is not speaking of the third heaven, the abode of God, but the cosmos and the expanse around the earth [the first and second heavens]. Jesus said when he returns the heavens will be shaken.

**Matt. 24:29** Peter spoke of the heavens being burnt up with fervent heat. **2 Pet. 3;10,12**

b. The earth shook when the Law came. The earth and heavens will shake when the substance of the Law comes who is Christ. **Col.**

**2:17**

**27. Now this, "YET ONCE MORE," indicates the removal of those things that are being shaken, as of things that are made, that the things which cannot be shaken may remain.**

**A. Now this,**

**B. yet once more,**

**C. indicates the removal of those things that are being shaken,**

1. **indicates-** Gr. **deloo-** *to make plain*

2. **removal-** Gr. **metathesis-** *to transfer or move*

3. **shaken-** Gr. **saleuo**

**D. as of things that are made,**

1. **made-** Gr. **poieo**

a. Everything man made will be destroyed at the coming of the Lord.

All of man's works will be burnt up. All of man's edifices, road works, literary works, museums, all hall of fames, and all other things made and done by man will be burnt up. **2 Pet. 3:10**

**E. that the things which cannot be shaken may remain**

1. **shaken-** Gr. **saleuo**

2. **remain-** Gr. **meno**

a. That which has been created by God that has not been tainted by man and what the finished work of Jesus has wrought will remain forever.

**28. Therefore, since we are receiving a kingdom which cannot be shaken, let us have grace, by which we may serve God acceptably with reverence and godly fear.**

**A. Therefore,**

**B. since we are receiving a kingdom which cannot be shaken,**

1. **receiving-** Gr. **paralambano-** *to take to, to take with one's self, to join to one's self, an associate, a companion, to receive something transmitted*

a. We don't have to wait till we die to receive the kingdom of God.

We are receiving it now. The kingdom of God is in us as born again people.

b. We can taste of the powers of the coming age now! **Heb. 6:5**

c. We are receiving the kingdom to come now by faith.

2. **kingdom-** Gr. **basileia**

3. **cannot be shaken-** Gr. **asaleutos**

**C. let us have grace,**

1. **have**- Gr. **echo**- *to hold onto*

- a. The writer is exhorting the Hebrews to hang onto grace. Don't trade grace for law! Don't trade the unseen Jesus for the seen temple, priests, and sacrifices.

2. **grace**- Gr. **charis**

- a. Grace is not only the unmerited favor of God but also the power, strength, and ability of God. It is God's power to serve Him acceptably!

**D. by which we may serve God acceptably with reverence and godly fear.**

1. **serve**- Gr. **latreuo**- to give sacred service in the temple of God.

- a. The church is the true temple of God. We can only serve God in the church by the grace of God and not with our own energy and works.
- b. What comes from our own resources, energy, strength, ingenuity, and works will be shaken and burnt up end the end. Only what God has done for us, in us, and through us will remain.

2. **acceptably**- Gr. **euarestos**

- a. The only acceptable service to God is the service based upon grace through faith.

3. **reverence**- Gr. **aidos**

4. **godly fear**- Gr. **eulabeia**

- a. We show reverence and godly fear of God by accepting what Jesus has done for us by faith.

**29. For our God *is* a consuming fire.**

**A. consuming**- Gr. **katalisko**- *to thoroughly consume or use up*

- 1. That which is not of God, from God, or meets His perfect standard will be burnt up by His holiness.
- 2. Our fleshly works will be burnt up at the judgment seat of Christ.
- 3. Unbelievers will be cast into the lake of fire.

**B. fire**- **pur**