

6/23/24

Hebrews 12:1-13

As we look to the world today, it is very obvious that many have lost hope in life, so we are witnessing acts of despair:

1. Suicide, even by professing Christians.
2. Promiscuity and perverted lifestyle.
3. Murders, rapes, assaults lawless anarchy, acts of Terrorism, often without consequences, except to the moral, ethical and patriot.
4. The criminality of our Globalist Klaus Schwab, Bill Gate, Fauci, the WHO World Health Organization, the NIAD the national and Infectious Diseases and the CDC, all planned and scheduled a Global Pandemic on March 11-13, 2020, to instill fear and panic to start the biggest financial, political grab of the world and the start depopulating the world.
5. Yet “the Plandemic” was a complete fabricated lie by their own words to enact the Great Reset in 2030, (Peter R. Breggin MD, Ginger Ross Breggin, Covid-19 and the Global Predators: We are the Prey)
6. The dissembling and revamping of medical system to Social medicine and decreasing population through various methods, since March 2020.
7. The “The first Sand-down order was Benghazi, to not intervein and defend an American citizen, they have continued on every level of Federal and local government, police force, etc.

5. The unleashing of the destruction of the greatest country in the world by promoted and protected anarchy is not a movement or political party, but a global Revolution by the Socialist-Marxist in our government.

But the believer is called to a:

1. Living hope. 1Pet. 1:3
2. Blessed hope. Titus 2:13
3. Good hope. 2Thess. 2:16
4. Sure and steadfast hope. Heb. 6:19
5. Better hope. Heb. 7:19

Hope manifests perseverance, perseverance manifests patience and patience refines under trials. Rom. 5:1-5

This is the topic the author now returns to having introduced it. Heb. 10:36-39

* Remember Heb. 10:19-13:25 is the practical section, this is where the rubber meets the road and frankly too many people who call themselves Christians are failing in Christian living.

* The chapter division is unfortunate; these verses are the climax of this previous section. Heb. 10:19-12:3

While God speaking through the Son in these last days, listen to what He has done so completely and final for and to man because of Who He is.

1. He is God’s Son.
2. He is heir of all things.
3. He is Creator and sustainer of all things.

3. He is the Second person of the Godhead eternal.
4. He is the One who purged the sins of man and sat down on the Majesty on high.

The three Christian virtues are expounded in this last three chapter of the book of Hebrews.

1. Faith. Heb. 11
2. Hope. Heb. 12
3. Love. Heb. 13

Jesus is our source of hope, for all thing and all times!

12:1-3 The source of the believer's hope, The discipline of an athlete.

12:1 The responsibility of the believer in view of his faith is to run with stamina, this is the proclamation.

- 1) In view of the fact that they were surrounded by the witness of all these men and women of faith who endured, they were to be a source of hope, who witness to us the ability to live a life of faith, "Therefore we also, since we are surrounded by so great a cloud of witnesses." vs. 1a-b
 - a) Therefore "toigaroun" for this reason or consequently, we, too, on our part, it is emphatic, the author includes himself.
 - b) So these Hebrews are confronted with their immediate obligation to change

their attitudes and action to a life of faith by the historical witness of hope.

- 1)) The imagery is of an amphitheater, but we should not think of them as onlooker, the text does not teach this!
- 2)) It is what we see in them, not what they see in us, as one commentator put it.
 - c) These men and women of faith gave evidence of hope as participants in the race, not spectators. Heb. 11
 - d) These Hebrew Christians he is writing to had begun, but had made little progress forwards in the race, losing hope.
- 2) They are called to do two things to be as those in Chapter eleven in preparation for the race, "let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us." vs. 1c-e
 - a) First, "Let us lay aside every weight", this is practical reason and wisdom to be able to run the race. vs. 1c
 - 1)) This is an imperative command, to lay aside "apotithemi" means to put off or away from us, while at the same time it is a voluntary commitment, The aorist middle voice, to be done once and for all by each individual is the idea, implying the ability to do so.

- a)) The word weight “ogkon” was used for the excess body weight to be removed by proper training to run, appearing only this time.
- b)) The metaphor is that of a race, so the believer is to put off as a runner anything that would encumber him from running to win, be it excess weight or garments that would cling to him, hindering, impeding or slowing down his life in Christ.
* The runners ran naked!
- b) This is not the second thing, but explains the first thing, “Let us lay aside the sin that so easily ensnares us”, the personal perspective in order to run. vs. 1d
 - 1)) The phrase easily ensnares “euperistatos” means readily and cleverly or clinging close to us, that which we are inclined to, be it of temperament, weakness or environment, only here. (Lenski)
 - 2)) The sin that keeps stumbling me and keeps me from running well. Heb. 11:25
 - 3)) Some believe in this context, it is the sin of unbelief for these Hebrew-Christians, but the context does not limit it or indicate this, though it certainly could be included.

- c) Second, “Let us run with endurance the race that is set before us”, this is passionate perspective. vs. 1e
 - a)) This is the second imperative command, the putting away of the sin is an act, aorist, having laid aside that weight and sin, let us keep on running, includes himself.
 - b)) Lenski the Greek Scholar say this is a present imperative that implies that the readers have been and are now running and calls on them to keep on more strenuously than ever.
 - c)) The running is continuous with endurance “hupomone”, meaning steadfastness, constancy and sustaining perseverance, enhancing the durative idea of the present imperative. Lenski
* The race encompasses one’s entire life, with all diligence against all the obstacles, temptation, tests, hindrances, even persecution and death as the many example of faith in chapter eleven have witnessed, it is inescapable!
 - f)) In order that we run with patience the race that is set before us “prokeimai”, it has the idea of a certain kind of race stretched out before the runners eyes.

- * It could be one of running alone to equal a certain speed, not a race with many. (Lenski)
- d)) The course is personal, and custom made for each person. Phil. 3:12-14
- e)) The word race is “agon” is an athletic term speaking of a contest, we get our word agony from it. 1Cor. 9:24-27

11:2 The motivation of the believer in view of his faith is glorification, this is the exhortation.

- 1) Jesus is the source of our hope, not people, “looking unto Jesus, the author and finisher of our faith.” vs. 2a-b
 - a) The word looking “aphorao”, means to turn one’s eyes away from other things and fix them on Jesus, so as not to be distracted, a durative present. vs. 2a
 - * Appearing this one time in the New Testament.
 - 1)) This is the life of the New Man who as he is running in the stadium, he does not look to the crowd, the prize or anything else, for they would only slow him down. Eph 4:24; Col 3:10
 - c)) Jesus is better than the prophets, angels, the First Adam, Moses, Joshua Aaron, the One they all prophesied about and were waiting to come!

- b) Jesus is “the author”, “archegos”, made up of two words, “ago” to lead and “arche” the first. vs. 2b
 - 1)) Jesus is the chief leader and pioneer, the architect or originator of our faith.
 - 2)) He is the incentive and motivation, not some crowd of people or crown of glory.
 - 3)) He is the captain “archegos” of our salvation, the chief leader, it is the same word. Heb. 2:10
- c) Jesus is the finisher “teleiotes” of our faith, the developer and perfecter of our faith. vs. 2b; Phil. 1: 6; 2Tim. 4:7-8
 - 1)) The word is found only this time and never occurs in Geek literature prior to the New Testament. Heb. 2:10; 6:1; 7:11
 - 2)) Our faith is literally “The faith” an objective genitive, the thing hoped for, the promise of glorification, after having run the race.
- 2) Jesus is the primary and greatest example as the source of our faith and hope of the promise of glorification through His suffering.
 - a) “Who for the joy that was set before Him He endured the cross, despising the shame.” vs. 2c-d
 - 1)) Some say it means the joy set before Him which He left in heaven for the cross or the one He could have

claimed on earth, but exchanged for the cross, being God He endured.

Phil. 2:5-11

- 2)) Others feel it refers to the endurance because of the outcome of salvation for many.

* Though this is certainly true as He willingly laid down His life for us, it is not what the text is teaching. Is. 53:11; Heb. 2:9-10

- 3)) The joy set before Him is given to us, we are not left to our own interpretation, it was the fact of being reunited in fellowship with the Father, seeing Him and sitting at His right hand. Ps. 110:1

* Jesus did not pray to be delivered from the suffering or death, but to be delivered “out from death”, resurrection to be reunited with the Father in fellowship. Heb. 5:7

- b) Jesus “despised the shame”. vs. 2e

- 1)) The shame of the cross for it was for criminals and the worst of men and accounted cursed by God by his executioners. Gal. 3:13

- 2)) So Jesus despised the shame, willing to be separated from the Father for us, considering it a small thing in comparison with the joy of His glorification, His eye was fixed on the

resurrection that would lead to glorification, not the outcome of salvation in this context as some teach. Phil. 2:6-8

- 3) Jesus is resting, “and has sat down at the right hand of the throne of God.” vs. 2e
- a) Jesus is the primary source and hope of finishing victoriously, knowing the believer will be glorified and see the Father with joy also.
- b) The place of all privilege, power and authority, “the right hand of the throne of God”, which we have access to for all our needs. Heb. 4:14-16
- c) The position that was rightfully His before He came to earth, Jesus spoke these words, lifted up His eyes to heaven, and said: “Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, ...And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was.” Jn. 17:1-5
- d) The place from which the believer is enabled as he or she runs the race to be victorious. Rev. 3:21
- * “To him who overcomes I will grant to sit with Me on My **throne**, as I also overcame and sat down with My Father on His **throne**.”

12:3 The understanding of the believer in view of his faith is to be discouraged, this is application.

- 1) The highest example, “For consider Him who endured such hostility from sinners against Himself.” vs. 3a
 - a) This once again is an imperative command as confirmation that He did in fact finish as a victor and the only One to depend on.
 - b) Take Jesus into account, reckon up is the word consider “anologizomai”, and it means to compare a careful comparison of accounts in papyri, appearing only this time.
 - c) The aorist imperative calls for them to ponder thoughtfully with an effective consideration to learn and benefit from the example of Jesus who endured “hupomeno”, persevering endurance, which means take patiently, to remain under, tolerate bravely and calmly.
 - 1)) The perfect tense suggests the completed results from Jesus enduring the cross.
 - 2)) This is the key word “perseverance” and the theme of verse one to three in its two forms!
 - d) The endurance is regarding “such hostility from sinner against Himself.”

- 1)) The word hostility “anilogia” mean to speak against and refers to opposition in act, the contradiction is the opposition Jesus endured from sinners.
- 2)) The contrasting phrases are abutted in order to let us feel the contrast: sinners---against the Sinless One, who is the supreme example and model of suffering of the righteous.
- 3)) He who was the Sinless One should have merited the highest praise from all men, who were not sinless, received the most terrible opposition at the hands of “the sinners.” whom the reader well knew.” (Lenski)
 - a)) All the mockery, insults and blasphemes, etc., being God.
 - b)) These Hebrew Christians should have been ashamed and embarrassed over their complaining, when they understood what Jesus went through. Heb. 10:34; 12:4
- 2) The purpose of this careful observation of Jesus is to be encouraged to endure in the race, “lest you become weary and discouraged in your souls.” vs. 3b
 - a) In order that they not become worn out, “Lest you become weary.”
 - 1)) The word weary “kamno”, means faint.

- 2)) The weariness takes place in our minds. 2Cor. 10:3-6
- 3)) The example of Jesus is to inspire them in order that they not grow tired as they run the race.
- b) In order that they not become faint hearted, “Lest you become discouraged.”
 - 1)) The word discouraged “ekluo” means to have one’s strength relax so as to be despondent in one’s souls “psuche” the seat of the intellect, emotions and will of man.
 - 2)) The imagery is of a race and that of a runner letting himself get tired of the effort and thus quitting. (Lenskie)
 - * The phrase weary and discouraged are used of a runner who flings himself past the finish line and collapsing completely.
 - 3)) When you are ready to quit, take into account all Jesus endured, yet finished the race!

12:4-11 The hope of the believer is one of sons, the discipline of children.

12:4 The needed comparison.

- 1) Their situation, “You have not yet resisted to bloodshed.” vs. 4a
 - a) The word resisted “antikathistemi” means to put in place of another, the aorist

- active indicative states the historical fact they had not resisted to the point of blood as martyres.
- b) The word is used to dispose troop and set an army camp.
- c) This is the only time it appears.
- 2) The object they had not resisted to bloodshed was, “striving against sin.” vs. 4b
 - a) The word striving “antagonizomai” means to wrestle against sin.
 - b) Jesus did unto death.
 - c) They had only lost property and been persecuted, but not martyrdom. Heb. 10:32-34
 - d) They would experience this on 70 A.D., when Titus came to Jerusalem.

12:5-6 The need to consider their relation.

- 1) They had forgotten the exhortation as sons who God disciplines, “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.” vs. 5; “Prov. 3:11-12”
 - a) The word sons “huios” distinct from “teknon”, an infant, an adult son in relation to parents.
 - b) The word despise “oligoreo” means to care little or belittle.

- c) The word chastening “paideias” means tutorage, education or training by instruction and discipline, we are not to despise it.
 - * Nor are we to faint when we are rebuked or disciplined by God.
- 2) They had forgot love disciplines, “For whom the LORD loves He chastens, And scourges every son whom He receives.” vs. 6
 - a) Whom the Lord love He chastens.
 - * It is evidence that He loves us.
 - b) He scourges every son He receives.
 - * The word scourges “mastigos” means to flog, physical corporal punishment, the rod.

2:7-8 The need to verify their relationship.

- 1) Not Only is chastening evidence of sonship, but also our endurance, “If you endure chastening, God deals with you as with sons; for what son is there whom a father does not chasten?” vs. 7
 - * Even as Jesus. Heb. 5:8
- 2) The teaching is from lesser to greater, earthly fathers to heavenly father, “But if you are without chastening, of which all have become partaker.” vs. 8a-b
- 3) But if we do not receive chastening then maybe we don’t belong to God, being spiritual bastards, “then you are illegitimate and not sons.” vs. 8c

2:9 The greater profit of yielding to our heavenly Fathers, than our earthly parents.

- 1) Now he makes a comparison between the earthly and our heavenly Father, “Furthermore, we have had human fathers who corrected us and we paid them respect.” vs. 9a-c
- 2) If we submitted and revered our earthly fathers who care for the welfare of our physical and social life, how much more to our heavenly Father who is concerned with our spirits, that which is eternal, “Shall we not much more readily be in subjection to the Father of spirits and live?” vs. 9d
 - * It is a rehtorical question having one on correct answer, YES!

12:10 The distinction between our earthly fathers and our heavenly father.

- 1) Now he makes a contrast between the two.
 - a) If our earthly parents kept chastening us, instructed us, after their own judgment, and they weren’t always right and equitable, “For they indeed for a few days chastened us as seemed best to them.” vs. 10a
 - b) But God who is perfect in knowledge and wisdom does it for our own benefit, “but He for our profit, that we may be partakers of His holiness.” vs. 10b-c
 - 1)) To make us more like Him.

- 2)) To be partakers of His holiness. 1Jn. 3:3; 1Pet. 1:16

12:11 The ultimate and sure benefit of spiritual chastening by God.

- 1) The author communicates his practical knowledge of reality, “Now no chastening seems to be joyful for the present, but painful.” vs. 11a-b
 * The temporal sufferings at hand of present aren’t joyous, but grievous as a child.
- 2) The author declared the spiritual benefit after the fact, “nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it.” vs. 11c-d; Is. 32:17
 - a) The product, ”Afterward it yields the peaceable fruit of righteousness.”
 - 1)) The chastening of God teaches us godliness.
 - 2)) The chastening of God teaches us disciplined obedience.
 - 3)) The chastening of God teaches us results in maturing spiritually
 - 4)) The chastening of God teaches us reminds us to depend on and expect to be confronted by God.
 - 5)) The chastening of God teaches us results in fellowship with God and man. Ps. 119:67-72

- b) The people that obtain the spiritual benefit are “those who have been trained by it.”

- 1)) Only to those who are trained “gumnazo”, which means exercised vigorously thereby, which they weren’t before. Heb. 5:14
- 2)) Notice this doesn’t happen by chance or automatically to any believer, but by submitting, obeying and yielding to Jesus!

12:12-13 **The strength of the believer from hope and the discipline of obedience.**

12:12 Their present feeble spiritual condition.

- 1) The believer’s hands that are hanging down, lacking hope and in despair should be lifted to God, “Therefore strengthen the hands which hang down.” vs. 12a
 - a) The word strengthen “anothoo”, means to lift up or raise, and imperative command, the aorist active.
 * It means to make erect and used of the woman bent over for 18 years and she was made straight at the words of Jesus. Lk. 13:13
- b) Once again carrying the metaphor of an athlete, your hands, arms and knees are essential for competing! Is. 35:3

- c) Recognizing the benefit of His chastening.
 - d) As evidence of constant dependence and submission to God.
- 2) The believer's knees that are feeble ready to collapse he should equally strengthened himself in the word and the Lord, "and the feeble knees." vs. 12b
- a) Again this is an athletic metaphor of complete discouragement. 1Pet. 1:13-16
 - b) Our knees should only bow for prayer and in prayer!

12:13 The remedy for their feeble spiritual conditon.

- 1) The believer is to make a straight track for his feet to run the race, "and make straight paths for your feet." vs. 13a
 - a) Another imperative command, the aorsit active, to make our path direct and smooth by God's word and ways, so as not to hinder ourselves or others but encourage them by example. Prov. 4:26
 - * The word straight is "orthos", we get our word orthopedic from it, to set bones straight.
 - b) But not only for our own benefit, but for others.
- 2) The believer is to obey that he may be spiritually fit to run the race, "so that what is

lame may not be dislocated, but rather be healed." vs. 13b-c

- a) The term dislocated "ektrepomai" is a medical term for a limb out of joint.
- b) The idea is so as to run the race to win!