

## Hebrews 12 A Better Blood

1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

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.

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

- The writer reminds his weary audience of the Lord's endurance of mock trials and accusation and that, if the perfect Son of God endured such persecution, we should also persevere against opposition

4 Ye have not yet resisted unto blood, striving against sin.

- This statement helps narrow the date of authorship to around 60 A.D.
- This, coupled with the existence of the temple, gives us the indication of the letter's existence only a few decades after the death, burial, and resurrection of Christ

5 **And ye have forgotten** the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

- *Chastening*, Greek for *education, tutoring, to train a child*
- These verses should be viewed in the context of the education of a child and not only punishment

### *Proverbs 3:11-12*

*11 My son, despise not the chastening of the LORD; neither be weary of his correction:*

*12 For whom the LORD loveth he correcteth; even as a father the son in whom he delighteth.*

9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

10 For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.

11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

- No one is commanded to enjoy growth, but to endure
- Again, the thought here is the instruction of a child
- The instruction of the Lord should lead to holiness (separation)

12 Wherefore lift up the hands which hang down, and the feeble knees;

13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

- Much like the setting of a bone, proper healing sometimes begins with a painful process

14 Follow peace with all men, and holiness, without which no man shall see the Lord:

- Without holiness, or a difference in our walk, no one will receive our testimony

15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;

16 Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

- We are warned to not sell the birthright given us in Christ
- Esau's birthright was different from that of his inheritance, the birthright was the spiritual right to become part of the promise of God's blessing
- It was this right that he sold for a bowl of soup
- *Fornicator*, Greek for *to sell* (sell out)
- *Profane*, Greek for *wicked*

17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

- Esau's life was one of emotional ups and downs as he was commanded by his own passions
- Esau deeply regretted the circumstances around his loss, but never acknowledged his part played in the transaction, preferring rather to blame his brother

*2Corinthians 7:9-10*

*9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.*

*10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.*

18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19 And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more:

20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

21 And so terrible was the sight, that Moses said, I exceedingly fear and quake:)

- Despite the Lord's holiness, He is approachable in grace, despite He is far above all, He is accessible to His children
- Mt. Sinai said, "stay away", Mt. Zion says, "come unto me"
- Mt. Sinai said, "the law says you're not worthy", Mt. Zion says, "my grace is sufficient"
- Mt. Sinai said, "the sheep will die for the shepherd", Mt. Zion says, "the Shepherd has died for the sheep"

22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

23 To the general assembly and church of the **firstborn**, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

- *Firstborn*, Greek for *preeminent*
- Better things than that of Abel applies to the sacrifice presented by Abel, not Abel's murder
- Some wished to return to the congregation at the temple, the writer reminds them of the presence in which we can now gather and those perfected, faithful saints with which we can gather

25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven:

26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

- The same voice shaking the heavens can still a child's heart
- If those rejecting the words of Moses were punished, how shall they escape whom rejected Jesus

27 And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

- If these believers only knew that within a few short years the temple system to which they were so tempted to return would be destroyed, they would have held even more firmly to the kingdom of God

29 For our God is a consuming fire.

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