

We will work in sections:

Heb 12:1-4: Jesus the example

Heb 12:5-17: discipline and perseverance

Heb 12:18-24: contrast of old and new covenant

Heb 12:25-29: The unshaken Kingdom

Heb 12:1-4: Jesus the example

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, ² looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.

Do Not Grow Weary

³ Consider him who endured from sinners such hostility against himself, so that you may not grow weary or fainthearted. ⁴ In your struggle against sin you have not yet resisted to the point of shedding your blood.

- A cloud of witnesses: this is an inference based off of the previous chapter
- Lay aside every encumbrance and sin: I am thinking the Hebrew people were dealing with certain things that made them lose faith. The preacher gives an amazing chapter on the Old Testament prophets and their faith. So, now, they can move on.
 - →look to their faith as an example.
 - These are not literal spectators, nor people in Heaven watching us. It is more likely that they are people whose example we can look at.
 - MacArthur points out that encumbrance is different than sin which has already been mentioned. Encumbrance would be the Levitical sacrifice system.
- The Greek word for race is the word that we get the English word “agony” from. This is running a grueling race
- Verse 2 is a good gospel summarization. We want to look at Jesus. He is the finish line and the example.
- Verse 3: Jesus is the example

Heb 12:5-17: discipline and perseverance

⁵ And have you forgotten the exhortation that addresses you as sons?

Hebrews 12

*“My son, do not regard lightly the discipline of the Lord,
nor be weary when reproved by him.*

*⁶ For the Lord disciplines the one he loves,
and chastises every son whom he receives.”*

⁷ It 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? ⁸ If you are left without discipline, in which all have participated, then you are illegitimate children and not sons. ⁹ 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? ¹⁰ For 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. ¹¹ For 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.

¹² Therefore lift your drooping hands and strengthen your weak knees, ¹³ and make straight paths for your feet, so that what is lame may not be put out of joint but rather be healed. ¹⁴ Strive for peace with everyone, and for the holiness without which no one will see the Lord. ¹⁵ See to it that no one fails to obtain the grace of God; that no “root of bitterness” springs up and causes trouble, and by it many become defiled; ¹⁶ that no one is sexually immoral or unholy like Esau, who sold his birthright for a single meal. ¹⁷ For you know that afterward, when he desired to inherit the blessing, he was rejected, for he found no chance to repent, though he sought it with tears.

- Verse 4 is interesting. Not yet resisted to the point of shedding blood? MacArthur believes this means that none of the Hebrews had resisted sin to the point of Martyrdom. This may rule out Jerusalem as the location of this epistles being written from. Stephen (Acts 7:60), James (Acts 12:1), and others (cf Acts 9:1; 22:4 and 26:10) had been persecuted in Jerusalem.
- Verse 5 introduces an OT quotation. This comes from Proverbs 3:11-12. Rev 3:19 also says that the Lord disciplines those whom He loves.
- →discipline is not a bad word. We never like it at the time, but it is a good thing. Soldiers and athletes are trained and built up through discipline.
- Verse 7 sounds strong. This whole section sounds strong. However, the preacher is comparing us with sons of God and that is a very good thing. God loves us enough to discipline us. God loves us enough to build us up.
- Verse 8: if there is no discipline, we are not real sons and daughters
- Verses 9-11 continue to build on this theme
- Deut 8:5; 2 Sam 7:14; Prov 13:24; 19:18; 23:13f: other passages about discipline
- Verse 12 starts an inference of the previous material. He was writing/preaching about discipline and now he starts to write/preach about perseverance which comes from the discipline.
- He uses imagery of a weak runner. Hands that are weak, knees that are feeble.
- Verse 14: this deals with lifestyle evangelism. this deals with having a Christian lifestyle.

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- Verse 15: comes short of the grace of God: I think this means that you have received God's grace so take it, take it all and use it to be sanctified. Use this grace to be made clean, wholly clean. Use that grace to give grace to others.
- Esau is an example
- Esau sold his birthright. Jacob did not steal it. Then Isaac tried to bless him but it was now rightfully Jacob's.
- This does not mean it was too late for him to repent. Greek grammar allows 2 possible antecedents for the word "it." in English we look for the previous noun to match the pronoun but that is not how Greek works. So the antecedent for the pronoun it could be repentance or the blessing he sought. What Esau sought with tears was a blessing from his father. He was looking for a material blessing not a spiritual one.
- The previous verse describes him as irrelevant.
- He is referring to [Gen 27:38](#)¹
- Gen 25:33 and 27

MacArthur points out that scourges (v 6) refers to flogging with a whip a very painful Jewish punishment.

Heb 12:18-24: contrast of old and new covenant

¹⁸For you have not come to what may be touched, a blazing fire and darkness and gloom and a tempest ¹⁹and the sound of a trumpet and a voice whose words made the hearers beg that no further messages be spoken to them. ²⁰For they could not endure the order that was given, "If even a beast touches the mountain, it shall be stoned." ²¹Indeed, so terrifying was the sight that Moses said, "I tremble with fear." ²²But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, ²³and to the assembly of the firstborn who are enrolled in heaven, and to God, the judge of all, and to the spirits of the righteous made perfect, ²⁴and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.

- Verses 18-21 are about the mountain where Moses received the Ten Commandments
- Allusions to Old Testament passages:
- Ex 19:12, 16ff; 20:18; Deut 4:11; 5:22
- In Dt 9:19 Moses even says that he is full of fear and trembling
- Verses 22-24 are about the New Covenant. The preacher uses great detail to build this up
 - Mount Zion=Jerusalem: but in this case the writer is talking about the New Jerusalem
 - Living God

¹ Dr Rydelnic on Open Line first your June 29, 2019

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- Heavenly Jerusalem: → I think the author is looking forward to the New Jerusalem
- Angels
- Church of the First Born = Jesus
- God the judge of all
- Spirits of the righteous who are now made perfect
- Jesus the mediator
- Abel's blood spoke but Jesus' blood speaks better: Jesus' blood offers redemption forever
- The author uses a picturesque way of describing what our future will be in Christ. This is as opposed to the distinct fear of God in the Old Covenant. There was a major fear of God because Jesus had not come yet. Our sins stood in the way of us and God.

Heb 12:25-29: The unshaken Kingdom

²⁵ See that you do not refuse him who is speaking. For if they did not escape when they refused him who warned them on earth, much less will we escape if we reject him who warns from heaven. ²⁶ At that time his voice shook the earth, but now he has promised, "Yet once more I will shake not only the earth but also the heavens." ²⁷ This phrase, "Yet once more," indicates the removal of things that are shaken—that is, things that have been made—in order that the things that cannot be shaken may remain. ²⁸ Therefore let us be grateful for receiving a kingdom that cannot be shaken, and thus let us offer to God acceptable worship, with reverence and awe, ²⁹ for our God is a consuming fire.

- Verse 25 is a strong warning. We can't refuse the conviction of the Holy Spirit
 - Who are "those" that didn't escape?
 - I think he has in mind Israelites around the time of Mt Sinai
- Remember this all goes with the apparent theme of Hebrews which is for the Hebrew Christians not to fall away.
- Verse 26 is a quote from Hag 2:6
- With the return of the Messiah and the events accompanying it ([Hag 2:6](#))
- Verse 27 provides commentary on that quote
- The worldly will be removed. The Heavenly will continue
- Verses 28-29: God's Heavenly kingdom cannot be shaken. Amen

Hebrews 12

- →we serve a kingdom that is eternal and will not end and that should compel us to rejoice.
- Verse 29 is powerful!
 - →God is a consuming fire