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Hebrews 12:1-13

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

- suicide
- promiscuous lifestyle
- murder.
- rape.
- assault, etc.

But the believer is called to a:

- Living hope. 1Pet. 1:3
- Blessed hope. Titus 2:13
- Good hope. 2Thess. 2:16
- Sure and steadfast hope. Heb. 6:19
- 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, for these verses are the climax of this previous section. Heb. 10:19-13:25

While God speaking through the Son in these last days has done so completely and finally to man.

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 all these men and women of faith who endured, they

were a source of hope, who witness to us the ability to live a life of faith.

- a) Therefore “toigaroun” 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 amphitheatre 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.
- d) These Hebrew Christians 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.
 - a) Let us lay aside every weight.
 - 1)) This is an imperative command, to lay aside, while at the same time it is a voluntary commitment, once

and for all 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.
 - * Runner ran naked!
- b) Let us lay aside the sin that so easily ensnares us, this is personal perspective, in order to run.
 - 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) 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.
- b)) The running is continuous with endurance “hupomone”, meaning steadfastness, constancy and sustaining perseverance.
* 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!
- c)) In order that we run with patience the race that is set before us “prokeimai”, 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
- a) The word looking “aphorao”, means to turn one’s eyes away from other things and fix them on something, Jesus, so as not to be distracted.
* Appearing 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 or Aaron, He is the One they all prophesied about and were waiting to come!

- b) Jesus is the author, “archegos”, is made up of two words, “ago” to lead and “arche” the first.
- 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”, the developer and perfecter of our faith. Phil. 1: 6; 2Tim. 4:7-8
- 1)) The word is found only this time and never occurs in Greek 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) For the joy that was set before Him He endured the cross, despising the shame.

- 1)) Some say it means the joy set before Him which He left in heaven for the cross or the one He could of 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 was willingly He 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 death but to be delivered “out from death”, resurrection to be reunited with the Father in fellowship. Heb. 5:7 the suffering but from the
- b) Jesus despised 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
- 1)) 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. Phil. 2:6-8

- 2)) 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
- 3) Jesus is the primary source and hope of finishing victoriously, knowing the believer will be glorified and see the Father with joy also.
 - a) The place of all privilege, power and authority, which we have access to for all our needs. Heb. 4:14-16
 - b) The position that was rightfully His before He came to earth.
 - c) 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) Consider Him who endured such hostility from sinners against Himself.
 - 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 careful comparison of accounts, in papyri, appearing only this time.
 - c) They were to ponder thoughtfully to learn and benefit from His example of persevering endurance, "hupomeno", 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 it's 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.
- 2)) 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.” (Lenskie)
 - a)) All the mockery, insults and blasphemes, etc., being God.
 - b)) These Hebrew should be ashamed and embarrassed over their complaining, when they understand 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.
 - a) In order that they not become weary, “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 discouraged, “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.
 - 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.
 - 4)) When you are ready to quit, take into account all He 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) They had not yet resisted to bloodshed against sin.
 - a) The word resisted “antikathistemi” means to put in place of another, used to dispose troop and set an army camp.
 - * This is the only time it appears.
 - b) Striving “antagonizomai” means to wrestle against sin.
- 2) They had only lost property and been persecuted but not martyrdom. Heb. 10:32-34
- 3) 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. vs. 5, “Prov. 3:11-12”
 - a) The word son “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, we are not to despise it.
 - * Nor are we to faint when we are rebuked by God
- 2) They had forgot love disciplines. 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 the chastening evidence of sonship, but also our endurance! vs. 7
 - * Even as Jesus. Heb. 5:8
- 2) The teaching is from lesser to greater, earthly fathers to heavenly father. vs. 8a-b
- 3) But if we do not receive chastening then maybe we don’t belong to God, being spiritual bastards! 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.
- 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!

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 but had their own benefit
- b) But God who is perfect in knowledge and wisdom does it for our own profit.
- 2) What is this profit? To make us more like Him and 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
 - * The temporal sufferings at present aren't joyous, but grievous as a child.
- 2) But afterwards it yields the peaceable fruit of righteousness. Is. 32:17
 - a) Teaches godliness.
 - b) Teaches disciplined obedience.
 - c) Results in maturing spiritually
 - d) Reminds us to depend and expect to be confronted by God.
 - e) Results in fellowship with God and man. Ps. 119:67-72
- 3) Notice this doesn't happen by chance or automatically!
 - * Only to those who are trained "gumnazo", which means exercised

vigorously thereby, which they weren't. Heb. 5:14

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

- 1) Our hands that hang down lacking hope in despair should be lifted to God. vs. 12
 - * Once again carrying the metaphor of an athlete, your hands, arms and knees are essential for competing! Is. 35:3
 - a) Recognizing the benefit of His chastening.
 - b) As evidence of constant dependence and submission to God.
- 2) And our knees that are feeble ready to collapse should equally be strengthened.
 - 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!
- 3) Making straight track for your feet to run the race. vs. 13a
 - a) 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.
- 4)** That the 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.