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HEBREWS

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HEBREWS 1:1-9

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HISTORY:

The author of Hebrews does not name himself; his identity is unknown. The general consensus is that this letter was written to Jewish Christians. The purpose in the first part of chapter 1 is to show that Christ is *"better than the prophets"* and Christ is *"better than the angels."* The epistle begins without any greeting, demonstrating that it is not a personal letter but a word of exhortation. Immediately the author proclaims his theme: The work of Jesus Christ is God's final work and is superior to all that which preceded it. The author clears up confusion by carefully explaining how Christ is superior to angels

1:1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,— This simply means that God does speak! *"At sundry times and in divers manners"* meant that He spoke in many separate revelations, at many different times. Therefore, in the past, God spoke in many different ways to the fathers through the prophets. God spoke in visions, dreams, and even face to face to reveal little by little His Will and even Himself. The prophets of the Old Testament were great men and women of God whom God spoke to and entrusted His message, however, no man could ever contain or share the whole revelation of God. Men could understand only part or fragments of God. Therefore, God had to make revelations to many different people at different times and manners.

EIGHT REVELATIONS ABOUT THE SON' SUPERIORITY TO ANGELS: 1:2-3

1:2 Hath in these last days spoken unto us by his Son, — FIRST, GOD SPEAKS TO US BY HIS SON. Although God's Word is found in the prophets, His Word in this final age is found in God's very own Son who came to earth and revealed God, proclaiming all that God is. There is no one else who knows all of God. Men fade into insignificance when compared to Jesus Christ, God's very own Son. And God could send no greater messenger with His Word than His very own Son.

1:2b ...whom he hath appointed heir of all things,— SECONDLY, JESUS WAS APPOINTED HEIR OF ALL THINGS. What is Jesus to inherit or receive?

- Jesus is to inherit all power in heaven and earth.
- Jesus has inherited the authority to execute all judgment upon men.
- Jesus is to inherit the whole universe.
- Jesus is to inherit all government.
- Jesus is to inherit all power and riches, wisdom and strength, honor and glory and blessing.
- Jesus is to inherit all the angels and all the other spiritual authorities and powers.
- Jesus is to inherit a name above every name, and every knee shall be bowed before Him.

1:2c ...by whom also he made the worlds;— THIRDLY, JESUS IS THE CREATOR AND MAKER OF THE WORLDS. The worlds can be translated as *"ages"*, referring to time, space, energy, and matter—the entire universe and everything that <http://www.pitwm.net/pitwm-versebyverse.html>

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makes it function. Wherever they are and however many there may be; visible and invisible, Christ created them! There is nothing in existence that He did not create.

1:3 Who being the brightness of his glory,— FOURTH, JESUS CHRIST POSSESSES THE VERY GLORY OF GOD. This possession was before He ever came into the world. Jesus has always had the brightness and radiance of God's eternal glory; all the brilliance, all the splendor, and light of God's Being; His very essence and presence shined forth!

1:3b and the express image of his person,— FIFTH, JESUS IS THE EXPRESS IMAGE OF GOD. The word "express" (Gr. charackter) means the very stamp, imprint, mark, and impression—the very resemblance of God. Jesus Christ is the perfect imprint and very image of God's nature. The word "image" (hypostasis) means substance, essence, and persona (character and personality). Not only is Jesus Christ's God's spokesman, He is God Himself—the full revelation and complete embodiment of God Himself!

1:3c ...and upholding all things by the word of his power,— SIXTH, JESUS CHRIST Upholds All Things BY THE WORD OF HIS POWER — Sustainer of the universe. No man can do that. God did not create the world and leave it to fly through space; No, the Word of Jesus Christ is love and His power keeps evil from completely conquering and utterly destroying all things.

1:3d ...when he had by himself purged our sins,— SEVENTH, JESUS BY HIMSELF PURGED OUR SINS. ¹He has taken us from unrighteousness to righteousness. The purpose of purging is to get rid of something that holds you back. Purging helps you by propelling you forward. How? When you confess and repent of the unrighteous behavior, you purge out all sin. Sin holds you down and holds you back. Purging brings deliverance, and deliverance allows you to move forward without hindrances. "Jesus gave himself that He might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" Titus 2:14. Redemption did not come from some great prophet, but from Jesus Christ alone who sacrificed Himself for our sins. No man could do this; only a Perfect Person could ever purify and cleanse men from their sins. His Perfect Righteousness and His Sacrificial death stands for all men.

When a man believes in Jesus Christ, truly believes, the righteousness and death of Jesus Christ cover him. God takes the man's faith and honors it; He honors it by counting the man as being in the righteousness and death of Jesus Christ. The man is righteous in Christ, and he has already died to sin in Christ. Therefore, the man is purified; his sins are cleansed and washed away.

1:3e ...sat down on the right hand of the Majesty on high;— EIGHTH, JESUS SAT DOWN ON THE RIGHT HAND OF THE MAJESTY ON HIGH. Jesus sits there as the great Mediator and Intercessor for man. No other person could ever come close to being seated or accepted at the right hand of God. The right hand is the place of power, authority, and honor. Christ alone has this position! The seat that Christ has taken is the throne of God where He rules as sovereign Lord. This depicts a victorious Savior, not a defeated martyr because He has completed His assignment!

1:4a Being made so much better than the angels,— Jesus was made so much better than the angels, refers to...

- His Incarnation (embodiment)— the Word made flesh, — Son of God and Son of Man. He still

¹ <http://pastorphilip.wordpress.com/2012/10/24/purged-of-sins/>
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accomplished the cleansing of our sins.

- His price paid at Calvary (*the reason for the Incarnation*),
- and then His Exaltation as Savior.

Although angels had high and exalted positions, no angel was better than Jesus; no angel could perform what Jesus could do. As God, Jesus has always been greater than the angels, but here this is speaking of Him as man in human form.

1:4bas he hath by inheritance obtained a more excellent name than they. The inheritance is in His permanent possession. ²He was declared to be the Son of God, and it was made manifest, that this name rightfully belonged to Him, upon the discharge of His office— at His resurrection and ascension to heaven. Therefore, He is said to obtain it by inheritance. The more excellent name that Jesus possesses is "Son." In Job 1:6 the group of angelic heavenly beings was called "*the sons of God*" as they gathered before God like a council before a king. However, no one angel was given the individual title of Son. They do not inherit that name, only Jesus!

1:5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?— The Hebrew author begins a series of Old Testament quotations or questions: Which of the angels were asked to be God's Son or was told that God would be his Father? God said "*thou art my Son*" to Jesus, not to the angels. He alone has been "*begotten*" (*gegenneka*), that is, born or sent into the world by God. THE BEGOTTEN SON, WAS DECLARED TO BE THE SON OF GOD by the Father. Therefore, Jesus Christ is more superior than the angels because of this. Jesus is the first and only begotten Son.

1:6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. The word "*firstbegotten*" (*prototokos*) means in the sense of priority and superiority, of being above someone else. It is a word that shows dignity, honor, and worth; that someone deserves praise. Jesus Christ is the One who is to be worshiped and praised, not angels. Jesus Christ is the Person who entered the world as man. He is the Person who was raised from the dead and who ascended into heaven to conquer death forever. He is the Person who is to return and take us home to heaven to be with Him eternally. Angels can't and are not able to do this. Therefore, our worship, our hope, our attention, our praise are to be upon Christ.

- When Jesus Christ was born into this world, He was attended and worshipped by angels (Lk.2:13).
- When Jesus Christ was taken into the world above, at resurrection and ascension. He was attended and worshipped by angels (Acts 1:10).
- When Jesus Christ was in the wilderness and the devil left, behold angels came and ministered to Him (Mt. 4:11).
- When Jesus Christ returns to this earth again, He shall be attended and worshipped by angels (Mt.13:41).

1:7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. Consider the word "*make*": Angels are made, that is, created and controlled by God. They are created spirits who serve God; He makes His ministering angels a flame of fire in the operation of the universe. They guard, fight, do battle, bring messages, etc. They serve God just as wind and fire have been made to serve God and man. They honor the Father, therefore, they honor the Son. Christ is not a created being. "*He was here before any angel. He that cometh from above is above all: He that is of the earth is earthly, and speaketh of the earth: he that cometh*

² <http://biblehub.com/hebrews/1-4.htm>
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from heaven is above all" John 3:31.

1:8 But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. "Throne" and "Scepter" are known for authority. Jesus Christ is God, the Sovereign Majesty; the King who sits upon His throne, not angels. Jesus Christ is the King who has the scepter of righteousness which denotes His power over **all**, which include the angels. His throne and scepter is forever!

1:9 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. Jesus Christ has been anointed with the oil of gladness above all fellows. Who is meant by fellows? It has to mean all creatures both in heaven and earth, for no being or person nor group of beings or persons are equal to Him. He is the Anointed One above all angels. He loves righteousness and hates iniquity. We must look to Jesus Christ for righteousness, not angels.

SUMMARY:

God's spokesmen in times past were at various times and in different ways. He spoke to the fathers or ancestors by His prophets to reveal His Will and Himself. However, at the end of these days, God speaks to us by His Son. This is the Son whom He has appointed heir of all things and through whom He made the worlds. Jesus is the brightness of God's glory, the express image of His person. And He upholds all things by the Word of His power. He purged our sins, and sat down on the right hand of the Majesty on high (**1:1-3**).

Although angels had high and exalted positions, no angel was better than Jesus. For by inheritance He obtained a more excellent name than theirs. As evidence for the superiority of Jesus over angels, the author proceeds to ask which of the angels did He ask to be Son and He would be Father? There is no other firstbegotten than Jesus in which the angels worshiped Him. He made the angels to be spirits or messengers as swift as the wind and ministers or servants to be as a fiery flame. But for the Son, His kingdom, authority and power will last forever and ever. He loves right and hates wrong. And, God has anointed Him, pouring out more oil of gladness upon Him, than anyone else (**1:4-9**).

APPLICATION:

Angels are created beings to worship the Creator, just as we also are created to worship the Creator! Don't waste your time worshipping men.

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SYNOPSIS:**CHRIST BECAME MAN'S GREAT DELIVERER**

Hebrews 2:14-16 God's children are human beings made of flesh and blood, so, Jesus Christ delivered man by willingly becoming a man. He delivered us by dying for us, for only a human could. Christ suffered, even to death in order to destroy the power and fear of death. Jesus Christ is the only One who could die and break and destroy the power of the devil, who had the power over death (**2:14**). The fear that man had, Jesus Christ delivered man from the fear of death (**2:15**). Jesus did not take on the nature of angels but took on the seed of Abraham freeing us from the bondage of the flesh (**2:16**).

CHRIST BECAME MAN'S GREAT HIGH PRIEST

2:17 **Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.** Jesus Christ was made man that He might be a merciful and faithful High Priest. For this purpose it was necessary and imperative that Jesus wanted to go through all the trials and temptations of man to experience all of life as a man experienced; to sympathize and feel for man. Therefore, Jesus Christ would make reconciliation for the sins of the people, which meant to become our propitiation—our atonement, satisfaction, payment, or appeasement for sin. He would make things right between God and man. Therefore, He would represent His people before God.

2:18 **For in that he himself hath suffered being tempted, he is able to succour them that are tempted.** Jesus Christ would succor; come to the aid of those who are tried and tempted. How good is it to know that Christ was fully man, experiencing what we would suffer or be tempted with, and would be able to provide the comfort we need

SUMMARY:

For this reason; hence Jesus had to be made like his brethren, that He would be both a merciful and faithful High Priest sympathizing in things pertaining to God, so He could make reconciliation for the sins of the people. For since Jesus Himself had now been through suffering and temptation, He was now able to help when we suffer and are tempted because he knows what it's like (**2:17-18**).

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INTRODUCTION:

Now, as we shift to chapter 3 it will reveal the truth of Christ's superiority over Moses. Three points are developed within these verses: First, both Moses and Christ have faithfully completed their assigned works (3:1-2). Second, whereas Moses was apart of God's house (program), Christ is the Builder (3:3-4). And lastly, whereas Moses was a servant in the house, Christ is the Son over it (3:5-6).

3:1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;— The author makes it clear that he regards his Jewish readers as believers by addressing them as *"holy brethren partakers of the heavenly calling* (set apart as God's own possession sharing in the heavenly calling).*"* They were to consider; fix their thoughts on Jesus as the Apostle and High Priest whom they professed to follow. These titles show His superior ministry. Under the Old Covenant of the Law (the Old Testament), Moses held the office of an apostle—to serve as God's representative or ambassador communicating God's Word to His people. Aaron held the office of high priest—man's representative before God. But under the New Covenant of grace (the New Testament) Jesus holds both offices. His position is permanent!

3:2 Who was faithful to him that appointed him, as also Moses was faithful in all his house. The writer wanted the holy brethren to see the faithfulness of Jesus in His appointment. John 6:38 says *"For I came down from heaven, not to do mine own will, but the will of him that sent me."* Jesus was sent and He was faithful in His appointment. Revelation 19:11 confers to the end: *"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war."*

- Jesus was faithful as the Apostle of God: the One who represented and spoke of God; the One who revealed and showed us exactly what God is like and how we can become acceptable to God; in proclaiming God's message of salvation to the world.
- Jesus was faithful as the High Priest of God: the One who became the propitiation for our sins; the One who represents God to us and represents us to God; the One who stands between God and us.

"Moses was also faithful in all his house" simply means *"in every circumstance"*—that is, in the House of God. Whatever he was told to do, he did as a servant, faithfully.

- Moses was God's Prophet. He guided the people in God's Word, so the people might bring their cases to God (Exo.18:19). He taught them the ordinances and laws, to obey the way they must work (walk), and what they must do (Exo.18:20).
- Moses is instructed by God to get the people to constructing the building of the portable *"Tabernacle"* and the *"Ark of the Covenant"* (Exo.25-31) where God's presence dwells —God's house that He may dwell among His people on earth.

3:3 For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the

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house hath more honour than the house. Jesus has been found worthy of greater glory (honor). To the Jewish people Moses was a great hero. He brought their ancestors, the Israelites from Egyptian bondage to the Promised Land. He wrote the first five books of the Old Testament, and was the Prophet through whom God gave the moral and ceremonial law. Christ is described as the One *"who hath builded the house."* Therefore, Christ the Builder is superior, in contrast to Moses who is spoken of as part of the house. The person who builds a house gets more honor than the house. Though the work of Moses and Christ were similar in many ways, Christ holds a place far above Moses.

3:4 For every house is builded by some man; but he that built all things is God. Every house has a builder, but God is the one who builds all things. Verse 3 *"this man"* who is Jesus...built the house having more honor than the house, and this verse says God is the builder of all things making them One. Jesus is being declared to be God; the Son to be as much God as God the Father.

3:5 And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;— Moses was faithful to God's calling, which was not only to deliver Israel, but also to prepare the way for the Messiah. Moses is described as a faithful servant in that he bore witness *"of those things which were to be spoken after"* (in the future; foretelling the coming of Christ) Deut.18:15, 18.

3:6 But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. *"But, Christ as a Son over his own house"* is far greater than the servant in the house. We are His house—the temple in which He dwells by His Spirit. His continual dwelling in the house is conditional—*"if we hold fast the confidence...rejoicing of the hope firm unto the end."* The picture is that of a ship holding its course for port despite the storm and turbulences of life. The ship holds fast until it reaches the end. If it did not, then it would never reach port.

- Our confidence is in the hope of salvation—that the promise of heaven and of eternal life is true.
- Our joy is in the hope of salvation—the glorious hope of living forever and all the other promises of God are so wonderful that joy should always fill our hearts regardless of circumstances.

SUMMARY:

The author makes it clear that his readers are *"holy brethren partakers of the heavenly calling"* professing Christ Jesus. They are to consider and fix their thoughts upon Jesus as the Apostle and High Priest. Jesus holds both offices. His position is permanent! He is faithful in His appointment to God even as Moses faithfully served in God's house. Christ is described as the One *"who hath built the house."* Therefore, Christ, the Builder is superior, in contrast to Moses who is spoken of as part of the house. The person who builds a house gets more honor than the house. Every house has a builder, but God is the one who builds all things. Moses is described as the faithful servant speaking of the things God would speak. Christ, the Son over His own house is far greater than the servant in the house. Jesus Christ was true as a Son over the house of God. We are His house, if we keep our confidence and boldly trust in Him to the end (**3:1-6**).

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The power of God is described in His Word.

4:12 For the Word is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder soul and spirit; joint and marrow; and is a discerner of the thought and the intent of the heart.

- *The Word is (Jesus) ...quick (active, alive, living; full of life in the heart of the believer),*
- *The Word is (Jesus) ...powerful (authoritative and commanding; dynamite explosive power),*
- *The Word is (Jesus) ...sharper than any two-edged sword (a tool of judgment and execution),*
- *The Word is (Jesus) ...piercing (sharp enough to penetrate) even to the dividing asunder of soul and spirit (goes in between to part, making a distinction between); joint and marrow (the soft tissues of the bone, the place where blood is manufactured for the body);*
- *And the Word is (Jesus) ...a discerner of the thought and the intent of the heart (examines and separate things that are of God and things that are not of God, detects and scrutinizes the ponderings and conceptions)."*

4:13 Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. Since nothing can be hidden from God, He sees all we do and knows all we think. Even when we are unaware of His presence, even when we try to hide from him, He knows. We can have no secrets from Him. He knows about everyone and everything. Everything about us is bare; naked; open to God's all-seeing eyes, to whom we must explain all we have done. Next begins the main theme of the letter: Jesus Christ is set apart for all other high Priests.

4:14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. Aaron, who was the first high priest, was considered by the Jews to be the greatest of the High Priest who ministered or passed in the most holy place of the earthly temple. However, Christ's superiority surpasses into the heavens, into God's very presence to intercede for us. The great High Priest is described as Jesus, the Son of God. And because of the Son's great priestly work, we are admonished to "hold fast" (*hold on to; be strong in; prevail in*) our profession (*which is translated confession*) involving both the inward confession of the heart and outward profession before men.

4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. The word "*touched*" means to sympathize, feel and suffer with us; suffer when we suffer, to the point that the hurt and pain are actually felt within one's own heart. We can ask for no greater High Priest. In all points He was tempted in all things just like we are, but He never sinned. Jesus cannot be tempted with evil, yet men try to tempt Him. He went through every experience and every trial and temptation that we would go through, and He bore them all, never sinning.

4:16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. "*Let Us*" means for all who trust in Him can come boldly to the "*throne of grace.*" Jesus

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is sitting upon the throne of grace. "*Grace*" means that God's love longs to shower blessings upon man. We have the right to come boldly, but we are to approach God through Jesus Christ with respect and reverence. We are now encouraged to obtain the mercy of God, and we need His mercy; we need His grace in the time of trouble—the very help of God! God's grace will strengthen us to walk right through trials and trouble.

SUMMARY:

³We have a great High Priest, Jesus the Son of God. He sympathizes with our weaknesses, because He was tempted (though without sin). We can approach God's throne boldly, obtain mercy, and find grace in time of need (**4:14-16**).

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³ http://executableoutlines.com/he_sg/he_sg_04.htm
<http://www.pitwm.net/pitwm-versebyverse.html>

5:1 For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:— There are five qualifications for a man to be a high priest.

1. The high priest must be appointed by God to represent men before God.
 - a. "*He is taken from among men*", meaning he is a man himself who knows and understands what it is to be a man.
 - b. He is "*ordained*" or appointed by God to serve men.
 - c. He represents man "*in things pertaining God.*" He leads in prayer, worship, righteousness, morality, witnessing, and in the study of spiritual things.
2. The high priest must "*offer gifts and sacrifices for sins.*" Unless man's sins are forgiven, he can never be acceptable to God, for no man can erase his sins. Therefore, there has to be a substitution, some sacrifice made that can take the sinner's place and bear the judgment of sin for him. This of course, refers to the animals which were sacrificed for sin in the Old Testament. The animal sacrifice is also a type or symbol that pictured what Jesus Christ was to do for us: become the Lamb of God; the sacrifice for our sins. The point is this: the high priest came before Almighty God for man offering gifts and sacrifices for man's sins— a very important office.

However, Jesus Christ is the great High Priest who stands between God and man. He meets every qualification required by both man and God to be the Supreme High Priest.

5:2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

3. The high priest must be able to deal with men in compassion. Note that men are placed into one of two classifications:
 - a. The ignorant: those who have sinned and did not know it— guilty of sinning in ignorance.
 - b. Those who have deliberately gone out of the way; willfully sin— knowing that they are sinning.

The high priest must remember that he himself is also guilty of infirmities, weaknesses, and failures. Therefore, he is to be compassionate with all men, no matter their sin and shortcoming, for he is as they are: a mere man, ever so frail and short of God's perfect goodness.

5:3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

4. The high priest must offer sacrifices for his own sins before he can make sacrifice for the people's sins.

5:4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

5. The high priest must be God-appointed and not self-appointed. No man is to enter the priestly ministry because he chooses it as a profession, as a means to earn a livelihood, or as a means to serve mankind. God and God alone calls those who are to serve Him. Only those that are called by God can serve Him in truth.

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5:5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. All qualifications to be the great High Priest were met by Christ perfectly. He did not glorify Himself. He is the High Priest who stands in perfection before God and man. The point is: "*Christ glorified not Himself to be made an High Priest*", rather God appointed Him, as the scripture declare: "*Thou art my Son, to day have I begotten thee.*"

1. Christ was "**begotten**" or born as a Man: He was appointed and sent into the world by God. The proofs...
 - a. **Proof one:** God's Word or prophecy was told hundreds of years before Christ came, God foretold His coming. God was going to beget, that is, cause His Son to be born into the world—enter the world as a man.

5:6 As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.

- b. **Proof two:** God's irrevocable oath that His Son was to be a priest. And note: He was not to be a priest like man, that is, Aaron's priesthood; rather, "He was to be a priest for ever after the order (pattern) of Melchisedec." Melchisedec's priesthood is said to have been without human descent, having neither beginning of days nor end of life, that is, he is said to be eternal (Heb.7:3).

The point is: God appointed Jesus Christ to be the great High priest; Christ did not seek to glorify Himself; did not seek to glorify the priesthood. Therefore, He has fulfilled the first qualification of the priesthood—the qualification of being appointed by God. And He has fulfilled the second qualification of the priesthood—the qualification of being Priest forever; eternally. He is our High Priest interceding for us in the heavenlies.

5:7 Who in the days of his flesh,— speaks of the thirty years during which the Son had become flesh and dwelt among men (Jh.1:14) suffering many things in behalf of His people. Christ sacrificed Himself and suffered much as Man. God did not have an easy life here on earth. His life was much more difficult than ours. To be a priest for us he had to suffer all the problems of human life. This helps him to have sympathy with all who suffer.

5:7b ...when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;—The place is the Garden of Gethsemane. In Gethsemane, Jesus reveals that His soul is "*...exceeding sorrowful unto death*" (Mk.14:34). With hard crying and flowing tears He prays to the Father, asking if this cup might be taken away, referring to His suffering on the cross. He wants the Father to help Him in the weakness of His flesh. In this battle God gave Him strength in the Garden so that He could go to the cross and die. The Father heard Him because of His godly fear and holy reverence unto the Father. The promise of the Resurrection had to be reaffirmed through Jesus' prayer.

5:8 Though he were a Son, yet learned he obedience by the things which he suffered;— Jesus was fully divine and fully human, yet he had to learn, as a human, what it meant to obey God completely. He learned obedience for the same reasons He bore temptation: to confirm His humanity and experience its sufferings to the fullest. He chose to obey even though obedience led to suffering and death. He accepted the Father's Will, thereby pleasing the Father.

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5:9 And being made perfect, he became the author of eternal salvation unto all them that obey him;— Christ was always morally perfect. During the process of suffering, Christ secured (learned) obedience by living on earth as Man proving His completion; His perfection to us. He did not have to prove it to God or to Himself only to those who obey Him. The Only the Completed One; the Perfect One became our Source of eternal salvation.

5:10 Called of God an high priest after the order of Melchisedec. Man did not call Jesus as the High Priest as the Jews had come from the family of Aaron. Jesus was not of that family, but He is High Priest because God appointed Him. God called him to be a the High Priest after the type of and eternal order of Melchizedec, not after the human and dying order of Aaron. This is greater than the chief priests of Aaron's family.

SUMMARY:

The High Priest from among men is ordained for men, appointed to speak the things pertaining to God. He offers both gifts and sacrifices for the people's sins. He is to show compassion on the ignorant, as he too must offer sacrifices for his own sins. He cannot give himself this office. He is called by God in the same way God chose Aaron (**5:1-4**).

Jesus Christ glorified not Himself. He did not elect Himself to this office even though He was God's Son, for God made Him High Priest after the eternal order of Melchizedek. Jesus in the flesh offered up strong prayers as He cried in the Garden of Gethsemane. His experience of suffering in the flesh is where He learned obedience. Thus proving His perfection; His completion, He became our eternal salvation for all that obey. God had chosen Jesus to be an High Priest with same rank as Melchisedec (**5:5-10**).

[TOP](#)

INTRODUCTION:

Chapter 6:16-20 ⁴When people take an oath they call on someone greater than themselves to hold them to it. And without any question that oath is binding (6:16). God has also bound Himself with an oath, so that those who received His promise can be perfectly sure that He will never change His mind (6:17). This means that God has given us both His promise and His oath (two unchangeable things). It is impossible for God to lie, so these two things cannot change (6:18). Therefore, we who have fled to Him for refuge can take new courage, for we can hold on to His promise with confidence (6:19). Jesus has become our eternal High Priest in the line of Melchizedek (6:20).

The main point of this entire passage is that God's promise did not depend on anyone's faithfulness, but His own. It is unchangeable because of His promise and His pledge that cannot be turned around or altered. This means that when we come to Christ there is nothing to fear. Our security is not in our never letting go of God, but that He will never let go of us.

In Chapter 7 the writer returns to the subject he introduced in chapter 5 the priesthood of Christ in the order of Melchizedek.

7:1 For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;— *"For this"* signifies that when we look at Jesus as eternal High Priest in the line of Melchizedek, we now take a look at Melchizedek; we now see the greatness of *"Melchisedec"* or *"Melchizedek."* He is king of Salem, and priest of the Most High God. *"Melchizedek"*, the Hebrew name means *king of righteousness* and *"Salem"* means *peace*; also later called Jerusalem. The story is told in Genesis 14:18-20 where after the battle to rescue Lot and his family Melchizedek appears out of nowhere and offers hospitality to Abraham and those with him and giving bread and wine, thereby, refreshing and pronouncing a blessing upon Abraham.

7:2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;— And in appreciation and thanksgiving Abraham gives a tenth of all the spoils from the battle to Melchizedek. This presents Melchizedek in a superior spiritual position by giving him tithe. There are two ways Melchizedek is a type or prefigurement (foreshadow) of Christ who was to come. Melchizedek is a type, and thereby is meant to portray the True *"King of Righteousness"*— Jesus Christ, and the *"King of Salem"*, the King of Peace, who is also Jesus again.

7:3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. Melchizedek arrives out of the blue. There is nothing about his life, his birth, his death or his descent (end of life) in the Bible, but is a true symbol of the Son of

⁴ <http://www.family-times.net/commentary/hebrews-616/>
<http://www.pitwm.net/pitwm-versebyverse.html>

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God. He simply arrives. He blesses Abraham and then vanishes. In that day and time it was important for a priest to have a record of his genealogy. If he had no record of a priestly genealogy, he could not serve as a priest. Melchizedek continues to be a priest without interruption. The point is: there is no record in Scripture of Melchizedek's roots, therefore, he stands as a type of the eternal priest who was to be sent into the world by God.

7:19 For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God. The Mosaic and Levitical system with its animal sacrifices could not permanently remove guilt, nor change the hearts of man where the sin problem lies. It made nothing perfect. The Law was only to point out sin and point toward Christ! There had to be a change by the way we draw near to God. A better hope comes and does not come by way of the Law. This hope is Christ who makes us acceptable to God by which we now can draw near to God.

7:20 And inasmuch as not without an oath he was made priest:—Christ was made priest, not *"made a priest"* like the Levitical order of the human office of priesthood which was not forever, thereby they being temporary and fleshly. But Christ was *"made priest"* with an oath which is everlasting. The former priesthood presented a temporary hope only pointing to Christ, while the latter presented a better everlasting hope by which we are able to draw near to God.

7:21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:)—Under the Levitical system men were appointed to priesthood on the basis of physical descent. Although God instituted the Levitical priesthood, He did not promise their eternal validity; did not make an oath. However, the oath with which He established the Melchisedec order certifies it as unending. *"The Lord swore and will not repent."* This means that it will be exactly as God said it would be. His promise of Christ is immutable: *"Thou art a priest for ever after the order of Melchisedec."* There will never be a third system.

7:22 By so much was Jesus made a surety of a better testament. Based on God's promise of Jesus' eternal high priesthood, Jesus Himself is made the surety (guarantor; security) of the better testament (new covenant). Jesus Christ guarantees the success of the New Covenant of Salvation. And we know that in order for us to receive from the testament or will, He has to die, for it to come into fruition, but in the meantime its saying that Jesus is the guarantor, but this guarantor is eternal. God has given a better covenant to man, the New Covenant that is based upon the love and sacrificial death of Jesus Christ. Under the New Covenant, men approach God through the love and the perfect sacrifice of Jesus Christ for them.

7:23 And they truly were many priests, because they were not suffered to continue by reason of death:—The mortality of the many Levitical priests is again contrasted with the eternity of Jesus as High Priest. They had a natural uncertainty due to death. Each generation faced this change. They did not know how to change the dying process. They could not continue by reason of death. They could not do what Christ did—take away sin nor live in the eternal office.

7:24 But this man, because he continueth ever, hath an unchangeable priesthood. By contrast, the New Covenant possesses a priesthood that is unchanging. The new priesthood needs no successor because Jesus Christ continues to be a better covenant forever.

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7:25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. *"Therefore, He is able also to save them to the uttermost"* (completely and forever) all who come to God through Him. First of all, Jesus lives forever and this truth is proclaimed;

- He has *"an endless life"* (7:16).
- He *"continues forever"* (7:24).
- He *"has an unchangeable priesthood"* (7:24).
- He *"ever lives"*—lives forever and ever (7:25).
- He is *"consecrated for evermore"* (7:28).

Since He ever lives, secondly, He will always be there making Intercession (reminding God that He has paid the price for our sins with His blood) for us. This is a picture of Jesus Christ as High Priest before God. But, He is not begging and pleading with outstretched arms for God to receive man. It means that He presents us to God as perfect. He presents us in His righteousness as perfected forever. This is only for those who come to God through Him.

- He saves us from sin, death, and condemnation (Jh.5:24; Rom.8:34).
- He saves us to live with God eternally (Jh.6:16; Rom.8:39).
- He saves us to be the citizens of the New Heaven and earth (2Pt.3:10-13; Rev.21:1).
- He saves us to rule and reign over the universe right along with Him throughout all of eternity (Lk.12:42-44; 22:28-29; 1Cor.6:2-3).

We are to come to God by Jesus Christ. Jesus Christ alone can make intercession for man.

7:26 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;—The passage can be rendered more forcefully as *"such a high priest meets our need"* (NIV), or *"such a high priest does indeed fit our condition"* (NEB). He meets our needs so well because of His qualities.

1. Jesus Christ is **"holy."** He is set apart and separated to God; separated from sin and from all evil.
2. Jesus Christ is **"harmless."** He is blameless not evil, free from all guile, deception, envy, and all malice against anyone.
3. Jesus Christ is **"undefiled."** He is unstained by sin; absolutely free from all moral impurity, uncleanness, and defilement.
4. Jesus Christ is **"separate from sinners."** He never sinned or caved in to sin. He was tempted just as all men are, but He never yielded to temptation. Therefore, He stands apart completely separated and different from all other men.
5. Jesus Christ is **"made higher than the heavens."**
 - a. Jesus Christ alone was raised from the dead never to die again. Other people had been raised from the dead, but they all were to die again. But not Jesus Christ, He alone was raised never to die again.
 - b. Jesus Christ alone was taken up into heaven in bodily form. He ascended in bodily form to remain forever in the presence of God.
 - c. Jesus Christ alone was exalted to the right hand of God. He was exalted to never leave the position of sovereignty as the Supreme and Majestic Lord of the universe.

7:27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. Jesus Christ never needed the daily blood of animal sacrifices as the other high priests did. The Levitical priests offered sacrifices time and time again for his own sins to God, and then he could offer up the sins of the people to God. Jesus Christ had no sin, but, offered Himself once as the sacrifice for the sin of man to God. The sacrificial work of Christ never

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needed to be repeated unlike the Old Testament priestly sacrifices.

7:28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore. Men—mere men are appointed to be priests by the Law. The Law can appoint no one else but men with infirmities and weaknesses; men who are imperfect, frail, sinful, and dying. But God made an oath promising an eternal priest. This oath through David came after the Mosaic Law and sets aside the previous Mosaic priesthood appointing the Messianic Son of God as eternal high priest made perfect. The point is: the Old Testament sacrifices merely provided a focus for people's faith until the real, effective sacrifice should appear. The oath is greater than the law, and the priest appointed by the oath is greater than those appointed by the law.

SUMMARY:

⁵Melchizedek was *"king of Salem and priest of God Most High."* He met Abraham returning from the defeat of the kings and blessed him. Abraham gave him a tenth of all that he had. Melchizedek's name means *'king of what is right'*. It also means *'king of Salem'*, that is, *'king of peace'*. There is no reference to his father or mother or family. There is no record of his birth or death. He is like the Son of God, because he always remains a priest (**7:1-3**) (EEV).

The old law did not make anything right. God brought in a better hope by which we can approach Him. Moreover, this hope came with a vow from God. By the old law, men became priests without a vow. Jesus became a priest with a vow. God said to Him, *'The Lord has made a vow and will not change his mind. You are a priest always.'* So Jesus has been able to make a better and a more certain agreement with God on our behalf. Now there have been many priests of the old law. They could not continue to be priests when they died. But Jesus lives always, and so He will always be a priest. Therefore, He is able to make perfect all who come to God by Him. This is because He always lives to pray for them. We need such a chief priest as Jesus. He is holy, pure, and has no shame, for He has never sinned. God took Him away from those who sin and He is now above the heavens. Jesus does not need to make sacrifices every day as the other chief priests did. They had to do so, first for their own sins and then for the sins of the people. Jesus did this once for all time when he sacrificed himself for us. He did not need to do this on his own behalf, for he was perfect and without sin. The law makes men chief priests, but they are weak. The vow of God, which came later than the law, makes the Son the chief priest. He is perfect and lives always (**7:19-28**) (EEV).

⁵ <http://www.easyenglish.info/bible-commentary/hebrews-lbw.htm>
<http://www.pitwm.net/pitwm-versebyverse.html>

INTRODUCTION:

In **Chapter 9**, the author declares the superiority of the New Covenant to the Old by focusing upon their respective tabernacles. The tabernacle of the Old was earthly and symbolic; but, most importantly, its inner sanctuary was a closed chamber (vv.1-10). Beginning at verse 11, the author demonstrates the superiority of the new covenant by expressing four things which Christ has done so as to make it superior:

1. Christ has opened its inner sanctuary—9:11-14.
2. Christ is the Mediator of the New covenant—9:15-22.
3. Christ is the Perfect sacrifice—9:23-28.
4. Christ's offering is once-for-all—10:1-18.

SYNOPSIS:

Chapter 10:1-4 begins with a comparison and concludes with a challenge—the blood of earthly lambs is compared with the blood of the heavenly Lamb. When people gathered for sacrifice on the Day of Atonement, they were reminded of their sins and felt guilty all over again. They only had animal sacrifices. ⁶Animal sacrifices could not take away sins; they provided only a temporary way to deal with sin until Jesus came to deal with it permanently. This was because the blood of bulls and goats could not take away sin. God didn't want acts of religion, without a change of heart and mind.

10: 5-10 ⁷God made a body for Jesus to live in on earth. To take away our sins there had to be the sacrifice of the body of a "Person." No animal was suitable for this purpose. The body, which means the whole person, had to be perfect. Jesus was that Perfect Person that could die for our sins. The point was that God didn't take pleasure in, nor would sacrifices and offerings, burnt offering and offerings for sin to suffice. They were all a part of the Mosaic Law, even instituted by God, they were only meant to point to Christ! Therefore, ⁸cancelling the first system in favor of a far better one means doing away with the system of sacrifices contained in the "*Ceremonial Law*", it doesn't mean eliminating God's moral Law. The "*Ceremonial Law*" prepared people for Christ's coming. With Christ's death and resurrection it was no longer needed. Through Christ we can fulfill the moral law as we let Him live in us.

10:11-13 The writer compares the work of Jesus with that of the priests. The priests had to stand doing their duty day after day and none of what they did could meet the real need of the people. But here, the man Jesus, the Son of God offered (Himself) His one sacrifice once-for-all and sat down, and is now waiting at the right hand of God; waiting until His enemies are humbled as a footstool under His feet. This symbolized the end of the sacrificial system.

10:14 **For by one offering he hath perfected for ever them that are sanctified.** Through the death and

⁶ <http://www.family-times.net/commentary/hebrews-101/>

⁷ <http://www.easyenglish.info/bible-commentary/hebrews-lbw.htm>

⁸ The Application Bible

<http://www.pitwm.net/pitwm-versebyverse.html>

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resurrection, Christ once for all made His believers perfect in God's sight. At the same time, He is making them holy in their daily pilgrimage here. ⁹The use of *the word "perfected"* (*Gr teteleiōken*) involves the completed cleansing of regeneration (Tit.3:5). There is a two-fold nature in salvation. (1.) The believer possesses a positional, judicial standing of righteousness, and (2.) a remaining need for practical, progressive holiness (sanctification).

Three factors within this verse make **"perfected"** absolute, suggesting the eternal security of the believer. The word itself (*Gr teleiōō*) involves completion, the bringing of something to its end. **Second**, the use of the Greek perfect tense suggests that the perfection has been accomplished and its effects are continuing. And **third**, the modifier, for ever, expresses security for the believer.

A progressive sanctification is expressed by the word **"sanctified"** (*Gr hagiāzomenous*) by which the Holy Spirit continually maintains and strengthens the holiness imparted in regeneration (*Rom.6:19; 2Corth.7:1; 1Thes.4:3*). Finally, there exists for the people of God an ultimate or completed sanctification whereby we will be freed from even the very presence of sin within our lives (1Thes.5:23). It is all because of Christ's righteousness.

10:15-18 ¹⁰The Holy Spirit also witnesses to **"us"** . . . says the LORD: In this passage, the writer to the Hebrews clearly identifies the Holy Spirit is equated as the LORD, Yahweh of the Old Testament. When the Holy Spirit speaks, the Lord speaks. His witness is based on the work of the Son and is given through the words of scripture. Verse 16-17 is a quote from Jer.31:33-34c. ¹¹It is the Holy Spirit who brings the prophecy of Jeremiah 31:31-34 to reality in the death of Christ and in the lives of Christians. The old covenant worshipper could not say that he had "no more conscious of sins" (Heb.10:2). But the new covenant believer can say that his sins and iniquities are remembered no more. There is *"no more remembrance of sin"* and *"no more offering for sins."*

10:19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, — The Holy of holies in the Temple was sealed from view by a curtain. Only the High Priest could enter this holy room, and he did so only once a year on the Day of Atonement when he atoned for the nation's sins. In the old agreement the people could not approach God themselves. They had to come to the priests. The priests could then go into the special tent on their behalf. But now, Jesus' death has removed the curtain and all believers may walk into God's presence at any time. We have direct access into the very holy place of God by means of the blood of Jesus taken within the veil by our priest, Jesus Himself!

In this passage we are encouraged to boldly enter into the presence of God. We can do this with confidence and without fear. *"Boldness"* (*parresian*) means to enter God's presence freely and openly, with confidence and assurance.

1. ¹²The **possession of this boldness** (10:19). Every believer possesses the freedom to enter boldly into the presence of God. This privilege is no longer limited to the priesthood.
2. **The price of this boldness** (into the Holy of Holies) (10:19). This price was paid by the precious blood of Jesus. Just as the Jewish high priest could enter the holy of holies by the blood of animals, **the blood of Jesus** has made it possible for the believer to enter into the presence of God.

⁹ *The KJV Parallel Bible Commentary*

¹⁰ <http://www.studylight.org/com/guz/view.cgi?book=heb&chapter=010>

¹¹ <http://www.crvoice.org/biblestudy/bbheb10.html>

¹² <http://www.family-times.net/commentary/hebrews-1019/>

<http://www.pitwm.net/pitwm-versebyverse.html>

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10:20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;— The veil symbolized that man was cut off from God; man's sin and imperfection made him unacceptable to God as long as the veil was there. Man could not approach God. "...a new and living way" made the access on behalf of the people possible, unlike that of the lifeless animal which the Jewish high priest in the Old Testament had done. However, this access is made possible by the resurrected and living Lamb of God. His body, like the curtain, is the way to God which He has sanctified and hallowed for us. It is for us a living way, for Jesus is alive! This was to show that the new direct way to God was now open.

3. The pathway into this boldness (into the Holy of Holies) (10:20). This is through the veil which speaks of Christ's "humanity." In the Old Testament the veil stood between man and the Most Holy Place.

And the imagery connecting Christ's flesh with the veil is fitting when we remember that the veil into the earthly sanctuary was rent in two by God, simultaneously as Jesus bore the wrath of God's judgment against sin yielding up His Spirit; His heel was "**bruised**" and the serpent's head had been "**crushed**" (with the breaking of Christ's flesh) (Matt.27:50-51). Christ sacrificial death removed the barrier of the veil, making access possible! Something to point out: The earthquake at Calvary signified that the demands of the law had been met and the curse of the law forever abolished (Heb.12:18-24).

- The torn veil indicates that He conquered sin.
- The earthquake suggests that He conquered the law and fulfilled it.
- The resurrection proved that He defeated death (*The Wiersbe Bible Commentary*).

10:21 And having an high priest over the house of God; — Jesus is the superior High Priest over the house of God. The house of God is not a physical building but true believers of God. That means that He does not just go in for us. He Himself will take us to God.

10:22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. To "*draw near*" means we can now come to God by way of Jesus with a sincere heart believing with submissiveness. In this book the writer uses the phrase "*let us*" a total of thirteen times. Three of these occurrences are in this text, and these three commands are given to every Christian: Our duty says...

1. Let us draw near with a true heart" (10:21-22). We draw near to God when we live in constant recognition of His presence in our lives. We do not draw near to God just by going to church. We are no nearer to Him there than we are at home.

Therefore, how do we draw near to God? - With a true heart in full assurance of faith. A "**true heart**" means genuine, sincere, honest, meaningful and without hypocrisy. A "**true heart**" involves an attitude of gladness, freedom, and enthusiasm (*Marvin Vincent, Word Studies In The New Testament, Vol.4, p.501*). When drawing near with a true heart, we are to draw with "*full assurance of faith*." This "**full assurance of faith**" means unwavering confidence; a fullness of faith in God which leaves no room for doubt. He is the One Person who can and does give us access into God's presence. Many people have divided loyalties. They don't have full assurance of faith in God—in Jesus Christ because they think...

- they are good people and do a great deal of good works.
- they belong to and attend church.
- they have been baptized and confirmed.
- they have never done anything considered really bad.

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We must have hearts and bodies perfectly cleansed of sin and its guilt—cleansed by the blood of Jesus Christ. We approach God through Jesus Christ. There is no other way around it. Therefore, we must trust the sacrifice He has made and God accepts Jesus' sacrifice for us. It does not have anything to do with the good we have done, attending church nor what we think. It is Christ alone and His work He has done that brings us into the presence of God having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

10:23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised);—

Our second duty says...

2. **"Let us hold fast the profession of our faith without wavering"**(10:23). This does not mean to hold on to our salvation which depends on Christ, not ourselves; instead this is an exhortation for endurance to speak out by faith, professing to others what has happened to us.

The Believer is to believe:

1. That Jesus Christ is his Savior from sin and death—Jesus Christ is the Perfect sacrifice for his sins—Jesus Christ and His sacrifice covers his sins and makes it possible for God to forgive his sins without wavering
2. That Jesus Christ is the risen Lord—Jesus Christ is his high Priest who is seated at the right hand of God—Jesus Christ is the Perfect Mediator and Intercessor who makes him acceptable to God and presents him as perfect and sinless before God without wavering.

The Believer is not to waver by...

- listening to the voices of the world and return to worldliness and materialism.
- doubting that Jesus Christ died for him or that Jesus rose for him.
- listening to voices of doubt and false teaching.

There is one strong reason for holding our profession fast! And that is because *"He is faithful that promised!"* God keeps His Word! And He is the One who has promised to let the sacrifice of Christ count as the sacrifice for our sins. Therefore, *"let us hold fast the profession of our hope without wavering."*

10:24 And let us consider one another to provoke unto love and to good works:— The word "**consider**" (*katanoomen*) means to give attention to; to fix our attention upon; to give continuous care; to watch over. Therefore, our third duty says...

3. **"Let us consider one another by stirring each other up to love and good works"**(10:24). Apparently some Christians had not been faithful in their gathering for fellowship with other Christians. The emphasis is not on what we can get, but rather on what we can contribute.

Therefore, it means that we love in action and not in word; that we...

- feed the poor
- visit the sick and shut-ins.
- look after the orphans and the children of broken homes and single parents.
- become a friend to the lonely
- give direction to the empty and those without purpose.

Why again? – To make sure none of us are slacking up—to stir one another to love and to do good works. It is not a dead faith but a faith that stirs us to action!

10:25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting

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one another: and so much the more, as ye see the day approaching. Apparently some Christians had not been faithful in their gathering for fellowship with other Christians. The emphasis is not on what we can get, but rather on what we can contribute. Our fourth duty is to...

4. **Assemble together and never to forsake our assembling not even to neglect it for a brief time** (10: 25). You are to assemble for worship—for prayer—for the study of God's Word—for ministry and witnessing. Genuine believers need each other—the presence, fellowship, strength, encouragement, care, and love of each other; so much the more, as we see the day approaching.

What day? –The day of the Lord's return. Those that have fallen away, exhort them lest they miss the salvation of His coming and have to face His judgment.

10:26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, — This is the most severe warning ever given to Christian believers. This warning is strong. After we have received the knowledge of the truth, there is no more sacrifice anyplace that can take away our sins if we continue to sin. There is only judgment awaiting us. Now, "*to sin wilfully*" is choosing to live a life of sin instead of living a life of godliness; deliberately choosing to live for this world and self instead of living for Christ; never repenting and turning to God but continue on and on in a life of sin. They once accepted what God had done for them through Jesus. They knew what He did was true. This passage is not written to the unbeliever who willfully sins. It is written to the person who has received the knowledge of the truth and willfully sins; they once accepted what God had done for them through Jesus; again, they knew that it was true. They still decide to turn away from Jesus. They fail to: Draw near to God—they fail to hold fast—they fail to stir up other Christians to love one another—and they fail to assemble and worship together. They no longer accept what He did for them by His death. Therefore, to ever be saved, one has to forsake his sin and turn to the sacrificial cleansing of Jesus Christ.

10:27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. "*There is only the terrible expectation of God's judgment and the raging fire that will consume his enemies*" (NLT). God must punish sin. All people face judgment who rejects Christ. And apart from Christ's sacrifice, his adversaries receive eternal damnation. This is their fearful expectation or outlook of judgment: the raging fire that will consume them.

10:28 He that despised Moses' law died without mercy under two or three witnesses: — The Old Testament justice was swift. ¹³To fail to do what the Law of Moses said was serious. Not to obey that law was the same as denying God. The one who did this had to pay the price for it. He or she had to die. There had to be proof that they were guilty. One witness was not enough. There had to be two or three witnesses (Deuteronomy 17:6). Those who professed to be God's people under Moses' Law died without mercy.

10:29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? — Of how much more punishment do you suppose we shall be thought worthy if we turn away from our profession of faith? It is much more serious to deny Jesus and what He has done; and so much greater than Moses' Law. Why? - Because the new agreement

¹³ <http://www.easyenglish.info/bible-commentary/hebrews-lbw.htm>
<http://www.pitwm.net/pitwm-versebyverse.html>

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is so much better than the old one. The person who knows the truth about Jesus Christ and continues to live in a life of sin commits three of the most terrible and heinous sins imaginable.

1. **He tramples God's very own Son underfoot.** This is far worse than just ignoring and neglecting and being ignorant of Christ. It is the knowing that Christ is the Son of God who came to earth to reveal God's love and to save men.
2. He counts the blood of Jesus an unholy thing. This means that the person considers the blood of Christ as worthless and useless in saving a person. He does not accept what scripture says. Two attitudes that are guilty of this:
 - a. They think that the way to God is by living and doing the best they can; thinking God will accept them if they are good and religious enough.
 - b. They think the blood is repulsive and distasteful. And the great tragedy is that the blood of Jesus Christ is the very basis of God's New Covenant, the covenant of love and mercy and grace.
3. **He has despised the Spirit of grace,** the very Person who showers the grace of God upon men, **that is, the Holy Spirit.** The word "*despise*" means to insult and outrage. How does a person show despise to the Holy Spirit?
 - a. By sensing the inner pull of the Spirit to repent and change and follow Christ, yet rejecting and ignoring the conviction of the Spirit.
 - b. By professing that one is a follower of Christ, yet, continuing to live in sin.

10:30 For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. First, what do we know?

1. We (Believers) know God, who He is and what He can do; that He is Sovereign majesty of the universe who is holy, righteous, and pure.
2. We (Believers) know that God must judge and condemn sin because He is holy, righteous, and pure; He must, for His very nature of holiness and perfection demand it. Deuteronomy 32:35-36 says "*To me belongeth vengeance...*" "*For the Lord shall judge his people...*" His people are those who believe in Him. "*For the time is come that judgment must begin at the house of God:*" 1Pt.4:17a. And when we look at the last part of that verse 1Pt.4:17b, "*...and if it first begins with us, what shall the end be of them that obey not the gospel of God?*" It brings your thoughts back to Heb.10:27.

10:31 It is a fearful thing to fall into the hands of the living God. ¹⁴To fall into the hands of God is to fall under His displeasure; and He who lives for ever can punish for ever. How dreadful to have the displeasure of an eternal, Almighty Being to rest on the soul for ever!

10:32-34 The writer exhorts the Hebrews to remember their former days; the early days, when they had first come to Christ. They had to suffer a lot because they were Christians. In those days...

- they endured sufferings 10:32.
- they were publicly exposed to reproach and affliction; made a spectacle of 10:33.
- they had compassion on those in prison 10:34a.
- they were actually joyful when spoils of their possessions were taken 10:34b.

All of this happened after they were "*illuminated*" (enlightened); shortly after they were saved. ¹⁵But nobody

¹⁴ <http://bible.cc/hebrews/10-31.htm>

¹⁵ <http://www.easyenglish.info/bible-commentary/hebrews-lbw.htm>

<http://www.pitwm.net/pitwm-versebyverse.html>

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could take away their inner joy. They had strong confidence as they suffered for and served Jesus Christ. They had done it before; they must do it now, knowing that they possessed something far greater than that which they had lost. They were strong in their faith and did not fail. This suffering was only going to be temporary.

10:35-39— The writer encourages the Hebrews to hang on to the boldness they have known. Don't cast or thrown away their confidence because it has a great reward. If they would continue to endure they would receive the promise of God's reward. They would need patience. They would need to endure, persevere, and be steadfast in doing the will of God. The "*Will of God*" is the "*Word of God*" and being obedient to it. And afterward you will receive both a great recompense of reward (v.35) and the promise (v.36) because of their confidence and patience. Why? For Christ shall come soon. He will not tarry. All believers shall live by faith and faith alone.

- Commit your life and problems to God.
- Deny self (reject the feelings, emotions, and selfishness of the flesh).
- Act or behave in a way that you have made a commitment.
- Ask God for His grace and strength.

Faith preserves the soul but drawing back displeases God. Faith results in salvation but drawing or shrinking back unto "*perdition*" (punishment in hell) is not the believer's way. Living by feelings would be contrary to "*Will of God.*"

These are believer who have already suffered for Christ but they are to continue in what they possess.

11:1 Now faith is the substance of things hoped for, the evidence of things not seen. "Now", meaning at this present time and situation you're going through, faith "is" needed. **Now faith is**—It is in the present tense. The Hebrews were just told in (10:38): "Now the just shall live by faith..." They're not to draw back. And here in this verse, "Now faith is the substance of things hoped for..." Remember, Faith is in the present tense. It's not yesterday or tomorrow, it's "Now!"

Faith is described as "**substance**" (*Gr hypostasis*); the assurance, the confirmation, the title deed, the guarantee of things we hope for.

Faith is the "evidence" (*Gr elegchos*); conviction, proof of things not seen. Everyone has faith in something.

"Faith and hope go together; and the same things that are the object of our hope are the object of our faith. Faith is a firm persuasion and expectation that God will perform all that He has promised to us in Christ; and this persuasion is so strong that it gives the soul...possession...of those things. Christ dwells in the soul by faith; and the soul is filled with the fullness of God" (Matthew Henry).

There is your "*natural faith*" (*general*) and there is your "*spiritual faith*" (*God kind*). Natural faith comes so easily because we see the thing; we touch the thing in the physical. It's the bench or chair we take for granted to sit in, etc. It's the transportation we get in and drive to a destination or even getting paid at the end of two weeks for the work done at the beginning of the 1st week. But for spiritual faith, it has to grow; it's the thing we don't see; we don't touch; it's the thing that the Word of God touches in the Spirit. Because we don't see it yet, we give faith the substance when we use the Word of God. It is the evidence of His promises. The evidence is the truth of the Word of God because of His promises. It hadn't manifested in the natural because it's in the Spirit. The thing we hope for is in the Spirit and becomes a reality because we activated our faith. So with faith we can bring things from the spirit world to the natural world. Things we can't see— are real. When you change your expectancy, you can see the promise. Faith doesn't doubt but gives thanks to what you don't see. If you already hold the "*title deed*" because of the promises of God, then faith is possessing the substance of the promises of God and therefore the evidence is also there. Thank Him for it!

11:2 For by it the elders obtained a good report. "It" would be faith. The elders, the great men of God lived in the past, believed God and followed God. They turned away from the world, the possessions, pleasures, and followed God. Therefore, they staked their lives, all they were and had upon that hope. Now, that's faith! And their faith in God and His promises pleased God. He accepted their faith and honored them because of it by recording their faith in His Word, using their examples as a challenge to believers of every generation. They have obtained a good report.

11:3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. What does faith give us to understand concerning the worlds?

1. That these worlds were not already here nor did they produce themselves, but they were created and

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framed by God.

2. That the maker of the worlds is God. He is the maker of all things.
3. That He made the world with great exactness; it was a framed work, in everything duly adapted and disposed to answer its end.
4. That God made the world by His Word (Gen.1; Ps.33:6), that is, by His essential wisdom and eternal Son (Jh.1), and by His active will saying, Let it be done, and it was done (Ps.33: 9).
5. That the world was framed out of nothing, out of no pre-existent matter by God, who can call things that are not as if they were, and command them into being. These are the things we understand by faith.

The point is: the visible world that we see came from things that were not visible.

11:4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. Abel tells us there is a way to be counted as righteous. How? By faith; by approaching and worshipping God exactly like He says to, that is, by the sacrifice of blood.

From the very first parents on earth (Adam and Eve), God laid it down, that the sin and guilt of man had to be borne by either man himself or by a substitute. Man had to die for his own sins or else a substitute had to be sacrificed for his sins. This is what God did for Adam and Eve. He provided clothing to cover their nakedness; coats or skins from animals; a symbol that sin had to be covered by the shedding of blood. This was a symbol that pointed to the blood of Jesus Christ, the blood of God's Son that had to be shed in order to cover the sins of men. Adam and Eve taught this to their children.

The difference between Abel and Cain was that Abel believed God Cain didn't. Cain made a material sacrifice (human works; fruits borne from the earth etc.) and offered it to God. Abel believed recognizing that he was sinful and imperfect and that he could never be acceptable to God who is perfect and holy, not until his sins and their guilt had been paid for and removed before he could ever be accepted by God. Therefore, he believed God would count him righteous if he let another bear his sins for him; all by faith. This was the more excellent sacrifice because God testified of the gift though dead yet it spoke. Abel and Enoch were both men of faith.

11:5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. Enoch believed God; that if he walked and fellowshiped with God day by day, then God would look after and care for him. Therefore, Enoch walked with God and God looked after and cared for him. God even conquered death for Enoch. Enoch surrendered and lived a faithful life unto God. Faith took a hold on him. When it was time to go home with God, God transferred him right on into heaven, right into God's very own home, after which was not seen by anyone. He lived so close to God that he pleased God and this was his testimony in the midst of dying men.

11:6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. One can't please God without having faith. You can't even come to God if you don't believe that He is God. And you can't even be rewarded if you don't diligently seek Him. Faith is the first step! This is an active living faith that knows and follows God, communes and fellowships with Him. It doesn't matter what a person does in life, without exercising faith one cannot please God; it's impossible! A person that comes to God must believe two things:

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1. He must believe in God—that God exists. The words "*must believe*" (*pisteusai dei*) mean necessary and essential, absolutely necessary and essential.
2. He must believe that God rewards those who diligently seek Him. The word "*diligently*" (*ekzetousin*) means to seek out God. God rewards those who diligently seek to know and follow Him.
 - a. By diligently seeking God, we "*hunger and thirst after righteousness.*"
 - b. By diligently seeking God, we "*ask, seek, and knock.*"
 - c. By diligently seeking God, we "*seek ye first the kingdom of God and His righteousness.*"
 - d. By diligently seeking God, we "*pray and fast*", that is, to persevere in prayer.

The greater the need, the greater amount of time true faith spends speaking forth the need. The greater the need, the more diligent true faith seeks the answer to its need. What is the reward to those who diligently seek God? It's the same reward given to Abel and Enoch: righteousness and pleasing God.

SUMMARY:

In order to have steadfast confidence, faith is brought into play. The substance of our faith is "**now.**" It has to be solid confidence in something that has not been brought to light. You don't see it manifested in the natural but it's in the spirit. It's not in your hands yet but the Word of God says it will be. It's that confident assurance that will bring forth the evidence not seen. The elders walked by it. That's why they have a good report; they have testimony that it works. The worlds were even framed by it when God spoke it forth. They came from what was not even seen by the human eye but by God as He created the heavens and the earth; the spirit of God as He moved upon the face of the waters; and the light of Jesus shown forth to bring forth the manifestation of the Words spoken by faith. We understand this by faith even though we didn't witness it. No other could have framed the worlds with such enormity as God. Abel tells us there is a way to be counted as righteous, and that is by faith. Enoch surrendered and lived a faithful life unto God. Faith took a hold on him. It is truly impossible to even come to God or please Him if we didn't have faith in Him; that He is God. You could not even fake it because He would know it. You must believe that He is the One that can do all things no matter what it is if you expect to receive the reward of what you've asked for or what you've had confident assurance in. "**Seek**" means to look for His presence! His presence is in His Word; it's in the faith of what His Word promises; of what you haven't seen; of what you have spoken forth because it will be the same of what He has spoken forth for your life. Steadfast is unwavering and being committed because there will be a reward! (11:1-6).

APPLICATION:

Choose to persevere steadfastly in the faith of what Christ has done for us. There are no more sacrifices. The cost was great for Him. We can never enter into His presence on anything we have done, only on what Christ has done. His blood and His body are not questionable for us to doubt. You don't want to be on the wrong side when He comes back.

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INTRODUCTION:

Hebrews 11 has been called faith's hall of fame. No doubt the author surprised his readers by this conclusion. These mighty Jewish heroes did not receive God's total reward because they died before Christ came in God's plan. But, they and the Christian believers (who were also enduring much testing) would be rewarded together. Once again Hebrews shows that Christianity supersedes Judaism.

12:1 **Wherefore seeing we also are compassed about with so great a cloud of witnesses,— "Wherefore"** — comes from the huge crowd that were commended for their faith in Chapter 11. They came before us. Therefore, the deceased people of Chapter 11 give witness to the value and blessing of living by faith. So as we *see this great cloud of witnesses surrounding and enveloping us*, these are the Old Testament heroes of the faith. These people are not witnessing what we are doing, per say, rather, they are bearing witness to us that God can see us through.

12:1b **...let us lay aside every weight, and the sin which doth so easily beset us,—** We are to run as they did; run by laying aside every weight. **"Weight"** (*Gr. ogkos*) refers to that which impedes or burdens by weighing one down. It would include anything that could hinder one's effectiveness for service; whatever does not aid in the race is a weight and must be cast aside. For the diligent runner or the faithful Christian, the weight is an impediment that must be removed.

12:1c **...and the sin which doth so easily beset us, —** Sin in this context could be unbelief—refusing to turn away from the Levitical sacrifices to the perfect sacrifice of Jesus Christ. **"Easily beset"** or **"easily entangles"** is the sin that easily hinders us; the one that a person has been addicted to causing weakness. Therefore, it's necessary that sin has to be cast off before running the Christian race.

12:1d **...and let us run with patience the race that is set before us, —** Now after the race has begun, we are encouraged to run with **"patience"** (*Gr hypomonēs*). Since this word is not an attribute commonly associated with running, this word would be better translated as endurance, fortitude, steadfastness, constancy, and perseverance. Endurance is a quality that every distance runner must develop. It is the steady determination to keep going, regardless of the temptation to slow you down or give up. One knows that God allows the trials in order to teach more and more patience (endurance).

12:2 **Looking unto Jesus the author and finisher of our faith;—** means to fix one's eyes and so to gaze upon

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...unto Jesus the author and finisher of our faith; — Jesus has blazed the trail for us and has completed the course. Though chapter 11 provided us with many champions to emulate, the supreme example of endurance is Jesus Himself. The word "*author*" comes from the term originator or preeminence. "**Finisher**" literally means Perfecter, having the idea of carrying through to perfect completion.

12:2b ...who for the joy that was set before him endured the cross, — Jesus persevered so that He might receive the joy of accomplishment of the Father's Will and exaltation. The cross of Christ represents the greatest suffering in history, for Jesus not only suffered physically, but also experienced God's just wrath in taking upon Himself the sins of the world.

12:2c ...despising the shame, and is set down at the right hand of the throne of God. The Jews considered that death on a cross brought great shame upon the one who died. But Jesus was looking beyond death. ¹⁶With the anticipation of such "*joy*", Jesus "*endured the cross*" (*the physical pain*) and He "*despised the shame*" (*the emotional and spiritual agony of the separation of He and His Father*). Just as Jesus looked at the joy set before Him, so we must look to Jesus! Still the promise of future reward and joy gave Jesus strength to suffer despising the shame. He saw the joy that was to come when He would go back to His Father in heaven, and sit down at the right hand of the throne of God.

12:3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. "**Consider**" (*analogizomai*) meaning compare, reckon, count up, and weigh Him (Jesus) that endured and submitted to such opposition from sinners. Jesus provides a far better example of persistent endurance than any Old Testament saint. We cannot run with endurance if we become weary and discouraged. So, therefore, observe and analyze every part of Jesus' life so as to keep our hearts from fainting and failing; meaning being wearied and fainting in our minds. There were five things to do to run a good Christian race:

1. Lay aside every weight 12:1.
2. Lay aside the sin 12:1.
3. Run with patience 12:1.
4. Look unto Jesus 12:2.
5. Consider Him 12:3.

12:4 Ye have not yet resisted unto blood, striving against sin. Many of those whom we read about in the last chapter, died for their faith. The readers of this letter had not yet had to risk their lives. Though they may have endured "*a great struggle with sufferings*" they had not resisted to the point of shedding blood. How do we know this? Because they were alive reading the letter. They were still striving against sin.

12:5 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:— They had not kept in mind; they had forgotten the exhortation of the scripture in Prov.3:11-12. The exhortation concerning discipline is a three-fold exhortation:

1. Do not "**despise**" (*meopigorei*) discipline. The word "**despise**" means to scorn, to make little of, or to treat lightly. If we heeded the discipline of God, then we could correct our small misbehavior and no big sin would happen. As we do, life would be much more triumphant.

¹⁶ http://executableoutlines.com/he/he_28.htm
<http://www.pitwm.net/pitwm-versebyverse.html>

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2. Do not faint or give up when disciplined. The word "*faint*" (*ekluou*) means to give up, lose heart, to buckle under, to lose courage, or to weaken.

Discipline is only the correction of the Lord to keep us in line; to keep us focused in the right direction. We are not to take it lightly or give up and lose heart while going through it.

12:6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

"*Chastening*" means discipline, nurture, instruction, and chastisement. "*Scourgeth*"-means draws forth "blood." A father who loves his children will teach, correct, and punish them. He tries by all methods to train his children for their benefit. God disciplines us because He loves us and because we are His children. ¹⁷The very fact that He corrects us shows that He has toward us a father's feelings, and exercises toward us a paternal care. If He did not, He would let us go on without any attention, and leave us to pursue a course of sin that would involve us in ruin. To restrain and govern a child; to correct him when he errs shows that there is a parental solicitude (*concern*) for him, and that he is not an outcast. I can't see any scourging or flogging going on to the point of blood to discipline. ¹⁸This is not quoted literally from the Hebrew, but from the Septuagint (*a Greek translation of the Hebrew Bible*). The meaning is the same as in the former part of the verse that every one who becomes a child of God is treated by Him with that watchful care which shows that He sustains toward him the paternal relation.

12:7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

— There is an "if" to begin this verse because you can always choose not to endure. You have a "*free will*." Your response toward "if", may be I will: (1.) accept it with resignation. (2.) accept it with self-pity. (3.) be angry and resent God for it. (4.) or we can accept it gratefully.

3. Endure the chastening of God. This is the third part of the three-fold exhortation.

We are God's sons, and as His sons, He will discipline us whether we like it or not. He deals with us as sons who are under the Father's covering, to live the better life He desires us to live, and that calls for us to endure the chastening of God. We are to stand fast against all trials and sufferings. We are to become soft to the guidance and urgings of the Spirit of God. There are too many things that would love to attack and keep us down. God's way of guidance is always the best way for us. To endure is to follow the Word of God and His Spirit in the tough times; follow the urgings and convictions within our hearts when they are of God. God is disciplining us, teaching and correcting us because He loves us as our Father.

12:8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

We know that we have to endure chastening, so the purpose of discipline is fourfold.

1. God disciplines us to assure us that we are His children. Unless a person is taught, instructed, disciplined, and corrected by the Spirit of God, he is not a son of God.

If a person is not disciplined by God, then he knows something: he is not a son of God, he is an illegitimate child; he is only a person who professes to be God's but who is not. You know sometimes you see others getting away with everything and you are the one who God is always talking to, telling you "*don't do that*" or "*you go apologize*." Well, then you know you are a son being taken care of (chastised) by the Father; and you

¹⁷ <http://www.godvine.com/bible/Hebrews/12-6>

¹⁸ <http://www.godvine.com/bible/Hebrews/12-6>

<http://www.pitwm.net/pitwm-versebyverse.html>

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know who the others are following.

12:9 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?—

2. God disciplines us to save us and to stir us to truly live. He saves us to live in this life and the life to come. Is He not trying to save us from the wrath to come? He is saving us to live forever; ¹⁹training us for the life which never ends. So when He disciplines us, we should be happy to accept it. We know that He does it, or allows it, so that we may learn how to live. He knows what is best for us and He wants it for us.

Our human fathers correct us, and we respect them for it. We knew to obey them after they corrected and whipped us. And as we had gotten older, we somehow now understand and thanked them for what they did. It didn't kill us; it made us stronger. Should we not expect the same from the "*Father of spirits*", and submit to His correction? God knew what parents we would have because He knows everyone of His creations.

12:10 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.

3. God disciplines us for our good, to make us partakers of His holiness. The more sin and evil we do, the less like God we become. The less sin and evil we do, the more like God we become.

Our earthly fathers corrected us after their own pleasure. Sometimes they were severe, other times concerned only for their own interest. But our heavenly Father always corrects us for our profit (*good*) that we might share in his holiness. The persistent endurance which God desires of His people is not to weaken them but to strengthen them. It is to produce maturity and holiness. When passing through affliction, one must always remember that it is brief. With our earthly fathers it was for a few days. Remember holiness means to be different; to be completely and wholly set apart and separated from imperfection and impurity.

12:11 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.

4. God disciplines us so that we can bear the fruit of peace and righteousness.

The discipline and correction may be grievous and painful to bear at first, but it will bring peace and righteousness if we will only bear it. It's just like the farmer plowing up the fallow ground for the fruit of harvest to come forth. The plowing of the ground is hard to bear and offensive, but afterward...comes the yield.

We didn't like it when our earthly fathers chastised us; it wasn't a joy at the time. We really hated it. However, we never forgot the lessons; we never forgot what it taught us. With God, there is also an "*afterward*", during which the benefit of our training is enjoyed; there is a yield of fruit harvested.

12:12 Wherefore lift up the hands which hang down, and the feeble knees;— This is still dealing with discipline in a long-distance race. God is not only a disciplining parent, but also a demanding coach who pushes us to our limits and requires of us a disciplined life. The believer is called to...

1. **...lift up his hands and strengthen his buckling knees (12:12).** This is the picture of a man discouraged and defeated because of the sufferings of trial or sin.

¹⁹ <http://www.easyenglish.info/bible-commentary/hebrews-lbw.htm>
<http://www.pitwm.net/pitwm-versebyverse.html>

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12:13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

2. **...make straight paths** (a straight course) for one's feet, doing exactly what God's Spirit is saying to do.
3. **...heal whatever is lame.** In the right way there is healing for them. What is lame may not be dislocated, but rather be healed.

12:14 Follow peace with all men, and holiness, without which no man shall see the Lord:— The writer of Hebrews admonishes believers to...

4. **Follow after peace with all men.** The believer is never to give up, not as long as there is hope; some degree of peace. However, remember peace is not always possible with everyone. But follow after it.
5. **Follow after holiness.** The believer is to be separated from the world and its pleasures and possessions. He is to be set apart unto God.

12:15 Looking diligently lest any man fall of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;— Believers are to be on the lookout and search diligently lest one fall into one of the dangers that threaten the believer's faith. We can look at four great dangers that threaten believers:

1. There is the danger of falling short of the grace of God. Grace is giving, but it is giving to people who do not deserve the gift. Do Christians need to concern themselves with falling from grace? If there were no possibility for one to *"fall short of the grace of God"*, then there would be no need for us to be *"looking diligently."* So we do fall short.
2. There is the danger of a root of bitterness. Bitterness can be caused by any thing or any person who has failed us or brought disappointment and trouble to us in some way. It is a stumbling block in our pursuit of peace; it destroys the peace within the person who harbors it.

12:16 Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

3. There the danger of becoming a fornicator. There are all kinds of sexual vice whether married or un-married. Imagining and lusting within the mind is the very same as committing the act in the eyes of God. And it will keep one out of the kingdom of heaven.
4. There is the danger of becoming a profane person. One does not have to be blatantly wicked. They can displease God by simply devaluing that which is important to Him! Esau lost his birthright. He was the primary person whom the great spiritual blessings of God were to come; the promised seed and the Promised Land. But he was profane (disrespected): he cared more for his body and flesh; for the desires and lusts; for the pleasures and possessions of this world than he did for the spiritual things of God. Therefore, he lost what was rightfully his, his birthright; the glorious promises of God.

12:17 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. He never repented. When he cried before his father, he was crying for the blessing, not crying because he was making a commitment to follow God and to become spiritually minded. He was crying because he wanted a blessing. How many sell their birthright; their blessing for the satisfaction of their flesh, etc.? This is one of the great dangers that the believer must guard against.

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12:18 Wherefore For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, — The writer lets us know there is a difference in the earthly Sinai and the heavenly Zion. Mount Sinai was not touchable, where as the heavenly Zion is. What a contrast between the people's terrified approach to God at Mount Sinai and their joyful approach at Mount Zion.

1. ²⁰**Mount Sinai** was marked by fear and terror. **Mount Zion** is a place of love and forgiveness.
2. **Mount Sinai** is in the desert. **Mount Zion** is the city of the Living God.
3. **Mount Sinai** spoke of earthly things. **Mount Zion** speaks of heavenly things.
4. At **Mount Sinai**, only Moses was allowed to draw near to God. At **Mount Zion**, an innumerable company, a general assembly is invited to draw near.
5. **Mount Sinai** was characterized by guilty men in fear. **Mount Zion** features just men made perfect.
6. At **Mount Sinai**, Moses was the Mediator. At **Mount Zion**, Jesus is the mediator.
7. **Mount Sinai** brings an Old Covenant, which was ratified by the blood of animals. **Mount Zion** brings a New Covenant which is ratified by the blood of God's precious Son.
8. **Mount Sinai** was all about exclusion, keeping people away from the mountain. **Mount Zion** is all about invitation.
9. **Mount Sinai** is all about Law. **Mount Zion** is all about grace.

All that was at Mt. Sinai:

- **"Fire"** symbolized the holiness, righteousness, and purity of God. Man had to be careful how he approached God.
- **"Blackness and darkness"** symbolized the fact that God was hidden from man's sight. He could not be fully known because He could not be seen. Blackness and darkness also symbolized that the Old Covenant of the Law could not give man a clear picture of God; it could only give a shadow of what God was like; a shadow that was given through types and symbols and written words which are ever so inadequate. **The point is this:** man just could not know God; not all that he needed to know about God; not by approaching God through the holy places of this earth and by law.
- **"Tempest or raging storm"** symbolized the judgment and fierce wrath and power of God. He was to be feared and revered as the Great and Almighty Judge who could exact judgment upon any who refused to obey His Covenant of Law. **The point is this:** any person who approached God through the Old Covenant of law faced a holy, distant God of judgment.

What a difference Jesus has made! Before Jesus came, God seemed distant and threatening. After He came, God welcomes us through Christ into His presence.

12:19 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:— When God first began to give the Law to Moses, there was the blast of a trumpet and then God Himself apparently began to speak in an audible voice. The voice of God was so strong and forceful, and the Ten Commandments so convicting, that terror struck the hearts of the people. They cried out for God to stop speaking.

12:20 (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:— God had been very severe in His restrictions regarding even the slightest touching of Mount Sinai. If even the beast should touch the mountain, the people were forbidden to touch the beast, but must rather immediately stone it or shoot it with an arrow. Remember,

²⁰http://www.blueletterbible.org/commentaries/comm_view.cfm?AuthorID=2&contentID=8080&commInfo=31&topic=Hebrews&ar=Hbr_12_20
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they cried out for God to stop speaking; they couldn't endure the manner which God commanded, for the sound brought fear. Their sin made them aware of their separation of a holy God. It was too much for them.

12:21 And so terrible was the sight, that Moses said, I exceedingly fear and quake:) — ²¹It was so terrible that the people could not endure, even Moses, who held the highest intimacy with Jehovah. God revealed His glories, the burning fire, the blackness, the darkness, the tempest, the loud-sounding trumpet, and the voice of His words. It was so terrible that Moses said, "*I exceedingly fear and tremble.*" Truly, the presence of our holy God is awesome, as Moses himself testifies. The people were afraid to hear God's voice, and even Moses feared and trembled as God, who "*spake to him as a man speaketh to his friend.*"

12:22 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, — The people had to be reminded of why they came to the mountain. They have come to the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels where God dwells. ²²Zion was originally the stronghold of the Jebusites in Jerusalem that became the "city of David." ²³Mt. Sinai was the earthly and physical place the people of Israel had come, but Mt. Zion is the heavenly and spiritual presence of God. The term "Zion" came to be used to refer to: The heavenly city we will one day experience. In coming to Christ gives us the right to a place in that city." The invisible Jerusalem is populated by throngs of festive angels and Christian citizens.

12:23 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, — The writer is still reminding them that they have come 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. All are addressed in Mount Zion.

- ²⁴The word rendered "**general assembly,**" refers properly to an "assembly, or convocation of the whole people in order to celebrate any public festival or solemnity, as the public games or sacrifices. In "*Vines Expository Dictionary*", the word "*assembly*" is here coupled with the word "*and church*" as applied to all believers who form the body of Christ.
- ²⁵**"The church of the firstborn"**— Messiah is pre-eminently "the First-born," or "First-begotten" (Heb.1:6), and all believers become so by adoption. "**...written in heaven**"— enrolled as citizens there, that is, in the Lamb's book of life (Rev.21:27). We are in one citizenship with the angels.
- **"God the Judge of all"**— believers and unbelievers. He is the judge who has judged the believer's sin in Christ. God does not judge sin against the believer; God judges sin against Christ, the Savior of men. This is grace—what grace is all about. And there is judgment of unbelievers.
- **"The spirits of just men made perfect"**— This is the spirit of the righteous who have already departed and gone onto heaven. They stand before God perfected forever.

12:24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh

²¹ <http://studylight.org/com/acc/view.cgi?book=heb&chapter=012>

²² http://executableoutlines.com/he/he_31.htm

²³ <http://www.lovetheLord.com/books/hebrews/32.html>

²⁴ <http://bible.cc/hebrews/12-22.htm>

²⁵ http://www.blueletterbible.org/commentaries/comm_view.cfm?AuthorID=7&contentID=3067&commInfo=6&topic=Hebrews&ar=Hbr_12_27

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better things than that of Abel. Jesus, the Mediator of the New Covenant, and the blood of sprinkling is in the Mount Zion, the city of the living God, the heavenly Jerusalem, and innumerable company of angels.

- **"Jesus the mediator"**— Jesus is the mediator between God and man. ...**the new covenant**" is the covenant of grace through belief in Jesus Christ. Nothing can compare to Christ as the faithful Mediator.
- **"The blood of sprinkling, that is, better than that of Abel"**— When Abel was killed by his brother Cain, his blood cried out for vengeance and justice (Gen.4:10), but not the blood of Christ. The blood of Christ cried out for man to be forgiven and cleansed of sin. The blood of Christ cries out for mercy upon those who would kill, reject, deny, and curse Him who has no sin.

The **sevenfold comparison** (12:18-21 and 12:22-24) should motivate us to remain faithful and thereby realize the superior blessings of the New Covenant.

Mt. Sinai a mountain that may be touched.	Mt. Zion, the city of the living God, the heavenly Jerusalem.
Blazing fire.	Myriads of angels.
Darkness.	The general assembly and church of the firstborn.
Gloom.	God, the Judge of all.
Whirlwind.	The spirits of righteous men made perfect.
The blast of a trumpet.	Jesus, the Mediator of a New Covenant.
The voice of words.	The sprinkled blood that is better than Abel's.

12:25 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: —

Moses is the person who spoke on earth and gave the Law of God to man, but Jesus Christ is the One who spoke and brought the Word of God down out of heaven. ²⁶The writer now contrasts the way that God spoke then with the way that He speaks now. Those who heard God speak at Sinai wanted Him to stop. The voice of God made them afraid, so they agreed that God should speak to Moses and that he should tell them what God said. They promised to obey all the law of God that He gave to them by Moses. They did not keep that promise. They refused to listen when God warned them, however, in the end, God punished them. Every person bore the guilt and punishment when he broke the Word of God. God speaks to us today, not by Moses, but by His Son Jesus, The Word; not audibly (per say), but He does speak by the power of the Holy Spirit within. What God says now by Jesus is greater than what He said by Moses. God punished those who did not obey what He said by Moses. How much more will He punish those who do not obey what He says by His Son Jesus who speaks from heaven! There are three reasons why a person must not refuse Jesus Christ and His message:

1. There shall be no escape whatsoever for the close-minded (12:25).

12:26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. When God spoke at Sinai, the whole mountain shook (Exodus 19:18). There was a great fire and darkness. Those who saw it were very afraid. "*Yet once more*", God promises that one day He will again shake the earth, but not only the earth, but the heavens as well.

2. God warns about a great shaking and judgment of heaven and earth in the future (12:26-27).

This is exactly what the prophet Haggai declared: "*For thus said the Lord of hosts: yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land*" Hag.2:6. Both the prophet and the writer to Hebrews are declaring that a catastrophic judgment is coming upon the heavens and earth. The whole universe, all the stars and planets of the natural world, are to undergo a cataclysmic change. All nature shall

²⁶ <http://www.easyenglish.info/bible-commentary/hebrews-lbw.htm>
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be destroyed by fire and remade into a new heaven and earth. There are many shakings going on in our lives today: earthquakes, hurricanes, tornados, Tsunamis, devastating fires, Wall Street, sickness, and even our faith etc., but they are no match for the voice of the endtime coming from heaven.

12:27 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.** "Yet once more" meaning, it has happened before, and now this is as the final act of removing those things; sifting out everything without a solid foundation in Christ. Eventually the world will crumble, and only God's kingdom will last. Those who follow Christ are part of this kingdom, and they will withstand the shaking, sifting, and burning. ²⁷The shaking has begun. God is shaking the church, so that those who have a form of religion will be shaken and be removed. Those that who cannot be shaken will remain. We have an eternal destination which cannot be shaken and cannot fail.

12:28 **Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:—** ²⁸The meaning is, that the kingdom of the Redeemer is never to pass away. It is not like the Jewish dispensation, to give place to another, nor is there any power that can destroy it. We who are of God's kingdom, which cannot be shaken, are exhorted to have grace; be grateful. Why? - It pleases God! This "*kingdom that cannot be shaken*" is the true church of Jesus Christ, it is the New Covenant; it is Mount Zion the heavenly Jerusalem. ²⁹But to the first century saints, the kingdom had not arrived in its fullness, so, our author exhorts his readers, "**...let us have grace**"; let us have thankfulness; gratitude . What we all need on the way to receiving this kingdom is grace. That grace, we have learned, is available through our High Priest that's on the throne of grace. Why? Why have this "*grace*"? **Answer:** "*whereby we may serve God acceptably (offer in such a way as to please Him well) with reverence and godly fear.*" A person must serve God, in other words, worship Him; worship with reverence, and worship Him with godly fear. How we serve (*worship*) God is important. Our service, our worship, our thankfulness should be offered in such a way as to please Him—with holy awe and pious care; with godly fear and respect.

3. There is an unshakeable kingdom that can be received (12: 28-29).

12:29 **For our God is a consuming fire.** Why should we be thankful and worship God? ³⁰He is the God who has all power, who made all that is in heaven and on earth. He is the God who will judge all things. He will punish all who fail to obey what He has said. He is like a fire that burns up all the rubbish. God is a consuming fire. We need to be sure that we really are true Christians.

SUMMARY:

³¹The heroes of faith in Chapter 11 are examples of those who trusted in God. Their example encourages us to trust God in the same way. God did not fail them. We are like runners in a race. The race contends with discipline and

²⁷ <http://www.lovetheLord.com/books/hebrews/32.html>

²⁸ <http://bible.cc/hebrews/12-28.htm>

²⁹ http://www.bereanbiblechurch.org/transcripts/hebrews/12_18-29.htm

³⁰ <http://www.easyenglish.info/bible-commentary/hebrews-lbw.htm>

³¹ <http://www.easyenglish.info/bible-commentary/hebrews-lbw.htm>

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all of us must run a good race. The runner makes sure that his weight is not too heavy. While he is running, he does not carry or wear anything he does not need. He trains himself so that he becomes strong to win. He throws off anything that would slow him down. ³²Our focus must be upon the Lord as we "*run the good race*" of faith. We might "*glance*" at others (Heb.11), but we are to "*gaze*" upon the Lord our Savior. He is the author and finisher, meaning He blazed the trail and completed the course of our faith. With joy He endured death on the cross, despising the shame, but counted it an honor to be worthy to suffer shame, for He was exalted to the highest place of dignity and honor in the universe—sitting on the right hand of the throne of God. There were many who were against Him. There will be many who are against us, because of our faith in Him. As we consider Christ, we will not become weary or fainthearted (**12:1-3**).

The Lord does not call upon Believers to go to the Cross and shed their blood regarding the resistance of sin. Jesus has already done that for us. However, speaking to Believers as sons, they weren't to forget the exhortation which came from Proverbs: don't despise the chastening of the Lord; don't faint when you've been rebuked by Him; and endure the chastening of the Lord. It lets us know that, if a son, you will be chastised by the Father just as you were corrected by earthly fathers, for it will lead to the peaceable fruit of righteousness and share in His holiness. If you looked at the Olympics at any time, some ran the race or jumped on the bars with pain. They endured with steadfast fortitude to receive the prize. They were disciplined to keep going in spite of the pain. It would only be one shot at winning the goal. In the Christian race there is the discipline of you laying aside every weigh and sin that hinders you, and would run with patience the race set before you. Being a son, the Father will chasten those that are His and those that He loves. It may not seem great at the time, but it yields a harvest of righteousness and peace. Our best training comes from God. Therefore to endure: Lift up your hands and strengthen your buckling knees that your feet will go in a straight path, because whatever is lame will be healed (**12:4-13**).

Undoubtedly unlike the ancestors, they didn't come to Mount Sinai—all that volcanic blaze and earthshaking rumble—to hear God speak. The earsplitting words and soul-shaking message terrified them and they begged Him to stop. When they heard the words—"*If an animal touches the Mountain, it's as good as dead*"—they were afraid to move. Even Moses was terrified (**12:18-21**).

No, that's not your experience at all. You've come to Mount Zion, the city where the living God resides. The invisible Jerusalem is populated by throngs of festive angels and Christian citizens. It is the city where God is Judge, with judgments that make us just. You've come to Jesus, who presents us with a new covenant, a fresh charter from God. He is the Mediator of this covenant. The murder of Jesus, unlike Abel's—a homicide that cried out for vengeance—became a proclamation of grace (**12:22-24**).

We can't refuse to hear God who is speaking. So don't turn a deaf ear to these gracious words. If those who ignored earthly warnings didn't get away with it, what will happen to us if we turn our backs on heavenly warnings? His voice shook the earth, and this time He'll also shake the heavens. "*One last shaking, from top to bottom, stem to stern.*" The phrase "*one last shaking*" means a thorough housecleaning, getting rid of all the

³² http://executableoutlines.com/he/he_28.htm
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historical and religious junk so that the unshakable essentials stand clear and uncluttered. This is talking about a future judgment. There will be a thorough housecleaning. Anything that's shakable will be removed, so that the unshakable may remain (**12:25-27**).

We who are of God's kingdom, which cannot be shaken, are exhorted to have grace; be grateful. God is actively cleaning house, torching all that needs to burn, and He won't quit until it's all cleansed. God Himself is Consuming Fire! And He sustains an unshakable kingdom! fire. He is like a fire that burns up all the rubbish (**12:28-29**).

The Lord does not call upon Believers to go to the Cross and shed their blood regarding the resistance of sin. Jesus has already done that for us. However, speaking to Believers as sons, they weren't to forget the exhortation which came from Proverbs: don't despise the chastening of the Lord; don't faint when you've been rebuked by Him; and endure the chastening of the Lord. It lets us know that, if a son, you will be chastised by the Father just as you were corrected by earthly fathers, for it will lead to the peaceable fruit of righteousness and share in His holiness.

If you looked at the Olympics at any time, some ran the race or jumped on the bars with pain. They endured with steadfast fortitude to receive the prize. They were disciplined to keep going in spite of the pain. It would only be one shot at winning the goal. In the Christian race there is the discipline of you laying aside every weigh and sin that hinders you, and would run with patience the race set before you. Being a son, the Father will chasten those that are His and those that He loves. It may not seem great at the time, but it yields a harvest of righteousness and peace. Our best training comes from God. Will you have faith to endure?

APPLICATION:

To have a teachable spirit, you have to submit. To have steadfast fortitude (*staying power*), you have to endure. When we give thanks, it is not for what we've done but it's for what Christ has done; what He has purchased for us on the cross. Our gratitude is like a magnet in worship, drawing us to His presence and promises by faith. God speaks everyday. We have to be sensitive to His Spirit, fearing with reverence.

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13:1 Let brotherly love continue. The continuance evidence of our faith would be brotherly love. The Hebrew Christians were going to lose their brotherly love for one another. Why?

- Because some had backslidden and were slipping away from Christ (Heb.10:25).
- Because false teaching had seeped in among them and was influencing some (Heb.13:9).

The first mark for fellow believers is that of love. Note the marks of personal behavior:

1. **Mark 1:** brotherly love.

People who have brotherly love have come from the same womb, that is, from the same source. They have been born again by the Spirit of God through faith in the Lord Jesus Christ. And when they receive this new birth, God gives them a new spirit—a spirit that melts and binds their hearts and lives in love for all the family of God.

These ethics (13:1-3) help portray the true gospel to the world, encourage others to believe Christ, and bring glory to God. This is the reason for the exhortation. The believers needed to continue in love enough to forget self. They needed to love enough to sacrifice themselves and to tackle the problems and continue to proclaim and teach the truth of Christ! "**Brotherly love**" is ³³composed of two root words - "**phileo**", which means: "**tender affection**", and "**adelphos**", which means: "**brother, or near kinsman.**" It literally means: "**from the same womb**". It is the great need of the hour—a love that will love so much that it will not give up, no matter the problem or opposition.

13:2 Be not forgetful to entertain strangers: —The virtue of hosting and caring for visitors was especially valued in these times since travel was difficult and inns could be dangerous. Hospitality is to be shared with strangers and angels.

2. **Mark 2:** hospitality.

Don't forget or neglect or refuse to extend hospitality to strangers (in the brotherhood)—being friendly, cordial and gracious, sharing the comforts of your home and doing your part generously. Some people say they cannot be hospitable because their homes are not large enough or nice enough. But even if you have no more than a table and two chairs in a rented room, there are people who would be grateful to spend time in your home. This was hardest to do when experiencing a time of persecution. Are there visitors to your church who would like to share a meal with you? Do you know single people who would enjoy an evening of tea and talk? Hospitality simply means making other people feel comfortable and at home.

13:2b ...for thereby some have entertained angels unawares. The Hebrews would not know whether a guest would prove to be a spy or a fellow believer being pursued. The word "**angel**" may refer to "**superhuman**

³³ http://www.bereanbiblechurch.org/transcripts/hebrews/13_1-3.htm
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beings" or it may refer to "*human beings who are messengers from God.*" Abraham (Gen.18:1-3) and his nephew Lot (Gen.19:1-2) were unaware that their guests were angels at the time they received them. One never knows how far-reaching an act of kindness might be. This also happened to Gideon (Jdgs.6:11-24) and Manoah (Jdgs.13:6-20). We sing this song: "*all day and all night, angels keep watching over me*", well we might have entertained angels unaware.

13:3 Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body. "*Remember*" implies an active response to needs. These Jewish believers had gone through severe persecution (10:32-34) and had possessed a friendship whereby they rallied to the needs of others (10:33).

3. **Mark 3:** helping the prisoners and the mistreated.

As long as the earth is standing people are going to suffer all kinds of problems.

- Some people are lawless, and other people are falsely accused, even believers. The end result is the suffering of imprisonment.
- All people at one time or another suffer adversity of some sort. The result of such experiences is pain, emptiness, questioning, insecurity, loss, hunger, homelessness, poverty, disability, helplessness, and sometimes even hopelessness.

"*...in the body*" means as if you were suffering the physical pain and hardship in your body. The bodily hardships now being experienced by some of their fellow believers could equally well, and perhaps will, be experienced by them too. Believers are to minister to the needs of prisoners and those who suffer such adversity. The point our author is making is that his readers need to be concerned about those who are suffering; for since they possess the same physical body as others, it could happen just as easily to them. Christians should not separate themselves from the needs that are all around them.

SUMMARY:

³⁴The author exhorts the Hebrews to keep on loving one another and to be hospitable to strangers. The strangers visiting may actually be angels. In other words, treat strangers as if they were angels sent from God. Angels and strangers are sent from God to His children to minister to them and to encourage them. So extend the love of God to them. God's love should also extend to those in prison and those who are mistreated (**13:1-3**).

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³⁴ <http://greenleycommentary.wordpress.com/2009/05/18/hebrews/>
<http://www.pitwm.net/pitwm-versebyverse.html>