

## Hebrews

### Chapter 12:14-29

<sup>14</sup> **Pursue peace with all people**, and the **holiness** without which no one will see the Lord.

**Pursue** > HELPS > properly, *aggressively* chase, like a *hunter* pursuing a catch (prize).

**Pursue peace with all people** > Rom. 12:18 > <sup>18</sup> *If possible, so far as it depends on you, be at peace with all people.*

**Holiness** > HELPS > *hagiasmos* > use of the believer being progressively transformed by the Lord into His likeness (similarity of nature)

Uteley > faithfulness, righteousness, perseverance are important, crucial evidences of a true salvation.

Barclay > They must aim at holiness (*hagiasmos*). *Hagiasmos* has in it the same root as the adjective *hagios*, which is usually translated as *holy*. The root meaning is always difference and separation. Although living in the world, the person who is *hagios* must always in one sense be different from it and separate from it

Spurgeon > Follow peace, but not at the expense of holiness. Follow holiness, but do not needlessly endanger peace

<sup>15</sup> **See to it that no one comes short of the grace of God; that no root of bitterness springing up causes trouble, and by it many become defiled;**

**See to it** > HELPS > *episkopeó* > (from *epí*, "on, fitting," intensifying *skopéō*, "look intently") – properly, focus on, look at with real (caring) interest.

Uteley > This term is built on a form of one of the terms for pastor (literally bishop, *episkopos*). Here it can refer to church leaders or to mature believers who should care for others.

**Comes short of** > Precept Austin > (*hustereo* from *hústeros* = last, latter, terminal, hindmost) has the basic meaning of come to late (in time) or to come after (in terms of space) and thus it means to fail in something, come short of, miss, not to reach. *Hustereo* has the basic meaning of being last or inferior. It means to be left behind in the race and so fail to reach the goal, to fall short of the end, to lack. It means to come late or too tardily.

**Bitterness** > Barclay > The Greeks defined (*pikría*) as long-standing resentment, as the spirit which refuses to be reconciled. So many of us have a way of nursing our wrath to keep it warm, of brooding over the insults and the injuries which we have received. Every Christian might well pray that God would teach him how to forget

**Causes trouble** > Precept Austin > (*enochleo* from *en* = in + *ochléo* = disturb, harass with crowds, tumults, to mob) is a very picturesque verb which literally means "to crowd in" or "crowd upon" and figuratively means to excite disturbance, to trouble, to annoy.

Vincent > From *ochlos*, a crowd or mob, with the idea of want of arrangement and discipline, and therefore of confusion and tumult. Hence it is applied to the noise and tumult of a crowd, and so passes into the sense of the trouble and annoyance caused by these, and of trouble generally, like the Latin *turbae*

<sup>16</sup> *that there be no **sexually immoral** or **godless** person like Esau, who sold his own birthright for a single meal.* <sup>17</sup> *For you know that even afterward, when he wanted to inherit the blessing, he was **rejected**, for he found no place for **repentance**, though he sought for it with tears.*

**Sexually immoral** > Strong's > pornos > a fornicator

**Godless** > Barclay > The word used for *unhallowed* ("godless" in the NASB) is *bebēlos*. It has an interesting background that sheds light on its meaning. It was used for ground that was profane as distinct from ground that was consecrated. The ancient world had its religions into which only the initiated could come. *Bebēlos* was used for the person who was uninitiated and uninterested as opposed to the person who was devout.

**Rejected** > Precept Austin > (*apodokimazo* from *apó* = off, away from, a marker of dissociation, implying a rupture from a former association + *dokimazo* = approve after examination - proving a thing worthy or genuine. Put to the test for the purpose of approving) means to judge someone or something as not being worthy or genuine and thus someone or something to be rejected. In classic Greek there is a secular use describing coins rejected as counterfeit or after scrutiny or trial to reject a candidate because of lack of qualification. Reject after testing or scrutinizing.

**Repentance** > Strong's > change of mind, repentance

Uteley > In its OT context this refers to his sorrow after Isaac, his father, blessed his younger brother, Jacob, and the blessing could not be recalled. The author uses this as a warning to the recipients of the letter. He wants them to make a decision for Christ now while there is time and then to persevere in that new relationship with Christ because there is no second chance

<sup>18</sup> For you have not come to (a mountain) that can be touched and to a blazing fire, and to darkness and gloom and whirlwind, <sup>19</sup> and to the blast of a trumpet and the sound of words, which sound was such that those who heard begged that no further word be spoken to them. <sup>20</sup> For they could not cope with the command, "If even an animal touches the mountain, it shall be stoned." <sup>21</sup> And so terrible was the sight, that Moses said, "I am terrified and trembling."

**Touched** > Vincent > Radically, it is akin to ψᾶν, to rub, wipe; hence feeling on the surface, a touch which communicates only a superficial effect. It need not imply contact with an object at all, but simply the movement of the hands feeling after something ... The present participle that is being touched, means simply that the mountain was something material and tangible.

**Gloom** > Strong's > deep gloom

HELPS > murky, appalling gloom, referring to darkness so dense and foreboding it is "felt"

**Terrible** > Precept Austin > (*phoberos* from *phobos*= fear from *phébotomai* = flee from) is an adjective which means causing or inspiring fear, frightful, formidable: fearful, dreadful, terrible, horrifying.

<sup>22</sup> But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of angels, <sup>23</sup> to the general assembly and church of the firstborn who are enrolled in heaven, and to God, the Judge of all, and to the spirits of the righteous made perfect, <sup>24</sup> and to Jesus, the mediator of a new covenant, and to the sprinkled blood, which speaks better than (the blood of) Abel.

**Have come** > Precept Austin > (*proserchomai* from *prós* = facing + *erchomai* = come) means literally to come facing toward and so to approach or come near. To come to visit or associate with. It describes the approach to or entry into a deity's presence.

Constable > The giving of the New Covenant and the things associated with that covenant are more impressive than the giving of the Old Covenant and the things associated with it, because they are the heavenly realities, not the earthly foreshadowings ... Everything about the New Covenant encourages us to come boldly into God's presence

Vincent > On this whole passage (Hebrews 12:22-24) it is to be observed that it is arranged in a series of clauses connected by καὶ.

Longman > (In the Greek, each of the nine phrases is introduced by "and" except for "the heavenly Jerusalem," which stands in apposition to "the city of the living God.")

**Mount Zion and to the city of the living God, the heavenly Jerusalem** > Swindoll > This mountain represents the personal, loving presence of the living God, the “heavenly Jerusalem”—His city . . . our city (12:22)! Here we mingle with angels, fellowship with saints, and converse with Jesus Himself (12:22-24). Instead of cowering from fire and smoke, we stand face-to-face with “God, the Judge of all” (12:23). And when we do, we don’t stand with knocking knees and chattering teeth. We stand with confidence because we have been sprinkled clean with the blood of Jesus, “the mediator of a new covenant” (12:24).

**Myriad** > Strong’s > ten thousand,

**General Assembly** > Strong’s > *panéguris* > a festal assembly

Barclay > The word used for joyful assembly is *panēguris*, which is the word for a joyful national assembly in honour of the gods. To the Greeks, it described a joyful holy day when everyone rejoiced.

**Enrolled** > Strong’s > From apo and grapho; to write off (a copy or list),

**(The blood of)** > Barnes > In the original there is no reference to the blood of Abel shed by Cain, as our translators seem to have supposed, but the allusion is to the faith of Abel, or to the testimony which he bore to a great and vital truth of religion

Barclay > The writer to the Hebrews makes a list of the new glories that await Christians.

- The New Jerusalem
- The angels
- God’s elected people await them.
  - The writer to the Hebrews uses two words to describe these people. He says literally that they are the first-born. Now, the characteristic of the first-born son is that the inheritance and the honour are his. He says that they are those whose names are written in the registers of heaven.
- God the Judge awaits them. The writer to the Hebrews never forgot that, at the end, Christians must stand the scrutiny of God.
- The spirits of all good men and women who have achieved their goal.
- Finally, the writer to the Hebrews says that it was Jesus who initiated this new covenant and made this new relationship with God possible.
- (and to sprinkled blood)

<sup>25</sup> See to it that you do not refuse Him who is speaking. For if those did not escape when they refused him who warned them on earth, much less will we escape who turn away from Him who warns us from heaven.

**Refuse** > Strong's > to beg from, to beg off

**Who is speaking** > Pink > note carefully the present tense: not "that spoke." Christ is still speaking through His Gospel, by His Spirit, and instrumentally through His own commissioned servants, calling upon all who come under the sound of His voice to serve and obey Him.

**Escape** > Precept Austin > (*ekpheugo*) means to move quickly from a point or area in order to avoid presumed danger or difficulty. To flee out or away, to run or move hastily from danger because of fear.

**Turn away** > Strong's > to turn away, turn back

<sup>26</sup> *And His voice shook the earth then, but now He has promised, saying, **"Yet once more I will shake not only the earth, but also the heaven."*** <sup>27</sup> *This expression, "Yet once more," denotes the **removing** of those things which can be shaken, as of created things, so that those things which cannot be shaken may remain.*

***"Yet once more I will shake not only the earth, but also the heaven."*** > **Haggai 2:6 (LXX)** >

<sup>6</sup> *For thus saith the Lord Almighty; Yet once I will shake the heaven, and the earth, and the sea, and the dry land;*

**Removing** > (*metathesis* from *metatithemi* = transfer from *meta* = implying change + *tithemi* = put) is literally, the act of transferring from one place to another and so the removal or taking up or away ... There are only 3 NT uses - **Heb 7:12, 11:5, 12:27** and none in the Septuagint.

- **Hebrews 7:12** > <sup>12</sup> *For when the priesthood is changed (*metatithemi*), of necessity there takes place a change of law also.*
- **Hebrews 11:5** > <sup>5</sup> *By faith Enoch was taken up (*metatithemi*) so that he would not see death; AND HE WAS NOT FOUND BECAUSE GOD TOOK HIM UP; for before he was taken up, he was attested to have been pleasing to God.*

Wuest translates this as > *And this word, Yet once more, makes evident the transferring to a new basis the things that are shaken as of things made, in order that the things that are not shaken might remain.*

<sup>28</sup> *Therefore, since we receive a kingdom which cannot be shaken, let's show **gratitude**, by which we may offer to God an acceptable service with reverence and awe; <sup>29</sup> for our God is a consuming fire.*

**Gratitude** > Strong's > *charis* > grace, kindness

Robertson > "Let us keep on having grace" as in Hebrews 4:16, though it can mean "Let us keep on having gratitude" as in Luke 17:9.

Wuest translates this concluding verse as > *Wherefore, receiving a kingdom which cannot be shaken, let us be having grace, by means of which we might be serving God, well pleasing to Him, doing this with pious care and fear, for our God is a consuming fire.*