

## Hebrews 12

**Therefore seeing that we 9 also are surrounded with so great a cloud ('nephos' i.e a mass or pile of clouds not a single 'nephele' cloud) of Yisraelite witnesses, let us lay aside every weight, and the sin that does so easily beset us, and let us run with patience the race that is set before us, 2 Looking to gauvh the Author and Finisher of our emunah; who for the simcha that was set before Him endured the execution eytz, despising the shame, and has sat down as the right hand of the kesay of vuvh.**

Yahusha promises to share his authority with those who endure on earth and overcome life's temptations.

**"He who overcomes I will grant to him to sit down with me on my throne, as I also overcame and sat down with My Father on His throne." Rev 3:21**

**"And has made us a Malchut Kohanim/Kingdom of Priests to His tvkt and Abba; to Him be tifereth and dominion le-olam-va-ed. Amein." Rev 1:6 & 5:10 ..... "And has made us a Malchut Kohanim/Kingdom of Priests (poy-eh'-o - 'to make' without any delay).**

**1 Pet 2:9 But you are a chosen generation, a royal priesthood, a kadosh nation, 1 and a peculiar people; that you should show forth the tehillot of Him who has called you out of darkness into His marvelous Light: 10 Who in times past were Lo-Ami-Not a People 3 but are now the people of vuvh: who were Lo-Ruchamah – No- Mercy, but now have obtained rachamim.**

1 Peter uses the same priesthood language, not only that, but this phrase is connected back, to Ex 19 but also is a quote attributed to this very broken covenant people - *the Lo-Ruchamah/no mercy Lo-Ami, or "Not My People"* pronounced in Hosea 1:9 and Hosea 2:23.

**Ex 19:5 Now therefore, if you will obey My voice indeed, and shomer My brit, then you shall be a peculiar treasure to Me above all peoples: for all the earth is Mine: And you shall be to Me a malchut of Kohanim, and a kadosh nation.**

The Brit Chdasha attributes priesthood sacrificial language to believers today, again there is no way around this textual fact. *"be a living sacrifice...let us offer the sacrifice of praise.....a sweet smell, a sacrifice acceptable, pleasing to יהוה....offer the sacrifice and service of your faith...This is the language that once upon a time was attributed to the Aaronic order, but no more. The New Testament writers acknowledge the transfer of priesthood status to you and I.....Today!*

Our author gives us **two incentives for exercising patient endurance:**

- I. V.1 we are surrounded by so great a cloud of the witnesses of the faith. It's likened to being in an arena, a stadium, with the heroes of the faith in the stands, *not as gazing spectators* like the pagans (we're not a gazingstock to them), they're witnessing to us concerning our faith! They're our witnesses. How is our faith established! Because יהוה alone *says so?* No the Saints from the Tankakh provide witness to it! *'A matter is established on the basis of two witnesses.'* They're not gazing at us! They're witnesses of us. We are to be gazing at them as our examples of victory!! The heroes of the faith, in Chapter 11 are to be on our mind, encouraging us to believe that the race can be won by faith and patient endurance.

Greek word '*martys*', *witnesses* has a interesting history. It originally had the sense of someone who saw something (e.g. a spectator at a game). But over time it came to have a technical and specifically religious meaning: *'one who died for their faith and thereby witnessed to its validity!'* In light of Ch. 11 and Ch. 12 being retrospective, I believe the word already had a specialized religious meaning by this time!

We can see from a couple of passages in the Tanakh that suffering had already become associated with witnessing by the time of Nehemiah and Jeremiah - *martys!*

***Neh. 9: Nevertheless they (children of Israel) were disobedient, and rebelled against You, and cast Your Torah behind their backs, and killed Your neviim that testified against them to turn them to You, and they worked great provocations.*** YHWH's prophets witnessed, against them and what did they do to the prophets, witnessed them, *put them in the witness un-protection program - and martyred them!*

***Jer 23:18 For who has stood in the counsel of vuvh, and has perceived and heard His word? Who has marked His word, and heard it?***

***Jer 23:22 But if they had stood in My counsel, and had caused My people to listen to My words, then they would have turned them from their evil derech, and from the evil of their doings.***

How do we prepare for the race? Look at the use of **three participles** that drive home the point of putting aside baggage, everything that laden's us down.

**1. Seeing it V.1,** the faith of the father's and imitating it!

**2. Laying aside V.1,** that which encumbers us, or diverts our attention. In context the Aaronic priesthood, temple and sacrifices are excess 'weight' or 'spiritual fat' that needs to be set aside because they divert our attention away from the goal! We need to remove the superfluous things that hinder our ability to complete the race of life! *Trim down the blubber - bubba!*

**3. Looking V.2,** this is speaking of how we should be running the race. Looking over your shoulder could loose you the race! We need to look away from all the distractions, the doubters, the disbelieving and the deaf of heart. V.1 what is, *'the sin that does so*

*easily beset us?* This is the sin (definite article) that needs to be laid aside otherwise it will cost us the race! It's the sin of apostasy that's connected to the altar system and Aaronic Priesthood, which for them is the turning back to the religious status quo in Jerusalem - the Pharisaic and Sadducean system! For us it's the turning toward the BoL BoC status quo!

The Greek word for this race you and I are running is: 'Agon' - agony - it's an agonizing race, with much pain and heart pounding along the way!

II. (The second incentive for enduring patient endurance) the suffering of Yahusha Himself. What kind of attitude we have will be either our success or our downfall. V.2 what was the joy that was set before Him? He would sit at the right hand of the Father and be restored to glory. He focused, not on what immediately befell Him, *but the goal* - to finish well!

**3 For consider Him that suffered such opposition from those sinners against Himself, from those who opposed their own beings, so that you do not become discouraged, nor your being become remiss. 4 Ye have not yet resisted to death, striving against sin.**

No one in the group has yet suffered unto death, V.4 'not resisted to blood.' So this tells us this can't be addressed to the assembly in Jerusalem because both James and Stephen had 'resisted unto death.' Our audience is somewhere in Judea, but located outside of Jerusalem.

V.4 'striving against sin.' 'antagōnizomai' in its complete form, this is where we get our English word agony and antagonize from. We need to antagonize sin, so much so, that we're willing to die for our stand against it! *And people ask me why I'm antagonistic!*  
**CAN YOU BELIEVE THAT?**

**5 And you have forgotten the exhortation that speaks to you as to children, My son, despise not the chastening of the Master vuvh, nor grow weak when you are rebuked by Him:**

V.5 We need to mature as YHWH's children, '*get on the meat and get off the teet!*' Don't forget the exhortation that you're sons and daughters, there's many distractions, head turners that would encourage you to forget that you're a kingdom of priests, a holy nation, a priesthood.

'Have forgotten' 'eklanthanomai', means, '*made of little account!*' Why would anyone want you to make the priesthood of little account? Because it discomforts theologians that the power of the priesthood rests in the people, *not* in the hierarchy and hegemony!

**6 For whom the Master vuvh loves He chastens, and scourges every son whom He receives.**

'Paideuo' - 'Scourging', literally means flogging. Our author draws a linguistic parallel with

**Lk. 23:16 I will therefore 'paideuō' chastise Him, and release Him.**

**Lk 23:22. And he said to them the third time, Why, what evil has He done? I have found no cause of death in Him: I will therefore 'paideuō' chastise Him, and let Him go.**

**Heb 12:7 If you endure discipline, vuvh deals with you as with sons; for what son does the abba not discipline? 8 But if you are without discipline, by which we all are trained, then are you bastards, and not true born sons. 9 Furthermore we have had ahvot of our flesh who corrected us, and we gave them respect: shall we not much rather be subject to the Abba of Ruachim, and live? 10 For they truly for a few days disciplined us after their own understanding; but He for our profit, that we might be partakers of His kadosh nature. 11 Now no discipline for the present seems to be fun, but sorrowful: nevertheless afterwards, it yields fruits of shalom to those who are trained by that discipline.**

Quotation of Mishle 3:11 which proves two things:

- I. יהוה disciplines those who He loves.
- II. Discipline is a sign of sonship.

Discipline brings profit: V.10, 'that we may be partakers of His holiness'. and we'll bare V.11 'peaceable fruit' and 'practical righteousness.'

The outcome of discipline in view for 'the children of יהוה' is not that they were being evil, that they needed discipline thus needing repentance, but that discipline brings about a larger capacity for endurance to win the race!

**12 Therefore lift up the hands that hang down, and the feeble knees; 13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.**

Three illustrations utilizing the human anatomy:

- I. V.12 the Greek: *anorthoō pariēmi*, speaks of one becoming a deformed weakling in need of reinvigoration because of atrophy. Moshe had to have his hands strengthened in order to win victories.
- II. V.12 *paralyō - paralyzed knees*, enfeeble and won't hold up in the day of battle.
- III. 'Make straight paths for your feet.' Why? Because the weak kneed will be knocked out of joint by boulders and pitfalls in the road and they won't get any healing! Why must the path be made straight? Because they keep going in circles with their faith pulling themselves out of joint with the result becoming 'chōlos' - lame!

*'Cholos' Lame - 1st Kings 18:21 Elijah to the prophets of the Lord Baal, 'how long will be limping between two opinions, If יהוה is master serve Him or if The Lord serve him!*

The straight path is the healing path! Tomorrow, the lame will be limping into Easter service looking for a miracle!

**14 Follow shalom with all men, and set-apartness, without which no man shall see vuvh 15 Taking heed lest any man fall short of the favor of vuvh; lest any root of bitterness spring up to harm you, and by which many be defiled. 16 Lest there be any fornicator, or profane person (Gk "Porno babe" need I say more! Make a covenant with your eyes!), **as Esav, who for one morsel of meat sold his bechora. 17 For you know how that afterwards, when he would have inherited the bracha, 6 he was rejected: for he had no chance of recovering it, though he sought it carefully with tears.****

V.15, Take heed, '*look carefully*', *episkopeō* - to be 'episcopal' means one's supposed to look carefully into The Word! The Episcopalian's need to change the name of their denomination, *don't you think?*

We're '*to see*', and have constant spiritual oversight in each others lives. Be careful of the **three stage progression downward** if we fail to be *episcopal!*

- I. **Failure to progress**, a moral separation from יהוה by falling short. A failure to apprehend and appropriate grace in times of trial.
- II. **Infidelity**. Failure to appropriate grace will lead to bitterness which will result in the bitterness spilling over and causing the defilement of many - the root manifesting itself (murmuring, backbiting, maliciousness). Failing to have peace with all men.
- III. **Contempt of duty and privilege**. Esau trampled underfoot spiritual things, as our audience is tempted to do in regards to the priesthood of Malki-Tzedik. Esau was profane, he didn't obtain holiness!

There's **two obstacles to holiness**:

- I. Personal impurity, being a fornicator, sexually immoral.
- II. Failure to grasp hold of the blessing set before you.

Don't barter or throw away the blessing of the priesthood that the author has set before us in favor of going back to the religious status quo! Esau is an example of a son who was rejected on the basis of a decision he made - that decision was irrevocable!

Esau is the perfect antithesis to the heroes of that faith in Heb 11, he trades off what is unseen and what lies in the future for immediate material gratification in the present!

The bitter root is the false thinking and practice that has caused some, then and now to at least contemplate falling back into some form of sectarian Judaism then, or sectarian Zionism today!

**18 For you have not come to the mountain that might be touched, and that burned with fire, nor to blackness, and darkness, and tempest, 19 And the sound of a shofar, and the voice of words; which voice they that heard begged that the word should not be spoken to them any more: 20 For they could not endure what was commanded, And if so much as a beast touched the mountain, it was to be stoned, or thrust through with a spear: 21 And so terrible was the sight that Moshe said, I exceedingly fear and quake: 22 But you have come to Har Tzion, and to the city of the living tvkt, the heavenly Yahrushalayim,**

Why is our author talking about the Malki Tzedik priesthood and now taking us back to Ex 19 - 24, the Book of the Covenant, if they have nothing to do with one another? V.23 the Malki-Tzedik nation of priests (Ex 19:5) were always viewed as the firstborn, their ordination is enrolled from before the womb, *in heaven*, our author is speaking on the calling from heaven upon our lives, a calling of security in contrast of a calling shrouded in fear and terror!

**22 and to an innumerable multitude of heavenly malachim, 23 To the gathering and congregation of the bachorim, that is enrolled in the shamayim,**

We're enrolled into the Malki-Tzedik priesthood in heaven - *that's positional sanctification!*

This year at Passover we'll have confirmation, confirmation of our ordination into the Malki-Tzedik priesthood - it's the holy step in practical sanctification! That's why we're being ordained, not for some mystical power but with the goal in mind of positional sanctification... we are called walk out practical sanctification - in the priesthood!

**In sum, on ordination**, and this is what some in our authors audience had trouble grasping. We are ordained and enrolled into the Malki-Tzedik priesthood in heaven - that's positional sanctification. And we are confirm that ordination publicly at Passover - that's practical sanctification!

It was only with the Golden Calf breach that the Levites replaced the nation of priests with a nation with a priest! That's all over now! Don't ever let anyone distract you and let you gaze anywhere else but toward the reality of the Cohen Ha Gadol after the order of Malki-Tzedik and his New Covenant Priesthood (Heb. 7, 2 Pet 2:5,9, Rev 1,5,&20).

The Book of the Covenant was ratified in the context of terror! *'burned, fire, blackness, darkness, tempest!'* Why?

The New Covenant was ratified with the absence of terror! Why?

The Book of the Covenant was ratified in the context of terror to elicit, to bring to mind the Gen. 15 death penalty position that was 430 years earlier. This Mountain of terror was the fruition of the those promises BUT it didn't absolve the responsibility to the covenant terms laid forth-with.

The New Covenant was ratified with the absence of terror because the terror was inflicted upon Yahusha and removed from the Saints once and for all!

V.18 the whole setting is one of ordination and conversion, in-fact look at V.18 the main verb that controls the contrast is *'proselelythate'* from *'proserchomai'* where we get our English word *proselyte - one who converts over, and is ordained into the faith!*

We've converted from the Book of the Law and it's Aaronic priest to the New 'Book of the' Covenant ordained into the priesthood as the general assembly of the firstborn that comes from Mt. Zion.

***22 and to an innumerable multitude of heavenly malachim, 23 To the gathering and congregation of the bachorim, that is enrolled in the shamayim, and to vuvh the Shophet of all, and to the ruachim of tzadikim made perfect. 24 And to gauvh the Mediator of the Brit Chadasha, and to the dahm of sprinkling, that speaks better things than that of Abel.***

Six occupants who live in the Holy City:

- I. Holy, elect Malachim
- II. The priesthood of Malki-Tzedik, *'the general assembly of the firstborn'*.
- III. יהוה the judge of all.
- IV. The Ruachim of the Tzadiks made perfect.
- V. Yahusha the MalkiTzedik mediator of the New Covenant.
- VI. *'The blood of sprinkling that speaks better than that of Abel.'*

VI. emphasizes the New Covenant was ratified with better blood. Abel was the first person to offer a blood sacrifice, and though now dead, blood is still the only acceptable way to יהוה.

When did Abel die - Passover - the 14th of Aviv according to *Targum Jonathan Gen. 4:3.*

Three requisites that can save you or rob you of salvation depending on your choices in relation to them!

1. Greek word: Ichor
  2. Location
  3. Ichor/blood speaking
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1. Greek, *Ichor* - Greek Mythology, the fluid that flows like blood in the veins of God. Blood - animal blood by the hand of men - the son's of Aaron. Or Malki-Tzedik's blood by the hand of Yah - a better blood!
  2. Location. Upon an Aaronic altar system or upon the Malki-Tzedik altar outside the gates - a better place!

3. Ichor speaking - blood speaking. Abel's blood that speaks continually on earth.  
Animal blood that speaks continually in the darkened corridors of Judaic religion. Or  
Messiah's blood that speaks continually from Heaven!

***25 See that you refuse Him not that speaks. For if they escaped not who refused him that spoke on earth, how much more shall we not escape, if we turn away from Him that speaks from the shamayim: 26 Whose voice then shook the earth: but now He has promised, saying, Yet once more I shake not the earth only, but also the shamayim. 27 And this word, Yet once more, signifies the removing of those things that are shaken, the things that have been made, so that those things that cannot be shaken may remain. 28 Therefore receiving a malchut that cannot be moved, let us have favor, by which we may serve vuvh acceptably with reverence and fear: 29 For our tvkt is a consuming fire.***