

## **LOOKING AWAY UNTO JESUS. THE AUTHOR AND PERFECTER OF OUR FAITH. Heb.12v2.**

### **a. The authorship of Hebrews.**

Tertullian, one of the most learned writers of the second and third centuries ascribes Hebrews to Barnabus, however, it must be remembered that Tertullian was prone to being dogmatic, and this was undoubtedly one of His personal opinions; for this viewpoint was never widely accepted in Christendom, and Hebrews was not received as the work of Barnabus either in Africa, Tertullian's country, or in Cyprus, the country of Barnabus.

The epistle to the Hebrews was primarily and specially addressed to the Hebrews of the East, particularly those of Jerusalem and Palestine. The Christians there personally knew the author of the epistle, even though he did not append His name to the epistle, for we read in Hebrews 13v18,23., "Pray for us, for we are persuaded that we have a good conscience, in all things willing to live honestly; but I beseech you the rather to do this, in order that I may be restored to you the sooner...v23. And again, know ye that our brother Timothy has been set at liberty, with whom, if he come soon, I will visit you."

The churches of Alexandria, Asia, Syria Jerusalem, and Palestine, the people to whom the epistle to the Hebrews was primarily addressed, say that Paul wrote it. **Cyril of Jerusalem** attributes the epistle to Paul. **Theodoret also states that Eusebius wrote that Paul was the author of the epistle to the Hebrews, "and that all the ancients entertained this opinion concerning the authorship of the epistle."** **Jerome also confirmed that Paul was the author of Hebrews, he wrote, "All the Greek writers received it as His."** **The Church at Antioch confirms the Pauline authorship of Hebrews, which was the centre from which Paul's missionary journeys originated by Divine commission and command. Chrysostom of Antioch and Constantinople, ascribes Hebrews to Paul, as do Theodore of Mopsuestia in Cilicia, of Paul's own country, and many other important witnesses. The Council of Nicea, 325 A.D., and the Synod of Laodicea, 363 A.D., received Hebrews as a genuine work of Paul.**

The fact that Clement of Rome does not mention that Paul was the author of Hebrews, may simply be due to the fact that He respected Paul's desire and reasons for keeping the work anonymous, and did not desire to betray His personal and intimate friends confidence. Phil.4v3. The name of Paul was not only abhorrent to the Jews, it was anathema to the Judaizing Christians, and so Paul did not want an epistle specifically designed to help people from a Hebrew background, to be hindered from reading it by putting His name to the document.

### **b. Hebrews was also written to rouse sleepy Christians to seek the promises of heavenly blessings. Eph.1v3.**

Paul wanted to awake these sleepy Christians and make them realise that they were pilgrims and strangers in this world. As in 1Cor.10., Paul uses the Old Testament experiences of Israel passing from Egypt to Canaan to drive home His lessons. Abraham was an immigrant from Mesopotamia into Canaan, and Hebrews draws attention to the fact that like Him all Christians are pilgrims and strangers in this world. Although probably written primarily to Hebrew Christians familiar with the Old Testament and Temple worship, it is equally applicable to all who have a knowledge of the Old Testament. The epistle should be read in conjunction with the prison epistles of Paul, Ephesians, Philippians, and Colossians, which deal especially with **the heavenly places, which the Christian is called to enter by conflict with the powers of darkness.**

Christians are called to be a Royal Priesthood. 1Peter.2v9. We read in Exod.19v6., that God called Israel to be "a kingdom of priests, and an holy nation," but their sin frustrated this Divine desire. However, in Jesus Christians are made and called to be kings and priest to God. We read in Rev.1v6., "And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen." (KJV) And again, in Rev.5v10., Heaven declares of Christians, "And Thou hast made them {to be} a kingdom and priests to our God; and they will reign upon the earth." (NAS) We are called to be priests after the order of Melchizedek with Jesus our Great High Priest, and operate God's mercy gifts. This is a very great calling indeed.

### **c. Paul uses the picture of the games and competitors being encouraged to finish the race.**

Paul uses the example of the great saints; prophets and martyrs who had run well and finished their course with honour, praise and glory to inspire us to run well in the Christian race.

### **d. Paul's writes Hebrews to show that Jesus is the inspiration and cure for all the ills of our souls.**

After considering the Old Testament heroes of faith and their magnificent victories of faith, Paul states that Jesus is not only the source of all faith and justification by faith, but that He is also the incentive of all Christian holiness. "Looking away" is, "aphorontes," the present active participle of "aphorao" to look away and to concentrate on another. If we desire to run well and win the race, **we must look away into ("eis") all that Jesus was and is,** His majestic life, character and sacrificial love. We must look away even from the greatest of Old Testament saints, and concentrate our gaze on Jesus our Lord. It is good to be inspired by the saints, but the inspiration they give in the up building of the soul, is limited. Jesus is God's Word to speak to the depths of our soul. If we desire victory in the Christian life, we must concentrate our gaze on Jesus.

### **e. Paul was also defending the Church from the the Docetic Gnostics, who denied Christ's humanity. Heb.2.**

Both the apostle John and Paul realised the great danger that the acceptance of Gnostic doctrine would have on the Church, and wrote with the strongest words possible against it. John said that those who deny the humanity of Jesus are "not of God," and have the spirit of Antichrist. 1Jn.4v2,3. 2v18. This is a very present danger in the Church today, Docetic Gnosticism has invaded the Church again; it has always been one of Satan's major weapons against the true knowledge of Christ Jesus.

### **A. LOOKING AWAY INTO JESUS THE PIONEER OF FAITH. "ton-archegon."**

**"Looking unto Jesus," is "aphorontes eis."** "Aphorontes," is the present active participle of "aphorao" a verb meaning "to turn the eyes away from other things and fix them on something," it only occurs here and in Phil.2v23. "Unto," is "eis," into. " so, Paul exhorts us with the present continuous tense, to be actively and always "looking away," "eis" "into," and "unto Jesus."

**The word for "author," is "archegon." Strong 747.** "Archegon" speaks of a chief, leader, prince, and of anyone who takes the lead in anything, a pioneer, a predecessor and example. "Archegon" occurs four times in the New Testament. In the Authorised Version it is twice translated in Acts, as "Prince;" in Acts.3v15., "And killed the **Prince** of life, whom God hath raised from the dead; whereof we are witnesses;" and Acts5v31., "Him hath God exalted with His right hand to be a **Prince** and a Saviour, for to give repentance to Israel, and forgiveness of sins. "Archegon" occurs twice in Hebrews, in the Authorised Version it is translated as "Captain," in Heb.2v10., "For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the **Captain** of their salvation perfect through sufferings." It is translated as "Author" in Heb.12v2., "Looking unto Jesus the **Author** and Finisher of our faith; who for the joy that was set before Him endured the Cross, despising the shame, and is set down at the right hand of the throne of God."

### **Jesus the Pioneer and greatest victor of faith.**

After considering some of the great heroes of faith, the writer to the Hebrews, asks us to consider the greatest victor of faith, our Lord Jesus Christ; His faith was tried to the greatest extent, and He overcame all the trials and difficulties of His life and ministry with triumphant faith. Jesus is not only our example in holy and loving living, He is our example in believing God. Jesus pioneered the way of faith, He not only inspired the faith of all those great saints of old, and He is also the most shining example of personal faith in God. The Scriptures state, "The just shall live by faith," Rom.1v17. Gal.3v11. Heb.10v38. This was the experience of Jesus, throughout all His life; Jesus lived by faith, just as we should do. Jesus said in John.6v57. "As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me." When Jesus did His miracles, He turned His faith on, not His deity. In Jn.14v10., Jesus said the Father did the miracles, "Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but **the Father that dwelleth in me, he doeth the works.** We read in Jn.5v19., "Then Jesus answered and said to them, Most assuredly, I say to you, **the Son can do nothing of Himself,** but what He sees the Father do; for whatever He does, the Son also does in like manner." In Jn.5v30., Jesus stated, "**I can of mine own self do nothing:** as I hear, I judge: and my judgement is just; because I seek not mine own will, but the will of the Father which hath sent me." Jesus walked in the Father's will, and His own great personal faith and love was the channel of the Father's power and mercy healing gifts.

### **1. JESUS THE PIONEER OF FAITH IN VICTORIOUS DAILY LIVING.**

The life of Jesus at Nazareth was a triumph of faith, a life of faith in God His Father. Our Lord was not a protected hothouse plant, He conquered the pressures, problems, and temptations of life by sustained communion with God His Father. We read in Heb.2v17,18. and 4v15., that Jesus was "made in all points like unto His brethren," and was "tempted in all points like His brethren." Jesus was victorious, sinless and perfect, in childhood development, teenage temptations, and the temptations and trials of manhood, work and daily living. Lk.2v40-52. His life was continual manifestation of awe-inspiring wonderful faith.

### **2. JESUS PIONEERED FAITH IN VICTORIOUS EDUCATION AND TRAINING BY GOD.**

#### **THE NEED FOR PREPARATION FOR MINISTRY.**

##### **a. Is.49v1-3 and 50v3-6. Show our Lord's preparation by God the Father.**

We need to follow His example of victorious preparation for service. In Jn.1v14. we see our Lord full of grace and truth. A triumphant victorious faith over the circumstances, spiritual darkness, and backslidden people of Nazareth. Jn.4v6. Nathanael was amazed that anything good could come out of the notoriously spiritually dark town of Nazareth, Nathanael knew well the evil state of Nazareth by personal experience, for he lived about nine miles away in Cana of Galilee. Jn.21v2. Jesus overcame the evil of Nazareth and lived the same perfect and beautiful life that He had lived in Heaven with the Father. Jn.1v46-51.

#### **Our Lords faith and purity triumphed over the spiritual darkness of Nazareth.**

**We read in Ps.69v19-21.,** that Satan stirred up opposition against Jesus and got people, including His family, to criticise and mock Christ's life of prayer and fasting. Reproach broke His heart, He looked for sympathetic companions who would understand, and there was none. The soul loneliness of Jesus was horrific, His heart was broken, but He set His face like a flint and overcame it all through His Father's grace, and a determined faith in His Father's care and love. Is.50v3-9. Lk.9v51. Heb.2v8,9. These awful problems at Nazareth were part of Christ's preparation and training by God His Father, for both His earthly ministry and His High Priestly ministry. The vicious reproach and persecution Jesus endured at Nazareth is revealed in **Ps.69v7-21.,** there

was bitter rejection by His brothers and sisters. Mk.3v21. Jn.7v5. Town leaders criticised and mocked Jesus, and drunkards sang vile songs about Him. All this brought deep waters into the soul of Jesus. Ps.69v14. The sinless and prayerful life of Jesus at Nazareth stirred up pitiless continual opposition against Him. **We read in Ps.69v8-12., v8.** "I have become a stranger to my brothers, and an alien to my mother's children; **v9.** **Because zeal for Your house has eaten me up,** and the reproaches of those who reproach You have fallen on me. **v10.** When I wept and chastened my soul with fasting, that became my reproach. **v11.** I also made sackcloth my garment; I became a byword to them. Those who sit in the gate speak against me, and I am the song of the drunkards." Scholars say, "Your House," refers to God's children, not just the Temple.

**In Is.53v10-12., we read "He shall," five times, and "shall," three times.** Jesus must have repeated these verses in faith and love many times in the dark nights of His soul, when Satan and men attacked Him. He lived on, and claimed, the precious promises of God His Father, just as we do. Jesus, like ourselves, had a sure and steadfast anchor of the soul, in the immutable, counsel and promises of God's Word, and His father's unbreakable oath of confirmation. Heb.6v13-20.

From Mk.6v1-6., we see that Jesus had four brothers and at least three sisters, and they came to forcibly take Jesus home when Jesus upset Israel's religious leaders, and these leaders started to oppose and persecute Him. We read in Mk.3v21. and Jn.7v5., that Mary's other children did not believe in Jesus, and thought that He was mad, when He upset Israel's religious leaders. Mk.3v21,31-35. In Mk.3v21., "hoi para autou," "His family," means literally "those from the side of Him," a phrase used commonly in the Greek Septuagint Old Testament, to speak of a persons family and kinsfolk, and the mention of our Lord's family in Mk.3v31-35., confirms that it is referring to His family. They said, "He is beside Himself," "exeste," the aorist active indicative of "existemi," a charge which was made against Paul by Festus in Acts.26v24., he said that Paul's much learning had turned Him insane. Festus uses "maine," the present indicative of "mainomai," to be mad, to be out of one's mind. Paul stated that he was certainly not mad, but spoke words of truth and soberness, ("sophrosune," means a rational control and soundness of mind. It was the minds of Israel's religious leaders and Festus, which were controlled by the delusions of the Devil, and the madness of spiritual insanity.

**b. The attack on Christ's faith and Sonship.** Mt.4v1-4.

When Satan tempted Jesus to turn the stones into bread, our Lord replied from Deut.8v3. The context speaks of discipline and training, and humbling and proving by trial. Our Lord was saying, "My faith is being tested and I believe God My Father. The discipline and testing of the wilderness proved our Lord's victorious faith.

### **3. JESUS THE PIONEER OF FAITH IN VICTORIOUS SANCTIFYING TRUTH.**

**a. Jesus had inspired the prophets with truth: He came down to live it.** Jesus lived in worldly, carnal, and unspiritual Nazareth, the life of holiness and love He had lived in heaven. Wonderful Jesus!

**b. Jesus had to believe God's Word when everything and everyone around Him denied it and rejected Him.**

Even Mary and Joseph had fallen into unbelief over the purpose of our Lord's ministry by the time that Jesus was twelve. We read in Lk.2v42-52., that they did not understand what Jesus meant when He said, "I must be about my Father's business."

**We read in Jn.1v14., that the Lord Jesus came out of Nazareth full of grace and truth, fully equipped by the Father for the task that lay ahead of Him. We read in Jn.17v19., that our Lord sanctified Himself to do the Fathers will, and that doing the will of God was His delight. Ps.40v6-8. Heb.10v5-10. Jesus prayed in Jn.17v17., "Sanctify them through Your truth. Your Word is truth." He also states in Jn.7v17., "He who does the will of God shall know the doctrine." When you walk with God and live a life of love, truth burns with light. Jesus lived a life of perfect love, and the truth He perceived burned with life and energy in His heart and mind, and His words and sermons were filled with spirit and life. John.6v63. Jesus had a faith that was energised by a life of perfect love. Gal.5v6. He lived out the more excellent way. 1Cor.12v31. He perfectly lived out the Word of God, and claimed, experienced, and demonstrated the sure promises of God. Jesus had a victorious conquering faith, which desired to do the Father's will and provide spiritual bread and healing of body and soul for others. Luke.11v9-13.**

**N.B. Trials through life's problems, that test our faith in God's Word, impart qualifications for ministry to us.**

Our Lord came out of Nazareth not just with an intellectual faith but a living experimental faith through tens of thousands of victories of faith over the problems, trials and temptations of life. Hallelujah.

Moffat accurately translates Is.53v3., "a man of sorrows and acquainted with grief," as, "a man of pain who knew what sickness was." The Hebrew states that Jesus, "knew by personal experience sickness." Jesus experienced, and had personal victories of faith over the sicknesses that afflicted Him. **In Is.53v3., "sorrows," "makob," means, grief, pain; and in "acquainted with grief," grief is "choliy," disease.** It is translated in the Authorised Version as "sickness," in Is.38v9,12. Deut.7v15. 28v61. 1Kings.17v17. 2Kings.13v14. 2Chron.21v15,19. Ps.41v3. Deut.28v59.; as "disease," in 2Kings1v2. 8v28,29. 1Chron.16v2. 21v18. Job.30v18. Ps.38v7. Eccles.6v2.; as sick in Is.1v5. To be our perfect High Priest, Jesus had to be tempted in all points like ourselves, and this meant that He had to experience sickness, He really knows what

we go through, He has personally experienced all the trials and temptations of life, and we are assured of His sympathetic understanding and merciful love, He has compassion and deals gently with those who are ignorant and are going astray. Heb.5v2.

#### **4. JESUS THE PIONEER OF FAITH IN VICTORIOUS INSPIRING GRACE.**

**Jesus calls us, and inspires us, to cast away every encumbrance and to run the race of life.**

**a. There is a vast cloud of witnesses to God's faithfulness.** "Nephos marturon," is in the plural "Nephele" is a single cloud, "nepfos," a vast mass of clouds. "Marturon," does not speak of mere spectators, which would be described by "theatai;" "marturon" speaks of witnesses who testify out of their own experience. Heb.11v2,4,5,33,39.

**b. Laying aside us, like the putting off of old clothes,** Col.3v8. Runners ran nearly naked. Every weight that hinders, "ogkon panta." "And the sin which does so easily beset us." "Which doth so easily beset," is "euperistaton," it is derived from "eu," "well," and "peri," "around," and "statos," "standing," and so means easily encompassing, and describes the sinful environment of the world around us, and the difficulty to avoid its defiling influence. God recognises the difficulty of fighting against the defiling sin in our environment, and our personal fleshly and spiritual problems, but there is victory in Jesus. Rom.8v1-4.

d. Let us run, is, "trechomen," the present active, i.e. let us keep on running, the race that is set before us. "With patience," is, "di hupomones," with brave endurance, not with doubt, despair, self-criticism and impatience with ourselves.

Jesus experienced sickness and pain and had a great many victories of faith over them. Our Lord was tempted in all points like we are and this included sickness. In Job.2v4-7., Satan said that severe sickness is the greatest test of character, and God did not contradict Satan. It cannot be that Job was tempted more than our Lord, and is a more sympathetic person to those who are sick, because of it. Jesus is our perfect sympathetic High priest; He was made perfect and complete by experiencing and suffering the problems of life, as well as His suffering and dying on the Cross. Heb.5v8. Our Lord had a victorious triumphant faith over sickness, He personally believed and proved the promises of divine healing.

**The Keil & Delitzsch Commentary on the Old Testament, states of Is.53v3.,** "He was despised and forsaken by men; a man of griefs, and well acquainted with disease; and like one from whom men hide their face: despised, and we esteemed Him not." --- "Moreover, He was [mak<sup>a</sup>obowt (Heb 4341) 'iysh (Heb 376)], a man of sorrow of heart in all its forms, i.e., **a man whose chief distinction was, that His life was one of constant painful endurance.**" End of quote.

**N.B. Paul tells us to consider Jesus as the pioneer of faith, He not only won the victory on the Cross; His whole life demanded constant endurance over painful trials. Jesus He experienced a continuous and total victory of faith and love over all the trials that came against Him.**

#### **5. JESUS THE PIONEER OF FAITH IN MINISTRY, AND A LIFE OF PRAYER.**

Our Lord's ministry was the result of a life of prayer and communion with God the Father. His love for God and people drove Him to pray through for others. When Jesus began His ministry, He was so busy that daily manual labour was impossible. This was quite different from Paul at Corinth, Ephesus and Thessalonica. Jesus believed God for the material provision, not just for Himself, but also for: **-a. The twelve.** The faith of Jesus had to provide for them for 3½ years. God provided for Jesus and the twelve apostles through women of substance. Lk.8v1-3. **b. The Seventy.** The thirty-five bands of preachers. Lk.10. Jesus believed for them, and gave them authority.

#### **B. LOOKING AWAY INTO JESUS THE PERFECTER OF FAITH.**

In Heb.12v2., Paul coins the word, "teleiotes," (seemingly from "teleio"), it means, "Perfecter", one who brings us to the goal, (the Latin Vulgate has "Consummator"). **In Heb.12v3., "consider," is "analogisasthe," the aorist imperative of "analogizomai," to reckon up, to compare, to weigh, it only occurs here in the N.T. In Heb.3v1., "consider is "katanoesate," the aorist imperative of "katanoeo," a compound verb, from "kata," down, and "nous," mind, and so means, to put the mind down on a thing, as in Mt.7v3. and Lk.12v24.** These Hebrew Christians are exhorted to think hard about Jesus as their Apostle and High Priest, and not to give way to the temptation to give Jesus up, and backslide from the grace of God. Jesus can, and will, perfect our faith if we follow Him. This is the only place in the N.T. where Jesus is called an apostle, "apostolos," though the verb "apostello" is often used of God's sending Him forth. See Jn.17v3. "Profession" is "homologeio," from "homon," same, and "lego," say, and so, to say the same thing, to agree, to confess, to profess. Fixing the mind and heart on Jesus, and confessing the truth about Him is the cure for spiritual weariness, doubt and fear.

#### **1. Jesus is the example of perfect patient endurance.**

##### **a. Jesus endured the Cross.**

**"Hupemeinen" the aorist active indicative of "hupomeno," to patiently and bravely endure, a triumphant endurance.** "Prokeimenes," the present participle, "the laying before Him joy", this joy was the joy

of seeing us saved and blessed. Jesus endured the Cross for us, not for self glory, or exaltation and praise by others. The motive was pure love for us.

**b. Jesus endured the shame of the Cross: "stauros."**

"Shame," is "aischune," shame, disgrace. "Despised it," is "kataphronesas," the aorist active participle of "kataphroneo," to think down on something, here with the thought of despising, and treating as contemptible the shame and disgrace of the Cross. **He treated the shame of the Cross with contempt, but not you; He endured it all for you.**

**c. Jesus endured the contradiction of sinners**

In "endured the contradiction of sinners," "endured," is "hupomemenekota," the perfect active participle of "hupomeno," the perfect shows the abiding effect of Christ's redemptive sufferings and brave endurance.

"Contradiction," is "antilogian," a hostile and vicious speaking against. In "lest you be weary," weary is "kamete," the aorist active subjunctive of "kamno," to be weary, or as in James.5v15., to be weary and exhausted through sickness. In "fainting in your souls," "fainting," is "ekluomenai," the present passive participle of "ekluo," which mean to loosen out, to be set free, but in the passive it means to be tired out, or enfeebled.

**2. The Throne of Authority Jesus sits on.**

In Heb.12v2. "Sat down at the right hand of God," is "kekathiken," the perfect active indicative of, "kathizo," to take one's seat and sit down. The perfect tense shows that Jesus is still there at the throne of infinite power and authority, to perfect your faith. "Consider," is "analogisasthe," the aorist middle imperative of "analogizomai," to reckon up, count up, to consider, to compare and weigh, it can also speak of meditation. **It only occurs here in the New Testament.**

**3. Jesus is the perfect Perfecter of faith.**

As we have seen, "teleiotes," Perfecter, is one who brings to the goal. In Heb.5v9. we read, "And being made perfect, He became the Author of eternal salvation to all those that obey Him." "Perfect," is "teleiotheis," the aorist passive participle of "teleio," to complete, to perfect.

**Jesus perfected faith in. a. In the woman at the well. b. In the dying thief. c. In Peter. d. In Paul. Etc. and etc.**

**4. Jesus will perfect our faith, transfigure us, and conform us to His image.**

We read in 2Cor.3v18., that as we behold the glory and beauty of God our Father and the Lord Jesus, we are transfigured from glory to glory by the Spirit of God. Beholding the glorious Trinity changes us, and perfects our faith and love. The power of the Holy Spirit, Communion with God our Father, and contemplation of Jesus transfigures us.

**We read in Rom.8v28-39.** v28. And we know that all things work together for good to those who love God, to those who are the called according to His purpose. v29. For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren. v30. Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, and these He also glorified. v31. What then shall we say to these things? If God is for us, who can be against us? v32. **He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?** v33. Who shall bring a charge against God's elect? It is God who justifies. v34. Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us. v35. **Who shall separate us from the love of Christ?** Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? v36. As it is written: "For Your sake we are killed all day long; we are accounted as sheep for the slaughter." v37. Yet in all these things we are more than conquerors through Him who loved us. v38. **For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, v39. nor height nor depth, nor any other created thing, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. (NKJ)**

Before creation God the Father knew who would truly respond to the Gospel call, and He set His mind to conform us to the image of the Lord Jesus. Nothing can separate us from God's love and His eternal purposes for us. Jesus came into the world with a totally unselfish magnificent desire to save us, and share with us the eternal riches and blessings of the kingdom of God. Jesus **will** perfect our faith and love and bring us to His everlasting kingdom.

**PAUL WARNS US ABOUT FAILING UNDER DISCIPLINE AND LIFE'S TRIALS. Heb.12v3-17.**

**1. Jesus is the cure for weariness and fainting under opposition. Heb.12v3-15.**

Jesus was victorious in His conflict with Satan and evil men. We read in Heb.12v2., that Jesus bravely endured the violent and vicious verbal abuse and opposition of sinful men. "Endured," is "hupomemenekota," the perfect active participle of the same verb "hupomeno," which is used in Heb.12v2., of our Lord's brave and triumphant endurance of the Cross. A prayerful consideration of Our Lord's determined bravery will keep us

from weariness ("kamno," as in James.5v15.), fainting and enfeeblement. The bitter hostility and hatred did not quench His faith in God or zeal for God. Jesus conquered by faith.

## **2. Jesus the cure for fainting and weariness under discipline. Heb.12v5-11.**

We read in Deut.8v5., that God chastens us as sons, for "chastening," in Heb.12v5., is "paideias," from "paideuo," to train a child, and "pais," instruction, see 2Tim3v16., "instruction in righteousness." The primary thought is the instruction, training, and development of character, which is given to children. God is conforming His dearly beloved children to the image of Jesus, and this sometimes means, as with a child, that there is the necessity of gentle reprimand, rebuke, and even punishment. Rom.8v28-34. In Col.3v21., Paul warns fathers, that excessive discipline can discourage children and hinder the growth of personality and character. See also Eph.6v4. The thought behind "paideia," is of instructive discipline not punishment.

Our Lord personally experienced temptation and "training as a child," in His time of preparation for His ministry at Nazareth, and when Satan tempted Him in the wilderness, and on many other occasions too. The discipline proved His Sonship, and matured His personality, for we read in Heb.5v8., that our Lord was "made perfect through suffering."

Problems and pressure produce character as 1Pet.1v3-7. tells us, "the trial of our faith is much more precious than gold." When Jesus experienced the many trial of His faith at Nazareth, He undoubtedly said to Himself, what He tells us to say, "these trials are more precious than gold." His faith triumphed over them. Jesus was a victorious pioneer of faith.

Feeble knees and faint hands in the body of Christ should be encouraged onward by the loving ministrations of the church, and the direction to look to our sympathetic Saviour, who has been through it all, and conquered. Heb.12v12,13.

## **3. Jesus the cure for a defiling root of bitterness. Heb.12v15.**

In Deut.29v18., we read of "a root of bitterness," and here it speaks of departure from God. Bitterness is "pikria." The departure from the living God is here manifested in two ways.

### **a. Carnality and impurity; any fornication v16. "Pornos" immoral.**

**b. Worldly-mindedness and despising of sacred and eternal things.** "Profane," is "bebelos," a despiser of sacred things, an irreligious person. 1Tim.1v9. 4v7. 6v20. 2Tim.2v16.

**Bitterness against God produces a bad life.** We are warned that a large number of believers, and even the majority of believers, like the Israelites, can be infected with bitterness, unless great care is taken. **Contemplation of Jesus is the cure.**

**N.B. The warning of Esau.** Esau lost His birthright and blessing through carnality; we can lose our inheritance if we are not careful. v16,17. The blessing was gone and had been given to another. We can lose our place in the kingdom by similar carnality and worldliness. Contemplation of Jesus is the cure for the Esau spirit.

### **Meditating and feeding on Jesus, and His living truth, is the cure for all the ills of our souls.**

**"Consider" in Heb12v3.. is "analogisasthe," to reckon up, to count up, to consider, it includes the thought of meditation.** In John.6v51-71., Jesus informs us that it is vitally necessary for us to eat His flesh and drink His blood; He means that we must meditate upon His life and words, to grow spiritually strong. Judas never fed his soul with a heart relationship with Jesus. Judas hardened his heart, and refused to turn him from his evil ways, even after Jesus had fed the five thousand, walked on the water, stilled the storm, and miraculously transported the boat from the middle of the lake to the shore. Judas failed to feed on Jesus and His words, and so his soul shrivelled and died spiritually, and he started to slander Jesus, and then betrayed Him. Jn.6v1-71. Mt.26v15,16. Meditate upon Christ's words of spirit and life, and you will have His life in you. The depths of your soul will be inspired, fed, and filled with Jesus, and changed by the living Word of God, and you will be transfigured from glory to glory, by beholding the beauty and splendour of His majestic being. 2Cor.3v18. The gentle humility and loveliness of Jesus invite us to come to Him, and we will find rest and rejuvenation for our souls. Mt.11v28-30.

**In Heb.6v1., Paul pleads with us to allow God's gale of the Spirit to propel us along to maturity.** We are to walk with God and be diligent in spiritual matters, but seek for God's enabling to carry us forward, and not rely on self-effort. Heb.6v12.. We read in Heb.6v1., "Therefore leaving the elementary doctrine of Christ, let us be borne on to maturity." No longer babes on milk, but mature adults, able to eat solid spiritual food, and able to comprehend the deeper truths about Jesus." The translations, let us go on, or press on, to perfection, give the idea that the effort is ours. However, "pherometha," the present subjunctive passive of "phero," literally means, "let us be borne on to completeness, or maturity. We must rely on God's enabling grace and power, and not on our human efforts. We must put up our sails by communion with God, and let the gale of the Spirit blow us on.

**The Scriptures teach that the prophets were impelled and borne along by the mighty energies of the Holy Spirit.**

We read in 2Peter.1v20,21. "Above all, you must understand that no prophecy of Scripture came about by the prophet's own interpretation. v21. For prophecy never had its origin, or came, by the will of man, but holy men of God spoke as they were moved (**"pheromenoi," the present passive participle of "phero;"** AMP "borne along, moved and impelled;" Phillips "inspired," NIV "carried along") by the Holy Spirit." "Moved" is the same verb as "came," it literally means, "being borne along." It is a favourite word with Peter, occurring six times in his two epistles. 1Pet.1v13. 2Pet.1v17,18,21. 2Pet.2v11. It speaks of someone being powerfully spoken to, and carried along, by God, and as a result being mightily used by God.

**We are to be blown along by God like a sail ship before a mighty wind. The spiritual impetus comes from God.**

**"Phero,"** is used in Acts.27v15,17., to describe the ship in which Paul was on being **"borne along"** (**"epherometha,"** the imperfect passive of **"phero"**), and **"driven,"** (**"epheronto,"** the imperfect passive again) before the mighty wind.

**In Acts.2v2.,** "phero" is used in the present participle, passive voice, to describe the "rushing" sound of a mighty wind, literally, a mighty wind borne along violently, (**"hosper pheromenes pnoes biaias"**). We read in Acts.2v2., "And suddenly there came an echoing sound out of heaven as of a mighty wind borne along violently. And it filled (**"eplerosen"**) the whole house where they were sitting." (**"Echos,"** our echo, is used in Luke 4:37 for "rumour," and Luke.21v25., for the last days "roaring of the sea.") The Pythagorean Schools used **"epherometha"** in the sense of being carried on to a higher stage of instruction, but this Scripture goes much further than mental instruction, it speaks of a deep experience of the mighty energies of God.

**God, through Paul, urges us to put up our sails, and allow ourselves to be borne along in the gale of the Spirit to maturity, to an experience of Jesus as our great High Priest.** Heb.5v10 to 6v1. "Unto perfection," is **"epi ten teleioteia,"** from **"teleios,"** mature, adults, as in Heb.5v14.; it only occurs twice in the New Testament, here in Heb.6v1., and Col.3v14.. The writer appeals to us to leave Christian babyhood, and go on to be mature adult Christians, who are able to masticate solid spiritual food, and able to comprehend the deeper truths about Jesus. Paul assures and promises us that the Divine energisings and powerful transforming and enabling gale of the Holy Spirit will impel and carry us along to Christian maturity and Christ-like character. **See 2Cor.3v17,18.,** "Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. **v18 And we all, with unveiled face, beholding the glory of the Lord, are being transfigured into his likeness from one degree of glory to another; for this comes from the Lord who is the Spirit.**" **Beholding the glory of Jesus will transfigure our lives, so let us look to and into Jesus, who will inspire and perfect our faith and character.**

**NOTE:**

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