

210214-1 He 12, 1-13, Running the Race Set before Us—CThurman

There is no reason for a review today as I will have take a brief moment to do that in the remarks of the first verse of this chapter. Let's read.

Chapter 12	ἔχοντες	ἡμεῖς	περικείμενον	ἡμῶν
1 ¶ Wherefore	seeing	we	also	are compassed about with
Well then, so then	we having		lying around	us

wherefore, τοιγαροῦν, τοι (2Ti.2.19, *nevertheless* [marg., *but*] + γαρ (for) + οὖν (*therefore, then*), a doubly strengthened form of the particule τοι, 1Th.4.8; He.12.1 (cf. Moulton)

are compassed about with, περικείμενον, acc. sing. neut. part. pres. of the verb περίκειμαι, περί about, concerning, over + κειμαι to lay (meaning 'to put' i.e., an axe to the root), to set [a city on a hill], to lay up (goods), to be (a veil on the heart), to appoint, to make; so περίκειμαι, is tss. to hang about [the neck a millstone], to be bound [with a chain], **He.5.2, to be compassed with; He.12.1, to be compassed about; He.6.18.**

so great **a cloud of witnesses,**
large

so great, τοσοῦτον, acc. sing. masc. (adj.) τοσοῦτος, and tss. *so great* (**He.12.1**), *these many, so many, so long* (**He.4.7**), *so much* (**He.1.4; 7.22; 10.25**), *as large*.

Paul is referring to the many witnesses he cited for their faith. This is in no way suggesting that the saints are looking down upon us and watching the events of earth unfold. This is not what this verse means.

ἀποθέμενοι
let us lay aside **every weight,**
cast or set all burden
from us impediment
or, every weight cast off [the aorist verb stating, as a matter of fact]

every encumbrance that handicap like doubt, pride, sloth, anything. (See A. T. Robertson)

let us lay aside, ἀποθέμενοι, nom. pl. masc. aor. mid. of ἀποτίθημι, ἀπό forth, from + τίθημι, to appoint, ordain, purpose, set; tss. to lay down, to cast off, to forsake, to take leave, to bid farewell.

weight, ὄγκον, acc. sing. of the noun ὄγκος, and only this once in the NT; B-D-A-G, the weight, burden, the impediment.

and the sin which doth so easily beset us,
- easily encompassing sin
- well-positioned sin about us (cast off) [the subjunctive verb, sin must be also]

which doth so easily beset us, εὐπερίστατον, acc. sing. fem. of the noun εὐπερίστατος, εὖ well + περί about + ἵστημι to stand, to establish, to appoint, to set; εὐπερίστατος and only this once in the NT.; to be well-encircled or surrounded.

δι'	ἀγῶνα	(v.2)
and let us run with	patience the race that is set before us,	
[the fruit of]	conflict	appointed
	contention	laid
	fight	

let us run, τρέχωμεν, 1ppl. pres. subj. of the verb τρέχω, tss. to run (19), to have free course (1).

patience, ὑπομονῆς, gen. sing. of the noun ὑπομονή, ὑπό under, with, by + μένω, to abide, continue, dwell, endure, remain, stand, tarry; ὑπομονή, is tss. patience, patient continuance, enduring, patient; see the verb form of this in v.2.

race, ἀγῶνα, acc. sing. of the noun ἀγών, tss. a conflict, a contention, a fight, a race.

set before us, προκείμενον, acc. sing. masc. part. pres. of πρόκειμαι, πρό before, + κείμαι, to lay, lay up, to appoint, to make; πρόκειμαι, is tss. *to be first, to be set before, to be set forth*; cf. He.6.18; 12.1, 2 (see below).

let us lay aside every weight , and the sin – This is not an imperative. *Let us lay aside* is an aorist tense (time) verb meaning *every weight laid aside* and *the sin* that so easily besets us must be too ... middle, ‘from ourselves,’ let us run.... On account of faith in Christ these brethren were enlisted into the race of a lifetime, life’s race to Christ and the glory that is to come at His appearing. In the 11th chapter Paul laid all around his Hebrew brethren so many of the ancient witnesses whose lives were a testament to what the Lord could do when they took God at His word; for confidence in the hope before them and conviction in the things declared in the word of God, yet unseen.

every weight – Weight is bulk. With reference to spiritual things perhaps the meaning behind ‘to lay aside every weight’ is, instead of being slow to believe (cf. Lk.24.25), dull of hearing (cf. He.5.11), and dim-sighted (cf. 2Pe.1.9), all terms employed with reference to the children of God, they were to ready to believe, swift to hear, and have a single eye, a clear vision, a clear mind toward Jesus Christ.

the sin – Paul refers to *the sin*. This assumes that every child of God has some strong bent to sin, but not only to sin in generally, but is particularly vulnerable to certain sin. There is a bent to some sin that that *dogs* him relentlessly, more probably than other sins. There is something that *hounds* him day in and out. There is something that troubles him at every moment. It is present with him, in the midst of the congregation during the most heavenly times of fellowship. It is with him in the privacy of prayer closet, during the most intense of prayers. The inclination itself is not sin, but it would have the child of God fasten his mind and heart upon it to lead him away in his devotions and service to the Lord. So the sons of God in this present bodily weakness have something that easily besets them. Paul said in Romans 7,

Ro 7:21 I find then a law, that, when I would do good, evil is present with me. (παράκειμαι, παρά near + κείμαι, set, laid up, set; sin is always positioned near to me. This is why he said,)

...

24 O wretched man that I am! who shall deliver me from the body of this death?

It is a matter fact that every child of God can be beset easily with some sin. We don't need to sit around and discuss among ourselves yours and my sin might be. Nothing good will come of that. What we should know, what we should understand is that my besetting sin is not necessarily yours, and yours is not necessarily mine. My bent might be nothing to you, but it is to me. And yours might be nothing to me, but it is to you. If a brother tells me he is having trouble with something, no matter what I think of it, I should make it a matter of serious prayer in his behalf.

Here are six common sins with which the children of Israel were beset (to be well-encircled, well-surrounded) with during their sojourn to the land of promise. It is my opinion that we are all affected and pulled strongly by something here; not all the same way, not all to the same extent, but all by something.

Unbelief – Murmuring – Lusts – Covetousness – Stubbornness – Idolatry

If we will not purpose to set aside from our lives the sin that so easily besets us it will very likely be that sin which will set us aside from living a devoted life to Jesus Christ and to the glory of God.

As those that have entered into a race strip off every unnecessary weight from their bodies, so we are to put away everything that hinders us from keeping on course, on track in this race to glory. There is here the illustration of the *runner* and it is parallel to the illustration of the *soldier* who would please them that enlisted him into the service of his country by devoting himself to the battle. In time of war the soldier must be busy about the battle, not with the usual business of life as if he were at home. Otherwise he is vulnerable to harm and death while on the battlefield.

2Ti.2.3 *Thou therefore endure hardness, as a good soldier of Jesus Christ.*

4 *No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.*

entangleth, ἐμπλέκεται, 3ps. aor. ind. pass. of ἐμπλέκω, ἐν + πλέκω, *to plat* (in this case the way the branches of thorns are 'tangled' to make the thorny wreath placed upon the head of our Lord Jesus); the noun is once used in the NT, πλέγμα, tss. *to broider*; from this Gr. we have the Eng. *to implicate*, meaning to become involved with; to become entangled is to become entwined, folded or twisted together.

affairs, πραγματείας, dat. pl. of the noun πραγματεία, tss. only this once with the Eng. *affairs*; Wigram, marg. *negotiations*; the verb πραγματεύομαι, is once in the NT and tss. *occupy*; another Gr noun, πῶγμα, is tss. *a thing, a business, a matter, a work*; consider that of the Gr. we have the Eng. *pragmatic, pragmatism*; business of the normal things.

who hath chosen ... to be a soldier, στρατολογήσαντι, dat. sing. masc. part. aor. of στρατολογέω, στράτος the camp, the army, soldiers as opp to the people + λέγω, *to call, to tell, to name*; only this once in the NT; IGNT, J. P. Green, Sr., *enlisted*.

5 *And if a man also strive for masteries, yet is he not crowned, except he strive lawfully.*

strive for masteries, ἀθλη, 3ps. pres. subj. of the verb ἀθλέω, athleō, *to strive for masteries, to strive*, and only in the NT text; from this is the Eng. *athlete, athletics*; IGNT, tss. *competes*; there is no crown to be won by the competitor unless he competes according to the rules.

These things said, consider the example that the Lord Jesus gave.

1 Τοιγαροῦν καὶ ἡμεῖς τοσοῦτον ἔχοντες περικείμενον ἡμῖν νέφος μαρτύρων ὄγκον ἀποθέμενοι πάντα καὶ τὴν εὐπερίστατον ἀμαρτίαν δι' ὑπομονῆς τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

εἰς

2 Looking unto Jesus the author and finisher of our faith;

beginner completer

looking, ἀφορῶντες, nom. pl. masc. part. pres. of the verb ἀφοράω, ἀπό + ὄράω, to see forth; ἀφοράω, is twice in the NT, to see (Phl.2.23), to look (He.12.2)

the author, ἀρχηγόν, acc. sing. ἀρχηγός, tss. in Ac.3.15, 5.31, Prince; He.2.10, captain; He.12.2, author.

finisher, τελειωτήν, acc. sing. of the noun τελειωτής, tss. and only this once in the NT; another noun is τέλος (see below, 1Pe.3.9, end); the adj. τέλειος, is tss. perfect, full age; the verb τελειόω, is tss. to fulfill, to perfect, to finish.

This text tells these Hebrew brethren how faith originated in them and how it is perfected in them. Christ alone originated it and He alone perfects it. Faith is not of human origin. If one has faith in Him it is because He worked in them to believe.

Php 1:29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake ...

The child of God is perfected in his faith because of what God bring to them in the race.

1Pe.1.3 ¶ Blessed be the God and Father of our Lord Jesus Christ,
which according to his abundant mercy hath begotten us again unto
a lively hope by the resurrection of Jesus Christ from the dead,
4 To an inheritance incorruptible, and undefiled, and that fadeth not
away, reserved in heaven for you,
5 Who are kept by the power of God through faith unto salvation
ready to be revealed in the last time.
6 ¶ Wherein ye greatly rejoice, though now for a season, if need be,
ye are in heaviness through manifold temptations:
7 That the trial of your faith, being much more precious than of gold
that perisheth, though it be tried with fire, might be found unto
praise and honour and glory at the appearing of Jesus Christ:
8 Whom having not seen, ye love; in whom, though now ye see him
not, yet believing, ye rejoice with joy unspeakable and full of glory:
9 Receiving the end (the completion, the perfection, the fulfillment)
of your faith, even the salvation of your souls.

end, τέλος, a noun tss. *end*, *final*, *uttermost*. See above, the
word *finisher* (He.12.2).

Faith, from the beginning to the end, is of Christ. No man can glory in the
flesh because of their faith. True faith glories in Christ. (cf. 1Co.1.31)

A man that thinks himself to be something is deceived. (cf. Gal.6.3) The
spiritual fruit of faith does not glory in what I do, or what men do, but in
God does.

Looking unto Jesus the author and finisher of our faith;

ἀντὶ
who for the joy that was set before him endured
appointed continued under [the sufferings of]

was set before, προκειμένης, gen. sing. fem. part. pres. of
πρόκειμαι, πρό *before, above, ago, ever* + κείμαι, *to lay, to set, to*
lay up, to lay by, to appoint, to be made; πρόκειμαι, tss. *to be first,*
to set before, to set, to set forth; cf. He.6.18; 12.1, 2.

endured, ὑπέμεινεν, 3ps. aor. ind. of the verb ὑπομένω; meaning, ‘to abide under’, and tss. *to endure, to tarry behind, to abide, to be patient, to suffer, to take patiently*; see the noun form of this in v.1.

the cross, despising the shame, and is set down at the right hand
diminished the regard for

despising, καταφρονήσας, nom. sing. masc. part. aor. of the verb καταφρονέω, κατά by, down, as + φρονέω *to savor, to think, to mind, to regard, to understand, to care to affect*; καταφρονέω, is always tss. *to despise* (9).

is set,, ἐκάθισεν, 3ps. aor. ind. of the verb καθίζω, tss. *to set, to sit down, to continue, to tarry.*

of the throne of God.

The child of God must have in his faith’s view Jesus Christ or he will fail. If the race was so for Christ we should account that it shall be the same for us, to a lesser degree.

The Lord was never deterred by the cross. His entire ministry was under the shadow of the cross of crucifixion that was before Him, yet he endured, continued in faithfulness to His heavenly Father. He knew the cross was coming but for the joy of that which came after it, he continued faithful.

2 ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν ὃς ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς ὑπέμεινεν σταυρὸν αἰσχύνης καταφρονήσας ἐν δεξιᾷ τε τοῦ θρόνου τοῦ θεοῦ ἐκάθισεν

IMPERATIVE

ὑπὸ εἰς αὐτὸν

3 For consider him that endured such contradiction of sinners against himself,
by, of

consider, ἀναλογίσασθε, 2ppl. aor. imper. mid. of ἀναλογίζομαι, ἀνά re-, again, up + λογίζομαι *to reason, to number, to reckon, to*

think, to count, to account, to conclude, to impute, to esteem, to lay to the charge, to suppose; so ἀναλογίζομαι, is only this once in the NT.

endured, ὑπομεμενηκότα, acc. sing. masc. part. perf. of the verb ὑπομένω, refer to v.2.

such, τοιοῦτος, meaning this kind or these kinds; in He. 7.26; 8.1; 11.14; 12.3; 13.16.

contradiction, ἀντιλογίας, gen. sing. of the noun ἀντιλογία, ἀντί for, in the room (to contrast contradict) + λέγω, to describe, say, tell; ἀντιλογία, tss. He.6.16, strife; 7.7; 12.3, contradiction; Jude 11, gainsaying.

We have here the first of three imperatives in this text. (cf. vss.12, 13)

lest ye be wearied and faint in your minds.

sick, faint loose from lives, hearts, souls [the joy set before you.]

wearied, κάμητε, 2ppl. aor. subj. of the verb κάμνω, tss. wearied (1), sick (1, Ja.5.15), and faint (1, Re.2.3).

fainted, ἐκλυόμενοι, nom. pl. masc. part. pres. of the verb ἐκλύομαι or ἐκλύω, ἐκ of, off, out of + λύω to lose, and always tss. to faint (5). see v.5.

minds, ψυχαῖς, dat. pl. of the noun ψυχή, tss. life, soul, mind, heart.

If we will not consider how our Lord Jesus suffered, though sinless and harmless, the Son of God, we will weary and faint in our minds. We are appointed to suffer in our fellowship with the Lord Jesus.

2Co 1:7 And our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation.

Php 1:29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake ...

Php 3:10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death ...

1Th.2.14 For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews:

15 Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:

16 Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

17 ¶ But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

18 Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.

19 For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?

20 For ye are our glory and joy.

3.1 ¶ Wherefore when we could no longer forbear, we thought it good to be left at Athens alone;

2 And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith:

3 That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.

4 For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.

3 ἀναλογίσασθε γὰρ τὸν τοιαύτην ὑπομεμενηκότα ὑπὸ τῶν ἀμαρτωλῶν εἰς αὐτὸν ἀντιλογίαν ἵνα μὴ κάμητε ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι

intreat, to call for; see the noun παράκλησις, tss. the consolation (He.6.18), the exhortation (He.12.5; 13.22), the comfort, the intreaty.

speaks, διαλέγεται, 3ps. pres. ind. of διαλέγομαι, διά by + λέγομαι, or λέγω, to tell, speak, ask, bid; διαλέγομαι, is tss. to dispute, to reason, to reason with, to speak, to preach.

unto you as unto children,

My son, despise not thou the chastening
do not thou make little of the time of instruction, education, discipline, nurture

despise, ὀλιγώρει, 2ps. pres. imper. of the verb ὀλιγωρέω, ὀλιγός (adj.) little, few, small, a while, a season, short + ὥρα, an hour, a time, a day, a season, an high time; ὀλιγωρέω, is only this once in the NT

chastening, παιδείας, gen. sing. of the noun παιδεία, tss nurture (Eph.6.4), instruction (2Ti.3.16), chastening (He.12.5, 7, 8, 11); only in these few Scriptures (6 times); the verb παιδεύω, is tss. to chastise, to learn, to chasten, to instruct, to teach (He.12.6, 7, 10).

Do not make little of the time that the Lord brings chastening. Let is work in you to the fullest extent. Paul is quoting Pv.3.11, 12. (cf. Job 5.17)

of the Lord, nor faint when thou art rebuked of him:
let loose reproved, convicted by, from convinced, faulted

faint, ἐκλύου, 2ps. pres. imper. of ἐκλύω; see v.3.

when thou art rebuked, ἐλεγχόμενος, nom. sing. masc. part. pres. pass. of ἐλέγχω, tss. to fault, to reprove, to convict, to convince, to rebuke.

The instruction, the discipline, the education does the same work in every child of God, no matter when or where they live.

The Lord brings various chastisements to us as a rebuke to remove from us something that is either a hindrance to our race or something that will altogether result in disqualifying us from our race if left unjudged. (Disqualifying means to be rejected from receiving the prize, the reward, the reward of the inheritance. See the end of the lesson for more about this.) Knowing, subjecting, and humbling ourselves under the chastening hand of the Lord works in us to be like Him: holy.

A good parent will not chasten his child beyond his years, that would be hurtful to the child. Wisdom develops a chastening that fits the age of the child. It helps perfect the child. You correct bad habits and behavior. The child is moved, encouraged to put away childish things the old he becomes. I.E., the pacifier, crawler, diaper, etc.

5 καὶ ἐκλέλησθε τῆς παρακλήσεως ἣτις ὑμῖν ὡς υἱοῖς διαλέγεται Ἰεὺ μου μὴ ὀλιγώρει παιδείας κυρίου μηδὲ ἐκλύου ὑπ' αὐτοῦ ἐλεγχόμενος

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

loves, ἀγαπᾷ, 3ps. pres. ind. of the verb ἀγαπάω, a verb tss. *to love, beloved.* found in Hebrews at **He.1.9; 12.6.**

chasteneth, παιδεύει, 3ps. pres. ind. act. of the verb παιδεύω, is tss. *to chastise, to learn, to chasten, to instruct, to teach (He.12.6, 7, 10);* see the noun παιδεία, tss *nature* (Eph.6.4), *instruction* (2Ti.3.16), *chastening* (He.12.5, 7, 8, 11); only in these few Scriptures (6 times);

scourgeth, μαστιγοῖ, 3ps. pres. ind. of the verb μαστιγᾶω, tss. always with the English *to scourge* (7); To scourge can literally mean to whip (cf. Mt.10.17; Jn.19.1), and figuratively to punish through various means of chastening(cf. Mt.20.19; He.12.6).

Chastening is a proof of the love of God to his children. Whippings, a proof of their sonship.

6 ὄν γὰρ ἀγαπᾷ κύριος παιδεύει μαστιγοῖ δὲ πάντα υἱὸν ὄν παραδέχεται

7 If ye endure chastening, **God dealeth with you as with sons;**
the instruction, education, nurture, discipline is bearing

dealeth, προσφέρεται, 3ps. pres. ind. pass. of the verb προσφέρω, πρὸς at, to, toward, unto + φέρω *to bring, to bring forth, to bear; προσφέρω*, is tss. *to present, to bring, to offer, to deal with* and is most often found in the book of Hebrews (20, the number representing *redemption*); cf. **He.5.1, 3, 7; 8.3 (twice), 4; 9.7, 9, 14, 25, 28; 10.1, 2, 8, 11, 12; 11.4, 17 (twice); 12.7; also see φέρω at He.6.1.**

for what son is he whom the father **chasteneth** **not?**
instructs, educates, disciplines

7 εἴ παιδείαν ὑπομένετε ὡς υἱοῖς ὑμῖν προσφέρεται ὁ θεός τις γὰρ ἐστὶν υἱὸς ὄν οὐ παιδεύει πατήρ

8 But if ye be without chastisement, whereof all

[of the sons of God]

are **partakers, then are ye bastards, and not sons.**
have been then & still are now

are, γεγόνασιν, 3ppl. perf. ind. of γίνομαι, tss. *to be*; the imperf. form of this verb is only found in Ro.16.7, *were*, He.12.8 and 1Jn.2.18, *are*.

partakers, μέτοχοι, nom. pl. of the noun μέτοχος, μετά to change, with + ἔχω to have, possess; tss. Lk.5.7, *partners*; He.1.9, *fellows*; He.3.1, 14; 6.4; 12.8, *partakers*; μετέχω, *to be partakers*; He.2.14, *to*

take part; He.5.13, to use; He.7.13, to pertain; μετοχή, once found in the NT, tss. fellowship.

took part, μετέσχευ, 3ps. aor. of μετέχω; μετά to change, with + ἔχω to have, possess; tss. Lk.5.7, partners; He.1.9, fellows; He.3.1, 14; 6.4; 12.8, partakers; μετέχω, to be partakers; He.2.14, to take part; He.5.13, to use; He.7.13, to pertain; μετοχή, once found in the NT, tss. fellowship; μέτεχος, noun tss. He.1.9, fellow; 3.1, 14; 6.4; 12.8 partaker

bastards, νόθοι, nom. pl. masc. of the noun νόθος, only this once in the NT; a baseborn, illegitimate, spurious son.

*Pv.3.11 My son, despise not the chastening of the LORD;
neither be weary of his correction:
12 For whom the LORD loveth he correcteth; even as a father
the son in whom he delighteth.*

This manner of God's dealing with His children was and still is by chastening. To be without the chastening of the Lord is to be proved illegitimate, baseborn (natural born only), spurious children. (spurious means, false; outwardly similar, but genuinely lacking the qualities of God's) children. When a professed believer can live like the world and be without judgment there is good reason to believe he is not a child of God.

8 εἰ δὲ χωρὶς ἐστε παιδείας ἢς μέτοχοι γεγονάσιν πάντες ἄρα νόθοι ἐστε καὶ οὐχ υἱοί

εἶτα τοὺς μὲν
9 Furthermore we have had fathers of our flesh which corrected us,
Then indeed [earthly]

furthermore, εἶτα, adverb, tss. afterward, then, then after, after that, then ... after that, and furthermore.

and we gave [them] reverence: shall we not much rather be in subjection unto regard

we gave ... reverence, ἐνετρεπόμεθα, 1ppl. imperf. mid. of ἐντρέπω, ἐν by, in, with + τρέπω once in the LXX, Ex.17.13, to rout the enemy; ἐντρέπω, is tss. to reverence, to regard, to shame,

the Father of spirits,

[compared to the fathers of our flesh]

shall ... be in subjection unto, ὑποταγησόμεθα, 1ppl. fut. ind. pass. of ὑποτάσσω, ὑπό a preposition for among, of, under + τάσσω, to set, appoint, ordain, determine, addict; ὑποτάσσω, is tss. to be subject, to be submitted, to be obedient, to be under obedience, to be under, to be subdued, to be in subjection; He.2.5, hath put in subjection, 8, hast put in subjection, put ... in subjection under, put under; 12.9, shall ... be in subjection unto.

and live?

[To God, the Father of our spirits, He by whom we were begotten to life (1Pe.1.3) as opposed to living to our human or earthly fathers.]

live, ζήσομεν, 1ppl. fut. ind. of ζάω, to live.

9 εἶτα τοὺς μὲν τῆς σαρκὸς ἡμῶν πατέρας εἶχομεν παιδευτὰς καὶ ἐνετρεπόμεθα οὐ πολλῶ μᾶλλον ὑποταγησόμεθα τῷ πατρὶ τῶν πνευμάτων καὶ ζήσομεν

κατὰ

10 For they verily for a few days chastened us after their own pleasure;

ἐπὶ

but he for our profit, that we might be partakers of his holiness.

- to partake of his holiness -

pleasure, δοκοῦν, acc. sing. neut. part. pres. of the verb δοκέω, tss. to think, suppose, to account, to seem good, to trow, to please, to be reputed, to own pleasure; He.4.1, should seem; 10.29, suppose; 12.10, own pleasure; 12.11, seemeth.

profit, συμφέρον, acc. sing. neut. part. pres. of the verb συμφέρω, συμ together, with + φέρω to bear, to bring forth, to lead, to reach, to carry, to uphold, to move; συμφέρω, tss. *to be profitable, to be better for, to be good, to be expedient for, to bring together, to profit.*

partakers, μεταλαβεῖν, aor. infin. of the verb μεταλαμβάνω, μετά after + λαμβάνω *to take away, to receive, to hold, to catch, to come, to come on, to accept, to attain;* μεταλαμβάνω, tss. *to eat, to have, to take, to partake, to receive.*

Earthly fathers gained something from the chastening they gave to their children. That is not so with God. God chastens His own for their profit.

The end of chastening is that we might partake of His holiness.

1Pe.1.15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

16 Because it is written, Be ye holy; for I am holy.

This reminds me of Aaron and His sons when they ate of the shewbread that inside the tabernacle. Before they could eat of this shewbread they first went through a single gate. This gate was made of three curtains hanging and represents Christ. This is the only, legitimate access into the courtyard where only the elect may enter. The colors of the materials of which this gate was made were blue (the Man, from Heaven), purple (the Man, the King), scarlet (the Man, the Redeemer), and white fine-twined linen (the Man, the Righteousness of God. Now, having come through the gate the elect saw directly ahead a large brazen altar on which was sacrificed the burnt offering, the peace offering, and the sin offering, all which speak of Christ's all-sufficient, reconciling and atoning sacrifice for the sins of His people. Moving from this station they then came to a laver made of the lookingglasses of the women. It was situated between the brazen altar and the tabernacle. Here they washed their hands and their feet, a type for being cleansed of the filthiness of the flesh and spirit. (cf.Ex.30.19; 2Co.7.1) This being done dress in their priestly garments ready to come through the door of the tabernacle, again made of one hanging curtains that looked just like the gate. Through this door, a type of Christ,

joyous, χαρᾶς, acc. sing. of the noun χαρά, tss. *joy, joyous* (an adj.), *joyfulness, gladness*.

δὲ

but grievous: nevertheless afterward it yieldeth the peaceable fruit
of grief gives forth

grievous, λύπης, a noun tss. *sorrow, heaviness, grief*; and in this verse it tss. as an adjective, *grievous* [chastening].

yieldeth, ἀποδίδωσιν, 3ps. pres. ind. act. of the verb ἀποδίδωμι, ἀπό forth + δίδωμι, *to give*

fruit, καρπὸν, acc. sing. of the noun καρπός, tss. always with the English word *fruit*.

peaceable, εἰρηνικὸν, acc. sing. masc. of the adj. εἰρηνικός, only twice in the NT and tss. *peaceable* (cf. He.12.11; Ja.3.17); the noun εἰρήνη, is tss. *peace, rest, quietness, and one*.

δι' αὐτῆς

of righteousness unto them which are exercised thereby.
by or through it [by chastening]

which are exercised, γεγυμνασμένοις, dat. pl. masc. part. perf. pass. of γυμνάζω, always tss. with the English *to exercise* (4).

Brethren this should be a cause of great comfort and joy.

*Job 5:17 Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty:
18 For he maketh sore, and bindeth up: he woundeth, and his hands make whole.*

We are sure that the education process is hard to bear. But when He is finished there is gladness and joy for the things we have learned; things

which we could not have rejoiced in before the chastening experience. But we shall certainly joy afterwards.

11 πᾶσα δὲ παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαρᾶς εἶναι ἀλλὰ λύπης ὕστερον δὲ καρπὸν εἰρηνικὸν τοῖς δι' αὐτῆς γεγυμνασμένοις ἀποδίδωσιν δικαιοσύνης

IMPERATIVE

12 Wherefore lift up the hands which hang down, and the feeble knees;

lift up, ἀνορθώσατε, 2prpl. aor. imper. of ἀνορθόω, ἀνά + ὀρθόω, or see , adj. tss. *upright* (stand), *straight* (paths); ἀνορθόω, tss. *to make straight, to set up, to lift up*; see the next verse, *straight, ὀρθὰς*.

which hang down, παρειμένας, acc. pl. fem. part. perf. pass. of παρίημι or παρίεμαι, παρά by, near, with, from + ἵημι to send, to make to go (Liddell & Scott).

feeble, παραλελυμένα, acc. pl. neut. part. perf. pass. of παραλύω, tss. four times *palsy*, and this once *feeble*.

In other words, what is normally used to assist the runner in his race, the hands and the knees put to work.

12 Διὸ τὰς παρειμένας χεῖρας καὶ τὰ παραλελυμένα γόνατα ἀνορθώσατε

IMPERATIVE

13 And make straight paths for your feet,
courses

make, ποιήσατε, 2prpl. aor. imper. act. of the verb ποιέω, to do.

straight, ὀρθὰς, acc. pl. fem. of the adj. ὀρθός, tss. *upright, straight*.

paths, τροχιάς, acc, pl. of the noun τροχία, only this once in the NT; see also the noun τροχός, only once in the NT, and tss. *course*.

foot, ποδῶν, gen. pl. of ποῦς, so feet or footstool; cf. He.1.13; 10.13, foot; He. 2.8; 12.13, feet.

ἵνα μὴ

lest that ***which is lame be turned out of the way; but let it rather be healed.***

that not

Verse 12 and 13 is one sentence. ‘Wherefore’ requires we go back to the 11th verse. So, on account of the fact that chastening is not joyous but grievous, yet for them that are exercised by it there is the resultant fruit (righteousness), lift up the hands hanging down and the palsied knees (which indicate that these Hebrew brethren were not taking the chastening well at all) and ye (you all) MAKE (commandment) paths of the straight kind in order that the lame (which some of them evidently were as they were apostatizing) not be turned out of the way; but let the lame rather be healed. The only answer for them under the chastening hand of God is to submit to His will for them. And they will if they truly have the joy at the glory that shall be revealed when Jesus Christ comes.

Every runner in a race that will win must take the most direct and lawful route. There is a certain track and course for every runner. There are no shortcuts. Outside of this the runner is hindered in the race before him or he may become disqualified. What does disqualified mean?

First of all, to be clear, we are not competing with one another, brethren in Christ, to see who can do better than the other. Rather than this being Christian it is quite Corinthian, carnal. My contest is between me and the Lord.

1Co 3:8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

...

1Co 3:14 If any man's work abide which he hath built thereupon, he shall receive a reward.

1Co 9:17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me.

Php 3:8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,

...

13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

Col 2:18 Let no man beguile you of your reward ...

2Jo 1:8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

The Lord is He who determines the reward.

Mt 16:27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

Re 22:12 And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

A reward is to receive all, part or none of a promised inheritance which Christ brings in His second coming.

Col 3:24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

To be disqualified is to be rejected from receiving a prize a reward because we rejected running according to His word.

2Ti 2:5 And if a man also strive for masteries, yet is he not crowned, except he strive lawfully (νομίμως, adv., by the law of the contest).

1Co.9.24 ¶ Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye (you all) may obtain.

25 And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway (ἀδόκιμος, disapproved).

There is a way that every child of God is to walk. That way is according to the word of God from the foundation of love.

Ga 5:6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

...

13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

We can have all of the doctrinal 'I's' dotted and 't's' cross, but if we have no love we are nothing.

1Co.13.2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

If ever we deviate from this rule we have failed and disqualify ourselves. If we cannot love our neighbor as ourselves and hold the doctrine of Christ our religion is not the religion of Christ. Our Lord Jesus set the prime example of loving those that were truly ignorant of the truths of God, unlovable in the way they behaved themselves and schismatic or divisive over different issues. That's right, He loved the disciples.

Now, chastening is not only for sin, but may be applied to help us arrive to a better way than that on which we might presently be. Paul raised up the ancient witnesses to remind his dear Hebrew brethren of what the Lord can do when they only trust Him. And so it is for us too. Then, always consider the example of our Lord who, though He is now seated at the right hand of the throne of God He first endured the cross and despised the shame. That order for Him is the same for us. First, the sufferings, then the glory.

Never forget this: chastening is proof of God's love for His children and of their acceptance with God. Don't despise it! The design of chastening is to make us all partakers of his holiness.

13 καὶ τροχιάς ὀρθὰς ποιήσατε τοῖς ποσὶν ὑμῶν ἵνα μὴ τὸ χωλὸν ἐκτραπῆ
ἰαθῆ δὲ μᾶλλον