

210228-1 He 12, 14-29, Follow Peace & Holiness–CThurman

Review the things which Paul wrote to the Hebrew brethren in the first half of this chapter.

Let us run the race ... looking unto Jesus.

Consider Him lest ye be weary and faint in your minds.

For ye have not still resisted & unto blood (but Christ did. Some brethren had).

Ye have forgotten the exhortation which concerns chastening, education.

If ye endure it then God deals with you as sons.

But if ye be sons without it then you are bastard sons.

Furthermore, we have had fathers of our flesh that educated us after their pleasure and we gave them reverence;

Shall we not much rather be in subjection and live to the Father of spirits for educating us for our profit; that we might be partakers of His holiness?

Now, no chastening is joyful, but grievous, but it does yield fruit: righteousness.

On account of this chastening straighten up the hands and the paralyzed knees, and make straight paths for your feet, lest the lame be turned away.

But let it be healed.

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 (imperative, lit. 'straighten up') the hands hanging down (powerless) and the feeble (palsied, paralyzed or trembling) knees (which indicate that these Hebrew brethren were not receiving the chastening well at all; they were despising it, wearied by it, fainting under it) and ye make

(you all) MAKE (an imperative)

paths of the straight kind in order that the lame

(which some of them evidently were as they were apostatizing; instead of wander about like sheep without a shepherd, confused & vulnerable to error)

not be turned out of the way; but let the lame (among you) rather be healed. The answer for them concerning chastening was to endure it (v.7), as Christ endured it (v.2). How did he endure it. Sheer self or human will. No. He endured because there was a joy before Him that went beyond this that time of hardship and trial. He saw a time when this would be all in the past; and He would be with the Father. One day we're going to be in the very presense of Christ. All the trials, the time of our 'education' will be past and we will be with Him. That is the hope of every child of God.

Every runner in this race must run according to the word of God, *as Christ ran His course* otherwise we become hindered or even disqualified. What do I mean by the use of the word disqualified? By disqualified I mean we give up our inheritance, we lose our reward. We won't win the prize.

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).

Phl.3.12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

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.

These Hebrew brethren were forsaking the new covenant manner of life and returning to Judaism, to the law and Moses, to establish their own righteousness. Against this Paul contends to win them to following fully after Christ. He has sounded some most serious warnings to recover them.

Heb 2:3 How shall we escape [judgment], if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him ...

Heb 3:12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

Heb 4:1 Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.

Heb 6:12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.

*Heb 10:26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,
27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.*

Heb 12:15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled ...

Now let's take up where we left off in the last lesson.

14 Follow ^{μετὰ} **peace with all [men],** **and holiness,**
You all follow [esp. the brethren] sanctification

follow, διώκετε, 2ppl. pres. imper. act. of διώκω, tss. to persecute, to follow, to follow after, to press, to ensue.

peace, εἰρήνην, acc. sing. of the noun εἰρήνη, tss. peace, one, rest, quietness.

[the] holiness, ἁγιασμόν, acc. sing. of the noun ἁγιασμός, tss.
holiness (5), sanctification (5).

without which no man shall see the Lord:

without, χωρὶς adv. tss. without, beside, by itself.

shall see, ὄψεται, 3ps. fut. ind. of either the verb ὁράω or ὄπτομαι,
tss. to see [God], to see (to it), to see (Him), to appear, to shew.

No question that we should desire peace with all men everywhere. This does not mean peace at any cost.

Ro 12:18 If it be possible, as much as lieth in you, live peaceably with all men.

There are some people that, no matter what the child of God does, they will not allow for peaceful relations. The text does not give us license to strive with them with whom there can be no peace, but that we should leave them alone. Christians should not strive with people.

*1Pe.3.14 But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled;
15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:
16 ¶ Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.*

Ga 6:10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

But the context of this verse implies that there is unrest among these believing Hebrew brethren. So Paul commands them to both *follow after* peace and holiness, especially so among themselves.

Peace:

2Co 13:11 *Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.*

Eph.4.2 ¶ *With all lowliness and meekness, with longsuffering, forbearing one another in love;
3 Endeavouring to keep the unity of the Spirit in the bond of peace.*

1Th 5:13b ... *And be at peace among yourselves.*

1Pe.3.10 *For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:*

guile, δόλος, a noun tss. subtily, deceit craft, guile.

11 *Let him eschew (shy away from) evil, and do good; let him seek peace, and ensue it.*

12 *For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.*

Holiness:

2Co 7:1 *Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.*

perfecting, ἐπιτελέω, a verb, lit. to perfect upon, to mature upon holiness so that every fruit is so sanctified to the Lord; to become accomplished in holiness; to make an end of holiness; to finish in holiness; to fulfill holiness.

Ro 6:22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

1Th 4:7 For God hath not called us unto uncleanness, but unto holiness.

No perverseness, sexual innuendo, lusts of the flesh, flirtations, filthy behavior.

Ps.96.9 O worship the LORD in the beauty of holiness: fear before him, all the earth.

Then the children have a proper estimation of God and perceive Him as He is. When we frame our lives according to His will we begin to know Him more.

Isa 57:15 For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

14 Εἰρήνην διώκετε μετὰ πάντων καὶ τὸν ἀγιασμόν οὐ χωρὶς οὐδεὶς ὄψεται τὸν κύριον

Follow peace with all men, and holiness, without which no man shall see the Lord:

ἐπισκοποῦντες		ἀπὸ
15 Looking diligently	lest any [man]	fail of the grace of God;
Taking the oversight	[of you]	lack, come short

looking diligently, ἐπισκοποῦντες, nom. pl. masc. part. pres. of the verb ἐπισκοπέω, ἐπί upon, over + σκοπέω to take heed, to mark, to look at, to consider; ἐπισκοπέω, only twice in the NT, He.12.15, to look diligently, and 1Pe.5.2, ἐπισκοποῦντες, to take the oversight.

fail, ὑστερῶν, nom. sing. masc. part. pres. of the verb ὑστερέω, tss. to lack, to want, to come short (He.4.2), to come behind, to be behind, to suffer need, to be destitute (He.11.37), to fail (He.12.15).

Taking the oversight (all of you) concerning this matter so that none of you lack of the grace of God to live in peace, at one, and partake of the holiness of God. Otherwise, apart from diligence we fail, we begin to lack of the grace of God, we begin to corrupt. Building up requires effort, application. Everything naturally devolves, breaks down. This is called entropy.

lest any root of bitterness springing up trouble [you],

bitter root

vex

root, ῥίζα, a noun always tss. *root* (17). This refers to the base part of the tree, plant, or life, or genealogy.

bitterness, πικρίας, gen. sing. of the noun πικρία, tss. only with the English *bitter* (4).

springing, φύουσα, nom. sing. fem. part. pres. of the verb φύω, tss. *spring* ([3], Lk.8.6, 8; He.12.15),

up, ἄνω, adv. tss. *the brim, above, up, above, high, above.*

trouble, ἐνοχλή, 3ps. pres. subj. act. of the verb ἐνοχλέω, ἐν by, in, with + ὀχλέω, or ὀχλέομαι, and only this once in the NT; see ὀχλέομαι, *to be vexed.*

διὰ ταύτης
and thereby many be defiled;
through this

be defiled, μianthōsin, 3ppl. aor. subj. pass. of the verb μιάινω, and always tss. *to be defiled* (5); and so become *dysfunctional.*

We are a spiritual people with a spiritual God in a spiritual church doing a spiritual work. Apart from applying ourselves to be at peace among ourselves and living holy lives bitter roots will spring up and begin to vex us and this body and defile many.

15 ἐπισκοποῦντες μή τις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ θεοῦ μή τις ῥίζα πικρίας ἄνω φύουσα ἐνοχλῆ καὶ διὰ ταύτης μιανθῶσιν πολλοί

16 Lest there be any fornicator, or profane person, as Esau,

fornicator, πόρνος, a noun tss. *fornicator* (5) and *whoremonger* (5). This is the same use for that of the OT (cf. Nu.25.1, *whoredom* and *fornication* is the same.); to be irreverent, unworthy, base, common.

profane person, βέβηλος, an adjective always tss. *profane* with reference to a person, a sinner, babblings, fables. (**dict., secular, unsanctified, irreverent**)

ἀντὶ
who for one morsel of meat sold his birthright.
for the sake of meal gave over the

morsel of meat, βρώσεως, gen. sing. of the noun βρώσις, tss. *rust, meat, food, eating*.

sold, ἀπέδοτο, 3ps. aor. ind. mid. of the verb ἀποδίδωμι, *to give forth*.

birthright, πρωτοτόκια, a noun, of πῶτος first + τίκτω born.

And here the issue of holiness. For this one act he gave up his birthright.

16 μή τις πόρνος ἢ βέβηλος ὡς Ἡσαῦ ὃς ἀντὶ βρώσεως μιᾶς ἀπέδοτο τὰ πρωτοτόκια αὐτοῦ

17 For ye know how that afterward, when he would
desiring

ye know, ἴστε, 2ppl. pres. ind. for ἴσατε, and of the verb ἴσῆμι (Wigram), οἶδα, (Moulton); ἴσῆμι is twice found in the NT, Ac.26.4, He.12.17, *to know*.

sought ... carefully, ἐκζητήσας, nom. sing. masc. part. aor. act. of ἐκζητέω, ἐκ of, out of + ζητέω, to seek; ἐκζητέω, tss to seek, require, to diligently seek, to seek carefully, to enquire.

Read of Esau's bitter cry in Ge.27.30-38. For a lack of diligence; for failing to live holy he became weakened, and in a vulnerable moment he lost that which was supposed to be his as firstborn son of Isaac.

Paul now lays out the differences between the law covenant and the new covenant, to show that because they are sons the Lord would have them to draw near, not to be repulsed. Chastening isn't the LORD punishing His children because He is displeased or hates them. It is for their profit. The covenant of grace was to draw them nearer and nearer, a thing which the law covenant never did.

17 ἵστε γὰρ ὅτι καὶ μετέπειτα θέλων κληρονομήσαι τὴν εὐλογίαν ἀπεδοκιμάσθη μετανοίας γὰρ τόπον οὐχ εὔρεν καίπερ μετὰ δακρύων ἐκζητήσας αὐτήν

18 ¶ For ye are not come unto the mount that might be touched,

[temporal aspect]

are ... come unto, προσεληλύθατε, 2ppl. perf. of the verb προσέρχομαι, to come to; 4.16, let ... come ... unto; 7.25, that come unto; 10.1, comers ... unto; 10.22, let ... draw near; 11.6; that cometh to; 12.18, are ... come unto; 12.22, are come unto.

that might be touched, ψηλαφωμένω, dat. sing. neut. part. pres. pass. of the verb ψηλαφάω, tss. to handle, to feel after, to touch.

and that burned with fire, nor unto blackness, and darkness, and tempest,

that burned, κεκαυμένω, dat. sing. neut. part. perf. pass. of καίω, tss. to be burning (passive voice 11 times), to burn (active voice twice).

18 Οὐ γὰρ προσεληλύθατε ψηλαφωμένῳ ὄρει, καὶ κεκαυμένῳ πυρὶ καὶ γνόφῳ καὶ σκότῳ, καὶ θυέλλῃ

19 And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more:

*they that heard, ἀκούσαντες,,
that heard, ἀκούσασιν, dat. pl. masc. part. aor. act. of ἀκούω, to hear; the verb ἀκούω is found in 2.1, 3; 3.7, 15, 16; 4.2, 7; 12.19.*

intreated, παρητήσαντο, 3ppl. aor. ind. of παραιτέομαι, παρά near, by + αιτέομαι, to ask, to call for, to crave, to desire, to require, to beg; παραιτέομαι, tss. to make excuse, to refuse, to avoid, to intreat; v.25, twice.

be spoken to ... anymore, προστεθῆναι, aor. infin. pass. of προστίθημι, πρὸς to, toward, unto + τίθημι to appoint, to ordain, to purpose, to set; προστίθημι, to add, to give more, to increase, to proceed further, to lay, to speak any more.

19 καὶ σάλπιγγος ἤχῳ καὶ φωνῇ ῥημάτων ἧς οἱ ἀκούσαντες παρητήσαντο μὴ προστεθῆναι αὐτοῖς λόγον

20 (For they could not endure that which was commanded,
bear, carry, uphold given in charge

they could ... endure, ἔφερον, 3ppl. imper. act. of the verb φέρω to bring, to bring forth, to bear, to reach, to carry, to lead, to lay, to drive, to uphold, to move, to endure; cf. He.1.3, upholding; 6.1, let ... go on; 9.16, be; 12.20, endure; 13.13, bearing.

which was commanded, διαστελλόμενον, acc. sing. neut. part. pres. pass. of the verb διαστέλλω, διά by, through + στέλλω to set in order, to arrange, to dispatch; διαστέλλω, tss. to charge (6), to give commandment (2),,

Κἂν

And if so much as a beast touch the mountain, it shall be stoned,

If even

touch, θίγη, 3ps. aor. subj. of the verb θίγω, tss. to handle (1), to touch (2).

or thrust through with a dart:

20 οὐκ ἔφερον γὰρ τὸ διαστελλόμενον Κἂν θηρίον θίγη τοῦ ὄρους
λιθοβοληθήσεται ἢ βολίδι κατατοξευθήσεται

21 And so terrible was the sight, that Moses said, I exceedingly fear and quake:)

terrible, φοβερόν, is an adj. of φοβέρος, fearful expectation, thing, sight; the adj. form of the verb φοβέομαι is only in Hebrews, (cf.10.27, 31; 12.21).

*Ex.19. 10 And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes,
11 And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai.*

12 And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death:

13 There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.

16 ¶ And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled.

17 And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

18 *And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.*

...

20:19 *And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.*

The children of Israel and even Moses were caused to fear at this manifestation of the LORD at the giving of the old covenant, but now, since Christ, the new covenant has rather drawn them nearer. Isn't that right. Do we not want to be nearer the LORD? Do we not want to live for Christ. That is what the new Covenant brought to the children of God; an inner principal of grace working in the heart and mind.

21 καὶ οὕτως φοβερὸν ἦν τὸ φανταζόμενον Μωσῆς εἶπεν Ἔκφοβός εἰμι καὶ ἔντρομος

22 But ye are come unto mount Sion, and unto the city of the living God,
have

ye are come, προσεληλύθατε, 2ppl. perf. of the verb προσέρχομαι, tss. *to come, to come to, to draw near, to consent*; **same perfect verb in 18.**

'The perfect is the tense of complete action. Its basal significance is the progress of an act or state to a point of culmination and the existence of its finished results.

...

In the indicative the perfect signifies action as complete from the point of view of present time.' *A Manual Grammar of the New Testament*, Dana & Mantey, p.200.

Because of the finished work of Christ *ye, we, are come to* these things.

the heavenly Jerusalem, and to an innumerable company of angels,

There is not a child of God that has not come to this place because of Christ. While not every child of God will live in the city, every child of God will live in view of it. They shall every one, see this wonderful city! They shall every one come to this new earth.

22 ἀλλὰ προσεληλύθατε Σιών ὄρει καὶ πόλει θεοῦ ζῶντος Ἱερουσαλήμ
ἐπουρανίῳ καὶ μυριάσιν ἀγγέλων

πανηγύρει καὶ ἐκκλησίᾳ πρωτοτόκων
23 To the general assembly and church of the firstborn,
whole market assembly [or them that
have a birthright]

general, πανηγύρει, dat. sing. of the verb πανήγυρις, πᾶς all + ἄγυρις, form of ἀγορά, a crowd or gathering, NT, *market, marketplace*; πανήγυρις, so a large market-place, the large, all encompassing, gathering of the elect of God: the whole lot of the believing.

πρωτότοκον, acc. sing. masc. of πρωτότοκος; tss. *firstborn, firstbegotten*; cf. He. 1.6, *firstbegotten*; 11.28; 12.23, *firstborn*; them that have the birthright as sons,

general assembly and church of the firstborn – simply refers to the entire lot of the elect of God, all of the children of God. This does not mean that all of the elect of God, or every child of God is in a church of Jesus Christ. This has nothing to do with some notion of a universal church. These terms simply acknowledge the whole body of believers, which is a much larger group than them that comprise the membership of all of the churches of Jesus Christ collectively.

Jn.1.12 But as many as received him, to them gave he power (ἐξουσία, the power or right) to become the sons of God, even to them that believe on his name:

which are written in heaven, and to God the Judge of all,
have been have come

are written, ἀπογεγραμμένων, gen. pl. part. perf. pass. of ἀπογράφω, ἀπό of, forth + γράφω to write.

and to God the Judge of all – no longer separated, no division, no veil to divided, but we, the children of God are all come to Him.

and to the spirits of just [men] made perfect,

just, δικαίων, gen. pl. of the adj. δίκαιος, tss. *just* [man], *righteous* [man], a *right* recompense, *meet* or fit thought.

made perfect, τετελειωμένων, gen. pl. part. perf. pass. of the verb τελειόω; tss. *to fulfill, to perfect, to finish, to consecrate*; He.2.10; 7.19; 9.9; 10.1, *to make perfect*; He.7.28, *to consecrate*; He.10.14, *hath perfected*; He.5.9; 11.40; 12.23 *made perfect*.

to the spirits of just men made perfect – the sons of God are all in Christ and accepted with God.

Heb 10:14 For by one offering he hath perfected for ever them that are sanctified.

23 πανηγύρει καὶ ἐκκλησίᾳ πρωτοτόκων ἐν οὐρανοῖς ἀπογεγραμμένων καὶ κριτῇ θεῷ πάντων καὶ πνεύμασιν δικαίων τετελειωμένων

24 And **to Jesus the mediator of the new covenant,**
[ye have come]

new, νέας, acc. sing. of the adj. νέος, and **only this once in Hebrews**, and of things new, fresh, & recent (*young*); otherwise the adj. *new* is tss. from another adj. καινός, and so unique (*strange*), not before.

Remember, we are come to Jesus the mediator of the new covenant. A mediator dispenses all of the blessings of the covenant to the sons.

and to the blood of sprinkling, that speaketh better things than that of Abel.

sprinkling, ραντισμοῦ, gen. sing. of the noun ραντισμός, and only twice in the NT, tss. *sprinkling*, *He.12.24*; *1Pe.1.2*; the verb ραντίζω, tss. *to sprinkle* (4); sprinkling is application of that which atones and purifies; it is purification.

(cf. On the Day of Atonement, Yom Kippur, Le. 16.15, 16, 19, 29, 30; 23.27, 28)

better, κρείττονος, gen. sing. masc. of κρείττων, adj. tss. *better* (18), *best* (1, 1Co.12.31). In Hebrews, always *better*, **He.1.4**; **6.9**; **7.7**, **19**, **22**; **8.6**, **twice**; **9.23**; **10.34**; **11.16**, **35**, **40**; **12.24**.

Through Abel's offering he obtained witness that he was righteous (cf. He.11.4), but Christ's blood sprinkled declared sinners righteous.

Ro 5:9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

24 καὶ διαθήκης νέας μεσίτη Ἰησοῦ καὶ αἵματι ραντισμοῦ κρείττονα
λαλοῦντι παρὰ τὸν Ἄβελ

βλέπετε

25 See that ye refuse not him that speaketh.

Watch, beware

You be warned

see, βλέπετε, 2ppl. pres. imper. of βλέπω, to see; tss. *to look*, *to see*, *to take heed*, *to beware*, *to behold*, *to regard*.

ye refuse, παραιτήσησθε, 2ppl. aor. subj. of παραιτέομαι, παρά + αἰτέομαι or αἰτέω, *to ask*, *to call for*, *to require*, *to crave*, *to desire*, *to beg*; παραιτέομαι, tss. *to excuse*, *to refuse*, *to avoid*, *to intreat* (**v.19**, **25 twice**).

Brethren, be not as Israel did at the giving of the Law, which intreated that the word should not be spoken to them any more. (cf. v.19) But rather, hear His word. Receive its truths. Apply its doctrine.

For if they escaped not who refused him that spake on earth,

[from Sinai] [then]

they escaped, ἔφυγον, 3ppl. aor. ind. of the verb φεύγω, tss. to flee, to escape.

spake, χρηματίζοντα, acc. sing. masc. part. pres. of the verb χρηματίζω, tss. to warn, to reveal, to call, to admonish, to speak.

was admonished, κεχηματίσται, 3ps. perf. ind. pass. of χρηματίζω, a verb tss. to warn (4, He.11.7), to reveal (1), to call (2), to admonish (1, He.8.5), and to speak (1, He.12.25).

much more [shall not] we [escape], if we turn away from him that speaketh

turn away fromy, ἀποστρεφόμενοι, nom. pl. masc. part. pres. mid. of ἀποστρέφω, ἀπό of, from + στρέφω, to turn, to turn again, to convert, to turn about, to turn back; ἀποστρέφω, tss. to turn away, to put up again, to bring again, to pervert, to turn away from.

ἀπ’

from heaven:

Mt 3:17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Joh 12:28 Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

25 Βλέπετε μὴ παραιτήσησθε τὸν λαλοῦντα εἰ γὰρ ἐκεῖνοι οὐκ ἔφυγον, τὸν ἐπὶ τῆς γῆς παραιτησάμενοι χρηματίζοντα πολλῶ μᾶλλον ἡμεῖς οἱ τὸν ἀπ’ οὐρανῶν ἀποστρεφόμενοι

26 Whose voice then shook the earth: but now he hath promised,

shook, ἐσάλειψεν, 3ps. aor. ind. act. of σαλεύω, tss. *to shake, to move, to stir*; **vss.26, 27, 3 times; negated, v.28.**

he hath promised, ἐπήγγελται, 3ps. perf. ind. pass. of the verb ἐπαγγέλλω, tss. *to promise (13), to profess (2).*

saying, Yet once more I shake not the earth only, but also heaven.

shake, σείω, 1ps. pres. act. ind. tss. *to shake, to move, to quake.*

Hag 2.6 For thus saith the LORD of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land ...

26 οὗ ἡ φωνὴ τὴν γῆν ἐσάλειψεν τότε νῦν δὲ ἐπήγγελται λέγων, Ἔτι ἅπαξ ἐγὼ σείω οὐ μόνον τὴν γῆν ἀλλὰ καὶ τὸν οὐρανόν

27 And this [word], Yet once more, signifieth the removing [phrase] shows removal

signifieth, δηλοῖ, 3ps. pres. ind. act. of δηλόω, tss. *to declare, to shew, to signify.*

removing, μετάθεσιν, acc. sing. of the noun μετάθεσις, only three times in the NT and all in Hebrews, tss. *to change, to translate, to remove.*

being changed, μετατιθεμένης, gen. sing. fem. part. pres. pass. of μετατίθημι, μετά after, change, with + τίθημι *to put, make, appoint, lay, bow, sink down. lay down, settle, set forth, lay aside*; μετατίθημι, is tss. Ac.7.16, *to be carried over*; Gal.1.6, *to be removed*; He.7.12, *to be changed*; He.11.5, *to be translated (twice)*; Jude 4, *to be turned*; cf. the noun μετάθεσις, only used in the book of Hebrews: tss. He.7.12, *a change*; He.11.5, *translation*; He.12.27, *a removing*

of those things that are shaken,
shakable things [that are made]

that are shaken, σαλευομένων, gen. pl. part. pres. pass. of the verb of σαλεύω; **v. 26, negated, v.28.**

as of things that are made, that those things which cannot be shaken
in order that

that are made, πεποιημένων, gen. pl. part. perf. pass. of ποιέω, to do, to make.

which can ... be shaken, σαλευόμενα, nom. pl. neut. part. pres. pass. of σαλεύω; **v. 26; negated, v.28.**

may remain.
might

may remain, μείνη, 3ps. aor. subj. of the verb μένω, tss. to abide, to continue, to dwell, to endure, to remain, to stand, to tarry.

A warning not to be caught unawares, unwatchful, asleep as in the night, drunken by the spirit of this world, blinded by the devices or schemes Satan.

Lu 21:34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

Mk.13.34 For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:

36 Lest coming suddenly he find you sleeping.

37 And what I say unto you I say unto all, Watch.

1Th.5.1 ¶ But of the times and the seasons, brethren, ye have no need that I write unto you.

2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

6 ¶ Therefore let us not sleep, as do others; but let us watch and be sober.

7 For they that sleep sleep in the night; and they that be drunken are drunken in the night.

8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

10 Who died for us, that, whether we wake or sleep, we should live together with him.

27 τὸ δέ ἔτι ἅπαξ δηλοῖ τῶν σαλευομένων τὴν μετάθεσιν ὡς πεπονημένων
ἵνα μείνη τὰ μὴ σαλευόμενα

2Co 12:9 *And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.*

μετὰ
acceptably with reverence **and godly fear:**
shamefacedness
[rather than as profane Esau]

acceptably, εὐαρέστως, adv. of the verb εὐαρεστέω, tss. *to please, to well please*; this adv. is only once found in the NT; the adj. εὐάρεστος, tss. *acceptable* [service], *well-pleasing* [service or work].

reverence, αἰδοῦς, gen. sing. of the noun αἰδώς, only twice in the NT, *shamefacedness* (1Ti.2.9), *reverence* (He.12.28).

godly fear, εὐλαβείας, gen. sing. of the noun εὐλάβεια, tss. [for his] *fearing* [Wigram], *godly fear* (*godly* is in keeping with the context).

28 Διὸ βασιλείαν ἀσάλευτον παραλαμβάνοντες ἔχωμεν χάριν δι' ἧς λατρεύωμεν εὐαρέστως τῷ θεῷ μετὰ αἰδοῦς καὶ εὐλαβείας

29 For our God is a consuming fire.

consuming, καταναλίσκων, nom. sing. neut. part. pres. of the verb καταναλίσκω, κατά down, as, under + ἀνά again, re-, above + ἄλίσκω, LXX, *to take, to catch, to convict*; καταναλίσκω, only this once in the NT; in the LXX this Gr. is tss. *to consume* (Le.6.10; Deu.7.22; 1Chr.21.26; Is.59.14), whether the sacrifices are consumed by fire, or that the LORD consumed His enemies; see also ἀναλίσκω, tss. *to consume* (3); with κατά, to reduce by consuming.

What does fire do? It consumes. All that will remain after the judgment of God will be that which is compared to *refined metals*.

Pv.25.4 ¶ Take away the dross from the silver, and there shall come forth a vessel for the finer.

1Co.3.11 ¶ For other foundation can no man lay than that is laid, which is Jesus Christ.

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

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

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

In other words every man's work shall be judged by the Lord to determine the kind of works he produced, whether those works were like gold, silver, precious stones which would come through the fire to the glory of God and result in a reward, or whether they were wood, hay, or stubble, which the fire would burn up so that nothing remained to the glory of God and was worthy of reward.

Everything of this world is shakable, removable, and consumable. It will all be burned up.

2Pe.3. 7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

8 ¶ But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

9 ¶ The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any [of us] should perish, but that all [there is a certain people he will save] should come to repentance.

10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the

elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

11 ¶ Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,

12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless [which is what, but holiness].

Live for Christ.

Mt 5:16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

What remains after the judgement of God will be those persons that are Christ's elect. The faithful shall receive the prize, the reward, the inheritance.

Mt 25:21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

There is no life better than that which we have in Christ. It has its trials and hardships, sorrow and tears. We know that. But what a life!

Ps 16:11 Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.

But what is coming is unspeakably wonderful and eternal. Don't let this time slip by. Don't be lulled to sleep and unwatchful. Live for Christ. Put away all that is a hindrance. Help one another to stay watchful. Take the

oversight of each other to help us against any root of bitterness springing up to vex us. Help one another to follow peace and holiness, that we might all know Him more.

29 καὶ γὰρ ὁ θεὸς ἡμῶν πῦρ καταναλίσκον