

## Hebrews: Chapter 12

**Heb 12:1** Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with endurance the race that is set before us,

- *Consequently*, referring to what was previously written in the preceding chapter, the writer now focusses on the consistency of the faith of the Hebrew converts living in Jerusalem, using the faith of their ancestors as an example they were to follow.
- 
- surrounded by- As if those mentioned in chapter 11 were their audience.
- 
- cloud- Thayer: “*a large, dense multitude, a throng.*” Their audience, metaphorically speaking, consisted of a packed stadium of witnesses- Thayer: “one who is a spectator of anything, e.g., of a contest”. Thus, setting up a vision for his audience, the writer points to the Olympic games which began in ancient Greece and were still practiced during the time of the Roman Empire. Here, the witnesses were the dead, whether martyred or not, of those whose faith they were to emulate.

- lay aside every weight-

An ancient inscription records that the first athlete to compete nude in the Olympics was a runner named Orsippos, who won the short sprint in the 15th Olympics held in 720 B.C. Orsippos began the race wearing the traditional athletic garment -- a perizoma, a type of loincloth held up by a band of fabric that went around the athlete's waist. The story goes that it fell off Orsippos while he was running, and after his victory it was decreed that athletes should henceforth compete naked. [classroom.synonym.com](http://classroom.synonym.com)

Using what was commonly understood concerning any weight that would hinder the common athlete, the writer likens it to those things in the life of a **Christian** that may hinder him from “[pressing] on toward the goal for the prize of the upward call of **God in Christ Jesus**” (*Php 3:14*). A person cannot “**serve two masters**” (*Mat 6:24*), i.e., he could not have any weight that would hinder his service to whichever master he gave his allegiance to.

- sin that clings so closely- The area of sin here has to do with the possibility of giving in to intimidations of their Jewish persecutors. It was the sin that was holding them back as a garment that would hinder the race of an Olympic athlete.
- 
- endurance- *Gk.5281- cheerful (or hopeful) endurance, constancy.* This is a race that is not to be one that comes out of the stocks with fervor only to tire shortly and give up. There are those athletes that have done this only to fall short in the games they compete in. The writer is here warning against that, saying these **Christians** were to be “steadfast, not shifting from the hope of the **Gospel** that [they] heard” (*Col 1:23*). How many times in traffic has a vehicle sped past you only to drive up next to them at a stop light? Going at a steady pace often wins the race.
- 
- the race- This is a specific contest (*set before us*) between “good and evil” that began shortly after the creation (*Gen 3:22*) when evil took the lead. It is a.k.a. now as the **Great Commission** (*Mat 28:18-20*). It is “**the narrow gate**” (*Mat 7:13-14*) through which many will not go. We do not compete against fellow **Christians**, we support and encourage “the

interests of others” (*Php 2:4*) throughout this competition against sin and death, “as sin reigned in death, grace also might reign through righteousness leading to eternal life through **Jesus Christ our Lord**” (*Rom 5:21*). The prize in the end consists of the immortal souls that will “**inherit eternal life**” (*Mat 19:29*).

=====

**Heb 12:2** looking to **Jesus**, the founder and perfecter of our faith, **Who** for the joy that was set before **Him** endured the cross, despising the shame, and is seated at the right hand of the throne of **God**.

- looking to **Jesus**- In any race there needs to be a focus or finish line. Here, ours is to be on the ultimate example, the **One Who**, not only is the *Chief Leader* (*2:10*) we are to set out *reliance on*, but in **Christ** as the *Completer* **Who** finished the course and is at the finish line (*in Heaven*) where “the **Spirit** intercedes for the saints” (*Rom 8:27*). Life-Thayer: “of the blessing of *real life after the resurrection*; life breaking forth from the abode of the dead”.
- 
- joy that was set before **Him**- This is not to be misunderstood as something **He** would receive once **He** returned in Heaven since **He** already had from the **Father** “the **glory** [**He**] had with [**Him**] before the world existed” (*Jn 17:5*). Such was only returned to **Him** prior to **His** ascension (*Mat 28:18*). This *cheerfulness* stems from the victory we now receive through **Him** (*1 Cor 15:57*) and will be consummated (*2 Cor 11:2*) at “the marriage supper of the **Lamb**” (*Rev 19:9*) after **He** returns for **His** bride (*Jn 14:2-3*).
- 
- endured- **Gk.5278**- to stay under (*behind*), that is, *remain*; figuratively to *undergo*, that is, *bear* (trials), *have fortitude*, *persevere*. These glosses in the **Greek** only touch the surface of what **Jesus** had to *undergo* while hanging on the cross for the sin of mankind. **Christ** came during the time of the Roman Empire whose capital punishment for non-citizens was crucifixion. What rememberable suffering **He** must have felt physically, not to mention the mental anguish of having **His** own creation performing it. It was to that extent the **Father** went to show **His** love for mankind.
- 
- despising the shame- Being nailed to a cross in public view as a deterrent to the onlookers was shame enough. But for **Christ** to have suffered such was even worse since **He** was being punished for sins **He** did not commit, taking the blame out of love, standing in that place for **His** lost creation (*Gen 1:26; Jn 1:3*). **His** deep concern was for man’s eternal destiny.
- 
- seated- This was the place of authority that **He** emptied **Himself** of “by taking the form of a servant, being born in the likeness of men” (*Php 2:7*). It is the position **He** resumed after **His** passion (*Mat 28:18*) and from which **He** rules with an unbending rule (*Rev 2:27; 12:5; 19:15*).

=====

**Heb 12:3** Consider **Him Who** endured from sinners such hostility against **Himself**, so that you may not grow weary or fainthearted.

- Consider- **Gk.357**- Thayer: “to think over, ponder, consider; to consider by weighing, comparing, etc.” (*used only once in the KJV*). It applies here to **Jesus** as the example they were to follow so that [*they*] may not grow weary or fainthearted. **Jesus** even said that **His** followers would “be hated by all nations for [**His**] name’s sake” (*Mat 24:9*). If they followed **Jesus**’ example of enduring their “opponents with gentleness” (*2 Tim 2:25*) they wouldn’t grow tired via their persecution.

=====

**Heb 12:4** In your struggle against sin you have not yet resisted to the point of shedding your blood.

- Staying with the theme of Olympic games, this is referring to boxing in their struggle against sin. In the case where a boxer has been in the ring long enough to be beaten to the point of shedding blood, these **Christians** haven't been in the fight (*Eph 6:12*) long enough to have suffered as did others, especially those mentioned in chapter 11. But they were about to, thus the admonition.

1Co 9:25 Every athlete exercises self-control in all things. They do it to receive a perishable wreath, but we an imperishable. 26 So I do not run aimlessly; I do not box as one beating the air. 27 But I discipline my body and keep it under control, lest after preaching to others I myself should be disqualified.

=====

**Heb 12:5** And have you forgotten the exhortation that addresses you as sons? "My son do not regard lightly the discipline of the Lord, nor be weary when reproved by Him.

- From Pro 3:11 where children benefit from being disciplined by their fathers if they are not discouraged to the point of despair (*Eph 6:4; Col 3:21*).

=====

**Heb 12:6** For the Lord disciplines the one He loves and chastises every son whom He receives."

- disciplines- Gk.3811- Thayer: "*to chasten by the infliction of evils and calamities*". From Pro 3:12 where if the father of the child does not discipline his son, it shows his hatred for his own children (*Pro 13:24*). We could all benefit from at least some discipline "from the **Father** of lights, with **Whom** there is no variation or shadow due to change" (*Jas 1:17*). One of the most prosperous ways to learn is from making mistakes by which **God** then educates us by way of rebuke (*1 Tim 5:20; Tit 1:13; Rev 3:19*).

=====

**Heb 12:7** It is for discipline that you have to endure. God is treating you as sons. For what son is there whom his father does not discipline?

- If we accept **God** as our **Father**, then we must accept **His** disciplinary *correction*. No one has ever had a **loving** father who did not correct his children out of his love for their wellbeing. Because ...

=====

**Heb 12:8** If you are left without discipline, in which all have participated, then you are illegitimate children and not sons.

- ... children without discipline (*Gk.3809- tutorage, that is, education or training*) are unruly, uneducated and live shorter lives (*Eph 6:1-3*). To be illegitimate shows he has no relationship with the **Father** because of his lack of obedience to a covenant relationship with **Him** through **Jesus Christ**.

=====

**Heb 12:9** Besides this, we have had earthly fathers who disciplined us and we respected them. Shall we not much more be subject to the **Father** of spirits and live?

- Along with this is the fact that we have all had physical parents who corrected us, and we respected them. Even though they may have had authority over our physical bodies at that time, they still have no authority over our souls. We are to "**rather fear Him Who can**

destroy both soul and body in Hell” (*Mat 10:28*). As Samuel told Saul in 1 Sam 15:22, “Behold, to obey is better than sacrifice, and to listen than the fat of rams”.

=====

**Heb 12:10** For they disciplined us for a short time as it seemed best to them, but He disciplines us for our good, that we may share His holiness.

- What may have seemed best to them had to do with the relationship we had with our fathers while growing up in our physical families. How they *educated* us in the form of *discipline* out of punishment was according to what they felt was their moral obligation, what they were taught or believed and not, more than likely in the context here, out of reverence to God. Just because something is considered moral doesn't mean it is right in God's sight (*Isa 55:8*) or that it is a means by which to obtain eternal life.

-----

- that- Shows purpose. This gives the reason for God's discipline to His saints. He wants all to *participate* in His *sanctity*, i.e., His purity according to what He defines it to be in a moral sense.

=====

**Heb 12:11** For the moment all discipline seems painful rather than pleasant, but later it yields the peaceful fruit of righteousness to those who have been trained by it.

- Whether in sports (*as in the Olympics being referenced here*) or by punishment due, disciplinary *correction* may seem grievous for the moment it is being experienced. The purpose of such is to bring about a better outcome and “*learn*” from Christ in order to “*find rest for your souls*” (*Mat 11:29*).
- trained- Gk.1128- *to practice naked* (in the games), that is, *train* (figuratively). This is the same word used in 5:14 where it concerns “constant practice to discern good and evil” (5:14). When we are trained by discipline it sooner or later gives way to the peaceful fruit of (Christian) justification.

-----

**Heb 12:12** Therefore lift your drooping hands and strengthen your weak knees,

- From Isa 35:3. According to the idea of the necessity of being disciplined, these Hebrew saints were not to be discouraged but were to renew their assurance of their ultimate goal.

=====

**Heb 12:13** and make straight paths for your feet, so that what is lame may not be put out of joint but rather be healed.

- Sometimes going off the beaten path of the strait and narrow one must deal with rocks and other causes of stumbling. If there were any in Jerusalem who did leave the safety of the narrow path, they were assured of the opportunity to make amends and be *cured*.

=====

**Heb 12:14** Strive for peace with everyone, and for the holiness, without which no one will see the Lord.

- These Jewish converts were to *pursue prosperity* with both their Jewish persecutors and with those of the Gentiles (*in this case Romans*) since God is “the God of peace” (13:20).
- They were also to *pursue purification*, that is, (the state) *purity*. This is the necessary state in which anyone needs to be in order to see (*Gk.3700- to gaze [that is, with wide*

-----

*open eyes, as at something remarkable]) the Lord. The LORD told Moses he could not see His face “for man shall not see Me and live” (Ex 33:20). Here it has to do with a state of being “pure in heart” to be able to “see God” (Mat 5:8).*

=====

**Heb 12:15** See to it that no one fails to obtain the grace of God; that no "root of bitterness" springs up and causes trouble, and by it many become defiled;

- As this epistle was addressed to the Hebrew Christians at Jerusalem, it here concerned their part in the Great Commission. Not only were they to be on guard of false doctrines creeping in that would have a negative effect on the believers but they were also to be aware of those among them who were searching for the truth. There has always been the propensity to veer away from telling others of the saving grace of God when persecution arises. Here, they were warned to see to it that no one (saved or not) fails to obtain it. This was a test of their obedience during the time of their oppression.

-----

- The root of bitterness has to do with the next verse. It refers to the *poison* of apostasy that would *germinate* and cause many to be *contaminated* by it. The possibility was strong during this time and the writer warned them of it.

=====

**Heb 12:16** that no one is sexually immoral or unholy like Esau, who sold his birthright for a single meal.

- The reference to **Esau** here as being sexually immoral may have to do with his taking “the daughter of **Beer** the Hittite to be his wife, and **Basemath** the daughter of **Elon** the Hittite, and they made life bitter for **Isaac** and **Rebekah**” (*Gen 26:34-35; 27:46; 28:8-9*). His being unholy is explained in that he sold his birthright for a single meal. He felt no affinity for it as compared to his own hunger at the time. These Hebrew Christians were aware of the story of **Jacob** and **Esau** and understood it referenced here as a warning of their own possibility of apostasy in selling of their birthright (*as children of God under the N.T.- Jn 1:12*) as being just as easy because of the persecution.

=====

**Heb 12:17** For you know that afterward, when he desired to inherit the blessing, he was rejected, for he found no chance to repent, though he sought it with tears.

- Referencing what they knew well as history, they were reminded of the grief **Esau** felt afterward when it was too late. **Jacob** only acquired the birthright, he had already bought earlier, that the hungry **Esau** bartered with to satisfy his temporal hunger with **Jacob's** porridge (*Gen 27*).

=====

**Heb 12:18** For you have not come to what may be touched, a blazing fire and darkness and gloom and a tempest 19 and the sound of a trumpet and a voice Whose words made the hearers beg that no further messages be spoken to them. 20 For they could not endure the order that was given, "If even a beast touches the mountain, it shall be stoned."

**Exo 24:16** The glory of the LORD dwelt on Mount Sinai, and the cloud covered it six days. And on the seventh day He called to Moses out of the midst of the cloud. 17 Now the appearance of the glory of the LORD was like a devouring fire on the top of the mountain in the sight of the people of Israel. 18 Moses entered the cloud and went up on the mountain. And Moses was on the mountain forty days and forty nights.

**Deu 4:11** And you came near and stood at the foot of the mountain, while the mountain

burned with fire to the heart of heaven, wrapped in darkness, cloud, and gloom.

- Peter told the apostles and elders at Jerusalem how circumcision was “a yoke on the neck of the (*Gentile*) disciples that neither our fathers nor we have been able to bear” (*Act 15:10*). Thus, showing that the Mosaic Law had certain ordinances that were hard to fulfill. The writer here is describing a physical mountain from which Moses received the Commandments that the Jews understood could not be touched without consequences.

*Exo 19:12* And you shall set limits for the people all around, saying, “Take care not to go up into the mountain or touch the edge of it. Whoever touches the mountain shall be put to death. *13* No hand shall touch him, but he shall be stoned or shot; whether beast or man, he shall not live.’ When the trumpet sounds a long blast, they shall come up to the mountain.”

- But on the other hand, here we are come to a different mountain (*Rev 21:9-10*). Here it refers to the church as was preached by Peter at the Feast of Pentecost (*Act 2:14-21*).

*Joe 2:32* And it shall come to pass that everyone who calls on the name of the LORD shall be saved. For in Mount Zion and in Jerusalem there shall be those who escape, as the LORD has said, and among the survivors shall be those whom the LORD calls.

**Heb 12:21** Indeed, so terrifying was the sight that Moses said, "I tremble with fear."

- The people were with Moses on the day that the Lord called for them to meet Him at the foot of the mountain upon which Moses received the tablets containing the Ten Commandments. When Moses delivered those Commandments, the people asked him to speak to them instead of God “lest we die” (*Ex 20:19*). As all the people were frightened, so also was Moses even knowing the personal relationship he already had with the Lord.

*Exo 19:16* On the morning of the third day there were thunders and lightnings and a thick cloud on the mountain and a very loud trumpet blast, so that all the people in the camp trembled. *17* Then Moses brought the people out of the camp to meet God, and they took their stand at the foot of the mountain. *18* Now Mount Sinai was wrapped in smoke because the LORD had descended on it in fire. The smoke of it went up like the smoke of a kiln, and the whole mountain trembled greatly. *19* And as the sound of the trumpet grew louder and louder, Moses spoke, and God answered him in thunder.

**Heb 12:22** But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering,

- The mountain in the previous verses was not the same mountain that these N.T. Jewish converts had come to (*this phrase denotes a reason for the following*). This is after “the first heaven and the first earth had passed away” (*Rev 21:1*). These mountains represent the two Covenants; the first heaven and earth represent the Mosaic dispensation (*Mt. Sinai- Gal 4:24-25*) whereas the new represents the Gospel age (*Gal 4:26*). This is “holy city, new Jerusalem, coming down out of Heaven from God” (*v. 2*). The “coming” here has to do with verse 28 and is referring to the “great multitude that no one could number” (*Rev 7:9*) since “the Lord [is adding] to their number day by day those who [are] being saved” (*Act 2:47*). Here Mt. Zion represents the place from which Daniel’s stone originated (*Dan 2:45*) showing the church’s origin. Jerusalem in these passages

represents the spiritual kingdom, a.k.a., the church (*Joe 2:32*) and of the last kingdom in Daniel's prophesy of *Dan 2:44-45*.

The church is made up the saints in both realms; Paradise in the Hadean realm (*heavenly Jerusalem*) and in the physical realm on earth. Those in Paradise represent the church victorious while those on earth represent the church militant. The "innumerable angels" (*Rev 5:11*) represent those of chapter 1:14 who are "ministering spirits, sent forth to minister for them who shall be heirs of salvation".

=====

**eb 12:23** and to the assembly of the **Firstborn** who are enrolled in **Heaven**, and to **God**, the **Judge** of all, and to the spirits of the righteous made perfect,

- The assembly is here referring to the previous verse as it applies to the myriad of angels that surround the throne in Heaven. The Interlinear reads it as such: "and to myriads of angels, [the] universal gathering".  
-----
- church- Here consisting of saints in both physical and spiritual realms, the Interlinear refers to as also an "assembly" but here of the Firstborn. This is in reference to **Christ** as **God's "Firstborn from the dead"** (*Col 1:18*). It refers to **Christ** here since in no other passage does it refer to **Christians** or the church. Thus, it is speaking of the assembly, or church, of **Christ**. Other passages that refer to **Christ** as "Firstborn" are *Rom 8:29*; *Col 1:15*; *Heb 1:6* and *Rev 1:5*.  
-----
- enrolled in Heaven- There are so many passages that reveal this concept of a log with names of the saints of both Covenants. **Moses** first revealed this in *Ex 32:32* when, while defending his Israelite brethren, the **Lord** said **He** was going to start anew with **Moses'** seed after destroying the rest of the Israelites. But **Moses** asked that his name be blotted "out of the book that [**God** had] written" if that were the case. The **LORD** responded, "Whoever has sinned against Me, I will blot out of My book" (*Ex 32:33*). Even **Jesus**, when **His** disciples returned from their limited commission, told them not to be so concerned about the fact that they were casting out demons as much as their names being "**written in Heaven**" (*Lk 10:20*). Therefore, to be enrolled in Heaven is to have ultimately won the victory over sin in the end (*thus be entered in the Lamb's book of life -Rev 21:27*). The names in the book have been there from eternity since the omniscient **God**, "**Who is perfect in knowledge**" (*Job 37:16*), has known all the names of those who have conquered, are conquering and will have conquered before the world was created (*Eph 1:4*). In the end, **He** will save only the church which is the bride of **Christ** (*Jn 14:3*). (*Remember, those under the altar in Rev 6:9 received their white garments thus were clothed in Christ according to Gal 3:27. Also, Gentiles who "by nature [did] what the Law [required]" were "a law to themselves"- Rom 2:14, so they, as we, fulfill "the righteous requirement of the Law" [Rom 8:4] by following Jesus' example in Mat 3:15 when He told John that they were to "fulfill every righteousness ordinance" through obedience to immersion; His to become our High Priest, ours to obtain the "right to become children of God" [Jn 1:12] in order to enter the N.T. priesthood.*) We are not to understand that the names written there are of individuals, per se, since none merit salvation on his own. But, collectively as the church and in the church is where our refuge lies (*Eph 1:4*). Just as the ark that **Noah** built saved those on board, so those in the church have been separated from the ungodly world through obedience to the ordinance of baptism where we receive "the answer of a good conscience toward **God** by the resurrection of **Jesus Christ**" (*1 Pet 3:21*).  
-----

- spirits of the righteous made perfect- These are those loyal to God who remained faithful to the end, having lived and died under all dispensations (*patriarchal, Mosaic and Christian*). They accomplished their “labor in the Lord” (1 Cor 15:58) and have “[received] the crown (*stephanos*) of life” (Jas 1:12). As the church victorious in the realm of Paradise, they co-reign with the saints on earth (*the church militant who are still in the middle of spiritual warfare- Eph 6:12; see also Dan 10:13*).

=====

**Heb 12:24** and to Jesus, the Mediator of a New Covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.

- The Hebrew writer here is showing the difference between the two Covenants by introducing the difference in the mediation of each. Moses mediated between the Israelite and God from Mt. Sinai while Jesus mediates between God and man (*including both Jew and Gentile*) “seated at the right hand of the power of God” (Lk 22:69).

-----

- sprinkled blood- Since the first Covenant was ratified with the blood of the sacrifice so also was the second (*see notes on 9:18-23*). But here it points to something different.

“Abel's blood, being shed by Cain, called for vengeance. Christ's blood, which was shed voluntarily, calls for mercy.” Gary Hampton

Thus, the blood here (*of “the New Covenant in [Christ's] blood”- Lk 22:20*) speaks a better word than the blood of Abel since it is the blood of “the Lamb of God, Who takes away the sin of the world!” (Jn 1:29).

=====

**Heb 12:25** See that you do not refuse Him Who is speaking. For if they did not escape when they refused him who warned them on earth, much less will we escape if we reject Him Who warns from Heaven.

- The word being spoken through Jesus came from the Father (Jn 12:49) and is not to be refused. The writer is here showing once again the difference between the mediation of the Covenants. If they refused Moses' admonition and didn't get away with it (2:2), how could they even think to *shun* the admonition of that which comes from Heaven by way of God through Christ? Jesus “having accomplished the work that [God] gave [Him] to do” (Jn 17:4), received His authority (Mat 28:18) having “learned obedience through what He suffered” (5:8). He has been given the “authority to execute judgment, because He is the Son of Man” (Jn 5:27). Thus, to refuse Him Who is speaking, these Hebrew Christians would not escape (*in the context of the Hebrews letter, they were being warned against apathy in not heeding the warnings concerning the, then coming, destruction of Jerusalem*).

=====

**Heb 12:26** At that time His voice shook the earth, but now He has promised, “Yet once more I will shake not only the earth but also the heavens.”

- Referencing Ex 19:18 when “the whole mountain trembled greatly”, the writer is here introducing something that would soon occur yet once more in their lifetime. God's voice shook the earth and promised to repeat such an event yet once more. Shaking both the earth and the heavens is equivalent to “the first earth and the first heaven [having] disappeared” (Rev 21:1- *written after 70 AD*). Here is where it can be said that ‘spiritual’ Israel under the Mosaic converted to ‘spiritual’ Israel under the Gospel. Since the Temple

worship and sacrificial system were still being practiced, something needed to happen to shake things up.

=====

**Heb 12:27** This phrase, "Yet once more," indicates the removal of things that are shaken--that is, things that have been made--in order that the things that cannot be shaken may remain.

- The things that are shaken refers to the Mosaic Law being replaced by the things that cannot be shaken, i.e., the kingdom (*Dan 2:44*) via the Gospel system "according to the gift of God's grace" (*Eph 3:7*). The Mosaic became obsolete, grew old and vanished away (*Rev 11:11-12*) by 70 AD (*8:13*) being replaced by "the everlasting kingdom of our Lord and Savior Jesus Christ" (*2 Pet 1:11*) the church.

=====

**Heb 12:28** Therefore let us be grateful for receiving a kingdom that cannot be shaken, and thus let us offer to God acceptable worship, with reverence and awe,

- Let us take hold of gratitude because we are receiving (*'present participle'*; Thayer: "to receive something transmitted") a kingdom. In *Rev 7:9*, John saw "a great multitude that no one could number". How do you take the attendance of a group that is in a constant state of growth? The immovable kingdom/church is presently growing as the Lord is steadily adding to her (*Act 2:47*) thus, she is in a consistent state of transmission into the hearts of the believers via Holy Spirit (*Lk 17:21; 2 Cor 1:22; Gal 4:6*).

-----

- acceptable worship- No longer of animal sacrifices but of "a sacrifice of praise to God, that is, the fruit of lips that acknowledge His name" (*13:15*) and no longer **through** a priesthood since the church **is** the priesthood of believers. Any more, do we *render religious homage* with reverence and awe?

*Heb 4:16* Let us then **with confidence** draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.

=====

**Heb 12:29** for our God is a consuming fire.

- From *Deu 4:24*- "For the LORD your God is a consuming fire, a jealous God."

Charli Yana  
March 15, 2019

[www.truthdiscovered.net](http://www.truthdiscovered.net)