

"Be in subjection unto the Father of spirits, and live!"

([Heb 12:9-17](#)) Part II

Heb 12:9 Furthermore we have had fathers of our flesh which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

Heb 12:10 For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that *we* might be partakers of his holiness.

Heb 12:11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

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

Heb 12:13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

Heb 12:14 Follow peace with all *men*, and holiness, without which no man shall see the Lord:

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;

Heb 12:16 Lest there *be* any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

Heb 12:17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

Everyone who was drawn to Christ to be healed physically when he was **on the earth** was healed and that healing is contrasted with the greater works spoken of in ([Joh 14:12](#)) that God is doing through the church today **in the earth** ([Mat 12:40](#) , [1Co 14:22](#) , [Mat 12:39](#)) "both to will and to do of *his* good pleasure" by God's holy spirit ([2Co 5:8-10](#) , [Php 2:13](#)). Those greater works bring spiritual healing to those who are first drawn to Christ in this age ([Joh 6:44](#)).

2Co 5:8 We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

2Co 5:9 Wherefore we labour, that, whether present or absent, we may be accepted of him. ('*Labour to have a successful harvest*' [Heb 4:11](#) , [Eph 1:6](#))

2Co 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath

done, whether *it be* good or bad.

Joh 14:12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father. ([Joh 6:28-29](#) , [Rom 2:13](#) , [Joh 20:21](#))

This section of Hebrews we'll be focused on how that healing can take place with those who are blessed to learn in this life what it means to 'Be in subjection unto the Father of spirits, **and live**'. The kind of first fruits of God's creation that we are, must needs be subject unto God today so that "at the end of the year" ([Exo 23:16](#)) we can be used to gather in the second harvest, "the feast of ingatherings", that represents the rest of mankind who will be saved by being grafted into the body of Christ [*being made subject one to another*] with the end result of God being all in all ([Jas 1:18](#) , [Exo 34:22](#) , [Joh 10:16](#) , [1Co 15:27-28](#)).

1Co 15:27 For he hath put all things under his feet. But when he saith all things are put under *him*, *it is* manifest that he is excepted, which did put all things under him.

1Co 15:28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

Exo 23:16 And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.

Jas 1:18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures [*"every man in his own order"*].

Exo 34:22 And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end.

Joh 10:16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

God's people are to be submitting ourselves one to another in the fear of God today as described in these verses ([Eph 5:21-32](#)), which is what it means to "Be in subjection unto the Father of spirits, and live". We can't say we love God or that we are being obedient to God's commandments which is what defines

love if we are not properly subject to those relationships that God gives us, and so if we are not submitting ourselves one to another in the fear of God, we are not being obedient ([1Jn 4:20](#)).

[Eph 5:21](#) Submitting yourselves one to another in the fear of God.

[Eph 5:22](#) Wives, submit yourselves unto your own husbands, as unto the Lord.

[Eph 5:23](#) For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

[Eph 5:24](#) Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing.

[Eph 5:25](#) Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

[Eph 5:26](#) That he might sanctify and cleanse it with the washing of water by the word,

[Eph 5:27](#) That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

[Eph 5:28](#) So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

[Eph 5:29](#) For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

[Eph 5:30](#) For we are members of his body, of his flesh, and of his bones.

[Eph 5:31](#) For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

[Eph 5:32](#) **This is a great mystery:** but I speak concerning Christ and the church.

["This is a great mystery" of ([Eph 5:32](#)) is not the negative example of mystery Babylon where we find a "woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand **full of abominations and filthiness of her fornication**" ([Rev 17:4-5](#) , [Isa 4:1](#)). All those outward adornings represent how we stubbornly at first want to wear our own clothing and eat our own bread, having the outward appearance of the temple of God ([1Co 3:16](#) , [Rev 21:21](#)) but being full of dead man's bones [Mat 23:27](#)]

"**This is a great mystery**" indeed "concerning Christ and the church" because it is hidden from a world that cannot be subject "unto the higher powers" in the same way we can be through Christ. In other words, prior to our

conversion we may have given reverence to our physical fathers even as others in the world when we had to endure their correction, but now God calls us to see the eternal benefits of being subject unto our heavenly Father which no one can do without the power of God enabling us to endure the chastening that He calls us to be subject unto as the "**Father of spirits**" so that we can "**live**" ([Heb 12:9](#) , [Rom 13:1-9](#)). It takes God's power within us ([Col 1:27](#)), the mystery that is hidden from the generations, to get us to the point where we can turn the other cheek and "**resist not evil**", or "for conscience toward God endure grief, suffering wrongfully". God alone can give us the power to go from glory to glory in this process of learning obedience by the things that we suffer ([Luk 6:29](#) , [Mat 5:39](#) , [1Pe 2:19-21](#) , [2Co 3:18](#)).

[Rom 13:1](#) Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God ([Jas 4:12](#) , [Jas 1:25](#) , [Jas 2:10](#))

[Rom 13:2](#) Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

[Rom 13:3](#) For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

[Rom 13:4](#) For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.

[Rom 13:5](#) Wherefore *ye* must needs be subject, not only for wrath, but also for conscience sake.

[Rom 13:6](#) For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

[Rom 13:7](#) Render therefore to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour.

[Rom 13:8](#) Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. [[Joh 14:15](#) , [1Co 14:37](#)]

When we are not subject unto Christ within each other by not following each other as we follow Christ ([1Co 11:1](#)), we are committing all these sins - 'adultery, murder, theft, bearing false witness' - simply because we are now subject to the spirit of a harlot and have become one with her ([1Co 6:16](#)) and "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all". Overcoming harlotry is a lifelong endeavour as we overcome the rebellious giants in our land and in time bring every thought into subjection unto Christ which is why we must be led by the spirit of God in order to be sons of God ([Rom 8:14](#)). This is the life long good fight of faith that we have been called

unto and we will find victory by overcoming through Jesus Christ ([1Ti 6:12](#) , [2Co 10:5](#)).

Rom 13:9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

1Pe 2:19 For this *is* thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

1Pe 2:20 For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable with God.

1Pe 2:21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

1Ti 6:12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

2Co 10:5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

Our first verses:

Heb 12:9 Furthermore we have had fathers of our flesh which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

Heb 12:10 For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that *we* might be partakers of his holiness.

The benefit of being "**in subjection unto the Father of spirits**" is contrasted with our physical parents and "**we have had fathers of our flesh which corrected *us***" or those who had influence over us who we gave reverence to while growing up. The obvious physical and mental benefits of having good guardians through life can be very clearly seen in the physical world whatever our circumstances were growing up, but so can the tragic results of those who are not given that opportunity. Thankfully God is a father to the fatherless ([Psa 68:5-6](#)) and has always had His sights on saving all of

mankind by turning the hearts of the fathers to the children and the children to the fathers ([Mal 4:6](#)), starting with the elect who were called to receive each other as children of God ([Mar 9:37](#) , [Mat 18:3-4](#)).

[Mal 4:6](#) And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

[Mar 9:37](#) Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

[Mat 18:3](#) And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

[Mat 18:4](#) Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

In order to become that child of God who is **received**, we must go through a chastening process: "For whom the Lord loveth he chasteneth, and scourgeth every son whom he **receiveth**. God can humble us and give us a humble and contrite heart ([Isa 66:2](#)), and this has nothing to do with our supposed free will which we don't have, so when we read "**Whosoever therefore shall humble himself as this little child**" this is also Christ doing this work within us both to will and to do ([Php 2:12-13](#)). If ye endure chastening, which is also through Christ that we are strengthened to do this ([Php 4:13](#)), God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons" ([Heb 12:6-8](#)). Knowing the benefits for what we're going through is important ([Mat 19:27-29](#) , [Rev 20:6](#)), as it gives us incentive to go through the fiery trials so we can say wholeheartedly and with full assurance of faith "**shall we not much rather be in subjection unto the Father of spirits, and live?**" These admonitions of God are for those who have been blessed to be given eyes to see and ears to hear so we can be motivated by what God has promised through his spiritual word that is filled with the promise that we can overcome through Christ being more than conquerors through him ([Joh 6:63](#) , [Rom 8:37](#)).

[Mat 19:27](#) Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

[Mat 19:28](#) And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the

throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

Mat 19:29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

Rev 20:6 Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

We can apply this thought of having reverence to both our physical parents and also to Babylon or any situation that God had us in where we were under some sort of tutor or governor that was appointed of the Father (Gal 4:2). This part of God's counsel in our life was working according to His will as all things are (Eph 1:11) and if we have been predestined to be heirs it is necessary that we don't look back negatively at those experiences but rather give great thanks that so many people were sacrificed for us whether they were great parents by worldly standards or horrible parents so that when the fulness of time was come God would send "forth his Son, made of a woman, made under the law, To redeem them that were under the law, **that we might receive the adoption of sons**" who were given to be the first to trust in God (Eph 1:12) and understand that "**verily for a few days [they] chastened us after their own pleasure; but he ['God'] for our profit, that we might be partakers of his holiness**". Trusting God comes about as a result of being received of our Father and no son can be received accept we be dragged to Christ (Joh 6:44) who will cleanse our temple so that we can worship our Father in spirit and in truth (Joh 2:15 , 1Co 3:16 , Joh 4:23-24).

Joh 2:15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

1Co 3:16 Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

Joh 4:23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

Joh 4:24 God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.

Christ is our preeminent example in regard to loving our enemies and he learned obedience by the things he suffered and resisted taking vengeance on anyone ([Mat 26:53](#)). Through the power of God's spirit he forgave his accusers and said "**Father, forgive them; for they know not what they do**" ([Luk 23:34](#)). This is the "**profit**" that this section of Hebrews is talking about, knowing that this chastening we are receiving of God is working an eternal purpose ("*eternal weight of glory*" [2Co 4:17-18](#)) so we can be "**partakers of his holiness**" as we learn to love our enemies and overcome the sons of thunder spirit that we all start off with so "**That ye may be the children of your Father which is in heaven**" ([Luk 9:55-56](#) , [Mat 5:44-45](#)).

[Mat 26:53](#) Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

[Luk 23:34](#) Then said Jesus, **Father, forgive them; for they know not what they do**. And they parted his raiment, and cast lots.

[2Co 4:17](#) For our light affliction, which is but for a moment, worketh for us **a far more exceeding and eternal weight of glory;**

[2Co 4:18](#) While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

[Luk 9:55](#) But he turned, and rebuked them, and said, **Ye know not what manner of spirit ye are of.**

[Luk 9:56](#) **For the Son of man is not come to destroy men's lives, but to save them.** And they went to another village.

[Mat 5:44](#) **But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;**

[Mat 5:45](#) **That ye may be the children of your Father which is in heaven:** for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

[Heb 12:11](#) Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

The fact is that flesh hates the process that God has called us unto that will lead to eternal life ([Joh 21:18](#)), even though we may intimately know that

keeping or continuing in his words will result in that blessing of being in the first resurrection ([Joh 8:32](#) , [Joh 8:36](#) , [Joh 6:68](#)). This is why we must cry out to God as Christ did in his time of need, and know that we will be heard as Christ was in that he feared him ([Heb 5:7](#) , [Luk 12:5](#)).

[Joh 21:18](#) Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

[Joh 8:32](#) And ye shall know the truth, and the truth shall make you free.

[Joh 8:36](#) If the Son therefore shall make you free, ye shall be free indeed.

[Joh 6:68](#) Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

[Heb 5:7](#) Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

[Luk 12:5](#) But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

Christ was armed with the mind of the Father and we are to be armed with the mind of Christ in order to overcome ([1Co 2:16](#) , [Joh 5:30](#) , [Joh 15:5](#)). Christ had no delusion in his mind in regard to what was going to happen to him and neither should we if we are as he is in this flesh ([1Jn 4:17](#) , [Rom 8:36](#)).

To be armed with the mind of Christ is to know that we are lambs for the slaughter and that regardless of how we die and leave this world we must have the patience and faith of Christ within us, in order to patiently possess our souls and resist sin unto the shedding of blood, which is what God can give us the power to do through Christ ([Php 4:13](#)).

Being armed with the mind of Christ does not take away the grievous trials and chastening we must go through, but with that mind of Christ ([1Co 2:16](#)) we can look to the joy that has been set before us and be reminded that God has promised that he will always faithfully "**not suffer you to be tempted above that ye are able; but will, with the temptation, also make a way to escape, that ye may be able to bear it.**"([1Co 10:13](#)).

We are not shadow boxing ([1Co 9:26](#)) but wrestling against powers and principalities ([Eph 6:12](#)) that we could never overcome if it were not for our Lord and Saviour who has promised to set us free and give us the victory over those powers that he is far higher than ([Eph 1:21](#)).

This wrestling match is ongoing and throughout the twelve hour night that makes up the day of the Lord ([Joh 11:9](#)). This wrestling match of Jacob with the angel represents the whole (4) of our life going through a process of judgement (3) that will afterward yield "**the peaceable fruit of righteousness unto them which are exercised thereby**" [4X3=12]. The fullness of that "peaceable fruit of righteousness" is granted to those who are given to endure until the end and be raised as a kind of first fruits of God ([Jas 1:18](#) , [1Co 15:52](#) , [1Co 15:58](#)).

[Jas 1:18](#) Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. [*peaceable fruit of righteousness - [Heb 12:14](#) , [Rom 12:18](#)*]

(quoting Mike "Our salvation is not contingent upon **our** good works, but it is contingent upon the workmanship of Christ who has "created us **unto good works**", and that is simply what the scriptures teach: "[Eph 2:8-10](#) , [Mat 7:16](#) , [Mat 7:20](#) , [Jer 29:13](#)).

[1Co 15:52](#) In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

[1Co 15:58](#) Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain **in the Lord**.

[Heb 12:12](#) Wherefore lift up the hands which hang down, and the feeble knees;

[Heb 12:13](#) And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

Because of all that we've just read up to now in this section of Hebrews, we are encouraged to "**lift up the hands which hang down, and the feeble knees**" and "**make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed**". In other words,

we must and have to be about our Father's business as Christ was ([Luk 2:49](#)) in order to be healed. It is healing to come together often, it is healing to partake of the Lord's supper together, it is healing to know that our affliction is not uncommon as well as the joy that we experience as we share our life in Christ and come to believe together that we are more than conquerors through him who loved us ([Rom 8:37](#)).

[Luk 2:49](#) And he said unto them, **How is it that ye sought me? wist ye not that I must be about my Father's business?**

[Rom 8:37](#) Nay, in all these things we are more than conquerors through him that loved us.

The imagery of lifting up "**hands which hang down**" can be found in this verse of ([Exo 17:12-13](#)) where Moses' hands were heavy but attended to by Aaron and Hur. John the baptist also uttered these words for our sakes: ([Mar 1:3](#)). We understand that the wilderness he was speaking of is the place where Christ gives us victory over our sinful flesh by giving us power to overcome sin symbolized by the fit man who takes the scapegoat into the wilderness making straight paths for us with God's spirit of power, love and soundness of mind ([Lev 16:21](#) , [2Ti 1:7](#)).

[Exo 17:12](#) But Moses' hands *were* heavy; and they took a stone, and put *it* under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

[Exo 17:13](#) And Joshua discomfited Amalek and his people with the edge of the sword.

[Mar 1:3](#) The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

[Lev 16:21](#) And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send *him* away by the hand of a fit man into the wilderness:

[2Ti 1:7](#) For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

[Heb 12:14](#) Follow peace with all *men*, and holiness, without which

no man shall see the Lord:

Peace is not an inactive state of mind as these verses demonstrate ([Heb 12:14](#) , [Rom 12:18-19](#) , [Isa 9:6](#) , [Heb 7:2](#)), but rather something that we labour to enter into through Christ ([Heb 4:11-12](#)) who is our Prince of peace, and King of peace.

[Heb 12:14](#) Follow peace with all *men*, and holiness, without which no man shall see the Lord:

[Rom 12:18](#) If it be possible, as much as lieth in you, live peaceably with all men.

[Rom 12:19](#) Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance *is* mine; I will repay, saith the Lord.

[Heb 4:11](#) Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

[Heb 4:12](#) For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.

Our flesh says peace peace when there is no peace, and so God shows his elect that peace can only come about by warring against the powers and principalities that we wrestle against and find ourselves overcoming through Christ. Then we shall see the Lord in all circumstances as a result of pursuing "**peace with all *men*, and holiness**" ([Jer 6:14](#) , [Rom 8:37](#)). Peace comes to us when we visit the fatherless and the widow in their affliction, which is what pure religion requires in order to "**see the Lord**" that no man in the flesh can see, meaning our knowledge of Christ should be based on understanding that God's elect are the spiritually widowed and fatherless of this world who have been adopted and grafted into the body of Christ where we visit each other or receive each other through our communion that is found in Christ ([1Co 10:16](#)).

[Isa 9:6](#) For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

[Heb 7:2](#) To whom also Abraham gave a tenth part of all; first being by

interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

Jer 6:14 They have healed also the hurt *of the daughter* of my people slightly, saying, Peace, peace; when *there is* no peace.

Rom 8:37 Nay, in all these things we are more than conquerors through him that loved us.

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;

Heb 12:16 Lest there *be* any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

Heb 12:17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

This specific section of Hebrews ([Heb 12:17](#)) echos back to ([Heb 6:4-6](#)), which circumstances should cause us to look "**diligently lest any man fail of the grace of God**", remembering that "God *is* not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister." If we labour together with a ready mind, we will overcome and destroy the schisms that God causes to exist in order to exercise the body of Christ ([1Co 12:12-27](#)). The way we do this is by looking well unto ourselves and to the church ([1Pe 5:2](#) , [Act 20:28](#)), "**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**".

Heb 12:17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

Heb 6:4 For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

Heb 6:5 And have tasted the good word of God, and the powers of the world to come,

Heb 6:6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame.

Don't take anything for granted, keep fighting a good fight of faith ([1Ti 6:12](#)) and know that God is a rewarder of those who diligently seek him ([Heb 11:6](#)). It takes a lifetime of concentrated effort that is accomplished through the work that God is doing within this temple that He is cleansing ([Col 1:29](#)) to overcome **"any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright"** within us. So, we are shown in this last verse of our study, this very sobering admonition: **"For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears."** Finding **"no place of repentance"** is the result of despising the goodness of God that leads us unto repentance ([Rom 2:4](#)). This good work of God dragging us to Christ is what we need in order to destroy all our earthly and carnal appetites that would otherwise enslave us as they once did in our former conversation or way of life ([Eph 2:1-5](#)).

[1Ti 6:12](#) Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

[Heb 11:6](#) But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

[Col 1:29](#) Whereunto I also labour, striving according to his working, which worketh in me mightily.

[Rom 2:4](#) Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

[Eph 2:1](#) And you *hath he quickened*, who were dead in trespasses and sins;

[Eph 2:2](#) Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

[Eph 2:3](#) Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

[Eph 2:4](#) But God, who is rich in mercy, for his great love wherewith he loved us,

[Eph 2:5](#) Even when we were dead in sins, hath quickened us together with

Christ, (by grace ye are saved;)

It takes only a little leaven to leaven the whole lump ([Gal 5:9](#)), or one "**morsel of meat**", meaning some false doctrine that God allows to deceive the prophet ([Eze 14:9](#)). But I will say this: "Beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak", because we understand that these admonitions were written for our sakes and that God can give us the victory through Christ to work out our own salvation with fear and trembling as we continue to much rather "**be in subjection unto the Father of spirits, and live**" as we look well to ourselves and the flock that God has made us overseers of ([Act 20:28](#) , [1Pe 5:2-4](#)).

[Act 20:28](#) Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

[1Pe 5:2](#) Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

[1Pe 5:3](#) Neither as being lords over *God's* heritage, but being ensamples to the flock.

[1Pe 5:4](#) And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.