

vs.12- "soul and spirit"- when a person is lost, his spirit is dead and entombed in his soul

(The soul is the seat of emotions and self-consciousness)

*in the fall of Adam, man's spirit was separated from God and death was the result

- when His Word penetrates our souls, it divides the spirit of man from the tomb of his own soul

*the "quickening" Word brings life to the spirit as God's Word is life giving (Eph.2:1)

- once the spirit is made alive, the Holy Spirit takes over and the soul and body become different

*this is sanctification- man's spirit is made alive and then his thoughts and actions begin to change

vs.13- the whole thought of this verse comes from the truth of the previous verse

*since God's Word divides, that means it opens

Truth- there is no being who is not wholly known of God (thoughts, feelings, intents, plans)

- "naked"- the idea is that every part of a person (body, soul, and spirit) is in God's full view

(There is nothing that is hidden from God's eyes)

- "opened"- (trachelizo) this word is where "tracheotomy" is derived and is only used here

-the verb means to bend the neck back to expose the most vulnerable area- like in an execution

*the idea of this word's usage here is that it causes the guilty criminal to have to gaze into the eyes of the judge instead of just lowering the head

- God's Word causes us to look eye to eye with God and realize we are condemned without Him

(The writer uses this vivid term for the Jews that weren't fully committed to Christ's Lordship)

vs.14- "great high priest"- the use of the word "great" (Gr.- megas- superior in rank or stature)

is not used for anyone else as far as in regards to a high priest

- the high priest was a well-known and highly regarded person to the Jews and was the only person to have access to the Holy of Holies (where the Ark was)

*he was the one who presided over the whole Sanhedrin or Supreme Council, presided over all judicial deliberations, and was the one to offer the blood on the Day of Atonement

- "passed into the heavens"- this phrase indicates Him to be in the presence of God

- where the high priest could only go into the presence of God once a year, Jesus resides there

*Interesting fact- there were 3 areas a priest would pass through to offer the blood (outer courts, inner courts, Holy of Holies) *Jesus passed through the 3 "heavens" to offer His blood

- "Son of God"- this is a title that shows the humanity and Divinity of Christ

(It also denotes that Christ is not a descendant of Aaron, but much greater)

- "profession"- (homologia) an inward confession of heart that manifests to an outward profession before men

vs.15- "feeling of our infirmities"- this means that our High Priest (our Intercessor) is not cold and unfeeling toward us (He sympathizes with us in afflictions and trials)

- "all points tempted"- the reason Jesus can sympathize with us is the fact that He was subject to trials while He was on the earth

* He was persecuted, poor, despised, suffered emotionally (He wept), suffered physically, and was tempted by Satan in Luke 4

(He was offered food when He was hungry, offered the world, then was told to kill Himself)

- "yet without sin"- no earthly high priest could have such a claim

(This gives the readers the fact that Jesus is perfection and the manifestation of God)

vs.16- "boldly"- (parrhesia) freedom, confidently, without concealment

- "throne of grace"- the Ark of the Covenant was viewed as the place where God sat enthroned (Ex.25:19-22, I Sam.4:4, II Sam.6:2)

*in the O.T., only the high priest could enter into God's presence- Christ's death ripped the veil in the Temple and gave access to God through Him

- "mercy"- is what we need when God's Word "opens" us

- "time of need"- because we now have a perfect High Priest in Christ, we can come before God at any time