

# Hebrews

## Chapter 12, Part 4

- I. Introduction
  - a. In our previous lesson, the writer of Hebrews stressed again the importance of enduring in Christ
    - i. To turn from Christ is like Esau turning from his birthright
      - 1. There was none left
  - b. Today's lesson is the last comparison between the old and new covenants
    - i. The final chapter is filled more with closing instructions
- II. Commentary
  - a. **Verses 18-24**
    - i. The writer of Hebrews compares Mount Sinai and Mount Zion in this passage
    - ii. True believers have not come to Mount Sinai
      - 1. At Sinai, God was unapproachable (**Exodus 19:7-25**)
        - a. To be at Sinai was to be at a frightening place
        - b. They were not allowed to touch the mountain without dying
          - i. When the write of Hebrews says that Sinai "*may be touched*" he is referring to it being an actual physical place – not that men were allowed to
        - c. The people begged "*that no further message be spoken to them*" (**Exodus 20:18-21**)
        - d. Even Moses was frightened at Sinai
          - i. Considering the burning bush and all he had seen otherwise, this is quite the statement
        - e. God was anything but approachable at Sinai
          - i. To turn from Christ back to the Law was to turn back to God in this way
      - iii. True believers have come to Mount Zion in the new covenant
        - 1. We are not left to wonder as to what this is
        - 2. This is "*the heavenly Jerusalem*" (**Revelation 21:1-22:5**)
        - 3. This includes "*innumerable angels in festal gathering*" around the throne of God
          - a. The word translated "*festal gathering*" (panhvguriV – panēgyris) is defined by Strong's as, "a festal gathering of the whole people to celebrate public games or other solemnities; a public festal assembly"
            - i. So, this is a celebration type gathering, of sorts
        - 4. This includes coming "*to the assembly of the firstborn who are enrolled in Heaven*"
          - a. Though this is the Greek word eJkklhsiva (ekkllesia) which is often translated "church", this use is more in the common sense of the day

- i. This is merely speaking of the assembly of all whose names “*are enrolled in Heaven*” that will one day assemble together
    - ii. This isn’t speaking of the church in the New Testament sense
  - 5. This includes coming “*to God, the judge of all*”
    - a. God is accessible through the new covenant
      - i. This is to be contrasted with the old covenant in which God was not approachable
    - b. God is the “*judge of all*”
      - i. But, He is approachable as the Judge in the new covenant
        - 1. Under the old covenant, He is nothing but a “*consuming fire*” as was seen at Sinai
  - 6. This includes coming to “*the spirits of the righteous made perfect*”
    - a. This phrase gave me some bit of pause
      - i. I mean, these men were certainly “*enrolled in heaven*” and included in the earlier group
        - 1. And that is correct
        - 2. However, this speaks of those that were already in Heaven now – the Old Testament saints
          - a. Those the writer is writing to were not there yet
  - 7. This includes coming “*to Jesus, the mediator of a new covenant*”
    - a. Clearly, the Law condemned
      - i. And that in a frightening way
    - b. We can approach God in the new covenant through Jesus
  - 8. This includes coming “*to the sprinkled blood that speaks a better word than the blood of Abel*”
    - a. Abel’s blood was a testimony of faith and obedience (**Hebrews 11:4**)
      - i. However, there was not redemptive power in it
        - 1. The blood of Jesus has redemptive power with far better promises

**b. Verses 25-29**

- i. Here is another warning against apostasy
- ii. God has spoken from Heaven through Jesus (**Hebrews 1:1-2**)
- iii. To turn away from God in the new covenant is to turn back to Sinai where there is nothing but judgment awaiting
  - 1. Remember, only a false professor will do this
    - a. A true believer will endure
    - b. But, this is the warning the writer is making to these professors
  - 2. The judgment now here far worse than what was seen at Sinai
    - a. Before, “*his voice shook the earth*”
      - i. In the coming judgment, He will “*shake not only the earth but also the heavens*”

1. This is future prophecy (**Isaiah 13:13, Matthew 24:29**)
  2. In eternity, the heavens and earth will be made new (**2 Peter 3:10-13, Revelation 21:1**)
- iv. We should be thankful that God has promised us a future world where all will be new
1. As a result, we should seek to properly worship Him in spirit and in truth
    - a. To refuse Him is to face “*a consuming fire*”