

The writer of these holy scriptures has spoken of Christ, the blessed prophet of our salvation. Moses was a type of Christ, but greater than Christ and the writer gives the first two great warnings in Hebrews concerning Christ as our prophet, who is now in Heaven and has sent for the Holy Spirit to teach us His words. These most solemn warnings concern hearing His words and giving the greatest heed to them. They are in Hebrews 2:1-4: and 4:1-3

“Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; How shall we escape, 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*; God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?” (Heb 2:1-4)

“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. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard *it*. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.” (Heb 4:1-3)

Then the writer speaks of Jesus Christ our great High Priest. Aaron was a type of Christ, but Christ is much greater than Aaron and a priest of a different order, after the order of Melchizedek. Abraham paid tithes to Melchizedek, and Levi who was not yet born also paid tithes to Melchizedek, his superior. The third and fourth great warnings of Hebrews concern Jesus Christ as our High Priest in heaven. These Third and Fourth great warnings concern the offering up of the flesh and blood of Christ as an eternal sacrifice to God to take away the sins of our people. These most solemn warnings are to us, not to despise these precious offerings that were made by our Lord Jesus Christ. These warnings are found in chapters 5 and 6 and in chapter 10

The Third Warning follows the exhortation for them to grow up and become men in their understanding: “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, And have tasted the good word of God, and the powers of the world to come, 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.” (Heb 6:4-5)

The Fourth Warning is in Heb. 10:26-31: “For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses’ law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. *It is* a fearful thing to fall into the hands of the living God.” (Heb 10:26-31)

Then, after a strong exhortation to believe and follow the faith of those who have gone before, and to receive the chastening and discipline of the Lord in the way of faith, the writer speaks of the Lord Jesus who is not only our eternal prophet in Heaven and our eternal Priest in Heaven, but also our eternal King in Heaven. This passage concludes the book and contains the Fifth Great Warning of Hebrews, a most solemn warning not to despise the Heavenly King and His rule and reign in our lives on this earth. I will speak this Sunday of this eternal King and conclude this study of Hebrews next week. The passage is Hebrews 12:18-29, that I will read now:

There are three things to see in this passage that are our focus this morning. 1. Our Mount Zion is in Heaven and is not the Earthly Sinai. This is our true church. 2. The word from Mt. Zion is far more powerful than that from Sinai for it shakes not only the earth but heaven also. 3. He tells us what our response must be to this powerful voice.

“For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, 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: (For they could not endure that which was commanded, And if so much as a

beast touch the mountain, it shall be stoned, or thrust through with a dart: And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:) But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not* we *escape*, if we turn away from him that *speaketh* from heaven: Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God *is* a consuming fire.” (Heb 12:19-29)

- I. Our Mt. Zion is in Heaven and is not the earthly Sinai. The contrast is between heaven and earth. Vs. 18-24
  - A. Our mountain cannot be touched; Sinai burned with fire; there was blackness and darkness, and tempests. The sound a trumpet getting louder and louder, so that the people were frightened and didn't want to hear anymore. Even Moses was afraid, “I exceedingly fear and quake.”
  - B. Our mountain is the heavenly throne, called Mt. Zion, so we would know that Christ's throne is a human throne in heaven of the Son of David, and mediator. Though a human throne, yet Christ is glorified by His resurrection from the dead and His kingdom is not of this world, not of the flesh but of the Spirit.
  - C. Our mountain is the heavenly Jerusalem, not the earthly one that they scrap over in the Middle East which signifies nothing today. The heavenly Jerusalem is the city of the Living God where there are innumerable angels and the finally and complete gathering of the Holy Catholic Church—the general assembly of the church of the firstborn—those who belong to Christ and take part in the first resurrection, being born again, not of corruptible seed but of incorruptible seed, by the word of God that liveth and abideth forever, as Peter puts it. Their names are written in Heaven by the eternal decree of God and are justified and made perfect by the grace of God.
  - D. Our mountain is the dwelling place of God the judge of all the earth, and of His Son the mediator of the New Testament in His blood, that speaks not of condemnation and damnation as did the blood of Cain, but of justification and righteousness and forgiveness of sins and the gift of the Holy Ghost.
  
- II. The word from Mt. Zion is far more powerful than that from Sinai for it shakes not only the earth but heaven also. Vs. 25-27
  1. Far greater is the powerful voice that comes from heaven; far greater than that which came from Sinai, for it is the voice of the Son of God, not the angels that spoke to Moses, as great and mighty as those angels were. The first warning of Hebrews is repeated: do not despise this voice.
  2. There is a quotation from Haggai 2:6 who wrote after the rebuilding of the temple, to let Israel know that this temple would not be the end of His work in the world:
 

“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*; And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts. The silver *is* mine, and the gold *is* mine, saith the LORD of hosts. The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts.” (Hag 2:6-9 AV)
  3. The writer interprets this by quoting from Psalm 102; our Lord in Matt. 24:35; and 2Peter 3:10
 

“Of old hast thou laid the foundation of the earth: and the heavens *are* the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: But thou *art* the same, and thy years shall have no end.” (Ps 102:25-27)

“Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away.” (Mt 24:34-35 AV)

“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.” (2Pe 3:10 AV)

4. To put it plainly, the gospel age will end when everything has been shaken up and nothing of Satan’s kingdom remains and there will be a new heaven and a new earth. What a powerful voice this is. Christ must reign until all His enemies become His footstool and everything in the spirit world and in the sense world is made right before God the Father.

III. He tells us what our response must be to this powerful voice.

- A. We are to serve God reverently. As the Geneva Bible has the note: “with shamefacedness.” Not with arrogance and impudence; not arrogantly advancing our own agenda as if we are telling God what He must do and how He is to behave.
- B. We are to serve God with godly fear. Humility and true religion.
- C. This is acceptable to God: This pleases Him. We were created to please Him; He does not exist to please us. Jesus Christ is the Lord, and it pleases God that we serve God in Jesus Christ, the Son of God who became man to be our prophet, priest, and king.
- D. This will require grace. This is what the voice from Sinai could not do: it could not bring the grace of God; only condemnation. John said, “the law was given by Moses, but grace and truth came by Jesus Christ.” Jesus Christ is the great and mighty Lord, who sends forth His mighty word to forgive our sins, give us new hearts, and teach and discipline us in the way of righteousness. His way is the way of grace and truth. Amen and Amen.
- E. The Lord Jesus does not change the nature of God, for He is a consuming fire and remains pure and holy. The Lord teaches and prepares us so that we can live and be at peace with this consuming fire, and teach us how to praise and glorify Him, which is His right.

May God bless you. Amen and Amen.