

**B. The Things of Grace (Hebrews 12:22-24)**

1. A heavenly place (Hebrews 12:22)
 - a. To mount Zion
 - b. To the city of the loving God
 - c. To the heavenly Jerusalem
2. A heavenly host (Hebrews 12:22-23)
 - a. To an innumerable company of angels (Hebrews 12:22)
 - b. To the general assembly (Hebrews 12:23)
 - c. To the church of the firstborn, which are written in heaven (Hebrews 12:23)
 - d. To the spirits of just men made perfect (Hebrews 12:23)
3. A heavenly redemption (Hebrews 12:23-24)
 - a. To God the Judge of all (Hebrews 12:23)
 - b. To Jesus the mediator of the new covenant (Hebrews 12:24)
 - c. To the blood of sprinkling (Hebrews 12:24); a better sacrifice than that of Abel (see Hebrews 11:4)

C. The Fearful Admonition (Hebrews 12:25-29)

1. The call to faith (Hebrews 12:25)
 - a. The call to attention—"See"
 - b. The personal admonition—"refuse not him that speaketh"
 - (1) This was a common concern among the Jews of the past.
 - a) "Because I have called, and ye refused" (Proverbs 1:24)
 - b) "Hear instruction . . . and refuse it not." (Proverbs 8:33)
 - c) "They are turned back to the iniquities of their forefathers, which refused to hear my words" (Jeremiah 11:10)
 - d) "[F]or they have refused by judgments and my statutes, they have not walked in them" (Ezekiel 5:6)
 - e) "But they have refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear." (Zechariah 7:11)
 - (2) The appeal was to Hebrews who had heard the truth of God concerning Jesus Christ, but had yet to trust Him as Saviour.
 - c. The historical example—"if they escaped not who refused him that spake on earth"
 - d. The personal warning
 - (1) Much more shall not we escape
 - (2) If we turn away from him that speaketh from heaven
2. The power to be feared (Hebrews 12:26-27)
 - a. The One who shakes (Hebrews 12:26)
 - (1) One whose voice shook the earth
 - (2) Whose voice will shake heaven and earth
 - b. The One who removes that which is shaken (Hebrews 12:27)
 - (1) Heaven
 - (2) Earth



3. The kingdom to be pursued (Hebrews 12:28)
 - a. One that cannot be moved
 - b. One that calls for service
 - (1) By grace
 - (2) Acceptably
 - a) By reverence
 - i) Reverence denotes giving respect and honour.
 - ii) Every Christian should consistently demonstrate an adequate understanding of biblical reverence.
 - iii) Why? There is only one way to serve God acceptably: with “reverence and godly fear.”
 - iv) Reverence entails some relationship to fear, though reverence is not fear.
 - b) By godly fear
 - i) The Bible refers to both a godly and ungodly fear.
 - ii) The two fears will not and cannot coexist.
 - (a) Godly fear pertains to the healthy fear involving fearing the Lord (Isaiah 8:13); however, ungodly fear pertains to fearing the things of this world (Isaiah 8:12).
 - (b) Ungodly fear opposes faith and can grievously effect a person (Job 4:14; Job 22:10; Psalm 48:6; 1 John 4:18), but the fear of the Lord is founded upon faith and provides confidence and assurance.
 - (c) The fear of this world brings torment upon its victims, yet the fear of the Lord prolongs life (Proverbs 10:27).
 - iii) The world thrives on triggering ungodly fears, but God’s people should avoid the worldly and major on the fear of the Lord.
4. The God to be feared (Hebrews 12:29)
 - a. A personal God
 - b. A fearful God
 - (1) One that consumes
 - (2) One likened unto fire

D. The Concluding Thoughts

1. The contrast is being made between two paths to salvation.
 - a. The way of Mount Sinai
 - b. The way of Mount Sion
2. One way offers a physical mountain with boundaries, fire, darkness, fear, and dread.
3. The other way offers a heavenly kingdom based upon better blood, a better mediator, and hope.
4. The appeal was to accept the salvation, kingdom, and hope offered through the finished work of Jesus Christ.

The Epistle of Paul the Apostle to the Hebrews

The Partakers of Christ in Love

Hebrews 13:1-25

- I. THE CALL FOR BELIEVERS (Hebrews 13:1-7)
 - A. The Concern for the Brethren (Hebrews 13:1)
 1. The allowance of love
 - a. The responsibility of love (1 John 4:7)
 - (1) The call to love one another—"let us love one another"
 - (2) The foundation of all love—"love is of God"
 - (3) Note: The capacity to love is found in God, but man still has the responsibility to practice love—"let us love."
 - b. The pattern of love (1 John 4:11)
 - (1) If God SO loved us
 - (2) We ought also to love one another
 - (3) Note: The extension of the pattern.
 - a) The Father loved the Son (John 15:9).
 - b) The Father's love for the Son became the pattern of the Son's love for us (John 15:9).
 - c) The Son's love for us became the pattern by which we ought to love one another (John 13:34).
 2. The continuance of love
 - a. The suggestion—brotherly love was already in practice
 - b. The admonition—let it continue
 - B. The Concern for Strangers (Hebrews 13:2)
 1. The admonition presented
 - a. Be not forgetful
 - b. To entertain strangers
 2. The astonishment stated
 - a. The means of the astonishment—"thereby"; entertaining strangers
 - b. The fact of the astonishment—"some"; it was a truth that had occurred to others
 - c. The subject of the astonishment—"entertained angels"
 - d. The mystery of the astonishment—"unawares"
 - e. Note: This is very likely an admonition to hospitality and appeals to examples of Abraham and Lot.
 - (1) Abraham—the godly example
 - a) Abraham went after the men (Genesis 18:1-2).
 - i) He saw the men (Genesis 18:2).
 - ii) He ran to meet them (Genesis 18:2).



- b) Abraham pleaded with them to stay (Genesis 18:3).
 - c) Abraham desired to minister to them (Genesis 18:4-5).
 - i) He sought permission (Genesis 18:4-5).
 - (a) Water for their feet
 - (b) Rest under the tree
 - (c) Bread to eat
 - (d) Comfort of heart
 - ii) Permission was granted (Genesis 18:5).
 - d) Abraham's zeal (Genesis 18:6-7)
 - i) Abraham's provisions
 - (a) Sarah made cakes (Genesis 18:6).
 - (b) Abraham fetched a calf tender and good (Genesis 18:7).
 - (c) Abraham brought also butter and milk (Genesis 18:7).
 - ii) Abraham's pace
 - (a) Abraham **hastened** (Genesis 18:6).
 - (b) Abraham asked Sarah to make the cakes **quickly** (Genesis 18:6).
 - (c) Abraham **ran** unto the herd (Genesis 18:7).
 - (d) The young man **hasted** to dress the calf (Genesis 18:7).
 - e) Abraham's selflessness (Genesis 18:8)
 - i) Abraham set the food before the men.
 - ii) Abraham stood by them while they ate.
 - iii) Abraham's reasoning for the men coming (Genesis 18:5)
- (2) Lot—the ungodly example
- a) The appearance of good (Genesis 19:1-3)
 - i) He rose up to meet them and bowed himself to the ground (Genesis 19:1).
 - ii) He pleaded with them to stay in his home (Genesis 19:2-3a).
 - iii) He made them a feast (Genesis 19:3).
 - b) The manifestation of the motive (Genesis 19:4-8)
 - i) The men of Sodom appeared at Lot's house (Genesis 19:4-5).
 - ii) Lot offered the men two of his daughters if they would leave the angels alone (Genesis 19:6-8a).
 - iii) Lot unveiled that he asked the men into his home and asked them to move on quickly the next morning only because of the dangers presented by the sodomites of the land (Genesis 19:8).
 - iv) Where Abraham's motives and behaviour were selfless, everything Lot did was selfish and self-serving. True hospitality considers the needs of others.



C. The Concern for the Suffering (Hebrews 13:3)

1. The subjects of concern
 - a. Them that are in bonds
 - b. Them which suffer adversity
2. The manner of concern
 - a. As bound with them
 - b. As being yourselves also in the body
3. Note: It has been said that this is the passage where we finally recognize the Pauline authorship (see 1 Corinthians 12:14-26).

D. The Concern for the Home (Hebrews 13:4)

1. Legitimate
 - a. In marriage
 - b. Honourable
 - c. Unfiled
2. Illegitimate
 - a. Their sin
 - (1) Whoremongers
 - (2) Adulterers
 - b. Their judgment

E. The Concern for Self (Hebrews 13:5-6)

1. The call for contentment (Hebrews 13:5)
 - a. The requirement of contentment
 - (1) Contentment defined
 - a) The words content and contentment infer that one is satisfied (Genesis 37:27; Exodus 2:21).
 - b) Contentment is the opposite of wanting (Philippians 4:11) and covetousness (Hebrews 13:5) and is strongly associated with godliness (1 Timothy 6:6).
 - (2) Contentment narrowed
 - a) The satisfaction of contentment is not a satisfaction with the way things used to be, nor is it a satisfaction with the way things will be in the future.
 - b) Rather, contentment involves satisfaction with the present. This is why the Bible says, “be content with such things as **ye have.**”
 - b. The benefits of contentment (1 Timothy 6:6-8)
 - (1) Offers great gain (1 Timothy 6:6)
 - a) Some suppose that gain is godliness (1 Timothy 6:5).
 - b) Godliness with contentment is great gain (1 Timothy 6:6).
 - (2) Prepares for death (1 Timothy 6:7)
 - a) We will carry nothing out of this world (Job 1:21).
 - b) Contentment makes it easier to die.



- i) Those who always want more will struggle with the thought of losing their material goods.
 - ii) Our hearts will be where our treasures are. As believers we ought to be laying our treasures up in heaven.
 - c) Demands little (1 Timothy 6:8)
 - i) Contentment can be satisfied with as little as food and raiment.
 - ii) Nevertheless, contentment is always satisfied with what is already possessed (Hebrews 13:5).
 - c. The lies of discontentment
 - (1) It minimizes the present
 - a) The suggestion of this minimization...What I have at present is insufficient in quantity or inadequate in quality.
 - b) Example of this minimization
 - i) Eve (Genesis 3:1-6)
 - ii) Korah (Numbers 16:1-40)
 - iii) Achan (Joshua 7:1-26)
 - iv) David (2 Samuel 11:1-27)
 - v) Solomon (see Ecclesiastes)
 - (2) It mischaracterizes the past
 - a) The suggestion of this mischaracterization...What I had in the past was so good and what I have now is so inferior.
 - b) Example of this mischaracterization—the children of Israel (Exodus 16:1-3)
 - (3) It maximizes the possible
 - a) The suggestion of this maximization...What will be is better than what is.
 - b) Example of this maximization—Elimelech (Ruth 1:1-5)
 - 2. The source of contentment (Hebrews 13:5)
 - a. The words of Christ—“he hath said,”
 - b. The presence of Christ—“I will never leave thee, nor forsake thee.”
 - 3. The call for boldness (Hebrews 13:6)
 - a. The foundation of our boldness—“he hath said, I will never leave thee, nor forsake thee” (Hebrews 13:5)
 - b. The twofold fruit of our boldness
 - (1) The positive—“The Lord is my helper,”
 - (2) The negative—“I will not fear what man shall do unto me.”
- F. The Concern for Spiritual Leaders (Hebrews 13:7; see Hebrews 13:17)
- 1. The call to remember
 - a. Them which have the rule over you
 - b. Those who have spoken unto you the word of God
 - 2. The call to follow
 - a. Follow their faith
 - b. Considering the end of their conversation