

Hebrews 12:25-29

The last five verses of this chapter conclude the 5th, and final, warning passage in Hebrews. The reality of God's judgment for those who reject God's Son, the Messiah Jesus, is sure and foreboding.

25 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:

We must be absolutely clear in our understanding that there is no salvation outside of Jesus and Him alone. (John 14:6; Acts 4:12)

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

See that ye refuse not him that speaketh...

The free will of people to accept or reject Jesus is in view here. In the 2nd verse of Hebrews we were told: "*Hath in these last days spoken unto us by his Son.*" The One that speaks is Jesus. This warning is to professing "believers" not to reject Jesus.

"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." Hebrews 2:3

"No where does scripture teach the inability of individuals to respond to God's drawing....On numerous occasions the Bible shows that people are capable of exercising faith in Christ. For example God heard the prayer of Cornelius, a Gentile unbeliever, and He sent Peter to Cornelius with the message of salvation in Christ (Acts 10:30-32). Writing about Cornelius, Wilkin says, 'Did God actually talk to an unregenerate person? Yes! Did the unsaved person understand what God said? Absolutely! In fact, God also indicates that He had been hearing the prayers and appreciating the almsgiving of Cornelius, an unbeliever, (10:31 [see also vv 34-35]).'"

Rene A. Lopez, "Is Faith A Gift of God or a Human Exercise?" Bibliotheca Sacra 164, July-September 2007, p. 263

The challenge is unambiguous and pointed. Don't refuse Jesus!!!

For if they escaped not who refused him that spake on earth...

"They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers." Jeremiah 11:10

much more shall not we escape, if we turn away from him that speaketh from heaven:

God's final revelation is in and through His Son, Hebrews 1:2: "*Hath in these last days spoken unto us by his Son...*"

What we have here is referred to as an *a fortiori* (ah-for-she-or-e) *argument*: that is it "applies to a situation in which if one thing is true then it can be inferred that a second thing is even more certainly true. Thus, if Abel is too young to serve as administrator, then his younger brother Cain certainly is too young." <https://legal-dictionary.thefreedictionary.com/A+fortiori+argument>

"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?" Hebrews 10:28-29

The entire book of Hebrews is that God's final revelation of Jesus as Messiah and God shows how far superior He is than the things of Israel and why it is a must that we follow Him.

26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

This is a quote from Haggai 2:6-7 and is referring to events at the end of the tribulation period.

*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.*

WHAT IS THE DESIRE OF ALL NATIONS? WHY?

- Isaiah 13: 6 *Howl ye; for **the day of the LORD is at hand**; it shall come as a destruction from the Almighty.*
13 *Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger.*
- Joel 3: 14 *Multitudes, multitudes in the valley of decision: **for the day of the LORD is near** in the valley of decision.*
16 *The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will be the hope of his people, and the strength of the children of Israel.*
- 2 Peter 3: 10 ***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.*
11 *Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,*
12 *Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?*
- Amos 5: 18 ***Woe unto you that desire the day of the LORD!** to what end is it for you? the day of the LORD is darkness, and not light.*
19 *As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.*
20 *Shall not the day of the LORD be darkness, and not light? even very dark, and no brightness in it?*

WHAT ARE WE TO UNDERSTAND ABOUT THE DAY OF THE LORD?"

"The 'day' is thus characterized by an observable accomplishment of the general aims of divine providence. It refers to that point in history at which the sovereign God lays bare His holy arm on the behalf of His testament and its heirs, whether in a way that is specifically miraculous, or not."

J. Barton Payne, *The Theology of the Older Testament*, Zondervan, 1962, page 465

IS IT JUST JUDGMENT(DARKNESS) AND NOT PEACE (LIGHT)?

- Joel 1:15 *Alas for the day! **for the day of the LORD is at hand**, and as a destruction from the Almighty shall it come.*

IT IS A TIME OF JUDGEMENT!

- Joel 3: 18 *And it shall come to pass **in that day**, [in that day refers back to vs. 14] that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim.*
19 *Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land.*
20 *But Judah shall dwell for ever, and Jerusalem from generation to generation.*
21 *For I will cleanse their blood that I have not cleansed: for the LORD dwelleth in Zion.*

IT IS ALSO A TIME OF BLESSING AND GOD'S RULE!

"Thus, the Day of the Lord in the future will be at least twofold in nature. Just as each day of creation and the Jewish day consisted of two phases - a time of darkness (:evening") followed by a time of light ("day") [Genesis 1:4-6] - so the future Day of the Lord will consist of two phases, a period of darkness (judgment) followed by a period of light (divine rule and blessing)." Renald Showers, *Maranatha: Our Lord, Come!*, 1995, pg. 33

**THE DAY OF THE LORD IS 1,007 YEARS LONG - 7 YEARS OF TRIBULATION JUDGMENT (DARKNESS)
AND
1,000 YEARS OF BLESSING AND GOD'S RULE ON EARTH! (LIGHT)**

27 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.

"Yet once more" is establishing that what has been said in the previous verse is true and will come to pass - God will shake the heavens and the earth.

This warning is to those professing believers who are considering going back to the [unbiblical] promises of Judaism where the traditional concept of an earthly kingdom and traditional practice of Judaism are most important. These are man made beliefs and practices and not the teaching of the Bible which is eternal.

Those things which can be shaken will be removed:

Houses, money, job, this world, religion...

Those things which can't be shaken will remain

Salvation, eternal rewards, eternal relationships, the eternal kingdom...

In light of this where should we put our efforts?

Finding a cure for cancer? Supporting the political party you think will be best for the U.S.? Etc.

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| Colossians 3 | 1 | <i>If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.</i> |
| | 2 | <i>Set your affection on things above, not on things on the earth.</i> |
| Matthew 6 | 33 | <i>But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.</i> |
| 2 Timothy 2 | 4 | <i>No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.</i> |

28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

Because we are citizens of the kingdom that cannot be moved; a kingdom that is eternal; a kingdom (city) "...which hath foundations, whose builder and maker is God," Hebrews 11:10; a "...city [that] had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof," Revelation 21:23.

we should:

1. Have grace - show gratitude for what God has done for us -
in order to
2. serve Him reverently and fearfully.

29 For our God is a consuming fire.

The verse is a quote from Deuteronomy 4:24: *For the LORD thy God is a consuming fire, even a jealous God.*

"The words, "our God is a consuming fire" are derived from Deuteronomy 4:24. Expositor's says: The fire and smoke which manifested His presence at Sinai (Heb 12:18) were but symbols of that consuming holiness that destroys all persistent inexcusable evil. It is God Himself Who is the fire with which you have to do, not a mere physical, material, quenchable fire." The historical background of this last statement here is that of the apostate Jew who having left the temple sacrifices, and having made a profession of faith in Messiah as High Priest, now renounces that professed faith and returns to the Levitical system. To that person, God is a consuming fire." Wuest Commentary, Hebrews. Hebrews 12:28-29

To reject the Son is to invite the wrath of a holy God.