

Lesson Sixteen — The Fifth Warning

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Last week we looked at the fourth warning, wherein both negative and positive sides of the warning were presented. We completed study in Hebrews chapter eleven. This week we will pick up at that point and complete our study in this epistle. Be sure to pray daily for your study time. Ask the Lord to continue to give you understanding of the Book of Hebrews, and continual discernment as to the proper interpretation of this book.

Day One — Running the Race

Pray!

Our study time today will consist of studying through chapter twelve, then looking at several sections of the chapter. Take your sheets from the Appendix and be ready to mark them up as you work your way through this chapter. Be sure to read through the last section of chapter eleven so that you can grasp where chapter twelve begins.

After you read through the chapter a time or two, we will deal with the first section. Let's begin. Read through the chapter first.

Now let's look at the first section.

Hebrews 12

1 Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance, and the sin which so easily entangles us, and let us run with endurance the race that is set before us, **2** fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

Given this chapter's preceding context (that of chapter eleven), who are the ones making up the *cloud of witnesses*? (Don't forget the chapter breaks are not in the original letter and were added later.)

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The idea here is not so much that they are witnesses *of us* in our stay upon earth, but that they serve as witnesses *for us* of the very things upon which God wants us to focus. And with the examples of Old Testament faithful saints in mind, we are to run the race set before us, as they did.

Yes, metaphorically, we are in a race! Let's look at what other New Testament writers had to say about this race.

I Corinthians 9

24 Do you not know that those who run in a race all run, but only one receives the prize? Run in such a way that you may win. 25 And everyone who competes in the games exercises self-control in all things. They then do it to receive a perishable wreath, but we an imperishable. 26 Therefore I run in such a way, as not without aim; I box in such a way, as not beating the air; 27 but I buffet my body and make it my slave, lest possibly, after I have preached to others, I myself should be disqualified.

How does Paul say we are to run the race?

How does one win the prize?

Paul writes about the same idea in his letter to the Philippians —

Philippians 3

12 but I press on in order that I may lay hold of that for which also I was laid hold of by Christ Jesus. 13 Brethren, I do not regard myself as having laid hold of it yet; but one thing I do: forgetting what lies behind and reaching forward to what lies ahead, 14 I press on toward the goal for the prize of the upward call of God in Christ Jesus.

What does Paul call *the goal* in this passage?

How does one win the prize?

And then Paul writes to Timothy —

II Timothy 2

5 And also if anyone competes as an athlete, he does not win the prize unless he competes according to the rules.

How does one win the prize?

Relate these ideas to your walk with the Lord. How are you doing? What do you think God would have you change? Are you willing to make the changes? Write out any thoughts you have, if you so desire.

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Now go back to Hebrews 12:1-2. List the things which we are to do as we run the race we are in:

Look at v. 2 again. The phrase “fixing our eyes upon” indicates that we are to “look from, unto.” To look from Jesus, Who is the beginning of our faith, unto Him, Who is the finisher. From the cross, unto the glory! Think about that for a moment, fixing in your mind how this flows together. It’s *from* something, *to* something.

And we see that this is what the text calls our attention to. From the suffering, unto the glory. In essence, from the cross, unto the crown. From the shame, unto the throne. And it was this JOY which lay out before Jesus which gave Him the strength to endure the shame. Amazing!

With that in mind, look at the discipline aspect of what follows. Jesus is given to us as our *example* and as our *means*. Continue in the passage —

Hebrews 12

3 For consider Him who has endured such hostility by sinners against Himself, so that you may not grow weary and lose heart. 4 You have not yet resisted to the point of shedding blood in your striving against sin; 5 and you have forgotten the exhortation which is addressed to you as sons, “MY SON, DO NOT REGARD LIGHTLY THE DISCIPLINE OF THE LORD, NOR FAINT WHEN YOU ARE REPROVED BY HIM; 6 FOR THOSE WHOM THE LORD LOVES HE DISCIPLINES, AND HE SCOURGES EVERY SON WHOM HE RECEIVES.” 7 It is for discipline that you endure; God deals with you as with sons; for what son is there whom his father does not discipline? 8 But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons. 9 Furthermore, we had earthly fathers to discipline us, and we respected them; shall we not much rather be subject to the Father of spirits, and live? 10 For they disciplined us for a short time as seemed best to them, but He disciplines us for our good, that we may share His holiness. 11 All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness.

Compare ourselves to the Example given. List the differences in vv. 3 and 4.

The word *discipline* means “child training.” Write out all that you learn about the reason for the Father’s discipline (child training) from the text.

What is the ultimate end of discipline (v. 11)?

What does it mean that *we should be subject to the Father of spirits and live*? Connect the word *live* in v. 9 with the phrase *sharing in His holiness* in v. 10. What connection do you see?

As you go your way today, ask the Lord to help you to meditate on these things.

Day Two — The Essence of the Fifth Warning

Remember to pray.

At the beginning of chapter twelve, we learned that we are in a race and that we need to throw off any encumbrance which may hinder us from running well. Then we learned that God is very interested, and in fact, is personally involved in our race in the way of disciplining (child training) us as a Father, so that we may run well. The author continues in this vein, beginning the next thought with the word *therefore* giving us more suggestions on how to run the race, and finally comes to the fifth and final warning in the Book of Hebrews. As you read the passage, keep in mind the father/son relationship. This is the setting for the fifth warning.

Hebrews 12

12 Therefore, strengthen the hands that are weak and the knees that are feeble, 13 and make straight paths for your feet, so that the limb which is lame may not be put out of joint, but rather be healed. 14 Pursue peace with all men, and the sanctification without which no one will see the Lord. 15 See to it that no one comes short of the grace of God; that no root of bitterness springing up causes trouble, and by it many be defiled; 16 that there be no immoral or godless person like Esau, who sold his own birthright for a single meal. 17 For you know that even afterwards, when he desired to inherit the blessing, he was rejected, for he found no place for repentance, though he sought for it with tears.

Make a list of all the things which the author says we are to do?

Given the subject matter of this epistle, as well as the specific text, what will it take to see the Lord (v. 14)? Explain.

What happens if someone falls short of the grace of God and allows of root of bitterness?

What does the root of bitterness do to others?

Do you have bitterness in your heart toward anyone?

_____ Yes?

_____ No?

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Is the Father disciplining you through the work of the Holy Spirit in the way of convicting you specifically for any bitterness?

Because of the subject matter with which the Book of Hebrews deals, what should you do about any bitterness you may be harboring in your heart, and why?

I encourage you to take care of any issue of bitterness, or lack of forgiveness in your life. Like I have said before, there is nothing worth losing your birthright over. What steps are you going to do today toward resolving this issue? Why not begin with prayer, asking God's forgiveness. Then ask Him what He wants you to do about it. Purpose in your heart *to be obedient*.

The fifth warning culminates all the previous warnings. It has to do with losing ones birthright. **This warning brings us to the end of the matter.** It has to do with the picture of what Esau did. Look at vv. 15-17 and write out what Esau did.

Let's look at that moment in history, as it was recorded by the Spirit in the Word.

Genesis 25

24 When her days to be delivered were fulfilled, behold, there were twins in her womb. 25 Now the first came forth red, all over like a hairy garment; and they named him Esau. 26 And afterward his brother came forth with his hand holding on to Esau's heel, so his name was called Jacob; and Isaac was sixty years old when she gave birth to them. 27 When the boys grew up, Esau became a skillful hunter, a man of the field; but Jacob was a peaceful man, living in tents. 28 Now Isaac loved Esau, because he had a taste for game; but Rebekah loved Jacob.

29 And when Jacob had cooked stew, Esau came in from the field and he was famished; 30 and Esau said to Jacob, "Please let me have a swallow of that red stuff there, for I am famished." Therefore his name was called Edom. 31 But Jacob said, "First sell me your birthright." 32 And Esau said, "Behold, I am about to die; so of what use then is the birthright to me?" 33 And Jacob said, "First swear to me"; so he swore to him, and sold his birthright to Jacob. 34 Then Jacob gave Esau bread and lentil stew; and he ate and drank, and rose and went on his way. Thus Esau despised his birthright.

The word *despised* in the last sentence means that Esau *disdained* the birthright. He *scorned* it. He *disesteemed* it. And in doing so, he sought to feed his flesh. Rather than treat the spiritual matter of his birthright with esteem, he esteemed things of the flesh over the things of the spirit. This helps us to understand why God said, "JACOB I LOVED, BUT ESAU I HATED" (Ro. 9:13).

What was the result of this decision years later in Esau's life when it came time for him to receive his inheritance as first born? Let's read about the details.

So desirous was Jacob for the blessing of the birthright, that, even years later, when it came time for Isaac to bless his sons with the respective inheritance, Jacob made his move. He tricked his father, Isaac, into giving him the blessing connected with the inheritance which Esau had sold to him years before. It was at this point that Esau realized what he had given up and that Jacob did in fact gain the right as firstborn and the blessings thereof. Read how Esau felt about it:

Genesis 27 (my emphasis added)

34 When Esau heard the words of his father, he cried out with an exceedingly great and bitter cry, and said to his father, "Bless me, even me also, O my father!" 35 And he said, "Your brother came deceitfully, and has taken away your blessing." 36 Then he said, "Is he not rightly named Jacob, for he has supplanted me these two times? He took away my birthright, and behold, now he has taken away my blessing." And he said, "Have you not reserved a blessing for me?" 37 But Isaac answered and said to Esau, "Behold, I have made him your master, and all his relatives I have given to him as servants; and with grain and new wine I have sustained him. Now as for you then, what can I do, my son?" 38 And Esau said to his father, "Do you have only one blessing, my father? Bless me, even me also, O my father." **So Esau lifted his voice and wept. 39 Then Isaac his father answered and said to him, "Behold, away from the fertility of the earth shall be your dwelling, And away from the dew of heaven from above...**

Let's make sure we get the picture here. From the text, what did Esau lose in losing the blessing of the inheritance?

What was his response to it?

In the end, did Esau repent (change his mind) concerning the birthright with its attendant blessings?

Did his father repent (change his mind) about giving it to him?

Though Esau himself repented concerning the birthright and the related blessing, Esau could not bring about repentance (a change of mind) on the part of his father. And this is what the fifth warning in Hebrews is all about. Remember *this warning culminates what all the warnings have been pointing to*. And remember, the warning follows the text having to do with the discipline of the father to the child.

This warning is somewhat similar to the third warning, but carries things further. The third warning says —

Hebrews 6

1 ...let us press on to maturity... 3 And this we shall do, if God permits. 4 For in the case of those who have once been enlightened... 6 and then have fallen away, it is impossible to renew them again to repentance...

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Then the fourth warning deals with the believer who *comes into this maturity*, but then keeps on sinning willfully after receiving a knowledge of the truth — he can expect judgment. And finally, the fifth warning deals with the picture of a son who shirks the discipline of father, and forfeits his right as firstborn. Esau is given as our example of a son who forfeits his firstborn rights, and the “exceedingly great and bitter” sorrow which follows (Gen. 27:34).

The warnings we have seen throughout the Book of Hebrews culminate in this final warning. It all has to do with the inheritance as firstborn sons, and the discipline of the Father leading up to the dispensing of the blessing.

Again, in essence, the first warning has to do with our not drifting away from what the prophets and the Lord told us concerning the coming age. The second has to do with striving to enter the rest in the coming age. The third has to do with pressing on to maturity, striving to understand things surrounding Jesus coming in the Kingly/priestly role after the order of Melchizedek. The fourth has to do with our not sinning against this mature knowledge. And now the fifth warning says it all. **DON'T FORFEIT YOUR BIRTHRIGHT AS FIRSTBORN SON.** And that...for a measly bowl of soup — to feed your flesh.

In other words, don't let your flesh have precedence. God calls this attitude “immoral and godless,” though we may not see it that way. (I wonder which perspective is right!) Actually what Esau did was to disdain the very reason for his creation. The very blessing that God would have given to him as firstborn, he rejected, and sought to be comfortable in the things of this world before he would esteem the things of God. He sought to please his own flesh, rather than please God. Think about that!

In fact, look back at Hebrews chapter eleven. Remember last week (on page 187), I told you to hold on to a thought about Esau, and to write out what you learned about Jacob and Esau on that day of study. Look back at that now.

In Hebrews 11:20, we see that Esau was blessed by his father, but it was not the blessing which he could have had. And all of this is *not* to say that Esau was not saved? (Eternal salvation is not at all in view throughout any of these warnings.) The point is that Esau could have had the blessing. He should have had the blessing. But he didn't. He had forfeited his birthright earlier in his life, due to his lack of focus on spiritual things, having instead a focus on fleshly things.

If this scenario is given to us as a warning of a potential danger for us who are saved (and it is), then we had better understand what is involved here. Of course Esau was saved! How else could this serve as a warning to us who believe?

With these thoughts in mind, would you go back to the text covered today in the Hebrews and reread it. What is the warning saying to you personally?

Before you end your study time today, be sure to record the essence of the fifth warning on the appropriate sheet in your appendix.

Tomorrow's study may require a bit more time than normal, for there is a little more reading to do. If you can, plan appropriately.

Day Three — We Come to Mt. Zion

Be sure to begin in prayer today. Perhaps you could spend some time praising the Lord for Who He is. The Bible says that God inhabits the praises of His people.

Yesterday we studied the fifth and final warning in the Book of Hebrews. Each of the five warnings has to do with some facet of the coming Kingdom. And the order of the warnings has some sense of progression about it — from not drifting away from the Words of the Prophets and the Words of the Lord, to totally forfeiting one's birthright through satisfying the flesh. Jesus asked the question in Matthew chapter sixteen, "What would it profit a man if he gains the whole world yet forfeits his soul [life]?" This is exactly what Esau did. He forfeited his own soul (life) with respect to the inheritance. And that is exactly what we are warned not to do. Do you understand this?

Now the writer of Hebrews sharpens his word picture by filling in visual detail for our mind's eye. Read how he once again brings our focus to the events at Mt. Sinai —

Hebrews 12

18 For you have not come to a mountain that may be touched and to a blazing fire, and to darkness and gloom and whirlwind, 19 and to the blast of a trumpet and the sound of words which sound was such that those who heard begged that no further word should be spoken to them. 20 For they could not bear the command, "IF EVEN A BEAST TOUCHES THE MOUNTAIN, IT WILL BE STONED." 21 And so terrible was the sight, that Moses said, "I AM FULL OF FEAR AND TREMBLING." 22 But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of angels, 23 to the general assembly and church of the first-born who are enrolled in heaven, and to God, the Judge of all, and to the spirits of righteous men made perfect, 24 and to Jesus, the mediator of a new covenant, and to the sprinkled blood, which speaks better than the blood of Abel.

Again the Book of Hebrews draws our attention back to the events surrounding the redemption of the Children of Israel out of Egypt and the process of their being taken into the promised land for the purpose of their being a kingdom of priests. Compare what is written here in Hebrews to the scene in Exodus chapter nineteen. The Children of Israel have already been redeemed, and have already walked through the Red Sea, and have just arrived at Mt. Sinai, where they will spend a year just prior to being taken to Kadesh Barnea. Let your mind's eye picture the scene.

Exodus 19

1 In the third month after the sons of Israel had gone out of the land of Egypt, on that very day they came into the wilderness of Sinai. 2 When they set out from Rephidim, they came to the wilderness of Sinai, and camped in the wilderness; and there Israel camped in front of the mountain. 3 And Moses went up to God, and the LORD called to him from the mountain, saying, "Thus you shall say to the house of Jacob and tell the sons of Israel: 4 'You yourselves have seen what I did to the Egyptians, and how I bore you on eagles' wings, and brought you to Myself. 5 'Now then, if you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples, for all the earth is Mine; 6 and you shall be to Me a kingdom of priests and a holy nation.' These are the words that you shall speak to the sons of Israel." 7 So Moses came and called the elders of the people, and set before them all these words which the LORD had commanded him. 8 And all the people answered together and said, "All that the LORD has spoken we will do!" And Moses brought back the words of the people to the LORD.

9 And the LORD said to Moses, "Behold, I shall come to you in a thick cloud, in order that the people may hear when I speak with you, and may also believe in you forever." Then Moses told the words of the people to the LORD. 10 The LORD also said to Moses, "Go to the people

and consecrate them today and tomorrow, and let them wash their garments; 11 and let them be ready for the third day, for on the third day the LORD will come down on Mount Sinai in the sight of all the people. 12 And you shall set bounds for the people all around, saying, ‘Beware that you do not go up on the mountain or touch the border of it; whoever touches the mountain shall surely be put to death. 13 No hand shall touch him, but he shall surely be stoned or shot through; whether beast or man, he shall not live.’ When the ram’s horn sounds a long blast, they shall come up to the mountain.” 14 So Moses went down from the mountain to the people and consecrated the people, and they washed their garments. 15 And he said to the people, “Be ready for the third day; do not go near a woman.”

16 So it came about on the third day, when it was morning, that there were thunder and lightning flashes and a thick cloud upon the mountain and a very loud trumpet sound, so that all the people who were in the camp trembled. 17 And Moses brought the people out of the camp to meet God, and they stood at the foot of the mountain. 18 Now Mount Sinai was all in smoke because the LORD descended upon it in fire; and its smoke ascended like the smoke of a furnace, and the whole mountain quaked violently. 19 When the sound of the trumpet grew louder and louder, Moses spoke and God answered him with thunder. 20 And the LORD came down on Mount Sinai, to the top of the mountain; and the LORD called Moses to the top of the mountain, and Moses went up. 21 Then the LORD spoke to Moses, “Go down, warn the people, lest they break through to the LORD to gaze, and many of them perish. 22 And also let the priests who come near to the LORD consecrate themselves, lest the LORD break out against them.” 23 And Moses said to the LORD, “The people cannot come up to Mount Sinai, for Thou didst warn us, saying, ‘Set bounds about the mountain and consecrate it.’” 24 Then the LORD said to him, “Go down and come up again, you and Aaron with you; but do not let the priests and the people break through to come up to the LORD, lest He break forth upon them.” 25 So Moses went down to the people and told them.

There is good reason for the author of Hebrews to draw from this picture. Any thoughts?

We only have one more small section from Hebrews chapter twelve to cover today —

Hebrews 12

25 See to it that you do not refuse Him who is speaking. For if those did not escape when they refused him who warned them on earth, much less shall we escape who turn away from Him who warns from heaven. 26 And His voice shook the earth then, but now He has promised, saying, “YET ONCE MORE I WILL SHAKE NOT ONLY THE EARTH, BUT ALSO THE HEAVEN.” 27 And this expression, “Yet once more,” denotes the removing of those things which can be shaken, as of created things, in order that those things which cannot be shaken may remain. 28 Therefore, since we receive a kingdom which cannot be shaken, let us show gratitude, by which we may offer to God an acceptable service with reverence and awe; 29 for our God is a consuming fire.

This short passage remaining in chapter twelve packs a power punch, bringing the Book of Hebrews full circle. It refers us back again to the Children of Israel when they first arrived at Mt. Sinai. After God gives His people His Law in Exodus chapters nineteen through twenty-three, in chapter twenty-four, God makes a covenant with His redeemed people. Let's read about it.

Exodus 24

1 Then He said to Moses, "Come up to the LORD, you and Aaron, Nadab and Abihu and seventy of the elders of Israel, and you shall worship at a distance. **2** "Moses alone, however, shall come near to the LORD, but they shall not come near, nor shall the people come up with him." **3** Then Moses came and recounted to the people all the words of the LORD and all the ordinances; and all the people answered with one voice, and said, "All the words which the LORD has spoken we will do!" **4** And Moses wrote down all the words of the LORD. Then he arose early in the morning, and built an altar at the foot of the mountain with twelve pillars for the twelve tribes of Israel. **5** And he sent young men of the sons of Israel, and they offered burnt offerings and sacrificed young bulls as peace offerings to the LORD. **6** And Moses took half of the blood and put it in basins, and the other half of the blood he sprinkled on the altar. **7** Then he took the book of the covenant and read it in the hearing of the people; and they said, "All that the LORD has spoken we will do, and we will be obedient!" **8** So Moses took the blood and sprinkled it on the people, and said, "Behold the blood of the covenant, which the LORD has made with you in accordance with all these words."

Look back at v. 7. What was the response of the people?

Based upon that, what did Moses do?

Chapter twenty-four goes on to record this line —

Exodus 24:17 And to the eyes of the sons of Israel the appearance of the glory of the LORD was like a consuming fire on the mountain top.

Relate all of this back to Hebrews 12:18-29. How does it compare?

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Now let's go all the way back to Hebrews chapter two and see how we have come full circle.

Hebrews 2

1 For this reason we must pay much closer attention to what we have heard, lest we drift away from it. 2 For if the word spoken through angels proved unalterable, and every transgression and disobedience received a just recompense, 3 how shall we escape if we neglect so great a salvation?

Relating Hebrews 12:25 back to his passage in chapter two, how does it compare?

Now compare the end of 12:25 with 2:3. What similarities do you see?

Notice Hebrews 12:26. Let's go back to see the setting wherein this quote is found. It is a prophecy spoken by the prophet Haggai as the remnant of Jews went back into the promised land 70 years after their exile to Babylon. God draws their attention to the magnificence of the temple which had been built by Solomon, but which was destroyed in the Babylonian invasion. Then God draws their attention to the structure of the rebuilt temple following the period of captivity. But He didn't stop there! He then told them of the magnificence of the temple which would exist during the Messianic Era, at which time He will once more shake earth and the heavens.

Haggai 2

1 On the twenty-first of the seventh month, the word of the LORD came by Haggai the prophet saying, 2 "Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest, and to the remnant of the people saying,

3 'Who is left among you who saw this temple in its former glory? And how do you see it now? Does it not seem to you like nothing in comparison? 4 But now take courage, Zerubbabel,' declares the LORD, 'take courage also, Joshua son of Jehozadak, the high priest, and all you people of the land take courage,' declares the LORD, 'and work; for I am with you,' says the LORD of hosts. 5 As for the promise which I made you when you came out of Egypt, My Spirit is abiding in your midst; do not fear!'

6 "For thus says the LORD of hosts,

'Once more in a little while, I am going to shake the heavens and the earth, the sea also and the dry land. 7 'And I will shake all the nations; and they will come with the wealth of all nations; and I will fill this house with glory,' says the LORD of hosts. 8 'The silver is Mine, and the gold is Mine,' declares the LORD of hosts. 9 'The latter glory of this house will be greater than the former,' says the LORD of hosts, 'and in this place I shall give peace,' declares the LORD of hosts.'

I can hardly wait! See you tomorrow.

Day Four — Therefore, since...

For the past three days we have been completing Hebrews chapter twelve, which culminates the five warnings given in the Book of Hebrews. And with this culmination, the author begins to give a list of things we are to do. Today we will study the list found at the end of Hebrews.

When learning these things about the coming kingdom and our responsibilities therein, many times people will ask, “OK. So now what am I supposed to do?” The answer is so simple! You simply *obey*. But some people want me to give them a list of do’s and don’ts. That is no problem — I simply refer them to the lists found in Scripture. These lists are usually found within the last half of any of the epistles. All of the epistles have lists. And we are told to obey! But we have a problem...

The problem is that we have been brain-washed into thinking that *obedience* is a bad word, so that we gloss over the do’s and don’ts of Scripture, ignoring them in part or in whole, thinking that the requirement for obedience falls to someone else. Stop thinking that way! To whom would God be saying, “Obey?” Would it be to non-Christians? Of course not! He speaks to His own children. Listen to your Heavenly Father as He disciplines you as a son. Jesus said that, “unless you are converted and become like children, you shall not enter the kingdom of heaven” (Mt. 18:3). This is what He is talking about. Obey your Father, as a little child should obey his parents. Do what He says to do.

Remember, our author of Hebrews has already made this statement —

Hebrews 5 (Emphasis added)

9 And having been made perfect, He became to all those who obey Him the source of eternal <166> salvation, 10 being designated by God as a high priest according to the order of Melchizedek.

Some people would say, “That is so legalistic!” It is not. It is simply a loving, childlike attitude toward the Father, from a child who desires to lay aside the desires of the flesh, so as to gain the inheritance as a firstborn, having not regarded lightly the discipline of the Father.

So, at the conclusion of this final warning in Hebrews, we are called upon to obey. And to obey specific things, in case you were wondering. The list begins at the end of chapter twelve —

Hebrews 12

28 Therefore, since we receive a kingdom which cannot be shaken, let us show gratitude, by which we may offer to God an acceptable service with reverence and awe; 29 for our God is a consuming fire.

The word “Therefore” connects the thoughts following with the thoughts preceding. Be sure to make the connection. Put this thought into your own words:

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This passage carries us into chapter thirteen. From the chapter thirteen sheet in your Appendix, make a list of the things you are to do and the God-given reasons why you are to do these things. I've begun the list for you, taking the command from the previous passage in chapter twelve —

Things we are to do:

Show gratitude through acceptable
service with reverence and awe

Why we are to do them:

Because our God is a consuming fire

Day Five — The Recap

You have come a long way! May the Lord bless you for your diligence. (And He will!) There something I would like you to do as we end this study. I want you to see how far you have come. Would you mind spending the time today by simply reading through the entire Book of Hebrews. At the very least, skim it. And see how much you have learned since we first began sixteen weeks ago.

You have done a tremendous job!

Enjoy! And I'll see you in class for our final lecture.