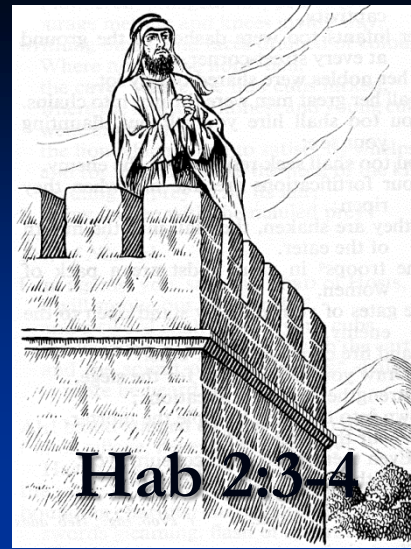
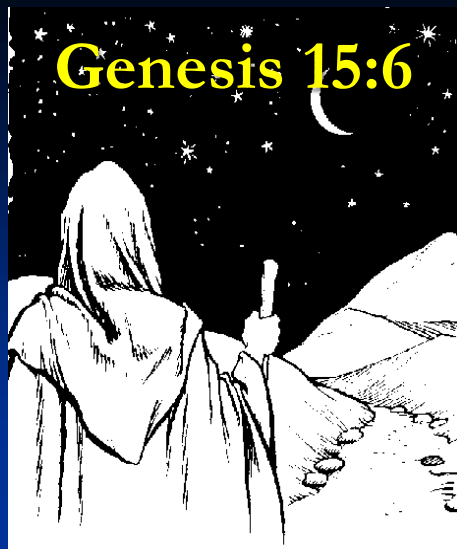




Hebrews: God has spoken...

## 6. Looking Unto Jesus



- ❑ Faith is superior to keeping the Law of Moses
- ❑ Look at the witnesses:
  - ❖ Abel, Enoch, Noah, Abraham & Sarah, Isaac & Jacob, Joseph, Moses, Joshua, Rahab and many others (chapter 11).
  - ❖ “Look to Jesus” and “consider him” (12:1-3).



Therefore *we also*, since *we* are surrounded by so great a cloud of witnesses, let *us* lay aside every weight, and the sin which so easily ensnares *us*, and let *us* run with endurance the race that is set *before us* ... (Hebrews 12:1).





looking unto Jesus, the author and finisher of our faith...

...who for the joy that was set before him endured the cross, despising the shame, and has sat down at the right hand of the throne of God (Hebrews 12:2).

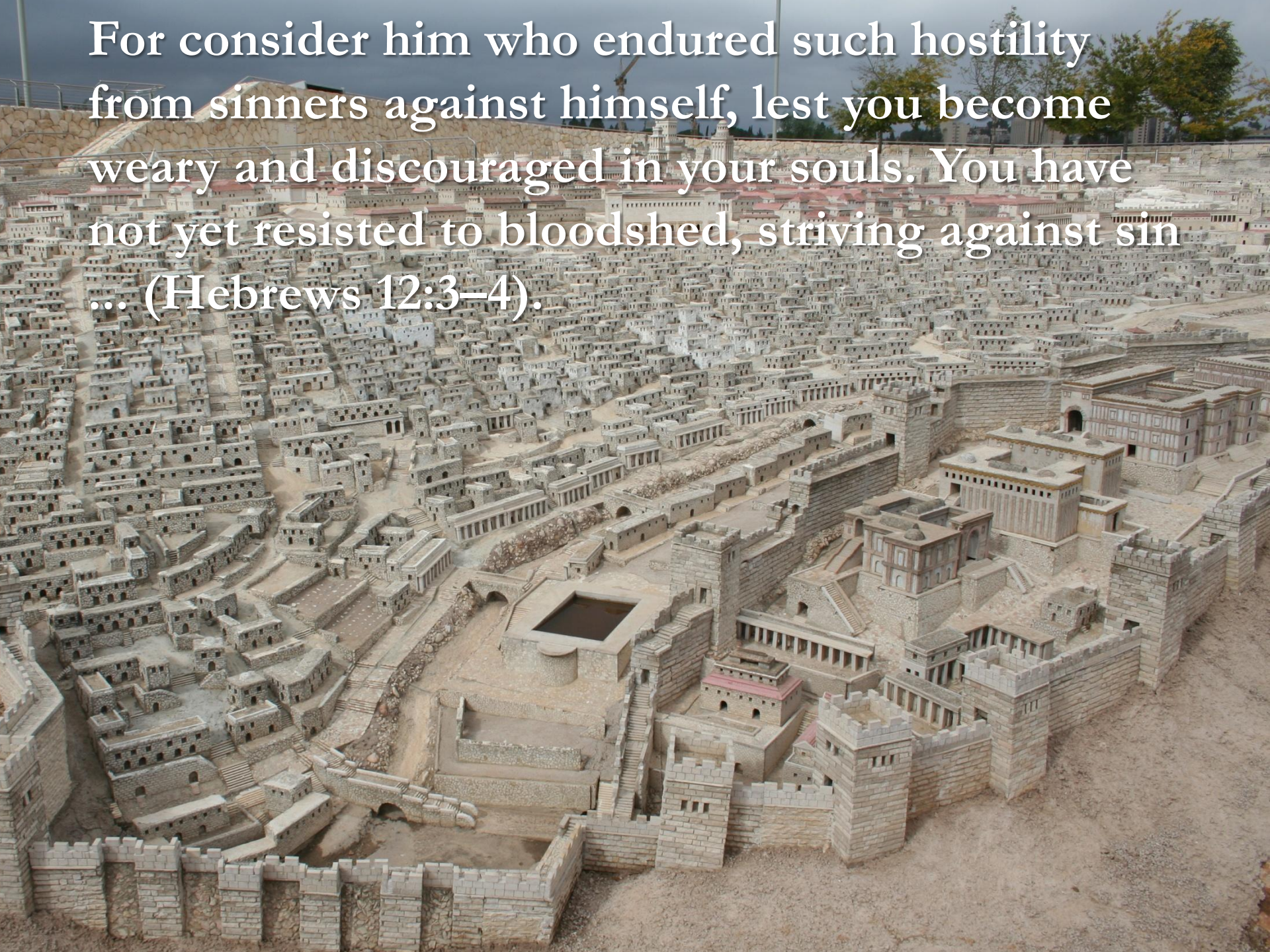




For consider him who endured such hostility from sinners against himself, lest you become weary and discouraged in your souls. You have not yet resisted to bloodshed, striving against sin. And you have forgotten the exhortation which speaks to you as to sons: “My son, do not despise the chastening of the LORD, nor be discouraged when you are rebuked by Him” [Prov.3:11-12] (Hebrews 12:3–5).



For consider him who endured such hostility from sinners against himself, lest you become weary and discouraged in your souls. You have not yet resisted to bloodshed, striving against sin ... (Hebrews 12:3–4).



Therefore strengthen the hands which hang down, and the feeble knees, and make straight paths for your feet, so that what is lame may not be dislocated, but rather be healed (Hebrews 12:12–13).



God has spoken...

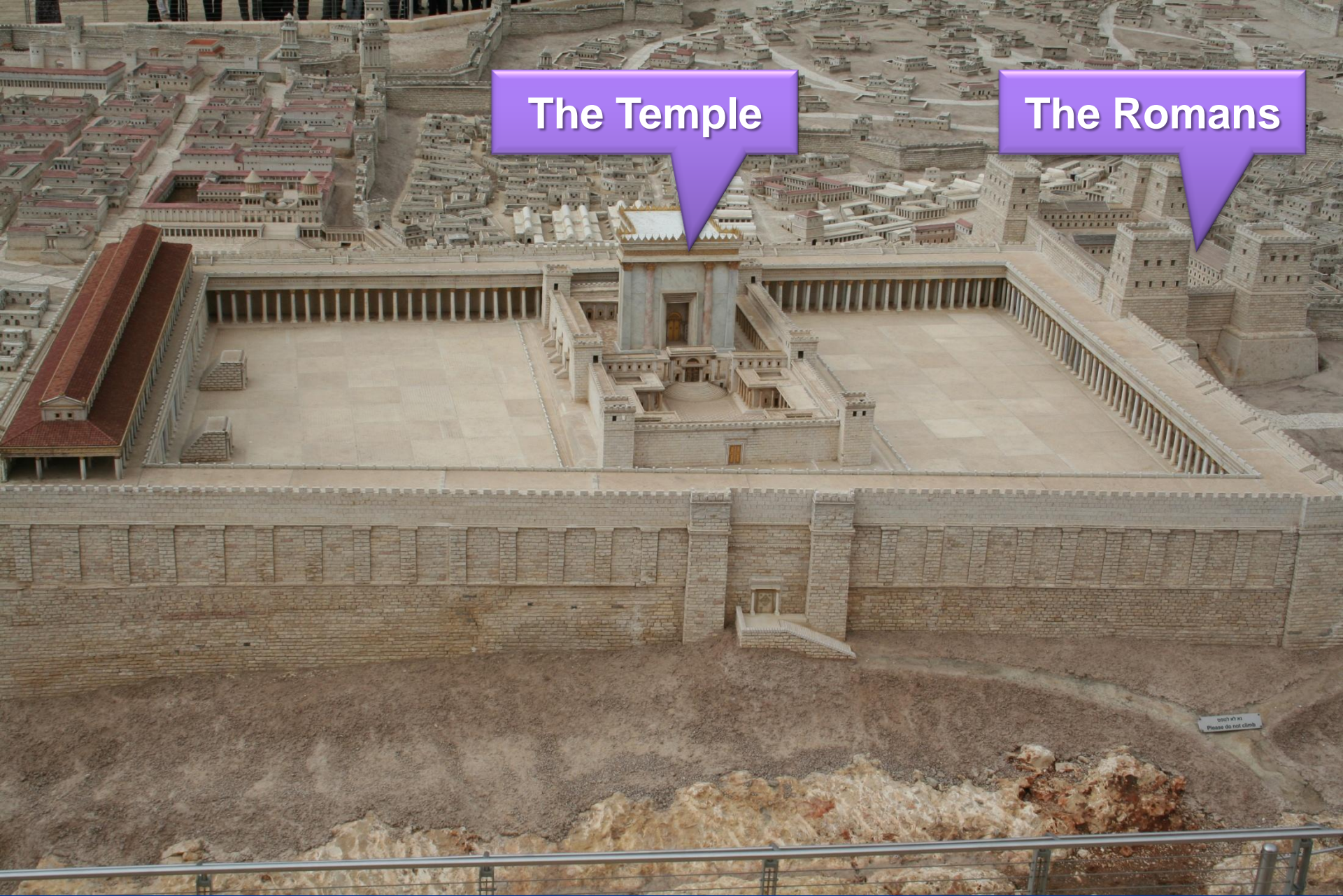




... lest there be any fornicator or profane person like Esau, who for one morsel of food sold his birthright. For you know that afterward, when he wanted to inherit the blessing, he was rejected, for he found no place for repentance, though he sought it diligently with tears (Hebrews 12:16–17).







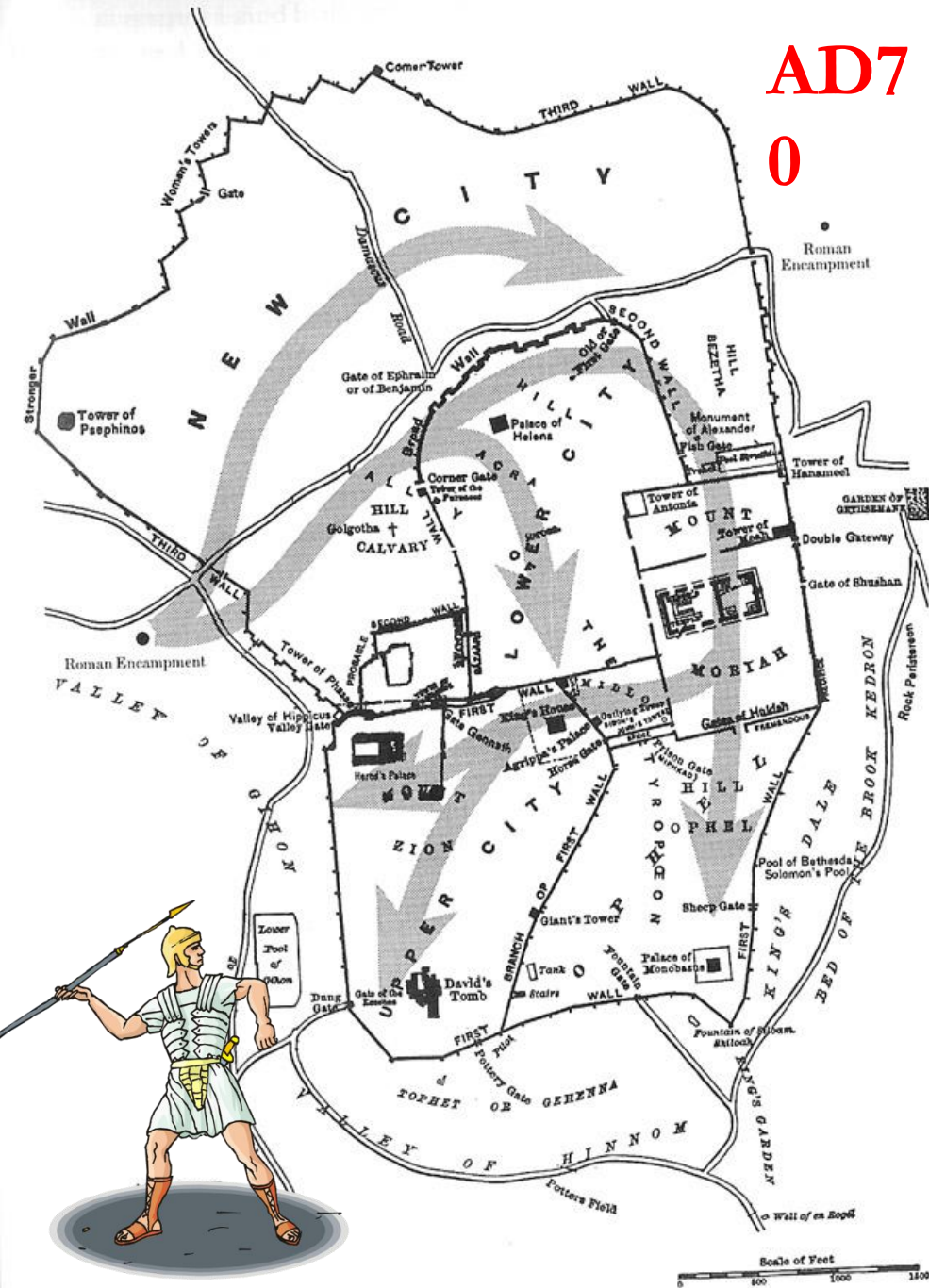
The Temple

The Romans

Difficult times in Jerusalem for believers

AD 7  
0

Jesus also, that he might sanctify the people with his own blood, suffered outside the gate. Therefore let us go forth to him, outside the camp, bearing his reproach. For here we have no continuing city, but we seek the one to come (Hebrews 13:12–14).



# Sinai or Jerusalem?

## Why the choice?

- The law had served its intended purpose
- It was about to pass away
- God has something much better for us

From Sinai to [Jerusalem]



You in Your mercy have led forth the people whom You have redeemed; You have guided them in Your strength to Your holy habitation ... Till the people pass over Whom You have purchased. **You will bring them in and plant them in the mountain of Your inheritance, in the place, O LORD, which You have made for Your own dwelling, the sanctuary, O LORD, which Your hands have established**

(Exodus 15:13–17).

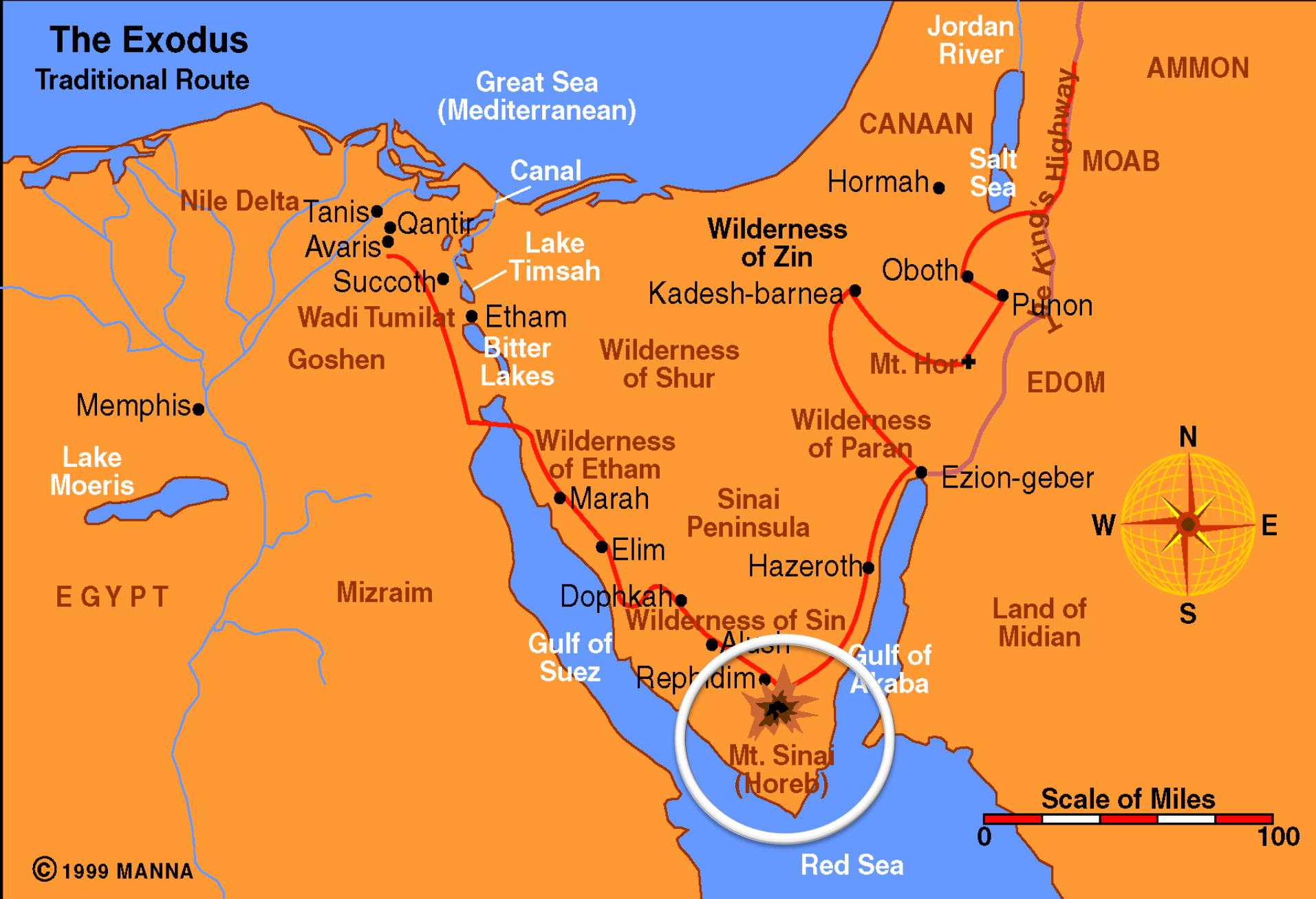
Exodus 15: about 1400 BC

God has spoken...



# The Exodus

Traditional Route



Exodus 12: about 1400 BC



The Law was given on Mount Sinai to Moses

## GOD

- 1: Do not worship any other gods
- 2: Do not make any idols
- 3: Do not misuse the name of God
- 4: Keep the Sabbath holy

## MAN

- 5: Honour your father & mother
- 6: Do not murder
- 7: Do not commit adultery
- 8: Do not steal
- 9: Do not lie
- 10: Do not covet



For you have not  
come to the  
mountain that  
may be touched  
and that burned  
with fire, and to  
blackness and  
darkness and  
tempest...

(Hebrews 12:18).

God has spoken...





... and the sound of a trumpet and the voice of words, so that those who heard it begged that the word should not be spoken to them anymore. (For they could not endure what was commanded: “And if so much as a beast touches the mountain, it shall be stoned or shot with an arrow”

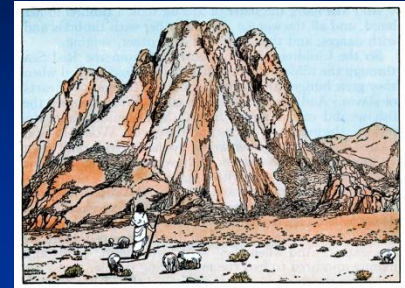
(Hebrews 12:19–20).



For you have not come to the mountain:

1. that may be touched and
2. that burned with fire, and
3. to blackness and
4. darkness and
5. tempest, and
6. the sound of a trumpet and
7. the voice of words, so that those who heard it begged that the word should not be spoken to them anymore.

(For they could not endure what was commanded:  
*“And if so much as a beast touches the mountain, it shall be stoned or shot with an arrow”*)



Deut 4:11; 5:22

(Hebrews 12:18–20).



## Exodus 19:1-25

Moses went up to God, and the LORD called to him from the mountain, saying, “Thus you shall say to the house of Jacob ...”

(Exodus 19:3).

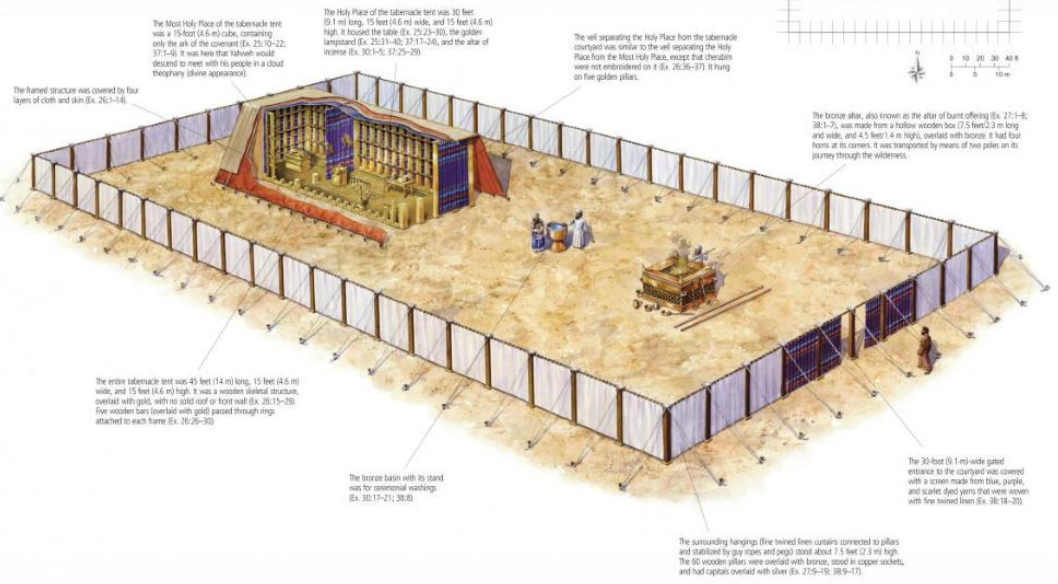
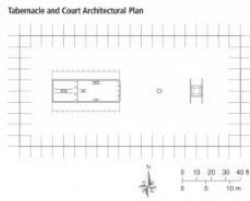




And so  
terrifying was  
the sight that  
Moses said, “I  
am  
exceedingly  
afraid and  
trembling”

(Hebrews  
12:21).





The Most Holy Place of the tabernacle tent was a 15-foot (4.6-m) cube, containing only the ark of the covenant (Ex. 25:10-22; 37:1-9). It was here that Yahweh would descend to meet with His people in a cloud (theophany) (Ex. 33:9).

The Holy Place of the tabernacle tent was 10 feet (3.1 m) long, 15 feet (4.6 m) wide, and 15 feet (4.6 m) high. It housed the table (Ex. 25:23-30), the golden lampstand (Ex. 25:31-40; 37:17-26), and the altar of incense (Ex. 30:1-5; 37:25-29).

The veil separating the Holy Place from the tabernacle courtyard was similar to the veil separating the Holy Place from the Most Holy Place, except that cherubim were not embroidered on it (Ex. 26:35-37). It hung on five golden pillars.

The bronze altar, also known as the altar of burnt offering (Ex. 27:1-8; 28:1-7), was made from a hollow wooden box (7.5 feet/2.3 m long and wide, and 4.5 feet/1.4 m high), overlaid with bronze. It had four horns at its corners. It was transported by means of two poles on its journey through the wilderness.

The framed structure was covered by four layers of cloth and skin (Ex. 26:1-14).

The entire tabernacle tent was 45 feet (14 m) long, 15 feet (4.6 m) wide, and 15 feet (4.6 m) high. It was a wooden skeletal structure, overlaid with gold, with no solid roof or front wall (Ex. 26:15-29). Five wooden bars (overlaid with gold) passed through rings, attached to each frame (Ex. 26:28-30).

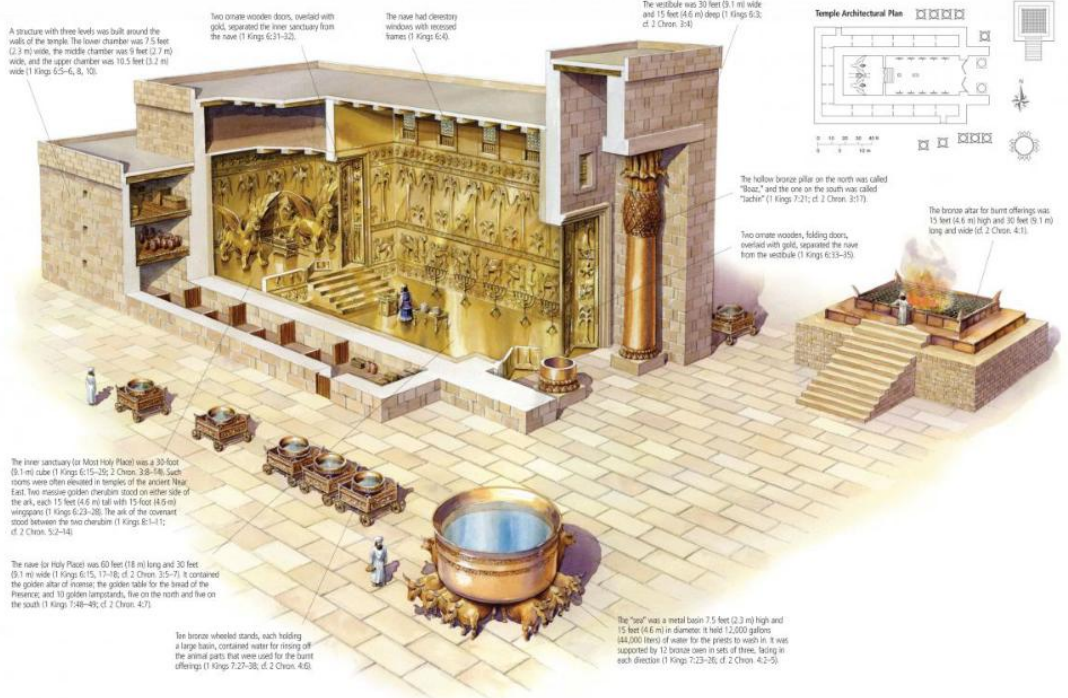
The bronze basin with its stand was for ceremonial washings (Ex. 30:17-21; 38:8).

The 30-foot (9.1 m)-wide gated entrance to the courtyard was covered with a screen made from blue, purple, and scarlet dyed yarn that were woven with fine twisted linen (Ex. 38:18-20).

The surrounding hangings (fine twisted linen curtains connected to pillars and stabilized by guy ropes and pegs) stood about 7.5 feet (2.3 m) high. The 60 wooden pillars were overlaid with bronze, stood in copper sockets, and had capitals overlaid with silver (Ex. 27:15-19; 38:9-17).

# The Tabernacle

# The Temple

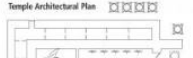


A structure with three levels was built around the walls of the temple. The lower chamber was 7.5 feet (2.3 m) wide, the middle chamber was 9 feet (2.7 m) wide, and the upper chamber was 10.5 feet (3.2 m) wide (1 Kings 6:5-6, 8, 10).

Two ornate wooden doors, overlaid with gold, separated the inner sanctuary from the nave (1 Kings 6:31-32).

The nave had clerestory windows with recessed frames (1 Kings 6:4).

The vestibule was 30 feet (9.1 m) wide and 15 feet (4.6 m) deep (1 Kings 6:3; 2 Chron. 3:4).



The hollow bronze pillar on the north was called "Boaz," and the one on the south was called "Jachin" (1 Kings 7:21; 2 Chron. 3:17).

The bronze altar for burnt offerings was 15 feet (4.6 m) high and 30 feet (9.1 m) long and wide (2 Chron. 4:1).

The inner sanctuary (or Most Holy Place) was a 30-foot (9.1 m) cube (1 Kings 6:15-20; 2 Chron. 3:8-10). Six rooms were often included in temples of the ancient Near East. Two massive golden cherubim stood on either side of the ark, each 15 feet (4.6 m) tall with 15 feet (4.6 m) wingspan (1 Kings 6:23-26). The ark of the covenant stood between the two cherubim (1 Kings 8:1-11; 2 Chron. 5:2-14).

The nave for Holy Place was 60 feet (18 m) long and 30 feet (9.1 m) wide (1 Kings 6:15; 17-18; 2 Chron. 3:5-7). It contained the golden altar of incense; the golden table for the bread of the Presence; and 10 golden lampstands, five on the north and five on the south (1 Kings 7:48-49; 2 Chron. 4:2).

Two bronze wheeled stands, each holding a large basin, contained water for rinsing off the animal parts that were used for the burnt offerings (1 Kings 7:27-28; 2 Chron. 4:6).

The "sea" was a metal basin 7.5 feet (2.3 m) high and 15 feet (4.6 m) in diameter. It held 12,000 gallons (44,200 liters) of water for the priests to wash in. It was supported by 12 bronze oxen in sets of three, facing in each direction (1 Kings 7:23-26; 2 Chron. 4:2-5).

But you have come to Mount Zion and to the city of  
the living God, the heavenly Jerusalem...  
(Hebrews 12:22).



# Sinai or Jerusalem?

## What is the “*heavenly* Jerusalem”?

- There are four New Testament references
  - Hebrews 12:22
  - Galatians 4:21-31
  - Revelation 3:12; 21:2
- Jerusalem is often idealized in the Old Testament
  - Psalms 46; 48; 72; 87
  - Isaiah 60

These are portraits of Jerusalem *as it will be when Jesus returns.*

# Hagar and Sarah



Egyptian

Servant to Sarah

Abraham's Concubine

Became Pregnant!

Despised Sarah

Fled (Hagar = Flight) *Genesis 16*

Found by Angel

Given Promises about a seed

Returns to Abraham – Ishmael born





# Hagar and Sarah

14 years later Isaac born

He is mocked (persecuted) by Ishmael

Sarah has Hagar cast out (*Gen 21:9*)

Abraham is grieved

Promises are made

Bread/Water given

Found (again) by an angel

Married an Egyptian

Ishmael and Isaac later reunited (*25:9*)



# Sinai or Jerusalem?

Two	Hagar	Sarah
Women	Slave	Freewoman
Mountains	Sinai	Zion
Covenants	Bondage	Freedom
Cities	Jerusalem	Jerusalem Above
Sons	Flesh	Spirit

Galatians 4:21-31

# Sinai or Jerusalem?

For this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children—but **the Jerusalem above is free, which is the mother of us all** (Galatians 4:25–26).

And of Zion it will be said, “**This one and that one were born in her**; and the Most High Himself shall establish her.” The LORD will record, when He registers the peoples: “**This one was born there**”  
(Psalm 87:5–6).



# Sinai or Jerusalem?

He who overcomes, I will make him a pillar in the temple of my God, and he shall go out no more. **I will write on him the name of my God and the name of the city of my God, the New Jerusalem, which comes down out of heaven from my God.** And I will write on him my new name (Revelation 3:12).



# Sinai or Jerusalem?

Then I, John, saw **the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.** And I heard a loud voice from heaven saying, “Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God”... (Revelation 21:2–3).





“Thy kingdom come. Thy will be done on earth as it is in heaven...” (Matthew 6:10).

But you have come to **Mount Zion**:

Beautiful in elevation, the joy of the whole earth, is **Mount Zion** on the sides of the north, the city of the great King (Psalm 48:2).

Out of **Zion**, the perfection of beauty, God will shine forth (Psalm 50:2).

For the LORD has chosen **Zion**; He has desired it for His dwelling place: “This is My resting place forever; here I will dwell, for I have desired it (Psalm 132:13–14).

(Hebrews 12:22)



But you have come to Mount Zion and to:

1. the **city of the living God**, the heavenly Jerusalem:
2. to **an innumerable company of angels**,
3. to **the general assembly and church of the firstborn who are registered in heaven**,
4. to **God the Judge of all**,
5. to **the spirits of just men made perfect**,
6. to **Jesus the Mediator of the new covenant**,  
and
7. to **the blood of sprinkling** that speaks better things than that of Abel

(Hebrews 12:22-24)





By faith (Abraham) dwelt in the land of promise as in a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; for he waited for **the city which has foundations**, whose builder and maker is God ... But now **they desire a better, that is, a heavenly country**. Therefore God is not ashamed to be called their God, for **He has prepared a city for them** (Hebrews 11:9–10, 16).

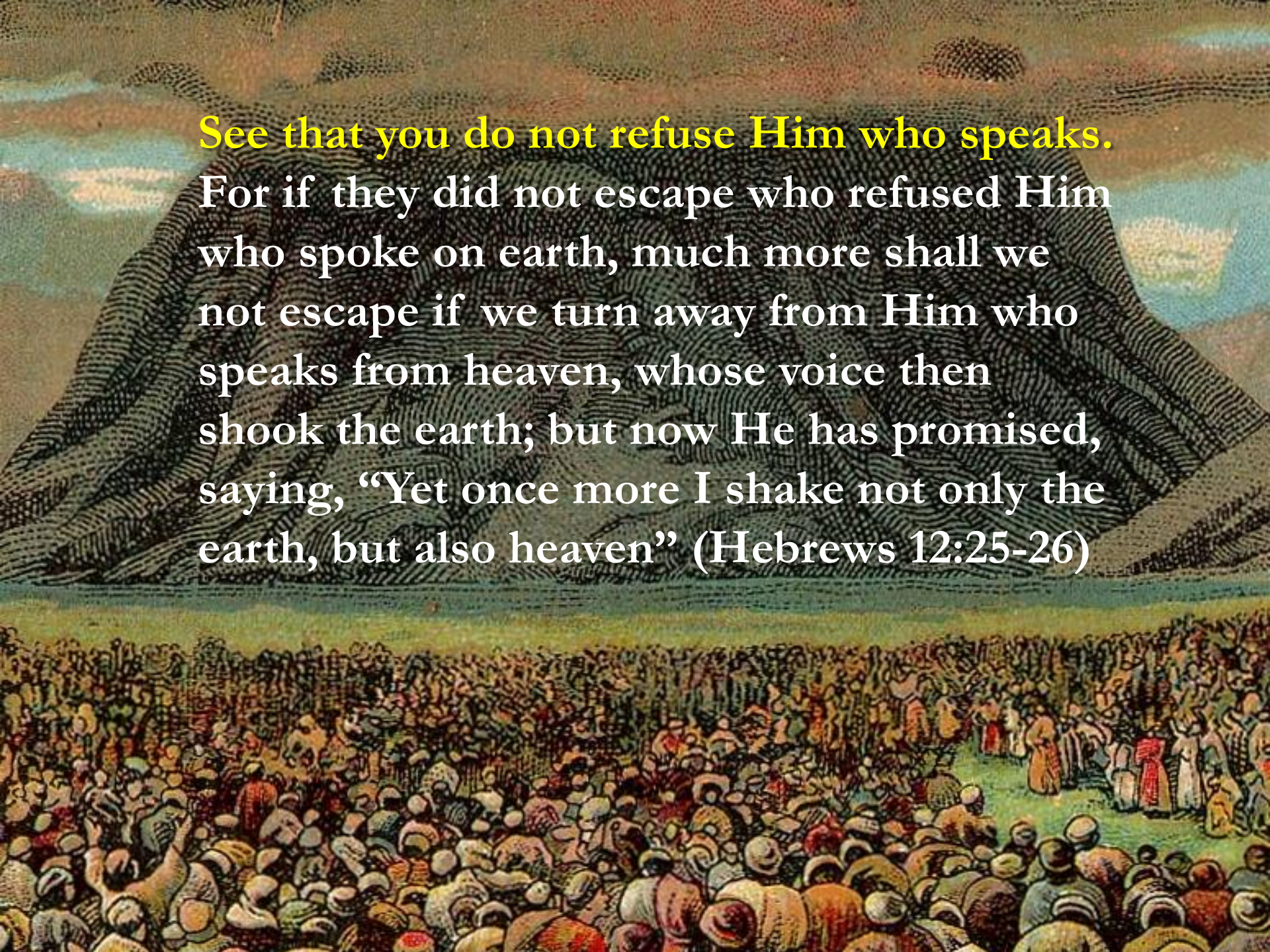




Therefore Jesus also, that he might sanctify the people with his own blood, suffered outside the gate. Therefore let us go forth to him, outside the camp, bearing his reproach.

For here we have no continuing city, but **we seek the one to come** (Hebrews 13:12–14).



The background of the image is a painting. The upper portion shows a large, dark, textured dome-like structure, possibly a tent or a large building, with intricate patterns. The lower portion shows a vast crowd of people, many wearing hats and traditional clothing, gathered in a field. The overall style is reminiscent of a religious or historical scene.

**See that you do not refuse Him who speaks.**  
For if they did not escape who refused Him  
who spoke on earth, much more shall we  
not escape if we turn away from Him who  
speaks from heaven, whose voice then  
shook the earth; but now He has promised,  
saying, “Yet once more I shake not only the  
earth, but also heaven” (Hebrews 12:25-26)

Now this, “Yet once more,” indicates the removal of those things that are being shaken, as of things that are made, that the things which cannot be shaken may remain ... (Hebrews 12:27)





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Now this, “Yet once more,” indicates the removal of those things that are being shaken, as of things that are made, that the things which cannot be shaken may remain ... (Hebrews 12:27)



Therefore, since *we* are receiving **a kingdom which cannot be shaken**, let *us* have grace, by which *we* may serve God acceptably with reverence and godly fear. For our God is a consuming fire... (Hebrews 12:28–29).



**Jesus Christ is the same yesterday, today, and forever.**  
Do not be carried about with various and strange doctrines. For it is good that the heart be established by grace, not with foods which have not profited those who have been occupied with them...  
(Hebrews 13:8–9).







Therefore Jesus also, that he might sanctify the people with his own blood, suffered outside the gate. **Therefore let us go forth to him, outside the camp, bearing his reproach** (Hebrews 13:12–13).

# The names and titles of Jesus in Hebrews

- Son (1:2, 5, 8; 2:6; 5:8; 7:28),
- the radiance of God's glory (1:3),
- the image of God (1:3),
- the first-born (1:6),
- the Lord (2:3),
- the pioneer of our salvation (2:10),
- a merciful and faithful high priest (2:17, 4:14; 5:5; 6:20; 7:26; 8:1; 9:11),
- apostle and high priest (3:1),
- the Son of God (4:14; 6:6; 10:29),
- mediator (8:6; 9:15; 12:24),
- pioneer and perfecter of our faith (12:2),
- the great shepherd of the sheep (13:20).



Now may the God of peace who brought up our Lord Jesus from the dead, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you complete in every good work to do His will, working in you what is well pleasing in His sight, through Jesus Christ, to whom be glory forever and ever. Amen

(Hebrews 13:20–21).

