

vs.23- the writer continues his use of the illustration of 2 mountains

(Sinai was forbidden and fearful, Sion is inviting and gracious)- instead of distance, there is access

- "general assembly"- (paneguris) a festal gathering of a whole people

(This means a completeness of all those that are supposed to be there)

- notice the wording "ye are come" and then it connects with the "unto" and "to" until vs.24

Truth- when you "come to" something, you have been invited and are partakers of it

(It means that you have been brought to something or shown something)

- "church of the firstborn"- the firstborn is obviously Christ- the redeemed of the church age

- "spirits of just men"- these are the Old Testament saints that were counted righteous but

could not be perfected until Calvary

vs.24- "mediator"- (mesites) one who intervenes between 2 parties to restore peace & fellowship

*the writer reminds them that they have been invited to this mountain where the angels are,

the church will be, the Old Testament saints are, where God is, and where Jesus is as well

*he includes the church (ekklesia) because it is a part of the "general assembly" as well

- "sprinkling"- he uses this term in relation to the Day of Atonement where the High Priest

would sprinkle the blood on the Mercy Seat

(It was done by the High Priest in the presence of God)

- "better things"- (kreitton) more advantageous, more excellent

- "Abel"- Abel was the 1st person to offer a blood sacrifice (its where it all started)

Truth- Abel's offering was accepted, but it only provided a temporary covering

*Christ's offering of His own blood brought redemption (9:12) forgiveness (9:26) and

complete and eternal salvation (10:10,14)

vs.25- this parallels his reminder of God speaking from vs.19

- the warning is for them to open their ears and listen rather than to plead with God to not talk

(Those at Sinai didn't escape God's wrath and the recipients of this letter would not either

if they refused His Word now) Remember- "the word was made flesh"

Truth- responsibility is not lessened, but increased by the Gospel

*the word "refuse" means to make excuse and reject an invitation (same as in Luke 14:18)

vs.26- "shook the earth"- this is a reference to Ex.19:18 when God descended on Sinai (Ps.68:8)

- "He hath promised"- this is a prophecy taken from Haggai 2:6 and refers to the 2nd Advent

vs.27- "removing of these things"- he uses wording that the Jewish readers could relate to

in sort of a parable (this would be the shaking of the olive tree)

*the Mosaic Law commanded that farmers could only beat or shake their olive trees once

(Deut.24:20- "yet once more")

- the event is given in Is.17:6, 24:13 and it's a violent thrusting done by the owner only

(It's a description of God's judgment as only the ones firmly attached could withstand the violent

shaking- these olives were known as the "remnant"- the olives that fell off, went to the press)

(vs.28-29)- the spiritual Kingdom of God (Mt.Sion) cannot be shaken nor can its inhabitants

*the writer is saying- "you have been shown this and its much better than Sinai"

- "let us have grace"- this phrase means "let us be grateful"

- "reverence and godly fear- this is a service full of gratitude and piety toward God where at

at Sinai, it was only dread and fear

29- this reader concludes his warning by reminding them that even though they have been shown

Mt. Sion (grace), if they go back to the Law (Sinai) then they should expect the God they

encountered there

Truth- if they return to the Law, then they are doing exactly what they did at Sinai, and that's

excusing and rejecting the Word of God again