

## “Yet Once More” – Hebrews 12:25-29

Brandon Holiski  
Southern Oaks Baptist Church  
December 15, 2019

*[What follows is the transcript of a sermon. It was originally intended to be heard, not read, so the tone is more conversational than academic. It has only been loosely edited, so forgive any grammatical, syntactical, or spelling errors. If you have questions please contact Southern Oaks Baptist Church through their official website, [www.welovethegospel.com](http://www.welovethegospel.com)]*

Take a Bible and let's meet in Hebrews 12...

Can you believe it is mid-December already? This year is almost over. And so is this letter of the Hebrews (though not necessarily this sermon series). We are going to focus on the verses that come after the verses that we have considered for three weeks now, but I want to read previous verses one more since they are so key to understanding what comes next. So I'll begin again in verse 18. Follow along as I read. This is God's Word...

*“For you have not come to what may be touched, a blazing fire and darkness and gloom and a tempest<sup>19</sup> and the sound of a trumpet and a voice whose words made the hearers beg that no further messages be spoken to them.<sup>20</sup> For they could not endure the order that was given, ‘If even a beast touches the mountain, it shall be stoned.’<sup>21</sup> Indeed, so terrifying was the sight that Moses said, ‘I tremble with fear.’<sup>22</sup> But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering,<sup>23</sup> and to the assembly of the firstborn who are enrolled in heaven, and to God, the judge of all, and to the spirits of the righteous made perfect,<sup>24</sup> and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.” (Hebrews 12:18-24)*

Having considered these words in great detail, let's see what the author now writes to us next, which presupposes what we just read. Look at verse 25...

*“See that you do not refuse him who is speaking. For if they did not escape when they refused him who warned them on earth, much less will we escape if we reject him who warns from heaven.<sup>26</sup> At that time his voice shook the earth, but now he has promised, ‘Yet once more I will shake not only the earth but also the heavens.’<sup>27</sup> This phrase, ‘Yet once more,’ indicates the removal of things that are shaken—that is, things that have been made—in order that the things that cannot be shaken may remain.<sup>28</sup> Therefore let us be grateful for receiving a kingdom that cannot be shaken, and thus let us offer to God acceptable worship, with reverence and awe,<sup>29</sup> for our God is a consuming fire.” (Hebrews 12:25-29)*

These words remind us that the author's primary intention has not been to merely rehearse biblical history and geography. His aim is much more practical than that.

There are a variety of lessons we could highlight from the verses, but I would simply like to highlight four consequences that should emerge in our lives when we rightly consider and respond to the lessons of these two peaks (Sinai and Zion) and what they represent (the Old and New Covenants). In other words, what does a God honoring response to the last three sermons look like? I'll make four suggestions. The first and last are explicit in the text. The two in the middle are implicit. They all are uncanny, by which I mean that they are unusual to the lost world, beyond what is natural in our flesh, and evidence of the Spirit's operation in our lives. We will get to the first two this morning. So let's get started. The realities that Christ has brought to our lives should produce, first...

**Uncanny Perseverance in Our Weariness**

Immediately after describing the incredible realities of Zion that we have entered into, the author says, in verse 25, “*See that you do not refuse the one who is speaking.*”<sup>1</sup> This epistle has shown us time and time again that God is a speaking God. Indeed, that truth was established in the very first verses.

“*Long ago, at many times and in many ways, God spoke to our fathers by the prophets, <sup>2</sup> but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world.*” (Hebrews 1:1-2)

He is God’s final Word. And now, in this concluding paragraph of the central argument of Hebrews, we are given the central instruction—“*See that you do not refuse the one who is speaking.*” Though the verb is usually translated “*refuse*” in English, it could just as easily be translated “*reject*,” as it is in a few places (e.g., HCSB; CSB). Perhaps that is a better reading in our cultural environment. As one commentator opines,

“Our modern cultural context as well as a general lack of attentiveness to the text often causes us to present the gospel in terms of consideration rather than command. This verse, though, helps us see that the Gospel is never presented solely as an offer to be considered. It is presented as an ultimatum, as something to be either received or rejected. Presenting the gospel always produces a response. One either hears the gospel and believes it unto salvation or hears the gospel and rejects it unto eternal judgment.”<sup>2</sup>

That being the case, our author says succinctly—“*See that you do not refuse the one who is speaking.*” And both of these mountains he has been discussing, along with the experiences associated with them (whether festive or fearful), bolster this command and encourage our obedience to it.

When we consider the festive scene at Zion and all of the blessings that have been afforded us there by the blood of Jesus, why would we ever want to turn away from Christ? That’s the how the author makes his argument positively. He uses the kindness of God displayed at Zion to encourage his readers to repent from any unbelief or spiritual drifting. “Look at the blessing Christ brings His Church,” he says, “don’t walk away from that by refusing the one who speaks!”

But he also points them in that direction negatively, by, yet again, drawing a comparison with Mount Sinai. He says, in the second half of verse 25, “*For if they did not escape when they refused him who warned them on earth, much less will we escape if we reject him who warns from heaven.*” What’s he talking about there? He’s talking about that Exodus generation who fell into unbelief and spiritual drifting in the wilderness before entering God’s Promised rest. And what became of them? They failed to enter God’s rest. They died in the wilderness. Millions of bodies strewn out in the desert over the course of forty years. They didn’t escape the consequence of their unbelief.

The author draws on that to make what we call in the field of logic an *a fortiori* argument (i.e., arguing from the lesser to the greater). He says, “*If they did not escape when they refused him who warned from earth,*” which was Moses, their mediator, then “*much less will we escape if we reject him who warns from heaven*”, who is Christ, our Mediator. He has shown us already, Christ is so much greater than Moses in every way. If trifling with the Word of God as delivered from the flawed leader in the wilderness was so serious and damning, then why would we expect it to be any less so when the word delivered comes from the Son of God, the Word made flesh. Don’t refuse the Word from heaven.<sup>3</sup> He’s your only hope.

And He’s coming back...

That’s really the point of verses 26 and 27, where the author draws on the writings of Haggai. He says, “*At that time [meaning the time the Israelites stood at the foot of Mount Sinai] his voice shook the earth, but now he has*

*promised*, [and this is a quotation from Haggai 2:6] *‘Yet once more I will shake not only the earth but also the heavens.’*” Then the author of Hebrews interprets that verse as finding its ultimate fulfillment when Christ returns to judge the world and establishes the new heavens and new earth. He explains, in verse 27, *“This phrase, ‘Yet once more,’ indicates the removal of things that are shaken—that is, things that have been made—in order that the things that cannot be shaken may remain.”* There will be no escaping on that Day. And in light of it, we ought to, today *“not refuse him who is speaking.”* So this, like every other warning passage in the book, is a call to persevere in faith in light of what Christ has accomplished for those who receive Him and a reminder of what becomes of those who refuse Him. I won’t belabor the point (though it is the main one) since we have discussed it so frequently in this series.

But knowing that future outcome should shape how we live here and now. In addition to working in us a supernatural perseverance in those seasons that our faith grows weary, it, second, should produce in us...

### Uncanny Priorities in Our World

What should be the effect of knowing that Jesus will return and *“shake not only the earth but also the heavens”*? How should our lives look different from the lost world because we believe that this future work of Christ *“indicates the removal of things that are shaken—that is, things that have been made—in order that the things that cannot be shaken may remain”*? Well, at the very least, it should change our priorities in the world.

And really that is the context of the quotation from Haggai. The main issue being addressed by that prophet is the rebuilding of the temple in Jerusalem. The people of God have returned to Jerusalem from exile. God had devastated their homeland and carried them off because of their sin and their failure to repent. But He had also, in His mercy, preserved a remnant in exile to restore to their homeland. When they arrive, the city of Jerusalem lies in shambles and a rebuilding effort ensues.

So far so good. But, as our work so often reveals, something is amiss in the hearts of the people. In comes the prophet of God to alert the people that God knows their hearts and that their priorities are disordered. We read in the first chapter,

*“Then the word of the Lord came by the hand of Haggai the prophet, <sup>4</sup> ‘Is it a time for you yourselves to dwell in your paneled houses, while this house lies in ruins?’”* (Haggai, 1:3-4)

What is the Lord saying here? It’s simple—“your priorities are wrong!” They were working hard to achieve their own goals and purposes but neglecting to draw near to God. The evidence? Their houses were looking nicer by the day, but the Lord’s house—the Temple—was still in pieces. They were spending all their time and resources on themselves and not the things of God. So God in His mercy frustrated their efforts. He doesn’t always do that. Sometimes, as we saw a few weeks ago from Romans 1, He gives people what they want as an act of judgment because the thing that they want ultimately will destroy them. But God here frustrates them—disciplines them, to use the language of Hebrews 12—so that they might be alerted to their sin and be brought to repentance and a new set of priorities. And how does he do it? He frustrates their efforts. He robs them of the satisfaction they were seeking in those misplaced priorities, as the next verses show.

*“Now, therefore, thus says the Lord of hosts: Consider your ways. <sup>6</sup> You have sown much, and harvested little. You eat, but you never have enough; you drink, but you never have your fill. You clothe yourselves, but no one is warm. And he who earns wages does so to put them into a bag with holes. <sup>7</sup> Thus says the Lord of hosts: Consider your ways. <sup>8</sup> Go up to the hills and bring wood and build the house, that I may take pleasure in it and that I may be glorified, says the Lord. <sup>9</sup> You looked for much, and behold, it came to little. And when you brought it home, I blew it away. Why? declares the Lord of*

*hosts. Because of my house that lies in ruins, while each of you busies himself with his own house.”*  
(Haggai 1:5-9)

It sounds harsh (and it is), but we ought to view it as a mercy because it forces them to make the Lord their priority and thereby discover that He is the only one that can truly satisfy them. They would never know true satisfaction, unless they would decide to live for God’s glory. And neither will we. Our priorities are like smoking guns that reveal something about our heart, if we would take the time to investigate. As Richard Taylor points out, “the task that lay before them [rebuilding God’s temple] was a test of whether they would put God first in their lives.”<sup>4</sup> Perhaps, then, we are meant to ask, “What have our choices this past week revealed about our priorities and the place of God in our lives?”

In any case, it is against the backdrop of these considerations and that situation that the Lord then says to the prophet Haggai the very words that Hebrews 12 is drawing on:

*“Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest, and to all the remnant of the people, and say, <sup>3</sup> ‘Who is left among you who saw this house in its former glory? How do you see it now? Is it not as nothing in your eyes? <sup>4</sup> Yet now be strong, O Zerubbabel, declares the Lord. Be strong, O Joshua, son of Jehozadak, the high priest. Be strong, all you people of the land, declares the Lord. Work, for I am with you, declares the Lord of hosts, <sup>5</sup> according to the covenant that I made with you when you came out of Egypt. My Spirit remains in your midst. Fear not. <sup>6</sup> For thus says the Lord of hosts: Yet once more, in a little while, I will shake the heavens and the earth and the sea and the dry land. <sup>7</sup> And I will shake all nations, so that the treasures of all nations shall come in, and I will fill this house with glory, says the Lord of hosts. <sup>8</sup> The silver is mine, and the gold is mine, declares the Lord of hosts. <sup>9</sup> The latter glory of this house shall be greater than the former, says the Lord of hosts. And in this place I will give peace, declares the Lord of hosts.”*  
(Haggai 2:2-9; cf. 2:20-23)

Basically, with these words, the Lord was assuring the people that the temple will be restored in their midst and that His Spirit is present among them. He is going to bring in the necessary resources from the nations to ensure that the temple can be completed and indeed He does in time. The “*treasures of all nations shall come in*” (2:7). Technically, it is singular: the “treasure” of all the nations shall come in. But if I say, in English, “look at this treasure,” I could be talking about an individual item, like a priceless diamond, or to the many contents contained in a buried treasure chest. We understand that the word “treasure” can be used in both ways and it’s no different here in Hebrew. It gets translated plural (i.e., “treasures”) because, in Haggai’s day, the “treasure” coming is defined in the next verse in material terms of silver and gold to adorn the new temple. This future promise is meant affect the way they were living in the present, just like our text this morning (which draws on the language of Haggai).

But those of you acquainted with Old Testament prophecy know that they often have more than one fulfilment—usually an immediate fulfilment in their own day and some greater and ultimate fulfilment in Christ. I think that is true here as well. And so does the author of Hebrews since he quotes Haggai 2 and applies it to the future Day when God will send Christ again to establish the new heavens and new earth.

All of these sudden that “treasure” (singular) of all the nations (Hag. 2:7) seems to take on a new sense, doesn’t it? What is the treasure? What is the precious thing? The desirable thing that the nations long for? Not a thing. A person. There is reason to believe that “the treasure of all nations”, whose arrival is promised in Haggai 2:7, is the Messianic King—Jesus, the Son of God—who would come and establish a reign of righteousness and peace for God’s people.<sup>5</sup> And so, as the old King James Version renders the verse—“And I will shake all nations, and the desire of all nations shall come...” The New King James Version even makes it more explicit that this is pointing to a person with a few capital letters, which transform the phrase into a title—the “Desire of All Nations.”

Well, brothers and sisters, people from every nation will indeed bow the knee before Christ willingly. Indeed every knee will bow ultimately (cf. Phil. 2:10). And the people of Zion will include people “*from every nation, from all tribes and peoples and languages*” (Rev. 7:9). People who desire Him. That’s where we have come in a very real sense now and that where we are heading in a physical sense later, if we, through faith, know Christ as Savior and Lord. But between now and then there will be a climactic “shaking” that must occur when Christ returns to judge the world. It will be a greater “shaking” than that which quaked the ground at Mount Sinai.

“This shaking will be the final shaking of heaven and earth. The whole created order will shake and tremble at the Lord’s terrible voice. All that is insecure will be shaken apart and driven away. All that the Lord himself has established, and that alone, will remain.”<sup>6</sup>

Do you recall the words of Psalm 102? They were quoted in Hebrews 1.

*“You, Lord, laid the foundation of the earth in the beginning, and the heavens are the work of your hands; <sup>11</sup> they will perish, but you remain; they will all wear out like a garment, <sup>12</sup> like a robe you will roll them up, like a garment they will be changed. But you are the same, and your years will have no end.”* (Hebrews 1:10-12)

The psalmist wrote those words about God. The writer of Hebrews shows that they were written specifically of God the Son (cf. 1:8). He laid the foundations of the earth (cf. John 1:3). And He will one day roll them up and replace them like a smelly shirt to be discarded. But He will still remain, along with those who are found “in Him.”<sup>7</sup> That’s it.

So why would Christians live like the rest of the world and for the stuff of this world? Why would we chase the things that don’t really matter, the things that inevitably will be stripped away and reduced to ash? Should we not be more generous, more openhanded with God’s blessings, less preoccupied with worldly pursuits given what we know about the end of all things? “The day will come when everything that is of this world will pass away, and those who have their hopes and dreams, their security and their salvation rooted in this world, will find themselves brought to utter ruin with it”<sup>8</sup> (cf. 2 Thessalonians 1:7b-10). That is the warning here in Hebrews 12.

It is the warning that first gripped my heart through the words of the famous words of the poet, C. T. Studd...

Only one life, ‘twill soon be past,  
Only what’s done for Christ will last.

What will you do today, I wonder, that will actually last? Nothing. Nothing, that is, if your eyes are fixed on this world and its desires. Nothing. But if your eye is on Christ and you are eagerly awaiting His return, your life will be different. In more ways than one. Perhaps one of the more obvious ways is that you will be more generous. Why? Because the world and the things of this world don’t have your heart. Mammon is not your master. So you can hold loosely the things that God has entrusted to you and seek first His kingdom and righteousness with those resources.

Only one life, ‘twill soon be past,  
Only what’s done for Christ will last.

Your knowledge of the future should affect your present. And, therefore, it should affect what you presently pursue. “Have you ever stopped to think that the only people who actually possess anything, that is, possess anything *with permanence*, are Christians?” As David McWilliams writes,

“A Christian may have little in this life, he may be in prison and his ankles in shackles, but he has Christ, everlasting life, and the promise of ‘an inheritance that is imperishable, undefiled, and unfading’ (1 Pet. 1:4). An unbeliever, by contrast, may have mansions and mountains of gold in this life, but he can take none of it with him to hell. A shaking is coming and those who do not belong to God’s kingdom will be shaken with the convulsions that overtake the world when Christ returns in glory... These things being revealed, let us be loose in our hearts from shaking things, loose from the temporary, from those things that pass away.”<sup>9</sup>

Do you see? All the treasures of earth will one day pass away. It may not even take the arrival of that Day to dissolve them, for, as Jesus warns, moth and rust and thieves can take them from us long before (Matt. 6:19-20). But even if they don’t remove them, Jesus will.

Our hope is not in this world. We should not invest our hope in the things of this world. The Apostle John said, *“the world is passing away along with its desires”*. In other words, all those things that people live their lives for or strive in life to acquire will eventually amount to absolutely nothing. What a waste, if we waste our lives trying to gain the whole world. This is especially true in light of what John says in the second half of that verse—*“but whoever does the will of God abides forever”* (1 John 2:17; cf. 1 Cor. 7:31). Why is that? Because this is not their kingdom. They are not of this world. Their kingdom is unshakable.

But not so with this world and the desires for it and its stuff. They will pass away. And so will the kingdoms that prize them. One of the small groups I lead (which some of you are in) recently studied the dream that the Babylonian king, Nebuchadnezzar had, that is recorded in Daniel 2. The dream consisted of a giant statue with various levels, each constructed of a different material. The head was gold, the chest and arms were silver, the legs were iron, and the feet were a mixture of iron and clay. Then, Daniel says to the king,

*“As you looked, a stone was cut out by no human hand, and it struck the image on its feet of iron and clay, and broke them in pieces. <sup>35</sup> Then the iron, the clay, the bronze, the silver, and the gold, all together were broken in pieces, and became like the chaff of the summer threshing floors; and the wind carried them away, so that not a trace of them could be found. But the stone that struck the image became a great mountain and filled the whole earth.”* (Daniel 2:34-35)

Then Daniel explains the dream to the king. Each layer represents a kingdom. The gold head is his kingdom. The layers that below represent the kingdoms that will come after, each supplanting the former. Most interpret the materials as pointing to Babylon (gold), the Medo-Persian empire (silver), the Greeks (iron), and the Romans (iron/clay). But what are we to make of the stone? Here’s Daniel’s explanation:

*“And in the days of those kings the God of heaven will set up a kingdom that shall never be destroyed, nor shall the kingdom be left to another people. It shall break in pieces all these kingdoms and bring them to an end, and it shall stand forever, <sup>45</sup> just as you saw that a stone was cut from a mountain by no human hand, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold. A great God has made known to the king what shall be after this. The dream is certain, and its interpretation sure.”* (Daniel 2:44-45; cf. 7:13-14, 18)

The “stone” is Jesus. As the psalmist put it, *“The stone that the builders rejected has become the cornerstone. This is the LORD’s doing; it is marvelous in our eyes”* (Psalm 118:22-23). Jesus applies that verse to Himself and added, *“the one who falls on this stone will be broken to pieces; and when it falls on anyone, it will crush him”* (Matt. 21:44). The “stone” is Jesus. And His work not only brings the nations to dust but results in a mountain that will eventually overtake the world. The mountain is His kingdom. Let’s call it Zion. That is the mountain to which we have come, says the writer of Hebrews. And it cannot be shaken, even on the Day our Lord returns to shake heaven and earth.

So, of course, the question that matters most in your life is “Do you know the Lord Jesus?” Are you able to say, with the old hymn,<sup>10</sup>

When all around my soul gives way,  
He then is all my hope and stay.

On Christ the solid Rock, I stand;  
All other ground is sinking sand.

Do you believe that? All other ground is sinking sand. Do you believe it? Then take refuge in Christ. Come to Him in faith and trust that He is your only hope in life and in death. “*See that you do not refuse him who is speaking*” (Heb. 12:25). Because He will soon return and the end of the world as you know will be at hand. You only live once as they say. So the writer of Hebrews tells us,

*“And just as it is appointed for man to die once, and after that comes judgment,<sup>28</sup> so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him.”* (Hebrews 9:27-28)

Are you “*eagerly waiting for him*”? Are you part of His unshakable kingdom? If so, then let your life make this obvious through an uncanny perseverance in this wearying life and by your adoption of an uncanny set of priorities in this world you are just passing through...

But there is more. Just not for today. All this talk of the second coming is making me appreciate His first coming even more. So let’s consider that next week, the week of Christmas. Then we will circle back to chapter 12 once more to see two more uncanny results that this future perspective should produce in our lives...

Let’s pray....

---

<sup>1</sup> “‘See to it’ is a favorite expression of his, denoting watchfulness for a real and grave danger. In chapter 3 he charged his readers, ‘Take care [NIV: See to it], brothers, lest there be in any of you an evil, unbelieving heart, leading you to fall away from the living God’ (v. 12). This is his great concern, that among the number of professing believers in this community, some might deny the faith under the threat of persecution.” Richard D. Phillips, *Hebrews* (REC; Phillipsburg, NJ: P&R Publishing, 2006), 576.

<sup>2</sup> R. Albert Mohler Jr., *Exalting Jesus in Hebrews* (CCE; Nashville: B&H Publishing Group, 2017), 215.

<sup>3</sup> “We have an inclusion here with the first warning in the letter, which also says there will be no ‘escape’ for those who drift away from the Lord (2:3). The readers are addressed with a heavenly word because Jesus ‘passed through the heavens’ into the presence of God (4:14; cf. 7:26; 9:24) and sat down at God’s right hand ‘in the heavens’ (8:1). The ‘heavenly things’ were cleansed with Jesus’ sacrifice (9:23), and so if they refuse what is said, they are rejecting what God has done through his Son.” Thomas R. Schreiner, *Commentary on Hebrews* (BTCP; Nashville: B&H Publishing Group, 2015), 405.

<sup>4</sup> Richard A. Taylor and E. Ray Clendenen, *Haggai, Malachi* (NAC; Nashville: Broadman & Holman, 2004), 25.

<sup>5</sup> James M. Hamilton Jr. (and others) have found reason for this interpretation in how Haggai 2:7 may be alluding to the language in 1 Samuel 9:20. See *God's Glory in Salvation Through Judgment: A Biblical Theology* (Wheaton: Crossway, 2010), 257. "Since Haggai picks up the idea of shaking the heavens and earth again (Hag. 2:21), it seems probable that both texts are referred to here. The author of Hebrews understands the words of the prophecy eschatologically, so that it refers ultimately to the coming of the kingdom. In this verse the focus is on the judgment that is impending. The Lord will shake again, but the shaking will be more profound than Sinai and will include all creation. Hence, Hebrews appropriates these words to refer to the final judgment." Schreiner, 405-406.

<sup>6</sup> David B. McWilliams, *Hebrews* (LCECS; Powder Springs, GA: Tolle Lege Press, 2015), 376.

<sup>7</sup> And, of course, the writer of Hebrews is not the only biblical author to anticipate that day. There are many allusions to that final Day of judgment and recreation in Isaiah. For example, the Lord says, through His prophet,

*"Lift up your eyes to the heavens, and look at the earth beneath; for the heavens will vanish like smoke, the earth will wear out like a garment, and they who dwell in it will die in a like manner; but my salvation will be forever, and my righteousness will never be dismayed."* (Isaiah 51:6)

Or again the Lord says,

*"For behold, I create a new heavens and a new earth, and the former things shall not be remembered or come into mind."* (Isaiah 65:17; cf. 13:13; 34:1-5; 66:22)

These are just two examples, but the New Testament writers draw on their imagery regularly. Probably the most memorable comes at the end of the Bible, where John records an amazing glimpse he got into the future of God's people.

*"Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. <sup>2</sup> And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. <sup>3</sup> And I heard a loud voice from the throne saying, 'Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. <sup>4</sup> He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away.' <sup>5</sup> And he who was seated on the throne said, 'Behold, I am making all things new.' Also he said, 'Write this down, for these words are trustworthy and true.'" (Revelation 21:1-5)*

But for that day to arrive, Christ must first do away with this world of pain and tears and sin and death. That's the author's point in Hebrews 12. The shaken things must be removed to make way for the unshakable. And oh that we would learn to live in light of that coming day. As Peter said,

*"Since all these things are thus to be dissolved, what sort of people ought you to be in lives of holiness and godliness, <sup>12</sup> waiting for and hastening the coming of the day of God, because of which the heavens will be set on fire and dissolved, and the heavenly bodies will melt as they burn! <sup>13</sup> But according to his promise we are waiting for new heavens and a new earth in which righteousness dwells."* (2 Peter 3:7-13)

<sup>8</sup> Phillips, 579.

<sup>9</sup> McWilliams, 380, 382.

<sup>10</sup> *Ibid.*, 384.