

Sermon Notes 3/30/2025

God's Kingdom El Reino de Dios

**How do we live for God's Kingdom?
¿Cómo vivimos para el Reino de Dios?**

1. Let's live in peace and _____.

Vivamos en paz y _____.

Hebrews 12:14 (Hebreos 12:14)

Romans 14:17 (Romanos 14:17)

1 Corinthians 6:9-11 (1 Corintios 6:9-11)

2. Let's live as citizens of _____.

Vivamos como ciudadanos del _____.

Hebrews 12:22 (Hebreos 12:22)

John 18:36 (Juan 18:36)

Philippians 3:18-20 (Filipenses 3:18-20)

3. Let's give thanks and reverence to _____.

Demos gracias y reverenciamos a _____.

Hebrews 12:28 (Hebreos 12:28)

Colossians 1:12-13 (Colosenses 1:12-13)

Revelation 11:15-17 (Apocalipsis 11:15-17)



Life Group Discussion Questions

Week 23: March 30 – April 6

Hebrews 12:14-29

In the Sermon on the Mount, Jesus tells us not to worry about all the things we need in this life, but to “seek first His kingdom” (Matt. 6:33). He also told Pilate, “My kingdom is not of this world” (John 18:36). The kingdom we are living for is bigger and better than anything in this world. While the church on earth is part of it, the fullness of God’s Kingdom extends far beyond what we experience in this life. To really live for God’s Kingdom, we must see the big picture. We must look with the eyes of faith and see what our physical eyes are missing. Hebrews 12:14-29 helps us to do that. This passage gives us a glimpse into the spiritual realm and lets us see the kingdom from God’s perspective.

Read Hebrews 12:14-29

1. What are we told to do in verse 14?

Jim Girdwood and Peter Verkruyse write,

On one hand, we are to put effort into the pursuit of our own holiness of life. The “holiness” referred to by *hagiazō* and its cognates is what “consecrates” or “sets [us] apart” for God. On the other hand, we are to put effort into living “in peace with all men.” Here we see both the “vertical” and “horizontal” dimensions of our salvation. (Girdwood and Verkruyse, 412)

2. Why is it so important for us to pursue holiness? (12:14)

3. What are we told not to let anyone miss in verse 15?

Kent Hughes writes,

Beautifully here in our text “See to it” is a plural command, making it everyone’s responsibility to make sure no one misses the grace of God. Moreover, “See to it” is an unusual word that bears the sense of oversight (in fact, we derive the word bishop from this verb). The idea is: “All of you, act like bishops in seeing that no one succumbs to gracelessness.” We are called to some sanctified “meddling” in each other’s lives. We must consciously involve ourselves in the Body of Christ, assuming responsibility for seeing others go on in grace, and also humbly receiving their loving care for us. (Hughes, 410)

4. What are we told to avoid in verse 15? Why?
5. What are we told to help one another avoid in verse 16?
6. Why did the writer describe Esau as godless? (12:16)
7. Why did Esau fail to inherit the blessing even though he sought it with tears? (12:17)

Girdwood and Verkruyse note,

The NIV uses “change of mind” to render μετανοία (*metanoia*) which is elsewhere translated “repentance” (6:1, 6). This is the same principle described in chapter 6. Apart from repentance there is no restoration. Esau’s outward tears were no substitute for a lack of change in his heart and mind. This is how one “misses the grace of God.” (Girdwood and Verkruyse, 413)

8. How is Mount Sinai described? (12:18-20; see also Ex. 19:10-19)

In verses 18-24, the author describes the contrast between Mount Sinai and Mount Zion. These two mountains represent Judaism and Christianity. This passage illustrates the difference between the Old Covenant in Moses and the New Covenant in Christ. However, both mountains reveal important truths about God. In Mount Sinai, we see the justice of God. In Mount Zion, we see the grace of God.

9. How did Moses respond to the sight of Mount Sinai? (12:21)
10. How did the author describe Mount Zion? (12:22)
11. Who do we connect with when we join God’s Kingdom? (12:22-24)

Hughes explains,

As firstborn, our names are written in Heaven along with the firstborn who are already there. In other words, there is an amazing solidarity between the Church Triumphant in Heaven and the Church Militant here on earth. We are all the Body of Christ! The family is never broken. It simply keeps growing and going on and on— a bulging assembly of rich first sons and daughters. (Hughes, 420)

12. Who are we told not to refuse in verse 25? Why?

Girdwood and Verkruyse observe,

Verse 25 reminds us of the opening warning of the letter (2:1-3). Thus, the main portion of the document both begins and ends with a call to hear the message spoken. In chapter 2, our writer had in mind that “salvation which was first announced by the Lord” (2:3). Here he refers to “him who speaks” (12:25). There, readers were warned that they would not escape if they ignored that salvation (2:3). Here, that they would not escape if they refuse the one who warns them (12:25). (Girdwood and Verkruyse, 419)

13. When God shakes the heavens and the earth, what will remain unshaken? (12:26-28)

14. When we think about God and the kingdom we are receiving from Him, how should we respond? (12:28-29)

Charles Swindoll comments,

Instead of neglecting the free gift of salvation [2:3; 12:25], we respond with joyful, grace-oriented, reverential worship and service of God marked by awe (12:28), never forgetting that “our God is a consuming fire” (12:29). The basis of this proper response is the fact that we have received “a kingdom which cannot be shaken” (12:28). (Swindoll, 209)

15. What should we do when it is difficult to be at peace with someone?

16. What can we do to help one another live holy lives?

17. What can we do to avoid becoming bitter toward those who hurt us?

18. What does it mean to worship God with reverence and awe?

19. For which of God’s blessings are you most thankful?

20. How will you thank God and worship Him this week?

Sources cited:

Girdwood, Jim and Peter Verkruyse. *Hebrews*. College Press, 1997.
Hughes, R. Kent. *Hebrews: An Anchor for the Soul*. Crossway, 2015.
Swindoll, Charles. *Insights on Hebrews*. Tyndale, 2017.