

Two Mountains

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“For ye are not come unto the mount that might be touched...” Hebrews 12:18

“But ye are come unto mount Sion...” Hebrews 12:22

Theme: The new covenant greatly exceeds the old covenant in terms and in benefits and consequences.

Outline:

18-21 Terror of Old Covenant from Mt. Sinai

22-24 Glory of New Covenant from Mt. Sion

25-27 Warnings about God’s Final Covenant

28-29 Grace to Serve God’s Final Covenant

Preparatory Reading: Exodus 19; II Corinthians 3; Haggai 2; Galatians 3-4; Hebrews 8; Malachi 1.

Links for Further Study:

1. [Overview of Book of Hebrews](#) (outline only; 2006).
2. [Full Exposition of Hebrews](#) (sermons/outline; 1988).
3. [Exposition of II Corinthians 3](#) (sermon/outline; 2015).
4. [Hebrews “Lose Your Salvation” Verses](#) (slides; 2016).
5. [Hebrews “Lose Your Salvation” Verses](#) (table; 2014).
6. [Jewels of Calvary in Hebrews](#) (sermons/outline; 2020).
7. [Seven Facts of Salvation from 1:3b](#) (slides; 2023) ... [here](#), [here](#).
8. [The Covenants of God](#) (25 sermons; no outline; 2020).
9. [Great Mystery of Godliness](#) (several sermons), [here](#), [The Crucifixion in I Timothy 3:16](#).
10. [Exposition of Haggai](#) (slides; lessons #8 and #9; 2015).
11. [The Destruction of Jerusalem in the Bible](#) (slides; 2020).
12. [The Gospel Millennium](#) (several sermons; outline; 2006).

Introduction:

1. Earth has had three dispensations – patriarchs, Moses/Israel, New Testament (Rom 5:14; Luke 16:16).
2. Remember the theme, content, and purpose of Hebrews and this section is to stop any return to Moses.
3. These believing Jews were sorely tempted, for O.T. religion, temple, and priests were in full operation.
4. Christians of the New Testament have a very different religion than Jews of Old Testament worship.
5. In another place, Paul made a very wonderful comparison between the two covenants (II Cor 3:6-13).
6. Both the O.T. of Moses and Israel and the N.T. of Jesus and believers have covenant, kingdom, church.

7. God's covenants, see the detailed link above, are for administrative and worship purposes, for salvation of sinners has always been only by the substitutionary sacrifice of Jesus by the electing grace of God.
8. What is a covenant? It is an arrangement between two parties of what is expected from and to each.
9. What is a kingdom? Realm and rule of a king over citizens with benefits provided and duties expected.
10. What is a church? A congregation of people distinct from others to assemble together to worship God.
11. This section of Hebrews is distinct – from chastening/godliness previous and miscellaneous following.
12. Because our church is relatively small, there is comfort by comparing the two churches; we should not worry about size any more than Noah did, for the whole family of God and angelic host is truly mega.
13. Our church's doctrine and practice are the result of a tremendous divine change made 2000 years ago.
14. Bible quizzers this year memorize Hebrews and Peter's two epistles; this might help with chapter 12.

Terror of Old Covenant from Mt. Sinai – Verses 18-21

18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

- A. The coordinating conjunction, *for*, is to encourage to zeal by a far greater new covenant.
 1. In context, Paul warned them to use God's grace to avoid rejection (Heb 12:14-17).
 2. Which he described earlier of the generation in the wilderness (Heb 3:1-19; 4:1-11).
 3. This failing of God's grace Paul also warned the Gentile Corinthians (II Cor 6:1-2).
 4. He ended this section of twelve verses with a strong exhortation to reverent service.
- B. The denial, *not*, reminded the Christian Hebrews they had a better religion than Moses.
 1. The purpose of the book is to keep Christian Jews from returning to temple religion.
 2. Rejoining temple religion after baptism in Christ would put them in Jerusalem's ruin.
 3. Here Paul by the Spirit compared the old and new covenants/kingdoms another way.
 4. Starting here for seven verses, Paul exalted the new covenant as incredibly superior.
- C. The inauguration of a covenant indicates the nature of the covenant (Hebrews 7:20-22).
 1. Paul first outlined the dreadful nature of the old covenant and Moses' law by terror.
 2. T. Christians never face a dangerous mount with fire, blackness, darkness, storm.
 3. Two miracle births – John from barren Elizabeth, Jesus from a virgin named Mary.
 4. Angels praised God for good tidings of great joy, peace on earth, good will to men.
 5. At the Son of God's baptism, great GOD Jehovah spoke as a doting Father to Jesus.
 6. Rather than fire of a blast furnace and a crushing trumpet sound, a dove descended.
 7. Entering is to believe the glorious gospel of grace, repent, be baptized, go rejoicing.
 8. Its memorial feast is clean, neat, simple, figurative for one horrible death by One.
- D. The first covenant was given at a mountain – Mount Sinai in Arabia (Galatians 4:25).
 1. Israel, soon after coming out of Egypt, literally traveled to the base of the mountain.

2. The mount might be touched – meaning they were told not to touch it lest they die.
 3. God had specifically detailed the consequences of touching it (Ex 19:12-13,21-24).
 4. The preparation and circumstances at Sinai are recorded in detail (Exodus 19:1-25).
 5. God repeated the rules to Moses about any getting too close lest He have to kill them.
 6. What an inferior covenant – visible, physical, earthly, carnal, sensual, stones, death.
 7. What a fearful covenant – fire and other sights and sounds of mostly power or wrath.
- E. The mountain burned with fire – a terrifying element – when Jehovah spoke the law.
1. God descended on Sinai in fire, and the mount became like a furnace (Ex 19:18).
 2. Picture fire, sparks, coals, and smoke blasting up with an earthquake and trumpet.
 3. The glory of the Lord was like fire (Ex 24:15-17; Deut 4:9-13,35-36; Heb 12:29).
- F. The mountain was under blackness, darkness, and a tempest (Isaiah 29:6; Jonah 1:4).
1. God's presence was contained in a dark cloud (Exodus 19:9,16; 24:15-16; Ps 97:2).
 2. God's presence was hid in darkness (Ex 20:21; Deut 4:9-11; 5:22-26; I Kgs 8:12).
 3. God's presence came with a tempest or storm (Exodus 19:16; 20:18; Psalm 77:18).
- G. Instead of terrible darkness of the Sinai covenant, we have the glorious light of Christ.
- H. Sinai in God's allegory stood for Hagar, Ishmael, and lost legalistic Jews (Gal 4:21-25).

19 And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more:

- A. N.T. Christians never face a mountain with a trumpet sound and voice too much to hear.
- B. The sound of a trumpet and the voice of words were too terrifying for them to endure.
1. The trumpet waxing louder and louder indicated God's arrival (Exodus 19:13-19).
 2. Jehovah's voice was too much for them, so they begged for Moses (Exodus 20:19).
 3. They asked Moses to speak to them rather than God (Ex 20:18-19), which God used for a wonderful prophecy of Jesus our N.T. mediator (Deut 18:15-19; Acts 3:22-26).
- C. Christians wish they could hear the N.T. voice of God and the voice of His Son Jesus, but we have them recorded for us in kind detail by the Holy Ghost and several writers.
- D. Christians want to hear much about Jesus by preachers (Acts 10:33; 13:48; 20:7-12).
- E. Our Mediator's commands and rules for us are easy, light, and the ability is provided.
- F. Christians also eagerly wait for a trumpet sound to announce the arrival of their King.
- G. Let believers – instead of forgetting His return, eagerly look and live and pray for it.

20 (For they could not endure that which was commanded, And if so

much as a beast touch the mountain, it shall be stoned, or thrust through *with a dart*:

- A. They could not endure the severe command about dying for touching the mountain.
- B. God had specifically detailed the consequences of touching it (Exodus 19:12-13,21-24).
- C. Though Moses had warned the people, God sent him to do it again (Exodus 19:21-24).
- D. His goal was good, but too high for Israel – stand in awe and sin not (Ex 20:20; Ps 4:4).
- E. Their response was bad – they rejected Him here and did so until dead in the wilderness.
- F. Only Moses and Aaron approached God, but you can go boldly (Heb 4:16; 10:19-22).
- G. Christians have the privilege – these symbolic Jews – standing on our mount (Rev 14:1).

21 And so terrible was the sight, that Moses said, I exceedingly fear and quake:)

- A. Moses himself was overwhelmed by the glory and noise of the Lord (Exodus 19:16).
- B. Moses was quite familiar with God, His power, and His works since the burning bush.
- C. What is the point of repeating this terror? The greater glory and terms of the new, which Paul contrasted beautifully in another place for his apostolic ministry (II Cor 3:6-11).
- D. Moses O.T. covenant was a schoolmaster to show us our need of Christ (Gal 3:21-26).
- E. The old covenant terms matched the sight – *do this and live; fail and die* (Gal 3:10-12).
- F. The new covenant terms are much better – *live and do by His death and life for you!*
- G. We Christians have Sinai fulfilled for us by Jesus' obedient life and sacrificial death.

Glory of New Covenant from Mt. Sion – Verses 22-24

22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

- A. Do not worry about Sion with an 'S', for 'Z' of the old is changed coming into the N.T.
- B. Christians are part of a mountain, city, Jerusalem, assembly, church, covenant, kingdom.
 - 1. If you look down through this context, there are seven of these nouns for us believers.
 - 2. Rather than distract by fine distinctions, see them together as the gospel church state of His regenerate, converted elect, for these were in churches (Heb 10:25; 13:7,17).
 - 3. When we sing songs like, *Marching To Zion*, we sing of this heavenly city of God.
 - 4. What does baptism and church membership get you? The connection right here!
 - 5. How great is Sion? It is the city of the living God where Jesus rules over the universe.
- C. The disjunctive, *but*, matched to the conjunction, *for*, of verse 18, is covenant contrast.
 - 1. Here are two mountains by God's creative design, both are literal and allegorical.
 - 2. Rather than the fearful, condemning Sinai of old, Christians have the new of Sion.

3. The new covenant is based on figurative Mount Zion – location of earthly Jerusalem.
 4. As you think on the New Testament Sion, it is fabulously superior by many contrasts.
 5. God's use of these literal and figurative terms would have meant much to Hebrews.
 6. Do not misunderstand anything here. There is nothing more real than the Sion above.
- D. The present tense verb, *are*, is shocking, but true, for there is a spiritual, real connection.
1. Our citizenship is true and guaranteed already by our names in the Book of Life.
 2. Our adoption into the family of God is true regardless of our location (Eph 3:15).
 3. We are now kings and priests by Jesus' blood to boldly approach God (Rev 1:5-6).
 4. Already in this epistle we are connected to our forerunner in heaven (Heb 6:17-20).
 5. All phases of salvation contribute to this connection, for the final is as good as done.
 6. We love to read Paul told believing Jews these things rather than a millennial Israel, for the kingdom of Jesus Christ was not thousands of years away by 30 years going!
 7. For much more about Paul's surprising word to Jews, *The Gospel Millennium ... Gospel Millennium (8 Sermons)*.
 8. For more of our vital union with Jesus as regenerate elect, see Ephesians 2:6 ... *Ephesians 2 (2 Sermons)*.
 9. Paul wrote, We are members of His body, of his flesh, and of his bones (Eph 5:30).
- E. Old Testament Zion was a name for Jerusalem (II Sam 5:6-7; Ps 51:18; 76:2; 102:21).
1. It included at least one hill or mountain of Jerusalem (Psalm 2:6; 133:3; Lam 5:18).
 2. It was also known as the stronghold or fort of Zion (II Sam 5:7,9; 48:12; II Chr 32:5).
 3. It is referenced in the scriptures for its beauty, strength, and safety (Psalm 48:1-3).
 4. Recall how we enjoy Jehovah mocking Sennacherib by His virgin daughter of Zion.
 5. But it also included the temple worship of Jehovah, so it could include Mt. Moriah.
- F. New Testament Sion (Zion) is spiritually the church and kingdom of Jesus (Rev 14:1).
1. Do not overlook the context here – general assembly and church of the Firstborn.
 2. The citizenship roll, or members roll, is the book of life of all the elect (Luke 10:20).
 3. The gospel tells the daughter of Sion that her King has arrived (Matt 21:5; Jn 12:15).
 4. Our Sion has a Stone for good and bad, precious to us (Rom 9:33; 11:26; I Pet 2:6).
- G. The new covenant is based on the city of the living God (Hebrews 11:10,16; 13:14).
1. The heavenly Jerusalem, the spiritual city/church of God's elect, is being populated by believers in Jesus (Gal 4:25-28; Isaiah 2:2-3; 62:1-2; Micah 4:1-2; Acts 15:18).
 2. He will soon have all the inhabitants of it in one place forever (Eph 1:9-11; 3:15).
 3. The city is new Jerusalem, the church of Jews and Gentiles (Rev 3:12; 21:2,10-14).
 4. What is a city? A place where citizens unite for mutual benefits, defense, and joy.
 5. A royal city? Where citizens under a King have even much greater benefits and joy.
 6. What is a church? A distinct congregation of folks (Acts 7:38; Ps 22:22 cp Heb 2:12).

- H. The new covenant includes countless elect angels in some way now closer than the old.
1. Angels under the old covenant appeared and did great things for special occasions, but their appearances were more dreadful and frightening than comfort and help; angels were terrifying creatures in the old but our servants in the new (Heb 1:13-14).
 2. But angelic involvement with Jesus is much greater (John 1:51; I Tim 3:16), and they came to Him to comfort and strengthen the Son of God (Matt 4:11; Luke 22:43).
 3. This greater role for angels in the church was foretold (Ps 68:15-18; Daniel 7:9-10).
 4. Think! When Jesus was born (a man like us), the angels worshipped Him (Heb 1:6).
 5. When angels welcomed Jesus at His ascension, they sang about our Lamb (Rev 5:11-12); when we compare our position before God's throne, they are clearly outside us.
 6. Think city, pavilion, church, assembly or anything like these – they add great luster.
 7. How many angels in heaven? Cannot be numbered (Deut 33:2; Dan 7:10; Jude 1:14); these huge armies of angels (hosts) under Jesus add dignity, splendor, and power.
 8. See the extensive treatment of angels in the ... **Great Mystery of Godliness**.
 9. See the extensive treatment of angels around the Lamb in ... **Christ in Glory**.

23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

- A. There are local assemblies, most small, but the general assembly is God's whole family.
1. The general assembly is the whole family of God's elect, in heaven and yet on earth.
 2. Earth's megachurches may get 30k in their seats, but the church of Sion has millions.
 3. Israel had up to 5M at times, yet comparably small, with but 10% saved (Is 6:9-13).
 4. Local assemblies are proved by their local duties/functions (I Cor 5:1-13; 12:12-27).
 5. Local assemblies get unique, individual treatment (Rev 1:4; 2:1; 3:1; II Cor 9:2; etc.).
- B. The church described here is the full congregation of Jesus Christ, all the elect of God.
1. What is a church? A distinct congregation of folks (Acts 7:38; Ps 22:22 cp Heb 2:12).
 2. By virtue of general assembly before and written in heaven following, this is easy.
 3. It is the universal church of all God's elect, whether yet on earth or already in heaven.
 4. He is the firstborn – in rank and first resurrected (Rom 8:29; Col 1:15,18; Rev 1:5).
 5. It is the church of the firstborn – the church of Jesus as Head and Chief Corner Stone.
 6. We are members of His body and living stones of His temple (Ep 1:23; I Pet 2:4-10).
 7. It is more than an eternal, legal, or vital relation, for these had practically joined it.
- C. The membership roll of this church is written in the Book of Life (Phil 4:3; Rev 21:27).
1. We understand this as the universal church of all elect Jesus died for (Eph 5:25-27).
 2. Jesus as Head of this church, Who fills all in all, cannot lose one of us (Eph 1:23).

3. It is part of our Lord's work to gather every one eventually to heaven (Eph 1:10-14).
 4. If church = the congregation, and assembly = a gathering ... what a day that will be!
 5. A song, *When the Roll Is Called Up Yonder*, is of this church and the Book of Life.
 6. Your name in the Book of Life is an incredible blessing (Luke 10:20; Rev 21:27).
 7. While you are written in heaven by God's choice, you consciously connect by yours.
- D. We are close to God the Judge of all, but He is our Father (I John 3:1-2; Ephesians 3:15).
1. Perfect justice is set – God judges all; Jesus saves us (Heb 9:27-28; Rev 20:9-15).
 2. Rather than death for touching His mountain, we go boldly to Him (Heb 10:19-22).
 3. He forgives us practically and rewards faithfully (I John 1:9; Heb 6:10; II Tim 1:12).
 4. He did not spare His Son in order to eliminate all charges against us (Rom 8:32-33).
 5. This glorious divine Judge used great wisdom to be just and Justifier (Romans 3:26).
 6. Faith, love, righteousness make us assured, bold, confident (I John 3:19; 4:17; 2:28).
 7. He knows the enemies of His elect and punishes them (II Thess 1:5-9; Rev 6:9-11).
 8. Though a perfectly holy Judge, perfect spirits next is consistent with His judgment.
 9. Believers are next to God when we see into heaven's throne room ... **Throne Room Reminders, God in Glory, Christ in Glory.**
- E. The family of God that has already died has sinless spirits in heaven for the resurrection.
1. Death for a Christian is a reunion (Eccl 12:7; Gen 25:8; Num 27:13; Luke 9:30-31), even while the body may have a funeral and then a burial, for the spirit is separated.
 2. Children should know the facts about death – the spirit leaves the body and returns to God (Ec 3:21; 12:7; Luke 23:43,46; Acts 7:59) – and Jesus will return to resurrect our bodies to glorify them and reunite our spirits (I Cor 15:51-58; I Thess 4:13-18).
 3. We might suggest half of glorification is getting rid of sinful bodies at death, but it is more than that, for our sinful spirits must be perfected to wait for glorified bodies.
 4. In ways already stated, we yet here on earth are well-connected to the elect in heaven; a huge difference merely being location, for many other things are the same.

24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

- A. The old covenant truly had a mediator with God – Moses (Gal 3:19; Exodus 20:19-22; 24:2-4; 34:28-35; Deut 5:5; 18:15-19; Psalm 106:23; Jer 15:1; John 1:17; Acts 7:38).
- B. Moses O.T. covenant was a schoolmaster to show us our need of Christ (Gal 3:21-26).
- C. Jesus is the Mediator of the new ... far better than Moses (I Tim 2:15; Heb 3:1-6; 8:6).
 1. All Moses did was bring down tablets of stone that condemned you (II Cor 3:6-11).
 2. Jesus died and lives for you interceding at God's side (Romans 5:10; 8:34; Heb 7:25).
 3. Jesus is a perfect Advocate, Intercessor, High Priest, Surety, Lawyer, Counselor, etc.

4. He was made our Priest after the order of Melchisedec by God's oath (Psalm 110:4).
 5. The RCC false Christianity reverts to the O.T. for priests, then cardinals, popes, etc.
 6. But all Christians, young and old, male or female, are kings and priests (Rev 1:5-6).
 7. Moses was as terrified as Israel, but Jesus is the Son of God, greatly loved by God.
 8. Moses had his own sins and missed Canaan himself, but Jesus cannot lose even one.
 9. For more on this subject of mediator, see the sermons, *You Need a Lawyer ... You Need a Lawyer* (2 Sermons).
- D. For patriarchs and Israel, it was animal blood 4000 years; in the new it is Christ's blood.
1. From the beginning, God demanded countless blood sacrifices indicating loss of life.
 2. We even believe He killed an animal to clothe Adam and Eve in coats to cover guilt.
 3. The life of the flesh is in the blood, so bloodshed = death, as inspired (Lev 17:11).
 4. Christ's is infinitely better (Heb 9:11-15,18-26; 10:22; 11:28; I Pet 1:2,18; I Jn 1:7,9).
 5. Blood of sprinkling is figurative/symbolic from Moses, for Jesus' death was enough.
 6. For much more about Jesus Christ's blood and His death, *The Blood of Christ ... The Blood of Christ* (3 sermons).
- E. What purpose or value is Abel? Go before Moses and Sinai to the first accepted blood.
1. Abel is an exceptional character in the Bible, whom Paul had just named (Heb 11:4).
 2. Though murdered by his brother, Abel still preaches faith and righteousness to obey.
 3. By the combination of Genesis and Hebrews 11, God delighted in Abel's sacrifice.
 4. Jesus is far better than the excellent sacrifice that God testified of righteous Abel, for He is far superior in character, nature, and conduct and His blood far more valuable.
 5. Abel's righteous offering still speaks, though he is dead, but Christ's speaks better things, for He lives and has the full acceptance of God for His (Heb 9:12,14,24).
 6. Christ-rejecting Jews were punished for all righteous blood from Abel (Matt 23:35).
- F. Comparing the covenants exalts the new as far superior (Heb 7:26 – 8:6). *Hallelujah!*
- G. The new greatly trumps the old, but here it did not include the Spirit (Gal 3:2-5,14; Luke 24:49; John 7:39; Acts 1:4-5; 2:33,38; 10:45; II Cor 1:22; Eph 1:13-14; Jude 1:19-20).

Warnings about God's Final Covenant – Verses 25-27

25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven:

- A. Now a warning! Since the new covenant in Christ is far superior, it has more obligation.
1. The book's purpose is to warn Hebrew Christians from returning to temple worship.
 2. The example is God's curse for not taking Canaan (Ps 95:7-11; Heb 3:7-19; 4:1-11).

3. Danger was great for those that would reject Jesus and His kingdom (Heb 12:25-29).
 4. Someone was speaking, and it was a grave matter; they must not neglect the speaker.
 5. If rejection of the old covenant was punished, rejection of the new would be worse.
 6. This is simple reasoning of arguing from the lesser to the greater by quality or value.
 7. This opening sentence should never leave us, for God has spoken to us very clearly.
- B. Think about judgments God brought on Israel for disobeying Him – Aaron’s sons were killed for strange fire, Moses missed Canaan for angrily striking a rock, doubting Caleb and Joshua killed all over 20, picking up sticks on the Sabbath cost a life, Korah and princes and 15k were killed for slighting Moses, a golden calf cost 3k, whoredom with Moab cost 24k, fiery serpents killed many, over 50k were killed at Bethshemesh peeking in the ark, pestilence under David killed 70k, Assyria, Babylon, Antiochus, etc.
- C. See similar comparisons and irremediable judgment (Hebrews 2:1-4; 6:4-8; 10:26-31).
1. These four passages that trouble so many are easily resolved accepting the audience as Jews in Judea shortly before 70 A.D. when their city and temple were destroyed.
 2. The day approaching for faithful attendance was the ruin of Jerusalem (Heb 10:25).
 3. For much more about many prophecies pertaining to 70 AD ... [Witness of 70 AD \(8 Sermons\)](#), [Destruction of Jerusalem, This Generation, Some Shall Not Taste of Death](#).
 4. For details explaining the difficult passages in Hebrews, slides and table ... [Hebrews “Lose Your Salvation” Passages, Hebrews Threatening Verses](#).
 5. There are other examples also, but not as neatly lined up to the new (I Cor 10:1-10).
- D. The two voices compared here are both God’s, on earth at Sinai, from heaven by Christ.
1. God spoke on earth at Sinai (Ex 20:18-21; 19:16,19; Deut 4:12,33; 5:22; 18:15-18).
 2. God spoke from heaven by and through Jesus ([Heb 1:2](#); Matt 28:18-20; Jn 1:14-18; 5:19-23; [7:16-18](#); [8:28](#); [12:49-50](#); [14:10,24](#); [17:8,14](#); Acts 3:26; 10:36-38; [Rev 1:1](#)).
 3. When verse 26 opens with a voice, it is God’s voice at Sinai, not of Moses or Christ.
 4. So we take the three uses of “him” here as God, though speaking from two locations.
 5. When Hebrews opens, God spoke by prophets and then by His Son, but God spoke.
 6. We accept that God spoke by Moses (Sinai) and Christ (Sion), but yet always God.
 7. We revel in the opening of Hebrews for God’s Son, but it brought duty (Heb 2:1-4).
- E. Jesus foretold Jerusalem’s terrible ruin for missing His visitation to them (Luke 19:44).
1. We accept the severe warnings here are of that event (Heb 2:1-4; 6:4-8; 10:25-31).
 2. John, the Elijah of Malachi, promised their fiery ruin (Malachi 4:1-6; Matt 3:7-12).
 3. Their rejection of preaching by Jesus and apostles brought ruin (I Thess 2:14-16).
 4. The abomination of desolation was abominable Roman eagles desolating Jerusalem, for Luke’s version of the prophecy equates armies to the abomination of desolation.
 5. It is a shame so few know this powerful prophecy and its fulfillment for right fear.
 6. It is a shame so few know this powerful prophecy and fulfillment for Jesus as King.
- F. Where might you be refusing or turning from God through His Son (Phil 3:18-19)?

1. When God as King invited Jews to a marriage feast, they made light of it (Matt 22:5).
2. Jews should have known better, for Malachi had warned about such (Malachi 1:14).
3. This is where the profanity of Esau in the context (insincere, blasphemous, or desecrating treatment of religion or precious things) warns us about careful worship.
4. Nothing in this world has pleasure or value at all compared to this heavenly Sion.

26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

- A. God's voice at Sinai certainly shook the earth literally (Exodus 19:18; Psalm 114:1-8).
- B. He also promised to shake the earth one more time, but metaphorically (Haggai 2:6-9).
 1. See prophet's perspective – Haggai wrote the shaking future; Paul knew it was past.
 2. Other O.T. future tense applied as present in N.T. (Acts 2:16; 11:26; 15:15; Heb 8:8).
 3. This figurative shaking was related to the Desire of all Nations in the second temple.
 4. This figurative shaking included the latter house with greater glory than Solomon's.
 5. This figurative shaking brought peace – Jesus tore the veil open of the old covenant.
 6. Shaking like this is change (Hosea 12:10; Is 2:19; 13:13; Matt 24:29; Acts 2:16-21).
 7. Now 2000 years past, Jesus changed worship (Luke 16:16; Heb 9:10; John 4:20-24).
 8. Ceremonial system of Moses has been replaced by spirit and truth worship in Jesus.
 9. For a few more details pertaining to the prophecy of Haggai fulfilled by Paul ... **Haggai**.
- C. The previous verse compared appropriate judgment; these two a final religious change.
- D. The earthly shaking was dramatic – Israel ended; the heavenly dramatic – new religion.
- E. The important words in this word, which Paul will emphasize next, are, *Yet once more*.

27 And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

- A. Paul returned to Haggai's promise, that God's shaking would only occur one more time.
- B. He gave us the inspired sense of the figurative words, *Yet once more*; temporary things would disappear to leave only the permanent things of God's final religion and worship.
 1. The words, *Yet once more*, go beyond just another, but rather leave the final version.
 2. The time of reformation had surely come and replaced Moses' religion (Heb 9:1-10).
 3. Heaven's greater and more perfect tabernacle is not made with hands (Heb 9:11,24).
 4. Paul reasoned that visible things are temporary, but invisible are eternal (II Cor 4:18).
 5. This angle of faith knows we have an eternal body not made with hands (II Cor 5:1).
- C. Therefore, the warning given to open this section is due to two things – first, the new covenant is a greater gift with greater duty, and second, God's new religion was final.

- D. For forty years, the two covenants ran together, but Rome eliminated the old in 70 A.D.
- E. What a shaking of earth and heaven! Israel and ceremonies ended; the gospel confirmed.

Grace to Serve God's Final Covenant – Verses 28-29

*Psalm 2:1-7 ... 68:15-18 ... 110:1-4 ... Isaiah 2:1-3 ... 9:6-7 ... Daniel 2:31-35,44-45 ... 7:13-14 ... Matthew 3:1-2
Mark 9:1 ... Luke 11:20 ... 16:16 ... 17:20-21 ... John 18:36-37 ... Acts 2:36 ... Phil 2:9-11 ... Rev 17:12-14 ...
19:16.*

28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

Wherefore.

- A. Paul drew a conclusion from what had gone just before – a final kingdom now remained.
- B. Paul drew a responsibility from what had gone before to motivate us to do what follows.
- C. God's shaking of heaven and earth was to remove the old covenant of Moses (Heb 9:10).
- D. Logical reasoning with inspired conclusions helps us to grasp the lesson by the Spirit.
- E. The whole book, and our verses in this section, compare the old covenant to the new.
- F. The contrast had been made (Heb 12:18-24); now only one remained (Heb 12:25-27).
- G. Thus, dear Hebrew readers, Paul wrote, stay with Jehovah and His Son's final kingdom.
 - 1. Put yourself in Hebrew shoes – they knew temple worship was Jehovah's religion.
 - 2. The Jews now had God's replacement for it, with fabulous grace far above the old.
 - 3. The N.T. covenant, gospel, and kingdom of Jesus was the only option God allowed.
 - 4. With the comparison and contrast of old and new here, they had one obvious choice.
 - 5. Confirmed elsewhere in Hebrews, judgment for neglecting the new would be worse.
 - 6. It is a shame false teachers imagine and then adore a Jewish millennial kingdom to deprecate this church age and gospel kingdom as an inferior, surprise parenthesis.

We receiving.

- A. The verb tense here is possession of the kingdom due to the following actions within it.
 - 1. After its introduction, the kingdom reformation progressed (Matthew 3:2; Heb 9:10).
 - 2. The first covenant and Israel itself was not fully over until Titus finished in 70 AD.
- B. The kingdom of Israel and the temple religion of Moses and Sinai had been replaced; Paul applied Haggai's, *Yet once more*, to the final replacement of the old with new.
- C. The kingdom of Jesus Christ, the N.T. gospel of grace as we know it, is the last one; it will not be replaced with other kingdom/worship, though it will merge into heaven.
- D. If they researched their scriptures, they could find the prophecies that we know well.

- E. If they analyzed John's role, they knew Messiah and he had changed God's worship.
- F. If they had the Gospel of John, they knew Jesus' foretold it to the woman of Samaria.
- G. If they knew about the Council at Jerusalem, James told of the kingdom (Acts 15:16).
- H. Since they and we received it, without creating or deserving it, we should honor the gift.

A kingdom.

- A. **Kingdom** = domain or dominion of a king; in the N.T. it is Jesus and His spiritual reign.
- B. We have received a glorious kingdom and King, which should cause great joy and zeal.
- C. Thus the verses from Psalm 2:1-7 to Revelation 19:16 at the beginning of this section.
- D. John Baptist introduced the final kingdom/church/covenant forever (Daniel 2:44; Luke 16:16), and it is not a parenthesis the prophets did not see as Dispensationalists wish.
- E. The future has no exclusive kingdom for Jews – a Jewish millennium is a Jewish fable.
- F. The kingdom foretold by Daniel and introduced by John would destroy other kingdoms.
- G. For more about all the world's kingdoms destroyed by Jesus Christ's kingdom ... **Five Kingdoms – Daniel 2 & 7.**

Which cannot be moved.

- A. The shaking of heaven and earth foretold by Haggai would only leave permanent things.
- B. Moses' religion was a temporary schoolmaster for Christ (Gal 3:24-25; Luke 16:16), so after it was shaken away, the N.T. kingdom of Jesus Christ is the final form of religion.
- C. There are only three dispensations of religion – patriarchs, Moses/Sinai, and the N.T.
- D. Worldly kingdoms all change, so that none of them last as intended by kings (Pr 27:24).
- E. All other kingdoms are brief and then forgotten – Nimrod and Babel, Egypt, Assyria (Nineveh), Babylon, Persia, Greece, Rome, Genghis Khan, Third Reich, USSR, etc.

Let us have grace.

- A. Grace is demerited favor, which God through His Son showered on the N.T. kingdom.
- B. We cannot create grace, for it is a gift of God, but we can leverage it and not waste it
- C. In context, Paul warned them to use God's grace to avoid rejection (Hebrews 12:14-17).
- D. Paul leveraged his grace; he warned Corinth not to waste it (I Cor 15:10; II Cor 6:1).
- E. The N.T. covenant/church has great riches of grace for us to serve Jehovah acceptably.
 1. Superior comparisons are without end, which is what the book of Hebrews presents.
 2. Instead of obscure, ceremonial, figurative religion, they had the reality (Heb 9:24).
 3. Instead of animal blood daily and annually, God's Son shed His blood once for all.
 4. Instead of the Levitical/Aaronic priests, we have the King-Priest, and we are priests.
 5. Instead of a sinful high priest visiting God annually, we can do it daily and boldly.
 6. Instead of doubt if worship reached heaven, they could go to God (Heb 10:19-22).
 7. Instead of the Spirit only on a few temporarily, they had Him forever (Heb 10:29).

8. Instead of a covenant to condemn, it is a covenant with strength to obey (Phil 4:13).
9. Instead of costly and difficult forgiveness of sins, it is easy by confession (I Jn 1:9).
- F. Paul earlier used the generation in the wilderness as an example (Heb 3:1-19; 4:1-11).
 1. The gospel or good news was preached to them as well as these Hebrews (Heb 4:2).
 2. The generation from Egypt turned back, so God cursed them to die in the wilderness.
 3. Paul warned that his own generation of Jews could miss God's new rest (Heb 4:1,11).
 4. This failing of God's grace he also warned Gentile Corinthians about (II Cor 6:1-2).
 5. So it is our duty-privilege to exhort each other (Hebrews 3:12-13; 4:14; 10:23-25).
- G. God's grace in the gospel teaches us how to live, not just that we live (Titus 2:11-14).
- H. For much more about the grace wherein we stand after confirming justification ... [Grace Wherein We Stand – Romans 5](#).
- I. For much more about true grace and some of its deceiving and false corruptions ... [True Grace and False Grace \(2 Sermons\)](#).

Whereby we may serve God acceptably.

- A. Serving God acceptably requires the grace of God in many different ways in your life.
- B. Conduct acceptable to God is reasonable by the great mercies of God (Romans 12:1-2).
- C. Abel had been mentioned twice in this book, for his offering was accepted (Gen 4:3-7).
- D. Grace does not mean any form of service will be accepted; grace must be used correctly.
- E. Peter wrote as well that obedient N.T. sacrifices are acceptable in Christ (I Peter 2:5).
- F. While the rest of this verse has reverence and godly fear, David reversed it (Psalm 89:7).
- G. For the Hebrews to miss 70 A.D., they needed to serve with careful reverence and fear.

With reverence.

- A. **Reverence** = Deep respect shown toward God and His things for His position and fear.
 1. The distance between God and men is infinite. What does this deserve in respect?
 2. The difference in power or helplessness is infinite. What does this deserve in respect?
 3. The degree of moral integrity or not is infinite. What does this deserve in reverence?
 4. He appealed to conduct with governors, but He is far greater than such (Mal 1:8,14).
 5. Our glorious GOD loves to overwhelm the senses of mere men. Recall Sinai above.
 6. The N.T. is not different. Ask John what he thought of glorified Jesus (Rev 1:9-17).
 7. Satan obeyed God about Job; devils worshipped Jesus (Job 1:6-12; Mark 5:6-13).
 8. Seraphim cover their faces, and they thrice praise His holiness and glory (Is 6:1-3).
- B. God required blue fringes on Israel's clothes to remind them of His holiness and stoning a man for picking up sticks presumptuously on the Sabbath (Num 15:30-41; [Holiness of God](#); links).
- C. Why does the Spirit mention the need for reverence in a blessed kingdom of great grace?
 1. Turning back to temple worship and animal sacrifices was very profane, for it implied or declared

the backslider thought it better than Jesus' religion (Heb 10:29).

2. Esau in context was severely judged for profane abuse of his birthright (Heb 12:16).
 3. The holy and jealous God of the Bible does not owe anyone repeat chances to repent.
 4. Far beyond a birthright is the gift of salvation and Jesus' kingdom by God's grace.
- D. Another example of profane conduct is king Saul and at least five profanities; sacrificed himself, spared Agag and stuff, tried to kill David, ignored the Ark, and visited a witch.
- E. Preceding warnings told of severe judgment on the Jews (Heb 2:1-4; 6:4-8; 10:26-31).
- F. Our God and His Son are the greatest King(s) and should be treated as such (Mal 1:14).
- G. For one of the best chapters for reverence toward God, review Malachi chapter 1 ... [Malachi : The Final Warning \(Chapter 1\)](#).

And godly fear.

- A. **Godly fear** = intense passion to honor, love, and obey God without any sin or offence.
- B. Fear of God is compatible with love and joy; they do not contradict (De 10:12; Ps 2:11).
1. It is the conclusion of philosophy and man's whole duty to obey God (Ec 12:13-14).
 2. For much more about the true fear of God, which the Bible highly exalts ... [Fear of God \(2 Sermons\), Sojourning in Fear](#).
- C. Why does the Spirit include the need for godly fear in a blessed kingdom of great grace?
- D. God cursed the generation in the wilderness so there was no repentance to take Canaan, and Paul in context with that generation introduced fear for the Hebrews (Heb 4:1,11), for if they turned back from following Christ they would die with the rest in 70 A.D.
- E. John had warned that Messiah would baptize with the Holy Ghost and [Roman] fire, and prophecies about Israel from Moses to Daniel to Malachi foretold Israel's final ruin.
1. Jesus warned against making light of His kingdom and being burned (Matt 22:1-7).
 2. Jerusalem would be terribly ruined for missing Christ's visit there (Luke 19:43-44).
 3. For more about the destruction of Jerusalem only a few years away ... [Witness of 70 AD \(8 Sermons\), Destruction of Jerusalem, Some Shall Not Taste of Death](#).
 4. If they returned to Sinai's religion, they were doomed (Heb 2:1-3; 6:4-8; 10:26-31).
 5. For irremediable warnings of this event in this epistle, slides and table ... [Hebrews "Lose Your Salvation" Passages, Hebrews Threatening Verses](#).
- F. God's worship from the beginning and still yet must include all His details ... [Why sweat small stuff?, Details Count](#).
- G. All to be done with fear – vows, financial giving, respect to civil rulers, hair length, your job, etc. (Eccl 5:1-7; Acts 5:1-11; Jude 1:8-10; I Cor 11:14-16; Col 3:22-25; etc.).

What of us Gentile Christians in 2024?

- A. We are not Hebrews in 65 AD, but we should indirectly apply this grace warning to us.
- B. The verse is clear – the New Testament covenant/kingdom deserves reverence and fear.

- C. God expects reverence in His worship, for only He is holy and reverend (Psalm 111:9).
- D. Because God is holy, we should pass the time of our sojourning here in fear (I Pet 1:17).
- E. So we include better attire ... Sunday morning men's prayer ... Saturday preparation ... silence before worship ... careful song selection ... may kneel for prayer, etc.
- F. We do not require these of other churches; we use our liberty to go above and beyond.
- G. Rather than compromise God's worship for today's casual Christians, we must exalt it.
- H. Let us flush all filthiness and live perfect, holy lives for the seven promises (II Cor 7:1).
- I. It takes diligent vigilance to avoid failing God's grace, like for His return (II Peter 3:14).

29 For our God is a consuming fire.

- A. Many Christians think God was only a consuming fire in the O.T. past. Think again.
- B. The coordinating conjunction here, *for*, told why Hebrews were to have reverent fear.
- C. Jerusalem's ruin was near at hand, as others warned (Matt 3:10; Acts 2:40; I Thess 2:16).
 - 1. The city of Jerusalem would be burned, including the temple against Titus's order.
 - 2. If the Hebrews took Christ or His gospel lightly, or turned back, they would also die.
- D. The words are from Moses, where He warned Israel about their jealous God (Deut 4:24).
 - 1. God had burned Jerusalem before by Nebuchadnezzar, and He would do it yet again.
 - 2. To turn away from the new covenant in His Son would bring worse fire from God.
 - 3. Jehovah's horrible, final judgment of Israel was about to fall on Judah and Jerusalem.
 - 4. The worst tribulation ever was foretold many times in both testaments ... **Witness of 70 AD (8 Sermons), Destruction of Jerusalem.**
 - 5. Prophecies foretold much fire (Heb 6:4-8; 10:27; Mal 4:1-6; Matt 22:7; Luke 12:49).
- E. We are not Hebrews in 65 AD, but fire comes (II Thess 1:7-9; II Pet 3:10-14; Rev 20:15).
 - 1. Gentiles have no room for pride, for Paul warned against such folly (Rom 11:18-22).
 - 2. We must never refuse Him that speaketh – God by His Son and apostles in the N.T.
 - 3. What manner of persons will we be? To be found in peace, without spot, blameless?
 - 4. For a PPT sermon reminding us of Jesus' second coming and preparing for it ... **The Day of the Lord.**