

Hebrews 12:18-29

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[0 : 00] We'll begin reading the book of Hebrews chapter 12, verse 18, says, For year not come under the mount that might be touched, that burned with fire, Nor on the blackness and darkness and tempest, and the sound of a trumpet, And the voice of words which voice they heard and treated, that the word should not be spoken to them anymore.

For they should not endure that which was, they could not endure that which was commanded. And if so much as a beast touched the mountain, it shall be stoned or thrust through with a dart. And so terrible was the sight that Moses said, I exceedingly fear and quake, But year come under Mount Zion, and under the city of the living God, The heavenly Jerusalem, and to an innumerable company of angels, 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.

And to Jesus, the mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of evil. We'll stop reading right there. We may finish the chapter a little later on. I'm not positive, but we'll stop our reading there. Back to verse 18. Remember, this is a writer to the Hebrews. No one knows who it was. I don't know if it was a Gentile author or a Jewish author.

[1 : 24] I would imagine beings who knew what he knew about the Torah and the Pentateuch and the law, And being able to explain these things, it was one Jew writing unto a group of Jews.

But nevertheless, it says, for ye are not come unto the mount that might be touched and that burned with fire, Nor unto blackness and darkness and tempest, and the sound of a trumpet, and the voice of words, Which, of course, they heard and treated that the word should not be spoken to them anymore.

The writer here, telling these people, you're not coming back unto Mount Sinai. You're not coming to the place where Moses received the law. We know from the Bible in John chapter 1 that the law came by Moses, but bracing truth came by Jesus Christ.

And he's telling these people here, these are Jewish people that they believed on the Son of God. They have believed in God Almighty and Jesus Christ, precious blood shed for their salvation. They have believed the Gospel when it was presented to them. They have believed the account of Paul preaching. They have believed the accounts of the apostles when they preached the blood of Jesus Christ.

[2 : 35] When they preached Christ and Him crucified. They believed all these things, but they were in danger and some of them were falling back into the law. These were the Judaizers that played the churches in Galatia.

They played the church in Ephesus. They played the churches everywhere that Paul went. People were coming in and they were saying Jesus Christ is all good and fine and well, But we still must be circumcised and we still must keep the law.

Folks, I am thankful to death to tell you that me getting to heaven and me having a right relationship with the Creator of the universe has nothing to do with me keeping the law.

It has nothing to do with circumcision. It has nothing to do with any of those things. But what it has to do with is the finished work of a man named Jesus Christ on the cross of the place called Calvary.

That's what I'm defending on. That's the only hope that I've got and if you're born again or you are lost, That's the only hope that you have as well.

[3 : 44] Hallelujah. That's right. It's not defending all my work. I'm not going to Mount Sinai. I'm glad I don't have to go to that mountain. You read the account over in the book of Exodus chapter 19.

You read the account of when the Jews they all cross through the Red Sea. They don't go on into the wilderness and they ended up in Mount Sinai.

Those Jews they camped around about the mountain. Moses we know we're up in the mountain to receive the law. We know all these things but folks that that mountain, it was a place of fear. It was a place of trembling. It was a place that no man would have wanted to have seen. That's why the Jews when they heard these things and they saw the lightnings and they saw the tempest they saw the clouds they saw the darkness they said Moses we don't want to talk to God you go talk to God you be our mediator and you come back and you tell us what God said they wanted nothing to do with God.

They didn't want the fear. Yes. A few minutes ago near God said that if anyone we and we just read it here a few minutes ago God said of so much as a beast.

[5 : 01] He said if any beast or any man so much as touches the mountain he should be stoned. He should be thrust through with a dart. He should be killed folks. That's because God is holy.

Everything about God is holy. Everything about God is just. Everything about God is right. God said that no man is to come to the mountain outside of Moses that God had a purpose for that in his holiness and in his righteousness.

That's right. We the church need to remember just how holy Almighty God is. We need to remember just how righteous he is but we also need to remember this Mount Zion that we come to. Folks the Jews they didn't want to go back in Moses' day 1500 years before Christ was ever born. They didn't want anything to do with that mountain.

They said Moses you go on and you come back and you tell us what God has said what the said the Lord and Moses did just that. But folks what happened when Moses was up in the mountain.

[6 : 08] Hey the Jews they got tired of waiting around and he wasn't going very long at all as far as terms of good days goes. And those Jews they got tired of it. They went to Aaron and they said make us a God.

He said give me all your gold and he fashioned the cat and they worshiped this cat as the very one that brought them out of Egypt. They worshiped him as the one that had caused their deliverance and they worshiped this cat as the one that had brought them salvation.

Folks that is why God was so angry with them because he knew that he was the one that brought them up. They knew who God was that brought them up out of the land of Egypt but that soon they had forgotten about the God of their fathers.

God help us to not do that. Amen. God help us to not forget the God that saved us. The Jews that were being written to in this Epistle that were being written to here in the book of Hebrews.

They were in danger of the same thing that the Jews 1500 years before them were in danger of. And folks we as the Gentile church we are in danger of the same thing.

[7 : 20] We are in danger of falling back into the law of falling into religion of falling into man's traditions of falling into what mom and daddy and grandma and grandpa said hey folks I'll take the word of God.

Oh what Papal said any day of the week hey he might have been right on a lot of things but he might have been wrong on a lot of things too but my God is never wrong. My God is omniscient. My God is omnipresent. My God is all knowing. My God knows it all. Hallelujah. That's right. Lower your down. Don't depend. Don't depend on parents, grandparents and uncles.

Don't depend on the preachers. Don't depend on the Sunday school teachers. You get your notes in this book and you find out what it says for yourself. These Jews that were being written to in this letter they were depending on the rabbinical traditions.

They were dependent on the thoughts of man. They were dependent on the thoughts of man rather than the word of God. Now I understand this book that we're reading right now that he visited in Hebrews it later became part of the word of God.

[8 : 30] It later became part of the canon of scripture. They didn't have the entirety of scripture like you and I have today but they had the Old Testament and the writer to the Hebrews had done his best all the way through the book to take the Old Testament and apply it to Jesus Christ and show how the Old Testament spoke of the Messiah and he spoke of deliverance and he spoke of the seed that was promised through the serpent's head way over in Genesis 3.

This was the Messiah that was promised from the very beginning of this whole thing. Hallelujah. We are in the same danger.

We can fall back on tradition. We can fall into religion. We can fall into our own thoughts as opposed to what the Bible says. I said when I first got up here and I nobody knows nobody knows

who wrote this epistle.

Nobody knows for sure. I've got my ideas. You might have your ideas. It's not worth arguing over. There have been churches split. There have been churches split over who wrote the book of Hebrews.

And the Bible does not tell us who wrote it. Why is that? Because of man's pride and because of man's ideas and because one man thinks that he's right and another thinks that he's right and one man pits a hat for the church against the other hat for the church and before you know it you've got a church split two or three different ways.

[9 : 59] Shame on us for having those attitudes. That's exactly what these Jews were doing in the old man's opinion of what he was going on instead of what they said the Word of God.

But they could not agree that which was commanded and if so much as a beast touched the mountain. He shall be stoned and thrust through with the dark. And so terrible was the sight that Moses said, I exceedingly fear and quake.

Moses said that according to the writer to the Hebrews. According to the writer to the Hebrews, Moses said, I exceedingly fear and quake. I never knew I could see me and I knew that people gathered together before me, you know I'm not talking about that by word. Laughing, this is geterexponent as this is not a mess or something.

Again they're avoiding the doctrine of God and it's just not coming out to me the people. Some people say it was closer to 3 million people that came up out of Egypt.

I don't know for certain, I wasn't there. But I can guarantee you it wasn't the few hundred that you see in the movies, and that you see in the paintings and in the pictures and the accounts that we have today.

[11 : 14] It was all kinds of people coming out of Egypt. And out of all those people, out of all those people, you flip back one chapter and read it. In Hebrews chapter 11, out of all those Jews, Moses is the one that had faith.

Moses is the one that had faith. By faith. Now listen, in Moses' section in Hebrews chapter 11, it was talking about the faith of Moses.

The faith of Moses is by faith. They were led across the Red Sea. They were brought through the Red Sea by faith, by who's faith. It wasn't by the Jews' faith. The rest of the Jews, they were looking behind their backs the whole time, saying, Pharaoh's gaining ground on us.

Pharaoh's coming. What have you done, Moses? You brought us here to the edge of the sea, just so we'll be overtaken by the Egyptians. The rest of the Jews never had any faith, but Moses did. Praise God. We need more people like Moses in the church. But nevertheless, he was the only one of them that had faith that God could deliver them and that God would deliver them.

[12 : 21] And still, yeah, he said, I exceedingly fear. I exceedingly fear, because we've got to have that attitude. Yes, God loves me, and I'm thinking that he does.

And yes, God saved me, and yes, I'm one of his. But folks, as the very last verse of this chapter states, God is a consuming fire.

And we read it just a little while ago. God is still judge. That hasn't changed one single bit. Hey, folks, while we come into Mount Sinai, I think God that we do, Mount Sinai is not knowing void. Mount Sinai still stands. The commandments still stand. It's written on your heart. It's written on my heart. It's written on the hearts of everyone that has been born.

God said he would write it on the hearts of men, and that's the very thing that he done. That's why you have a conscience. That's why you know good and evil. That's why you know right and wrong.

[13 : 18] Both God has put his moral code and his moral law on your heart. Right. Yes, sir. Right there with us. Praise God. Moses said, I exceedingly fear and quake.

Moses did. You better believe as close to God as Moses was. If he had seemingly feared and quake, you and I should as well. That's right.

You better believe as close to God as Paul was, the Apostle Paul. If the day of the Lord was a fear unto him, if it was a dread unto him, it better be a dread to us.

It had better be a dread to us. But here come unto Mount Sin. Praise God. And unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God, the judge of all, and to the spirit of just men, make perfect.

We'll continue with that here in just a second. Once you notice in verse 22, but he are. Doesn't say you will.

[14 : 28] It doesn't say in the future. Folks, that's present tense. That is present tense. You are come unto Mount Sin. We are presently come unto Mount Sin.

When I got saved, I come to Mount Sin for that. I didn't go to Sin. All Sin I did was condemn me. Paul said if it hadn't been for the law, I'd have never known sin.

All the law I've ever done was condemn me, and show me just how condemned that I am. But the Bible says in 1 Timothy in chapter 1 that the end of the commandment is love.

Hey, God gave that law in love. He gave his son in love. He saved my soul. He done all these things. I'm glad to tell you that the Bible says in 1 John that God is love.

Yes, he's a judge. And yes, he's a consuming fire. But my God is love. He gave the commandments in love. Amen. The entire law of this book was given to us in love.

[15 : 26] Lord God. But us then, those God wills, nothing, and he should perish. But that all should come to repentance. Amen. What? Repentance from the sin that the law, written on our heart, reveals to you.

Yes. Amen. We have a conscience. We have a conscience. We're not good and evil. We know right and wrong. But we are come. Not we'll come.

We are come. Oh, this is talking about the church. I understand it talks about the heavenly Jerusalem and the innumerable company of angels.

I understand that. I know, I realize how easy it is for us to get it pictured in our head that he's talking about new Jerusalem descending out of heaven. That's not what he's talking about. Because I haven't come to that yet.

This is present tense. Amen. Said we are come. We are come. This is the same present tense and the same wordage that's used over in Hebrews chapter 10, when the writer to the Hebrews said, it is a fearful things to fall into the hands of the living God.

[16 : 31] It's the same wordage. It's the same present tense that's used there, folks. It is present tense. Hey, folks, when I got saved the day that I got born again, that Tuesday morning praised God 13 and 1 1 1 1 years ago.

When God saved me, I was brought in to that heavenly Jerusalem. I was brought in to those places. I was brought in with the same number of those innumerable angels.

Think about this, folks. Hey, there was a third of the angels that fell with Lucifer when he came, when he fell down to earth from the heavens and still to this day, the number of angels is innumerable.

Praise God. How many did God create? I don't know. I don't know. It's innumerable. Lord, God. Just like the picture that John had in the book of Revelation, when he saw the redeemed standing at the throne and they were singing a song.

They were all singing a song. It's said 10,000 times 10,000 and thousands of thousands. Hey, folks, it was an innumerable number of there. You know the most amazing thing about that verse to me?

[17 : 43] John's already seen me in heaven. I don't know if I was on the first row or the fifth or a thousand at the back. But brother John, while he was on the aisle in the pat boat, he has already seen me, Lord.

He's already seen me, seen me to the Lamb of God. He's already seen me as part of the redeemed. Hallelujah. Amen. Praise God.

And thank you, Lord. To the general assembly and the church of the firstborn, which are present tense, present tense, which are written in heaven, and to God, the judge of all.

I got said earlier, folks. The end of the commandment is love. According to the Bible.

Jesus Christ is the end of the law under righteousness. And according to the Bible, but God is still judge. That's right. All this is present tense. We are brought to these places.

[18 : 42] And we are brought to God. And God is still the judge of all. And to the spirits of just men, made perfect.

Folks, these just men made perfect. They were men just like me. They were human beings just like you. It's the saints of the Old Testament that have gone on.

Those that believed in the promises of God before Jesus Christ ever walked the earth, they believed that there would be a Messiah. They believed in the deliverance of God. They believed every promise that God put in his scripture.

And because of their belief, it was just like Father Abraham was. And the Bible says he believed God. And it was counted to him for righteousness, folks. That's all this thing requires. His belief, I understand that the Bible says we must confess, trust his Lord, and believe in our heart that God has raised him from the dead. And that shall be saved.

[19 : 36] I understand that Jesus, in the first chapter of the Gospel of Mark, said that we must repent and believe the gospel. Hey, folks, if we truly believe the gospel, these other things will come naturally.

These other things will come truly. These other things will be no problem for us. Amen. If we truly believe, and if you confess something you don't believe, you're a liar.

If you confess in Jesus Christ, but you don't believe the cross of the scriptures, you're a liar. And my Bible says a liar is built, every liar will have their part in the lake of fire.

If you confess something you don't believe, you're a liar. And God will judge that. If God judge of all, so the spirits of just me may be perfect. Moses got to heaven the same way that I'm going to get to heaven.

Amen. Through faith and God, through faith in what God said, Abraham made it the same way, Ruth made it the same way, King David made it the same way, Jeremiah made it the same way, hey, Peter made it the same way, Paul made it the same way, John made it the same way, this writer to the Hebrews made it the same way, we all make it by the same way, and that is through the blood of Jesus Christ and our faith, that that will wash our sins away, that it will wash us white as snow, it will make our hearts clean, and it will make Jesus Christ able to present us spotless and blameless before our thrice.

[21 : 04] Holy God, hallelujah. Amen. Thank you, brother. And to Jesus, we've got the Y in verses 22 to 23.

We've got the Y in verses 22 to 23, I'm sorry. We've got the Y in verse 24. We're also brought to Jesus. And to Jesus, the mediator of the new covenant, this is the Y because he is the mediator of the new covenant.

Who's the mediator of the old covenant? If you want to get real technical about it, it was Moses, because Moses is the one that went up in the mount. He received the old covenant from God.

He brought it down to the people. Let's see, what? But Christ, Christ is the mediator of the new covenant. He is, as I've already said, beginning of this chapter.

Beginning of chapter 12, he's the author, and he is the finisher of our faith. Praise God. But we are brought unto Jesus, the mediator of the new covenant, to the blood of sprinkling that speaketh better things than that of evil.

[22 : 08] The blood of sprinkling that speaketh better things than that of evil. There's two different ways you can take this. I am of the thought, personally. And when we're speaking about the blood of Abel, we're speaking about Genesis chapter 4, and we should all be familiar with that account.

This is where Cain, Sloan's brother Abel, God comes. He asked Cain where his brother is. The brother says, I don't know where he's at. He says, your brother's blood Christ leads from the ground.

What would it have been crying for? It'd been crying for retribution. It'd been crying for vengeance. Now, if you were that frame of mind, that's the way to go with that.

However, there's another way to look at this. Abel offered the first blood sacrifice unto God. God killed the first animal when he closed Adam and Eve with skins from ensign animals that had never done anything wrong.

God did that himself. But as far as a sacrifice made unto God by man, Abel had the first recorded incident of it. Now, it could be that that we're talking about.

[23 : 21] And either one of those is better than the blood of Abel, or Christ is still better than either one of those. Either one of those accounts.

Christ is better than the blood of Abel, the blood that Abel shed as an offering unto God from the offering that he brought unto God was the blood that was shed from Abel by his brother and his blood crying from the ground.

Now, if you make your own decision which one he's talking about, but either one of them, either way you go, Christ and his blood and the sprinkling of that blood on the hearts of the believers, the sprinkling of that blood to wash away sins.

Hey, folks, I'm glad that the Bible says, I know we talk about our sins are covered in the blood all the time. And I use that expression as well. The folks, my Bible talks about being washed as white as snow.

My sins ain't even there anymore. They're cast behind the back of the maker. They're cast as far as the east is from the west. The Bible says they are thrown into a sea of forgetfulness, never to be remembered.

[24 : 23] Praise God. That's the power of the blood of Jesus Christ. That's the purpose of the blood of Jesus Christ. It's to make sinner man holy and think about it.

Let the God consecrate it, let the God for his servant. Amen. Hallelujah. Thank you, Lord. Either one of those accounts, either way you want to go, we have to label it.

Either way you want to go with that. The blood of Christ is still better. It's still better. Let's continue reading to the end of the chapter. Seal your refuse not him to speak, for if they escaped not who refused him to speak on earth, much more shall we, shall not we escape.

We turn away from him to speak from heaven. Hope's that's serious words. Amen. That's serious words. Now you keep in mind, excuse me, you keep in mind this was more than likely one Jew riding to a group of Jews.

But either way that goes, he says, much more shall not we escape. He includes himself in that.

[25 : 33] We, more so shall not we escape if we turn away from him that speaketh from heaven. And once again, he was riding to a bunch of Jews that were sliding back into religion and their traditions.

They were sliding back on their own works. They were going back to depending on what they were doing, instead of depending on what had already been done for them through Jesus Christ and in Jesus Christ, for their salvation and for their sanctification.

They were depending upon themselves. He says, for if they escaped not, who refused him to speak on earth, much more shall not we escape if we turn away from him that speaketh from heaven.

Hope's this isn't talking about a comparison between Moses and God. It isn't talking about that at all. God spoke on the earth. The earthquake, but God came down and he met with Moses.

He met with Moses up on the mountaintop, up on Mount Sinai. Both of these things are talking about God. It wouldn't matter if mankind had rejected Moses himself.

[26 : 35] What the Jews had rejected though was the word of God. It is no different now in the age of the Gospel of Grace when men and women hear the Gospel of Jesus Christ preach and they reject it.

It's not the preacher that they're rejecting. It's not the teacher. It's nothing along those lines. They are rejecting the word of God. Amen.

It's the same thing. Either way, you look at this. They escaped not who refused him to speak on earth. When God spoke on earth. Hey folks, the earthquake when God spoke.

Yes. The earthquake when he done so. Much more shall not we escape if we turn away from him that speaketh from heaven. It's the same God talking about two different instances and talking about two different covenants that they didn't believe him that spoke the old covenant and do existence here on earth.

And they neglect the one and they refuse and they reject the one that has spoken the new covenant from heaven. What does he say here in the same book in Hebrews chapter one?

[27 : 39] He says, God who with sundry times and in diverse matters in the past has spoken on us by the prophets but now has spoken on us by his son Jesus Christ.

The last word of God is his son Jesus Christ. Hallelujah. Praise God. The last word of God. Amen. That's the only arrangement God has with man is in Jesus Christ.

I've heard it all from how many professing Christians may in God have an arrangement when judgment day comes and I stand before God, he'll understand.

The only arrangement God has is Jesus Christ. The only arrangement that there is is faith in Jesus Christ. In the same book in Hebrews 11, it says that without faith it is impossible to please Him. And we are surrounded with professing Christians. We are surrounded with folks in the church houses that think that God is going to let them slay by in the day of judgment.

[28 : 41] They will wind up in hell if they don't repent. Pain and simple, and that ain't my interpretation of scripture. That's what scripture says.

There is no interpretation needed for that. It's in plain black and white. Those, folks, the Bible says, who so ever believed, John chapter 3 verse 16, who so ever believed?

Shout out, perish, you should not perish, but have everlasting life. Well, what's the opposite of that? Who so ever believed, that tells me who so ever does not believe, should perish and not have everlasting life.

It's that simple. It is that simple. And there's too many folks out there. And I know I've heard Brother Byrne talk about it since missing out and coming here.

And I'll talk about it too. There's too many folks out there that create a false Jesus in their heads. They create a false salvation. They create a false gospel. Folks, according to scripture, according to the Old Testament, that's idolatry.

[29 : 47] That is idolatry. And it's also blasphemy. It's also blasphemy to do that. You're putting up one God above the only God. God says, He says, I am the Lord.

And beside me, there is no other. We cannot make a God to our own satisfaction. It is the God of scripture. It is the God Yahweh. It is the God Jehovah.

It is Eleanor. It is the Hapa, the Omega, the beginning, the end, the ancient age. He is all the same God. It is Him or nothing.

That's right. Amen. Thank you. You've got too many people rejecting this gospel and rejecting this book, thinking that the God's going to let them slide by.

I'm up. God help. And God help us to get the truth in their ears. Yes. So they truly think that there are much more so than we escape if we turn away from Him to speak it from heaven.

[30 : 44] Whose voice then shook the earth. But now He has promised saying, yet once more, I shall knock the earth only, but also heaven. Folks, this is a quote that was taken from the prophetic book of Haggai.

And my opinion, my opinion, this has already happened with the gospel. A lot of people think that this is something that's going to happen in the future, just like they think that, you know, a few verses preceding this, that the writer to the Hebrews was talking about the new Jerusalem.

Folks, about everything that we're reading here is present tense. Everything that we're reading here is in the present tense. And this writer goes on to say, whose voice then shook the earth when the law was given.

That's what we're talking about here. When the law was given, His voice shook the earth. And it goes on to say, but now He has promised saying, yet once more, I shall knock the earth only, but also heaven.

Folks, when the gospel came into play, when Jesus Christ was born, and He lived His life, and He done His ministry, and He taught His wisdom, and all these things happen.

[32 : 02] And when the apostles went out, and they preached Christ, and Him crucified, and they preached salvation, and the name of Jesus Christ, when these things happen, that is what turned the world upside down.

That is what shook up the world a second time. And it is continuing to this day, 2,000 years later, to shake the world, and to turn it upside down, rock side up, sideways, and every which way you can imagine.

The gospel of Jesus Christ is doing that. Amen. And it will continue to do that, till God takes us all home. Amen. And this word, yet once more, signifies the removing of those things that are shaken, as the things that are made, that those things which cannot be shaken, that those things which cannot be shaken, may remain.

This word, yet once more, signifies the removing of those things that are shaken. What can be shaken? What can be destroyed?

Everything on this planet, everything that God has made, everything that got every physical thing that we can think of, can be shaken, and can be destroyed.

[33 : 21] Hope. That's why I don't lose much sleep over my house, over my job. I appreciate these things, don't you get me wrong?

The folks who are going to disappear in one of these days. One of these days, it will be gone, according to my Bible, it's going to burn up in a fervent heat. The very elements will melt.

The very elements we're going to dissipate and vanish away according to what I read in Peter's writings. Everything can be shaken.

But what can't be shaken? What can't be moved? This is removing of those things that are shaken, as are the things that are made, at those things which cannot be shaken, may remain.

There's going to be another shake sometime in the future. There's one taking place right now, and it's been taking place for 2,000 years, called the gospel. There's going to be another.

[34 : 20] And the only thing that will be left after that is the things that cannot be removed, things that cannot be shaken, folks. This word cannot be shaken.

It cannot be removed. My Bible says in Psalms 1 and 19, the word of God is forever settled in heaven. It is forever settled in heaven. There is nothing that any man can do that God is going to come.

Jesus Christ is going to come, and He's going to shake things up one more time. And all evil will be destroyed. All evil, all sin, the beast and the false prophet, Satan himself, all these things will be cast into a lake of fire.

Anyone whose name is not found written in the Lamb's Book of Life will be there with them. That's the scary scripture to think about it is, if you're lost.

Anybody that's lost, that's the scary scripture to think about. The praise God, I'm born again. I don't worry about that. What I worry about is those that I know that are lost, those that I know that have rejected the gospel, those that I know that have neglected so great a salvation as we read in Hebrews chapter 2, those are the very ones that I worry about.

[35 : 30] I don't worry about myself or my things. I worry about the ones that I know are on their way to hell. Jesus is coming one day, and there will be another shaking.

And everything that's left after that, anything that's left after that will be immovable, will be unshakable. I said his word is immovable.

The church, true Christianity, the gospel, all of these things are immovable. They are unshakable. They've been trying to stomp out Christianity ever since it came over the scene.

The Pharisees tried to squash it out before it ever really truly got started when they tried to kill Jesus. 10 times throughout the gospels you read accounts of the religious elite of the day wanting to kill Jesus, attempting to kill Jesus, and conspiring to kill Jesus.

10 times throughout the gospels you read that, the folks that day did not come until God's appointed time said that it would be here. That's why Jesus told them when they came to arrest him, he said, your hour is now come.

[36 : 45] He said, this is the hour you've been waiting for. This is the hour that the entire lost, unbelieving world has been waiting for. But folks, praise God, he said, your hour is now come.

I know they arrested him. I know they put him through a trial. They knocked. I know that he was crucified. And I know that three days later, he was resurrected. That seems a bit longer than an hour.

It doesn't matter if it was 60 minutes, three or four days, or a month, him saying your hour has now come. He tells me that Christ knew that he was here right now, but he will come to an end at some point in the future.

And folks, I love the scripture. And the Psalms, it says, weeping, may and year for a night. But joy come within the morning. And at night, it lasts you years, or months, or weeks.

But we have a promise from our maker that it will come to an end. Hallelujah. Thank you, my Lord. Praise God. Hallelujah.

[37 : 47] We receive it as the things that are made, that those things which cannot be shaken may remain. Those things are here right now. The church is here.

The gospel is here. All these things that we just listed, they're all here. And there's more than that that we can add to that list. It says everything is going to be shaken off the picture, shaken off the map.

Everything is going to be taken out of the equation. These things will remain. And they will remain forevermore. My God is eternal. And the gospel of my God is eternal.

My God is eternal. And the salvation of my God is eternal. My God is eternal. And the word of my God is eternal. Period.

He cannot be shaken. He cannot be moved, nor the things that He has done in the hearts of His believers. Wherefore we receive in the kingdom which cannot be moved.

[38 : 44] Let us have grace whereby we may serve God acceptably with reverence and godly fear. Wherefore we receive in the kingdom. What tense is that?

Let's continue in on in present tense. Wherefore we receive in the kingdom which cannot be moved. The day I got saved.

The day I got saved. My name was written in the Land's Book of Life. The day that you got saved. Your name was written in the Land's Book of Life. We receiving a kingdom which cannot be moved. Let's go. There is no man. There is no demon. There is no devil. There is no one. And there is nothing that can climb the earth.

That can climb the heaven. And take my name out of that book. And block my name out of that book. There is nothing. And no one that can do that.

[39 : 51] And that soothes my soul. Hope if you're like me, you ain't what perfect since you've been saved. I know I sure am. If you tell me you have, I'll call you a liar to your face.

We continue to sin. We continue in this flesh. We continue with fleshly desires. And sometimes we either give in to those desires or anger comes up, pride comes up.

And that's what calls us to do these things. But folks, those things are no excuse. Those things are no excuse to sin against our God that gave us salvation. They are no excuse whatsoever.

The Bible teaches us that lust is conceived in the heart of man. And when it's conceived, it bringeth forth sin. And sin, when it is finished, it bringeth forth death. Hey, folks, it begins in you.

It begins in your heart. We can't say that that will make me do it. We can't say that some nymph from hell made us do it. We can't say any of these things because it began within your own bosom.

[40 : 53] According to the Word of God, and I believe the Word of God and what it says. Yet. But nevertheless, nevertheless, we strive to not sin.

We don't keep the law on the Word or strive to keep the law, I should say. We don't try to keep the laws of God that are still in effect, the moral law. Now, it is still in effect.

But we don't strive to keep it. We say, we do it because that's well pleasing under God. We do it because those laws were a reflection of the attributes and the character and the personality of our God.

He was the only one that could keep those. He was the only one that could do that. There are a reflection of him. And if he is molding us day by day into the fashion and the form of his beloved son, Jesus Christ, if he's molding us into him or into a reflection of him, then folks, we should be striving to act more and more like Jesus Christ, to do more and more like him, and to live more and more like our Savior did.

We should strive for that. We won't do it perfectly. You will fail. And I will too. But praise God. He didn't save me. They say, OK, don't mess up again.

[42 : 11] He saved me knowing that I would. He saved me knowing that I would mess up again, knowing that I would see him. Wherefore, we receive the kingdom, which cannot be moved. Let us have grace.

Again, we've received the kingdom. We've promised the kingdom. But the right or to the Hebrews understood a little something that we Christians, 2,000 years later, we need to understand too.

Even though we've received the kingdom, we've received the promise of this kingdom that God has said would come. Even though we've received that, we still need grace. Let us have grace.

Why? He gives the what? Let us have grace. He gives the why. Whereby we may serve God acceptably. We need the grace of God in order to serve the God that gave us the grace.

Folks, without the grace of God, you and I wouldn't be saved. We wouldn't be able to serve God.

We wouldn't be able to worship God. We wouldn't be able to pray. We could have never repented of our sins without the grace of God.

[43 : 14] Amen. We need this grace for everything, every moment of our life, every step we take, everything that we do. We need the grace of God.

And even though we have the promise of receiving this kingdom, this writer understood. He said, let us have grace.

Let us have grace. Now, there are some other versions of the Bible in the same verses that let us be grateful. And if we won't get into that, but if you could look at the Greek and determine it for yourself, I think the King James version has it correctly there.

But either way, you look at that, we should be grateful for it, yes. Yes. But the writer to the Hebrews here, he had the right idea in saying, let us have grace.

That we may serve God acceptably. You know what that tells me? There's an unacceptable way to serve God. Don't believe me, read the accountant.

[44 : 17] The boys of Aaron have served God unacceptably. God's chosen them. They offered strange fire in the God. Leviticus.

God started that fire at the altar himself. And that's the fire that they were leading. They offered strange fire in the God. That wasn't acceptable to God. There is an unacceptable way to serve God. And we see that in a lot of churches, in a lot of services, a lot of revivals. I couldn't tell you how many revival meetings I've been to, regular church meetings I've been to, that there was all the zeal in the world, but there was no substance there.

All the zeal for God, all the zeal of the things for God, but there was no substance whatsoever in these meetings. That's got to be something that's distributed evenly by the people of God.

Yes, we should have zeal, but there should be some substance to our worship. It shouldn't just be a blind fit that we throw. It shouldn't just be something that we do, because our neighbor next to us is doing it.

[45 : 24] It should be something that starts deep down within our heart. It should be gratitude unto God for saving a rich like us. It should be thanksgiving made unto God for seeking us out when we were yet in our sins.

It should be thanksgiving unto God for all of these things, for saving us, for keeping us safe, for promising us this kingdom that we're reading about now, for doing all these things, for leaving us, the instructions in His Word, for leaving us with the guidance of the Holy Ghost.

We should thank God, worship God, praise God, and serve God for all these things. Amen. Amen.

And if we do it for the right reasons, and we do it with some substance, and we do it with some zeal, I believe it'll be acceptable unto God.

Amen. Whereby we may serve God, acceptably, with reverence and godly fear. We've got to have reverence for God. Once again, I've been in some services.

My people thought they were worshiping God for the Bible, but there was no reverence. You know how I know of them? Because they were worshiping Him outside of the way. This Bible says to worship Him.

[46 : 32] That is not reverence in God. Also, the word is unblast for me when people do that. It is blasphemy to think that God will accept something.

And His book plainly states that He won't. That's unbelief. It is unbelief in what the Bible says. It says that we may serve God, acceptably, with reverence and godly fear, for our God is a consuming fire.

Serving God, acceptably, with reverence, with godly fear. And He tells us once again the why, the cause, or for. Our God is a consuming fire.

He's talked about in this passage, He's contrasted Sinai with Sinai. And I think God will let contrast. And I think God will let me renew covenant with Jesus Christ. And I've already said it, I think God, I'm not depending on my inability to keep the law.

[47 : 37] And you should be glad for that too, because none of us are able to do it. None of us are able to do that. Right. We are under the new covenant. We need come to Mount Zion.

We come to Mount Zion for refuge. We come to Mount Zion for protection. You read in the Psalms, my goodness, the Psalmist said that He's our high tower. The Psalmist said He's our fortress. The Psalmist said He's our rock. He's our salvation. He's our deliverer. He's our defense. You read all these descriptions of God over in the Psalms and folks, just because that's the testament doesn't mean that we can't apply it to ourselves.

He's all those things for us. We go to Mount Zion for refuge. We go there because that's where we had to pass by. That's where we had to go to when God saved our soul.

Hey, I understand that we had to go to the cross. The folks, the cross was right outside of Jerusalem. It was right outside there. And this hill that those Jews called Mount Zion, it was right outside of Jerusalem as well.

[48 : 35] I had to go to the cross to find salvation. I had to go there to have my sins forgiven. I had to go there to see what I was and to see what the Savior was.

I had to go there for all these things. But praise God, I did not have to go to Sinai to see these things because Sinai would have left me in the condemnation.

I went to Zion, God saved my soul. Hallelujah. And that's that. But nevertheless, nevertheless, verse 23 says, And to God, the judge of all.

He wanted to show the graciousness of God. Right after the Hebrews wanted to show the graciousness of God and the grace of God and the loving kindness of God and the long suffering of God in this contrast between Mount Sinai and Mount Zion.

He wanted to show all these things. But he did not let these Jews forget that God had not changed from the Old Testament to the New Testament. The covenant changed.

[49 : 39] The Old Covenant has been nullified. We are now under the New Covenant. But the same God wrote both of those covenants. The same Jehovah God wrote them both.

And this writer to the Hebrews makes it plain to these Hebrews. He is still God and judge of all. And he is still a consuming fire this morning going after these Jews.

You believe what I've told you. You believe what I've written in this letter. You believe in the grace of Almighty God. You believe in the salvation that can be found in Jesus Christ for God.

If you reject this, he is still judge of all. And he is still a consuming fire. And he will consume you and destroy you utterly and totally.

That's the God of the Bible beginning to end Old Testament and New Testament. He has not changed. Amen. The Covenant's changed.