

Hebrews 12:18-29; "Two Mountains: One Voice" June 15, 2025

I. Welcome & Review

A. Good morning. "Ohayougozaimasu". Happy Father's Day! Chichi no hime omedeto. Welcome to Calvary Chapel Iwakuni. It's great to be here with you all as we gather together to worship our Lord and Savior, Jesus Christ.

1. *Welcome any new faces and those streaming online.*
2. (2nd service) *Also welcome the visiting Southern California Eagle Soccer Club with coach Paul Gizzi (his family?) and Coach Ellie Radmilovich.*

B. Before we dismiss our children to their Sunday School class, we want to take just a few minutes to pray for a dear brother in the Lord.

1. Jared is going to be departing from Iwakuni later this week and this will be his last Sunday with us. He's going to be headed back to the States, going off of active duty and joining the reserves in Southern California, where he'll get a little taste of the civilian life there.
2. Jared has faithfully served in our usher's ministry and we're going to miss having him here at Calvary. He's been a blessing to be around and he has a lot of joy in his heart. I'd like to pray for him and this new chapter that lies ahead for him.
3. Jared, can I have you rise where you are standing so that we can pray for you. I'd also like to ask some of our church leadership and those who may be around Jared and feel comfortable doing so, to simply lay hands on our brother as we pray for him and this big transition back to the States and out of active-duty service. (*Pray*)

C. As people head back to their seats, let's go ahead and dismiss our elementary aged children to their Sunday School classrooms.

1. (2nd Service; *Remember to dismiss the Bible English class.*)

D. For the rest of us, we're going to look to wrap up our study of Hebrews chapter 12 this morning by looking at a portion of Scripture that deals with two mountains and the voice that speaks from both of them.

1. Our text this morning is going to be Hebrews chapter 12 verses 18-29 and the title of our study is going to be "**Two Mountains: One Voice**".
2. Hopefully you all brought your Bible with you this morning. If you don't have one, or simply need to borrow one because you ran out the door without yours, feel free to reach down and borrow one of the Bibles placed under some of the chairs around you.
3. Once you are there in Hebrews chapter 12, I'd like to ask, if you are able, to rise to your feet in honor of the Lord and His Word.
4. I'm going to read through the entirety of our text this morning and then ask God's blessing upon our time together. As I read through our text in my Bible, do your best to follow along in your own.
5. The author continues his letter to the first century Hebrews with the following in chapter 12 verse 18... (*R & P*)

II. Intro

A. Our text this morning speaks of two very different mountains that correspond to two very different approaches to God.

1. One mountain; Mt. Sinai speaks of the time in which God met with and spoke to the children of Israel in the wilderness during their Exodus from Egypt.
2. The other mountain, Mt. Zion, speaks of the city of God, Jerusalem, where Jesus sacrificed His life for the sins of the entire world, just outside the city walls.
3. Mt Sinai represents the time where God delivered the Law, the 10 Commandments, to the children of Israel.
4. While Mt. Zion represents the giving of God's grace through His Son Jesus Christ.
 - a. John, the apostle, writes of this fact in his gospel account, stating how the Law was given through Moses, but grace and truth came through Jesus Christ. (**Jn. 1:17**)
5. These two mountains represent two different approaches to God.
 - a. Some try to come to God through the observation of the Law. They try to keep the Law, to ensure they follow the letter of the Law, in hopes that God will deem them worthy and holy through the Law.
 - i. This is how most of the first century Jews used to try and approach God. This was their way of coming to Him; through the Law, through ceremonial cleanliness and animal sacrifices.
 - b. But when Christ came, he fulfilled the Law, thus doing away with the need to fulfill the Law. He invites people to come to Him by grace.
 - i. And the author is writing to people who had received that invitation to come to God through grace. They had grown up trying to come to God through the Law, but now they were coming to Him through grace.
6. The problem is that some of them are starting to waiver. Some of them are thinking of going back to their old ways, going back to the Law, and abandoning the grace of God.
7. It is in this context that the author writes these words and brings forth this contrast. He's going to lay out exactly what coming to God through the Law, that is Mt. Sinai is like and contrast that with what it is like to come to God through grace, through Mt. Zion.

B. And then after drawing that contrast between the two, the author shares one final caution, one final warning about making sure they don't refuse the voice of the Lord who calls out to them in verses 25-27

C. And then wraps it up with a concluding exhortation in verse 28 & 29.

D. Let's dive into this contrast the author presents by first noting what it was like when God met with the children of Israel from Mt. Sinai. Read verses 18-21 again with me.

III. Hebrews 12:18-21; Contrast: Mt. Sinai—The Law

- A. The details here in these verses take us all the way back to the book of Exodus when the children of Israel had made their way out of Egypt and had settled at the foot of Mt. Sinai. It was there that God first came to the people and spoke to them collectively from the top of the Mountain.
1. For context's sake, I'd like to turn to the book of Exodus and read from that account so that we can have a better understanding of the points the author is trying to make here. The account is found in Exodus 19.
 2. And for sake of time, we'll pick up the reading in verse 10 where it reads, "Then the Lord said to Moses, 'Go to the people and consecrate them today and tomorrow, and let them wash their clothes. And let them be ready for the third day. For on the third day the Lord will come down upon Mount Sinai in the sight of all the people. You shall set bounds for the people all around, saying, "Take heed to yourselves that you do not go up to the mountain or touch its base. Whoever touches the mountain shall surely be put to death. Not a hand shall touch it, but he shall surely be stoned or shot with an arrow; whether man or beast, he shall not live." When the trumpet sounds long, they shall come near the mountain.'" (Ex. 19:10-13)
 3. "Then it came to pass on the third day, in the morning, that there were thunderings and lightnings, and a thick cloud on the mountain; and the sound of the trumpet was very loud, so that all the people who were in the camp trembled. And Moses brought the people out of the camp to meet with God, and they stood at the foot of the mountain. Now Mount Sinai was completely in smoke, because the Lord descended upon it in fire. Its smoke ascended like the smoke of a furnace, and the whole mountain quaked greatly." (Ex. 19:16-18)
 4. Moses would be called by God to go up the mountain and there he received the 10 commandments written on two stone tablets. And while he met with God, the people witnessed the thunderings, the lightning flashes, the sound of the trumpet, and the mountain smoking; and when the people saw it, they trembled and stood afar off. When they saw Moses next, they said to him, "You speak with us, and we will hear; but let not God speak with us, lest we die." (Ex. 20:18-19)
 5. This scene of Mount Sinai is definitely a scary one; one where God met with the children of Israel and delivered His Law to them and this is the scene the author of Hebrews recounts for the first century Hebrews that make up his audience.
- B. Consider the description here of what happened upon Mount Sinai when the Law was delivered to the people and how it impacted them.
1. We see that at Mount Sinai the people could not draw near to God. They could not approach God themselves. They couldn't even touch the mountain he descended upon.
 - a. Why? Well, because God is holy and just and righteous and perfect and the children of Israel, well, they weren't those things. And neither are we for that matter in and of ourselves.
 2. You see the Law that was given at Mount Sinai could not fix the problem of our own imperfections. The people were sinners, and their sin kept them from God.
 - c. The Law was never meant to fix the problem of our sin. The author has stated this truth a couple of times already throughout this letter.
 - i. Earlier in chapter 7 he wrote very clearly about how the law made nothing perfect (Heb. 7:19a)
 - ii. And again, in chapter 10 he wrote, "For the law, having a shadow of the good things to come, and not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect." (Heb. 10:1)
 - d. God is perfect, we are not. Our imperfections keep us from God and the Law could do nothing to fix that problem. And so, the people could not approach God, they could not come near the Mount, they were kept from entering into His presence.
 2. What else? Well, we see that at Mount Sinai, according to verse 19 of our text, the people did not want to hear from the Lord, they did not want to listen to God's Word.
 - a. They were too afraid to even come near God. They thought if they heard the Word of God that they themselves would surely die.
 - b. The Word which God gave on Mount Sinai was the 10 commandments; a simple list of 10 things God wanted for His people. But it did not take long for the children of Israel to break nearly every single one of the 10 commandments while Moses was meeting with the Lord upon the mountain.
 - c. They were right to fear dying for hearing the Word of the Lord. The law brought death; it was a ministry of death, the letter kills wrote the apostle Paul. The Law brings death because it condemns all who cannot keep it.
 - d. Paul wrote in Galatians, "For as many as are of the works of the law are under the curse; for it is written, 'Cursed is everyone who does not continue in all things which are written in the book of the Law, to do them.'" (Gal. 3:10)
 - e. If you don't keep every single aspect of the Law, well then you are guilty. If you only break one little command within the law, it's the same as if you broke every single command of the law. The punishment is the same, it's death.
 3. Which brings us to another observation about the interaction the Lord had with the people upon Mount Sinai. We see from the beginning of verse 20 that the people could not endure what was commanded.
 - a. The word endure carries the idea of bearing something or carrying it. The people could not endure, they could not bear the commands of God.

- b. The people tried to operate according to the law. But sooner or later they all came to the same conclusion: They could not bear the Law, they could not keep it.
 - c. They were trying to fulfill the law in the flesh. They were trying to do it in their own strength and effort. And no matter how hard they tried, their efforts were futile. They could not endure God's commands, they could not bear them, they could not keep them; it was an impossibility.
4. Lastly, I want to note how their interaction with God upon Mount Sinai and the giving of the law made the people feel.
- a. They were completely afraid of God. They trembled at the sight of God descending upon the mountain with smoke and thunders and lightnings and fire.
 - b. Even Moses Himself was terrified, fearful, and trembling according to verse 21 of our text.
- C. So, we see what it was like upon Mount Sinai and the giving of the Law; not so good. Now let's contrast that with what the author writes about Mt. Zion in verses 22-24. Read them with me.

IV. Hebrews 12:22-24; Contrast: Mt Zion—Grace

- A. The point the author was making in the first section of our text is that Mount Sinai is NOT the mountain that they came to. He described how terrible it was, but the very first thing he wrote is that this is not the mountain they came to, this is not how they came to the Lord.
1. The first century Hebrew believers did not come to God through the Law. They did not have the same interaction their forefathers had back when they escaped Egypt.
 2. But, as it states in verse 22, "you have come to Mount Zion". Now Zion is a word that has taken on different meanings throughout its use within the Bible.
 - a. Initially, when we first read about it in the Bible, it was simply meant to refer to an enemy fortress or stronghold that King David seized when he came against the Jebusites in 2 Samuel chapter 5.
 - b. After taking the stronghold, David settled himself there dwelling within the stronghold and calling it the "City of David". Which we know was the city of Jerusalem. (**2 Sam. 5:9a**)
 - c. From there the name Zion also started being associated with the hill that the fortress was located upon; thus earning the name Mount Zion.
 - d. Later on, when Solomon built the temple on Mount Moriah, (a separate and distinct hill from Mount Zion) the entire area became associated with the word Zion.
 - e. Ultimately the name became associated with and synonymous with the people of Israel as a whole. And so Zion went from being the name of a stronghold, to the name of a city, to the name of a hillside,

- to the name of the entire temple mount area and ultimately was used to refer to the Jewish people as a whole.
3. Back to our text. The Hebrews came not to Mount Sinai, but to Mount Zion. And the author is going to lay out all the things that coming to Mount Zion represent.
 4. First off, we see that coming to Mount Zion represents coming to the city of the living God, the heavenly Jerusalem.
 - a. Mount Zion is where God chose as His earthly home. Psalm 132 states, "For the Lord has chosen Zion; He has desired it for His dwelling place: This is My resting place forever; Here I will dwell, for I have desired it." (**Ps. 132:13-14**)
 - b. But here we see that Zion represents the heavenly city of Jerusalem as well; a spiritual home in heaven.
 - c. It is the city which God has chosen and is the fulfillment of that city Father Abraham and the other patriarchs longed for. Abraham lived as a sojourner, a pilgrim within the land, looking forward to his heavenly home whose builder and maker was the Lord. (**Heb. 11:10**)
 - d. This is where the author's audience has come to.
 5. But that's not all. They've also come to an innumerable number of angels according to the end of verse 22.
 - a. When these first century Hebrews came to faith in God, they were celebrated by the angels in heaven.
 - b. The Scriptures attest that there is joy in the presence of the angels of God over one sinner who repents from their sin. (**Lk. 15:10**)
 - c. Angels are amazing spiritual beings that have some incredible power and strength. The Scriptures tell us that in one night, one angel went out and slew 185,000 of the Assyrian forces. (**2 Kngs. 19:35**)
 - d. You don't want to mess around with the angels. But one of the amazing things to consider is that when we came to Mount Zion we came and joined their side. In fact, the Bible tells us that the angels are ministering spirits sent forth to minister for all who will inherit salvation. (**Heb. 1:14**) That includes the first century Hebrews and it includes all who, in like manner, have come to Mount Zion by faith.
 6. According to verse 23, coming to Mount Zion also includes coming to the general assembly and church of the firstborn who are registered in heaven.
 - a. This speaks of a great celebration gathering or festival made up of all the firstborn of the church. Last week we talked about Esau and his spiritual birthright as the firstborn, when we came to faith in Christ we were adopted into God's family and became heirs with Christ of the spiritual blessing that pertains to that of the firstborn.
 - b. Jesus is the firstborn of all the church, but we are joint heirs in and through our faith in Christ. Romans testifies, "The Spirit Himself bears witness with our spirit that we are children of God, and if

children, then heirs—heirs of God and joint heirs with Christ, (**Rom. 8:16-17a**)

- c. As members of the church we have our names registered in heaven, in what the Bible refers to as the Lamb's Book of Life.
 - d. When we arrive in heaven, we won't have to try and slip the angels a c-note to get in, or say some special password; we're pre-registered. We're good to go. Our name is on the list.
 - e. When we get to heaven the gates will swing wide open for us, not because we are some great person that did amazing things to earn our way in, but because our names have been registered in the Lamb's book of life; simply because we placed our faith in Christ and His completed work upon the cross of Calvary.
7. We come to Mount Zion and to God Himself, the judge of all.
- a. God judges all. He will judge both the sinner and the saint. But they won't be judged upon the same thing.
 - b. The sinner, those who have not placed their faith in Jesus Christ, will be judged at what the Bible refers to as the Great White Throne judgment which is described in Revelation 20.
 - i. John writes, "Then I saw a great white throne and Him who sat on it, from whose face the earth and the haven fled away. And there was found no place for them. And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books. The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works. Then Death and Hades were cast into the lake of fire. This is the second death. And anyone not found written in the Book of Life was cast into the lake of fire." (**Rev. 20:11-15**)
 - ii. These are all judged upon their works. The things they did in their life and whether they measured up to God's perfect standard or if they sinned and fell short of the glory of God.
 - c. The saint too will be judged. But not according to our sin. For our sins were judged once and for all upon the cross of Calvary. Instead the Bible speaks of our judgment taking place at what is called the Bema Seat of Christ, or the judgment seat of Christ.
 - i. 2 Corinthians states, "For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad." (**2 Co. 5:10**)
 - ii. And according to 1 Corinthians 3 our works are going to be tested as by fire to see of what sort they were. This points to motive. It isn't just about what we do, but why we do it. If we did it with a pure heart, or if we did it with ulterior motives. Our works will be

tested. 1 Corinthians reads, "Now if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw, each one's work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's work, of what sort it is. If anyone's work which he has built on it endures, he will receive a reward. If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire." (**1 Co. 3:12-15**)

- iii. So we too will come before the Lord and be judged. But our judgment is not based upon our sin and whether or not we get heaven or hell, but it is based upon what sort of rewards we will have in heaven. Our spot in heaven was secured through Christ's work upon the cross. The moment we repented and placed our faith in Him, our sins were judged; they were paid for in full by the blood of Christ and our spot in heaven was made secure, our names written in His book of life.
8. So amazing. But that isn't all. Coming to Mount Zion speaks of even more. It speaks of us coming to the spirits of just men made perfect.
- a. We will come into the presence of all who lived and died by faith, those who through their faith in Christ were made perfect. They weren't perfect in and of themselves, but through their faith in Christ they were made perfect, they were given the perfect righteousness of Christ through faith.
 - b. Romans states, "But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, even the righteousness of God, through faith in Jesus Christ, to all and on all who believe." (**Rom. 3:21-22a**)
 - c. 2 Corinthians 5:21 affirms how God made Him who knew no sin (Jesus) to be sin for us, that we might become the righteousness of God in Him. (**2 Co. 5:21**)
 - d. Through faith in Christ we have been imputed with the righteous standing of Christ; He took our sins upon Himself and in exchange He gave to us His righteous standing before God. How amazing and wonder that truth is.
9. Coming to Mount Zion is connected with our coming to Jesus the Mediator of the new covenant.
- a. Moses was the mediator of the old covenant based upon the Law. But Jesus is the mediator of the new covenant that is based upon Christ's fulfillment of the Law and the resulting grace that has been poured out upon us.
 - b. We don't come to God through our own efforts, our own attempts to keep the Law, we come by grace through faith in Jesus' completed work upon the cross.
10. We come to the blood of sprinkling that speaks better things than that of Abel.

- a. Abel was a shepherd and brought of his flocks an offering to the Lord. He is the first person in the Bible to bring an animal sacrifice of blood to the Lord. But this sort of sacrifice was limited in its ability.
 - b. It used to be that under the law, the animal sacrifices' blood would be drained out and the priests would take some of that blood and sprinkle it upon the altar as a way to make atonement for our sin. To try and cover up our sin; that is what the word atonement means, it is a covering. It could never take away sin, it could only temporarily cover it. The author has already attested to this fact back in Hebrews 10 verse 4 stating, "For it is not possible that the blood of bulls and goats could take away sins." (**Heb. 10:4**)
 - c. Christ came not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption." (**Heb. 9:12**)
 - d. Abel's sacrifice pointed to the Law and the offering of animal sacrifices on our behalf. But in another interesting way, the blood of Abel also speaks. For Abel was murdered by his own brother and the Scriptures tell us how the blood of Abel cried out to the Lord.
 - e. God confronted Cain questioning him, "What have you done? The voice of your brother's blood cries out to Me from the ground." (**Gen. 4:10**)
 - f. The blood of Able cries out for vengeance, for justice, but the blood of Christ cries out of better things, it speaks of better things. The blood of Jesus Christ calls out for grace and mercy, not vengeance and justice. Such a stark contrast between the two.
- B. So we see this amazing contrast between these two mountains; Mount Sinai vs. Mount Zion; the old covenant vs. the new; the Law vs. grace.
1. Mount Sinai prevented people from drawing near to God, it made God unapproachable. But through Mount Zion we are invited to come boldly before the throne of grace that we may obtain mercy and find grace to help in time of need. (**Heb. 4:16**)
 2. Mount Sinai made the people not want to listen to the Word of God, but Mount Zion creates in us a hunger for God and His word. For we know that faith comes by hearing and hearing by the word of God (**Rom. 10:17**)
 3. At Mount Sinai the people could not endure the commands of God. They could not fulfill the Law in and of themselves. At Mount Zion, we don't need to fulfill the Law for Christ did it for us.
 4. Mount Sinai produced a fear of God in the people. They trembled at the sight of God and the thought of being near Him. At Mount Zion we joyfully look forward to the day we will one day rejoice in the very presence of God.
 5. Mount Sinai speaks of an earthly desert wilderness, while Mount Zion speaks of a heavenly city whose maker is the Lord.

6. What God gave upon Mount Sinai was primarily for the Jews, but what God gave upon Mount Zion was a gift given to the entire world.
 7. Mount Sinai showed that people were sinful, unrighteous, and imperfect, while Mount Zion offers the perfect righteousness of Christ making the spirits of just men righteous.
 8. Mount Sinai points us to Moses as the mediator of the old covenant of the Law. But Mount Zion points us to Jesus the mediator of the new covenant that results in grace.
 9. Mount Sinai speaks of the blood of bulls and goats that could never take away the sins of the people, but Mount Zion speaks of the blood Christ that has the ability to not only cover sin, but to completely remove the stain of sin, casting our sins away from us as far as the east is from the west, never to be seen of or heard of again. They have been dealt with once and for all through faith in the shed blood of Christ.
- C. The author has laid out the **two ways in which people can try to approach God**. You can try to come to Him through Mount Sinai and the Law, or you can come to Him through Mount Zion and grace.
1. One way will never work; you'll never measure up to the perfect standards of the Law. The only way to successfully approach the Lord is through Mount Zion, through Jesus Christ.
 2. Jesus said, "I am the way, the truth, and the life. No one comes to the Father except through Me." (**Jn. 14:6**)
 3. The only way you can get to the Father in heaven is through faith in His Son; it's through Mount Zion.
 4. These people had made the choice to come to God through Mount Zion, but they were being tempted to go back to Mount Sinai and the Law. So the author lays out this incredibly powerful contrast to show them just how foolish of a thing it would be to try and leave Mount Zion and try to come to God through Mount Sinai, through the Law, which would never work out for them.

D. Which leads to the caution we read of in verses 25-27. Take a look at it with me.

V. Hebrews 12:25-27; Caution: Danger of Refusing God

- A. You may recall through our study of the book of Hebrews that there were sprinkled throughout these warnings every so often.
1. In chapter 2 the author warned the people about drifting away from the Lord. In chapter 3 he warned about the possibility of disbelief and departing from the living God. In chapter 5 & 6 he warned about becoming dull of hearing and being lazy in our walk with the Lord. And then in chapter 10 he warned of the potential for apostasy and turning from the faith.
 2. This is the fifth and final warning in the book and it is a warning about refusing God and not wanting to hear what He wants to speak to us.
- B. The author writes, "See that you do not refuse Him who speaks."

1. The idea behind this word “refuse” is that of rejection. See to it that you do not reject what God is speaking to you.
 2. God is calling these people to come to Him through His Son, He’s calling them to the new covenant, to grace, and he warns them of what will happen if they reject God’s calling to grace.
 3. The author does so through way of comparison. He states, “For if they did not escape who refused Him who spoke on earth, much more shall we not escape if we turn away from Him who speaks from heaven.”
 - a. The idea is quite simple. If the children of Israel who refused to heed God’s word were held accountable for their actions and their unwillingness to hear God through Moses, how much more will we be held accountable for not listening to God through Jesus, the one who speaks from heaven.
 - b. This reminds me of the first warning the author spoke of in chapter 2. There he also used comparison to show the weight of the warning, writing “Therefore we must give the more earnest heed to the things we have heard, lest we drift away. For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward, how shall we escape if we neglect so great a salvation, which at first began to be spoken by the Lord, and was confirmed to us by those who heard Him.” (**Heb. 2:1-3**)
 - c. If God held people accountable for refusing Him before, there is a certain expectation that he will hold us accountable for refusing Him now. Especially when you consider just how great His word is to us now. Before, the word wasn’t so great, the command was difficult to endure, but the word which He speaks from Mount Zion is a word of grace, to reject such a word would certainly bring about an even greater sense of accountability and judgment.
 - C. The author goes on to speak of how God’s judgment is not done. God spoke previously from earth and shook the earth and the mountain the people stood before. But God promises to speak once again and this time it will be with an even greater voice, a voice that will shake both heaven and earth.
 1. This is a quote from Haggai chapter 2 where the Lord speaks of shaking both heaven and earth, the sea and the dry land, and all the nations. The immediate context of Haggai spoke of the temple that was rebuilt after the exile, but we see that the author of Hebrews uses it to speak about a yet future event as well. A time where God will once again shake the heavens and the earth. A final shaking to end all shaking.
 2. And the purpose of this shaking will be to remove the things that can be shaken so that all that remains is that which cannot be shaken.
 3. With all this shaking that is going to be going on, I think the important question for us to consider is “**where are we standing?**” Are we going to be part of that which is removed, or will we be part of that which remains? Are we standing on the word of God or rejecting the word?
 4. I believe the author is pointing to the yet future event spoken of by the apostle Peter in 2 Peter chapter 3 where he writes, “But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up. Therefore, since all these things will be dissolved, what manner of persons ought you to be in holy conduct and godliness, looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells.” (**2 Pt. 3:10-13**)
 5. A day is coming when all of this is going to burn. All the things of this world will melt away, will be dissolved. They will be shaken, if you will, so that the only thing that remains will be that which belongs in God’s eternal kingdom. God will once more, shake not only the earth, but also heaven and He will remove all that does not belong.
 - D. What do we do with this final warning? Let’s read the last two verses and wrap up our text and the conclusion we ought to come to.
- VI. Hebrews 12:28-29; Conclusion: Continue by Grace
- A. The author gives one final exhortation based upon the fact that God is going to once again shake things up so that only the things of His kingdom remain. He writes, “therefore, since we are receiving a kingdom which cannot be shaken, let us have grace.”
 1. The idea behind this phrase “let us have grace” is the idea of continually holding on to and keeping in our possession the grace of God.
 2. The author exhorts his audience to continue to cling to the grace of God. Not to turn away from the grace of God and go back to the Law, but to hold tight to God’s grace. For God’s grace will see us through to the finish line, it will get us to our final destination as part of God’s eternal kingdom. The Law will not be able to do anything for them. They must hold fast to the grace of God.
 3. For the grace of God is what is needed to serve God acceptably with reverence and godly fear.
 - a. If we try to serve God apart from grace of God, our service to Him then becomes unacceptable. Anything done according to the flesh, in our own energy, in our own strength will not be accepted by the Lord, it will be shaken off, it will not remain.
 - b. Like the works that are of wood, hay, and straw; they will be burnt up and only those works which were done by and through grace will remain, those things that will pass the test of the fire, the gold, silver, and precious stones will remain.
 - c. For our God is a consuming fire. Only that which is done in and through the grace of God will be acceptable and will remain for all eternity.

4. So, the exhortation and application is quite clear for all of us. **We must cling to the grace of God.** If we have any desire whatsoever of making any sort of eternal impact for the kingdom of God it will only be through us clinging to the grace of God. We must hold fast to the grace of God, continue to possess it and trust God with the outcome.
5. He knows what He is doing, His grace will see us through, it is our one and only hope. Amen? Amen. Let's pray.