



Ministry of the Word

*Sunday 29<sup>th</sup> September 2019*

by Vincent Gannon

**Scripture:** Hebrews 12:18 to 29

**Subject:** Part 43 – Two mountains, Two Symbols, Two Eternities.

Why does the writer introduce at this point, these two mountains? Why go from Esau whom we have considered as someone who sold his birth right for a bowl of stew to these two mountains? What is the relationship? Well, it has to do with the promise, the spiritual implications because we too, in Christ also have an inheritance, a born-again birth right.

The two mountains presented to us here are, Mount Sinai and Mount Zion. Both have two very distinctive symbolisms and two unique destinies. These mountains stand for two covenants, the old and the new. Sinai was a physical mountain, and therefore was able to be touched, seen, and walked on. The earthly mountain symbolized the earthliness of that covenant, as contrasted with the heavenly Jerusalem as symbolized by Mount Zion. One keeps you a safe distance away and one draws you near. These two mountains are represented by two people, Moses and Jesus, as well as two principles, Law and Grace. They even have two different visions, one that produces terror and the other Joy.

In verses 25 to 27 a major warning is given with the consequences of rejecting and not obeying. Then in verse 28 we see a promise while in verse 29, we see a confirmation of who God is. We can see that these verses are clearly addressing converted Jews because these verses are outlining the contrast between where they have come from under the old covenant to the where they are now under the new covenant.

The first mountain we are presented with in verses 18 to 21 is **Mount Sinai**.

These verses paint a very clear portrait of the sights and sounds that transpired when one of the most important historical and religious markers occurred within Judaism. It was, in fact, a day unique in human history. You can read the facts of this event in Exodus 19 and 20 and also in Deuteronomy 20 to 24, when God appointed a time for the people of Israel to gather around Mount Sinai so as to witness Moses' encounter with God as He gave the Moral Laws, the Religious Laws and the Legal Laws. These Laws given were to determine how they would interact with God and each other. The Lord had a specific reason for them to witness Him like this which we can read in Exodus 19 verse 9:

*And the Lord said to Moses, "Behold, I come to you in the thick cloud, that the people may hear when I speak with you, and believe you forever." So Moses told the words of the people to the Lord.*

God gave the people a set of requirements that they had to follow in preparation to approach the mountain. The people were to consecrate themselves by washing their clothes (v. 10), abstain from sexual relations (v. 15) and were forbidden to touch the edge of the mountain (v. 12). Even if an innocent animal touched it, that animal would die. God was so concerned that none of the people break those restrictions, He sent Moses back down the mountain to give them a final warning (vv. 21-22).

In verses 18 and 19, we are reminded of what they actual saw and heard. Firstly they saw Fire, Blackness, Darkness and a tempest or storm. Surely this was a terrifying sight displaying God's unapproachable holiness. Then in verse 19 describes the sounds, the deafening sounds which stuck fear into their very beings. If you were there, how do you think you would have reacted? They saw the reality of the Living, Awesome, Holy God who was bigger than the accounts that they had heard of in Egypt. God is bigger than any of the plagues He had sent. God is tremendously, awe-inspiring, fearsome, and Holy. No one could even touch the very mountain, or its base on which he appeared or they would die. God was going to demonstrate His awesome holiness, and no defiled sinner could come near and witness His holiness and live. Understandably, the people were terrified; they were gripped with fear.

*"They trembled and stood at a distance,"* and pleaded with Moses, *"let not God speak to us, lest we die"* (20:18-19).

At this, Moses assured them that they had no reason for being terrified unless they disobeyed.

***"Do not be afraid; for God has come in order to test you, and in order that the fear of Him may remain with you, so that you may not sin" (v. 20).***

In other words, if they had the proper fear of God by honouring His holiness and obeying His law, they had no reason to fear His wrath. God intended that His people have a reverential fear of Him ***"so that [they] may not sin."***

Moses also feared God. Even though he mediated on behalf of the people, he was the one who approached God and appealed to God, Moses had a holy fear of God which we see in verse 21 which you can also see in Deuteronomy 9 verse 19. Anyone who disrespects God, or says what they will tell God when they die, have absolutely no clue of who God is. God does not change because you have, or the picture you have of Him is unbalanced or out there. The God of Scripture does not, has not, and never change. He is the same yesterday to day and forever more. A truth we ought to be thankful for.

On this Mountain, God handed down a divine covenant. It was a covenant of law and also a covenant of judgment and of fear. It said, "Do this, or don't do that, or you will be judged." Sometimes the judgments were very severe, even to the point of dead or total separation from their community. In fact, to stand at the foot of Sinai, even without touching it, is to stand under judgment and doom. It demands and it punishes. Since no man in himself can fulfil its demands, no man in himself can escape its punishment. At Sinai, sinful and unforgiven man stands before an Infinitely Holy and Perfectly Just God. Guilty, vile, and undeserving of forgiveness, he has nothing to expect from Sinai but God's condemnation. The symbols of Sinai are darkness, fire, trembling, and trumpets of judgment. For an unforgiven sinner, ***"It is a terrifying thing to fall into the hands of the living God"*** (Hebrews 10:31).

There is good reason to fear at the foot of Sinai. The God of Sinai is truly a God to be feared, a God of judgment and of punishment. The Purpose of the Law, was to reveal God's glory, His Holiness and Justice, as well as our total depravity and our dependency upon God. It is this revelation, of these characteristics of God that are despised by the world, feared by the religious, and today, ignored by many believers to a greater or lesser degree, why? Because it doesn't fit in with their agenda or lifestyle. No-one likes to be told that they are wrong, or that they are lacking. No one wants to change but just be glorified and loved.. Goes back to Genesis 3.

God reached down to his people. They experienced God in a very real way. He gave them the Law, the divine covenant to prevent them from sinning and to keep them as a holy and

distinct nation from the rest of the world so that the fulfilment of the seed would come to pass and their lives would be a witness of His Glory and Holiness. Just before they experienced God they said in Exodus 19 verse 8

*Then all the people answered together and said, "All that the Lord has spoken we will do." So Moses brought back the words of the people to the Lord.*

Now in light of this, did they as they claimed they would, consistently and persistently keep the law? No, in reality, they encrusted what God gave them by adding their own doctrines and teachings. Jesus pointed this out in Matthew 15 verse 9 when He echoed what Isaiah said in chapter 29 verse 13 - *And in vain they worship Me, Teaching as doctrines the commandments of men.*

The Law could not, nor was it meant to save them from their sins but it was the foundational covenant, the kindergarten covenant which gave the rudiments, the elementary principles, of God's nature, will, and standards. It was therefore given and was to be obeyed in more physical, tangible, and symbolic ways.

This is why the writer of Hebrews is saying to his readers, *"If you go back to Judaism, you are going back to a covenant of law, fear, judgment, and death."* Paul described it as *"the ministry of death, in letters engraved on stones"* (2 Corinthians 3:7).

God gave Israel the covenant of law in the middle of the wilderness, away from all distractions, all interference, and all hiding places. They had nothing to focus on but God, and in doing so became terribly aware of their own sinfulness. The first thing that leads a person to repentance and dependence on God for deliverance is the awareness of their sinfulness. Apart from seeing their sinfulness, a person has no reason to seek salvation. What would they need saving from? Only seeing our sin can make us see our need for salvation from sin and from the judgment it brings. This was the purpose of Sinai, to bring the people face to face with their own sinfulness, with no place to hide.

The law is God's great mirror. When we look into it, we see ourselves as we really are immeasurably short of God's standard of righteousness. There is not a single commandment that we have kept perfectly or can keep perfectly, in either act or attitude. The law makes no exceptions and no allowance for less than perfect obedience. The law overwhelms us, slays us. No sinner can endure Sinai. Every sinner who stands at the foot of Sinai is paralyzed with fear.

Paul had previously been a student of the law. He knew the Old Testament as few men of his time knew it. Yet, until Jesus confronted him on the Damascus road, he was never really confronted with the weight of the law of Moses. He had studied it, memorized it, and probably taught it but he had never seen his reflection in it. He had never looked squarely into it to see himself. He thought he was alive. In fact he had thought he was alive because of his obedience to the law. Yet, in seeing Jesus Christ, he also saw the law—and himself reflected in the mirror of the law. Consequently,

*"When the commandment came, sin became alive, and I died; and this commandment, which was to result in life, proved to result in death for me; for sin, taking opportunity through the commandment, deceived me, and through it killed me" (Romans 7:9-11).*

Though he had been active in Judaism all his life and was a scholar of the Old Testament, he had never before stood at the foot of Sinai. He had eyes, but had not seen, and had ears but had not heard (Jeremiah 5:21). He had not understood the clear and unmistakable declaration of Deuteronomy 27:26 which says – *'Cursed is the one who does not confirm all the words of this law by observing them.'* *"And all the people shall say, 'Amen!'"* It was only when Christ confronted Paul that he came to understand it, and he said to some Galatians who were beginning to fall back into Judaism:

*"For as many as are of the works of the Law are under a curse; for it is written, 'Cursed is everyone who does not abide by all things written in the book of the law, to perform them'" (Galatians 3:10)*

Immediately we see why the Law of God is spurned by the world. No wonder they are trying to erase the declaration that God makes through it, that all have sinned. We have not only fallen short but what's worst, we can't pick ourselves up and go it alone. We are condemned, found guilty and there is no wriggle room for a defence. If you take away the Law, the old covenant, if you do away with the commandments of God, then you leave an open space to teach anything because while we can't be justified by the Law it does not mitigate its value or importance. Galatians 3 verse 24 and 25 tells us of its importance –

*Therefore the law was our tutor to bring us to Christ, that we might be justified by faith. <sup>25</sup> But after faith has come, we are no longer under a tutor.*

*Why then do believers wish to ignore its importance?* For the same reason the world does, it pricks the conscious. It also presents another aspect of the character of God many today

don't like being taught or want to think about, and yet it is the knowledge of the Law that magnifies the grace of God so much and gives us thankful hearts and peaceful souls.

This brings us to the second mountain mentioned in verse 22, **Mount Zion**.

Ever since David had conquered the Jebusites and had placed the ark on Mount Zion, this mountain was considered by the Jews, the special earthly dwelling place of God. It was also considered to be one of the strongest places in the citadel, so it was a place of security.

*“For the LORD has chosen Zion; He has desired it for His habitation. This is My resting place forever; here I will dwell, for I have desired it”* (Psalm 132:13-14).

When Solomon moved the ark to the Temple, which was built on nearby Mt. Moriah, the name Zion was extended to include that area as well as others later on, which include the Mount of Olives and Calvary. Not before long, Zion became synonymous with Jerusalem, and Jerusalem was therefore the city of God and the place of sacrifices. Isaiah, who spoke often and hopefully of Zion, said that God will *“grant salvation in Zion”* (Isaiah 46:13)

Mount Zion here in verse 22, it's not the actual mountain but it is the New Covenant, representing the heavenly Jerusalem. Like the writer of Hebrews, Paul used Sinai and Jerusalem as figures of the Old and New Covenants, and consequently, of the old and new relationships to God that they represent.

*“Now this Hagar is Mount Sinai in Arabia, and corresponds to the present Jerusalem, for she is in slavery with her children. But the Jerusalem above is free; she is our mother. ... So then, brethren, we are not children of a bondwoman, but of the free woman”* (Galatians 4:25-26, 31).

Sinai is the mountain of bondage but Zion, the heavenly Jerusalem, is the mountain of freedom. Unlike Mount Sinai which was terrifying and forbidding, Mount Zion is approachable, inviting and gracious. Mount Sinai was for Israel but Mount Zion is for all. While Sinai symbolizes law, Zion symbolizes grace. No man can be saved by the law nor please God on mount Sinai's terms, but any man, the who-so-ever can come to mount Zion and can be saved by grace all because Jesus Christ stood in our place, and met those terms. The law confronts us with commandments, judgment, and condemnation. Grace presents us with forgiveness, atonement, and salvation.

Remember Sinai was covered by fire, blackness, darkness and storms, while Zion is the city of perfect light. *“Out of Zion, the perfection of beauty, God has shone forth”* (Psalm 50:2).

Mount Sinai had sounds too, sounds of trumpets and sounds that brought terror to the people who surround the edge of the mountain. Zion is a city full of sounds but these sounds are of joy and of praise, it's full of sound indeed, let's look at Revelation for a quick taste of home – Revelation 7:9-11

*After these things I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands, <sup>10</sup> and crying out with a loud voice, saying, "Salvation belongs to our God who sits on the throne, and to the Lamb!" <sup>11</sup> All the angels stood around the throne and the elders and the four living creatures, and fell on their faces before the throne and worshiped God,*

Revelation 14:1-3

*Then I looked, and behold, a Lamb standing on Mount Zion, and with Him one hundred and forty-four thousand, having His Father's name written on their foreheads. <sup>2</sup> And I heard a voice from heaven, like the voice of many waters, and like the voice of loud thunder. And I heard the sound of harpists playing their harps. <sup>3</sup> They sang as it were a new song before the throne, before the four living creatures, and the elders; and no one could learn that song except the hundred and forty-four thousand who were redeemed from the earth.*

Revelation 15:3&4

*They sing the song of Moses, the servant of God, and the song of the Lamb, saying: "Great and marvellous are Your works, Lord God Almighty! Just and true are Your ways, O King of the saints! <sup>4</sup> Who shall not fear You, O Lord, and glorify Your name? For You alone are holy. For all nations shall come and worship before You, For Your judgments have been manifested."*

Sinai stands for judgment and death; Zion for forgiveness and life,

*"for there the LORD commanded the blessing—life forever"* (Psalm 133:3).

No wonder, the Hebrew author appeals to the Christian Jews saying, you come from a place of Judgement and terror to a place of Forgiveness, Grace and Joy... Why would you want to go back? This life is limited by time but the Next Life is for eternity. Verses 22 to 24, explains what we find and who is there, when we come to Mount Zion.

### **THE CITY OF THE LIVING GOD, THE HEAVENLY JERUSALEM,**

The city of the living God, the heavenly Jerusalem, is heaven itself. Coming to Christ is the only way to go to heaven. When we come to Mount Zion, we come by grace to the city Abraham looked for which we read in Hebrews 11:10

*"the city which has foundations, whose architect and builder is God"*

This city is like no other city, because its main purpose is the worship of its architect and builder. In Revelation, when John was translated into heaven, the first thing that he was taken

up by, wasn't the streets of gold, or the architecture or the river of life running through it but it was the Lord himself. From the moment of salvation, heaven becomes our spiritual home, where our God reigns. As Philippians 3:20 tells us –

*For our citizenship is in heaven, from which we also eagerly wait for the Saviour, the Lord Jesus Christ.*

We like Esau have an inheritance, a birth-right by being in God's family. Everything we have of any value is there and all that we should want is there. While physically we are waiting for our Ambassadorship placement to be over in this world, Paul encourages us not to lose our perspective of the incomparable value of our heavenly inheritance. Romans 8:17-18 –

*and if children, then heirs—heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together.*

### **THE MYRIADS OF ANGELS, THE GENERAL ASSEMBLY AND THE CHURCH V23**

*and to myriads of angels, to the general assembly and church of the first-born who are enrolled in heaven, and to God, the Judge of all,*

When we come through Jesus Christ to Mount Zion, we come to a great gathering of celebrating. There are angels, the general assembly and the church, whom we join in praising God. Daniel gives us an idea of just how many angels we will be joining in heaven:

*"Thousands upon thousands were attending Him, and myriads upon myriads were standing before Him" (Dan. 7:10).*

Myriad means a countless or extremely great number.. Here it speaks of myriads of angels. While we don't know the exact number, there are thousands upon thousands. Revelation 5 verse 11 tells us –

*"Then I looked and heard the voice of many angels, numbering thousands upon thousands, and ten thousand times ten thousand. They encircled the throne and the living creatures and the elders"*

This word "*general assembly*" in the Greek is the word *pan-ay-goo-ris*. It is a descriptive term meaning "a gathering for a public festival" It's a joyous occasion. It refers to the myriads of angels and God's people in a festival gathering as the Amplified states. This term is only use here in all the Bible. When we get to heaven, we will join the angels in eternal celebrations and praise of God. So much for the world's picture of quietly sitting on a cloud strumming a harp!

The church of the first-born is referring to those who are born again of God, who are enrolled in heaven, it is the Body of Christ. They are those who receive the inheritance. As believers,

we are *"heirs of God and fellow heirs with Christ," who is "the first-born among many brethren"* Romans 8 verses 17 and 29

Our names are enrolled in heaven in *"the Lamb's book of life"* (Revelation 21:27). Jesus tells us that we should not rejoice in the great works that God may do through us but that our *"names are recorded in heaven"* (Luke 10:20).

On Mount Zion we come into God's own presence, God, the Judge of all. An incomprehensible concept to a Jew who knew only the God of Sinai, who was unapproachable. But Jesus changed all that. At Jesus' crucifixion, "the veil of the temple was torn in two" (Luke 23:45), and the way into God's presence was made open for those who trust in the atoning work of that crucifixion. To come into God's presence at Sinai was to die; but to come into His presence at Zion is life (Psalm 73:25; Revelation 21:3).

#### **THE SPIRITS OF RIGHTEOUS MEN MADE PERFECT**

Who else is on Mount Zion? There is also the spirits of righteous men. These are all the Old Testament saints, those who could only look forward to forgiveness, peace, and deliverance and by faith believed. When we get to heaven we will join with Abel, Abraham, Moses, David, and all the others in one great household of God, Jesus said in Matthew 8:11 –

*And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven.*

They had to wait a long time for the perfection that we received the instant we trusted in Christ. In fact, they had to wait for us (Hebrews 11:40), in the sense that they had to wait for Christ's death and resurrection before they could be glorified. In heaven we will be one with them in Jesus Christ. We will not be inferior to Abraham or Moses or Elijah, because we will all be equal in righteousness, because our only righteousness will be our Saviour's righteousness.

#### **JESUS, THE MEDIATOR OF THE NEW COVENANT**

Supremely, on Mount Zion, we come to Jesus, in the fullness of His beauty and glory, as the only and supreme mediator of a new covenant. Our Lord is here called by His redemptive name, Jesus, which He was given because He would *"save His people from their sins"* (Matthew 1:21). First John 3:2 sums up the ultimate end of this truth: *"we shall be like Him."*

#### **THE SPRINKLED BLOOD**

We also come to to the sprinkled blood, the atoning blood, through which we have redemption, *"through His blood, the forgiveness of our trespasses, according to the riches*

*of His grace*" (Ephesians 1:7) and by which all who "*formerly were far off have been brought near*" (2:13). The hymn A.M. Toplady wrote - "*The Terrors of Law and of God, With me can have nothing to do;*

*My Saviour's obedience and blood, Hide all my transgressions from view."*

The sprinkled blood of Jesus far surpasses the sacrifice of Abel (Hebrews 11:4) and speaks better than the blood of Abel. Abel's sacrifice was acceptable to God because it was offered in faith, but it had no atoning power—not even for Abel, much less for anyone else. Jesus' blood, however, was sufficient to cleanse the sins of all men for all time, to make peace with God for whoever trusts in that blood sacrifice (Colossians 1:20). Abel's blood cried out for vengeance while Jesus' cried out for Justice. Abel's was for a time, but Jesus' transcends time.

John Phillips wrote -

*"God has already judged us in the cross. Because of Christ's work, we are pronounced justified. What an amazing fact. We live in God's presence, in the presence of His character, of all things, as Judge! We have no fear, no dismay, no apprehension, no sense of shame or loss or guilt. For not the slightest stain of sin, not even the faintest memory of guilt, remains. So perfect is our justification that we can bask in the presence of Him from whose face the heavens and the earth will one day flee away."*

## RESPONDING TO THE GOSPEL

Now we come to the last four verses which gives us reasons not to refuse Jesus Christ, the gospel and salvation?

1. No escape for the close minded verse 25
2. No escape from a future judgment verse 26-27
3. Escape to an unshakeable kingdom received in grace verse 28-29

Let's just read these verse again -

*See to it that you do not refuse Him who is speaking. For if those did not escape when they refused him who warned them on earth, much less shall we escape who turn away from Him who warns from heaven. And His voice shook the earth then, but now He has promised, saying, "Yet once more I will shake not only the earth, but also the heaven' And this expression, "Yet once more," denotes the removing of those things which can be shaken, as of created things, in order that those things which cannot be shaken may remain. Therefore, since we receive a kingdom which cannot be shaken, let us show gratitude, by which we may offer to God an acceptable service with reverence and awe; for our God is a consuming fire. (12:25-29)*

After giving the contrasts between Mount Sinai and Mount Zion, the writer says, in effect, "Make sure that you do not ignore Him who is speaking." Who is speaking? It's Jesus in the context of this chapter and because of the context it is underlining Jesus' Deity. If men were held accountable for heeding God when He warned them on earth, from Mount Sinai, how

much more will they be held accountable now that He warns from heaven, from Mount Zion? The unbelieving Israelites who ignored God at Sinai did not enter the earthly Promised Land, and unbelievers today, Jew or Gentile, who ignore God when He speaks through His Son from Mount Zion will not enter the heavenly promised land. Whether God speaks from Sinai or from Zion, no man who refuses Him will escape judgment.

A.W Tozer wrote – *“Ever man will have to decide for himself whether or not he can afford the terrible luxury of unbelief.”*

Of course, everyone has the right to belief in whatever they want to believe in, but they must expect the responsibility of the consequences if they are wrong. They won't have a choice about that. Moses spoke on behalf of God, but Jesus is God. Anyone who has set aside the Law of Moses died without mercy on the testimony of two or three witnesses. How much severer punishment do you think he will deserve, one who has trampled underfoot the Son of God, and has regarded as unclean the blood of the covenant by which he was sanctified, and has insulted the Spirit of grace? (Hebrews 10:28-29). There will be no escape for those who closed their minds and hearts to God. Nor will there be any escape from the just judgement which we see in verses 26 and 27 when God will shake things up.

At Sinai, God shook the earth, it may have felt a bit like an earthquake. But from Zion, God is going to shake the earth and the very heavens, the entire universe and there will be no escaping that it will be God's judgement. If unbelievers did not escape when the earth was shaken, how much less will they escape when both heaven and earth are shaken? The writer quotes from what the Lord had predicted through Haggai,

*“Once more in a little while, I am going to shake the heavens and the earth, the sea also and the dry land”* (Haggai 2:6, cross reference with Isaiah 13:13).

The sun will become black, the moon will become like blood, stars will fall to earth, the sky will split apart like a scroll, and every mountain and island will be moved out of its place (Revelation 6:12-14). Commenting on the Haggai passage, Hebrews 12:27 explains that the expression, *“Yet once more”* denotes the removing of those things which can be shaken, in order that those things which cannot be shaken may remain. Everything physical (those things which can be shaken) will be destroyed. Only the eternal things will remain. Whatever God determines to be destroyed can never remain and whatever God determines to remain can never be destroyed. John Phillips commented -

*“In a coming day, all that has been created is to be demolished. Man’s defiance under grace makes this inevitable. This day is coming when this world will see such a demonstration of God’s power as will leave nothing standing at all, except what is founded on His grace.”*

Peter tells us that at that time, which will come like a thief in the night, the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up and *“the heavens will be destroyed by burning, and the elements will melt with intense heat!”* (2 Peter 3:10, 12). No-one is ever ready for a thief in the night, but God has given his children signs and warning so that we can be ready.

The closing verse of chapter 12 is perhaps the severest warning in the book of Hebrews: for our God is a consuming fire. The writer is warning again by saying, "Some of you have come to the edge of full acceptance of Christ. Don't go back to Judaism now. Only judgment awaits you at Sinai, and even worse judgment in refusing the offer of Zion. Don't be consumed in God's fierce, unrelenting fire of judgment." To live under Judaism is to come to Sinai and its judgment, wherein all who trust in the works of the law, even God's own law, will be condemned. To go back to Judaism, after hearing the gospel, after seeing Zion, brings even greater damnation. Those Jews who had "been enlightened" and had "tasted of the heavenly gift," and even "been made partakers of the Holy Spirit" (Hebrews 6:4) could not simply revert to Judaism. They could not pick up where they had left off. If they turned back now, they would be subject not only to Sinai's judgment but to Zion's as well. It goes back to Deuteronomy 4 verse 23 and 24 –

*Take heed to yourselves, lest you forget the covenant of the Lord your God which He made with you, and make for yourselves a carved image in the form of anything which the Lord your God has forbidden you. <sup>24</sup> For the Lord your God is a consuming fire, a jealous God.*

God, because He is Holy and He is Gracious, will consume all things that are unholy, damaging, that cause separation from Him. God will get rid of anything that is harmful, even by the fire, because it is God showing His love for us. But if you do not know God as your father, it will be a fearful thing to fall into His hands. For every man the choice is the same.

These verses showed us the comparisons of the Old and New Covenant.

<b>The Old Covenant</b>	<b>The New Covenant</b>
By Moses	By Jesus
Brings Death	Brings Life
Brought to an end by Jesus	Eternal By Christ

Enslaves	Makes Free
Leaves us Imperfect	Makes Man Perfect
Reveals Sin	Covers Sin
Fails to Bring Life	Always Brings Life
Abolished	In Force
Live By Works	Live By Faith
A Shadow	The Substance
Many Priests	One Priest
Earthly Priests	Heavenly Priest
Earthly Tabernacle	Heavenly Tabernacle
Law Written on Stone Tablets	Law Written on Heart
Covenant of Letter	Covenant of Spirit
Tabernacle Made with Human	Tabernacle Made By God
For Israel Only (Deut. 4:7-8)	For All Men (Luke 22:20)

For the Christian, we have so much to look forward to. While times may be hard, have the right perspective, we are here only for a set amount of time, then we will go to the marriage supper of the Lamb, what a festival it will be. But if you are here, and you are not a Christian, then you need to response to the Gospel, while you still can.

*Amen.*