



God: Powerful Friend. Dangerous Enemy

Hebrews 12:25-29

Last week, Ben Jacques preached from Hebrews 12:18-24 – a passage that magnifies the grace and glory that is given to those of us who trust in Jesus and follow him. The author goes back to the days of Moses, Mt. Sinai and God giving the Law. There were terrors experienced by the people. There was immense fear. People couldn't even touch the mountain because the holiness, purity and perfection of God was on display. Let no one think they can simply barge into God's presence. No one is worthy because all are 1) creatures, and 2) sinful. This splendor of God, while fearful, should also lure us in. Is he *that* glorious? And if so, is there any hope we could enter into his presence and savor such infinite glory? The author of Hebrews moves on and shows us how Jesus has given us a greater covenant – not like Sinai. A covenant that allows us to not merely touch Mt. Sinai, but to actually enter into the presence of God himself in the place where he decides to reveal the effulgence of his glory. On this Mt. Zion (or heavenly Jerusalem), we have a home. We are joined with the saints who have gone before us. We are joined with angels. But most importantly, we have a relationship with God himself. Jesus, is the mediator for all of us, and we have acceptance *with God himself!*

What spectacular glory awaits us! But as you heard that sermon, you might simply think, "Praise God I don't live at Sinai." I get that sentiment. But have you ever gone this far in your thinking: "Praise God he's not like he used to be"? Have you ever thought that our God not the God of Sinai anymore? Or, maybe you've thought that the God of the Old Testament is harsh, but the God of the New Testament is gentle.

Did you know that thinking that way is heresy? Or, at least it's been considered heresy by the church since the early stages of its existence. In the second century, there was a man named Marcion who took this view and he chose which portions of Scripture were acceptable. He got rid of the Old Testament, and his New Testament included only a modified version of Luke with ten selected and edited versions of the letters of Paul. He couldn't see a divine Being who was the Creator and Judge and also a God of grace. Well, even way back then, the church excommunicated him. And, one early church leader wrote a five-volume refutation to Marcion's beliefs, aptly titled *Against Marcion*.

But Marcion's beliefs have continued in our day, too. Throughout the centuries, people have had problems with reconciling a God who punishes with a God of mercy. And I think it can happen even in our churches. I think some have fallen into subtle forms of Marcion's teachings. All God amounts to in many churches in America today is a divine Being who created all and wants to fulfill us. Sin is barely spoken of. God's holiness is downplayed in order to highlight how much God wants to give us joy. In the end, God has become more of a divine therapist than a Savior. And more of a genie than the Judge.

So, let me say this: if you have ever thought, “I’m so glad God’s not like he was at Sinai.” Or, if you think you highlight grace to the exclusion of God’s judgment, then you have unwittingly begun to walk down the path of Marcion. You’re probably trying to create a God of your own making instead of seeing God in all the facets of his glory.

I say all of this to prepare our minds and hearts for the sermon this morning. Last week, you had a text that spoke so much of the power and grace of God that you could walk away saying, “Amazing Grace, how sweet the sound!” Which is a right response. But then it causes you to ignore other aspects of God. But what intrigues me so much about the book of Hebrews is that the author doesn’t paint a picture of two different gods: one of the Old Testament and the other of the New Testament. Instead, what he often does is bring the two mountains, Sinai and Zion, together. He shows us their places in God’s plan, but he also shows us that God is the same yesterday, today and forever.

Therefore, the author in Hebrews will often take us to the heights of Mt. Zion comfort and right next to that comfort, he brings along warnings that you would think only belong at Mt. Sinai. And that’s what he does here in Hebrews 12. The author of Hebrews knows that a limp view of God will not strengthen the drifting church that will face persecution. Only a true, full and accurate vision of God in all of his glory will impel this church to move forward no matter what the circumstances.

What a lesson for us! We need a fuller vision of God in all of his glory. We need to meditate on his terrifying splendor. We need to ponder his untouchable glory. We need to gaze upon his holy mercy and just grace. This is why I’ve titled the message “God: Powerful Friend. Dangerous Enemy.” If we have a limp view of God, then we will feel free to dismiss God and do whatever we think is best. But if we see God as who he is, then we realize that the greatest need of all God himself. This is what the author is getting at in the verses we’ll study this morning. He emphasizes God himself here and essentially tells us that **Knowing our Consuming God must lead us to listen to him and worship him.** If we know Him, then it’s not merely profitable to listen to God. We *must* listen to him and worship him with all of our being! There’s no other options if we truly understand who God is. Before I say any more, please turn in your Bibles to Hebrews 12, and we will read verses 25-29 after I pray for us.

²⁵ See that you do not refuse him who is speaking. For if they did not escape when they refused him who warned them on earth, much less will we escape if we reject him who warns from heaven. ²⁶ At that time his voice shook the earth, but now he has promised, “Yet once more I will shake not only the earth but also the heavens.” ²⁷ This phrase, “Yet once more,” indicates the removal of things that are shaken—that is, things that have been made—in order that the things that cannot be shaken may remain. ²⁸ Therefore let us be grateful for receiving a kingdom that cannot be shaken, and thus let us offer to God acceptable worship, with reverence and awe, ²⁹ for our God is a consuming fire. ¹

Let’s remember the context of these words. All of this is said to strengthen a church that will be experiencing the full force of the anger of the Caesar. And these Christians are at the *heart* of the Roman Empire. They’re feeling shaken. They’re feeling unstable. If they just go back to Judaism, they’ll be free from harm’s way. But the author continuously reminds them that there’s a greater King: Jesus. Jesus is

¹ [*The Holy Bible: English Standard Version*](#) (Wheaton: Standard Bible Society, 2016), Heb 12:25–29.

superior to all and he is over all! While this world tremors with persecution, there is One who rescues us from death and Hell and this one reconciles us with God. Because of all he is and what he has done in bringing us to God – we cannot give up. Instead, we must look to Jesus as our hope and joy and run with endurance, even when (spiritually speaking) our legs are out of joint. There’s a day of complete healing coming. A day of eternal peace.

The crazy thing about us is that we can hear this encouragement and turn it into a means to be more lazy spiritually. And Hebrews essentially says that if you have that response, you have forgotten who God is! If you look at this text, notice the references to God himself. In this text, there are a total of 8 nouns and pronouns referencing God himself. And then, verse 29 gets to the point the author wants us to grasp. Verse 29 says “for” or “because” God is a consuming fire. We should live a certain way *because* we see God as the consuming fire. This text culminates with this portrait of God. Do you see God this way?

Now, what does that mean? This phrase comes from the days of Moses. In Deuteronomy 4, Moses is talking with the people of Israel and preparing them for entrance into the Promised Land. He tells them to not forget God and to not go back to idolatry “²⁴For the Lord your God is a consuming fire, a jealous God.”² The point is that the people should know God’s justice. He has punished in the past, and he is just and will punish again. And, by the way, if you have a problem with the word “jealous,” let me just take a moment to describe this. Picture someone you love. Could be parents, siblings, a close friend a spouse. Now, imagine that person gets into a relationship with someone who manipulative and deceptive. Then that person guides them into harmful situations. How would you feel? Angry? Why? Because you’re jealous for your friend’s good.

This is the idea of jealousy. God is jealous for what is best, what is Truth. And what is Truth and best? God himself. Therefore, he is a jealous God. He is jealous for the people’s good. But if they refuse his glory, they refuse it to their own demise. There will be a consuming fire of judgment waiting for them! Yet, even in judgment, the Bible indicates that there is cleansing through fire. What we see in this term “consuming fire,” is Judgment and Salvation. We see Mt. Sinai and Mt. Zion. We see God in his Justice and Mercy. Behold our God in his glory!

Now, if we recognize him as the consuming fire that we all will face one day. Then what should our response be? The author of Hebrews starts off verse 25 with our first essential response:

1. Listen to God (vv. 25-27).

The first part of verse 25 says, “²⁵See that you do not refuse him who is speaking.” I want to clarify a couple points before diving in deeper here. The author essentially says, “Don’t refuse him who is speaking.” Who is this talking about? Well, in verse 24, the author says that the sprinkled blood speaks a better word. As a result, don’t refuse the one who is speaking. Is this referring to Jesus? Could be. But I think we should go all the way back to Hebrews 1, where the author says “God spoke to our fathers by the prophets, ²but in these last days he has spoken to us by his Son. . .”³ In addition, the context of the previous verses in chapter 12 are emphasizing our Triune God. This God whom receives continuous praise and has no needs is the God that Hebrews says speaks to us.

² [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Dt 4:24.

³ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 1:1–2.

So, the “him” here is God. But then, the author wants us to see that God is a speaking God. This is phenomenal! Remind yourself of how powerful God’s speech is. In the beginning, God spoke – and his first words were “Let there be light.” His speech brings illumination. And then, with humans, his breathe brings life. But in the immediate context, the author says that God speaks glorious gospel consolations through Jesus and his blood! The glorious blessings Ben preached on last week need to be heard and rehearsed. We need to listen to the magnificence of who God is and what he has given to us in Jesus! Through the Son, we truly have received light and life. But what happens if you refuse God’s speech?

Rejection brings stern warning.

Look at all of verse 25 with me, “²⁵See that you do not refuse him who is speaking. For if they did not escape when they refused him who warned them on earth, much less will we escape if we reject him who warns from heaven.”⁴ If you mark in your Bibles, you might want to circle “do not refuse.” Then go to verse 19 and circle “begged that no.” The reason I say that is because those phrases carry the same Greek verb.

Now, why is that valuable to know? Because the author wants to continue his illustration of Mt. Sinai. Just like on Mt. Sinai the people beg that God not reveal himself directly to them because of God’s awesome holiness, so in our day, we can turn a deaf ear to God. One commentator writes, “The Hebrew Christians whom he is addressing were in danger, like their forebears under Moses, of stopping their ears against the voice of God himself” (P.E. Hughes, p. 556).

How can that be? We have much greater privilege than the people in Moses’ day and yet we can turn away from an even greater revelation of God himself. This is even greater foolishness than the people at Sinai. The greater kindnesses should lead to greater repentance. That’s why the author says “See that you do not refuse him who is speaking.” Or, to put positively, make sure you listen to God, and whatever God says, accept.

What I’m about to say is going to be obvious, but I think I need to say it because sometimes we can miss the obvious. When someone speaks to you, they expect a response and they are hopeful for conversation. I remember in college having a roommate that didn’t seem to understand that. You couldn’t have had more opposite personalities. I walk in the room, introduce myself. I say my name and I say, “What’s yours?” “Jake.” And then he keeps doing his own thing. Then I say something like, “Where are you from.” He point-blank response with a place. But it wasn’t far from my hometown. I try to strike up a conversation, but at every turn, a conversation is squelched.

When that happens in human conversation, we generally have an understanding that the other person doesn’t want to talk. They’re shutting down relationship. We can understand this, can’t we? Yet, with God, it seems like these principles fly out the window.

God is speaking to us! Therefore, what does he expect of us? He expects a response. But is the response we should have like those of my former roommate? No. Some think that mechanical responses are enough. But the emphasis of Hebrews is on listening to with the intent of growth in relationship with God.

Now, practically speaking, how can we listen to God? It’s through the Bible. This book is God’s word to us! Do you believe it? If so, then why do you keep it shut? Or, if you read on your apps on a phone or

⁴ [*The Holy Bible: English Standard Version*](#) (Wheaton: Standard Bible Society, 2016), Heb 12:25.

iPad, why do you click on all the other apps before clicking on the Bible app? Why are you consistently shutting your ears toward the glorious God who wants you to know his phenomenal glory? He is speaking! And, if you've turned from your sin and trusted in Jesus, then the Spirit will point you to the glory of God in the face of Jesus Christ! You will hear God speaking through the gospel in the Word. But you have to actually read the Bible to hear God speaking.

As I said a month or two ago, I'm so concerned about people who say they reject God and yet they don't really take time to listen to God. If you know God is a consuming fire, how in the world can you feel free to deny him? To not listen to your Creator is to "rebel against the living God" (3:12) and to hold Jesus "up to contempt."⁵ In case this doesn't bother you, look again at the end of verse 25: they refused him who warned them on earth, much less will we escape if we reject him who warns from heaven.⁶

At Sinai and in the wilderness wanderings, they kept ignoring God. They kept *not* listening to God. They refused to listen even though he warned them from Sinai and also through Moses. But now, the author says that God's warnings come from the throne room of Heaven. Our mediator isn't Moses. Our Mediator is King Jesus. And God warns us from Heaven through Jesus. And if we reject these warnings, how much greater the punishment.

Yes, our tendencies can be to act just like the Israelites. But to do so is to embrace our demise. This is what the struggling church needs to hear. And, if they are genuine believers, they will heed the warnings. And, if you're a Christian here today, these warnings should wake you up. But you could still be thinking, "Well, I don't have to take every warning seriously, do I?" I think we take God's warnings sometimes like road signs. Have you ever driven down a road that says, "Road Construction next 'so many' miles?" Then you drive and see no road work. The warning wasn't true (at last not for that day). Well, when we read our Bibles, we can misinterpret God's patience for not being serious about sin. Well, God's not punishing me today. That must mean he never would or could. We treat God's warnings as only potential not as real. But if you reject God's words,

Rejection bring real and eternal consequences.

The reality is that if you shut your ears to God, there is a punishment waiting. Now, I know some people here could say, "But I'm a Christian. I'm set." But the Scriptures are clear that if Jesus has saved you that salvation includes the promise to grow you in following the Lord. If you are a Christian, yes, you can drift; but God promises not to keep you there. And God uses warnings like these to awaken your soul! Now, others of you could hear this and you're not a Christian. I think you ought to have a good, healthy fear. Just like there are other healthy fears to keep you from foolish circumstances, the fear of God is healthy because it should point you to your need of Him. God is a consuming fire – and to your demise you shut him out. We live in days of extreme grace. If God punished at Sinai. How much greater the punishment in rejecting such extravagant mercy now.

Look at verses 26-27 now: ²⁶At that time his voice shook the earth, but now he has promised, "Yet once more I will shake not only the earth but also the heavens." ²⁷This phrase, "Yet once more," indicates the removal of things that are shaken—that is, things that have been made—in order that the things that cannot be shaken may remain.⁷

⁵ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 6:6.

⁶ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 12:25.

⁷ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 12:26–27.

God spoke in the days of Sinai and shook the earth. The “shaking” seems to indicate the aspect of God’s holiness overpowering. People understood there was holy ground because of God’s presence. But that shaking only effected a part of God’s creation. But now, after Zion, there’s a day when God will shake not only the earth, but also the heavens. When we see “heavens and earth” come together, we recognize this is actually referring to all of creation. In the beginning God created the heavens and earth. And here we see that someday all of that will be shaken with God’s holiness. But what does that mean?

Verse 27 explains. Hebrews quotes from Haggai 2:6 and applies these words to God’s final judgment and God bringing a new creation. A full quotation from this section in Haggai says, “Yet once more, in a little while, I will shake the heavens and the earth and the sea and the dry land.”⁸ The emphasis is on God’s creation. And then the author of Hebrews says the “Yet once more” means that there’s a greater “shaking” that’s going to take place than what happened beforehand. You see, at Sinai, God shook by his presence, but then things went back. People still sinned, the world was still affected by the Fall.

But there’s a future shaking that will actually do away with all that is sinful. That shaking will take place once and will affect all eternity future. Verse 27 says, ““Yet once more,” indicates the removal of things that are shaken—that is, things that have been made—in order that the things that cannot be shaken may remain.”⁹ The removal of things that are shaken – that is, things that have been made. This is speaking of the judgment. This is what the author had already said even in Hebrews 1, when he quoted from Psalm 102: “You, Lord, laid the foundation of the earth in the beginning, and the heavens are the work of your hands; ¹¹ they will perish, but you remain; they will all wear out like a garment. . .”¹⁰

Why will creation wear out? Why will it all die? Because the affects of sin led to brokenness and death. God cursed this creation. This creation cannot go on forever. And Peter writes in 2 Peter 3:10 that someday, “the heavens will pass away with a roar, and the heavenly bodies will be burned up and dissolved, and the earth and the works that are done on it will be exposed.”¹¹ So, one man named R.K. Hughes writes, “Think of it! All one hundred thousand million galaxies – each containing at least that many stars – each galaxy one hundred light-years across – will hear the word and shake out of existence! Just a little word from God, and it is done” (R.K. Hughes, pp. 428-29). After this point, though, there will be things that remain. Revelation tells us there’s a New Heaven and New Earth. It’s a new creation that those who trust in Jesus will live in.

How can this be? Well, the text that we’re looking at this morning doesn’t tell us, but we’ve seen it over and over in Hebrews. The reason why Jesus can give us access into eternity is because Jesus took the punishment that sins deserved, he conquered the power of death and since he rose from the dead, he reigns as the God-Man in Heaven, promising to bring restoration and an eternal Kingdom of peace. All who see their sinfulness and turn to Jesus alone for their rescue from sinfulness and reconciliation with God are then actually reconciled with God and promised to be with him forever in this new Kingdom!

So, here in verse 27, we read of this shaking. A shaking that is going to punish and get rid of all that is fallen. But in getting rid of all the fallen, he’s going to bring what can *never* be shaken. He’s going to bring perfect peace – eternal rest with God himself! This Consuming Fire God will punish and restore with one word.

⁸ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Hag 2:6.

⁹ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 12:27.

¹⁰ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 1:10–11.

¹¹ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), 2 Pe 3:10.

Now, let me ask you. Is this potentially going to happen or is this *going* to happen? This is *going* to happen. And, for those of you who do not listen to God, this is a fearful prospect because you are still embracing your sin and you are refusing God. And, if you refuse God, you will not be with him. Do you know that? I know in me saying this, some will respond with seemingly smart responses. They'll say, "Well, I don't believe that" Or, "Other people interpret this differently." Some are so prone to their interpretation that they'll reject warning to their own demise. If that's you, why do you refuse to hear? I don't care how other people interpret this. What I care about is, "What is God actually saying?!" Are you actually *wanting* to hear God or are you simply trying to put words in God's mouth? Listen. There's a shaking coming. While fearful for some. This is also a joyous prospect for those who trust Jesus.

Think of how this would encourage the Hebrew Christians facing persecution. They're shaken in their faith by the persecution. And yet, they must be reminded that someday Rome will be shaken. And Rome will be destroyed. But the Christians, in that shaking, will be given all that they were created for in God himself! This is the same encouragement for us, Ventura. What temptations do we face? What seeks to shake us in our faith? Look to Jesus. God's worth and glory far surpasses any suffering in this world – and someday we will be at rest with him. Look to the Consuming Fire God and listen to him. Are you listening to God? Are you hearing him? If unthinking and unfeeling creation will melt like wax with God's words, how much more should we humans listen to God's words?

So, if we're going to endure in this life – we must listen to God. But then the author goes on in verse 28 and tells us that we must worship God.

2. Worship God (vv. 28-29).

Verse 28 says, "²⁸Therefore let us be grateful for receiving a kingdom that cannot be shaken, and thus let us offer to God acceptable worship, with reverence and awe, ²⁹for our God is a consuming fire."¹²

Verse 28 starts with "Therefore." So, on the basis of what God's going to do in completely "shaking" all of creation – removing sin and bringing a new creation – let *us* be grateful.

We shouldn't close our ears to God. Instead, let's fill our minds and hearts and souls with the knowledge of all that God says. Let's be enthralled with God himself and his glory. And let us be grateful. Often the writer of Hebrews writes commands by saying "let us." "Let us run." "Let us hold fast." "Let us consider." So here we have another command. "Let us be grateful." What are we grateful for? We are grateful for receiving a kingdom that cannot be shaken. This is how the persecuted Christians are to live. They are to live with gratitude. That although they experience trials now, there is a day Jesus returns and they will be with God forever in His Kingdom.

Look at the wording. We receive a Kingdom. This is such important wording, and I don't want to get into it too much. But you might hear people say things like, "We're building the Kingdom." But that's not true. It's God's Kingdom and he's the One who makes it. We receive it and then someday we will live fully in it.

Oh what glory to look forward to this. To quote Philip Hughes again, **this kingdom is "an unshakable kingdom because it is a purified kingdom from which every shakable thing, or in other words,**

¹² [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 12:28–29.

everything stained by defilement and corruption, has been excluded, and in which there is a perfect and unending unison of goodness and justice and joy. The manifestation of this kingdom in the fulness of its imperishable splendor awaits the glorious appearance of Christ. . .” (P.E. Hughes, p. 559).

I’m so excited for this, and it’s thoughts like these that should excite us to run with greater endurance in this life. But the author says that we shouldn’t only run. We should be grateful! Gratitude is a great gift God has given us in our fight against sin. In actuality, all sin starts with a grumbling, ungrateful spirit. Romans 1:21 says that people didn’t honor God or give thanks. Gratitude is fuel for greater righteous living. And gratitude is fueled by listening to God and reveling in Him, the consuming fire. When we know him and what he is doing and what will happen, we can be grateful.

So, let me ask you something. How’s your gratitude? I know for me that I can quickly move to the pains I feel or the difficulties or the stressors in relationships with people. I allow myself to forget Jesus in the midst of difficulties and then I cease from gratitude. Anxiety then increases because I’m simply trying to take control of my life. And the reality is that we were never meant to be in control of anything. We were created to be dependent on the One who is in control. When we recognize He’s in control and that He is great and good. Then we can be grateful to him *no matter what*.

So, you want to not drift from Christ? You want to run with endurance? Grow in gratitude. Sing songs of praise. Bring in new disciplines in your life to help you actively proclaim praise to God continuously throughout the day! One of my favorite songs is an old Rich Mullins song that simply says, “Sing your praise to the Lord. Come on, everybody, stand up and sing one more ‘Hallelujah!’” Then he says, “I can never tell you just how much good it is gonna do for you just to sing your praises to the Lord.” Gratitude and praise is part of our battle against sin and our fight for holiness until we see the Lord. And, Christian, we have all the reason in the world to rejoice! Our consuming God will not do away with us in judgment. He will give us new bodies and new homes and we will be with him forever – to gaze on his splendor and beauty and serve him eternally! Can you believe this?! Be grateful!

But what does gratitude have to do with worship? That’s where the author then says at the end of verse 28, “and thus let us offer to God acceptable worship, with reverence and awe. . .”¹³ You’re going to receive an eternal kingdom. Be grateful and thus offer to God acceptable worship. You cannot worship God if you’re not grateful. And the whole point of our existence is to worship God.

That is the greatest privilege of all. To worship God is to know the One who is of supreme worth and then have the freedom to actually revel in, rejoice in and exclaim the glories of this One. I honestly am so grateful that I get to worship this One. Sometimes my heart can hardly take the thought that God has set me free to glorify him. I deserve to be bound in Hell. I deserve to be severed from Christ. I deserve to never know one ounce of the glories of God. And yet, God has opened my eyes to see and be amazed with who He is. And not only this. My God delights in me and delights in my being able to delight in him. In writing this out, I can’t help but cry tears of joy and awe. Thank you, God, that you love me! And not only me, the author says “let us offer to God acceptable worship.” He’s writing this to the Hebrew church. Let us offer worship that’s acceptable. But he then defines acceptable worship. It’s worship with reverence and awe.

I feel as though so many belittle the awesome majesty of God. We speak tritely of God. We don’t have Isaiah-like visions of God. We have a God made by our own imaginations. here, the author is saying if

¹³ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 12:28.

you don't have a holy awe of the Consuming-Fire God, you won't worship him. So, practical application, Ventura, let us offer to God acceptable worship. Now, worship doesn't only mean singing songs. Worship is a way of life. And, I think chapter 13 is going to spell out more of what a worshipful life looks like. But for now, simply know that worship is to magnify the worth of God in all you do, say and think. Is this what you want?

God wants us to delight in *him* forever. Is that your goal in your life? Sometimes when I hear from professing Christians, it's as if they think worship is simply thanking God for the things he gives us. He gives us purpose. He gives us blessings. So, we worship him for that. But worship is so much more. The greatest joy is to know God himself! And the greatest privilege is to worship him in all we do, say and think. When we worship God from hearts of gratitude, then we will endure whatever comes our way. Then we will obey the Lord. Whether pain or pleasure, our security is in our Consuming Fire God.

But, you may be stopping your ears to God, and I pray you'd listen! I pray that You'd see a magnificent and Holy God and take him seriously today. The God of Sinai exists and there is punishment coming. But the God of Sinai let out his wrath on Jesus to bring us to Mt. Zion. Jesus dealt with sin and conquered death! You could be set free. Will you trust him?

Do you see that the Consuming-Fire God is a Powerful Friend and a Dangerous Enemy? Because of who he is, the call is this: Listen to and worship God. He's our hope, our security, our fortress. Are you his friend or enemy?

Whoever you are here today, gaze on our Consuming-Fire God, listen to him and through faith in Jesus, worship him.

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