

# Do Not Refuse Him

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[ 0 : 00 ] Kids, I think you're in with us this morning and if you want to draw a picture, I'm going to draw. I'm going to speak of two different mountains this morning and if you could capture that in a picture and show it to me afterwards, I'd love to see it.

If you would open up your Bibles to Hebrews chapter 12. It's on page 1197 of your pew Bible. I'm going to read 12:18 through 29. Hear the word of God.

For you have not come to what may be touched, a blazing fire and darkness and gloom and a tempest and the sound of a trumpet and a voice whose words made the hearers beg that no further messages be spoken to them.

For they could not endure the order that was given. If even a beast touches the mountain, it shall be stoned. Indeed, so terrifying was the sight that Moses said, I tremble with fear.

But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem and to innumerable angels and festal gathering. And to the assembly of the assembly of the firstborn who are enrolled in heaven and to God, the judge of all and to the spirits of the righteous made perfect and to Jesus, the mediator of a new covenant and to the sprinkled blood that speaks a better word than the blood of Abel.

[ 1 : 18 ] 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.

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. 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. Therefore, let us be grateful for receiving a kingdom that cannot be shaken.

And thus, let us offer to God acceptable worship with reverence in all for our God is a consuming fire. May God bless the hearing of his word.

May God bless the hearing of his word.

[ 2 : 40 ] Let that settle upon you. Fifteen plus hours. We'll be listening to Spotify music.

We'll get through one or two books from Audible. We'll play the license plate game. Maybe you know it. We try to spot a license plate from every state in the union. Hawaii and Alaska are always hard.

It's going to be an endurance drive. Here's the good thing about it. We've got four drivers, though. We can rotate. That's news. It's going to be a long haul.

There's going to be times where you just want to be done. And in those moments of travel fatigue, we're going to be a clear vision of our vacation destination.

It's going to make all the difference. A vision for your destination revives hope and fuels endurance. You know, when we get four hours into the drive, we start getting a little weary.

[ 3 : 48 ] I'm going to pull out pictures of our Airbnb in Providence, Rhode Island. It is cool. We've got pictures of it. It's been rented. It's been paid for. It's waiting for us.

And then when we get nine hours in, I'm going to pull up a picture of Narragansett Town Beach. Big waves, soft sand, and the snack shack. But when we get into those really difficult hours, 13 hours in, 14 hours in, I've got to save the best for last.

I'm just going to say two words. Lobster roll. Or as my relatives on the East Coast, lobster roll. Dunn Brothers Seafood Shack.

Oh, there's a lobster roll or two or three, maybe four waiting for us. You see, when you get into the weary hours, you need a vision for what lies ahead.

[ 4 : 57 ] And we've been given a race set before us. It's an endurance race. We've got to hold fast to Jesus all the way to the end. And this morning, we're going to be given a picture of our destination.

Zion. Brothers and sisters, you are Zion bound. And to help you see this and endure, I want you to see three things this morning.

Our destination, Zion. Our warning. There's the last warning in the book of Hebrews here. And our response.

We worship. Here's what I'm going to argue. I'm going to try to convince you from this passage.

Knowing we are Zion bound, we endure.

So, let's look at this, our destination, Mount Zion. It's in verses 18 through 24. I'll never forget June 2023.

[ 6 : 04 ] Months back ago, Jenny, Mary, and I were on this epic road trip west. And as we're driving through the Great Plains, we get to see a glimpse on the horizon of mountains.

Even with the Canadian wildfire, fire, smoke, we could still make them out. The Rocky Mountains. In verses 18 through 24, the writer of Hebrews points us to two mountains.

Starting in verse 18, we're told, For you have not come to a particular mountain. And that mountain is Mount Sinai.

And then in verse 22, he says, But you have come to Mount Zion. You have a Christian.

You have not come to Mount Sinai. You've come to Zion. Why are these two mountains being put in front of us?

[ 7 : 09 ] They represent two covenants. Mount Sinai, the old covenant. And Zion represents the new covenant. And these two mountains, these two covenants, they define us.

They represent us. And Zion represents us, brothers and sisters. What we live for. Where we're going. In verses 18 through 21, we have this description of God revealing himself to Israel from Mount Sinai.

This takes place in Exodus 19 and 20. The blazing fire is Exodus 19 and 18. There's darkness. There's gloom. There's a tempest. There's this overwhelming sense of foreboding among Israel.

There is this overwhelming fear. In verse 19, we read this. And the sound of a trumpet. The day that Israel was to kind of come to God on Mount Sinai.

It started early in Exodus 19, 16 with a trumpet. And then as you get into Exodus 19, 19, this trumpet just gets louder and louder.

[ 8 : 21 ] It's like multiple air sirens coming on. Something big is coming. And then we hear this.

They hear this voice. You see that again in verse 19. A voice whose words made the hearers beg that no further messages be spoken to them.

That's in Exodus 20, 18 and 19. If you want to turn back in your Bibles to Exodus chapter 20. Verses 18 and 19.

We read now when all the people saw God has spoken the Ten Commandments. Now when all the people saw the thunder and the flashes of lightning. And the sound of the trumpet. And the mountain smoking. The people were afraid and trembled.

And they stood far off. And said to Moses, you speak to us. And we will listen. But do not let God speak to us lest we die. They could not endure it.

[ 9 : 20 ] Earlier in chapter 19. Of Exodus. God says to Moses.

This is verse 12 and 13. And you shall set limits for the people all around. Saying take care. Not to go up into the mountain. Or touch the edge of it. Whoever touches the mountain shall be put to death.

No hand shall touch him. But he shall be stoned or shot. Whether beast or man. He shall not live.

When the trumpet sounds a long blast. They shall come up to the mountain. But don't touch it.

They couldn't endure it. This was a revelation of God and his holiness. And it is a fearful vision. It's a fearful experience. They stood far off in fear.

Imagine. Mount Sinai. Mount Sinai. Has had this. Fence built around it. With this. And on that fence.

[ 10 : 27 ] It says stay out or die. It's a vivid way. To represent the old covenant. The old covenant. Reveals God's holiness.

It exposes our sinfulness. But is unable to cleanse our sinful consciences. What the old covenant does and does well. It lays out the law.

Exposing your sin. And it reminds you again and again. That sin deserves death. Something needs to die for that. Christian. This is not your mountain.

You've not come to this mountain. You've not come to a God. Who says stay out or die. Even the mediator of the old covenant.

Moses trembled with fear. You've come to a different mountain. Brother. Sister in Christ. And that mountain is found in 22. Verses 22 through 24.

[11:27] And I'm just going to. I'm just going to lay this out a little bit for you. Because. Because once you see what's going on here. It's going to revive hope in you. And give you strength to endure.

In 22 through 24. We have this description of Mount Zion. You have not come to what may be touched. You could touch Mount Zion.

Mount Sinai. And die for it with God there. But you can't touch Mount Zion. Because it's the heavenly Jerusalem. It's where God is dwelling.

And we're not there yet. We've come to it. We're citizens of it. But we haven't entered it. Jerusalem means city of peace.

And the heavenly Jerusalem. Jerusalem is a city of peace. We're not talking about the earthly Jerusalem. That is not a city of peace right now. We're talking about the heavenly Jerusalem.

[12:37] Where God is. And it is full of shalom. Full of peace. It's a city whose designer and builder is God. You see that in chapter 11 verse 10.

In chapter 13 verse 14. It is the city that is to come. Remember Revelation 21 and 22. It's the new Jerusalem coming down upon a new earth.

And the greatest feature of the new Jerusalem. Is that. Is that God is there.

He will wipe away every tear. 21 for. Remember the pain that we talked about last week. No pain. No gain. You're going to be disciplined by your father. Because that's part of the living in this life right now.

But when we get there. No more pain. You wipe away every tear. This is the heavenly Jerusalem.

[13:39] This is the mountain Zion. That is being talked about here. This is what we're going to set our sights upon. When you get road weary. Not only is this the new Jerusalem.

This is the heavenly city. This is a place where there are innumerable. Angels. And festal.

Gathering. If you flip to in your Bible.

Write just a little bit. To Revelation chapter 5. In verses 11. And 12. And 13. Let me let me just read to you. What is going on.

In Zion. Right now. Then I looked and I heard around the throne. And the living creatures. And the elders. The voice of many angels. Numbering myriads of myriads.

And thousands of thousands. Saying with a loud voice. Worthy is the lamb who was slain. To receive power and wealth and wisdom and might. And honor and glory and blessing.

[14:40] And I heard every creature in heaven and earth. And under the earth and in the sea. And all that is in them saying. To him who sits on the throne. And to the lamb. Be blessing and honor and glory and might.

Forever and ever. That was not happening. That was not happening. On Mount Sinai. That's happening. In Mount Zion. And this.

Worshipping of God and the lamb. It's full of joy. It's a festal gathering. It's better than a beach in Providence.

Better than any football game you can go to. In verse 23. We're told. We have come to Mount Zion. This. City of the living God. This. Gathering of innumerable angels. Verse 23. And to the assembly of the firstborn. The word for assembly.

[15:41] Literally means church. It's the Greek word. Ekklesia. To the church of the firstborn. And when you hear the word firstborn. You might go in the direction of Colossians 1. Speaking of Jesus.

You may go Hebrews chapter 1 verse 6. Speaking of Jesus. The firstborn. But in this passage.

Firstborn. Is in the plural. To the church of the firstborns.

To those who are enrolled in heaven. Whose names are written in the Lamb's book of life. And that was etched into that book.

Before the foundation of the world. What we're talking about here. Who we're talking about here.

Are all those sinners. Who by faith. Have been saved by God's grace.

And they have been given. The privilege. Of being firstborn children of the living God. With all the rights and privileges thereof. Including an eternal inheritance.

[16:40] With God our father forever. That's the assembly of the firstborn. And if you flip over.

You don't need to go to Revelation chapter 7. Verses 9 and 10. This assembly of the firstborn. Are people from every tribe. Tongue and nation.

And they've gathered around the throne. And they are singing. Salvation belongs to our God. And to the Lamb. Zion. This is the assembly.

They're the ones who have gone before us. They're our brothers and sisters in the faith. They're there now. Zion. Now. You see.

Zion. Isn't an empty. Mountain. Top. Zion is full. Of saints and angels.

[17:39] Giving God his praises. That's where we're heading. That's where we're citizens of. We're also coming to the God.

The judge of all. We know that. From Matthew 25. And from Revelation chapter 20. That when Jesus returns. He will judge all. From his great white throne.

You see. This vision. Of Mount Zion. Does not exclude God. As holy and just. He's the judge of all. God hasn't ceased.

Being holy and just. So the question is. How can sinners. Come into the presence. Of a holy and just God. The judge of all forever. How does that happen?

Well look down. Come to the God. The judge of all. Into the spirits. Of the righteous. Made perfect. This is just another way. Of describing. The assembly. Of the firstborns.

[18:40] Why that's being described. As the spirits. Of the righteous. Is because these are disembodied saints. Here's what I mean by that. Paul talked about.

When you're absent from the body. You are present. In the presence of the Lord. And so these. Are brothers and sisters. Saints. Who've gone before us. Who've died. And they are.

In spirit. With our God. Who are fully recognizable. They. They are known for who they are. And they're righteous. They've been justified. They have been made perfect.

They are sinless. They are without pain. They are delighting themselves. In the very presence of God.

The reason why. These. Spirits. Of the saints. Can be in God's presence. Is they've been made. Righteous. By the blood of Jesus. Which brings us.

[19:38] To the last. Feature. Of Mount Zion. The author of Hebrews.

Saves the best. For last. Verse 24. And to Jesus. Mediator of a new covenant.

Totally God. Totally man. He's from the. Order of Melchizedek. He's seated. At the right hand. Of God. And.

He's not there. Trembling. Our mediator. Is not. There. Trembling. He's there. Interceding. For us. He's there.

Bidding us. Come. And find grace. In time. Of need. And his blood. Speaks. A better word. Than the blood.

[20:32] Of Abel. It's a reference. To Genesis 4. Remember. Cain and Abel. They both. Give offerings. To God. Abel's. Sacrifice. Is acceptable.

To God. And Cain's. Was lacking. And so. What does Cain do? He murders. His brother. Abel. And his blood. Hits the ground. And the ground.

Cries. Out. To God. You know what God does? Curses Cain. That spilt. Blood.

Of Abel. Cursed. Cain. God cursed him. Through that blood. But the blood of Jesus. The sprinkled blood. The shed blood of Jesus.

That. That speaks a better word. Brothers and sisters. Through his blood. God. Does not speak curse. To us. He speaks blessing.

[21:27] He speaks. Full forgiveness. Once and for all. Cleansed. Conscious. Full. Unhindered. Access to God. We can go to him. Boldly.

Because of this blood. Mount Sinai. Says. Stay out. Or die. Die. Mount Zion.

Through the blood. Of Jesus. Says. Draw. Near. And. Live. Come to me. Jesus. Says. Come to me. You full access.

Full welcome. There's this already. Aspect. Of our coming. To Mount Zion. We are citizens.

Full citizenship. Now. We draw near. This defines us. This is the mountain. That defines us. But there's also. A not yet. We.

[ 22 : 24 ] We can't yet. Touch it. Not until we breathe. Our last breath. So we endure. Jesus is the greatest feature.

He is. He is the light. Of the new Jerusalem. Revelation 21. We will walk by. Lamb light. We. We set our eyes on him. We set our eyes. On Zion. To Zion. We go. Defines what we live for. You know. I am mostly Italian. But I have a big dose. Of Scottish Highlander blood. In fact. I come from the clan. McIntyre. And the McIntyres. Are from. Northwest. Scotland. And when. Clan McIntyre.

[ 23 : 22 ] Would go to battle. Do you know what they would cry? Caracan. Ben Caracan. Is a mountain. In northwest.

Scotland. It was their mountain. It defined them. It. It gave them strength. To endure. This is what we're living for. Brothers and sisters. Of the clan.

Jesus. We have. An endurance. Cry. To Zion. To Zion.

To Zion. To Zion. When any of us is weary. Travel weary. Whenever any of us wants to give up. To Zion. To Zion.

To Zion we go. Our destination is not Sinai. Our mountain is Zion.

[ 24 : 19 ] Can I have an amen? Amen. Amen. We move from our destination. To our warning. The book of Hebrews. This is 25 through 27.

The book of Hebrews. Has five distinct warnings in it. Because the book of Hebrews. Is one long exhortation. To hold fast to Christ. Until we breathe our last.

So this is. This is a great book. For those Christians. Who are weary. And faint hearted. And even thinking about. Turning their back on Christ. In verses 25 and 27.

25 in particular. There's. There's the warning. See that you do not refuse him. Who is speaking. See. He's talking to the whole church.

See that none of you. Refuse him. Who is speaking. Do not turn away. From him. Who is speaking. Do not. Trample underfoot. The one who's speaking.

[ 25 : 16 ] Do not. Disassociate yourself. From the one who's speaking. Do not. Reject. Him. Who is speaking. And the one. Who is speaking.

Is the one. Who has shed his blood. Verse 24. The blood that speaks. A better word. Our mediator. Jesus. From Zion. The. The. The blood that speaks.

Blessing. The blood that bids us. Draw near. The. Blood that bids us. Hold fast. And in this little section. We are given two reasons. Why not to refuse him.

25. The first one. There's no escaping his judgment. Here's the rationale. If Israel. Did not escape God's judgment.

When God warned from Sinai. On earth. They did not enter his rest. Psalm 95. Then. We will certainly. Not escape him. If we reject him.

[ 26 : 14 ] Who warns from heaven. And has given. A better promise. Greater covenant. If they didn't escape. We won't escape. This escape language.

Might ring a bell. In Hebrews chapter 2. 1 through 3. We read this. This is the first warning. Of the book. Therefore. We must pay close. Much closer attention.

To what we have heard. Lest we drift away from it. For since the message. Declared by angels.

Proved to be reliable. And every transgression. Or disobedience. Received a just retribution.

No escape. How shall we escape. If we neglect. Such a great salvation. It was declared. At first. By the Lord. This. This blood of Jesus.

Shed for us. That has established. The new covenant. It tells us. There's no escape. 10. 27. 26. And 27.

[ 27 : 07 ] It's. The fourth warning. For if we go on sinning deliberately. After receiving the knowledge of the truth about Jesus. And his shed blood. And the new covenant. There no longer remains a sacrifice for sin.

But a fearful expectation. Of judgment. There's no escape. And a fury of fire. That will consume the adversaries. A saving faith.

Is an enduring faith. But if someone professes. To be a Christian. But then turns their back on Jesus. And refuses him. And denies him. They were never a Christian to begin with.

A saving faith. Is an enduring faith. The first reason why. You're not to refuse him. Who is speaking from heaven. Is because we can't escape.

His judgment. The second reason. Is this. This judgment. Has been promised. In verse 26.

[ 28 : 09 ] We read. And at this time. At that time. His voice shook the earth. Sinai. But now. He has promised. Yet once more. I will shake. Not only the earth.

But also the heavens. It's Haggai 2.6. And he's saying. God is still speaking this. He's warning this. And the warning is. Of a future shaking.

That does not just include the earth. But includes the earth. And the heavens. And what's being talked about there. All things created. This.

This promised shaking. Is the shaking of. All things. Created. It's another way.

Of describing. The day of the Lord. And in 2nd Peter. Chapter. 3. We. Read this. But the day of the Lord. This is verse 10.

[ 29 : 05 ] Will come like a thief. And then 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 in it. Will be exposed. Since all these things.

Are thus to be dissolved. What sort of people. Ought you to be. In lives of holiness. And godliness. Waiting for. And hastening. The coming of the day. Of the Lord. Because of which. The heavens. Will be set on fire. And dissolved.

And the heavenly bodies. Will melt. As they burn. But according to his promise. We are waiting. For new heavens. And a new earth. In which righteousness. Dwells. This is another way.

Of speaking. Of what is to come. The day of the Lord. The great. And final shaking. And when everything. Has been shook.

Look. Only the unshakable remains. Look at verse 28. Therefore let us be grateful.

[ 30 : 01 ] For receiving a kingdom. That cannot. Be. Shaken. Zion cannot be shaken. God's people.

Bought by the blood of Jesus. Cannot be shaken. Do not. Refuse him. Who is speaking. From heaven. With a better blood. Who alone.

Can rescue you. From the judgment. To come. Apart from Christ. There is no escape. So if you're not a Christian. This. Hear what's being said to you.

Run to Christ. He can save you. From the judgment. To come. This is the final warning. From the book of Hebrews. If you're heaven bound.

If to Zion you go. Why. Would. You. Ever. Refuse. This Christ. We move from our final warning.

[ 31 : 04 ] To. Our response. Worship. This is in verses 28 and 29. If we're not to refuse him.

Who warns from heaven. How do we respond to him. Who's in heaven. We know it's not. Standing afar in fear. It's drawing near in faith.

And offering to God. Acceptable worship. How do we respond? We respond. Worshipfully.

Remember Romans 12.

One and two. By the mercies of God. In light of what God has done. We. Offer our bodies as living sacrifices. To God. That's what's going on here.

Knowing that we are Zion bound. We endure. Worshipfully. And I just want to help you see. The directional flow. Of verse. 28. There's a downward grace.

[ 32 : 04 ] And that downward grace. Is receiving a kingdom. That cannot be shaken. It's when you realize. That it's only by God's grace.

Only by the blood of Jesus. That you have entered. This kingdom. This city. This homeland. It's only by God's grace.

It's only by the blood. That downward grace. When received. It has an inward. Effect.

Gratitude. Let us be grateful. For receiving a kingdom. That cannot be shaken. Let us be grateful.

That we have a place. In Zion. That has been reserved. And paid for. And you're one day. Closer to it. It's better than. Any Airbnb.

[ 33 : 00 ] It's better than. Any cabin up north. Because Jesus is there. This gratitude. Is a Godward joy.

That's why we sing songs like. Thank you for saving me. Amazing grace. These are. The songs. Of the citizens. Who are on their way. Who are. Running the race.

To Zion. So we run this race. With endurance. With grateful. Hearts. We receive God's. Downward grace. Our hearts.

Are the inward change. Of gratitude. And then we go upward. With glory. Downward grace. Inner gratitude. Upward glory. We are to.

Offer to God. Acceptable worship. Worship. I've told you this before. But. The word worship.

Worship. Comes from an old English word. That means. Worth. Ship.

[ 34 : 03 ] Where you are. Recognizing. And giving God. His worth. It is treasuring Jesus. Above all else. It's when the triune God.

Becomes the controlling center. Of your life. And everything. Orbits him. You are wanting to live for him. Because he is worthy. You have done the math. Incomparable worth.

We worship him. On his terms. And he is a consuming fire. Do you see that in verse 29? You don't trifle with him. He is going to bring about judgment.

So. What's interesting here. Is we're both to be. Grateful. And yet. To worship him.

With reverence and fear. Isn't that interesting? We don't typically think that way. That can start sounding paradoxical to us. How does that work? C.S. Lewis.

[ 35 : 05 ] Shows us how that works. In the lion. The witch. And the wardrobe. The four Pevensie children. Are in Narnia. And they have just learned.

From Mr. And Mrs. Beaver. That Aslan. The lion. Is the rightful king. Of all Narnia. Parents. If you have not read this. With your kids yet. It's on your short list.

Susan. Says. Of this lion. Is he quite safe? I should feel quite nervous. Meeting him. Mrs. Beaver says.

If there's anyone. Who can. Appear before Aslan. Without knees knocking. Is either braver than most. Or just silly. Susan. And he isn't safe.

Mr. Beaver. Safe. Who said anything about safe? Of course he isn't safe.

[ 36 : 05 ] He's a lion. But he's good. He's the king. I tell you. Our God is both a God of grace.

And a consuming fire. He's the king. I tell you. We receive his grace. Downward grace. Our hearts. Are made grateful. And then we give him the glory. He deserves. We worship him. I'm going to be out the next two Sundays. But when we get back. We're going to unpack Hebrews 13.

And Hebrews 13 is a series of like. Pop. Pop. Pop. Pop. Pop. Pop. Pop. Commands. And they are the outworkings. The specifics of what it means to worship.

Our God together. As we run this race. And as we move. To Zion. Are you going on a road trip this summer?

[ 37 : 04 ] When you get road weary. Travel fatigue. When you want it to be done. Remember your vacation destination. Lobster rolls. We run the race that God has set before us.

It's going to get long. It's going to get hard. It's going to be travel fatigue. You may want to give up. But knowing we are Zion bound. We endure. Our destination.

To Zion. Our warning. Do not refuse him. Our response. Worship him. Repeat after me. Christ is my. Risen and reigning.

Priest and king. The anchor of my soul. Our consuming fire. To him we hold fast.

To Zion we go. Let's pray. Lord Jesus. Thank you for. By your blood.

[ 38 : 12 ] Making us citizens. Of the heavenly Jerusalem. We look forward. To seeing you face to face. Would you put strength.

In us. Resolve to endure. To worship you. In gratitude. You are worthy. Amen.

Amen. Amen. Amen.