

Two Mountains, Two Messages

- I. There are various ways in which men come unto God but all such comings are by Jesus Christ. **JOH 14:6.**
 - A. God will not hold audience with the unrighteous. **PSA 5:5.**
 - 1. Christ supplies our righteousness to overcome this barrier. **2CO 5:21.**
 - 2. King Jesus holds forth His own sceptre of righteousness to receive us, similar to Ahasuerus' holding forth of the sceptre for unworthy Esther. **EST 4:11; 5:1-2 c/w HEB 1:8.**
 - B. There are passive comings in which God draws men unto Himself by His power.
 - 1. Such is the promise of eternal life. **JOH 6:37-40.**
 - 2. Bodily resurrection is such a coming. **JOH 5:28-29.**
 - C. There are active comings in which men are responsible to approach God through Christ.
 - 1. All active comings must be by faith. **HEB 11:6.**
 - 2. Jesus bids men come unto Him for rest. **MAT 11:28-30.**
 - 3. Conversion and discipleship are a coming to Him. **LUK 14:26 c/w 1PE 2:4-5 c/w JOH 7:37-39.**
 - 4. Because Christ is our High Priest and Intercessor, we may come boldly to God in prayer. **HEB 4:16.**
 - 5. There is also a coming to God in duty and worship in the place where He resides. **HEB 10:1 c/w EPH 2:18-22.**
 - a. Of old, men came before God with offerings of that which had its life sacrificed. **HEB 10:2-4.**
 - b. We approach through Jesus Christ Who was sacrificed for us. **HEB 7:27.**
 - c. We present our bodies in church worship as a living sacrifice. **ROM 12:1.**
- II. Paul sets forth a contrast in practical coming to God under the Old Testament of Moses with practical coming to God under the New Testament of Christ. **HEB 12:18-24.**
- III. Mt. Sinai was a visible mount that could be touched but to touch it or even its border meant death for man or beast. c/w **EXO 19:12-13.**
 - A. Only Moses the mediator and Aaron the prospective high priest were permitted there, nobody else. **EXO 19:24.**
 - B. The presence of God on Sinai was a horrid, fearful thing. **HEB 12:18.**
 - 1. Sinai was ablaze, black, dark, stormy, quaking (**EXO 19:18**). Visualize yourself on top of an erupting volcano with soot-black cloud and lightnings everywhere.
 - 2. The trumpet and voice of God made the earth shake and struck fear in men, even Moses. **HEB 12:21, 26.**
 - C. Everything about that event and mountain said, "Not Welcome!" to the church. It was in accord with what took place there: the giving of the Law which spoke condemnation to all under it. **ROM 3:19.**
 - 1. That Testament was the ministration of death and condemnation. **2CO 3:7-9.**
 - 2. It made nothing perfect (**HEB 7:19**) because its "do and live flawlessly" demands for righteousness could not be met. **GAL 3:10, 21.**
 - D. Sinai's awful message was even seen by Jesus Christ as He considered the awful weight of our sins being brought to bear upon Himself and what that represented. **HEB 5:7.**
 - E. Mt. Sinai's message is not Hope or Heaven but Hell. c/w **ACT 2:27.**
 - F. Everything about Sinai shouted fear: fear of God's presence, fear of death.
 - G. Vain is hope in Sinai for justification: "Indignant justice stood in view; to Sinai's fiery

mount I flew. But justice cried with frowning face, This mountain is no hiding place.”

- IV. Mt. Sion in heaven has a better message. Between Sinai and Sion is a Savior. The blood of sprinkling is there. Mediator and mountain are receptive.
- A. By His sacrificial death in our stead, Christ abolished Sinai’s law which condemned us. **EPH 2:15; COL 2:13-15.**
 - B. The flawless righteousness that Sinai demanded, Christ fulfilled. **ROM 10:4.**
 - C. There is therefore no condemnation to all in Him. **ROM 8:1.**
 - D. For believers in Him, the specter of fear has been replaced by the sceptre of righteousness. He has not re-issued Sinai’s message. **HEB 2:15; ROM 8:15; 2TI 1:7.**
 - E. He does not drive us from His mount but bids us still to come to Him there. **MAT 11:28.**
 - F. His mount is invisible to our eye but plain to our faith and He is thus touchable: “...touched with the feeling of our infirmities” (**HEB 4:15**).
 - G. Even His borders are available and accessible: He has risen with “...healing in his wings” (**MAL 4:2**).
 - 1. The same word translated “wings” here is translated “borders” in **NUM 15:38.**
 - 2. His salvation is very extensive and inclusive, touching even the fringes of mankind.
 - H. Instead of the Book of Death (the Law), the Book of Life rules Mt. Sion and believers’ names are written in it. **HEB 12:23 c/w REV 20:12 c/w LUK 10:20.**
 - I. At Sinai, they dared not “...break through to come up unto the LORD...” (**EXO 19:24**).
 - 1. But Sion has a message of bold approach to God through Christ. **HEB 10:19-22.**
 - 2. The blood of Christ was truly a *breakthrough* in God’s accessibility.
- V. With all this advantage of heavenly Sion and its message, we actually have a greater incentive to serve God than they had at Sinai. **HEB 12:25-29.**