

**"Let us have grace, whereby we may serve God acceptably  
with reverence and godly fear"**

**([Heb 12:18-29](#)) Part III**

**Heb 12:18** For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

**Heb 12:19** And the sound of a trumpet, and the voice of words; which *voice* they that heard intreated that the word should not be spoken to them any more:

**Heb 12:20** (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

**Heb 12:21** And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:)

**Heb 12:22** But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

**Heb 12:23** To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

**Heb 12:24** And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel.

**Heb 12:25** See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not we escape*, if we turn away from him that *speaketh* from heaven:

**Heb 12:26** Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

**Heb 12:27** And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

**Heb 12:28** Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

**Heb 12:29** For our God *is* a consuming fire.

This section of God's word explains for us that our natural man cannot endure

God's word, and yet our hope is that we are being dragged to the "**consuming fire**" that our Father and His word are ([Heb 12:29](#) , [Jer 23:29](#)).

We can, "with open face beholding as in a glass the glory of the Lord, **[be]** are changed into the same image from glory to glory, *even* as by the Spirit of the Lord" ([2Co 3:18](#)). That changing and going from glory to glory is the exact opposite of practically all that is written in these first few verses ([Heb 12:18-21](#)), which change is needful and necessary in order for us to "**come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of Abel***" found in the following three verses of ([Heb 12:22-24](#)).

"That speaketh better things than *that of Abel*", is another way of telling us that God has "provided some better thing for us, that they without us should not be made perfect" of ([Heb 11:40](#)). Abel's death is a type of Christ's life that was sacrificed for us, but His being the only life that can and will redeem all of mankind in time ([Eph 1:7](#)). It was Abel's sacrifice that was accepted of God and not Cain's ([Gen 4:5](#)) and if we are receiving God's kingdom today which is within us, it can only be received one way, and that is by the grace through faith found through Jesus Christ, the favour or 'charis' that God shows to His elect. This is why it is written "**wherefore we receiving a kingdom which cannot be moved, let us have grace<sup>G5485</sup>, whereby we may serve God acceptably with reverence and godly fear**" ([2Co 5:21](#)). That grace through faith that is needed in order to be saved ([Eph 2:8](#)) was represented in type and shadow by the obedient spirit of Abel who brought before God an offering that was acceptable ([Gen 4:5](#)) because it was upon a burnt offering, meaning upon the sacrifice of Christ through whom we are accepted ([Eph 1:6](#)).

*This article by Mike goes into great detail to explain to us what the difference was between these two offerings of Cain and Abel and why one was accepted and the other not.*

<https://www.iswasandwillbe.com/the-sacrifice-of-cain-versus-abel-2008/>

So what it is that our flesh is so afraid to come toward is actually what God will

accomplish bringing us to as he drags us to Christ ([Joh 6:44](#) , [Joh 21:18](#)) in order that we may become "**just men made perfect**" through "**the blood of the sprinkling**" which represents Christ's blood that was shed for our sins ([Heb 9:12](#) , [1Pe 1:14-20](#)). Christ's blood is symbolic of God's word that Christ was sent to mediate within our new covenant heavens. In like manner we too are being 'sent' today, as we judge all matters in the church today and resist the Adamic blood that has all that is in the world within it ([1Jn 2:16](#)). And the promise is extended to also be sent just as he was to us, to administer or mediate that same judgement on the rest of God's creation in the lake of fire at the great white throne judgement ([Joh 20:21](#)).

By the spirit of God working within the church ([Col 1:24](#)) that quickens us in our endeavour to resist sinful flesh unto the shedding of blood, grace teaches us to forsake ungodliness and worldly lusts so we can ascend up that mountain as a new man, in Christ, even as our old man is being destroyed by the brightness of His coming that we meet as we press toward the mark of the prize of the high calling in Christ ([Rev 20:10](#) , [1Co 2:15](#) , [Tit 2:12](#) , [Php 3:14](#)).

[1Co 2:15](#) But he that is spiritual judgeth all things, yet he himself is judged of no man.

[1Co 2:16](#) For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

[Php 3:14](#) I press toward the mark for the prize of the high calling of God in Christ Jesus.

*Our first verse:*

**[Heb 12:18](#) For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,**

As I said in the introduction, these events that seemed so terrible to the flesh of the ancient Israelites typify the blessing or favour that the Israel of God ([Gal 6:16](#)) must endure in this age if we are going to inherit the kingdom of God ([Act 14:22](#)).

[Gal 6:16](#) And as many as walk according to this rule, peace *be* on them, **and mercy**, and upon the Israel of God.

[Act 14:22](#) Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that **we must through much tribulation enter into the kingdom of God.**

God's goodness is toward the Israel of God that he is showing mercy to by leading us unto repentance as he drags us to Christ who is represented by the mount which is where the "**blackness, and darkness, and tempest**" is met, which represents the judgement that we must go through in order to see Christ for who he really is ([2Th 2:8](#) , [2Co 3:18](#) , [1Co 13:12](#)).

[2Th 2:8](#) And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

[2Co 3:18](#) But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

[1Co 13:12](#) For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

It takes the word of God, the consuming fiery relationship that we have with our Father and Christ, "**that burned with fire**" ([1Pe 4:12](#)) in order to destroy the "**blackness, and darkness, and tempest**", which is the perception that Israel of old had of God and as such they were afraid to come unto God for fear of what would happen to them. "These things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come" ([Mat 25:24](#) , [Eze 14:4](#) , [1Co 10:11](#)), who have learned that we should come "boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need". This is happening day by day as we die daily ([Heb 4:16](#) , [1Co 15:31](#)). Moses, who typifies Christ, is the one who was permitted to touch "**the mount that might be touched**" and "**and so terrible was the sight, *that* Moses said, I exceedingly fear and quake**". This is another parable for us that reveals how Christ spent his days when he was on this earth, and how we should be doing the same thing if we are as he is in this life ([Heb 5:7](#) , [1Jn 4:17](#)).

[Mat 25:24](#) Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

**Eze 14:4** Therefore speak unto them, and say unto them, Thus saith the Lord GOD; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet; I the LORD will answer him that cometh according to the multitude of his idols;

God's elect are told that we must through much tribulation enter into the kingdom of God and must go through this process of being dragged to God who is a consuming fire "**acceptably with reverence and godly fear**".

**1Pe 4:12** Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

**Heb 5:7** Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard **in that he feared**;

**1Jn 4:17** Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

**Heb 12:19** And the sound of a trumpet, and the voice of words; which *voice* they that heard intreated that the word should not be spoken to them any more:

What should be painfully obvious to those who are being dragged to Christ is that we should want to be judged or hear and give thanks that "**the sound of a trumpet, and the voice of words**", that is represented by the seals and trumpets and vials of the book of Revelation, are being poured out upon our old man who is being granted to enter into the temple of God in this age ([Rev 11:15-18](#) , [Rev 15:8](#)).

**Rev 11:15** And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever. [*think of the present application of this verse*]

**Rev 11:16** And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

**Rev 11:17** Saying, **We give thee thanks**, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

**Rev 11:18** And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. ([Rev 11:2](#))

**Rev 15:8** And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

Cain intreated God that his punishment was too much to endure ([Gen 4:13](#)) seeing he was thinking with his fleshly mind as we all do until we don't, and it could not feel any other way for Cain who represents our old man who is being judged, which judgment is always grievous for our old man ([Heb 12:11](#)). It is through our actions that we tell God "**that the word should not be spoken to them [us] any more**", and so we forsake the assembling of ourselves to our own spiritual hurt, or stop labouring in the word which is the only way we can be washed of that mark of the beast ([Heb 10:25](#), "Let us labour therefore to enter into that rest" [Heb 4:11](#) , [Joh 6:27](#) , [2Ti 2:15](#) , [Act 17:11](#) , [Eph 5:26](#)).

**Gen 4:13** And Cain said unto the LORD, My punishment *is* greater than I can bear.

**Heb 10:25** Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching.

**Eph 5:26** That he might sanctify and cleanse it with the washing of water by the word,

Cain is us and we have that mark of Cain ([Gen 4:15](#)), or the mark of the beast on us 6.6.6. ([Rev 13:17](#)) that can only be removed by being dragged to Christ and being given eyes to see and ears to hear so that we can be reinstated with our Father and Christ, coming to know them through that judgement ([Joh 17:3](#)) that does away with the mark of the beast. It is because of that judgement of God, which cleanses the temple of God that we are, that we can then overcome the torment and fear of going up on the mount from whence we look for our salvation.

No man can destroy the mark of the beast that God gives his elect to identify



on all men. "And the LORD set a mark upon Cain, lest any finding him should kill him", meaning no one can make war with the beastly marked man and destroy him, but if God is working with us, the good news is that Christ can make and will make war with the beast whether in this age or in that which is to come, and in so doing removes the mark and in time saves all mankind in the process ([1Jn\\_4:17-18](#) , [Psa\\_121:1](#) , [Rev\\_13:4](#) , [Rev\\_5:5](#) , [Rev\\_14:9-10](#)).

[1Jn 4:17](#) Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

[1Jn 4:18](#) There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

[Rev 13:4](#) And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him?

[Rev 13:5](#) And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty *and* two months.

*God's elect lie dead in the street for three days which represents the time that we are trodden under foot by the gentiles without, so that the gentile within can be destroyed ([Rev 1:17](#) , [Rev 11:9](#)). We don't judge the world, or measure the world to that standard of relationship that we have in Christ but rather recognize that all things are for our sakes ([2Co 4:15](#)) including how God uses the world to trodden His people under foot for "forty *and* two months" by those outside of the body who we are not to judge ([Rev 11:2](#) , [1Co 5:12](#)). What we do judge are those things which are within the temple that we are ([Rev 11:1](#)).*

[Rev 5:5](#) And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

[Rev 14:9](#) And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

[Rev 14:10](#) The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

**Heb 12:20** (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

**Heb 12:21** And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:)

What a spectacle is being described here, but this is only the type and shadow of a far greater event taking place in the lives of those who are being given to "**endure that which was commanded**" as God destroys everything that breaths within us. If "**so much as a beast touch the mountain**", meaning if my fleshly foot prints, my walk, my opinion starts to traverse up that mountain, you can be sure that part of me will "**be stoned**" or "**thrust through with a dart**", showing us the positive example of a dart as opposed to the fiery darts of Satan that all get quenched by the faith of Christ ([Eph 6:16](#)). The stone also is represented positively here, as opposed to the self righteous stones that the Pharisees wanted to throw at the adulterous woman ([Joh 8:7](#)). So it is a terrible sight to see a beast destroyed by a stone, that stone representing the judgment of God that comes through Christ, and "**Moses said, I exceedingly fear and quake**", as did the congregation when Ananias and Sapphira were killed ([Act 5:1-11](#) , [Luk 12:5](#)) that God caused to bring about a healthy fear "upon all the church".

[Act 5:11](#) And **great fear** came upon all the church, and upon as many **as heard these things**.

[Luk 12:5](#) But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

**Heb 12:22** But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

**Heb 12:23** To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

These next two verses describe the hope of our salvation by being blessed to "**come unto mount Sion**" where we are judged today ([1Pe 4:17](#)) so that in time we can be amongst those saviours who come up on mount Sion to judge the mount of Esau ([Oba 1:21](#)). This mount Sion is where we see the "**city of the living God**" and go boldly before the throne, represented by this "**city of the living God**" where we are being raised ([Eph 2:6](#)) and are approaching



"**acceptably with reverence and godly fear**", acknowledging God's sovereign hand in all things, knowing that we are where we are and where we will be solely by the grace of God. Therefore, what is written in ([Jas 4:15-17](#)) is what must be in our hearts when we enter into "**the city of the living God**".

[Jas 4:13](#) Go to now, ye that say, To day or to morrow we will go **into such a city**, and continue there a year, and buy and sell, and get gain:

[Jas 4:14](#) Whereas ye know not what *shall be* on the morrow. For what *is* your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

[Jas 4:15](#) For that ye *ought* to say, If the Lord will, we shall live ([Heb 6:3](#)), and do this, or that.

[Jas 4:16](#) But now ye rejoice in your boastings [[Rom 3:27](#)]: **all such rejoicing is evil**.

*(saying you have free moral agency and can say and do what you want independent of God is the evil being spoken of here)*

[Jas 4:17](#) Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin.

That city which we are coming unto is also described as "**the heavenly Jerusalem**" where there are gathered "**an innumerable company of angels**". Jerusalem above is the mother of us all ([Gal 4:26](#)) and the city above that the "**innumerable company of angels**" are subject unto, the church [*"the mother of us all"*]. The body of Christ ([Col 1:24](#)) is where "**God the Judge of all**" is perfecting His love within "**the spirits of just men made perfect**" to His glory and honour today.

([Eph 5:21](#) *just men and woman are made perfect "not having spot, or wrinkle, or any such thing" through obedience to God's commandments that we learn to keep as we are received through a chastening and scourging process* [Eph 5:22-32](#) , [Heb 12:6](#)).

[Eph 5:21](#) Submitting yourselves one to another in the fear of God.

[Heb 12:24](#) **And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel.**

Not only do we come to learn to follow and to be subject to Christ within each

other, we also come to learn that **"Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of Abel*"** is constantly wakeful over those who have been reconciled by his death and are now being saved by His life within us ([Jer 1:12](#) , [Rom 5:10](#)). Not everyone is being saved in this age because not everyone has His life within them ([Rom 8:9](#)). As was mentioned earlier, **"that speaketh better things than *that of Abel*"**, is another way of telling us that God has "provided some better thing for us, that they without us should not be made perfect" of ([Heb 11:40](#)). Abel's death could not redeem Cain, but the death of Christ and our dying daily with Christ in us, will ultimately lead to the redemption of all of God's creation ([1Jn 2:2](#) , [1Ti 4:10](#) , [1Co 15:22](#)).

[Jer 1:12](#) Then said the LORD unto me, Thou hast well seen: for I will hasten my word to perform it.

[Rom 5:10](#) For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

[Rom 8:9](#) But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

**[Heb 12:25](#) See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not we escape*, if we turn away from him that *speaketh* from heaven:**

At first in our relationship with Christ we are very naive, and if God permits ([Heb 6:1-3](#)), we go beyond that stage of lacking judgement and wisdom as immature carnal babes in Christ ([napios](#)), and come to see the absolute loving terms that Christ has set out for each of those who has been predestined from the foundation of the world to endure unto the end to become mature sons ([uihos](#)). We stop sinning by the grace of God as we are corrected, and witness our faith maturing through the fiery experiences He gives us ([1Pe 4:12](#) , [1Pe 1:7](#) , [1Pe 4:1](#)). We then stop casting his words behind us, and saying Lord, Lord and do not the things that he asks us ([Psa 50:17](#) , [Luk 6:46](#)).

This verse of Hebrews reminds us that we must continue to examine our hearts to be sure that you and I **"see that ye refuse not him that speaketh" "from heaven"** by turning **"away from him"**. Putting these

four verses side by side shows us what must happen in order to have this hope fulfilled within us that Christ is working within the body of Christ both to will and to do of his good pleasure: ([1Jn 1:7](#) , [1Jn 3:3](#) , [Col 1:27](#) , [Php 1:12-13](#)).

[1Jn 1:7](#) But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

[1Jn 3:3](#) And every man that hath this hope in him purifieth himself, even as he is pure.

[Col 1:27](#) To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

[Php 1:12-13](#) But I would ye should understand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance of the gospel; so that my bonds in Christ are manifest in all the palace, and in all other *places*;

Israel's hearts were hardened to remind us that our hearts have to be softened through much tribulation in order to be obedient to God ([1Co 10:11](#)) while we spend the rest of our sojourning on this earth calling "on the Father, who without respect of persons judgeth according to every man's work" as we "pass the time of your sojourning *here* in fear"([1Pe 1:17](#)).

The natural state of Israel who refused "**him that spake on earth**" is written to simply remind us that we can easily lose that fear of God if we are not giving diligence "to make your calling and election sure: for if ye do these things, ye shall never fall" ([2Pe 1:10](#)). Again we see God is a rewarder of those who diligently seek him ([Heb 11:6](#)) as described in this section of God's word that describes the things that we should do so that "ye shall never fall". That fall is what happens when "**we turn away from him that *speaketh* from heaven**" and conversely, if we continue to "press toward the mark for the prize of the high calling of God in Christ Jesus" ([Php 3:14](#)), we will see and understand this mystery unfolding in our lives as we die daily, carrying our cross. This is what happens when we read, hear and keep the sayings of the prophesy: "Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand"([2Pe 2:1-9](#) , [Mat 13:16](#) , [Rev 1:3](#)).

**Heb 12:26** Whose voice then shook the earth: but now he hath

**promised, saying, Yet once more I shake not the earth only, but also heaven.**

**Heb 12:27** And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

We have more contrast in these verses, demonstrating what happens within those who are blessed to truly hear the voice of the true shepherd in this age ([Joh 10:27-29](#)).

**Joh 10:27** My sheep hear my voice, and I know them, and they follow me:

**Joh 10:28** And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.

**Joh 10:29** My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand.

God has "**hath promised**" that the work he has started within the body of Christ is going to be finished, and the natural shaking of the earth "**whose voice then shook the earth**" typifies for us that, not only is God going to burn up the wood, hay and stubble of our earthly sensual hearts ([1Co 3:12](#)), but also if we are His children in this age, he will purify the heavenly things themselves spoken of in ([Heb 9:23](#)), referred to as "**but also heaven**" whose foundation is made up of purified gold, silver and precious stones. ([Mat 21:42-44](#) , [1Pe 2:8](#))

**1Co 3:12** Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

**Heb 9:23** *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

**Heb 9:24** For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God **for us**:

**Mat 21:42** Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

**Mat 21:43** Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

**Mat 21:44** And whosoever shall fall on this stone shall be broken: but on

whomsoever it shall fall, it will grind him to powder.

**1Pe 2:8** And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed.

The symbolism spoken of in ([Heb 12:27](#)) "**signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain**". It describes for us the natural events that precede the spiritual ([1Co 15:46](#)) and it is the "**as of things that are made**" that must fall away seeing flesh and blood cannot inherit the kingdom of God ([1Co 15:50](#)). Our suffering as the body of Christ is purposely working together "for good to them that love God, to them who are the called according to *his* purpose" ([Rom 8:28](#)). Our heavens are being washed, sanctified and justified" in the name of the Lord Jesus and by the Spirit of our God", which is how the carnal mind is destroyed. In other words, those things that are shaken are done away within us so "**that those things which cannot be shaken may remain**" ([Rom 8:22-23](#) , [1Co 6:11](#) , [Rom 8:30-32](#) , [Rom 5:10-11](#)).

**1Co 15:46** Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

**Rom 8:22** For we know that the whole creation groaneth and travaileth in pain together until now. ["**as of things that are made**"]

**Rom 8:23** And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

[*God's elect experience the "as of things that are made" part of this verse ([Heb 12:27](#)) along with the world, however, we are blessed to have our heavens purified through Christ's judgement upon us today so that "**those things which cannot be shaken may remain**". What cannot be shaken is our hope of glory within who is the author and finisher of our faith Jesus Christ ([Col 1:27](#))*]

**1Co 6:11** And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

**Rom 8:30** Moreover whom he did predestinate, them he also called: and

whom he called, them he also justified: and whom he justified, them he also glorified.

**Rom 8:31** What shall we then say to these things? If God *be* for us, who *can be* against us?

**Rom 8:32** He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

**Rom 5:10** For if, when we were enemies, we were reconciled to God by the death of his Son, **much more, being reconciled, we shall be saved by his life.**

**Rom 5:11** And not only *so*, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

**Heb 12:28** Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

**Heb 12:29** For our God *is* a consuming fire.

Pillars that are strong and deeply rooted in God's temple (**Mat 7:24-25**) have become that way through a process of having our old man consumed by the "consuming fire" that God is (**Heb 12:29**). Those pillars are represented by a house that experiences much tribulation (**Act 14:22**), explained with these words: "**And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.**" (**Mat 7:25**)

We must do the prep work in order to endure through the fiery trials of this life that we are promised, which is expressed in the preceding verse (**Mat 7:24**), that simply describes for us how we must work out our own salvation with fear and trembling knowing that it is God who is working in us both to will and to do of His good pleasure (**Php 2:12-13**). "**Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:**"

When we receive the kingdom within, we must go through a process of learning to hear the word of God described in these parables in the gospel of Matthew chapter 13, that starts off by Christ saying "**Hear ye therefore the parable of the sower**"(**Mat 13:18-53**). Just prior to that statement, Christ draws a parallel with those who are going to be blessed to hear and understand all these parables that were written (**Mat 13:16**), to keep the world in darkness and not understanding the truth (**Mar 4:11-12**) by saying "**For**



verily I say unto you, That many prophets and righteous *men* have desired to see *those things* **which ye see**, and have not seen *them*; and to hear *those things* **which ye hear**, and have not heard *them*." ([Mat 13:17](#)).

We must serve God "**acceptably with reverence and godly fear**", and that is a process that takes our whole lifetime, described with these words of Christ: "**But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, [[Rev 1:3](#)] and bring forth fruit with patience**". In order to overcome and be made ready as the bride of Christ ([Luk 12:5](#) , [1Pe 4:12](#) , [1Pe 4:17](#) , [Rev 19:7](#)), we need to possess our souls patiently as we bring forth the fruit that God has ordained for us to bring forth from the foundation of the world. The end result of that fruit is to "be holy and without blame before him in love" ([Luk 21:19](#) , [Eph 1:4-5](#) , [1Co 1:8-10](#)).

[Eph 1:4](#) According as he hath chosen us in him before the foundation of the world, that we should be holy and **without blame before him in love**:

[Eph 1:5](#) Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

[1Co 1:8](#) Who shall also confirm you unto the end, *that ye may be* **blameless in the day of our Lord Jesus Christ**.

[1Co 1:9](#) God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

[1Co 1:10](#) Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye **be perfectly joined together in the same mind and in the same judgment**.

As these parables of Christ show us, it is by reading, hearing and keeping the word of God that we demonstrate and witness to others that we are serving "**God acceptably with reverence and godly fear**". It is in that service of laying down our lives for each other that His love will be perfected in us. The world will learn who His true disciples are, as we go through the "consuming fire" that God is, together ([Dan 3:25](#)). We are blessed to know ([Joh 17:3](#)) and be dragged to our Lord today ([Joh 6:44](#)) so that our old man can be destroyed and the new man perfected through "**a consuming fire**" that Christ is in the midst of us.

[Dan 3:25](#) He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

**Joh 17:3** And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

**Joh 6:44** No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.