

The Pursuit of Godliness & Justice

Deuteronomy 10:12-22

David Sunday October 11, 2020



O God, from You and through You and to You are all things. So we open our mouths wide and ask You to fill our mouths and hearts with the treasures of Your Word. We ask that You would show us Christ and that what we know not, You would teach us, what we have not, You would give us, and what we are not, You would make us for the glory of Your name, through Jesus Christ our Savior we pray. Amen.

Let's worship God as we hear His Word, beginning at Deuteronomy 10:12:

¹² "And now, Israel, what does the LORD your God ask of you except to fear the LORD your God by walking in all his ways, to love him, and to worship the LORD your God with all your heart and all your soul? ¹³ Keep the LORD's commands and statutes I am giving you today, for your own good. ¹⁴ The heavens, indeed the highest heavens, belong to the LORD your God, as does the earth and everything in it. ¹⁵ Yet the LORD had his heart set on your ancestors and loved them. He chose their descendants after them—he chose you out of all the peoples, as it is today.

¹⁶ Therefore, circumcise your hearts and don't be stiff-necked any longer. ¹⁷ For the LORD your God is the God of gods and Lord of lords, the great, mighty, and awe-inspiring God, showing no partiality and taking no bribe. ¹⁸ He executes justice for the fatherless and the widow, and loves the resident alien, giving him food and clothing. ¹⁹ You are also to love the resident alien, since you were resident aliens in the land of Egypt. ²⁰ You are to fear the LORD your God and worship him. Remain faithful to him and take oaths in his name. ²¹ He is your praise and he is your God, who has done for you these great and awe-inspiring works your eyes have seen. ²² Your ancestors went down to Egypt, seventy people in all, and now the LORD your God has made you numerous, like the stars of the sky.

Thanks be to God for His living Word.

What is one of your favorite things that you've missed doing in this pandemic, besides going to church? For me—and I think for my wife as well—the symphony orchestra is one of the things we've missed the most. Ever since Horst and Vicki introduced us to the Ravinia Festival almost a decade ago, it's become an annual tradition. At least once a summer, we head up there to sit under the starlit sky and eat picnic food while listening to the melodious majesty of the Chicago Symphony Orchestra as they perform some of the greatest works in the history of humankind. We love it.

I know I've already probably lost some of you in this message who just can't imagine appreciating a symphony. So let me tell you a little bit about what a symphony entails. I'm getting this from a web page called "Symphony For Dummies." I needed it myself, because you can attend a symphony and not really know what you're experiencing. A symphony is a musical work consisting of four movements:

- The first movement is often in sonata form, which means simple. It's brisk and lively. In this first movement, you're introduced to the main melody line. Then after the main melody line is introduced, a second subtheme or sub-melody is blended in and the two interact in beautiful harmony. That's the first movement of a symphony.
- The second movement of the symphony is slower. It's deeper and more sublime. It invites more introspection. You need to think, ponder and meditate on what you're hearing.
- Then you move to the third movement which is energetic again. This is called a minuet, which means dance, or a scherzo, which means joke. It's very lively and boisterous.
- Then finally, the fourth movement—a rollicking grand finale.

That's what you can expect when you go to a symphony. So why am I telling you all of this? One of my favorite commentators on Deuteronomy, Christopher Wright, calls this passage "Moses' mini-symphony of faith and life." As I think about that, I think approaching this passage as a symphony will help us appreciate the richness of its message for our lives today.

There are four movements in this passage and the first movement introduces the main theme.

First movement, the main theme – verses 12 and 13

We find the first movement in verses 12 and 13: "*And now, Israel, what does the Lord your God ask of you?*" Don't skip over those first two words, "*And now...*" This is reminding us that there's a context to consider. If you look at chapters nine and ten, the words that precede what we've read today, you'll find that Moses is rebuking the Israelites for their complicity in the

incident of the golden calf when they made an idol for themselves and worshiped it, as if that was going to be their savior.

He speaks throughout chapters nine and ten of their stubbornness, of how stiff-necked they are, of how rebellious they've been, yet how patient God has been and how God renews His covenant with them at the beginning of chapter ten. So when Moses says, "*And now...*" think of Romans 12:1. After Paul expounds the glories of the gospel in the first 11 chapters of Romans, at the beginning of chapter 12 he then says, "*Therefore...in view of God's mercies, I urge you to present your bodies as a living sacrifice, holy and pleasing to God.*" In other words, in view of all God has done for you, now this is how you are to live.

Moses is not about to give the Israelites a job description so they will be rewarded for good performance if they do everything God asks of them. No, this is covenant language where the God Who has been so patient and merciful is showing them how to live in a covenant of love with Him. You could summarize the whole message of this passage in one sentence: God's grace in the face of our guilt demands a grateful response. That's the outline of the Heidelberg Catechism which asks, "What does the Lord your God require of you?" That's a great question and the question Moses is answering: guilt, grace, gratitude. God's grace in the face of our guilt demands a grateful response. Moses is explaining what this grateful response should look like.

We want to be a church that's all about disciples who are making disciples of others. A disciple is a learner, a listener, an apprentice, a follower of Jesus. If you're following Jesus, one of the main things He calls you to do is to make disciples of others. That's what we hear in the Great Commission (Matthew 28:16-20). The central command of the Great Commission is to make disciples of all nations. How do we do this? By teaching them to obey all that Christ has commanded us.

So imagine you're at a coffee shop with a friend or family member who has recently committed their life to following Jesus Christ. They ask you, "What does the Lord want from me? What is the Lord asking of me? How does He want me to live?" It's a great question and we need to have a very simple, clear and biblical answer. Deuteronomy 10:12-13 is a great place to start.

That's what we have here: a musical chord consisting of five notes to answer the question, "What does the Lord ask of me?"

- First, fear the Lord your God.
- Second, walk in all His ways.
- Third, love Him.

- Fourth, worship and serve the Lord your God with all your heart and all your soul.
- And fifth, keep the Lord's commands and statutes.

It's brisk. It's lively. These five notes are going to carry the main melody line throughout the whole book of Deuteronomy. We're going to hear them repeated over and over again in this book.

- "Fear the Lord" appears 14 times in Deuteronomy.
- "Walk in all His ways" appears ten times.
- "Love God" appears eight times.
- "Serve and worship the Lord" appears six times.
- The idea of "with all your heart and all your soul" occurs at least 27 times.
- Then the word "keep" or "guard"—the word *shamar*—appears 65 times. It's repeated over and over again, because it's so easy for us to forget. Our hearts are so prone to wander.

God's grace in the face of our guilt demands a grateful response, and this response is going to require deliberate practice on our part. So what does it mean to fear the Lord? The Latin phrase *Corum Deo*—"before the face of God"—is how we are to live when we fear the Lord. We are to live before the face of God, recognizing that He sees all, He hears all and knows all. Nothing escapes His notice. Our lives are constantly naked and laid bare before the eyes of Him to Whom we must give an account.

I don't know if you've ever had the experience of talking about someone with someone else, but you don't realize the someone you're talking about is in the room right next to you, listening to everything you're saying. Then he comes out into the hallway and you're standing there thinking, "Oops. What did I just say?" We are to live that way constantly with the Lord, realizing there's nothing hidden from Him. John Calvin says, "The fear of the Lord is a bridle to restrain our wickedness."

Along with fear, we are to walk in all His ways. That tells us God is a living God. He has ways about Him that are recognizable, that are knowable. There's a pattern to imitate. There's a distinctive lifestyle that is to characterize His people. We read this in 1 John 2:5-6: "*This is how we know we are in him: The one who says he remains in [Jesus] should walk just as he walked.*" Walk in all His ways.

Then love Him. When you love someone, you take the time to be with that person. You listen to one another. You share your hearts with one another. You want to build up one another and speak well of each other. You want to find out what that person desires, what that

person needs. When you love that person, you do all you can to fulfill those desires and meet those needs. So the love relationship we have with God is not a cold, clinical kind of contract. It's intimate and warm.

It's also not a casual relationship. We are to serve and worship Him with all our heart and with all our soul. He's the Master; we're the servants. Whatever we do—whether we eat, whether we drink or whatever we do—we are to do it all for His glory. It shouldn't matter to us whether people are watching us, applauding us and appreciating what we're doing, because we're living our lives for Him. Then finally, we are to keep the Lord's commands and statutes. There's that word *shamar* which means to guard, to pay careful attention, to be careful. As Jeff Fernando says, "Carelessness is the mother of all sin, especially in the areas of our weakness."

This is the main theme here in verses 12 and 13. This is what a grateful response to God's grace in the face of our guilt looks like. It looks like the pursuit of godliness. It's stated in simple, clear, brisk, lively phrases, so that we can put it to memory and think often about what the Lord asks of us. A beautiful five-fold chord—five notes.

The Holy Spirit knows that we will be tempted to hear this, not as a beautiful chord, but as a dark and threatening tone. He knows we're tempted to feel like He is laying a heavy burden on our backs, like this is just too strict. He knows we're tempted to forget how gentle God's commands are, how kind His precepts are. So He introduces a subtheme, a melody that's going to harmonize with this one beautifully. We're going to hear this sweet, gentle melody throughout the commands the Lord gives us.

Look at the end of verse 13. What does it say there? It's "*for your own good.*" God's ways are always for your good. Obedience is always good for you. It's never bad for you. His commands are not a burden. Romans 12:2 says God's will is always good and pleasing and perfect. First Timothy 4:8 says godliness is beneficial in every way, because it holds promise for the present life and also for the life to come.

So that's the first movement of this Mosaic symphony. It's all about the grateful response God asks from us in view of His grace toward us in the face of our guilt. It's simple. It's clear. It's for our good. Just because it's simple doesn't mean it's going to be easy, does it? Just knowing something is good for you doesn't mean you're going to pursue it, right? Tell me how much you know about a healthy diet. Tell me how much you know about the benefits of vigorous physical exercise. We know a lot, right? That doesn't mean we're going to do it. There's still a problem Moses recognizes and it's in our hearts.

Second movement, for contemplation – verses 14-16

That brings us to the second movement of this Mosaic symphony. This is where we need to slow down, meditate and go deep into our hearts. It needs to become more introspective. The second movement, in verses 14-16, gets to the heart of the matter.

I want you to notice something as we look at these next two movements. They both contain three verses—14 through 16, 17 through 19. They're in triplet form. They have a pattern to them. First, they tell us something true about God. Second, something surprising or unexpected. Then third, the transformative effect this should have on our lives.

In verse 14, we have a description of truth about God. What does it tell us about Him? It says, *“The heavens, indeed the highest heavens, belong to the Lord your God, as does the earth and everything in it.”* So He is the one and only true God Who owns everything in the universe. Now, the surprise, the unexpected thing, is in verse 15: *“Yet, the Lord set his heart in love on your father and chose their offspring after them...as you are this day.”* He chose you! That is a surprise! The God Who owns everything in the universe chose you. It wasn't because He was boxed in; it wasn't because you were His only option; it wasn't because He was forced to choose you.

What Moses is doing here is exploding this pagan notion that there are different gods over different regions; that these little gods have authority over that particular region or over that particular people. Moses is saying, “Oh, no. Yahweh is the one and only true God of the universe He has authority over everything in the universe because He owns everything in the universe.” This means He has the right and the authority to take any people He desires to be His own special possession.

Therefore, says John Piper, “the unspeakably wonderful truth for Israel is that He chose them. He did not have to. He had rights and privileges to choose absolutely any people on the face of the earth for His redeeming purposes. Or He could have chosen all of them. Or He could have chosen none of them. But He chose you, Moses says.”

He chose you. Not only did He choose you, He did it in great love. I just love verse 15 and how the CSB translates it: He *“had his heart set on your ancestors and loved them...”* He freely chose to take delight in loving them; likewise He freely chooses to take delight in loving us. Not because of any virtue in their Jewishness; not because of any virtue in us. If you are a person who trusts in and treasures Jesus Christ, here's why. Because this magnificent, majestic God Who owns the heavens—the highest heavens—the earth and everything in it chose you. Not because you're an American. Not because of how great and godly your parents or grandparents

were. Not because you're such a good person. No, you are stubborn, stiff-necked and rebellious, just like the Israelites. God had His heart set on you, to love you and bring you into His family. Out of all the peoples on the face of this earth, God set His heart on you and said, "Be Mine. Belong to Me."

The impact this should have on our lives is in verse 16: *"Therefore, circumcise your hearts and don't be stiff-necked any longer."* It's clear throughout Deuteronomy that everything God requires from His people must come from the heart. God has never been a legalist. God has never been satisfied with mere external performance. In the old covenant, circumcision was the outward sign of the covenant. It was the sign that you were a people belonging to God. It pointed to a work that God wanted to do inside on our hearts to cut away the stubborn refusal our hearts have to listen to Him. He wants to cut away all that hinders obedience to Him, so that our hearts become softened toward God and receptive toward His Word. He wants our hearts to be willing to be corrected and to shudder at the thought of displeasing Him. Rather, our hearts should beat with a desire to live in a way that is pleasing to Him.

So God's grace in the face of our guilt demands a grateful response which requires a new heart, a clean heart, a heart that's been cut off from its attachment to sin and is now inclined to delight in the law of the Lord.

This introduces a tension, doesn't it? The tension is that as you read the Old Testament, it doesn't seem like the Israelites as a whole ever got this circumcised heart. As you read the prophets, you hear them longing for a time when God would do something on the hearts of His people. Listen to this passage from Ezekiel 11:19-20, where God says:

I will give them integrity of heart and put a new spirit within them; I will remove their heart of stone from their bodies and give them a heart of flesh, so that they will follow my statutes, keep my ordinances, and practice them. They will be my people, and I will be their God.

What the prophets are saying is God's people need a new and better covenant, a covenant that fulfills the demands we fail to meet, a covenant where God gives us the heart we need to respond gratefully to His grace in the face of our guilt. What the prophets were longing for, friends, could not happen. It could not come until a true Israelite rose up, a true Israelite Who feared the Lord, walked in all His ways, loved Him and served Him with all His heart and all His soul. A true Israelite Who was careful to keep all of His commands and statutes. That's what Jesus did.

Deuteronomy 10:12-13 is a perfect expression of the life of Jesus. He didn't do these things for His own good. He did it for our good. Because Jesus did this—because His heart was tender and entirely devoted to the Lord His God—what happened to Him? He was cut off. Colossians 2:11 speaks of the cross of Christ as the circumcision of Christ. He was cut off from the land of the living. He was struck for the people's rebellion. As He hung on the cross, all the curses of the covenant came crashing down on His head, so that all the blessings of the covenant could come cascading down on us. Among those blessings God promises, "I will write the law of God on your heart and give you the gift of My Holy Spirit, Who will incline your heart to obey Me and fear Me."

If you're a believer in Jesus, you have this new heart. You have a heart that you resonate with when you hear verses 12 and 13. You're thinking, "Yes, that's what I want. I want to pursue godliness with my life." It doesn't mean it's not a struggle, because you still have your old flesh to contend with too. But you have a new heart, a heart that desires to respond to the grace God has shown you in the face of your guilt with a grateful response of consecrating yourself totally to Him. That's what you desire because His Spirit has given you a new heart.

If you look at the description of verses 12 and 13—the pursuit of godliness—does that seem to you like something undesirable? Does it seem like too much of a burden? "Nah, I could never do that. Too strict." If that's what it seems like to you, have you come to terms with Who Christ is and with what He has done for you? Have you really put your trust in Jesus? Have you received a new heart? Have you been born again?

That's what it takes to live the life of godliness. Living the Christian life isn't something you can fake. You could try to fake it as a Christian for a little while. You could try to put those Christian clothes on, but they're not going to fit. They're not going to work. Sooner or later, what's really in your heart is going to be revealed.

Maybe that's where some of you are at right now. Maybe you married a Christian, thinking, "I can try play this. I can try to go along with this." But the truth is, your heart is not in it and everyone around you is seeing that. In order to live the Christian life, it takes a miracle of grace. God has got to do something in your heart. He's got to give you a new heart. He's got to cause you to be born again. That's what it takes to be a Christian.

Jesus lived the perfect life we failed to live and died on the cross bearing the curses of our disobedience. He then rose again so that He could pour out the gift of His Spirit and give us a new heart. Jesus was able to do the miracle you need. He's mighty to save. I want to ask you to come to terms with Him today. Don't try to fake the Christian life. Don't try to pretend to be

pursuing godliness if you've not been born again. You can't do it with that old heart. You need the new heart that Jesus died to give you.

Third movement, the minuet – verses 17-19

God's grace in the face of our guilt demands a grateful response. We've seen that He's chosen us so we can now offer our hearts to Him. This third movement reminds us that we are not to limit the grateful response God requires of us just to our personal, individual pursuit of godliness. It's not just about you and your personal relationship with God. It's not just about going to heaven when you die. It's also about how you treat other people. It's about how you live your life right now here on the face of this earth. It's living in a way that your neighborhood, community and even the world takes notice.

That's the third movement in verses 17-19. This is the dance. This is where it gets energetic and lively again. The third movement of a symphony is almost always written in three-quarters time. That means there are three beats in each measure. One, two, three; one, two, three; one, two, three; one, two, three. Your covenant relationship with God is never just one, two; one, two; one, two. It's never just about you and God; you and God; you and God. It's always about you, God, others; you, God, others. That's what relationship with God is.

We see this truth about God in verse 17: *“For the Lord your God is the God of gods and Lord of lords, the great, mighty, and awe-inspiring God.”* He is greatly to be feared. We are to tremble before Him in His majesty. He shows no partiality and He takes no bribes. This means God is not trying to get people to do things for Him by treating them special. God is not required to coerce anyone. God doesn't have to butter anyone up or plead with anyone to get them to do what He wants. He takes no bribe. Why would He need to? He owns everything in the universe. John Piper says, “He is above bribes the way the sun is above candles or the way beauty is above mirrors.”

He is a God Who is transcendentally self-sufficient which is the spring of enormous tenderness. Not to those who are mighty and strong in this world; not to the elite or powerful of this world. No, here is the surprise. Here's what's unexpected, in verse 18: *“He executes justice for the fatherless and the widow, and loves the resident alien, giving him food and clothing.”* This is what is so surprising. This great, majestic, transcendent God is a God Who works on behalf of those who are most vulnerable in this world, those who could never afford a bribe, those who have nothing in themselves to attract partiality from Him.

If I have to speak before a group of people and they ask, “How do you want to be introduced?” I would probably say something like, “Well, I’m the husband of Kate, father of three children and a daughter-in-law, and I’m a pastor at New Covenant Bible Church in St. Charles.” That’s how I’m known in the world.

In contrast, how does God want to be introduced? How does God want to be known in the world? He wants to be known as the God Who works on the behalf of those who are most vulnerable. He wants to be known as the God Who comes to the aid of those who are most needy and Who executes justice for the orphan and widow, the refugee and immigrant. We’re going to see this a lot in Deuteronomy. It’s what Nicholas Wolterstorff calls “the quartet of the vulnerable” —orphans, widows, refugees and the poor. God’s all-sufficient heart is moved like a spring of tenderness toward those who are most vulnerable.

The truth in verse 19 is that He expects the same from us. Look at that verse. “*You are also to love the resident alien, since you were resident aliens in the land of Egypt.*” God’s grace in the face of our guilt demands a grateful response that should show in the way we love those who are most vulnerable in our world. God takes this so seriously. Listen to what He says in Deuteronomy 27:19: “*The one who denies justice to a resident alien, a fatherless child, or a widow is cursed. And all the people will say, ‘Amen.’*”

Now, I realize that the term “social justice” has become a very controversial term in our day. That’s partly because we’re not all using the same dictionary when we define what these words mean. Political commentator Jonah Goldberg says, “Social justice has become code for good things no one needs to argue for and no one dare be against.” But in the Bible, social justice is defined. There are two words that describe Who God is and what God expects from us. One is *mishpat*, and the other is *tsaddiyq*. The word *mishpat* is the word for justice and it occurs more than 200 times in the Old Testament. It means to treat people equitably, regardless of their race or social status. It’s more than just punishing wrongdoing. That’s retributive justice—punishing what’s wrong. It also means giving people their rights. That’s restorative justice which is a major theme in the Old Testament.

Then you add to that this word *tsaddiyq* which means being righteous. In the Bible, being righteous is never just about private morality. It’s always about private morality before God, but also day-to-day living that affects your relationships in your home, neighborhood, workplace and society. In the Bible, *mishpat* (justice) and *tsaddiyq* (righteousness), come together more than three dozen times. You cannot be properly called a righteous person unless

you are a person who is committed to pursuing justice in society, particularly for those who are most vulnerable.

Alec Motyer defines righteous as “those who are right with God and therefore committed to putting right all other relationships in life.” So responding gratefully to God’s grace in the face of our guilt demands that we treat the most vulnerable among us like God has treated us. We were also part of the quartet of the vulnerable. What do we sing? “I was an orphan, lost at the Fall, didn’t know my Father’s voice.” We were widows, prostituting ourselves to sin, but Jesus came to be our Bridegroom, saying, “Be Mine.” We were refugees, lost, destitute and wandering in a far country, without hope and without God in this world. He called us in to become part of the commonwealth of His people, to become citizens of His Kingdom. And we were poor, so we sing:

Nothing in my hands I bring,
Simply to Thy cross I cling;
Naked, come to Thee for dress,
Helpless, look to Thee for grace.

[From “Rock of Ages” by Augustus Toplady]

That’s how God has treated us. We are to remember who we were without Christ and how God loved us when we were at our most vulnerable—and we are to go and do likewise to others. Who are the most vulnerable in our society? Well, immigrants are a good place to start. Refugees. We live in the third largest metropolitan area of the United States and there are people from all kinds of nations living near us and around us. Elgin Community College has many international students. I’m told that many of these students have never been invited into the home of an American family.

When we lived in Elgin for a number of years, our neighbors were Muslims from Macedonia. They had lived there a lot longer than we had and they became dear to us. We really treasured them and they ministered to us so much. We had them in our home for a meal one night and they told us that was the first time they had ever been invited into an American’s home even though they had lived here for many, many years.

So when you meet someone from another nation, your first question as a Christian should not be, “Are they legal?” That shouldn’t even be your second question, nor your third question. I agree that the government needs to have borders and there need to be laws for immigration—and they should be just laws. But when we meet an individual from another country, our first question, our second question and our third question should be, “How can I

love this person the way God has loved me?” He expects us to love the resident alien because that’s who we were.

Think of widows and single moms whom our deacons are so earnestly committed to ministering to. Think about how lonely and challenging their lives can be. Think about the times when they feel like they don’t fit in. What would it look like for you to welcome a widow, a single mom, into your family this Thanksgiving and/or Christmas?

Think about orphans. We have people in our church right now who are involved in Safe Families, taking in foster children. We have people who have adopted. It’s a great opportunity to show justice and righteousness.

Think about the unborn. The largest abortion facility in the Midwest is right here in Kane County, in Aurora. Three hundred to four hundred unborn lives are taken away every month at that Planned Parenthood facility. Right now in this month of October, Christians from all over the Fox Valley are engaged in “40 Days for Life”—prayerful, peaceful vigils in front of the Planned Parenthood clinic. They have seen many women who come to their appointment, when they encounter the prayerful, peaceful vigil, they turn away and go instead to the Crisis Pregnancy Center on the other side of the driveway. It’s a great way to participate.

Or consider the Corbella Clinic in South Elgin offering pro-life crisis pregnancy services. They’re having their virtual promotional event on Thursday, October 22 at 7:30 p.m. All you have to do is tune in with Zoom. If you want to be in your pajamas, you can just turn off the video and listen to stories of how God is working through His people. I’m planning on being a part of that. The point of all this is, in the words of Jeff Fernando, “Once we are saved, we need to do all we can to lift up those who are down.”

So what are we seeing today, friend? We’ve seen that God’s grace in the face of our guilt demands a grateful response which looks like the pursuit of godliness from a heart that’s been cut off from its attachment to sin, and it looks like the pursuit of justice from a heart that has been rescued when you were most vulnerable.

Fourth movement, the grand finale – verses 20-22

That brings us to the grand finale in verses 20 through 22. You can just hear all the instruments in this symphony starting to tune up their sound and play together in this great grand finale of praise to God. Look at the last three verses. Verse 20: “*You are to fear the Lord your God and worship him...*” Oh, I want to do that after hearing how He chose me, after hearing how He gave me a new heart, after hearing how He rescued me when I was a refugee. I

want to fear Him. I want to worship Him. I want to “*remain faithful to Him and take oaths in his name.*” I want my word to be as good as His word. I love verse 21: “*He is your praise...*” The very thought of Him should trigger praise to Him in our hearts.

21 And he is your God, who has done for you these great and awe-inspiring works your eyes have seen. 22 Your fathers went down to Egypt, seventy people in all, and now the lord your God has made you numerous, like the stars of the sky.

In other words, God has been rescuing you from the beginning. He’s multiplying you. He’s filling the earth with you, His people, and He’s going to continue doing that. He will continue to multiply His chosen people until His people from every tribe, tongue and nation are as innumerable as the stars in the sky. And His glory is going to cover the earth as the waters cover the sea when Jesus comes again.

So we rejoice in Him. We worship Him. We lift our hearts in love to Him and give Him the glory that’s due His name.

Great things He hath taught us, great things He hath done
And great our rejoicing through Jesus the Son;
But purer, and higher, and greater will be
Our wonder, our transport when Jesus we see.

Praise the Lord! Praise the Lord!
Let the earth hear His voice!...
Let His people rejoice.

[From “To God Be the Glory” by Fanny Crosby]

Let’s worship Him together.

Lord, You have done so much for us. In the face of our guilt, Your mercy and grace are amazing. So we would present ourselves to You, a living sacrifice, holy and acceptable to You. We want to pursue godliness and justice in this world. We confess to You now, Lord, that we fall short in so many ways and need You to have mercy on us. So hear our pray as we confess our sins to you and acknowledge that our only hope is in You.

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All Scriptures quoted directly from the Christian Standard Bible unless otherwise noted.

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