

Brad Jordan / General

Exodus: Delivered By God, For God / Blood; Work of Christ; Covenant-Keeper;
Propitiation / Exodus 24:1–8; Hebrews 9:1–28; Hebrews 10:1–18

Introduction

As we turn to Exodus 24:1-8, we find ourselves at a significant moment in Israel's history. The people are still encamped at the base of Mount Sinai, a place where they have witnessed the awe-inspiring power and presence of God. Moses, having received the Ten Commandments and the Book of the Covenant, is now called to lead the people into a profound act of worship.

In this passage, we see the structure of worship laid out with careful detail. The worship service involves a call to approach God, the reading of His Word, a public confession of faith, and the sacrificial offerings that mark the ratification of the covenant between God and His people. This moment is a climactic point where God establishes His relationship with Israel in a way that is both awe-inspiring and humbling.

As we examine this text, we are reminded that details matter in worship. Every instruction, every action taken, points to the holiness of God and the seriousness of entering into a covenant with Him. Through this, we also catch a glimpse of a greater covenant to come—one that will be fully realized in the person of Christ, whose blood secures eternal redemption for His people.

Exodus 24:1-8

Exodus 24:1–8 LSB

Then He said to Moses, "Come up to Yahweh, you and Aaron, Nadab and Abihu and seventy of the elders of Israel, and you *all* shall worship at a distance.

"Moses alone, however, shall come near to Yahweh, but they shall not come near, and the people shall not come up with him."

Then Moses came and recounted to the people all the words of Yahweh and all the judgments; and all the people answered with one voice and said, "All the words which Yahweh has spoken we will do!"

And Moses wrote down all the words of Yahweh. Then he arose early in the morning and built an altar at the foot of the mountain with twelve pillars for the twelve tribes of Israel.

And he sent young men of the sons of Israel, and they offered burnt offerings and sacrificed young bulls as peace offerings to Yahweh.

And Moses took half of the blood and put *it* in basins, and the *other* half of the blood he sprinkled on the altar.

Then he took the book of the covenant and read *it* in the hearing of the people; and they said, "All that Yahweh has spoken we will do, and we will be obedient!"

So Moses took the blood and sprinkled *it* on the people and said, "Behold the blood of the covenant, which Yahweh has cut with you in accordance with all these words."

The Details of Worship

As we begin to look at this text this week we need to first be reminded of the settings and the situation. The people of Israel are still encamped at the base of Mount Sinai. Moses has been up on the mountain with God receiving both the Ten Commandments and what we have been referring to as the Book of the Covenant, which you will note come from this morning's text (verse 7). In Exodus 19:17-20

Exodus 19:17-20 LSB

And Moses brought the people out of the camp to meet God, and they stood at the foot of the mountain.

Now Mount Sinai *was* all in smoke because Yahweh descended upon it in

fire; and its smoke ascended like the smoke of a furnace, and the whole mountain trembled violently.

And the sound of the trumpet grew louder and louder; *then* Moses spoke and God answered him with thunder.

And Yahweh came down on Mount Sinai, to the top of the mountain; and Yahweh called Moses to the top of the mountain, and Moses went up.

we have a picture of what they are facing as they look up at the mountain. Again, at the conclusion of the delivery of the Ten Commandments we see in Exodus 20:18-21

Exodus 20:18–21 LSB

And all the people perceived the thunder and the lightning flashes and the sound of the trumpet and the mountain smoking; and the people perceived *it*, and they shook and stood at a distance.

Then they said to Moses, "Speak to us yourself, and we will listen; but let not God speak to us, lest we die."

And Moses said to the people, "Do not be afraid; for God has come in order to test you, and in order that the fear of Him may be with you, so that you may not sin."

So the people stood at a distance, but Moses came near the dense gloom where God *was*.

Both of these passages paint for us a wondrous but terrifying image. It could truly be defined as awesome.

With the completion of the delivery of the law and the judgments, or the Ten Commandments and the proceeding case law, we are now drawn into a full blown Biblical worship service, complete with a call to worship, the reading of the Word of God, a confession of faith, and the sharing of a sacramental meal.

This, however, is no ordinary service of worship, this day the people of Israel will witness a spectacle unlike anything they had seen...and for people who have witnessed the hand of God strike Egypt with ten plagues, part the sea for them and then close that very sea in final defeat of Egypt; have water

brought forth from a rock; sustenance fall from heaven, and the majesty and splendor of God coming down and enveloping Mount Sinai. This worship service will include the ratification of the Covenant that God is making with His people.

Details Matter

As we begin this passage there are a few details that must be brought out so that we have a full picture of what is occurring. We have the back drop, we have the event that will be undertaking, but as any good event planner will tell you, details matter.

The passage opens up with a calling to Moses for Him, Aaron, Aaron's sons, and seventy of the elders to come up to God but they are to do so in a specific fashion. Note the command to come up, is followed by a command to keep at a distance. Moses is allowed to come forth, but Aaron, his sons and the 70 elders are to worship at a distance. These rules of engagement, as it were, served to remind the people of Israel that the God that they served was holy and righteous and they could not abide in His presence, and He in theirs for they were not righteous.

Moses alone was allowed to approach, to come near to God. We must take a moment here and deal with the question that may arise in the mind of the person, why was Moses allowed to come forward when the remainder of the group had to remain at a distance. The answer is simple, Moses was God's chosen and appointed mediator to act as the representative of the people in the presence of God and the representative of God in the presence of the people. Even then, however, Moses was not able to fully enter, to truly see the face of God. In fact, later on in the book of Exodus we know that Moses asks to see God's face and in Exodus 33:17-23 we read:

Exodus 33:17-23 LSB

Then Yahweh said to Moses, "I will also do this thing of which you have spoken; for you have found favor in My sight, and I have known you by name."

Then Moses said, "I pray You, show me Your glory!"

And He said, "I Myself will make all My goodness pass before you, and I will proclaim the name of Yahweh before you; and I will be gracious to whom I

will be gracious, and I will show compassion on whom I will show compassion.”

But He said, “You cannot see My face, for no man can see Me and live!”

Then Yahweh said, “Behold, there is a place by Me, and you shall stand *there* on the rock;

and it will come about, while My glory is passing by, that I will put you in the cleft of the rock and cover you with My hand until I have passed by.

“Then I will remove My hand, and you shall see My back, but My face shall not be seen.”

Notice the assertion that no man can see me and live. As great a mediator as Moses was through the power of God he was not sufficient to truly mediate between God and man on account of his sinful nature.

Verse 3 tells us that after this act of worship, Moses then returns to the people and recounts for them the “all the words of Yahweh and all the judgments”. The wording of this clause should help us to understand the significance of what is being stated. It is not just the Ten Commandments that Moses recites, but all of the words of God. At the completion of this recitation the people unanimously responded that “all the words which Yahweh has spoken we will do.” With this initial acceptance being made, Moses begins the preparations for the worship service that is about to begin.

The Ratification Worship Service

One thing that all covenants and treaties and contracts have in common is that they are not “enforce” until they have been ratified. Ratification is a process whereby the parties involved in the covenant come to an agreement regarding its content and the responsibility of the two parties. In the case of God and the people of Israel, they have already entered into a verbal covenant in which God, the progenitor and author, states to the people, if they will obey all His commands, He will be their God and they will be His people. Obviously this is a very broad and loose statement intended to cover the thrust of the covenant. After Moses reads “all the

words of Yahweh" before the people, ensuring that they understand exactly what the agreement they are entering into looks like, scripture says the very next thing he does is to write down the Word.

It is necessary at this point to take a moment to reflect on the magnitude of that statement as well as its far reaching impact. Firstly, Moses recorded the Word to protect the integrity of the Word. In verbal traditions it is not hard to imagine that things get confused, errors are made and you do not end up with what you began with, which is why God always commanded his people to "write" the words that He gave them. Secondly, as Christians today, we should see the significance of this statement in the very Word that we hold dear and study. The very words that scripture records that Moses wrote down are the very words that you hold in your hands today. There is some disagreement in the theological world of the exact content of that writing, does it include the Levitical code and the other laws we see written in the remainder of the Pentateuch or is it only that which we have seen thus far in Exodus and I would contend that, while it may be great information to have, the important thing to recall is what the text said Moses wrote down...ALL the words of Yahweh.

Upon completion of the writing of the Word, Moses then builds an altar. It would not be hard to imagine how this altar was constructed, after all God gave Moses the instructions for this in Exodus 20:24-26. The construction of the altar was necessary for the worship service, the time of entering into the presence of God with praise and thanksgiving, but it was also a physical representation of God (not in the sense of an idol) but in the sense of one of the two parties who were entering into this covenant relationship.

After he completed the altar, Moses then went about setting up 12 stones, one for each of the tribes of Israel at the base of the mountain (the text literally translates under, which could indicate that the actual service occurred in the interior of the mountain, in a cave, but no definitive description, therefore at the base). These twelve stones served as the physical representation of all the people. Imagine if you will the spectacle before the people. Mount Sinai in the background with an altar and 12 stone pillars in front of it and in the midst of that they see Moses calling to the "young men" (who were likely men specifically chosen to represent the 12 tribes, this is prior to the Levitical priesthood and only Aaron and his sons were priests at this point, they would have needed assistance).

These young men that Moses called for went about the preparation of the sacrifices for this momentous event. There were two specific types of sacrifices offered on this day. The first is the burnt offering. This specific sacrifice was for the sin and guilt of the people. The animals would have been completely burned up to ashes and it would signify nothing less the complete and total requirement of the sacrifice necessary to atone for the sins of the people. The second was a peace offering, one meant to appease God and allow the people to enter into fellowship with Him. It would be celebratory and the meat would have been cooked and then the people would have shared the food, breaking bread together as it were.

Prior to the peace offering, it was necessary to drain the blood from the animals as part of the command of God. This blood is the blood that we see in verse 6. Moses takes half of the blood and puts it in basins and takes the remainder and sprinkles on the altar. It is significant that the blood is first sprinkled on the altar. Before anyone can enter the presence of God, their sins have to have been atoned for and that atonement has to be acceptable in the eyes of God. Before the people could enter into this time of worship and ratify this covenant, they had to be made clean, therefore the mediator offers the blood for the propitiation of debt owed for the sins of the people.

With the altar complete, the offerings made, and the sin atoned for, it was time for the official ratification of the covenant. To begin this process, Moses then takes the Book of the Covenant and reads all of the words of God in the presence of the people. This repetition served a two purposes; first, as the first reading was informational, ensuring the people knew what they were getting into, this reading was for confirmation and affirmation regarding the peoples agreement with and understanding of their responsibilities of their part in this covenant; secondly, it sets a principle regarding the reading of the Word of God in the action of worshipping God, in fact, we can go so far as to state that a service that does not contain the reading of the Word, is not a worship service at all.

Once Moses reads the words, note the affirming response of the people as they repeat their assertion from verse 3, "all the words of Yahweh, we will do", but take care to catch the addition that they add. Not only will they do but they will also obey or be obedient to His words. This phrase in the Hebrew serves as an elevation to the emphatic level, but it also contains a

slightly different emphasis regarding their doing. The first statement is simply do, in other words, what you command us to do we will do, the second however, carries with it not only a present action (like do) but also a future action by stating that we will listen with the intention of obeying.

In the past I have asked others this question, do you hear me or are you listening to me, see it is one thing to merely hear someone. We all hear many things all day, sounds that drone on in the background of our lives that we only notice when they are missing but we are not really listening to them. To listen means to purposefully hear with the intention of obeying. This is what the people are stating here, not only will we do what you have already said, but we will also intently listen to everything you will say and we will obey those commands as well.

Before we continue there is something that must be dealt with, the total inability of the people to keep this and the fact that the all-knowing God knew this and still entered into this covenant with these people, knowing they would never be able to uphold their end of the agreement, knowing that time after time after time they would continue to fail. This is grace. This is the unmerited favor of the almighty God. The people that God chose for Himself, before the foundation of the world were utterly incapable of keeping their end of the agreement, which means that the very action of entering into this covenant was an act of the grace of God.

Nevertheless, at the agreement of the people of God to the terms and conditions set forth by God in His covenant with his people, Moses seals the covenant by sprinkling the remainder of the blood on the people. The blood would serve as a reminder by the stains that were left on the skin and clothing of the people of the extremes to which this covenant would go. For those that were obedient to the commands of God, the covenant would lead to life with the blood signifying the life giving reality of the covenant. For those that were disobedient, the blood would serve as a reminder of the ultimate penalty of death for those who failed to keep the commands of God, again, the blood served as a reminder of this death.

Copies and Shadows

As the ceremony draws to a close, Moses makes a final statement to the people "Behold the blood of the covenant which Yahweh has cut with you today. For the most part, these words fall on deaf ears today. Within the

church and amongst the believers we no longer talk about the significance of this covenant except to say we are no longer under that covenant but we are now under a covenant of grace. What we fail to realize, however, is that this covenant was a copy or a shadow of the fulfillment that would be seen in the new covenant, the one which Christ declared in Matthew 26:28 "for this is My blood of the covenant, which is poured out for many for forgiveness of sins."

Often times in churches and in church life we use certain terminology so much that we lose sight of the true beauty of the teaching of the scriptures. For example, we talk about how Jesus shed His blood for my sins, but do we truly stop and ponder, think about, the magnitude of this action. Paul, excuse me, the writer of the letter to the Hebrews has much to say regarding the New Covenant and the seal of the blood of Christ. In fact, it is dealt with throughout much of the letter, but the 9th and 10th chapters specifically deal with the New Covenant.

It is important to remember that the letter to the Hebrews was written to a group of people who were ethnically Jews. They had been raised in the rabbinical traditions, schooled in the finer points of God's Word, converted to Christianity and then, almost immediately, fell under intense persecution from both the Romans and worse, their fellow Jews. As a result, they begin to fall back into their old lives, trusting in their old ways. They were struggling to understand this new way of life, to comprehend the challenges that this way of life brought and in desperate need of encouragement regarding this new life.

What is significant to note here is that the writer of the letter, takes the old covenant, instead of simply telling them to ignore it (as we so often do today) uses it to bring them to a better understanding of the new covenant. In our arrogance today, we fail to understand the connection to ourselves because we are quick to point out, we aren't a first century Jew nor were we raised in that tradition, but, if we can get over ourselves for just a few moments and allow the Holy Spirit to deal with us through the Word of God then we are certain to develop a richer, fuller and much deeper appreciation for what was done on the cross of Calvary.

The New Covenant

Briefly this morning we will look at some of the key verses from Hebrews 9

and 10 but I would encourage you not to stop there but to dig deep into this spiritual well. To get us started we need to read first from Hebrews 9:1-10

Hebrews 9:1–10 LSB

Now even the first *covenant* had requirements of divine worship and the earthly sanctuary.

For there was a tabernacle prepared: the first part, in which *were* the lampstand and the table and the sacred bread, which is called the holy place.

And behind the second veil there was a tabernacle which is called the Holy of Holies,

having a golden altar of incense and the ark of the covenant covered on all sides with gold, in which was a golden jar holding the manna, and Aaron's rod which budded, and the tablets of the covenant.

And above it *were* the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail.

Now when these things have been so prepared, the priests are continually entering the first part *of the* tabernacle performing the divine worship,

but into the second, only the high priest *enters* once a year, not without *taking* blood, which he offers for himself and for the sins of the people committed in ignorance.

The Holy Spirit *is* indicating this, that the way into the holy places has not yet been manifested while that first part *of the* tabernacle is still standing,

which *is* a symbol for the present time. Accordingly both gifts and sacrifices are offered which cannot make the worshiper perfect in conscience,

since they *relate* only to food and drink and various washings, requirements for the body imposed until a time of reformation.

It is important, again, to recall that this is a description of the former

condition of the Jewish people to which this letter was written. Without dwelling too long on this particular set of verses, the picture that is painted here is that in the past, under the old covenant, the covenant which you were under formerly, the covenant of works, all of these accoutrements were necessary for the worship of God and that even with all of this stuff, still only once per year, and only to be done by the high priest was a sacrifice made for the sins of the people. Note verse 7, the priest could only enter, if he did so with blood, to offer for the atonement.

Even then, the sacrifice was not perfect, it was not truly complete, it did not really absolve, because the person who offered the sacrifice was himself not perfect or capable of truly standing in the presence of God. Note in verse 8 the statement "the Holy Spirit is indicating this, that the WAY into the holy places had not yet been manifested." The writer here states that the true way into the holy places had not been made manifest. Christ, the way, had not been manifested to be the true path into the true presence of God and this was the only way to receive forgiveness for the signs, but it wasn't sufficient because all of the pomp, circumstance, goats blood and copies and shadows "cannot make the worshiper perfect in conscience."

Therefore, since the method that they had was but a copy and a shadow of what was to come, let us continue by reading in Hebrews 9:11-28

Heb 9:11-28 LSB

But when Christ appeared *as* a high priest of the good things to come, *He entered* through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation,

and not through the blood of goats and calves, but through His own blood, He entered the holy places once for all, having obtained eternal redemption.

For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled sanctify for the cleansing of the flesh,

how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?

And for this reason He is the mediator of a new covenant, so that, since a

death has taken place for the redemption of the trespasses that were *committed* under the first covenant, those who have been called may receive the promise of the eternal inheritance.

For where a covenant is, there must of necessity be the death of the one who made it.

For a covenant is valid *only* when men are dead, for it is never in force while the one who made it lives.

Therefore not even the first *covenant* was inaugurated without blood.

For when every commandment had been spoken by Moses to all the people according to the Law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people,

saying, "THIS IS THE BLOOD OF THE COVENANT WHICH GOD COMMANDED YOU."

And in the same way, both the tabernacle and all the vessels of the ministry he sprinkled with the blood.

And according to the Law, *one may almost say*, all things are cleansed with blood, and without shedding of blood there is no forgiveness.

Therefore it was necessary for the copies of the things in the heavens to be cleansed with these, but the heavenly things themselves with better sacrifices than these.

For Christ did not enter holy places made with hands, *mere* copies of the true ones, but into heaven itself, now to appear in the presence of God for us;

nor was it that He would offer Himself often, as the high priest enters the holy places year by year with blood that is not his own.

Otherwise, He would have needed to suffer often since the foundation of the world; but now once at the consummation of the ages He has been

manifested to put away sin by the sacrifice of Himself.

And inasmuch as it is appointed for men to die once and after this *comes* judgment,

so Christ also, having been offered once to bear the sins of many, will appear a second time for salvation without *reference to sin*, to those who eagerly await Him.

When I read this I cannot help but think Romans 11:33 "Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways!"

In direct application of our passage from Exodus the passage in Hebrews helps us to truly comprehend the relevance to us of the Old Covenant as it helps us to fully appreciate and celebrate the new covenant. Just as we cannot fully appreciate the grace and mercy of God until we understand the depths of our own depravity, we cannot truly comprehend the magnificence of the Covenant of Grace without understanding the Covenant of Works.

Note that the text says that He (Jesus) enters the true tabernacle (not made by the people) and not through the blood of goats and calves. To the first century Jew, this would have to give them reason to pause. That this person would enter any tabernacle, even a human one, without the blood of sacrifices was unthinkable, but then to continue on and state that He had entered through His own blood...for a moment, let us give thought to this. Since the time of Moses, at the command of God, the people of God could not enter the tabernacle apart from the shedding of a the blood of a sacrifice and that had to be an animal because the blood of people had the taint of sin and could never have been acceptable in the sight of God, and here, the claim is being made that not only did this Jesus enter the Holy place, but He did so on the merit of His own blood.

The writer is not finished, not only was He (Christ) able to enter on the merit of His own blood but so great was this merit that it never needed to be repeated. "He entered the holy places once for all, having obtained eternal redemption." What glorious truth, how wonderful!! Think of the implications of that statement. Eternal redemption...eternal, boundless, enduring, indestructible, everlasting, never fading, unceasing, unremitting

and unending... and redemption, delivered, saved, in a full sense justified, sanctified and glorified...

Again I am recalled to Romans 11:33 "Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways!"

There is so much more here to dive into, but for the sake of time, I want to take us to the very foundation of this covenant of grace. A foundation that is so sure, so certain, so magnificently beautiful that even a minor comprehension of this truth draws one into the depths of God's love for His elect.

One last verse, this time from the closing words of the letter to the Hebrews. In Hebrews 13:20 we read "Now the God of peace, who brought up from the dead the great Shepherd of the sheep through the blood of the eternal covenant, our Lord Jesus,"

And we ask ourselves what is this eternal covenant. On October 2, 1859 as the New Park Street Baptist Church met in the Music Hall at the Royal Surrey Gardens, Charles Spurgeon delivered a sermon to speak to this very topic and although we have not the time or the capacity for true understanding, listen to the words of Spurgeon as he sought to give us a glimpse into this eternal covenant, this covenant, set and settled before the foundation of the world:

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Thus, I say, run the covenant, in lines like these: "I, the Most High Jehovah, do hereby give unto my only begotten and well-beloved Son, a people, countless beyond the number of the stars, who shall be by him washed from sin, by him preserved, and kept, and led, and by him, at last, presented before my throne, without spot, or wrinkle, or any such thing. I covenant by oath, and swear by myself, because I can swear by no greater, that these whom I now give to Christ shall be for ever the objects of my eternal love. Them will I forgive through the merit of the blood. To these will I give a perfect righteousness; these will I adopt and make my sons and daughters, and these shall reign with me through Christ eternally." Thus run that glorious side of the covenant. The Holy Spirit also, as one of the high contracting parties on this side of the covenant, gave his declaration, "I hereby covenant," saith he, "that all whom the Father giveth to the Son, I

will in due time quicken. I will show them their need of redemption; I will cut off from them all groundless hope, and destroy their refuges of lies. I will bring them to the blood of sprinkling; I will give them faith whereby this blood shall be applied to them; I will work in them every grace; I will keep their faith alive; I will cleanse them and drive out all depravity from them, and they shall be presented at last spotless and faultless." This was the one side of the covenant, which is at this very day being fulfilled and scrupulously kept. As for the other side of the covenant this was the part of it, engaged and covenanted by Christ. He thus declared, and covenanted with his Father: "My Father, on my part I covenant that in the fulness of time I will become man. I will take upon myself the form and nature of the fallen race. I will live in their wretched world, and for my people will I keep the law perfectly. I will work out a spotless righteousness, which shall be acceptable to the demands of thy just and; holy law. In due time I will bear the sins of all my people. Thou shalt exact their debts on me; the chastisement of their peace I will endure, and by my stripes they shall be healed. My Father, I covenant and promise that I will be obedient unto death, even the death of the cross. I will magnify thy law, and make it honourable. I will suffer all they ought to have suffered. I will endure the curse of thy law, and all the vials of thy wrath shall be emptied and spent upon my head. I will then rise again; I will ascend into heaven; I will intercede for them at thy right hand; and I will make myself responsible for every one of them, that not one of those whom thou hast given me shall ever be lost, but I will bring all my sheep of whom, by thy blood, thou hast constituted me the shepherd—I will bring every one safe to thee at last."

Conclusion

As we come to the close of this message, we are faced with the reality that the covenant God made with Israel was not just a historical moment, but a shadow of the greater covenant that was to come. In Exodus 24, we see the people of Israel standing before God, agreeing to His Word, and entering into a binding relationship with Him. They declared, "All the words which Yahweh has spoken we will do." Yet, as we know from their history, they would fail time and time again to uphold their end of the covenant. But God, in His infinite grace, had already planned for a better mediator and a better covenant, one that would be sealed not by the blood of animals, but by the blood of His own Son, Jesus Christ.

This same God calls us today. He has provided a way for us to approach Him, through the sacrifice of Christ, our perfect mediator. And just like the Israelites, we are called to respond. Will we merely hear the words of God, or will we truly listen and obey? The call to worship, to enter into covenant with Him, still stands for us today. The details of our worship matter, but even more, the state of our hearts matters.

Will you, like the people of Israel, commit to doing all that the Lord has spoken? But unlike them, we have the assurance that Christ has fulfilled the covenant on our behalf. So, I urge you today—do not leave this moment without responding to God's grace. Commit to obeying His Word, to listening to His voice, and to living in the reality of the eternal covenant sealed by the blood of Jesus. Let us approach our God in reverence, and may our worship reflect the seriousness of the covenant He has made with us.

How will you respond today? Will you walk in the grace He has freely given, obeying His Word and glorifying His name in all you do? The invitation is before you. Soli Deo Gloria!