SERMON TRANSCRIPT

Wildfire

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Holy Fire | November 15, 2026 | 1 Timothy 2:5; 1 Peter 2:9; Acts 3:18-22; Hebrews 3; Romans 7; Deuteronomy 18:15-18; Exodus 19; Exodus 20

Prepared from the spoken message and lightly edited for readability. Scripture quotations and spoken phrasing are preserved as delivered.

I want to invite you to grab your Bibles and turn with me to Exodus chapter 19. We're continuing in our Holy Fire series.

This week, Debbie and I had the privilege of being over in Europe. We went with several pastors from this area - Keith Fashion over at The Met Church, Scott Woods and his wife over at Community of Faith. These pastors, along with me and Debbie and their wives, went over because we have a partnership with GEM, Greater Europe Mission, and we wanted to see some of the work they were doing there.

They invited us through our NEXT initiative. We committed nearly a million dollars to four focused cities to help saturate those cities with church plants and new works that are cropping up. Those cities are Rome, Italy; Pristina, Kosovo; Birmingham, UK; and Frankfurt, Germany. We got to go over to Rome and see the work.

You know, missiologists tell us that only 3% of the population in Europe has a personal relationship with Jesus Christ. Only 3%. Oftentimes, when we think of spiritual darkness and missions, we think of what's going on in the 10/40 Window over in the Middle East. Certainly, it is spiritually dark there, but in Europe, less than 3% have a personal walk with the Lord.

GEM is doing great work there. It's a privilege to partner with them. Mike Taylor, of course, a longtime Champion Forest staff member, is helping lead the efforts. He was taking us around, and it was wonderful to see.

I've got to tell you, being in Rome when the FAA shut the airways down, I thought, "Lord, what grace in my life to be stranded in Rome." There are worse places to be stranded!

But we caught the flight, and it was a 23-hour travel day. I just got back last night at about 8:00. It was a quick trip. We left Monday night and came back last night. Really, if it weren't Sunday, I wouldn't know what day or time period I'm in. So just give me your grace as I preach this morning.

I got on Turkish Airlines on my way back and had a lot of work to do. I had a 13-hour flight ahead of me, so the first thing I did was go online and purchase the internet because I was going to get some work done on the plane.

They brought up these terms and conditions. I don't read them when they're in English. I'm certainly not going to read them when they're in Turkish. I'm just agreeing to everything on there so I can get on the internet. Don't look at me all godly. You do the same thing, all right? You do the same thing. I could have signed over my

firstborn. I have no idea what I was clicking, but I needed to get on that internet.

I thought, "You know what? We do this, don't we?" We want the access. We want the benefits. "Give me the phone. Grant me access. Get me on the internet." We want all the benefits of the service without the hassle of the instructions and guidelines.

Now, that mindset may work when getting on the internet, but what we're going to see in the passage today is God demonstrating and teaching that it does not work that way when it comes to our relationship with Him.

I'm calling the message, if you're taking notes, "Wildfire."

This scene we're looking at in Scripture takes place on the exact same mountain we looked at last week. This is Mount Horeb, also known as Mount Sinai - the same mountain.

Last week, this is where God introduced Himself to Moses through the burning bush and called him to lead the people of Israel out of Egyptian slavery. If you remember, Moses was a little hesitant about that. "Who, me? How is this going to happen?"

God told Moses:

> *But I will be with you, and this shall be the sign for you, that I have sent you: when you have brought the people out of Egypt, you shall serve God on this mountain.*
>
> — Exodus 3:12

Fast-forward about a year past the burning bush, and this is where we are in Exodus chapter 19.

Now, there are just a couple of insights I want to look into before we outline this passage today. First of all, this is God giving the Israelites the law. This is the introduction to the Ten Commandments. We're in Exodus chapter 19. Exodus 20 is God relaying the Ten Commandments.

I want you to notice that before the law comes - and this is always how God has orchestrated it - grace comes.

Look at Exodus chapter 19, starting in the second part of verse 2:

> *There Israel encamped before the mountain, while Moses went up to God. The Lord called to him out of the mountain, saying, "Thus you shall say to the house of Jacob, and tell the people of Israel: 'You yourselves have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to myself.'"*
>
> — Exodus 19:2-4

You already see this theme of a mediator taking place. More on that later.

Notice it: rescue came. Grace came first. They didn't do anything to deserve it. God favors the Israelites according to His will and according to His desire. He delivers them miraculously. They are flying high like the eagle.

All right, Steve Miller. No jet lag. Don't worry about it.

After the rescue, after the relationship, comes the law. Look at verse 5:

> *"Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine; and you shall be to me a kingdom of priests and a holy nation." These are the words that you shall speak to the people of Israel.*
>
> — Exodus 19:5-6

What an invitation.

All of us love getting invitations in the mail - an invitation to a party or an invitation to a wedding. I certainly loved this invitation to go over to Europe and see the work that was taking place there. But this invitation from God is the greatest invitation that could ever be delivered.

God says, "I'm inviting you into a relationship with Me. You obey My voice. You keep My covenant. You do all that I tell you to do, and you will be My treasured possession. I'm going to make you into a kingdom of priests. You're going to be a holy nation."

Moses takes this invitation from God to the people, and the people say, "This is what we want. Let's do this. Sounds good to us."

Look at the text:

> *So Moses came and called the elders of the people and set before them all these words that the Lord had commanded him. All the people answered together and said, "All that the Lord has spoken we will do." And Moses reported the words of the people to the Lord.*
>
> — Exodus 19:7-8

It sounds like an awesome covenant marriage has just taken place between God and His people. But we know the reality of what ensues. The people say they want to do all that God commands them to do. In their hearts, they do, but their history is going to bear out another truth.

In fact, in the days leading up to this event, they've been complaining against Moses and grumbling against Moses and God. It will be less than two months before Moses goes up this mountain to meet with God and is gone for an extended amount of time. The people say, "Moses has checked out. He's forgotten about us."

What do they do? They craft a golden calf to bow down and worship.

They want to keep the law. They meant it when they said, "This is what we want. We want You to be our God, and we want to be Your people." But they couldn't keep the law, not even on their best day.

It's in this moment that God decides to visit His people and shows up in holy fire. Moses reports back what the people have told him, and God calls a meeting with Israel.

Last week, He called a meeting with Moses at the burning bush. This week, it's a meeting with the people of Israel.

Have you ever been called into a meeting and you don't really know what to expect? Students, maybe it's getting called to the principal's office, and you're like, "Uh-oh." Or maybe you get called into your boss's office

- going to the C-suite, if you will. You have no idea what they're calling you in for. That's not familiar territory for you.

Or maybe you and your spouse aren't seeing eye to eye, and they say, "We need to have a meeting." You know what those scenes emotionally build up in your heart.

But just imagine the twist. You go into this meeting with the principal, and they say, "We're awarding you Student of the Year." That's awesome! You go into that meeting with the boss, and they say, "We're giving you a raise." Your spouse sits you down and says, "I just want to tell you how awesome you are."

I'm still waiting on that meeting from Debbie, by the way.

Here's the thing, though. The encounter at Sinai is going to have thunder pealing, lightning, and smoke. They're meeting with the holy God of the universe, but it's a good meeting. God wants to meet with His people. He wants to be in a relationship with them. He's brought them to Himself.

Take God Seriously

The scene we're looking at teaches us that we need to learn to take God seriously. That's what God teaches us at Mount Sinai.

Look at verse 9 of Exodus 19:

> *And the Lord said to Moses, "Behold, I am coming to you in a thick cloud, that the people may hear when I speak with you, and may also believe you forever."*
>
> *When Moses told the words of the people to the Lord, the Lord said to Moses, "Go to the people and consecrate them today and tomorrow, and let them wash their garments and be ready for the third day. For on the third day the Lord will come down on Mount Sinai in the sight of all the people.*
>
> *"And you shall set limits for the people all around, saying, 'Take care not to go up into the mountain or touch the edge of it. Whoever touches the mountain shall be put to death. No hand shall touch him, but he shall be stoned or shot; whether beast or man, he shall not live.' When the trumpet sounds a long blast, they shall come up to the mountain."*
>
> *So Moses went down from the mountain to the people and consecrated the people; and they washed their garments. And he said to the people, "Be ready for the third day."*
>
> — Exodus 19:9-15

All this idea of a third day. The third day carries a lot of significance in the Scriptures. Abraham was on Mount Moriah. It was the third day that God provided the substitute for the sacrifice. In Hosea, times of refreshing come on the third day. Jesus was raised on the third day.

Verse 16:

> *On the morning of the third day there were thunders and lightnings and a thick cloud on the mountain and a very loud trumpet blast, so that all the people in the camp trembled.*

> *Then Moses brought the people out of the camp to meet God, and they took their stand at the foot of the mountain.*
>
> *Now Mount Sinai was wrapped in smoke because the Lord had descended on it in fire. The smoke of it went up like the smoke of a kiln, and the whole mountain trembled greatly.*
>
> *And as the sound of the trumpet grew louder and louder, Moses spoke, and God answered him in thunder.*
>
> — Exodus 19:16-19

It's holy fire.

I read this passage of Scripture, and I think about when you're camping in the mountains. Typically, what you'll see is a statue of Smokey Bear, and it will tell you what the fire warning is. You know what I'm talking about. It says it's low, moderate, or dangerous.

This is where I get my title, "Wildfire," from, because if Smokey Bear had been at Mount Sinai that day, the fire warning would have been extreme danger.

There's a difference between a fire in a fireplace that warms you and a wildfire. Here we see God as a wildfire, if you will. You can't contain Him. You can't control Him.

Just put yourself there that day with the people of Israel, standing at the base of this mountain. You consecrated yourself. We'll work that out more in just a moment. The idea is that you don't meet with God on your own terms. He has terms and conditions that you need to be aware of. You need to know.

Did you notice the associations that come along with God's presence in this passage of Scripture? There's thunder. There's lightning. There's a cloud. There's a trumpet. This is no normal meeting, and the trumpet blast gets louder and louder.

When I was in middle school, in seventh and eighth grade, you had to sign up for one of two electives. You could either be in the choir or in the band. Well, I cannot sing, so the band it was. They assigned you an instrument. You didn't even get to pick it.

Do you know what they assigned your pastor? The tuba.

For two years, I played the tuba. That mouthpiece on the tuba is a little bit bigger than the mouthpiece of a trumpet. But what I learned in my two years of playing the tuba is that you blow into that thing, and at some point you're going to have to take another breath because that one breath is going to die out.

Here on the mountain, the Bible says this trumpet kept getting louder and louder. There's no human blowing this trumpet.

When God showed up for the meeting, notice that Scripture says the mountain quaked. It shivered. Just think about that. Verse 18 says that it trembled. The mountain trembled. We read in verse 16 that God showed up and the people trembled before God. That makes sense. But the same exact word in verse 18 says the very mountain trembled at the presence of God.

What this scene is teaching us is that we need to take God very, very seriously.

I think we said this last week, but we need to get out of our mindset this idea that God is our homeboy, that He's just somebody at our beck and call whom we can presume upon or take lightly. He is the God of the universe who causes the very mountains to shake.

What represents rock and security quakes in the presence of God. It's God who holds the whole world in His hands and governs every breath we take. Thinking about this kind of God will sober you.

What's amazing is that this God desired to meet with Israel and have a relationship with them. This God desires to meet with me and you and have a relationship with us. It's incredible to think about.

I want you to think in this moment. I really believe that when God's Word goes forth, the prophet Isaiah said it will accomplish the purpose for which it is sent. It's alive. It's active. This isn't any other book. When we read the Bible, it reads us.

I believe the Holy Spirit will take the message being preached right now, because it's His Word, and He will speak to hearts. We really need to pause here and ask the Lord to push and prod in some areas.

"Holy Spirit, show us where maybe we're taking Your holiness a bit lightly, where we're taking You, O God, a little bit too casually."

Here God tells Israel, "You consecrate yourselves for two days. Wash your clothes. No sexual intimacy." There was preparation.

So I just pause here and say: You knew you were coming to church today. The manifest presence of God is here.

> *For where two or three are gathered in my name, there am I among them.*
>
> — Matthew 18:20

He inhabits the praises of His people. The book of Revelation teaches that Jesus walks the aisles of the church. He sees everything going on. He's here.

The question is, did you prepare yourself? Did you come in here with sin confessed, clean before the Lord? Did you make it right with anyone you've sinned against, as the Scripture says? Are your heart and head in the game?

Even right now, as the Scripture is being proclaimed, are you leaning in, listening, and gaining from it all it's worth? Or are we scrolling on our phones? What are we doing in the presence of God?

> *For the Lord your God is a consuming fire.*
>
> — Deuteronomy 4:24

Did you come this morning to stand, pray, and open God's Word before the One who is a consuming fire?

I want to encourage you this morning. I want to challenge you this morning to start taking God seriously, with

the seriousness that He deserves.

It's not an argument for legalism. If you're in Christ, it's not about being terrified about what God may do to you. There's no condemnation for those of us who are in Christ. There's a fear that drives you away from God, but there's this holy fear that drives you to God. That's the fear I'm talking about. That's what this scene at Sinai should compel us toward.

This is wildfire we're dealing with - not in the sense of God being out of control. He's always in control. But in the sense of force, might, and power, thinking of God as a consuming fire should promote and inspire both awe and woe.

This is a proper fear of the Lord. This is why Proverbs says over and over again that the fear of the Lord is the beginning of wisdom.

I was having a conversation with a church leader in India, and we were talking about people living in habitual sin, making moral compromises, and disqualifying themselves because of a lack of integrity. I'll never forget what he said.

He said, "Jarrett, you trace all of that back, and more often than not, it's going to trace back to someone who has lost their fear of God."

I think he's right on that.

By the way, did you notice that when God called this meeting, the people didn't go up to the meeting to meet with God? God came down to meet with them.

That's the gospel. God descends.

I think it was Tim Keller who called this scene God's signature. In other words, all the religions of the world - and I saw this played out in Europe this week - have as their MO getting to God. "I've got to do things to get to God. I've got to go up that mountain in order to please God."

Only the God of the Bible comes down to us.

What this holy fire moment in Scripture teaches is that God is altogether different from other gods. He comes to meet with His people. He's altogether different from me and you. His holiness demands that we take Him seriously.

Take Sin Seriously

This scene at Sinai encourages us to take sin seriously. That's what this consecration is all about.

Notice the boundaries God puts in place. It's interesting. In one moment, He invites us in, but in the next moment, He says, "You'd better be careful."

Look at what the passage says. Take extreme caution:

> *The Lord came down on Mount Sinai, to the top of the mountain. And the Lord called Moses to the top of the mountain, and Moses went up.*
>
> *And the Lord said to Moses, "Go down and warn the people, lest they break through to the Lord to look and many of them perish. Also let the priests who come near to the Lord consecrate themselves, lest the Lord break out against them."*
>
> *And Moses said to the Lord, "The people cannot come up to Mount Sinai, for you yourself warned us, saying, 'Set limits around the mountain and consecrate it.'"*
>
> *And the Lord said to him, "Go down, and come up bringing Aaron with you. But do not let the priests and the people break through to come up to the Lord, lest he break out against them."*
>
> *So Moses went down to the people and told them.*
>
> — Exodus 19:20-25

In this passage, God comes down, but notice that He sets some boundaries. Praise God He does, because if He didn't, all would die in His presence. That's how awesome His holiness is.

There are boundaries, but those boundaries are there as a part of His love for us.

This past week, as we were traveling around Europe, we took a train - a subway, if you will. When you wait on that train, on the ground there's a large strip of yellow paint making sure that you don't stand on the other side of that yellow line. You're to stand behind it. It's a warning. It's a boundary.

How silly would I be to think, "Well, that doesn't apply to me," and just step right on up? It wouldn't make any sense at all. I'd only make that mistake once, right? There's danger.

That's what's going on here. God's more powerful than a train. You see the correlation. He put a boundary up because He loves us.

Look at it. If they were to break through the barrier, verse 21 says God would break them. In verse 22, God's saying, "You take Me seriously, and you take your sin seriously."

In fact, just turn one page over to Exodus chapter 20. God gives His people the law in verses 1-17 - the Ten Commandments. Then look at the exclamation point He puts on the law in verses 18-21:

> *Now when all the people saw the thunder and the flashes of lightning and the sound of the trumpet and the mountain smoking, the people were afraid and trembled, and they stood far off.*
>
> *And they said to Moses, "You speak to us, and we will listen; but do not let God speak to us, lest we die."*
>
> *Moses said to the people, "Do not fear, for God has come to test you, that the fear of him may be before you, that you may not sin."*
>
> *The people stood far off, while Moses drew near to the thick darkness where God was.*
>
> — Exodus 20:18-21

We would have stood far off too.

They said to Moses, "You speak to us, and we will listen, but do not let God speak to us, lest we die." Take God seriously.

Moses said, "Do not fear, for God has come to test you, that the fear of Him may be before you, that you may not sin." Take sin seriously.

In revealing His character and nature, which are reflected in the Ten Commandments, what does the law reveal about God? It reveals His perfection. It reveals His holiness.

What does God's law reveal about me and you? The exact opposite - that we're not perfect and we're not holy.

This is why Paul would write in Romans chapter 7 that the law is like a mirror. When you stand in front of the Ten Commandments, you don't see how good and awesome you are. You see how woefully short you fall. We see how sinful we are.

Therefore, we must take our sin seriously.

Sin is what put Jesus on the cross. Sin is what separates us from God. It's what creates distance between us and God. We must take sin seriously.

So I ask in this moment of application: What are you friends with in the world? What are you friends with that's creating distance between you and God? What's taking you away from God's presence? What area of your life needs to be consecrated?

We know that Exodus 19:5-6 - the kingdom of priests, royal priesthood, and treasured possession - finds its fulfillment for those of us who are in Christ. Peter would say in 1 Peter 2:9 that in Christ, we are the treasured possession. We are the royal priesthood. We are a holy nation. That's who the saints, the believers in the Lord Jesus, are.

The question is, are we living like it?

When God, by His Holy Spirit, speaks and says, "What are you doing? Don't go there. Don't look at that. Don't enter into that relationship," are you listening to the warning? Are you taking God seriously? Are you taking sin seriously?

Don't give the devil an inch. Don't write off any kind of sin, whether it's "big" or "small." I put that in air quotes because all sin separates us. Don't write sin off as no big deal.

"It's just a little white lie. It's just a little thing. Nobody's ever going to know about it."

No. As Christians, God calls us to consecration. We are to live out practically who we are positionally.

Sin is so serious that it cost Jesus His life on the cross. Therefore, we should take it seriously. That means we should live lives of repentance and holiness. We don't walk with, entertain, or gratify ourselves with the sins of this world. Instead, we confess, repent, and get help if needed.

We take God seriously. We take sin seriously.

Take Grace Seriously

Third and finally, we take grace seriously. That's what this passage teaches us.

I love when God does this. Just this week, I'm in my time alone with the Lord. I've talked to you about this and how I do it every single day. I have for years. I pray that I'm doing it until the day Jesus calls me home.

I read a Proverb of the day, two, three, or four Psalms, depending on their size, one Old Testament chapter, and one New Testament chapter.

This week, in my Old Testament reading, I was reading Deuteronomy chapter 18. Knowing that I'm preaching this, I get to Deuteronomy 18. Listen to verses 15-18:

> *"The Lord your God will raise up for you a prophet like me from among you, from your brothers - it is to him you shall listen - just as you desired of the Lord your God at Horeb on the day of the assembly, when you said, 'Let me not hear again the voice of the Lord my God or see this great fire any more, lest I die.'*
>
> *"And the Lord said to me, 'They are right in what they have spoken. I will raise up for them a prophet like you from among their brothers. And I will put my words in his mouth, and he shall speak to them all that I command him.'"*
>
> — Deuteronomy 18:15-18

Moses is speaking on behalf of God, saying there's going to be a prophet raised up. He's referring to this passage we're looking at today.

Who is this prophet like Moses whom God's going to raise up? It's Jesus.

I read that in my Old Testament reading, and my New Testament reading from the day before was Acts chapter 3. Do you remember this story?

Peter and John are headed into the temple. They've been filled with the Holy Spirit. There's a man who's been lame from birth. He's over 40 years of age, and he's asking for a handout.

Peter looks at him and says, "Silver and gold I don't have, but what I have, in the name of Jesus Christ of Nazareth, you get up and walk."

That man gets up. He hasn't walked in 40 years, and he starts walking. The people are going nuts. "What is this all about?"

The crowd gathers. They're trying to see what this is all about, and Peter begins to preach. Do you know what he preaches? This passage from Deuteronomy 18:

> *"But what God foretold by the mouth of all the prophets, that his Christ would suffer, he thus fulfilled.*
>
> *"Repent therefore, and turn back, that your sins may be blotted out, that times of refreshing may come from the presence of the Lord, and that he may send the Christ appointed for you, Jesus,*

> *"whom heaven must receive until the time for restoring all the things about which God spoke by the mouth of his holy prophets long ago.*
>
> *"Moses said, 'The Lord God will raise up for you a prophet like me from your brothers. You shall listen to him in whatever he tells you.'"*
>
> — Acts 3:18-22

Peter says to these Jews who are gathered around, "The One Moses talked about is the One you just killed. It's the One who was just raised up. It's Jesus."

How are Moses and Jesus similar? There are a lot of ways. I'll give you two.

One, Moses was a deliverer. He saved his people out of slavery. Jesus is a deliverer. He saved us out of the slavery of sin. That's one way Moses and Jesus are alike.

Another way is that Moses was a mediator. Remember what the text taught:

> *The people stood far off, while Moses drew near to the thick darkness where God was.*
>
> — Exodus 20:21

Moses represented the people to God and God to the people. He was a priest. He was a mediator.

There's a reason Paul wrote to Timothy:

> *For there is one God, and there is one mediator between God and men, the man Christ Jesus.*
>
> — 1 Timothy 2:5

The writer of Hebrews sees these similarities. That's what a lot of the book of Hebrews is all about. He refers to Jesus as being greater than Moses in Hebrews chapter 3.

Moses drew near to the fire, but Jesus absorbed the fire of God's judgment. Jesus is greater than Moses.

In Hebrews chapter 4, he calls Jesus a great high priest:

> *Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession.*
>
> — Hebrews 4:14

Think about what Jesus did. At Sinai, the mountain is terrifying. The mountain is trembling before the presence of God. There's thunder. There's lightning.

What happens when Jesus dies? Thunder. Lightning. Matthew 27 says it becomes midnight at midday. The very earth quakes. Rocks are splitting.

God said, "Set a boundary at Sinai. Don't cross it." But when Jesus died, the veil of the temple was torn from top to bottom, and He said, "There are no more boundaries. Come near."

It's a beautiful picture of Jesus and Moses.

Hebrews says:

> *But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem.*
>
> *And to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.*
>
> — Hebrews 12:22, 24

As believers, you've come to Mount Zion, the city of God. You didn't come to Mount Sinai. You didn't come to the mountain of the law. No, you came to the mountain of the living God, the heavenly Jerusalem, and to Jesus, the mediator of a new covenant.

You've come to the sprinkled blood that speaks a better word than the blood of Abel. Abel was murdered by his brother. His blood cried out for justice. Jesus' blood is greater. His blood cries out grace.

God didn't ignore our sin. Jesus paid for it.

Sinai shows that we could never get to God on our own. The cross shows that we don't have to. The cross was God's way.

Just as God told Moses and the Israelites, "I bore you on eagles' wings," that was the cross. He bore us on eagles' wings, delivering us out of the slavery of sin.

Jesus is the grace of God.

So you take God seriously. Take sin seriously. But you'd better take grace seriously, because that's what we live in. That's the air we breathe.

What does it mean to take grace seriously? Let me show it to you in a picture.

Have you ever seen this picture of John F. Kennedy Jr. as a child underneath his daddy's desk? You didn't get into the Oval Office in the White House without an invitation. You didn't get into the Oval Office without an appointment. But when you're family, you can go in anytime you want and crawl under the desk.

This is what the grace of God gets us. We can get into the presence of God anytime we want.

How do you take grace seriously? Let's let the writer of Hebrews close this message out. Look at verses 28 and 29:

> *Therefore let us be grateful for receiving a kingdom that cannot be shaken, and thus let us offer to God acceptable worship, with reverence and awe, for our God is a consuming fire.*
>
> — Hebrews 12:28-29

You want to take grace seriously? Just look at that verse.

Take grace seriously. Number one, be grateful. You've been saved. You don't have to try to work your way to God. God, in Christ, came to us. Have an attitude of gratitude. You're a part of His kingdom that cannot be shaken. When the world is shaking around you, you can stand firm and, with gratitude, say, "I don't have to be

shaken."

Be worshipful. What is acceptable worship to God? Paul is going to say in Romans that you give your life. You offer your body as a living sacrifice. In other words, you live consecrated to God.

You want to take grace seriously? Let grace lead you in every area of your life, and you'll live a worshipful life, totally consecrated to the Lord.

Finally, be fearful. Live with reverence and awe. God is a consuming fire. Get close enough to Him, and He will warm your soul. But don't ever think that you and God are on equal ground. He is God, and we are not.

So we take God seriously. We take sin seriously. And we take grace seriously.

Would you bow your heads in prayer with me all across this room?