

Exod 03-10-26a

For our scripture reading this morning, as we continue our worship, we're going to be in Psalm 110, Psalm 110. This is one of the most memorable quotations that we find of the Old Testament in the New. It is mentioned in the book of Hebrews, and it has a direct, although not immediately apparent, connection to our studies in the book of Exodus, chapters 18 and 19.

And it has to do with priesthood. We have mentioned before the fact that we are priests, that there was an Aaronic priesthood, a Levitical priesthood, and there's also another kind of priesthood that's mentioned both in the Old Testament and in the New. One of the ways we exercise our priesthood is to go to the Lord in prayer.

We represent ourselves before God's throne. We talked on Friday night about the fact that it is an error to think that there needs to be a human intermediary, other than the Lord Jesus Christ, between us and God. We don't need the Virgin Mary, who's no longer a virgin.

We don't need the Apostle Peter. We don't need the angel Gabriel. We do not need Aaron or anyone else to stand between us and God.

The Lord Jesus Christ is the perfect mediator. And to accept or to seek to employ any other mediator than the Lord Jesus is to diminish His work, and in fact to blaspheme Him. It is as though He is not good enough.

God made Him human. He partakes of our flesh. He is fully human and fully divine, and He is uniquely qualified in the universe to mediate between man and God.

That is why Jesus didn't just disappear one day after His resurrection. What happens when the disciples see Him last on the Mount of Olives? He ascends. When's the next time that we will all see Him? He is going to descend.

Why do we have this picture of Him traveling between heaven and earth? It is because He is the mediator. He is the one that bridges the gap between heaven and earth, between God and man. There is no scriptural record of Mary ascending.

There is no scriptural record of Peter ascending. Why is that? Because they are not qualified, they are not designated, they are not called, they are not appointed by God to be mediators for you and for me. Now if you go down to the Catholic Church and you see the priest rise from earth and go into heaven, and then you see him come back down, or if you go to Rome and you see the Pope ascend into heaven and then come back down, then you can take another look at them being the mediator.

But until that happens, I am here to tell you from the Word of God, there is one mediator between God and man, and that is the man Christ Jesus. That's a quote from the New Testament. So, when we go to the Lord in prayer, we can represent ourselves before God

because we are in Christ.

If we have accepted Christ as our Savior, we are in Him, we are part of Him, and we are therefore qualified. Hebrews chapter 10 says, Let us enter boldly through the veil which is His flesh. What does that mean? Jesus Christ has become mankind and is acceptable in God's sight.

He sits right there at His right hand. And that means that in Christ we are also made acceptable. Paul says we have been made acceptable in the Beloved.

So, we go to the Lord in prayer. We exercise our own priestly function. You do not need a Catholic priest.

You do not need an Episcopal priest, gay or otherwise. You don't need any priest other than the Lord Jesus Christ. He is our great High Priest.

And through Him we have access to the Father. In the same way that the veil was torn in half, you remember that at the crucifixion? There was an earthquake. The graves were opened and recently deceased people were walking around.

I wonder how long they did that. I wonder if they were like Lazarus and stayed around or if they just appeared and then walked off. But you know they were not long dead people, right? When Jesus was crucified, one gospel tells us that the graves were opened and the dead appeared unto many.

And so I scratched my head over this because, well, if they appeared, it sounds like they just kind of showed up and said, Hi, I just wanted to come here and give you some evidence of the fact that the Lord Jesus has just defeated death and has taken a prisoner and He is the Lord over death. And so I just thought I'd show up. But see, if a guy died like 150 years ago from then and he showed up at the door and somebody opens and says, Hi, if you're selling something, we're not interested.

We've got all the brushes we need. We don't need any fuller brushes. If you're a Jehovah Witness or a Mormon, we don't need any of that.

You know, if they opened the door and saw a stranger, he could have come from the dead and be a most amazing miracle. Nobody would know it. So when the graves were opened at the crucifixion, these are people that just died.

People recognize them. They say, well, that's that's Uncle Uriah. That's that's Brother Simon there that that has come back from the dead.

Look at here. He was dead and now he's here. Something has happened to conquer the power of death.

What is it? Well, it coincides with the death of Christ on the cross. But through that work of Christ, as he was lifted up, even his crucifixion is a picture. He is raised up.

He says, if I be lifted up, I will draw all men to myself. Well, he has gone on to the Father. So we can represent ourselves.

Well, this is a long introduction to the fact that it is important. It is important not just at Bible class, but all the time, every day to remember that the Lord Jesus Christ has made a new and living way right through the temple courtyard, right through the holy place, right through the veil that hid the Ark of the Covenant from Israel for fourteen hundred years. Right into the very presence of God, you and I have the authority, we have the right through Christ to go right to the Father and address him with our praise, with our thanks, with our concerns, with our needs, with the needs of others.

We have thankfulness that we should begin our prayers with. We move to intercession for others. And then we move to requests for our own needs.

By doing that, we recognize the fact that there is no other human required. So we do that at the outset. And our study this morning is going to center on priesthood.

So it is fitting that as we go to the Lord in prayer and exercise our own priesthood, we understand exactly what that entails. So let's take a moment here at the outset to go to the Lord in prayer. Father, we are grateful for the privilege that we enjoy that millions of people in ages gone by did not have, which is to represent ourselves directly before your throne through the Lord Jesus Christ, who we know is even now seated at your right hand awaiting the day of appointment when he will return for us and take us unto himself.

We thank you that we are here in this life, that you have given us these days and these weeks and months to avail ourselves of your grace, to be encouraged and motivated and instructed by your word and by your spirit. We know that we are here for a reason. This is our training ground for eternity.

It is our training ground for the kingdom. And we thank you that you have given us this time and these opportunities. We thank you for the country in which we live, the freedom that we enjoy, the governmental structure that secures and preserves our freedom.

We pray for those who superintend and operate in offices within that government. We pray for our judiciary as they even now consider questions that are of great import for Christians. We pray for those who have exercised leadership in the military arena and who are under attack for their faith.

We pray for our president. We pray for our senators, our congressmen, all of those who are in a position to guide the direction of our country and who recognize your authority and the authority of your word. We ask your blessing on them.

We pray that they will prevail as they are constantly under attack from those who would try to extinguish the flame of Christianity that was the very basis for the founding of our nation. We pray for ourselves. We pray for each one here and for those who study with us at a distance.

We ask that each one of us will be able to recognize and fulfill the potential that you have given us through the Lord Jesus Christ, through your word and through your spirit. We pray that our study this morning will bless and encourage and strengthen our hearts so that our lives will reflect your glory. We pray all these things in Jesus' name.

Amen. Well we begin our study this morning in Psalm 110 which is our scripture reading. This is a psalm of David.

It is subtitled in the New King James, The Announcement of the Messiah's reign. But it is much more than that. The Lord said to my Lord, sit at my right hand till I make your enemies your footstool.

The Lord shall send the rod of your strength out of Zion. Rule in the midst of your enemies. Your people shall be volunteers in the day of your power.

In the beauties of holiness from the womb of the morning you have the dew of your youth. The Lord has sworn and will not relent. You are a priest forever according to the order of Melchizedek.

The Lord is at your right hand. He shall execute kings in the day of his wrath. He shall judge among the nations.

He shall fill the places with dead bodies. He shall execute the heads of many countries. He shall drink of the brook by the wayside.

Therefore he shall lift up the head. Well that just needs no explanation does it? We're ready to move on now to Exodus chapter 19? Maybe not. Let's begin at the beginning.

The Lord said to my Lord, sit at my right hand till I make your enemies your footstool. The Lord Jesus himself quotes this passage saying how can David call his descendant his Lord? In the Semitic way of thinking in the ancient near east and all the way down to the present in many places, the father is always greater than the son. The descendants of Abraham look back to Abraham as their patriarch and as their archetype and as the greatest of all of those who exercise faith and so it would be a strange irony for a father to look at his son and say you are greater than I. This was the problem with Joseph's dreams because the sun and the moon and the stars are bowing down to Joseph and of course the sun and the moon is sort of like his father and mother.

Same thing with the sheaves, the dream about the sheaves. He says well we were all out in the field, Jacob and my brothers and father your sheave and brothers all of your sheaves started bowing down to my sheave. Well this is topsy-turvy and very disturbing.

How can a son be greater than the father? And so Jesus makes this point and of course the Jews had no answer. Totally confusing. He says if the son of David is the Messiah which everybody acknowledged, the Messiah will be the root shoot of Jesse will be the son of David, how can

David call him Lord if he is his son? Well it stumped him because that can't be right.

Well how is it that David acknowledges him as greater? It is because he is not just a man, he is the God man. So this is why David says the Lord said to my Lord. The first Lord in verse 1 is God the father.

The second Lord is God the son. The Lord God the father said to the Lord God my Lord God the son sit at my right hand which is where Jesus is now until I make your enemies a footstool for your feet. Well are the enemies of the Lord Jesus a footstool under his feet right now? They are not.

Satan is the God of this world, he is the prince of the power of the air, his principalities and powers, the invisible forces of evil all around us are operating in a relatively unrestrained manner because Jesus' enemies have not yet been made his footstool and so he is still sitting at the right hand of the father. He will remain at the right hand of the father until his enemies are subdued. When does that take place? At the beginning of the millennial kingdom which is coming up here pretty soon.

I think a lot of us may have the privilege of seeing all of that come to pass, the rapture and the judgment seat of Christ and the return of the Lord to set up the millennial kingdom without passing through the chilly waters of death. I think that especially some of us who are younger here it will happen within a normal lifetime. I think it is that close.

You can prove it from scripture in a number of different ways, one of which I will mention a little bit later this morning if I remember. So, sit at my right hand until I make your enemies your footstool and you remember when we were in Acts chapter 7 looking at the speech of Stephen that after he gives his great gospel message to his brothers and it doesn't go over, it is a tough crowd, it is a rough house. When he gives that very bold, very truthful message it cuts them to the heart and instead of doing what the men did on the day that Peter gave his first sermon at Pentecost, it says they were cut to the heart and they said, what shall we do? These men say, well we are cut to the heart and we know what we are going to do.

We are going to kill you for saying that. And this is instead of dealing with the message, let's slay the messenger. Do we ever do this? Do we ever hear something and rather than dealing with the truth of the message, we deflect our attention to something that is a convenient target.

We will get mad in return. Well, this is what those people do. So, they begin stoning Stephen and what does it say at the end of that episode? Stephen testifies and he says, I see Jesus standing at the right hand of God.

Well, the scripture says if God the Father tells God the Son, sit at my right hand until your enemies are your footstool, do you think Jesus is going to get up early? I used to think and I was taught and I didn't have any reason to think otherwise. I thought, well, it is just an honor. Here

comes Stephen and probably when big time faithful believers die, why Jesus stands up to greet them.

But here is a command of God, sit at my right hand until your enemies are your footstool. You know, how many times do you use a footstool when you are standing up? Well, maybe if you are changing a light bulb, but normally, a footstool is used when you are seated, right? When you are reclining. So, God says, sit here, your feet are going to be on the floor and I am going to take your enemies and I am going to crush them into a mound and I am going to put them under your feet, prop your feet up with them.

Well, you can't stand up and have a footstool. You have to be seated. And in the oriental fashion, you know, I always had pictured this sort of like a chair, like the one that Josh is sitting in there, that is sort of a throne type of chair, straight back chair with arms and God the Father is sitting in one chair.

Here is a chair to his right and Jesus is sitting there. But in the oriental fashion, it would be more accurate to think of the movies where you see the great Arab Sheikh in his tent and he is seated on couches and he is sort of reclining and at his right hand, the same way where they would banquet and dine. Their sitting is more of a reclining and it is a relaxed posture.

Just take a load off, sit still, prop your feet up and of course when you are propping your feet up, you have your sandals off. You are not fixing to go anywhere any time soon. You probably took your sandals off at the door.

You had your feet cleansed and you are now inside and you are not going anywhere or doing anything. Your work is finished and you are in a time of rest. The work of the Lord Jesus Christ for us is complete.

The record of it is in Scripture. He is sitting, he is reclining at the right hand of the Father in this picture that we have of Scripture. Of course in the heavenly realms, our minds could not even begin to digest what is actually going on up there.

But this is the picture that God gives us. Sit at my right hand until your enemies are this stuffed pillow under your feet. Jesus Christ is not going to stand up until that victory is completed.

So when Stephen sees Jesus standing up, what does he see? He sees ahead, doesn't he? He sees the future. He sees the time of resurrection of the Old Testament saints. He has got a window from the present into the future.

He just steps right through that window and I believe that Stephen, almost like Enoch, wasn't even really conscious of a process of death. He sees Jesus standing up. He is looking forward and he just steps right through that window without any interruption, no soul sleep, no obliteration, no intermediate state, no intermediate body, no disembodied soul floating around playing a harp.

He just goes right to the resurrection day for Old Testament saints just like Jesus told the thief on the cross, today you will be with me in paradise. And for those people, when they died, they stepped right into the day of their resurrection. It's today.

It's the same time. This is my understanding of how that works. So this makes sense, doesn't it? The Lord said to my Lord, God the Father says to God the Son, sit down until I make your enemies a footstool for your feet.

When does God say this? This is prophetic. This is a prophecy because Jesus did have work to do. He came and he told his parents at the age of 12, I must be about my father's business.

He told his disciples, my father is working and I am working. All the way through until he accomplished the Father's plan on the cross. Then he sits down.

Once he ascended, once he traversed that space and the reason there was a visible ascension is the same reason there is going to be a visible descent from heaven. The Lord himself will descend from heaven with a shield. He will shout with the voice of the archangel and the trump of God, Paul tells us over in Thessalonians.

Why is that? Why doesn't he just like a lightning bolt, and there he is standing on the Mount of Olives. Why doesn't he rise up from a subterranean elevator? Why doesn't he come swooping in from the east the way the glory of God does when it returns to the temple in Ezekiel? The picture is he is the one who bridges the gap between God and man. That is his priesthood.

That is his mediatorship. So, sit at my right hand until I make your enemies your footstool. The Lord shall send the rod of your strength.

Once again, the first Lord here is God the Father. The second, your here, that is a capital Y, that is God the Son. Why are these words interchangeable? Why is it called Father Lord and the Son Lord? This is your doctrine of the Trinity.

The Father, the Son and the Holy Spirit are co-equal, co-eternal. Each of them, all of them, are sovereign, righteous, just, loving, omnipotent, omniscient, omnipresent, immutable and nothing but truth. And that is just a brief summary of everything that they are.

They are co-equal. They are co-eternal. They are alike and indistinguishable in terms of their attributes.

And many times you will find any one of the three members of the Trinity addressed by the term Lord. And I think it is God's sort of tongue-in-cheek here to say the Lord said to my Lord. The only way you can tell the two Lords apart is that David calls the second one my Lord because he is the visible and manifest member of the Trinity.

This goes way back at least a century and a half and perhaps further. People used to try to explain the Trinity. Have you heard different explanations for the three members in one? And

they say it is like water that can be both steam or liquid or solid in the form of ice.

It is all water but it exists in three different forms. I think one of the best examples of that nature, I have heard some that I really didn't think were good at all, like an egg that has a shell and a white and a yolk. I can't figure that one out.

Maybe it is beyond me. But one that I think is really good is the nature of light. They used to describe light as having three different properties, as having luminiferous, actinic and calorific properties.

You can listen to those words and sort of derive their meaning. What is luminiferous? That is what you see. It is the visible component.

Calorific is the heat that you feel when light strikes you. When it is a bright sunny day you might be facing away from the sun but you feel John Denver sunshine on my shoulder makes me hot is what it makes me. So calorific.

And then actinic is the invisible properties of light. It can be an overcast day and yet you get sunburned. There is a property of light that is neither seen nor felt and of course scientifically these are your ultraviolet and your infrared frequencies that are a part of light that are invisible to us.

We were playing with the webcam the other day and pointed the TV remote at it and you could see the flashes of light that the webcam picks up that our eye does not see. That is the actinic. That is the property of light that we cannot sense.

You can point the thing at your flesh like Jared did all day long and you are not going to feel it. You are not going to see it and yet there is an emanation from that remote and it is light. So these are seen to be a helpful analogy to the properties of the Trinity because God the Father is like the actinic property.

He is neither seen nor felt and when the scripture says no man has seen God at any time it is talking about the Father. Jesus reveals Him. Jesus says I have seen the Father.

I have come from the Father. If you have seen me you have seen the Father but you have not actually seen the Father. Does that make sense? You have seen Him but you have not seen Him.

You have seen a reflection of Him. You have seen a likeness of Him in the Son. In Him dwells all the fullness of Godhead.

So God the Father is the actinic form of light that is neither seen nor felt. Now let me just give you an opportunity to guess here between the remaining two choices which one would God the Son be? Would He be the luminiferous or the calorific? Who is the revealed? Who is the visible member of the Trinity? It is God the Son. Raise your hand if you have seen the Holy Spirit.

Good. Even if you raise your hand you have not. I promise you.

So God the Son is modeled in this analogy by the luminiferous. He is the seen. Which one do we feel? We sense the presence of.

That would be God the Holy Spirit. So this is why as you go through a passage of scripture that talks about God and talks about the Lord, if you think about this, you can discern which member of the Trinity is being spoken of if there is an individual being sort of distinguished by the nature of their revelation, by the nature of what we know about them. If it is the unseen God whose throne is in the heavens, who has founded His throne upon the seas and that sort of thing, well we have never seen that.

We have never felt that. That would be God the Father. When it is talking about the angel of the Lord and a manifestation of some sort, many people see that this is maybe a pre-incarnate version of God the Son.

Well, it is like what God the Son does in the sense that it is visible and communicates what God has to say, but the Bible never says that it is the second member. So here it says, the Lord said to my Lord, sit at my right hand until I make your enemies your footstool. The Lord shall send the rod of your strength out of Zion.

God the Father is going to enable and empower the rule and reign of God the Son when He sits on the throne of His Father David in Jerusalem ruling Israel proper and by extension, in the same way that Rome was there in Italy and you had Rome proper, but then their influence extended all over the world, even to kingdoms that were not officially a part of the empire. They were dominated. They paid tribute to avoid being sacked and burned.

This is what will happen when the Lord rules in the midst of His enemies. Notice, He is ruling in the midst of enemies. Now, wait a minute.

I thought when we get to the kingdom, He got rid of all the enemies. Well, guess what? That is a mistaken assumption because there will be enemies. We know this from the Gog-Magog rebellion that is spoken of in the last few chapters of Revelation before chapter 20.

You get to 18-19 along in there and you start looking at the Gog-Magog rebellion that takes place in chapter 20 and 21. You go into the sequence of events. What do we have? The Lord Jesus returns for us.

We go away. That is where you get the whole left behind idea. And then you have 7 years that finishes out the age of Israel.

And everybody down here, if they come to faith, 144,000 witnesses are assigned to tribes in Israel. Why? Because they are living in the last 7 years of the Old Testament age. So, it is just the same as if they were John the Baptist or if they were Moses or someone.

Some of them live, some of them die. At the end of that 7 year period, you have the battle of Armageddon. All of these armies that are descending on Israel are wiped out.

When the Lord Jesus returns, He stands on the Mount of Olives. He comes through the sky. He descends.

We come back with Him. When His feet touch the Mount of Olives, it splits in half. It makes a way of escape for the faithful who have been fighting the Lord's battle there.

And as they take the path of escape there, the Lord Jesus will deal with all these assembled armies. The blood will run as high as the horse's bridles. It will take them 7 months to bury the dead.

You think, well, why didn't Jesus just vaporize them and save them all that trouble? Let me ask you this. If you spend 7 months burying obliterated dead people, how long do you think you're going to remember the great victory that God accomplished during that 1,000 year period? Well, you'll never forget it. I spent 7 months.

A perfect number, by the way. A perfect period of time. We'll talk a little bit more about these numbers, but let me remind you that 3 is the number of perfection when it comes to God.

4 is 3 plus 1, which is the number of man. And when you add the number of man and the number of God together, you get 7. And this is the number of completion or perfection, which is God's interaction with man. That's why human history is 7,000 years.

This is why there is a 7-day week, and on the 7th day you have a day of rest where man spends his entire day thinking about God. That's the whole idea. Man plus God, 3 plus 4, you get 7. Why does it take 7 months to bury the dead? This is God's reminder that He has won the victory.

He could have vaporized them all and there wouldn't be any burial detail, but it sticks in our mind, doesn't it? In the same way that the smoke ascending from the lake of fire will always be a reminder of what happens to those who depart from God. So, the Lord shall send the rod of your strength out of Zion. Rule in the midst of your enemies.

Once that kingdom is set up and begins, it starts out great, because you have largely, almost completely, believers. But you've also got children, you've got different ones in there that are the seeds of the tares. And as history progresses, these people are going to grow up and they're going to conform and go along.

They're going to look like wheat, but there's no fruit. They're going to look like wheat, but there's no grain. They're going to play along because there's severe and instant justice.

The Lord Jesus is going to run a great government and there's not going to be appeals for 13 or 14 years before someone's death sentence is finally executed. You commit a crime and there will be crime. There will be prisons.

Jesus says, you visited me when I was in the prison, when he tells the story of the sheep and the goats. There will be death. People who die at the age of 100 will be said to die in their youth,

because it's the millennium.

People last a long time, like they did before the flood. But they are human, they are mortal. There's a lot of things going on.

As they grow, as they mature, as they come to an acknowledgment and a recognition of who God is, who Christ is, some of them are going to say, I just don't really like this system. I resent it. I wish I could do my own thing.

Very same sin that Satan committed way back in the perfection of heaven. And by the tail end of the thousand years, Satan has been subdued. He has made a footstool.

He's thrown down into the pit for a thousand years. But at the end of the millennium, he is released. I ask myself this question, Lord, if you got Satan and you bound him and you cast him in the pit, why didn't you just leave him down there? Or just go on and throw him in the lake of fire with the beast and the false prophet and let's be done with Satan.

God holds Satan in reserve. Puts him in the bottomless pit for a thousand years. At the end of the millennial kingdom, I wish we had time to look all these passages up.

I have to take my word for it. You can look it up. Satan is released.

Why? If you have Satan bound in the bottomless pit, why would God turn him loose? Well, when I was a little boy out there in Southern California on our playground, they had a sandbox. I do not know where they got this sand, but it was full of iron dust. Like iron filings.

Ever had a little jug of iron filings that you used for science or something? Or one of these little make a mustache on the man with the little magnet pen toys that you give a toddler? You seen those? Well, these iron filings were all through the sand in our sandboxes. And so if you had a magnet, you got an old speaker or something, got a magnet, go to school, drag it through the sandbox and you could collect them and put them in a pill bottle and get a whole pill bottle full of iron filings. We had no end of fun with that.

But you couldn't sit there and pick the iron filings out of the sand with your fingers. The way to get it out was to get this strong magnet, drag it through the sand. And when you lifted it up and shook the sand away, here's all these iron filings hanging on the on the magnet.

God is going to take Satan out of the bottomless pit and release him into the kingdom. And all of these tears, all of these false do gooders who have been just biding their time and playing along so as not to get in trouble, are going to be drawn to him the way iron filings are drawn to a magnet. God will sweep those people out of his kingdom.

This is why the parable of the wheat and the tares is not a parable about the rapture. How many thousands of times have you heard somebody say the wheat and the tares, let them grow up until the time of the end and then gather the wheat into my barn. This is the rapture.

It's not. Read the parable. What happens? Sends his servants into the field to gather out the tares.

The tares are gathered out. Is this what happens at the rapture? Does Jesus come from heaven with a shot and all the unbelievers go up? No. It's backwards.

And they say, well, he's just speaking loosely. It's just the principle of it. No, it's not.

Listen, you've heard me say before, if God ever speaks loosely, we're in a lot of trouble. If you find one place where God just speaks loosely, approximately, well, there are approximate lists of who's saved. There's an approximate list of your needs.

I know approximately who's got problems and who's praying to me. Good grief. That is terrible.

Listen, when Jesus tells that story and he says, he will, when he explains the parable, he says he will send his angels and they will gather out. What kind of a creature is Satan? What do we call that kind of creature? Angel. He's an angel.

God will send his angels and they will gather out of his kingdom all things that offend. Gather out of his kingdom. We're not living in the kingdom.

The kingdom is future. And when you have the kingdom and the tares grow up at the time of harvest, at the time of the end, God will send forth his angels. They will gather out of his kingdom all things that offend.

How's God going to do that mechanically? He's going to take the big magnet out of the bottomless pit, drag it through the sandbox and here comes all the iron filings. That's how he's going to do it. So what does this tell us about conditions during the kingdom? This is terrible.

I've only got through two verses of my scripture reading. I'm almost out of time. The Lord shall send the rod of your strength out of Zion.

Rule in the midst of your enemies. This is why it says that he will rule with a rod of iron. He will break them in pieces like a potter's vessel.

Well, if it's all just happy-go-lucky Christians and believers and Jewish saved people, why is he popping people with a rod of iron? Why is he crushing vessels into shards if everybody is all saved and glorified and eating manna and wearing white robes and playing harps and all of that? People just don't read their scripture. He will rule in the midst of his enemies. From the very outset, there are going to be these play-along types.

I won't rock the boat, but I don't really cut into this. I don't really go along with it. I don't really like it, but I don't really see the alternative being very good.

If I stick up my head and say, boo on this, the justice of God is going to hammer me, so I'll just grow with the others, take advantage of the rain and the sunshine and prosper to the extent

that I'm able. But if it comes time to push out some little wheat grains and actually bear fruit, I'm not even a wheat. I'm a tare.

These are the enemies, and they grow together until the end. That's what verse 2 is talking about. Well, here's a question for us, since we have to pause here.

What is God's attitude toward those who just play along? Is God fooled? Does he look down and say, well, you look just like all the rest of those people? Now, the people may look, the wheat may look around and say, everybody looks like wheat to me, but God is not deceived, and we should not be deceived. It says God is not mocked. What you sow is what you'll reap.

God is not fooled, and we shouldn't fool ourselves, and we shouldn't ignore God's analysis of us. It's important for us to be true, to receive the rain that falls on our field, and to bring forth genuine fruit, because that which bears thorns and thistles will be cut down, gathered up, and burned. The dead branches will be trimmed off.

You can't beat that system. Human systems can be beat. God's system cannot be outwitted.

You can't outwit an omniscient God who created the universe and created you and every molecule in your brain. You just can't do it. It's a waste of time.

So we either need to adjust to God, or His justice is going to adjust to us. Well, let's pause here and take our break. When we come back, I will finish our scripture reading, and then we'll move forward into something real interesting about Jethro the Midianite.