

Exod 03-11-23a

Let's begin our worship this morning by taking a moment at the outset so that when we look at this 20th chapter of Exodus, we will have receptive hearts and have the opportunity and the ability to spiritually consume and digest the truth of God's Word. Shall we pray? Father, we know every good and perfect gift comes from You. It has been designed in time past, in eternity past, as You looked forward and anticipated the unfolding of human history.

You foresaw us and made provision for us, mapped out the course of our lives, taking into account our decisions and the decisions of others in our periphery. And You have created for us a life that holds challenge and opportunity and testing, blessing and the privilege of reflecting Your glory and growing in Your grace during our time on this earth. We thank You for the country in which we live, for the freedom that we enjoy, the relative safety and lack of oppression and catastrophe that has afflicted so many at so many different times in history and so many places around the world.

And we recognize that our freedom and our time in peace is not without purpose. And we pray that we can fulfill that purpose, that we can make the most of the opportunity to learn and to grow and to prepare ourselves for everything that lies ahead when the Lord Jesus returns and beyond. We ask Your blessing on those who are not with us, those who study with us at a distance.

And we pray that You will continue to rest Your hand on our government, our president, our elected leaders, our military leaders and all of those who are in key positions to safeguard the environment that You have created for us. We pray especially now for ourselves that as we look at the truth of Your word that God the Holy Spirit will illuminate the pages and enlighten our hearts so that we can perceive clearly the things that You would have us to know and have us to remember and apply in the time that lies before us. And we pray it in Jesus' name.

Amen. For our scripture reading this morning, turn with me to the beginning of the book of Deuteronomy. Deuteronomy chapter 5. As a quick background for this scripture reading, in the fourth chapter of Deuteronomy, beginning at verse 44, it tells us by way of introduction that this is the law that Moses set before the children of Israel.

Testimony, statutes and judgments that he spoke to them after they came out of Egypt on this side of the Jordan. This side being the east side. It's a very interesting way of phrasing it.

We'll look at this in more detail down the road. But this is the east side of the Jordan. This is the Mount Pisgah side in the valley opposite Beor, in the land of Sihon and Og.

Sihon was king of the Amorites. At Heshbon, Og was king of Bashan. The Amorites, of course, were the indigenous previous dwellers in the area of Canaan on both sides of the Jordan, especially the east side toward the rising of the sun, it says in verse 47.

From Oror, which is on the banks of the river Arnon, even to Mount Sion. This is not Zion. In Syriac, this is Sirion or Hermon.

The plain on the east side of the Jordan as far as the sea of the Ereba below the slopes of Pisgah. And the sea of the Ereba is the Dead Sea. So, what's going on here is, this is the end of the 40 years of wandering.

This is just as Israel is preparing to cross over into the land. They have not crossed there yet. Of course, Moses does not go.

And so, he is doing a review of the material that we are going to be looking at this morning in chapter 20 of Exodus, which is the giving of the law, specifically and particularly the Ten Commandments. And he gives a little bit of the rationale and the purpose and the thinking in the giving of the law. And it is useful for us to use Moses' review as an introduction and a background so that we can put this into a little better context.

So, our scripture reading is here in Deuteronomy chapter 5. Moses called all Israel and said to them, Hear, O Israel, the statutes and judgments which I speak in your hearing today, so that you may learn them and be careful to observe them. The Lord our God made a covenant with us in Horeb. The Lord did not make this covenant with our fathers, but with us, those who are here today, all of us who are alive.

Now, that statement has some implications. Remind me to review those when we get finished. The Lord talked with you face to face on the mountain from the midst of the fire.

I stood between the Lord and you at that time. This was our study last week, remember? Mediatorship, someone crossing the gap. I stood between the Lord and you at that time to declare to you the word of the Lord, for you were afraid because of the fire, and you did not go up the mountain.

He said, and then we have a review of the Ten Commandments, I am the Lord your God who brought you out of the land of Egypt, out of the house of bondage. You shall have no other gods before me. You shall not make for yourself a carved image, any likeness of anything that is in heaven above or that is in earth beneath, or that is in the water under the earth.

You shall not bow down to them nor serve them, for I, the Lord your God, am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generations of those who hate me, but showing mercy to thousands, to those who love me and keep my commandments. You shall not take the name of the Lord your God in vain, for the Lord will not hold him guiltless who takes his name in vain. Observe the Sabbath day to keep it holy, as the Lord your God commanded you.

Six days you shall labor and do all your work, but the seventh day is the Sabbath of the Lord your God. In it you shall do no work. You, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your ox, nor your donkey, nor any of your cattle, nor the

stranger who is within your gates, that your male servant and your female servant may rest as well as you.

And remember that you were a slave in the land of Egypt, and the Lord your God brought you out from there by a mighty hand and by an outstretched arm. Therefore the Lord your God commanded you to keep the Sabbath day. There is the rationale for the Sabbath.

That is also the rationale why we do not keep the Sabbath in that way. We will revisit that again here shortly. Honor your father and your mother as the Lord your God has commanded you, so that your days may be long and that it may be well with you in the land which the Lord your God is giving you.

You shall not murder. You shall not commit adultery. You shall not steal.

You shall not bear false witness against your neighbor. You shall not covet your neighbor's wife. You shall not desire your neighbor's house, his field, his male servant, his female servant, his ox, his donkey, or anything that is your neighbor's.

These words the Lord spoke to all your assembly in the mountain from the midst of the fire, the cloud, and the thick darkness with a loud voice, and he added no more. And he wrote them on two tablets of stone and gave them to me, Moses says. So it was when you heard the voice from the midst of the darkness when the mountain was burning with fire that you came near to me, all the heads of your tribes and your elders, and you said, Surely the Lord our God has shown us his glory and his greatness, and we have heard his voice from the midst of the fire.

We have seen this day that God speaks with man, yet the man still lives. Now therefore why should we die? For this great fire will consume us. If we hear the voice of the Lord our God any more, then we shall die.

For who is there of all flesh who has heard the voice of the living God speaking from the midst of the fire as we have and lived? You go near and hear all that the Lord our God may say and tell us all that the Lord our God says to you. We will hear and do it. Once again, concept of mediatorship.

Notice that God is heard in the initial contact. Everyone came near to the mountain and heard God, and recognizing God's greatness and God's holiness and that they were not qualified to stand in his presence, they said, like Job, we need a mediator. If we stand and hear that voice any more, we will die.

So you be our mediator. You tell us what God says. We will hear it and do it.

So the Lord heard the voice of your words when you spoke to me, and the Lord said to me, I have heard the voice of the words of this people which they have spoken to you. They are right in all that they have spoken. They are not ready to stand and hear these words.

Oh, that they had such a heart in them that they would fear me and always keep all my commandments that it might be well with them and with their children forever. Go and say to them, Return to your tents. But as for you, you stand here by me, and I will speak to you all the commandments, statutes, and judgments which you shall teach them so that they may observe them in the land which I am giving them to possess.

Therefore, you shall be careful to do as the Lord your God has commanded you. This is Moses talking to the people now. You shall not turn aside to the right hand or to the left.

You shall walk in all the ways which the Lord your God has commanded you so that you may live and that it may be well with you and that you may prolong your days in the land which you shall possess. Now this is the commandment, and these are the statutes, this is chapter 6, and judgments which the Lord your God has commanded to teach you so that you may observe them in the land which you are crossing over to possess so that you may fear the Lord your God to keep all his statutes and his commandments which I command you, you and your son and your grandson all the days of your life and that your days may be prolonged. Therefore, hear, O Israel, and be careful to observe it that it may be well with you.

If you want to talk about review and emphasis and repetition, how many times has it been said in here, hear the words, be careful to observe them so that it will be well with you? It's repeated over and over and over again in this short space. You can tell Moses, it is as though he, in passing the torch to this generation that he will no longer be there to lead, he is emphatically, he's falling and he's giving them a push as hard as he can before he's out of the picture in the right direction. Therefore, he says in verse 3 of chapter 6 of Deuteronomy, Hear, O Israel, be careful to observe it that it may be well with you and that you may multiply greatly as the Lord God of your fathers has promised you, a land flowing with milk and honey.

Hear, O Israel, the Lord our God, the Lord is one. You shall love the Lord your God with all your heart, with all your soul and with all your strength. And these words which I command you today shall be in your heart.

You shall teach them diligently to your children and shall talk of them when you sit in your house, when you walk by the way, when you lie down and when you rise up. You shall bind them as a sign on your hand and they shall be as frontlets between your eyes. You shall write them on the doorposts of your house and on your gates.

You can't leave your house without being reminded of these words. You can't enter your house without being reminded of these words. When you rise up, when you lay down, as you walk in the way, whatever you do with your children, these precepts, these principles, promises and doctrines ought to permeate every aspect of life.

So it shall be when the Lord your God brings you into the land which He swore to your fathers, to Abraham, Isaac and Jacob, to give you large and beautiful cities which you did not build, houses full of all good things which you did not fill, hewn out wells which you did not dig,

vineyards and olive trees which you did not plant. When you have eaten and are full, then beware lest you forget the Lord who brought you out of the land of Egypt from the house of bondage. You shall fear the Lord your God and serve Him and shall take oaths in His name.

You shall not go after other gods, the gods of the peoples who are all around you. Of course, this is getting into the first commandment and explanation and filling out of it. You shall not go after other gods, the gods of the people who are all around you.

For the Lord your God is a jealous God among you. Lest the anger of the Lord your God be aroused against you and destroy you from the face of the earth. God takes this seriously.

You shall not tempt the Lord your God as you tempted Him at Massah. You shall diligently keep the commandments of the Lord your God, His testimonies and His statutes which He has commanded you. And you shall do what is right and good in the sight of the Lord so that it may be well with you.

And that you may go in and possess the good land of which the Lord swore to your fathers to cast out all your enemies from before you as the Lord has spoken. When your son asks you in time to come, saying, What is the meaning of the testimonies, the statutes and the judgments which the Lord our God has commanded you? Then you shall say to your son, Go to church. Then you shall say to your son, Ask the pastor.

Then you shall say to your son, Here is a great pamphlet. Here is a great book. What is the responsibility of parents? You shall say to your son, We were slaves of Pharaoh in Egypt and the Lord brought us out of Egypt with a mighty hand.

And the Lord showed signs and wonders before our eyes, great and severe, against Egypt, Pharaoh and all his household. What is the meaning of that for us? Salvation. We have been brought out of the house of bondage, out of the dominion of Satan, out of the kingdom of darkness, into the kingdom of light.

We have been given great and precious gifts, great and precious promises. Each of us is required to know this information and be able to tell it to others, especially those in our immediate periphery, those who are newly born in the faith, those who are freshly minted children of God. He brought us out from there so that He might bring us in to give us the land which He swore to our fathers.

The Lord commanded us. How many times has He said this? The Lord commanded us to observe all these statutes, to fear the Lord our God for our good always, that He might preserve us alive as it is this day. Then it will be righteousness for us if we are careful to observe all these commandments, before the Lord our God, as He has commanded us.

Now, Moses has a lot more to say here in Deuteronomy, but we're going to go back now to Exodus chapter 20 and take a look at the Ten Commandments. This is the beginning. This is the outset.

If you don't remember any of the rest of the Law of Moses, it is all summed up. Jesus told His disciples this. He told the Pharisees and the rich young ruler about the commandments.

And all of the Law and all of the prophets are summed up in two great principles. Love the Lord your God and love your neighbor. These are the two tablets of the Law that we are about to examine.

But, when you think about that Deuteronomy, chapter 5 and chapter 6, how important is this study? Is this historical? Is this just information? Or is this something that ought to permeate our thinking every waking moment of the day? In fact, I think it goes beyond waking moments. I think we're accountable for what we decide in our dreams. I think that our attitudes and our concerns are often reflected in what we dream.

And if you are stressed and don't know it, it comes out in your dreams. If you are in situations in your dreams and you commit acts of violence or acts of immorality, or if you say and do things in your dreams, that is a caution. Now, I'm not a dream fanatic, but dreams and the things that we do in our dreams reflect what's in our subconscious and even what's in our conscious mind.

And it's a warning. If you find constant patterns, not the occasional weird dream. You can get that from spaghetti sauce and different things.

But if you have a pattern of frustration dreams, if you have a pattern of immorality dreams, if you have a pattern of fear, being chased, being made afraid because you can't get to where you need to be, or if you have insecurity dreams, if you have dreams that reflect a pattern that is disturbing, well, that's not always something you ate. Oftentimes, this is something under the surface of your conscious thinking that needs to be resolved. And you don't have to go into deep dream analysis to figure out symbolism.

Just say, boy, I have an awful lot of frustration dreams. I think I'm probably frustrated. I have a lot of angry dreams.

I think I must be angry. I have a lot of insecurity or fear dreams. I need to address this.

Am I really claiming the promises of God? Is the Word of God permeating my soul in the right way? Because I will tell you the Bible promises, I will both lay me down in peace and sleep, for thou, Lord, only maketh me to dwell in safety. Peaceful sleep and peaceful slumber is a promise of God to those who are trusting in Him for their security, trusting in Him for their provision, trusting in Him for the normal amenities of daily life. And if you have disturbed sleep as a pattern, there's something the matter.

And that's one of the things that dreams does for us. It tells us what's going on below the surface of our conscious thinking. I wouldn't push it much beyond that.

I don't think you have to parse them and treat them as parables and figure out what everything means. But you know if you have nightmares, if you wake up repeatedly and consistently with

troubled mind as a result of dreams, the dreams reflect the troubled mind. The troubled mind does not come from the dreams.

Dreams reflect the soul and the thinking. It's not the other way around. Okay.

Say all that to say this. The Ten Commandments. God spoke all these words.

Now, I have gone somewhat lightly over the end of chapter 19. The people in order to receive these words. And you notice, Moses told them in Deuteronomy, you stood at the foot of the mountain.

You heard the voice of God. You heard these words. And you said, that's as much as we can take.

You get the details and bring them to us. But the entire assembled nation of Israel gathered that they had an assembly at the foot of the mountain. If you want to address a crowd of many hundreds of thousands of people, what do you do? You get the loudspeaker up high.

Put them on a plane. What does the Pope do? He gets up there in the top of St. Peter's and everybody fills that big square. I've been up in the top of that big cathedral thing in Rome and looked down and that square is vast.

Thousands upon thousands upon thousands of people can fill that thing. And you can speak even with an unamplified voice. And if people are reasonably quiet, you can be heard to the very back of that thing.

The way it's shaped focuses the sound that emanates from the balcony of that thing. And you can be heard at a great distance. This is what God does.

Jesus gave His sermon on the mount so people could spread out and hear Him. He also gave a sermon on the plain and did the reverse. It was sort of like a Roman amphitheater.

He did this quite often when He would tell the disciples, let's get in the boat and pull a little ways away from shore. The shoreline creates a natural amphitheater. His voice reflects off the water and up to the people.

The whole point here is God speaks to be heard. All of that emphasis in 5 and 6 of Deuteronomy. Hear His voice and obey it.

The first step is to hear it. If you don't assemble, if you don't come, when Bible class is going on, all of the rest of it is meaningless. You cannot obey and you cannot observe and you cannot keep and you cannot apply what you never hear.

God does His part to make sure that His voice can be heard. He puts Himself on a mountain. He puts Himself in the amphitheater.

He puts Himself over media. Whatever it takes, it's available. Nobody, from Adam to the last individual born in human history is ever going to stand at the judgment bar of God and say, I would have but I never heard.

It is available. If we don't hear it, it's not God's fault, it's our fault. If an Israelite stood there in the crowd on the day that these commands were given and didn't pay attention and didn't get these 10 statements, whose fault is it? Did God not thunder loud enough? Did He not smoke and billow and earthquake enough to get everyone's attention? The God of heaven can come down and smoke the top of Mount Sinai with thunders and lightnings and quakings that scare people so bad that they don't want to go through the experience again.

You go listen to God. It's too scary for us. We can hardly concentrate because we're afraid.

This is the Lord God turning the volume up to 10 and saying, I don't want you to miss what I'm about to say. And yet people ignore it. So I promise you, don't feel bad if you speak the truth in love and people ignore you or if you communicate the gospel to someone and they don't accept Christ.

If you try to have the apples of gold and pictures of silver, the word fitly spoken, you hope to give someone something useful from God's Word and it goes like water off a duck's back. Don't be discouraged. The God of the universe can't keep people's attention.

The God of the universe can't get people to even get past the first stage. Hear my voice. So just look at the Lord of glory.

They couldn't hear what He was saying. They couldn't see who He was and He walked among them. He did miracles like nobody has.

He preached like nobody has. He never made a mistake. Everything He did was perfect and He got crucified for His trouble.

So don't be discouraged. Speak the truth in love. This will be the means.

A lot of guys like me stand up and teach the Word of God and people leave their congregations. Insects, sorry. People will leave the church.

People will get upset and depart and there is a rejection and it is a temptation to discouragement. However, God called the prophets to go to Israel and be rejected because this is the evidence of their choice, their volition. How shall they hear without a preacher? So someone stands and communicates and that creates the issue.

People are never condemned for what they would have done or what they might have done. It is always what they do. People are never commended for what they would have done.

You don't get a blessing for what you would have or could have done. It is what you do. So it is all about commission.

And these words are spoken so that people can hear. So, Moses went down to the people, got them ready. God spoke all these words.

Exodus chapter 20. I am the Lord your God who brought you out of the land of Egypt, out of the house of bondage. God always begins His communication by identifying Himself.

If you've ever been in the service, a lot of us have, you get on a radio, military frequency, you're up on the fire direction net or whatever else it might be, what's the first thing you do when you key the handset? You call to your opposite. You say, Whiskey 7-5, this is Kilo 7-9. You call, you address the person you're trying to raise and you identify yourself in the initial transmission.

Hey you, it's me. This still happens today. Instant messaging.

If you get on the instant message deal or you send an email, what do you see? From and to. Hey you, it's me. Well, it has ever been thus.

When you're scanning through the titles in your email and you get all of these weird advertisements for who knows what, low interest rate, prescription drugs, discount price over the internet, buy your Viagra here and all these other things that they get. One of my email addresses is posted on a website because I'm the point of contact for the Chriswell Legacy. You wouldn't believe.

They scan the internet looking for valid email addresses and then send it every form of trash email there is. But what do we do? We look it over and we say, well, at least I do. I look it over and say, Delete, delete, delete, delete, delete without reading.

I set up rules that say, in fact you can do this by the way in Outlook or Outlook Express or if you use an email client. A lot of them now realize that people are filtering out words like click here and Viagra and other words that characterize email. I know nobody would be sending me unless it was spam.

So you create a rule. Well, what they do now is they spell words differently. Like you say anything with Viagra in it, throw it in the trash without even putting it in my list.

So now they'll spell with alternate letters like an I with two dots over it. I don't know the name of that. Or an A with two dots over it or an E with two dots over it.

So I just made a rule that says any email that comes with letters that have two dots over them, throw it away. And that has cleaned out my... I look over at the trash bin and there will be like 27 deleted messages that I never saw. Anyway, it's important to know who is sending the message, right? So what does he say? God spoke these words saying, I am the Lord your God.

He has already called them. He says Israel, come to the mountain. They came.

So Israel, this is God. From God to Israel. Right? Now, you think that that's just obvious, but listen to me.

From God to Israel. I am the Lord your God who brought you out of the land of Egypt. Who? Israel.

Now, were you and I brought out of the land of Egypt? No. Was Abraham brought out of the land of Egypt? No. Was Joseph or Jacob or Reuben, Simeon, Levi brought out of the land of Egypt? No.

Was this law given to them? No. This law is given to the nation of Israel that was founded when it departed Egypt, crossed the Red Sea. This is the constitution for the divine monarchy government of the nation of Israel.

Now, we can observe it. We can interpret. We can find the timeless principles that are contained therein.

And we can apply those principles. But anybody, anywhere, who tries to tell you that the law that came down on Mount Sinai is applicable to believers today is full of it. And this is why.

They never got past the first statement. I am the Lord your God who brought you out of the land of Egypt. He didn't bring me out of the land of Egypt.

This is not addressed to me. Now, I can learn from it. And it's valuable.

And it's a treasure of Christology and theology. But it is not directed to me. It is not addressed to me.

I read the letters of Stonewall Jackson to his wife. And I can learn a lot about Stonewall Jackson by reading those wonderful letters. But they weren't written to me.

And when he says, oh, by the way, be sure and buy a sack of sugar, he's talking to his wife, not to me. I learn about him by reading his letters. I can even learn about his wife by reading those letters.

But I don't assume that I am his wife or that I am Stonewall Jackson or that I am somehow at first hand in those communications. Do you see why the covenant theologians have led many people in the church down the primrose path? It is because they did not read the salutation. Now, it's different when you get to the New Testament and when Paul says, Paul, an apostle of Jesus Christ, or Paul, a servant of Jesus Christ, to the saints and faithful, beginning of the Laodicean letter, which we call the Ephesian letter, Ephesians.

It says, to the saints and faithful. That next phrase it says, who are in Epheso, in Ephesus, is late and added. You can cross it out.

This is Paul writing to the... Am I a saint? Am I in the church? Am I under the teaching authority of the apostles? Absolutely yes. So when he says, love your wife as you love your own body, when he says, don't afflict your children, when he says, do what you do heartily as under the Lord, now, that is a command and a divine word directed explicitly to me. This is not.

Do not become confused. Now, he tells Israel, thou shalt not murder. It's not addressed to me, so I can go get a little mad at the neighbor, pop a few caps, and the problem is solved.

Not true. I have a separate set of instructions that mirrors these. The principle behind these applies to me.

So there is going to be a place where we draw a line between what this meant to the original recipients and what the intention was, and the principles and the reflection of God's character and of God's plan and of God's desire for all of his people throughout the ages that transcends the original audience. And we want to watch for that. And you're going to find people who are drawing that line in different places.

In fact, you will find people who don't even count the ten commandments the same way. Not everybody says commandment number six is the same. Not everybody says commandment number five is honor your father and mother.

It depends on how you slice them up. God spoke all these words saying, I am the Lord, your God, who brought you out of the land of Egypt, out of the house of bondage. So we are viewing a communication from God to the nation of Israel that he founded by delivering them, consecrating them, baptizing them in the Red Sea, guiding them with the pillar of cloud and the pillar of fire.

And this is their legislation. You shall have no other gods before me. You shall not make for yourself a carved image, any likeness of anything that is in heaven above or that is in earth beneath or the water under the earth.

Now, right here, we have a very similar or related set of statements, one after the other. Have no other gods before me. Don't make for yourself a carved image.

And historically, there are those who have combined these commandments into one and have divided the last commandment about coveting into two. It says don't covet your neighbor's wife and don't covet your neighbor's house, looking at the difference between relationships and possessions. And so you have, for example, the Augustinian division of the Ten Commandments.

He has as number one, thou shalt have, this is Augustine or Augustine depending on who you talk to, thou shalt have no other gods before me nor make any graven image as commandment number one. Why is that? Well, because the idea is if you have some other god, it would be an idol. However, there are reasons for recognizing that these are not to be combined.

One of the things that we have, many places in the scripture, these are referred to as the Ten Words. Chapter 34 and verse 28 of Exodus, these are called the Ten Words. Deuteronomy 4.13, they are called the Ten Words.

Now you keep in mind the size of a tablet that Moses could conveniently carry down the

mountain. You can't write as much Hebrew as what is recorded here. And when you see little charms and things of the Ten Commandments, you will just see two words for each commandment.

Don't covet, don't murder, don't steal. They always begin with Lamed, Lo, which means do not or no, and negates the following word. But we're going to pause and take our break, and when we come back, I'm going to give you what I think are the Ten Words.

It's an essential word that characterizes each of these commands. When you look at the word, the commandment comes to mind. The first word is God.

God says, I am the Lord your God, you shall have no other gods, no other Elohim. It's the very same word. He says, I am Yahweh your Elohim, you shall have no other Elohim before me.

It's not pluralized in any grander way. Elohim is Elohim. The I am ending, primitively speaking, was a dual, meaning two things, but it came to be used as a plural in the same way that we have the plural of majesty, something, you know, the queen saying, we are not amused, or someone speaking in the plural of majesty or of grandeur.

And Elohim is used of God because he can't be contained in a singular. So the first word here is Elohim, God. And the idea is, he is the Lord God, there are no other gods before him, you will not have another God before him.

And that goes back to the whole idea in our scripture reading and in the giving of this law altogether. Our lives will be permeated or characterized by something. If you're an assassin like Oswald, you say Oswald, people think the man who shot Kennedy.

That's what sums that guy up. You think about Hitler, you think of the Holocaust. You think of something that characterizes or sums up and permeates the life of someone.

We know people in our periphery and they have an emphasis or a nature or something that sort of sums them up. You can usually put a single word to someone. What sums us up? It ought to be our relationship with God.

Wouldn't it be great if someone thought of us and said, that's a man of God, that's a woman of God. That person lives their life in acknowledgement of the fact that God has saved them and that they've got an eternal future. That's what I think of when I think of that person.

That's what was supposed to be true of the nation of Israel. And that's what's supposed to be true of us. Let's pause and take a break.

When we come back, we'll go through the ten words.