

Exod 03-11-30b

This is Sunday, November 30th, 2003. We pick up our study in Exodus chapter 20, verse 2. We're looking at the Ten Commandments. I am the Lord your God who caused you to come forth out of the land of Egypt, out of the house of slavery, out of the house of servitude.

You will have no other gods before me, in verse 3. Now, in Hebrew, this says, lo yityeh laka. Yityeh means there will be. You can hear sort of the sound of the word Yahweh.

His name is based on the verb that means to be, or I am. And yityeh is very similar to Yahweh, but it means there will be. Lo means not.

So he says, there will not be for you. La, the preposition means to or for. There will not be to you, or there will not be for you.

Elohim aherim. We know what Elohim means. What does aherim mean? Aher is, the root meaning of this word is something that follows, something that is after or behind.

It is used, for example, when Saul's general, Abner, is fleeing, and Joab has a young brother named Asahel, and Asahel is trying to track down Abner. And because Asahel is young, he's the fastest runner in Israel, he's a sprinter, Abner is getting kind of old, he's up there and he figures, I will run this guy down and kill him, and it will make my name. Here is the man that slew the mighty Abner.

So Asahel, he's the youngest brother, he's David's nephew, David's sister's son, Joab's brother, so he's running behind Abner, and Abner turns around and says, Asahel, stop. I don't want to have to kill you. Asahel says, I'm not stopping.

You're the prize. I'm going to get you. I'm going to hang your head on my wall.

Abner keeps going away. He says, Asahel, go back. I don't want to have to kill you.

Asahel says, no, I'm taking you for my trophy. So Abner, he didn't get to be old by being a dummy. Old, wily, general of the armies.

He's been through countless battles. Here's this young guy that thinks he can just get in by being fleet of foot. So Abner lets Asahel catch up, and just about the time Asahel's fixing to put it to Abner, Abner has his spear in his hands, and of course Asahel figures, well, if he's going to kill me, he'll turn around and jab me with the point of the spear.

Well, Abner's running. Asahel's right behind him, and Abner just takes the spear, and takes the butt of the spear, the aher of the spear, and runs it clear through Asahel. The blunt end of the spear goes in the front and out the back, and Asahel, of course, this slows him way down, and he drops in the middle of the road with his guts spilling forth.

Of course, Asahel's the fastest man in Israel, and so all of the other Israelites are pursuing the armies of Abner, but when they get to Asahel, they see this gory mess in the road, and they're like, oh, and they stop. They can't get past it. It's like, oh, it's like it's seen a car wreck.

I was coming down the highway last night, and something happened. There was an SUV on its side that looked like it had rolled several times. It was pointing the wrong way, not just too far north of here.

I thought it might be on the news today, because it looked to me like somebody didn't survive that accident. There was 8 or 9 flashing light vehicles, and a couple of fire trucks, and a couple of ambulances, and every patrolman in the area, and it stops traffic. Even if they clear the lanes, people are looking, and everybody wants to slow down and see what they can see.

Well, Asahel was killed with the *aher*, with the following part, the behinder part. Well, this word came to mean, you know, here's the main thing, and this is something else. This is something that trails in the wake.

This is something after, or something following. And there's a word play here in this commandment where we completely lose it in the English. You just get more and more disenchanted with English the more you look at Hebrew.

But it says, There will not be for you an Elohim *aherim*, a behinder, a follower Elohim, an Elohim that's supposed to be in the back, that comes in, you know, the Eagles had a song called New Kid in Town, about how, you know, everybody makes over you, and you're the big thing, and they'll never forget you until somebody new comes along. Well, the idea is, God is in the central place, but if there's a new kid in town, if you move into an area of Canaan, and they've got Baal, or they've got Asheroth, or they've got Chemosh, or one of these other gods, he's the Johnny-come-lately. And, oh, we'll never forget the Lord our God, but hey, look at this guy, he can make it rain, he can make our crops better, and multiply our children, and you have double the number of goats in a year, just, you know, sacrifice to this God.

And God says, No lame following after, pulling up the rear, sandblower Elohim. And then the next word is, *Panai*, and *Pan* is the word for face. And we say, know that God's before me, and it's like, we think before, in terms of ahead of, but this is before in the sense of, I have this candle before me, or I have this book before me, or I have this object before me.

It means in front of. Don't put any behinder Elohim in front of. It's a real strong connection.

God says, you know, there are things that are touted. We were just talking about, you know, giving thanks to God on Thanksgiving, and somebody says, thank what God? Well, people take all kinds of things and put it up to be God. They take Allah and say He's God, or they take the Great Spirit and say He's God, or Father, Mother God, or whatever, some other imaginary goofball thing, and somebody says, well, He's the great beyond unknown id that everybody flows into when they die.

No, that's a behinder. That's a cheap imitation. That's a follower after.

You know, you had the guys that invent a great thing. Singer puts out a sewing machine, or Ford invents a car, and for a while they keep the patent, and then after that, just anybody can make one. Kleenex makes facial tissue, and then everybody else in the world comes out, and we still call it Kleenex, but it's facial tissue, or it's some other thing.

But it's, you know, it's the knockoff. It's the after, you know, we used to call them cheap Japanese imitations back when things from Japan were cheap and imitations, but now their stuff is better than ours. Anyway, there's a real strong dynamic here.

God says there will not be for you a follower Elohim in the front place. Don't take what is last and put it first. God says, I'll do that.

I'll take the least and make it great. I'll take the great and make it least. Don't you do the reverse.

You're the human, and you're going to take gods and switch them around, and take these cheap imitation false gods and put them before, and take the god of the universe and make him the Acherim, make him the lame imitation, the second-rate god. God says, I will not stand for that. And this is an attitude.

This is our mindset. We have talked before about how we think, and I don't know what anybody else says. This just brewed up when I had an extra cup of coffee or something one day, but I was thinking about what goes on in our mind.

How do we analyze? How do we think our way through our day? And to me, it seems like we have these three different areas of thinking. We have our goals. What do we want to accomplish? We have our values.

What we consider important, and what we assign worth to. Some people, if you handed them the latest CD from Queen Latifah, they would just melt in a pool of goo. They would be so happy.

Look at this, a \$15 CD of Queen Latifah. You've given it to me. Oh, joy.

To me, I wouldn't use it for a coaster. I wouldn't use it for target practice. I would see how far it would fly.

But that's a difference in values. Some people value boys to men. I was trying to watch a football game on Thanksgiving Day, and boys to men sang the National Anthem.

Well, I normally rise and stand for the National Anthem. There are two songs I will stand for. In fact, my daughters know this.

When we go into the living room to read at night, Rebecca has a game where she likes to get in

the chair before I do. And so if I get in there ahead of her, and she's frustrated, then she starts singing the Marine Corps hymn because she knows I have to stand up. But see, I make her stand at attention also.

I say, if you're going to sing that song, you've got to stand at attention just like me. So then it's a race to see who can pop in the chair once the song is over. But I stand up for those two.

But I had to leave the room when boys to men were soulifying all over the National Anthem. And the rockets red glare. I mean, the guys are great singers.

They're vocally talented. I'm sure some of their music is wonderful. But I do not want to hear people rapping on the National Anthem.

I don't want to hear them soulifying. It's the National Anthem. We're crying out loud.

Can you not even sing that song straight? So I had to leave the room. Well, that's a value. And the thing is, everyone has a right to their values.

You don't have to like my values. I don't have to like your values. God has to like our values.

Now, there are things that are a matter of taste. Some people wear checkered shirts. Some people wear striped shirts.

It's a matter of taste. But whatever values we have have to stand up in the light of God's Word and in the light of God's presence. You will have no Elohim in my place.

Don't bring something that is a following imitation and put it up front. That's an attitude. That's part of our thinking.

We have goals. What are we setting out to do? Why do we do what we do? Is our goal just to have a good time? There are a lot of people who say, you know, have a good time. Paul Simon wrote a song, Have a Good Time.

That other girl wrote a song that says, girls just want to have fun. And then there's another girl who says, all I want to do is have some fun. Sheryl Crow.

All I want to do is have some fun. And some people, that's their ethos. That's their philosophy.

That's their, what do the French say? I don't know what they say. In French, it means the reason for being. Raison d'être or something.

I can't speak French. Anyway, that's, people, they get up in the morning and say, how can I have fun today? I want to gratify myself. Well, they put themselves up in the Elohim spot.

God has been pushed aside. Well, fine, if you want to do that. But, God is evaluating us in these areas of thinking.

Goals, values, and then the third category is priorities. Let's say I value Queen Latifah and I value a nice looking lawn. Somebody gives me the Queen Latifah CD and I have to make a choice.

Well now, am I going to sit here and put the headphones on and listen to Queen Latifah or am I going to go out and mow my lawn? Well, priorities kick in. How do I sort out my values? How do I assemble my day and list out my tasks? What do I do first? Because I can value two things equally, but I may have to prioritize them. Depending on the situation, I love my family and I love my job, but I can't sit there and say, well, I'm just not leaving the house today because I love my family so much.

Even though I place a higher value on my family than I do my job, if I had to choose between my family and my job, job would go away. But, in any given day, I prioritize and say, yes, my family value is high and my job value is medium, but I'm going to go do my job. And that is a priority for me.

To do a good job at my job, it enables me to sustain my family and keep them and they don't starve and so on. Three different areas of thinking. Goals, values, priorities.

When God says, do not have any follower, and it comes to mean other or another, Elohim, before me, He's talking about all of those things. What do you value? Do you value something more than God's opinion of what you're doing? Do we look at things and say, well, I don't really have the time to think about what God thinks of this. It pleases me.

We have just walked up to the God platform, pushed God off, and said, let me stand here a while because now I'm the most important thing. My life is going to revolve around the axle of me instead of around the axis of God. This is an attitude.

This is in the realm of thinking. Now look at verse four. You will not make for yourself.

This is lo-ta-aseh. This is from the Hebrew word asah, which means to manufacture. There are two words that mean to bring something into being.

There's bara and asah. Bara is what it says about God creating the universe in Genesis chapter one. This is ex nihilo.

This is out of nothing. God spoke things into existence where there wasn't anything there before. Asah is to take existing materials and manufacture something.

It says, you will not manufacture for yourself. Don't take something that exists and turn it into an Elohim or an image. Here it says, you will not asah for yourself.

Pesel, this is a carved image. This is a facsimile. This is a totem.

It's an icon. It is a representative symbol that stands in for God. So one command speaks to our attitude.

The other speaks to our practice. One of them talks about how we think. The other is how we act.

Because you can tell yourself, the heart is deceitful. We can say, I love God. I honor God.

God is first in my life. I pray to God. I go to church.

I have a Bible. And yet, day by day, we manufacture something else which actually stands in for God. He says, don't make a likeness of anything that is in heaven or in earth or that is in the water under the earth.

I wish we had time to go through and review all of the gods in Egypt. Remember Isis and Osiris and the gods of the Nile. They had the fish gods, the frog gods.

They had the sun god, the moon god, the darkness god, the light god. All of these that God addressed in the plagues. Remember when we went through the plagues? And all of the different deities in Israel, not in Israel, but in Egypt, separate from Israel, that the Egyptians worshipped, that Israel saw for 215 years in Egypt.

Well, what is their frame of reference for worship and for deities? God, Elohim, the Lord God, is relatively new for them in terms of having freedom to worship Him and not speaking of Him quietly in the house in the evening. Formal worship, public worship, has always been, in their experience in Egypt, images and idols the god of the Nile and all of this. So God says, you remember all that stuff? Don't do that.

Don't do what the people do that you're used to seeing around you. Well, look at us today. What are our Osirises and Isises today? What do people worship? Well, the thing that is just stunningly overwhelming to me is how bad we make over entertainment.

Entertainment is life. If you make it in entertainment, you are on the top of the world. And people idolize actors and singers and musicians.

And, you know, someone who goes out and is a manufactured star. They have the Star Search and the American Idol. And they had a show where they just took people and said we're going to turn you into a girl band and we're going to turn you into a boy band.

They take people and just put them on a far off survivor. And just make people into celebrities. And you think, what is the merit? Why am I interested in this person? Why am I watching this person? Someone sits and thinks up a game.

Well, climb up this rope ladder and slide down this piece of canvas and ring a bell and untie a bag and get out a puzzle and put it together. And if you're first, we'll give you a snack. I mean, it is absurd.

I actually saw about five minutes of one of these survivor shows, the first time I've ever seen any of them. And it was a real knee slapper to me. I thought, look at the denigration.

In order to be famous and try to win whatever prize they're winning, these people, it's just beyond belief. But this is what people idolize. This is what people look up to and make important.

And that is a false goal. It's a false priority. It's a false value.

God says, don't do that. Don't let yourself be seduced into the stupidity of the people around you. Don't look at things in heaven above and earth beneath or the water under the earth.

This is talking about the Nile and the crocodile gods that the Egyptians worshipped. You shall not bow down to them nor serve them. Now, this for us, when you go through observation, interpretation and application, what does it mean? Do not let your time get sucked away by entertainment.

Do not let it get sucked away by video games. Do not let it get sucked away by the internet or by television or by music. None of those things are intrinsically evil.

Just like things in the sky, things on the earth and things in the water below the earth, God made them all. What is this command saying? It isn't saying don't look in the sky, don't look at what's on the earth, don't be aware of what's in the water under the earth, is it? It's saying do not make it an object of worship. Don't center your life around it.

Don't look to it for your stability or your security or your happiness. Keep it in its place. Look at it, appreciate it and move on.

If it captivates you, if it assaults you, if it seduces you and if it controls you instead of you being master over it, this is what God told Cain. Sin lies crouching at the door. You've got to dominate it.

You've got to master it. You've got to keep it in submission. Look at what he says in verse 4. I, the Lord your God, am a jealous God.

He says I will visit the iniquities, the iniquity of the fathers upon the children to the third and fourth generations of those who hate me. Now, what kind of iniquity is he talking about here? It's not just any old iniquity. It's not a guy that is always moving his fence line.

And for three generations they keep creeping the fence. Every time they put in a new post they move in another foot and they're encroaching and stealing land. There are people that do this.

There are still people that rustle cattle up in Oklahoma. You look around and your cattle are gone. And somebody backed up a truck and took them down to market and sold them and you're out several thousand dollars.

I mean, they're rustling cattle. You can hardly believe it. Well, there are people that do this.

And maybe the fathers... That's not what he's talking about here. What is the context? When

you see something... Don't let someone proof text you. If you talk to somebody in Reformed theology they will quote you chapter and verse and they'll try to convince you that everything is decreed and that there's unconditional election and limited atonement and irresistible grace and perseverance of the saints.

And they'll quote you chapter and verse and they rip every single scripture right out of context. God put his word in a fabric. Have you ever seen a print dress? Nobody's got anything on that has print on it in here this morning.

But a lot of times there'll be a pattern. And so somebody might have on a flower dress and it's got all different kinds of flowers. If you went in there and cut out just one white flower out of that dress and then you waved it around and said all of the cloth is made out of these white flowers.

Well, you've taken it out of context. There might be a whole bouquet of flowers in there that are every color in the rainbow but you cut one out and you wave it around and say that cloth and that dress is made of nothing but white flowers. How am I going to know that unless I go look at the rest of the dress? I say no.

You cut that out. You ripped it out of its context. Same thing here.

When he says I am a jealous God I will visit the iniquity of the fathers on the children to the third and fourth generation of those that hate me. What is this hate for God? It is engaging in idolatry. If there were three or four generations of a family in Israel that engaged in idolatry God would snuff them out.

He said I will not tolerate idolatry. How much now do you think God's attitude has changed? How much more tolerant is he of idolatry now than he was then? Oh, I think he is much more tolerant now. I think he doesn't really care near as much.

If I want to hang big pictures of some great singer up on my wall if I want to have Cary Grant posters and have a complete collection of Cary Grant movies and if I want to have a complete... Chet Atkins. I like Chet Atkins. I am one of the few people on earth that has got most of his albums.

The guy made nearly 200 record albums and I have got over 100 of them. I really like Chet Atkins. So maybe I will just put a great big 16 by 20 poster of Chet Atkins out there and just think about Chet all day long.

Do you think God cares about that? Yes, he does. And if I spend all my time sitting around listening to Chet God has the very same attitude about that that he did about these people raising up Chemosh or Dagon or any other of the ancient gods. You and I have an equal responsibility to allow God to occupy his place in our thinking.

I the Lord am a jealous God. Visit the iniquity of the fathers on the children third and fourth

generation of those who hate me but showing mercy to thousands thousands of what? Generations. Thousands of people.

Notice the iniquity three or four generations it snuffed out but mercy thousands. It's limitless. There is a vast sea of mercy available from God.

God would much rather be merciful than visit iniquity on people. What is the condition for receiving God's limitless mercy? Love him and keep his commandments. Very same thing he said in the last chapter.

Verse 7 You shall not take the name of the Lord your God in vain. The Lord will not hold him guiltless who takes his name in vain. We looked at this last time.

I'm not going to revisit it. It has the idea of giving testimony and saying I swear before God. This is perjury.

This is bearing his name and not acting like it. This is saying I'm a Christian and then not acting like it. There is a great emphasis on lifestyle evangelism and on people not hearing what we say but seeing how we live.

Ask yourself two questions. Ask yourself the first question. Am I a Christian? Am I saved by grace? When I die will I be able to stand before God and say I am qualified to live forever in your presence because the work of the Lord Jesus Christ is claimed by me and saves me.

If the answer to that first question is yes then ask the second question. Can anybody tell by looking at me that that's the case? Can anyone tell by looking at me that I am a Christian? Because if you bear the name of the Lord and no one can tell you're bearing his name in vain. It's empty.

It is not a small thing to fly that flag. To be branded with that identity. To have that mark of ownership on us.

We bear the name of the Lord. If it doesn't show God will not hold us guiltless. He's watching.

And it ought to make a difference. It ought to be visible. Verse 8 Remember the Sabbath day to keep it holy.

What day is the Sabbath day? We've got seven days in the week. Which one is the Sabbath? Saturday. Of course, all of our days think about the names of our days.

God says don't worship anything. Don't make a big issue out of having stuff on earth. So what do we have? Sun day.

Moon day. We've got Tuesday. Forget what Tues comes from.

We've got Woden's day. Woden, the old Norse version of Zeus. Woden's day.

We've got Thor's day. Remember Thor and his hammer? So we've got our days of the week named after gods. False gods.

We worship on Sun day. Like Sun worshipers. And then we have Moon day right after that.

We have Thor's day. Woden's day. Saturn day is the Sabbath.

Saturn was one of the Roman pantheon. So Saturn day is the Sabbath. So what day is today? We're worshiping.

What day are we remembering to keep holy? Sunday. How come we're not seven day Adventists? Well, who's standing at the foot of the mountain here? It's not us. So you say, hey, why are we studying the Ten Commandments? None of it applies to me.

Yes it does. But we do our observation, interpretation, application. In the New Testament, every day is a Sabbath.

There is a sense in which we rest from our labors every single day because the plan of God is not accomplished in the power of man. It is accomplished in the power of God. Tomorrow, moon day, is a Sabbath for us.

And if we try to accomplish God's work in our strength, we have broken the Sabbath. Read the book of Hebrews. There remaineth a Sabbath rest for the people of God.

It was not fulfilled in the Old Testament. It is a matter of resting from our labors and letting God's power accomplish God's plan. Did you know that God's plan is not accomplished in human strength? Nothing that is meaningful is done in our own steam.

We have to learn how to avail ourselves of the power of God. That is what we saw in our Scripture reading this morning in 1 Thessalonians 4. God has given us the Holy Spirit. He didn't give it universally in the Old Testament.

We ask ourselves, well, that seems like a pretty rough deal for them. But remember what Jesus said? Ask and it shall be given. Seek and you shall find.

Knock and it shall be opened. He told the story about if your child comes to you and asks you for bread, will you give him a rock or a snake or a scorpion? If you, being evil, know how to give good things to your children, how much more will your Heavenly Father give? One of the two Gospel accounts of this lesson says give the Holy Spirit to them that ask Him. Jesus is living in the Old Testament age.

It was available by request. How did Daniel survive the lions' den and do the great things that he did? How did Joseph survive? How did Moses operate? How did the great believers of the Old Testament function? Did they do it in their own strength? No. They did it by the power of the Holy Spirit.

But they had to ask and to seek and to knock to receive that gift. David, Solomon, the kings of Israel were given the Spirit. The tabernacle workmen were given the Spirit to accomplish the work of God.

When someone quit doing the work of God, God would take the Spirit away. Saul was leading in Israel. He wasn't doing God's will.

God removed the Spirit and sent an evil spirit to afflict him. He says, I won't put up with that. Remember the Sabbath day to keep it holy.

Six days you shall labor and do all your work. Notice, by the way, one of the most overlooked things in the Ten Commandments is this sentence right here. Six days thou shalt labor.

Did you know that work is a command of God? Even in the New Testament it says if someone doesn't work, they don't eat. We are commanded to work. He doesn't say, if you're going to work, do it in the six days.

Why isn't this one of the commandments? Six days thou shalt labor. I think it ought to have its own number. Maybe there's eleven commandments.

It's an imperative. Six days thou shalt labor. Thou shalt do all thy work in those six days.

We are enjoined to work. This goes all the way back to the garden where God looked at Adam and said, you listened to your wife. Now you're going to go forth and earn your bread.

By the ingenuity of your mind? By the cleverness of your intellect? By the sweat of your brow? This involves work. Labor. Six days thou shalt labor.

Six days thou shalt do all thy work. Says the old King James. But, verse 10, the seventh day is the Sabbath of the Lord your God.

In it you shall do no work, nor your son nor your daughter. Now notice, it doesn't say, if you are a son, do no work. If you are a daughter, do no work.

If you are a manservant or a maidservant, do no work. He is speaking, by the way, I forgot to point out, but I'll do it now. Did you notice that these commandments are in the singular? When he says, you will have no other gods before me, this is not a national mandate.

This doesn't mean, put in God we trust on your money and you're done. It's you in the singular. You, individual person, shall have no other god before me.

You, individual person, shall not make a graven image. You, individual person, don't take my name in vain. You, individual person, remember the Sabbath day to keep it holy.

And he says, not just you, but anyone who is under your purview. Now, in the New Testament, it says, slaves obey your masters. He doesn't tell the master, make sure your slaves obey me.

He tells the slaves, you do it your own self. Here, he says, you do no work, and you make sure your son doesn't do any work. You make sure your daughter doesn't do any work.

You make sure your servants don't do any work. You make sure your animals don't do any work. And if there's a stranger in your midst, and you have any control of him, you make sure he doesn't do any work.

They were given responsibility for those beneath them. There was a delegation, and he says, you make sure they honor this day. Isn't that interesting? He doesn't just say whether you are a son, whether you are a daughter, whether you are a slave.

He says, if you have any authority, if you have any control over people, you make sure they honor this day. It's very interesting to me. You shall do no work.

None of these people under your control do any work. Why? Verse 11, In six days the Lord made the heavens and the earth, the sea, and all that in them is, and rested the seventh day. They therefore, the Lord blessed the Sabbath day and hallowed it.

This is a pattern. They did not observe the Sabbath until just a few months before this when God started giving manna. There is no Sabbath observance anywhere in the book of Genesis.

Look all through there, all the days of the patriarchy, you won't find any Sabbath observance. He doesn't say, behold, after the Sabbath, Abraham got himself up on moon day and went to offer a sacrifice. They did not observe the Sabbath.

So, what's the deal? This is sort of a national operation. We have the 4th of July. I read an article by Peter Jennings talking about Thanksgiving that they have in Canada because he's Canadian.

They have a Thanksgiving day but it's based on some other weird thing that happened up in Canada. And he was talking about what he has come to appreciate about the American Thanksgiving. Well, the seven day week and laying off every Saturday was a Jewish, Israelite, national pattern that reflects a principle.

You have to do your work when you're supposed to do your work. When it's time for God to do His work, you rest and you meditate on His work. Well, we have this responsibility every single day.

Every day for us is a week. And we have to figure out which six parts of this is my responsibility and which seventh part is God's. When is it that I exert effort and I do my labor and my work and when do I rest and let God do His? How do we know? Should we go beat down every door looking for a job or should we just sit still and wait for God to give us a job? Should we look for strength or should we look for answers? How do we know what's our work and what's God's? Well, that's why we've got 66 books in the Bible.

That's why we've got 39 books of the Old Testament to illustrate and demonstrate. And one of

the things we're going to learn in Exodus is what part is ours and what part is God's. A big part of it is ours.

We have a responsibility to act. We have a responsibility to think. We have a responsibility to prioritize, to evaluate, to think systematically, to subdue our passions like Paul talked about in Thessalonians 4. But we also have a responsibility to let God do the things that God does and not elbow Him out of the way and do it ourselves.

One of the classic examples of this is evangelism. In the modern church, people say, well, we've got to win the world for Christ. They used to say we've got to win it by 2000, but that's come and gone.

They didn't get it accomplished, so now they... I don't know what year they're using. Better do it pretty quick. But that is an area where people elbow the Holy Spirit out of the way and want to do His work.

I will convict you of your sin. I will make sure you understand your need for God and we're trying to take a moat out of someone's eye. Well, this is what we have to sort out.

Remember the Sabbath day to keep it holy. Observe the places where God does His work and sanctify that. Allow God to do what God does.

I cannot give myself patience. God can give me patience. How does He do it? I have to do my part.

I have to do my six days' worth of work. I need to keep myself in God's Word. I need to keep my sins confessed.

I need to keep myself pliable and susceptible to the ministry of God's Holy Spirit. And God will then do His work, that seventh day work. God will create.

Remember what David says in the Psalm? Create in me a clean heart, O God. But what does David do? I will confess my sin. I will acknowledge before you against thee and thee only have I sinned.

David does his labor And then he says, Lord, You do Your work. Remember the Sabbath day to keep it holy. Six days God creates.

And on the seventh, He rested. We do our responsibilities in our six days. And on the seventh day, we remind ourselves of everything that is in the province of God and rest in what He creates and what He provides.

Then we get to verse 12. Honor your father and your mother that your days may be long upon the land which the Lord your God is giving you. This is the commandment we're going to begin with next time.

I just want to plant one little thought in your mind. How many tables of the law are there? Two. How many commandments are there? Ten.

Ten divided by two is what? Five. So how many commandments are on each table? You would think five and five. Everybody you talk to says, No, it's four and six.

Because the first four commandments are all toward God. I'm the Lord your God. No gods before me.

No graven image. Remember the Sabbath day and so on. That's first four.

And then, beginning here, honor your father and mother. This is relations with man and this is the second table. I don't think so.

Honor your father and mother is on the God table. How important do you think God considers that when He puts it on His piece of rock? We will examine how that is true and why that is true and what it means when we reassemble next time. But feel free to meditate on that and see if you can think of a reason why God would only put four on one rock and six on another.

And if not, then what is the meaning of honor your father and mother being on the God tablet? Well, is this something that you want? Let's close in a word of prayer. Father, thank You for the truth of Your Word. Thank You for the beauty of it, the treasure that is stored in each and every verse, each and every chapter, each and every book.

Thank You for preserving it for us, for giving us Your Holy Spirit to enable us to understand it, to remember it, and to apply it. We thank You that You have not left us orphans. When the Lord Jesus departed, He gave us Your Spirit.

We have the means and the motive and the opportunity to live in a way that fulfills Your purpose. We pray that these truths will be impressed on our hearts. We pray that it will make a difference, a positive difference, in our lives in the days ahead.

We ask it in Jesus' name. Amen.