

Exod 03-12-07a

Let's begin our worship this Sunday morning, December 7th of 2003, in our study of the book of Exodus, where we resume in chapter 20. But before we begin, we remind ourselves that this time is going to be spent one way or another, but to make it valuable, to have it last and be meaningful, we need the ministry of God's Spirit. We watch the sands of time slip through our fingers each and every day.

A friend of mine, I was listening to a lesson he did out of Ecclesiastes yesterday, and he mentioned several times that there are something like 86,400 seconds in a day, and whether you are the President of the United States or you are a homeless man on the curb, whatever place in the spectrum you find yourself, each of us is given the exact same allocation of time in a day. And it's what we do with that time that determines our future. And you don't even have to be a Christian to understand that fact.

We are all given time, and what we do with that time determines the future. It's especially true when you look at the big picture, when you look at God, and the fact that all of us are going to live forever. Pick anybody you've ever heard of in human history, they're going to live forever.

So are you. So am I. The question is, how are we going to live forever? What is going to be our status? What is going to be the level of opportunity and of privilege and of service to God, which has a big effect on how satisfied we're going to be with our conduct in this life. So we say all of that to say this.

We've got this time to spend, and we can redeem the time. This time can count for something. It can matter in all of the days of the future.

We can store something in our soul that will equip us for this life and prepare us for the next. To do that, we have to let God do some work in us, because we, in our natural state, can't really get anything out of God's Word. It's only if God's Spirit, which He gives to everyone who is saved, everyone who has trusted Christ, has the Spirit of God.

People think, well, it's so I can jibber-jabber, or it's so I can wave my hands and have an ecstatic experience, or so I can foretell the future and have good luck, or something like that. There are concrete reasons why God gives us His Spirit, and it isn't to give us an experience. You won't feel any differently if you acknowledge your sins and God the Holy Spirit goes to work than you do if you ignore Him and decide you're going to go your own way.

You won't feel a difference. But there is a difference. It's a functional difference.

Whether or not the Word of God, the truth that's in the Bible, is going to do us any good or not. Is it going to affect our thinking? Is it going to help us make good decisions that will give us a good future? So we stop at the beginning of our Bible study and go to the Lord and acknowledge to Him where we have failed, to allow Him to cleanse us and to forgive us and to

prepare us for the study of His Word so that we can remember it and so it will make a difference. There's really no point in being a Christian.

There's no point in studying the Bible unless it makes a difference. Why do it? It's not just a good luck charm. I could get a rabbit's foot and not have to spend the time in God's Word.

But, of course, didn't do the rabbit much good and he had four of them. And most of the things that people consider to be lucky are transient, temporary, and unreliable. The Word of God is not transient, it is not temporary, and it is not unreliable.

You and I have the opportunity to avail ourselves of something that partakes of the wisdom of God, that transcends time, that has power beyond anything on this earth. But in order to take advantage of it, we have to let God do His work in our souls. So we pause at the outset to go to the Lord in prayer.

Shall we pray? Father, thank You for granting us another day. We know that our lifespan has been ordained and determined by You. We ask Your blessing on us as we study Your Word this morning.

We pray that Your Spirit will find our hearts ready and receptive, that our understanding of what You have to tell us in this Scripture will make a difference in the way we think, the way we set our priorities, the way we choose, so that our lives will reflect Your glory and accomplish Your purpose. We know that that is the only way to be happy, the only way to have a life that has any real meaning. So we ask Your blessing on us.

Give us understanding and a right interpretation of these passages that are both simple and difficult. And we pray that each one here will be blessed and be a blessing to our assembled group. We ask it in Jesus' name.

Amen. For our Scripture reading this morning, turn with me to Psalm 27. Psalm 27.

I always like it when someone says, turn to the Psalms. It's the easiest book in the Bible to find. Most Bibles, unless they've got a big bunch of material in the back, if you crack the Bible open in the center, you'll find yourself in the Psalms.

Some of my Bibles have got 300 pages of additional material in the back, and it kind of throws that off. You generally wind up in Isaiah in those Bibles. But most standard Bibles, crack it up in the middle, and you'll be in the Psalms.

Psalm 27. This Psalm, on the surface of it, seems to have nothing whatsoever to do with what we're studying. But see if you can anticipate, as we go through it, its connection to our study in Exodus 20, which brings us to a continuation of our look at the Ten Commandments.

This is labeled in the New American Standard Bible, a Psalm of fearless trust in God. In the New King James, it's called an exuberant declaration of faith. Well, sometimes we feel exuberant,

and sometimes we don't.

But it is definitely a declaration of faith. It is also titled a Psalm of David. So we know who wrote this.

And David says this, The Lord is my light and my salvation, my deliverance. Whom shall I fear? The Lord is the strength of my life. Of whom shall I be afraid? When the wicked came against me to eat up my flesh, my enemies and foes, they stumbled and fell.

Though an army may encamp against me, my heart shall not fear. Though war may rise against me, in this I will be confident. One thing I have desired of the Lord, and that I will seek, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple.

For in the time of trouble, He shall hide me in His pavilion. In the secret place of His tabernacle, He shall hide me. He shall set me high upon a rock.

And now my head shall be lifted up above my enemies all around me. Therefore, I will offer sacrifices of joy in His tabernacle. I will sing.

Yes, I will sing praises to the Lord. Hear, O Lord, when I cry with my voice. Have mercy also upon me and answer me.

When you said, Seek my face, my heart said to you, Your face, Lord, I will seek. Do not hide your face from me. Do not turn your servant away in anger.

You have been my help. Do not leave me nor forsake me, O God of my salvation. When my father and my mother forsake me, then the Lord will take care of me.

Teach me your way, O Lord, and lead me in a smooth path because of my enemies. Do not deliver me to the will of my adversaries, for false witnesses have risen against me, and such as breathe out violence. I would have lost heart unless I had believed that I would see the goodness of the Lord in the land of the living.

Wait on the Lord, be of good courage, and He shall strengthen your heart. Wait, I say, on the Lord. Well, there's some portions of this that ought to sound familiar to us, both because that last verse in particular is a great memory verse, and many of us learned it in our youth.

But if you begin at the beginning, David says, The Lord is my light and my salvation. Whom shall I fear? He's the strength of my life. Of whom shall I be afraid? In the world around us, if you look, most people are motivated in some way, shape, or form by fear.

Different kinds of fear. Some people fear impoverishment or poverty, lack of money. Some people fear not being accepted.

Some people fear failure. Some of us are really anxious to succeed, and we fear failure. Some of

us fear the future.

We just have the sense of impending doom, and we think something bad is about to happen. Whatever it is that we fear, we need to get over it. God has not given us a spirit of fear.

Fear is a sin. It is sinful for a believer to walk around in fear, to be afraid. Now, sometimes we have a healthy fear, and that's not what is in view here.

We ought to be afraid of the power of the law to incarcerate us or to punish us or to kill people who commit capital crimes. We ought to fear falling short in the area of spiritual things. If you think the law has power, think about the Lord God in heaven.

There is a sin unto death, and He will take us out when we are completely oblivious to Him and His plan. But when He says, The Lord is my light and my salvation, whom shall I fear? This is the way to be free of fear, free of enslavement to fear. How? Some people pray for deliverance from fear.

They're afraid. But what does the psalmist say in another place? He says, What time I am afraid, he doesn't say, I will pray. What time I am afraid, I will just say, Oh God, help.

Prayer is not the answer to fear. He says, What time I am afraid, I will trust. What time I am afraid, I will trust.

Now, I'm an American citizen. If I go over to Afghanistan, or if I go over to Iraq, or if I go over to Lebanon, or some other far off place where there's a lot of anti-American activity, if I should be seized by people and held, just as an American, we're not talking spiritually now, who would I be looking to for deliverance? I would be thinking, Well, the American government, I'm an American citizen. I have rights.

And when I'm in a foreign country, the ambassador, the American embassy, my government ought to do something about the fact that I've been kidnapped. I have standing as an American citizen. I pay my taxes, and I expect my government to do something for me.

Right? Well, now think about the spiritual realm. We have some sort of threat. We have some sort of unhappiness coming our way, whether it's from people or circumstances, something that engenders fear.

And this is like an enemy trying to take us captive. Well, who do we turn to? You can't rely on your American citizenship and say, Well, I don't have to worry about that violence, or I don't have to worry about that outcome or that circumstance or that person or set of people because your American citizenship doesn't really help you there. So where do we turn? We turn to our heavenly citizenship.

He says, The Lord is my light. The Lord is my deliverance. People get confused when it says salvation because they think the hot place and that, but this is ongoing deliverance.

This is daily deliverance. The Lord is my light. The Lord is my deliverance.

If that is the case, if you claim your heavenly citizenship, if you are a member of the kingdom of light, and the Lord is your light, you have no need to be afraid because now the heavenly government is going to intervene. The heavenly government is watching over the situation and there is no harm that can come to us except what God Himself allows, and He does not allow harm just because it amuses Him. He's not up there pulling the wings off of flies or slinging kittens against a brick wall, both of which, I mean, that whole gamut I have seen people do for no good reason, but we don't have a God like that for which we can be thankful.

The Lord is my light. The Lord is my deliverance. If we claim Him, if we participate in the kingdom of light, then we don't have to be afraid of anything or anybody.

And so when fear raises its head, when circumstances that engender fear come our way, we have to think our way out of it. David says, What time I am afraid I will trust in thee. Well, you can't just say, Ooh, I'm trusting, I'm trusting, I'm trusting.

Trust is a thought process. If I'm an American, did you ever see that, what was that movie, Midnight Express, or something about some yo-yo that went overseas and tried to run drugs and got caught and thrown in a Turkish prison? And what was he thinking while he was in there? Where's my government? Well, he made himself a criminal. He estranged himself from the government.

He broke American law as well as international law and Turkish law and about a dozen others. And when you cut yourself off from that, and then you turn around and say, Hey, wait, where are my rights? Where's my government? Where's all the people that are supposed to help me? Well, you should have thought of that before you broke every law on the books, and now you're expecting people to come to your rescue. It's the same thing with the Lord God.

Why can David say this? Whom shall I fear? Of whom shall I be afraid? It's because he avails himself and exercises his heavenly citizenship, his relationship with God. He says, you know what? The reason I'm not afraid? The Lord is my light. The reason I'm not afraid? The Lord is my deliverance, and I qualify for it.

The Lord is the strength of my life. In my daily walk, I put the Lord first. So if something bad starts coming my way, I don't have to worry about it, because the Lord is my light.

He's my deliverance. He's the strength of my life. There's no point in being afraid if you've got the God of the universe that hung the galaxies and stars and planets in space.

Whether you look at the macrocosm or the microcosm, what binds together the nucleus of an atom? It's the strongest force in the universe. Nobody knows what it is. You cannot find a scientist anywhere who can explain how positively charged particles can coexist in the center of every single atom in the universe.

They have no clue. They just call it the binding force of the atom, and then they go off and talk about something else, because they can't explain it. That nucleus ought to explode with atomic force.

The entire universe ought to turn into one giant omnidirectional mushroom cloud, because that's what you do when you set off an atomic bomb. You split the atom, and you release the force that is holding all of those nuclei together. You want to know what melted down Hiroshima and Nagasaki? The binding force of the nucleus of the atoms that were in that U-235, and what was it, Fat Boy and Little Man? They had the names of those two bombs.

One of them was called Fat Boy, and the other one was called something else. But they had nicknames for the two. They were two slightly different types of bomb at Hiroshima and Nagasaki.

My point here is, the God of that force is on David's side. So, if you've got all the nukes, who are you afraid of, is sort of the modern application. Look at verse 2. When the wicked come against me to eat up my flesh, my enemies and foes stumble and fall.

That's not going to happen just because you want it to. It's going to happen when you qualify, because you belong to God, and God says, here's somebody that's serving me. Get out of his way.

Here's someone who is following my plan and walking in my light. My honor is on the line. My integrity is on the line.

You look at the criminal world. They've got these crime families, the mafia and so on, and you've got the G-Beneces over here and some other family over there, and somebody picks on one of their little underlings, shoots him in the foot or breaks his kneecap or something. Well, the honor of the entire family, the crime family, is on the line, and they say, we've got to uphold our honor.

There's a sense of faith. Same thing in the oriental world. This whole idea, you've damaged my respect, and I've got to protect it.

Well, you think about the God of the universe. If somebody belongs to him, and then an enemy comes and messes with that servant of God, you think God's going to ignore it? He's not. And I don't know about you, but I think it would be a fearful thing for the God of the universe to take a dislike to you.

The one who is holding your atoms together, the one who gave you life and is allowing you to breathe. And many, many people down through the ages have discovered that it is not a good idea to cross the Lord God or to mess with his people. If you are one of those people, you are under his protection.

That's why David says, He is my deliverance. He's the strength of my life. I don't need to be

afraid.

My enemies and foes, the wicked that come against me and say they're going to eat me up, they stumble and fall. You can send an army against me, David says. Get as many people as you want.

Build your gang up. Pile the circumstances. Sometimes we face something that's not an army of people.

It's an army of trouble. Remember the big soliloquy? What's the most famous thing Shakespeare ever wrote? To be or not to be. That is the question.

Whether it is nobler in the mind to suffer the slings and arrows of outrageous fortune. Slings and arrows don't just come hopping down like animated objects, do they? People wield slings. People shoot arrows.

He says, Whether it is nobler in the mind to suffer the slings and arrows of outrageous fortune, or to take arms against a sea of troubles and by doing something in them. Forgot the verb there. By something in them.

Taking up arms against a sea of troubles. Shakespeare recognized that circumstances are like an army with slingshots and bows and arrows and spears and stuff. And he said, Do I continue struggling against this army of circumstances or do I end the conflict by checking out? Should I continue to be or should I cease my existence? What's the point of going on? Well, David says, Send an army against me.

My heart will not fear. War may rise against me. You look at the paranoia that has gripped our country ever since 9-11.

And there is a fear of something like that happening again. And mark my words, it will happen again. We have not seen the end of terrorism within our borders.

We have not seen the last of violence. Very soon, I will tell you from the word of God, we are going to suffer more violence in our nation. There is going to be another 9-11-like event soon.

That is not some mystical theory on my part. That is an application of the truth of the word of God. Our nation has divested itself of God's protection.

We take the Ten Commandments down. We take God out of school. We forbid and make it illegal to pray to the God whose name is stamped on every piece of currency and in every federal building in the land.

I promise you, it is a truth of the word of God that the nation who denies the Lord is going to suffer violence. And you have not heard the last of Islam. You have not heard the last of violence on our shores.

It is coming, and it is coming soon. It is God's way of seeking to wake up a nation that claims His name. Exodus chapter 20, Thou shalt not take the name of the Lord thy God deceptively, for deception, for deceit.

Our nation claims God's name. We still require oaths in God's name. Sessions of various branches of our government open in prayer and with the invocation.

You know why they call it an invocation? Have you ever heard that? Especially if you move around in Christian circles. Well, let's have the invocation. What does that mean? What does it mean to invoke something? It means you speak the name.

If I'm up on the stand and somebody asks me, were you there on the night of October the 26th? And I say, I'm invoking my Fifth Amendment right to not incriminate myself. I am naming the amendment that gives me the right to not incriminate myself. Well, the invocation is invoking God's name.

That's why they call it the invocation. We claim the name as a nation and yet we deny it and we dirty it and we drag it through the mud and that is the primary reason that we are losing our national blessings and we are losing people every day, both at home and abroad, through violence. And it will continue until our nation either wakes up or is destroyed.

And I would submit to you that ultimately this nation will be destroyed. We won't be here. If you're a Christian, you won't be here.

But this nation is going out. I firmly believe if you read Revelation, chapter 18, chapter 19, you look at Babylon and everyone standing off in ships and looking at the nuclear holocaust and the smoke rising from the great merchant nation that was selling luxurious goods to the entire face of the earth and it is now a smoking ruin. The actual Babylon does not qualify.

You cannot stand off in the sea in ships and look at the Babylon that they're trying to rebuild in Iraq. Saddam went a long way toward trying to restore the ancient city of Babylon. This is a different Babylon.

This is the Babylon of the present and it's our nation. Babylon was once a city, by the way, where God's name was spoken with reverence. That's where Daniel was.

That's where Nebuchadnezzar ruled. And Nebuchadnezzar acknowledged God and tore down his idol and there was great prosperity for that nation until they fell away. So, say all of that to say this.

An army may encamp. My heart shall not fear. The war may rise against me.

We have a war on terrorism. People are afraid and they should be. But we don't need to fear it.

You can walk down any street in any town and yes, more terrorism is coming. You can get on any airplane. You can ride on any bus.

Our life is going to last just as long as God wants it to. Not a second longer. Not a second less.

If it's not my time to go, then whatever airplane I'm riding on is not going to blow up. I don't care how many bombs they put on it. Stuff the entire belly of the plane with suitcases full of C4 and try to set it off.

If God's not ready for me to die, then either it's not going to blow up or it is and they're going to find me intact down on the ground. Which has happened. I told you the story before about the missionary that the Shining Path rebels captured and tied to a chair and put dynamite under and tried to blow him up.

You think the supernatural doesn't take place when God feels like it? They set off dynamite on his chair which blew away all of the ropes that bound him and blew away bits and pieces of the chair but the missionary was unharmed and the guys got so spooked they all ran away and left him alone. And that has happened just in the last 15 years. God can do what God wants.

You can put yourself in a concrete bunker and never ride an airplane and live off of canned goods and say no terrorist is going to get me and your heart will stop. If it's your time to go, you can't live. And if it's your time to live, you can't go.

It's all in the hands of God. The question is, what is God's purpose for us? Are we in God's plan and can God use us? Does God have any interest in preserving our life? The war may rise against me in this I will be confident. Why? Because I've desired something from the Lord and I'm seeking it.

That I may dwell in the house of the Lord all the days of my life. Does that sound familiar? What's the one psalm everybody knows? The Lord is my shepherd, I shall not want, etc., etc. He anoints my head with oil.

Surely, this is the end of the psalm, goodness and mercy shall follow me all the days of my life. He doesn't say, and I want to dwell in the house of the Lord forever, does he? He says, goodness and mercy will follow me and I shall dwell in the house of the Lord forever. How can he say that? How does he know he's going to dwell in the house forever? He says the very same thing here.

He says, I've desired it of the Lord and I'm seeking it that I may dwell in the house of the Lord all the days of my life. To behold the beauty of the Lord and to inquire in his temple. He says, this is my major goal.

I've got a lot of minor tasks and minor goals I have to accomplish, but the theme of my life is to dwell in the house of the Lord because I want to behold his beauty and to inquire in his temple. And believe it or not, that is the link to our study in Exodus chapter 20. You'll see why in a moment.

But look at verse 5. In time of trouble, he will hide me in his pavilion. In the secret place of his

tabernacle, he shall hide me. He will set me high upon a rock.

Now, we know the history of King David. We know the story of his time on earth as a fugitive from King Saul after Samuel anointed him. You wonder sometimes if David didn't say, well, gee, Samuel, thanks a lot.

I mean, now you've made me the enemy of the state. I've got the king with all of his soldiers and all of his security force hounding me and trying to hunt me down and kill me for years. He lived as a fugitive and had to dwell in a cave.

You talk about the old... Who's the guy in Afghanistan? People I disrespect, I don't even hardly store their names. Yeah, Osama bin Laden. You know, he's out there dwelling in a cave and he has to sneak around because if he peeps out, it's going to be bad news for him.

Well, that's the way David had to live and David was a good man. David was prudent and David was cautious and David kept himself away from the clutches of King Saul. But when Saul managed to penetrate the security and find him, then God delivered him supernaturally.

Saul tried to go capture David and God struck him with a spirit and he rolled. He went and did the dying cockroach, turned upside down and started gibbering because God said, hey, it's not my time for David to go. So that's the end of you.

And as David says, his enemy stumbled and fell and, of course, he was the king so God didn't slay him. He just embarrassed him. He took off all his clothes, did the dying cockroach.

I can't think of anything more embarrassing. If you're the king of a land, then to be in there in the process of seizing your enemy to make an example out of him and prove to the nation that you're the king and nobody is going to be your opponent and as you go to march in there and seize the guy and make a big public demonstration, you wind up taking off all your clothes, rolling around on your back and gibbering incoherently and that's exactly what happened to Saul. In the time of trouble, he shall hide me in his pavilion in the secret place of his tabernacle.

Now, we know the history of David. Did he wind up cowering underneath the Ark of the Covenant every time Saul came against him or any time one of the nations round about? This is figurative, isn't it? Because this is an attitude of heart. If you go to the tabernacle, not literally, but figuratively, you respect God and you want to see His beauty and you want to understand His plan and that's your attitude.

It's a choice that you make. Anybody can make that choice. Everybody's given the 86,400 seconds in a day.

Anybody on this planet. Nobody has to tell you what to do. Nobody has to tell you how to live.

You don't have to match the expectations of any family or any group. You and God. It's you and God looking at one another.

We decide, don't we, what we're going to choose. Anybody on this planet can choose God and choose to respect Him and choose to honor Him and choose to behold the beauty of the Lord and to inquire in His temple. Now God... Did you ever notice, we're going to be going through this in Exodus, the construction of the tabernacle, the place of worship of God.

I have read that thing over and over and over. You've got ramskins dyed red and you've got purple and you've got cherubim woven into the curtains and you've got gold and acacia wood and all this other stuff. I have read it and read it and read it and read it and no place in there could I find a PA system.

No place in there could I find a giant bullhorn bolted to the corner where the Word of God is broadcast forth throughout the encampment of the Israelites. Solomon built the temple. He spent more money and built a bigger building than anything that has ever been done in history.

I would submit to you that no building, even in the modern United States, if you look in real terms of monetary expense can touch what was spent on that temple of Solomon. It went beyond anything that has ever been done in history. But no place in there is there a bullhorn speaker broadcasting forth what God had to say.

People had to come. They had to make the decision to go there and to observe the rituals and to hear the teaching that went on in the precincts of the tabernacle and later of the temple. We've seen this in the book of Acts.

That's where the apostles went. They didn't get a Mexican car with a big speaker on top and go driving up and down the street saying, Believe in Jesus! Believe in Jesus! They went down to the place where people assemble who were inquiring about God. And they said, If you're interested, here's the message.

If you're interested, here's the information you need. God does not push himself on anybody. God says, I'm God.

I've got a plan. I've made you. You owe me because I made you.

You owe me because I saved you. I sent my Son and shed His blood so that you would not have to pay the penalty for your sins. And God did it for free.

He didn't ask somebody and say, Hey, if you like, I'll send my Son and be the sacrifice. God preemptively sent His Son. We were born in sin and we didn't have a say over it.

So God preemptively sent His Son and paid the penalty and said, Look, you didn't choose to be born in sin, so you don't have to choose to have the penalty paid. I have paid it. Your debt is paid.

But, for it to do you any good, you've got to claim it. And if you don't claim it, all of the other

problems associated with your sin remain. This is God's good faith.

It's His earnest. He says, I'm serious about saving you. I've already taken away the penalty.

And if the penalty was the only problem we had, then everybody would live forever in bliss. But, it's not the only problem. It is one of many problems we have.

We are still corrupt. We still have no relationship with God. We still wound and injure and commit egregious sins.

And we dwell in darkness and evil. We corrupt and we cause other things to corrupt, even though our penalty is paid. Nobody on this earth, past, present, or future, will ever go to hell for their sins.

They are not paying the penalty for having broken God's law. That penalty has been paid. My mental example, and I use this advisedly, and you'd be sure you understand the way I'm using it, but I think about Mr. Simpson, the former football player.

Most people would consider him to be guilty of the murder of his wife. Legally, he is off the hook. Whatever way you want to construe it, he does not have to pay the penalty for that murder.

So is everything great now? Is he a happy, successful, well-respected individual? Absolutely not. His life is hell on earth, which I think is a kind of justice. He is universally disrespected.

He is universally condemned. He is universally thought to be a reprehensible human being. So the fact that his legal penalty is no longer an issue didn't fix his problems, did it? In the same way, God says, look, I'm taking away your legal responsibility for your sins, but you're not fixed.

And unless you claim the work of Christ, unless you claim Him as your Savior, all of the rest of this is going to catch up with you. And there is a worse penalty than the penalty for sin. All of the sins of the world, everything bad that anyone ever did, every murder, every lie, every corrupt, reprehensible, selfish act in the world, was paid for by Christ on the cross in a three-hour period of time.

Everybody's sins, past, present, and future. The penalty for that was borne by one individual on the cross in that three-hour period when God the Father turned His face away. And I think God had to shut down the light because to see the Lord Jesus going through that would have been too horrible.

I don't know what contortions His body went through. I don't know the depths of pain and torture that His soul went through bearing that punishment. But He bore it, and it's over with.

But God says there is something worse than the penalty for breaking the commandments and violating God's laws about obedience and truth. There's something worse. The Lord Jesus went through that awful experience to pay the penalty for our sins.

But if you look at the Lord Jesus, He said, and everybody, even non-Christians acknowledge the greatest love there is is for someone to sacrifice their life for someone else. Jesus said, greater love you will never find than someone laying down their life for someone else. Well, that's what Jesus did.

So if someone looks at Him and basically spits in His face and says, you know, I really don't care. I didn't ask you to go to the cross. Son of God, well, maybe you are, maybe you're not.

I just really don't care. I'm busy. Leave me alone.

I've got my own agenda. I've got my own life to live. You people, you want to have religion, go off and have it.

I've got something else going on. To reject the Lord Jesus Christ, that is far more serious than the sins of the world because the penalty for that is not three hours in hell. It's not three hours of darkness.

It's not whatever the Lord Jesus went through. The penalty for rejecting Jesus Christ is an eternity in the lake of fire. God respects His Son, and anyone who disrespects His Son is going to pay an unimaginably awful penalty forever.

So we see the spectrum here. Here is David who loves the Lord, who respects the Lord, who says, my one desire that I seek, I don't just desire it and then go off and do something else, I desire it and I seek it, is to dwell in the house of the Lord, behold His beauty, and inquire in His temple. This is our choice.

Anybody on the planet can make this choice. You and I can make this choice every day. Do we want to see the beauty of the Lord? Do we want to be on the positive side of creation? Or not? If we do, our first step is to claim the Lord Jesus Christ as our Savior, to acknowledge His work on our behalf and to place our trust in it and say, if God asks me when I die why I ought to not go to the lake of fire, why I ought to be admitted into the eternal future, what do I say? Well, it's because I'm basically a good person.

There were a lot of people worse than me. No. We say, the Lord Jesus Christ purchased me with His blood.

I claimed Him as my Savior. That's why I am qualified. It isn't me.

It's Him. I'm with Him. Then, in time of trouble, He will hide us in the pavilion.

And it's our attitude. It's our standing. We carry the tabernacle around with us.

We carry the holy place with us. That's why God's Holy Spirit dwells in us. It's a gift that we receive when we accept Christ as our Savior.

He will set us upon a high rock. Well, we're going to pause here and take our break. When we

come back, we're going to see the connection of this to our study of the Ten Commandments in Exodus 20.