

Exod 04-01-11a

Let's begin our worship of the Lord this morning. This is January the 11th, 2004, and we continue our study in the book of Exodus, chapter 20, looking at the apex, the pinnacle, the mountaintop of Israel's experience in the wilderness, which is the giving of the law, and specifically in this chapter, the Ten Commandments, and the significance of that for us. It's one thing to say, well, we're dispensational, and that was for Israel, and I'm the church, and thank goodness I don't have to worry about a lot of those provisions of the law of Moses, but on the other hand, every word of Scripture is God-breathed.

Every passage of Scripture is profitable for doctrine, for reproof, for correction, for instruction in righteousness. I love the sequence of those words in that verse from 2 Timothy, because it reminds us that Scripture tells us what not to do, and it tells us what to do. Doctrine tells us what to do.

Reproof tells us what to stop doing. Correction tells us what not to do. Instruction in righteousness tells us what to do.

You notice the bracket at the beginning and the end is what we should do. Doctrine and instruction in righteousness. How do we progress in those? We've got to be rebuked.

We've got to be corrected. We have to eliminate the things that don't profit and don't advance the plan of God, that don't bear fruit. Every Scripture is God-breathed, and we know that all these things have been written for our instruction, upon whom the ends of the ages have come.

So it's a fascinating study, and as we begin, let's take a moment at the outset to clear our minds and prepare our hearts and seek the ministry of God's Spirit so that our time will be beneficial and we will find the Word of God available in our souls in the days ahead to strengthen us and enable us and equip us for every good work. Shall we pray? Father, what a privilege it is to assemble with believers of like mind, to enjoy fellowship and the ministry of the spiritual gifts that you have distributed to each one of us. We thank you for the country in which we live, for our government, our president, for faithful men in every level of government and of our military and our law enforcement who are the salt that preserves our nation and are those who are compliant and ready to seek to do your will.

We pray for them, that you will strengthen them, give them victory in the battles that they fight, whether abroad or at home. We thank you for our community and for the fact that we can worship in freedom without oppression, without persecution and that we have the preservation of your Word and resources and tools unheard of in human history to mine the treasures that are found therein. We pray that you will bless us as we study this morning.

We pray that God the Holy Spirit will find our hearts compliant, fertile soil in which the seed of the Word can be sown so that we will bear fruit and glorify our Savior. We ask it in Jesus' name,

Amen. For our scripture reading this morning, turn with me to Matthew chapter 4. Matthew chapter 4. When you get there you might suddenly say, well, how can Matthew chapter 4 possibly connect with Exodus chapter 20? Well, this will be my endeavor over the next few minutes is to do the Perry Mason thing and connect up the scattered fragments of my ideas here.

But Matthew chapter 4 picks up the story of the ministry of the Lord Jesus Christ just after his baptism by John, his public identification as the Lamb of God, his public identification as the Son of God by the Father Himself. And if you notice in verse 15, Jesus tells John, permit it to be so now for thus it is fitting for us to fulfill all righteousness. John said this seems a little backward.

You should be baptizing me rather than me baptizing you. Jesus says, permit it to be so now. A reversal of roles is necessary now.

How many times have we seen this in scripture where it is the younger, the subordinate, the one later in time or later in chronology, the one that seems to be disadvantaged, that winds up in the end prevailing, the last shall be first, the elder shall serve the younger. Whether you look at the macro scale of history and look at the church and Israel, Israel as the elder, Gentiles in the church as the younger, whether you look at the various individual examples and even here at the baptism there is a reversal and it is a reminder that the Lord Jesus Christ subordinated himself to the plan and purpose of the Father, humbled himself, took on the form of a servant, did not exercise his divine prerogatives. So John doesn't get into excessive humility.

It's not one of these, oh no, after you, oh no, after you, oh no, after you, oh no, after you. We sometimes think that humility is such a virtue that we have difficulty allowing someone else to be humble and there is a time at which we just say let's allow this. We just had a big gift-giving season and one of the hardest things for us as human beings in our fallen condition sometimes is to accept, to receive a kindness, to receive a service, to receive a gift that someone expresses toward us in love without feeling the need to reciprocate and balance the scale.

I mean there's a healthy sense of justice but there's also an unhealthy sense that well I can't remain in debt, I can't just receive this and do nothing and we have to get over that because that's the salvation. We receive it and we can contribute nothing and a mark of genuine humility is being able to recognize those times when you just have to allow the plan of God to work. You have to allow the provision of God to come in and you can't do anything to reciprocate and you'll actually interfere if you try.

You just have to allow it and John the Baptist was mature enough to see that so he allows it. He says okay if this is the Lamb of God that takes away the sin of the world, if he says baptize him, I'll just do it. I've got to set my objections aside.

I recognize who he is but this is the plan. It's a divine plan. It seems backward to me but he allowed it.

When he had been baptized, that's he with a capital H, the Lord Jesus, Jesus came up immediately from the water and behold the heavens were open to him and he saw the Spirit of God descending like a dove and alighting upon him. Descending like a dove. It doesn't say he descended in the form of a dove or that a dove descended.

He descended like a dove. His descent was like the descent of a dove. If you've seen doves fly, we have some that live out here behind our home.

I think doves are some of the most graceful and beautiful birds. Their call, their little coo that they make, the way they walk, they're gentle birds. They are patient.

I have actually walked out to my car and there was a dove in our driveway that just stood there looking at me. As long as I didn't startle him or rush at him, he didn't panic. He knew that he could get away if he needed to and so he wasn't stupidly arrogant but he wasn't fearful either.

He stood his ground and waited for me to get out of the way and then he went on pecking away at whatever he had found there in the driveway. But doves are fascinating birds and it says the spirit descended like a dove. But verse 17 is what we want to introduce our scripture reading with.

Suddenly a voice came from heaven saying, this is my beloved son in whom I am well pleased. Identification by John, behold the Lamb of God. Identification by God, this is my beloved son.

Now beginning in chapter 4, then Jesus was led up by the Spirit into the wilderness to be tempted by the devil and when he had fasted 40 days and 40 nights afterward he was hungry. Now when the tempter came to him he said, if you are the Son of God, command that these stones become bread. But he answered and said, it is written man shall not live by bread alone but by every word that proceeds from the mouth of God.

Then the devil took him up into the holy city, set him on the pinnacle of the temple and said to him, if you are the Son of God, throw yourself down. For it is written, he shall give his angels charge over you and in their hands they shall bear you up, lest you dash your foot against a stone. Jesus said to him, it is written again, you shall not tempt the Lord your God.

Again the devil took him up on an exceedingly high mountain and showed him all the kingdoms of the world and their glory and he said to him, all these things I will give you if you will fall down and worship me. Then Jesus said to him, away with you, Satan. For it is written, you shall worship the Lord your God and him only you shall serve.

Then the devil left him and behold angels came and ministered to him. What is striking here is the fact that the Word of God is a part of the attack of Satan. We tend to separate things in our minds and we say well it's the world, it's the flesh, it's the devil that comes after us and what we often overlook is that we receive testing and temptation specifically related to the Word of God as it comes to us.

Keep your finger in Matthew chapter 4 because we're going to return here but look back at Exodus chapter 20. We have seen in the first 17 verses the giving of the Ten Commandments. Then in verse 18 the people witnessed thunderings, lightning flashes, sound of the trumpet, mountain smoking.

When the people saw it they trembled and stood afar off. They said to Moses, you speak with us and we will hear. Let not God speak with us lest we die.

Look at verse 20. Exodus 20 20. Moses said to the people do not fear for God has come to test you.

The verb here in Hebrew is Nisah. God has come to test you. Don't be afraid of divine testing.

Do not fear. You see the thunder, you see the lightning, you hear the sound of the trumpet, the mountain is smoking, they are trembling and running away. They were near the foot of the mountain and it says they stood afar off.

You know what that means. Their direction of movement is away from the mountain, away from the presence of God. What does fear do to us? It increases the distance between ourselves and God.

They are standing afar off. Moses is the one who draws near. He heads into the cloud, into the noise, into the thundering and what is the result? He beholds the glory of God.

The glory of God is reflected in his face when he comes down. He has to put a hanky over his visage because he scares people with the reflect, even the reflected glory of God scares them. But verse 21, the people stood afar off but Moses drew near the thick darkness where God was.

We find God often in the midst of the thick darkness, the scary situation. But the point here in Exodus 20 20 and I like the coincidence here of the numbers in our English translation. Of course there are no numbers in chapter divisions in the Hebrew text originally but 20 20 is what we like to have when we're looking at something.

We want to have clarity of thought, clarity of vision. So hopefully a day or two in the future if you think back you'll say well what passage were we looking at? Oh yeah Exodus 20 20. 20 20 clear vision.

Here's the point. Do not fear for God has come to test you. I have wrestled with this my whole life because I am often afraid of divine testing.

I think what if God were to take my loved ones? What if God were to take this or take that or if I were to somehow have a disaster happen to me? Am I am I ready for that? Would I still be happy? Would I still find my life fulfilling? When we look ahead nobody is genuinely in their heart of hearts wanting disaster and wanting bad things to happen and we have to get past our human fear of the unknown. It is largely the unknown and we are comforted when we look at

people. Someone has cancer then they hear an interview or they see have a conversation with someone who is a cancer survivor and they're comforted.

Why? Takes away the unknown. It gives a hope that well if this person survived maybe I can too. They don't seem to be miserable and terribly distraught and oppressed and at the point of giving up so maybe it won't be so bad for me either.

And so we often try to build our hope from the experiences of others. That is a human coping mechanism. That's what humanity does.

We look to others and say well he, you heard about the man a few months back that went over Niagara Falls, no barrel, no nothing, and he survived. Where many others have tried with all kinds of contraptions and have died and this guy just fell in and went over and lived to tell about it. And so people say well you know there's a chance, there's hope.

We as believers, we as members of the body of Christ, as those who have the authority to be called sons of God, have a better and more secure source of hope. We do not need to fear divine testing but we have to talk to ourselves. We have to let the Word of God condition our viewpoint and create in us our hope.

What does it say over in Jeremiah? I believe it's 17. 3. Cursed is the man who trusts in man who makes flesh his arm or his strength. The great song stand up, stand up for Jesus.

Ye soldiers of the cross. What's the next line? The arm of flesh will fail you. Ye dare not suffer loss.

We can't afford it. We can't go down that road. God can look in human history and find billions of examples of people who suffered loss because they made the arm of flesh their strength.

We do not need to fear divine testing. We have divine power equal to the test. Moses is not afraid to go toward the darkness, to go toward the thunder.

But he says don't fear. God has come to test you. Well we want to talk a little bit this morning about testing and what better example of testing is there than the Lord Jesus himself in Matthew chapter 4. Well what do we draw from this? First of all, if we look, the first thing we see is that Jesus was led up in Matthew chapter 4 verse 1. Jesus was led up.

The word to lead in Greek is ago, A-G-O, and oftentimes it will have a prefix that gives you the direction. And this doesn't say he was led into the wilderness, it says he was led up into the wilderness. And this is ana, which means up or sometimes again in Hebrew A-N-A, ana plus ago, and you lose an A there and it becomes anago.

Anago, he was led up. Now I find this interesting because normally you have your cities and your towns and your points of civilization on elevated points in the ancient world. It's more defensible and you usually would go down into the wilderness.

This says Jesus was led up by the Spirit into the wilderness. Up is usually reserved for Jerusalem. We went up to Jerusalem no matter where you are.

Why is that? Up is the direction of being closer to God. Up is the direction Moses goes to behold God, to hear God, to receive the law of God. And it is no accident, as you'll see here in a moment, that the verb here is anago, led up.

This up is always, I mean both physically and spiritually and conceptually, the direction toward God. And this testing is designed to draw us closer to God. He's led up to be tested, not led down.

It's not the valley of the shadow of death. It's up. Led up by the Spirit.

This is testing that God has allowed. God is not going to design it. God is not going to implement it.

God is going to allow it as he allowed it for Job, as he allowed it for Israel in the wilderness, as he allows it for us. God will not be the instigator of the evil and the sin that people perpetrate against us. God is not the instigator or the cause of the sin that is within us.

Our own flesh tests us and tempts us. And God certainly doesn't sponsor Satan and give him ideas on how to go about wreaking havoc on believers, but God does allow it. It is a part of the example that always comes to my mind.

You've heard me say this before, but I always think about vaccinations. Why do we take our kids down and let the doctor poke holes in them and make them cry? Because they are being injected with a weakened and defeatable form of an enemy. We allow a doctor to introduce a potentially harmful substance into our bodies and into the bodies of our children.

Why? Because we know they can defeat it and we know that having defeated it, they are inoculated. They are immune. The result of that contest is going to be benefit.

God, the Holy Spirit, will lead us when we are ready, when we have what we need. There are some times when we're not ready. Whenever I think about this, my mind goes down these well-traveled paths.

I think about this concept and then I think about the Lord's Prayer. What did Jesus say? He told the disciples, when you pray, pray this way. Lead us not into temptation.

And I think, well now, which is it? Is this a contradiction in Scripture? The Spirit led Jesus up to be tested, but He says, you pray not. At what point in the ministry, remember, Jesus didn't just come out with this. This was an answer to a question.

He said, Lord, teach us to pray. Was Jesus anywhere near finished with His training of the disciples? Were they ready to face Satan? They will face Satan, but were they ready at that point? No. Jesus says, I'll tell you what you need to pray.

You need to pray that you don't get led into temptation, because you're not ready. You are not ready. You need to pray, lead us not into temptation.

Deliver us from evil. And that's the last of that prayer. The rest of it got added on by somebody who wanted to make a nice church reading.

The thine is the kingdom, the power and the glory isn't in the... Jesus didn't say that. It's a nice thought, but the last words of the prayer are, lead us not into temptation, deliver us from evil. And Jesus just stopped.

He said, you're not ready. There will be a time. At the end of Jesus' ministry, what does He say to Peter? He says, Simon, Satan has asked for you that he may sift you like wheat, but I said no, you can't have him.

Is that what He says? But I have prayed for you that your faith will not fail, and after you have turned, you can strengthen your brothers. What does that sound like? Vaccination, inoculation, face the enemy, have the battle, afterward you're stronger. Not only can you resist, but you can strengthen others.

There is a time for testing, and it is of the Spirit's choosing. It is God's time. Sometimes we're not ready, sometimes we are.

No temptation has befallen you, but such as is common to man. We are never tested above what we are able to bear. When we are weaklings, Lord, lead me not into temptation.

I have no strength. I have no resistance. I am not yet ready.

But as we learn and as we grow, what does the Word of God do? It is living. I like, I wish it had never gone out of style. You know, the old King James, when you read that, the Word of God is quick and powerful.

And that's how our usage of the word quick, we say, boy, that's really, he's really quick. But what we're really saying is, he's really alive. That is life at a hundred and ten percent.

He is quick. We still talk about our fingernails. Oh, I tore that nail down into the quick, into what is alive.

That's the usage of that word. The Word of God is quick. It's alive.

It's powerful. It's sharper than a sword. It pierces.

It instructs, rebukes, corrects. It does everything we need. And when we have it in our soul, then we are ready to stand.

You go to Ephesians 6. We looked recently at the full armor of God, looking at David going out to Goliath. He tried on Saul's armor, couldn't drag it around. It's interesting.

When David wore the armor of Saul and tried to walk around in it, and he said, I've got to take this off because I have not tested it. I have not tested it. I don't know how this works.

Very same word we have Moses using in Exodus 20, 20. David says, I haven't tested this. You know what David had tested? You know what David knew worked? The full armor of God, Ephesians chapter 6. So we, well, that's our first verse anyway, led into the wilderness to be tested by the devil.

God opened up a breach. When that needle goes through the skin, you have broken through two or three God-given lines of defense to protect your body from infection. But we do it for a reason.

Verse 2, when he had fasted 40 days and 40 nights, afterward he was hungry. How many times in scripture do we see this word 40? This time of testing is multiplied, isn't it? He wasn't walking along a dusty road up in Galilee someplace and out pops the devil from behind a sycamore tree. He was led by the Spirit and he didn't see the devil for 40 days.

He was given extenuating circumstances for 40 days. He was given an excuse for 40 days. Each day I'm a little hungrier.

Each day I'm a little more fatigued. Each day I'm more and more isolated. I haven't seen any people.

I haven't had any companionship. I haven't been around my family. Every day he has more and more of an excuse to fail.

Hey, it's been two weeks since I've spoken to a living soul. It's been three weeks. It's been four weeks.

It's been five weeks. It's been almost six weeks since he has seen anyone, since he's talked to anyone, since he's had any nourishment. It's an extraordinary thing.

It's only because of the perfection of his humanity that he could last this long without an extraordinary grace from God. We're going to see that there's somebody else that accomplished this same feat. The number 40 is very interesting.

It's the number of testing. We know this. 40 is associated with a lot of things.

In fact, let me give you just a few points on the number 40. There's so many things on 40. We'll just look at 40 years and 40 days.

The life of Moses. His life is broken into three parts. 40 years in Egypt.

40 years in Midian. 40 years leading the children of Israel. His life in Egypt, Acts 7.23. His life in Midian, Acts 7.30. And his life leading Israel, Acts 13.18. You thought I was going to give you Old Testament passages for that, didn't you? 1st 3rd, Acts 7.23. 2nd 3rd in Midian, Acts 7.30. And

leading Israel, Acts 13.18. Israel is challenged in the wilderness.

Now look at the ways that Israel is challenged. Here are the periods where Israel is challenged. Watch this.

In the wilderness, that 40-year period, the third third of Moses' life. We have this in Deuteronomy 8.2-5. Psalm 95.10. Acts 13.18. Numbers 14.33. Just for fun, turn with me to Numbers 14.33. Since we've been talking about David, I find this fascinating. Numbers 14.33. Remember the spies went into the land.

It's a good land. Caleb and Joshua, let's go in. The other ten, no, we'll never make it.

We're grasshoppers. So, verse 29 of Numbers 14. The carcasses of you who have complained against me shall fall in this wilderness.

All of you who were numbered according to your entire number from 20 years old and above, except for Caleb the son of Jephunneh and Joshua the son of Nun. By the way, what does that make? Except for Caleb and Joshua, how old is the oldest man in Israel when they go into the land? 60. Except for Caleb and Joshua, you shall by no means enter the land which I swore I would make you dwell in.

But your little ones, whom you said would be victims, I will bring in. I want to protect my children. That's why I can't go into this fearful place.

With children I will bring in and they shall know the land which you have despised. As for you, your carcasses shall fall in this wilderness. Verse 33.

And your sons shall be shepherds in the wilderness 40 years and bear the brunt of your infidelity until your carcasses are consumed in the wilderness. Parents fail. Children are going to bear the brunt.

But who goes into the land? The children. What is going to be their occupation during the 40 years? Shepherds. What is the greatest training for conquest and victory that you find in the whole Old Testament? It's David, out with the sheep, learning to defeat the lion, learning to defeat the bear, ready for his great day of victory that we've just studied in 1st Samuel chapter 17, chapter 18.

There's nothing better. It's a humble occupation, but it is preparation for victory. We confront fears.

We confront fearful things. They're going to see a lot of things in the wilderness that are going to make them afraid. They're going to bear the brunt for that 40 years, but it is going to be preparation.

They are the generation that will have the faith and have the strength to enter the land and conquer. So, notice also that the beginning of the nation of Israel, Israel begins with a 40-year

period of testing and purification in the wilderness. And how does their national history end? When does the nation of Israel cease to exist? Remember the date? 70 AD, legions of Titus coming in, raising Jerusalem to the ground, no stone left upon another at the temple and so on.

Well, that's 40 years after what? 40 years after the Lord Jesus gave them the opportunity to accept the kingdom. They began with a 40-year period of testing and there's a 40-year period from the ministry of the Lord Jesus until they are destroyed. In fact, what I find interesting is if you go back to the birth of the Lord Jesus, you know, based on what I've been able to figure out by looking at the date of Passover and one thing or another, I think the crucifixion occurred in about 31 AD, Passover of 31 AD, which aligns itself well with the best estimates of when Jesus was born, knowing that he was about 30 years of age when he began his ministry and from everything we can piece together in the Gospels, he had a ministry of about three years in Israel, three and a half years.

And you think about three and a half years as half of seven, as the two parts of the 70th week of Daniel and so on, three and a half year ministry of the Lord Jesus publicly but what I find interesting is if you go back and consider another time of Israel's testing in terms of years, from the birth of Christ and the annunciation to the shepherds and Simeon and Anna and the rest of them who knew that Jesus came, Jesus is on earth for 33 years. A perfect time of testing would have been 40 years, but he's here 33 years. I asked myself why wasn't Jesus crucified when he was 40? Well, what's 40 minus 33? Seven years.

So God is not messing around when he uses these numbers, they have significance, they have meaning and 40 is a time of testing. Where's the other seven years of testing for Israel beyond the 33 of the Lord's life? Coming up. What does Daniel say after so much time the Messiah will be cut off but not for himself? And then you have the intercalation of the age in which we live and when the clock stops for the church and we go skyward and God reaches over and starts that pendulum again on the Israel clock, they pick up right where they left off.

Seven more years which will be a 40 year time of testing for them culminating in entrance into the kingdom which is what Jesus came to give them the first time around. The second coming will match the first separated by that 40 years that the distance on the Israel clock between the first advent and the second advent is 40 years. Well, the challenging of Israel in the wilderness for 40 years, by the life of the Lord Jesus for 40 years, their opportunity to jump on board, there's a second period of grace beginning at Pentecost and going forward until they are destroyed.

There is that 40 year period from roughly AD 30 to AD 70 where they have a last time to deliver themselves from the wrath to come. It is a period of 40 years. So we've seen it in the life of Moses.

We've seen it in the challenging of the nation of Israel. Think about this in terms of once they enter the land. When they enter the land of Canaan, you have them challenged.

In Judges, you have the time of the Judges, you have five different 40 year periods that are mentioned. I don't know if you've ever looked at this or not but if you go to Judges chapter 3 and verse 11, in the days of Othniel the judge, they had a 40 year period where they could break that cycle of apathy and indifference and degeneracy followed by desperation and a call to the Lord and deliverance and we've seen that cyclical, that Gilgal motif all the way through Judges. Othniel, Judges 3.11, Barak of Deborah and Barak and defeat of Sisera fame.

Judges 5.31, 40 year period of opportunity. Gideon, Judges 8.28, 40 year period of opportunity. During the time of oppression by the Philistines, Judges 13.1, the Philistines have their foot on their neck for 40 years, Judges 13.1. The time of Eli, the priesthood of Eli and his sons in 1st Samuel 4.18, you have these five cycles of opportunity in that period of the Judges and then finally the sixth cycle is under Saul.

How long did Saul rule in Israel according to Acts 13.21? 40 years. Time of testing, time of opportunity, time of sifting. Who's going to respond? Who is going to be apathetic? Sometimes Israel is challenged in periods of great prosperity.

How long did David rule in Israel according to 2nd Samuel 5.4? 40 years. How long did Solomon rule in Israel according to 1st Kings 11.42? 40 years. Good King Joash, probably the greatest of the post-Davidic kings in Judah.

How long was his reign according to 2nd Chronicles 24.1? 40 years. Three good king periods in Israel. Three 40 year periods of opportunity where you can't blame oppression, you can't blame the Philistines, you can't blame drought or famine or bad news.

You've got King David, King Solomon, King Joash, 40 year time to wake up and smell the coffee. These are some of the significant and by no means all, but these are some representative 40 year periods. We also have 40 day periods in Scripture that are quite significant and sometimes the days are connected to the years.

When Moses goes up in Exodus 20 to receive the law, how long is he up in the mountain? We're going to find out when we get a few chapters forward. Exodus 24.18, Moses is going to spend 40 days and 40 nights on Mount Sinai. This is when all the people down below kind of give up on him.

The 40 days and 40 nights is not a test for Moses. Moses is in the presence of God. Moses is having a blast.

It is a time of testing for everyone who can't see Moses, who saw him disappear into the thick darkness and let their fears gnaw away at them and lead them down a course of disobedience. So then we know what's coming up. We know the broad sketch of things.

He's going to come down, break the tablets, grind the calf into powder and so on. Then he's going to go back up the mountain and get a second copy of the law. This is where you get the book of Deuteronomy.

What does Deuteronomy mean? Deutero means second and nami, namas, means law. Second law, second giving of the law, the second copy. How long is he on the mountain to get the second copy? 40 days, 40 nights.

Time of testing. This time when he comes back down, he doesn't find a golden calf. They did a little better.

The spies in the land, how long did Caleb and Joshua and the other ten spy out the land? 40 days, 40 nights. Elijah is going to go up this same mountain a few hundred years later and how long will he spend on Mount Horeb when he hears the still small voice and so forth? 40 days, 40 nights. Jonah, how long does he preach at Nineveh, which is an object lesson for Israel.

It's really got nothing to do with the Ninevites. They don't become God-fearing believers and build an altar and worship Yahweh. They just quit being so evil.

God says, look, I can go to these pagan uncircumcised Gentiles and get a better response in 40 days than I can get out of you in 40 years. And he uses them to rebuke and correct Israel. He says, look, I'm shaming you with these pagans.

They've got more sense than you've got. But how long was that? 40 days. And finally, Ezekiel is going to lay on his right side in Ezekiel chapter 4 and verse 6. He lays on his left side for 390 days for the northern kingdom.

Then he's going to lay on his right side for Judah 40 days. And he says, you're going to serve a year for each day because of your apathy, because of your disobedience. It is a time of testing.

It's a time of opportunity. Well, we've reached a time of opportunity here. We're going to pause and take our break.

When we come back, we'll pick up with our comparison and analysis of Matthew chapter 4 and the light it sheds on Exodus chapter 20. But let's close here and take a break.