

Exod 04-08-22a

This is Sunday, the 22nd of August, 2004. We begin our worship this morning by anticipating the study of God's Word. We always take a moment at the outset to clear our minds and prepare our hearts, remembering that there is a two-fold operation involved in our souls.

It is the Spirit of God and the Word of God that make it possible for us to live the life that God has called us to. So many times our family was looking at some Christian television yesterday, and so many times you see the wisdom of the world dressed up and decorated with Scripture, decorated with language of God, and presented as the knowledge and wisdom that is needed for life. Here is how to organize your time.

Here is how to have a better marriage. Here is how to have a happy and productive existence in our modern-day culture. And yet it is not the Word of God.

It may be good advice. It may be sound from a human perspective. But there is a part of us, the most important part of us, that needs the Word of God.

You can't live on bonbons. You have to have the milk of the Word. We have to grow so that we can digest the meat of the Word.

And what a tragedy that in so many pulpits in this day there is catchy information, there is illustration given where you say, Oh, that's true. That has happened to me. I've heard that.

Oh, yes. And people laugh and people smile and people nod their heads. And it has the ring of truth.

It has the ring of experience. And you say, That's true. That's for sure.

And everyone is assenting and nodding their heads. And everyone is in agreement. You can be in a large group that says, Oh, yes.

But it is not the meat of the Word. It's not what we need to give us power. Power in this life does not come from good information.

That's the whole problem with the information age and the World Wide Web and IT, information technology. We have our computers. We have our PDAs.

And nobody is bigger on computers than I am. I've made my living with them longer than I can remember. But it is not a substitute.

It is not a replacement. It is not instead of the living and powerful Word of God, sharper than a two-edged sword, piercing to the dividing asunder of the soul and the spirit and the joints and the marrow, a judge of the thoughts and intents of the heart. That's what we are preparing to look at this morning.

There is nothing in this life as important as having that truth living and active in our souls. That's how we make this life count. That's how we get ready for all of eternity to come.

And when you get to the Millennial Kingdom, God is not going to say, Now, where are those seven steps for organizing your time? Do you have a three-by-five card by your bed where you write down your priorities for the next day? I mean, wonderful advice. If you want to improve your time management, get a book. Listen to a seminar.

Get some time management tips. But do not put that forth in a pulpit and say, You have now got the Word of God. You might as well get a piece of wood, carve a calf, slap some gold on it, and say, This is the God that brought me out of Egypt.

It just is not the same. And it's so subtle. It's so well-meaning.

It's so well-intentioned. It is so agreeable to everyone. Crowds come to listen to that kind of a sermon, and they'll put it on television.

That's how I saw it. The thing was half a continent away. But it's not the Word of God.

So when we take this time at the beginning of our study, and we go to the Lord in prayer, and we think about the active, real presence of God's Spirit, we think about this book and the content that is in it. It is so important for me to present to you what is in this book, and for all of us to listen to what God says in His Word, take it to heart, and then look at our life and say, Well, in the light of this, how should we then live? How should I be operating now based on this? So the first step, not the only step, not even necessarily the most important step, but the first step is to take in the Word of God. Minister it to our souls by the Spirit.

Let's go to the Lord in prayer. Father, we thank You for giving us another day. We are reminded of the great Scripture that points out that Your faithfulness is great.

Your mercies are renewed every morning. The fact that we are still alive, still sustained in this life, means that You have potential and opportunity set in place before us. You have foreordained good works in which we should walk.

We know that in order to walk that path, in order to grow in grace and knowledge, we have to recognize the importance of Your Word and the empowering presence of Your Spirit. We thank You for those gifts. We thank You for the Lord Jesus Christ who gave them to us, who made it possible for us to even accept those gifts by bringing us to You through the breaking of His own body on the cross.

We know that He even now sits at Your right hand. He intercedes on our behalf. He pleads our case.

He argues against our destruction and for our blessing in spite of our failures, in spite of our shortcomings, because our confidence rests in who and what He is and not who and what we

are. We know that He has been made our righteousness, our peace and our sanctification. We ask Your blessing on us as we seek to undertake the life that You have assigned us, to function in our priesthood, to offer ourselves as a living sacrifice and to move toward the objective that You have established for each one of us, both now and in the age to come.

We ask Your blessing on us as we study. May we rightly divide Your word. We ask it in Jesus' name.

Amen. Well, the Psalms are always a great place to get inspiration and perspective on our studies in the various books of the Bible. We're currently looking at Acts and Ezekiel and Exodus, widely different periods of time.

Each of those is separated from the other by some 800 years. And yet, there is in the Psalm we're going to look at this morning, truth that pertains to all of them. Turn with me to Psalm 103.

My cousin Scott wrote a piece of music, and the lyrics are from this Psalm. It is a Psalm of David, and it is titled in the New King James, Praise for the Lord's Mercies. We know where we are in the golden calf incident.

The fact that God did not grind up the Israelites and sprinkle them in the water and feed them to somebody is an expression of mercy, because that's certainly what they deserved. It's what we deserve when we run amok. Praise for the Lord's Mercies.

Bless the Lord, O my soul, and all that is within me. Bless his holy name. Bless the Lord, O my soul, and forget not all his benefits, who forgives all your iniquities, who heals all your diseases, who redeems your life from destruction, who crowns you with loving kindness and tender mercies, who satisfies your mouth with good things, so that your youth is renewed like the eagles.

The Lord executes righteousness and justice for all who are oppressed. He made known his ways to Moses, his acts to the children of Israel. The Lord is merciful and gracious, slow to anger, and abounding in mercy.

He will not always strive, nor will he keep his anger forever. He has not dealt with us according to our sins, nor punished us according to our iniquities. For as the heavens are high above the earth, so great is his mercy toward those who fear him.

As far as the east is from the west, so far has he removed our transgressions from us. As a father pities his children, so the Lord pities those who fear him. For he knows our frame.

He remembers that we are dust. As for man, his days are like grass. As a flower of the field, so he flourishes.

For the wind passes over it, and it is gone, and its place remembers it no more. But the mercy

of the Lord is from everlasting to everlasting on those who fear him, and his righteousness to children's children. To such as keep his covenant, and to those who remember his commandments, to do them.

The Lord has established his throne in heaven, and his kingdom rules over all. Bless the Lord, you his angels, who excel in strength, who do his word, heeding the voice of his word. Bless the Lord, all you his hosts, you ministers of his, who do his pleasure.

Bless the Lord, all his works, in all places of his dominion. Bless the Lord, O my soul. I almost hate to even speak after a psalm like that, because it's so beautiful and complete in itself.

But we want to note a couple of things in particular, because they pertain directly to our study in Exodus. Who is being spoken to in this psalm? One's own soul, right? David is talking to his own soul. So when he says, Bless the Lord, O my soul, he's talking to himself, isn't he? He's reminding himself of what his attitude should be.

Now, why would you do that? Why would you have to give yourself a talking to? Because you look at yourself and you say, Self, you're amuck. You're astray. What's the matter with you? Your emotions are trying to carry you off in a direction.

The pressure is getting to you. You're wearing down. You're folding.

I see stress fractures around the edges here. We're starting to flake. We're starting to crush, right? And have you ever given yourself a talking to? Have you ever had to talk yourself through something fearful or a piece of pressure or something that just kind of makes you feel off balance? All of us do.

It happens frequently, doesn't it? And if we're smart, and if we don't just ping off the walls based on the last impulse that we got, we have to discipline ourselves. We have to give ourselves a talking to. David here is talking to himself.

He says, Look, soul, what you need to do is look at the Lord. You need to bless God. You need to bless the Lord.

All that is within me needs to be focused on His holy name. That's my emotion. That's my intellect.

That's my priorities, my values, my goals. All the different parts of my thinking, I need to point them all at God. Why do I value what I value? Why do I prioritize what I prioritize? Why do I pursue whatever goals I'm pursuing? All of that needs to impinge.

It needs to hook into. It needs to point in the direction of God. All that is within me, and you notice *bless* is in italics there because the first *bless* covers everything.

Bless the Lord, oh my soul, and all that is within me, His holy name. Bless His holy name. Soul and everything else.

Focus on His name. This is a very difficult thing to do because typically we are focused on our own name, our own situation. Our attention is all caught up with the moment, right? Most of the time the reason we're giving ourselves a talking to is there's something going on.

And it's not God. It's circumstance. It's people.

It's pressure. It's failure. It's doubt.

It's insecurity. It's apprehension. Our eyes have gotten big and round.

I will tell you, when I had to catch the wild little kitty that lives outside, it was a powerful illustration to me. We have this feral cat that for whatever reason has lurked in our backyard for eight, nine years now. And, well, I know why.

It's because he gets fed. And over the years he has tamed to the point that probably of all places and all people, we can actually pet him. The reason he's lived this long, the average life expectancy of an outdoor tomcat is about two years.

He's quadrupled that because he's so skittish and he's so paranoid about everything and everybody. But he's needed some things. He was suffering, and he was probably fathering little kittens and one thing or another.

He needed to be. And we sort of have responsibilities. So to catch him, I had to impose on his trust.

I had to put some food out there, try to give him a tranquilizer, which the vet needed a little talking to about because the two pills did nothing. Nothing. If anything, I think they gave him a little pep.

But supposedly he would be less... He was supposed to be sort of on a double dose of Valium. Well, he very much was not. So grabbing him... And, of course, immediately he went into panic, fight or flight mode.

And there's nothing like fighting a cat as an illustration of injury in the process. But what's the point? I knew that what I was doing was best for him. Best for the community.

Best in all ways. It's better for the community because he's not out there impregnating somebody else's little cat and creating kittens who could starve and die in all sorts of bad circumstances. He can get his ear mites treated.

He can get de-fleed. And for three months he'll be good to go. He won't be scratching.

He'll get his shots and not be subject to injury. Everything about his trip to the vet is good. But all he can think about when I lay my hand on him and begin to try to stuff him into a little cat carrier is, I must fight to the death.

And I have the scars to prove it. Even with gloves, a determined cat can do you a mischief. But I thought about him and his whole, I mean, to me it's no different than people who say, I was abducted by aliens.

I was put in a strange craft and carried to a far off place. There were smells that performed experiments on me. And I think, I'm not sure everything is still there.

I think they either put something in me or took something out. And then they dropped me back. I mean, for him, it's pretty much the equivalent.

He's been in this neighborhood since he was a kitten. He was put in an alien craft and hauled off to some far off place and people did things to him. He looks down at his little shaved parts there and says, what on earth happened to me? And does not understand that, and would be naturally suspicious.

Of course, he was gone a few days. And I thought, well, I wouldn't blame him if he never came back or if he ever saw me. He would just hiss, spit, and leave me.

But I am trying to benefit him. And you say, I wish I had some sort of cat-speak ESP or something where I could explain to him, look, it will be okay. You have to trust me.

This is not ultimately going to be a bad thing. I know it's scary. I know all your instincts tell you you can't let this happen.

But it's best for you. It's best all the way around. It's best for us.

Everything is better now that it has been done. But, of course, his little walnut-sized cat brain can't even begin to comprehend it. So to him, it's all fear and fight and resistance, and this is the most awful thing that has ever happened to me.

Well, yes, and I'm not happy about some of the things that they had to do to him, but it's needful and it's ultimately beneficial. And you have to suffer a while before you get these benefits. This, I think, is a fair analogy of what God is trying to do with us.

The difference is we are intelligent enough to be able to trust. We have the ability to look at God communicating to us and saying, It will be okay. Trust me on this.

I know it seems scary. I know it seems traumatic. I know there is some pain and there is some recovery involved in this.

You will have to suffer. Jesus said, I'm not shining you on in this world. You will have tribulation.

But you've got to have confidence. You've got to have a good attitude because I've overcome the world. Jesus is in control of the world.

And when these things come into our life, we have to be smarter than the cat. We have to

recognize that this is for good. God is in control.

Nothing is happening to us that he did not allow, that he did not plan for, that he is not working together for good to those who love him, to those who recognize the calling. I think of myself. I think, am I the cat? Am I kicking and scratching and biting and clawing? The look on his face when at one point my gloved hand had him pinned on his back upside down and all of his teeth and all 29 of his claws were actively trying to rip me to shreds and his eyes, he looked like a cartoon cat.

And the sounds he was making, it reminded me of National Geographic in Africa. I mean, it was just quite impressive. We don't want to be doing this when God is reaching down, putting his hand on us, trying to benefit us.

We should be smarter than the cat. We should be trusting. Wouldn't it be something if the cat somehow intuitively was a super cat and had enough brains to say, these people have been feeding me for nine years now.

They do not intend me harm. Whatever they're doing, it must be for my benefit. I'll just submit.

I'll trust that they know what they're doing. I'm taking a chance here. I'm taking a risk.

But based on my past experience, based on their soothing words of comfort as they're picking me up and stuffing me in this little plastic box, I'll trust them. They've always been good to me in the past. They're telling me now that it's going to be okay.

All right. How much easier would it have been for us? How much easier would it have been for the vet? The vet had some choice words about trying to work on that cat as well. But you see the difference.

We do not want to be the cat because if he had, in fact, accomplished his objective and gotten away from me, he would still be out there with his ears bleeding from ear mites, his body racked with all of the things that come from disease and from parasites and everything else. He is much better off now, although he probably doesn't know it. So I say all that to say this.

When you look at these first few verses, Bless the Lord, O my soul, all that is within me. Bless his holy name. Bless the Lord and forget not all his benefits.

It's easy to see the distress. It's easy to see the exigency of the moment, the pressure of the moment, the problem of the moment, and forget the benefits. The benefits ought to weigh in.

The benefits ought to count for something in our mind. We're still here. All of our past problems have been met in some fashion, or we wouldn't be here.

He has forgiven us our iniquities. Our biggest problem is not circumstantial, and it's not people. Our biggest problem is our own sin, our own corruption, our own decrepitude of soul with which we started, with which we were born, with which we came to Christ, and God has healed

that.

He has forgiven us all of our iniquities. Our biggest problem, our eternal problem, potentially, is that iniquity. He has forgiven it.

He has healed all of our diseases. Who is David talking to here? He's talking to his soul. He says, look soul, God has forgiven all your iniquities.

Look soul, God has healed all of your diseases. What kind of diseases are these? These are maladies of the soul. These are, this is not the faith healing, let's get over the measles.

This is problems in the soul. God has healed my soul diseases. Bless the Lord who forgives some of your iniquities, who heals a few of your diseases.

Is that it? All. All your iniquity. All your disease.

Who redeems your life, oh soul, from destruction. We're talking about eternal consequences, right? Destruction of a lasting magnitude. Who crowns you, oh soul, with loving kindness and tender mercies.

Now, they have the Olympics going on this week. If you've seen any of it, when the gold medalist walks up on the platform, what do they do? They crown them, don't they? What's the crown made of? Gold and silver and precious stones? It's a willowy branch. It's the olive wreath, right? They, it's, what do you think you could get for that branch? Somebody chopped it off a tree, ran up to you, you're over there in Greece, you're trying to drive through the little crowded streets and you've got the bazaar in the market, everybody trying to sell you all kinds of trinkets and souvenirs, and some little kid ran up with a tree branch and said, American, buy this.

American, buy this. What do you, what would you give for, I mean, it's, it's, intrinsic value is very minimal, right? But, when you weave it into a wreath and you put it on the head of an Olympic champion, it means something. You think if you saw one of those Olympic champion wreaths, this guy that's going to win the eight swimming medals or whatever, you think if one of his little Olympic head wreaths came up on eBay, it wouldn't bring some money? Why? It is not its intrinsic value, it is its symbolic value.

It's what it represents. This wreath was on international, worldwide television. This wreath sat on the head of a unique individual who accomplished amazing things.

That's why those rewards in Revelation. A white rock. I'm going to give you a name nobody's ever heard before.

You know, Ishcabibble or something. You can't use that one because that's been heard. But the name, Jesus says, I'll give the overcomer a new name.

Well, what's a name worth? Well, you go to the internet people, it's worth about 75 bucks. Get a new name. Why is that name valuable? It is the one who makes it up.

People get all mystical, Kevin Costner and the American Indians and that kind of thing. Oh, you're a white boy and you fall in with the Indians and they accept you into their number and they give you a new name and they call you Running Bear or whatever. And you know that song, Running Bear Through the Bushes? That kind of thing.

But they give you a new name. That was the name of the movie, wasn't it? Dancing with Wolves? Dances with Wolves? When you first heard the title of that, you thought, well, so is this some sort of a Virginia reel or how do they do that? They grab him by the paws and swing him through the air? What sort of a dance is this? But it turns out to be the guy's Indian name and he values it. Same thing with Little Big Man.

You know, Dustin Hoffman falls in in this apocryphal story about the survivor of the little bighorn. But he falls in with the Indians and they give him a name. And people to whom this has actually happened and that name means something to them.

People that have got a 128th drop of Indian blood somewhere in them and they go and join their tribe and they get a tribal name. And it means something because of where it comes from and what it represents. Bless God's name because of where it comes from, because of what it represents.

Who crowns you with what? What is this crown? It's a crown of loving kindness. It's a crown of chesed. It is a crown of something from God.

It's an intangible. This is not, Wow, look at my great gold crown. It's loving kindness and tender mercy.

It is the attitude of blessing. It is the potential hope of future blessing. There is a mark on us, not the mark of the beast, not the mark of destruction.

The mark on our head, the crown on our head is loving kindness and tender mercy from the God of the universe, from the creator of the galaxies. He looks through the vast teeming swarms of biological life on this earth. He sees us and there is a crown.

How many of those crowns do you think exist on the heads of the, there's nothing like shopping houses, driving through neighborhoods or getting up in an airplane and looking down on communities. And you see that we are like a mold culture where human beings are just everywhere. You look around and you think, look at all the cars.

I was telling Patty yesterday, it never ceases to amaze me. I think of all of the flush toilets that must be flushing at the same time. Just the sheer trash output every Tuesday here in Garland.

When they go around, where does all that trash go? I mean, I look at the bags of trash that we generate here. You multiply that by the population of Dallas and you think, there has got to be some Vesuvius of trash outside the city of Dallas somewhere or they're filling in some Grand Canyon somewhere because it's just overwhelmingly huge. And yet in that whole vast sea of

people, hundreds of thousands of people just milling, God looks down and He sees the crown.

He says, here's one I'm going to express tender mercy and loving kindness toward. If we walk that narrow path and Jesus said, narrow is the way and straight is the gate that leads to life and few there be that find it. He says, you need to shine like lights in the world.

When everything is shining, you can't really tell one light from another, but when it's dark and there are just a few, they really stand out, don't they? We can shine as lights in the world when we tell ourselves and coach ourselves and remind ourselves that this is the attitude we should have. Bless the Lord, oh my soul, who crowns you with loving kindness and tender mercies, who satisfies your mouth with good things. Is He talking to His body? He's talking to His soul, isn't He? What goes into the mouth of the soul? Spiritual food.

If you are hungry, if you have the attitude of blessing the Lord and recognizing the potential for being crowned with loving kindness and tender mercy, God satisfies your mouth with good things. To him who has, more will be given. Ask and you shall receive.

If you ask God for bread, He will not give you a rock or a snake or a scorpion. Any kind of a decent parent would not substitute inedible, indigestible substances when their little child comes up and asks for food. God is infinitely better than we are at being a parent.

And if we want the truth, if we want to live a life of meaning and purpose, if we want to bless His name, He will make sure we get the information. That's what this is in His Word. It is the manna from heaven that nourishes our soul, satisfies our mouth with good.

Notice things is in italics there because this is not in the material realm. He satisfies the mouth of the soul with *tov*, with good. Your youth is renewed like the eagles.

What on earth does that mean? Eagles don't appear unless they are healthy. You don't see a lot of sick, molting, staggering around eagles, right? They can't live. The only way they can be alive to be seen and to fly around is when they are vigorous and healthy because they are carnivorous birds.

Everything has to be working. They have to be able to fly. They have to be able to see.

They have to be swift. They have to be accurate or they're dead. There is no such thing as like an old folks home for eagles.

They don't have like a little rehab place for little staggering eagles. You see what I'm saying? The reason the eagle is used here, you can have an animal that's got a bad paw. You can have a lion limping around on three paws.

You know, the old fable of the one with the thorn in his paw and all of that. There are many animals who are symbols of strength that you could look at and say, look, there's an oozing sore, there's a limping, there's a bad limb, there's a blind eye or whatever. Eagles are either

fully healthy or they're dead because they live by their strength.

They live by their accuracy, by their ability to get their food with all of their faculties. So when he says your youth is renewed like the eagles, there is no lack. There is no part of you that is not fully functional and young and strong.

Have you ever wondered, this is a little off the subject, but sometimes I sit in traffic and I muse on things. And if you look at the car that's diagonally ahead of you and you see the driver in sort of a three-quarter profile from behind, you can see the back of their ear and you can see just the line of their cheek and a little bit of their neck. You can't see their face, can't see the color of their hair.

All you can see is sort of a silhouette profile and yet your mind tells you about how old that person is. You say there's somebody who's, there's a girl driving that car or there's a teenager driving that car, a young guy. Or you say there's a guy that's about like me, somewhere in the mid-range or there's an old person.

These tiny little clues we interpret and you look at somebody's face, you can look at a lady's face that has no lines and wrinkles or anything and yet she doesn't look like she's 16 and she doesn't look like she's 58. There are such subtle things. There's something that we can always identify youth.

It's very subtle. It's not the absence of lines that you can go to the doctor and they can pull all your lines out. It isn't just the swelling here and there because they can inject you with that.

But even an older lady who goes and has all of her lines removed and gets her lips puffed out and everything else, when you look at her, she does not look 18. She does not look 22. She looks like somebody who's in their 40s or 50s that's got a little something wrong with them.

Did you get a bee sting on that lip? What happened? There is something about youth and its energy that you can't fake. Youth has an aura about it that is unique to youth. You can't be old and seem young.

There's nothing more horrifying than a 70-year-old lady trying to walk around in a short skirt and high heels and a push-up kind of thing trying to look young. The aura is just missing. It's not there.

I'm sorry. Why are you trying? Settle in where you are. I'm all in favor of us looking as good as we can.

But you know what I'm saying. There's an energy about youth that is unique to youth. And the older you get, the more you find it true that youth is wasted on the young.

If I could go back and be young and know what I know now, I could rule the world. But this verse 5 is no small verse. God satisfies the mouth of the soul.

He gives our soul the food that satisfies it. And our youth is renewed. Our energy, our aura of strength and purpose and accomplishment, the potential for accomplishment, that's the essence of youth.

Youth has such great potential for accomplishment. You haven't boxed yourself in. You haven't painted yourself into a corner.

You haven't shut down a lot of life's great options yet. Youth is full of potential. Youth is full of energy.

Youth is full of possibility. What does the Word of God do for us? It's not just a dictionary where we try to look up the right answer to a particular problem. God's Word gives us possibility.

When you talk about your youth being renewed, your possibilities are renewed. Your opportunities are limitless. Your potential, that's what the New Testament calls hope.

Faith, hope and love. Hope is the view of possibility. This is what is coming.

This is what is attainable. And that is the essence of youth. The Lord executes righteousness and justice for all who are oppressed.

Do you feel oppressed? Do you believe when God says, I've got the righteousness and the justice angle of this in hand? Just sit tight. Don't sweat over it. Don't be distracted by it.

Don't feel like you got a raw deal. You got a bad hand. Somebody dealt from the bottom of the deck.

You didn't even get all your cards. Much less bad cards. You didn't even get all your cards.

Of course, I guess you would not be playing with a full deck then, would you? But oppression comes in a lot of forms, doesn't it? We can feel shortchanged. We can feel hemmed in. We can feel ill-used.

We can feel like we just got a bad shake out of life. Circumstances beyond our control. We have to believe.

Unlike dumb animals who don't have the ability to reason, who don't have the ability to exercise faith, the Lord executes righteousness and justice for all who are oppressed. It's not like 87.3% of oppressed people God can execute righteousness and justice for. And the other 16.7%, He just can't do anything with.

Well, you know, I am the God of the universe, but your situation, I've just never seen anything like that. I'm God, but, you know, justice for you is just not a workable thing. I mean, it's absurd, isn't it? All who are oppressed.

Does your problem fall under the category of oppression? God has righteousness and justice.

Period. End of paragraph.

End of page. End of story. God has righteousness.

God has justice, which He will execute for all who are oppressed. You either believe it or you don't. You either claim it or you don't.

You're either conditioned by it in your attitude and in your soul or you're not. God made known His ways to Moses and His acts to the children of Israel. Now, isn't it interesting that Moses and the children of Israel come up here and get one mention in the middle of the psalm and you expect, well, Red Sea, Golden Calf, Mount Sinai, Amalekites, something, but He just mentions it and goes on.

What should this connote for us when He says, God made known His ways to Moses and His acts to the children of Israel? This is the Bible, isn't it? This is the Word of God, right? And when you say Moses and what the children of Israel know, that's your written scripture, so to speak. Now, this is in the days of David. How much written scripture has he got? He's got the Pentateuch.

Job, maybe. It's interesting to look through the psalms of David and see if you see any allusions to Job. There are people who think that there are some and that David was familiar with the content of the book from some of the imagery that he uses in his poetry.

But here's the point. You think we've got problems. Look at the size of the Bible David had to work with.

And this is the man who faced Goliath. This is the man who drove the enemies out of the land. This is the man who became king of some of the most obstinate, perverse, and stiff-necked people that God ever allowed to live on His earth.

And David was one of the most successful kings and his Bible was a fraction of what we have. He had to write a bunch. His Bible wasn't big enough.

He had to add to it his own self. He made known His ways to Moses, His acts to the children of Israel. Has God made known His ways to us? Has God revealed His acts to us? In spades.

I saw a thing just this morning. A guy saying when the individual communicating to Daniel says seal up the prophecy until the time of the end. It says until the time of the end.

Do you think this is the time of the end? Yes, it is. Do you think some of the things that have not been perspicacious and understandable in Daniel now are? It absolutely is. This was with reference to Iran and some of the things that are happening over there.

Remember the whole Prince of Persia deal? Persia is Iran. And the Prince of Persia opposes the messenger and delays him in getting to Daniel. Well, there is some foreshadowing there.

There is going to be a lot going on in the area of Persia in the end times. And we are just now beginning to put this kind of thing together. God has made it known to us.

He is merciful and gracious, slow to anger and abounding in mercy. If you had a selection of different gods, which one would you choose? I would choose the one abounding in mercy and the one that was slow to anger, wouldn't you? And that is the one we have. That is a great reason to praise His name right there.

Well, we haven't even finished our scripture reading this morning, but we are going to pause here and take our break. When we come back, we are going to pick up in verse 9 of Psalm 103 and then we are going to head back over to Exodus chapter 32 and find out what happens with the Levites in the camp.