

Exod 04-11-21a

Let's continue our worship this morning. This is the 21st of November, 2004. We're in Exodus chapter 34, moving into chapter 35.

We'll take a moment at this point to pause and individually go before the Lord in prayer to ensure that God the Holy Spirit has the opportunity to teach us from God's Word. Shall we pray? Father, we are so grateful for our redemption. The Lord Jesus Christ came in accordance with your plan and purpose, motivated by love, by compassion, by mercy, and died for us, the just, for the unjust, the righteous, for the unrighteous, taking our place, accomplishing in His work on the cross our salvation.

We are so grateful that you saw fit to rescue us from a lost and hopeless condition and enter us into relationship with yourself so that the Lord Jesus stands as the firstborn among many brethren. We pray that as we worship together and receive the benefit and the blessing that comes from the spiritual bounty that you have distributed in our group to each one, that each will have the opportunity to be blessed and be a blessing. We thank you for our nation.

We thank you for our leadership, for the opportunity to live in an environment where we can pursue our relationship with you in freedom without fear of reprisal, without persecution. We know that you have given us this opportunity for a reason. We pray that we can be reminded and be aware that our days count, that the hours in each day count.

May your word be a judge of the thoughts and intents of our heart so that we can dedicate ourselves as a living sacrifice to your service. We ask your blessing on us as we fellowship together in your word. We ask it in Jesus' name.

Amen. Our scripture reading this morning is in Psalm 97. Of course, being the 21st of November, you can imagine that we are looking forward, as most congregations are on this day, to the celebration of the Thanksgiving holiday.

I heard a nice exposition of Psalm 100 this morning. Make a joyful noise unto the Lord, all ye lands, or all the earth actually. Serve the Lord with gladness.

Come before his presence with singing. The idea there of singing is interesting because it is not, as you might think, a chorus of beautifully blended voices. The Hebrew word there is ranan.

If you have ever seen film from the Middle East of a crowd of jubilant Arabs or a crowd of jubilant Israelis, and you have heard women lift their voices up to a high pitch and make this ra-na-na-na-na-na-na sound, that's what ranan refers to. It is a Semitic or Near Eastern song or sound, more in our way of thinking. It is the sound of victory.

It is the sound of jubilation. It is designed to carry a great distance. It is heard across the no

man's land between two camps.

When people raise their voice to that pitch and give the ranan sound, it means they are confident, they are exulting, they are celebrating. That is what we are to do when we come before God's presence. It is a celebration of his victory, his accomplishment, his work on our behalf.

It is not just a chorus, although those have their place, but this is actually more of a sound than a singing. It is very emphatic. It is very heartfelt.

People don't do that ranan half-heartedly. You just can't get your voice up into that register unless you have got the adrenaline pumping and you are really excited. It is a stimulating sound.

Even if you are a westerner and unfamiliar with such things, when you hear that, it reminds me of when I was a little boy and they had the black and white, white hat, black hat westerns. The Indians would come and the sound you make with your hand on your mouth, supposedly, I have never seen an actual Indian make that sound, but they do it in the movies. You always knew something was up when they made that sound.

It is not something they do when they are cooking possum over the fire. Something is happening. You are on the war path.

You are expecting victory. You are confident. You are intimidating the enemy with that sound.

That is what ranan is. That is the sound of thanksgiving. That is the sound that we are to come before God with.

We don't always feel that way as we begin our approach. The challenge for you and for me is, regardless of where we start our journey into His presence, that by the time we arrive, that is our attitude. We are ready to, as it says, we will sing and shout the victory when we all see Jesus.

Sing and shout the victory. Well, there is a distance. There is sometimes a great gulf fixed between where we are and the exultant sound of shouting in victory.

If there is anybody that understood that, it was David. If there is anyone, any place in the Scripture where you find that sentiment expressed, it is in the Psalms. Not only David, but the other psalmists who wrote these songs, which are the lyrics to the hymns of Israel, these people understood that.

They experienced life across the entire range of the scale from empty to full, from the lowest to the highest. Which, by the way, even secular thinking recognizes that a life well lived is going to experience a range. You are going to have a depth and a fullness of experience.

You can't really appreciate great victories unless you have endured great defeats. You can't

really appreciate bounty and blessing like someone who has been deprived or gone without for a period of time. It gives you capacity.

It reminds me of labor for a woman. In order to have the capacity to allow a newborn baby to pass through the birth canal, a woman has to go through labor pains, which basically involves stretching and reshaping the whole area of the body to allow the passage of this baby. Mothers generally are very excited and very anxious to have this new life come into the world and to hold their child in their arms and to begin the process of nurturing them throughout their childhood.

They generally are ready for that process. By the time they have carried that child nine months, they are ready for that to take place. Bring it on.

I don't care what it takes. Let's get this child out here and get on with it is generally the attitude I have observed in pregnant women. It is nevertheless a painful process, but that pain produces the capacity for this necessary thing to take place.

A lot of times our bad experiences give us the capacity to appreciate the good things that God brings into our life. We have to have the attitude of an expectant mother in looking at the birth pangs that give us capacity. It gives us a little bit more objectivity.

It doesn't mean we are going to be doing the run-on every time we have bad things come into our life, but it does give us objectivity to recognize that this is necessary or it wouldn't be here. God is not like a small boy pulling the wings off of flies or burning ants with a magnifying glass. He is not allowing or bringing pain into our lives just to amuse himself.

He loves us. If we experience difficulty, if we have hardship, if we undergo trial, it is because God knows it is best. It is very difficult for us to understand.

You can look right out the window here and see the prisoner of Zenda that we captured, the little feral cat that we have taken care of for eight or so years. Since we moved, we had to move him, else he would starve. He completely does not understand that.

He doesn't understand why we betrayed him, trapped him, moved him to a completely foreign environment, and so now he is over there sulking. When I look at him, I can see myself. Because many times God does things with us that are beyond our comprehension.

We can't see the long-term benefit. We can't see that left to ourselves we would starve, left to ourselves we would wither and die, just like this cat. All we see is the immediate disruption, the immediate transposition, the immediate displacement, and we think this is bad.

This is nothing but horrible. It goes against all my instincts. It goes against all my ideas of how life ought to be, and yet wiser minds have figured out that this is the best path.

Actually, the mind of God has figured it out for us. It is not with a blithe, superficial attitude that

we come to the concept of thanksgiving. It is easy to have this idea, well, just count it all joy, brother, and give thanks.

Just count your blessings. Look on the bright side and all that. It really, honestly, realistically is not that simple because all of us are stretched.

All of us are challenged. We would not be children of God if we were not stretched. Whom the Lord loves, he chastens, he disciplines.

Even fruitful branches abiding in the vine get pruned, and pruning involves pain. Jesus promised, he said, in this world you will have difficulty. It's a given.

It's a fact. So it isn't whether or not we can avoid difficulty. It is how we live through our difficulties that counts.

And so the concept of thanksgiving, we want to look at it with a little bit more pragmatic view. Take a look at Psalm 97. The first idea the psalmist introduces here is the sovereignty of God, which is a valid concept.

It's been pushed all out of shape by Reformed theology, but it is valid. God is, in fact, sovereign. He is in control of everything.

Most pets understand this. Not all, but most pets understand that their owner is sovereign. They either open the door or they don't.

They either put down food or they don't. They either let you climb on a thing and sharpen your claws or they don't. And your environment is controlled, monitored, and provided by the sovereign one.

Well, the psalmist begins with this concept. The Lord reigns. This is the verbal form of the word for king.

Melek, in Hebrew, is the word for king. M-E-L-E-K The verb is malak. So this is to function in a kingly role.

To do the king thing. The Lord is functioning as king. The Lord is reigning, we would say.

And that's how this psalm begins. Yahweh malak. The Lord rules.

Let the earth rejoice. By the way, this is haaretz. One of the first words in the Bible.

In the beginning, God created the heaven and haaretz, the earth. It's the same word found in Psalm 100, verse 1. Make a joyful noise all ye lands. It doesn't say all ye lands.

It says make a joyful noise kol haaretz, all the earth. Let the earth rejoice. Let the multitude of isles be glad.

You have a note there in your New King James on the word isles. Indicating that this is possibly a coast land. Is that your new incomplete? Okay.

I'm not saying everything in it is bad. I'm saying it's incomplete. You know, Satan quoted the Lord, it didn't make him right.

Let the earth rejoice. Let the multitude of, and I think this is coast lands, be glad. And the reason is, this is, if all of the earth is going to rejoice, and you want to push that to the very limits, what's the limit of the land? It's the beach.

To the very edges of the earth, let there be rejoicing. No stone unturned, no place where it's not happening. All the way to the coasts, all the way to the edges.

This, by the way, would have been a good way if Jesus had wanted to tell the disciples that they would be witnesses all the way to the uttermost, outermost reaches of the planet. He could have said all the way to the coast lands instead of until the end of the age, which is what he actually said in Acts 1.8. So this is totality. When we look at ourselves and we say, well, my heart is the territory of God, my soul is the temple and the dwelling place where God ought to reside and be honored, is there any part of it that has not yielded that obeisance, that is not dedicated to that goal of worshiping and praising the Lord? This ought to spread to the very outermost edges, from the inside out.

Look at verse 2. Clouds and darkness surround him. Righteousness and justice are the foundation of his throne. A fire goes before him and burns up his enemies round about.

His lightnings light the world. The earth sees and trembles. The mountains melt like wax at the presence of the Lord, at the presence of the Lord of the whole earth.

The heavens declare his righteousness and all the peoples see his glory. Let all be put to shame who serve carved images, who boast of idols. Worship him, all you gods.

Zion hears and is glad and the daughters of Judah rejoice because of your judgments, O Lord. For you, Lord, are most high above all the earth. You are exalted far above all gods.

You who love the Lord hate evil. He preserves the souls of his saints. He delivers them out of the hand of the wicked.

Light is sown for the righteous and gladness for the upright in heart. Rejoice in the Lord, you righteous, and give thanks at the remembrance of his holy name. Well, you can see the appropriateness of this psalm at this season.

But it's a content-filled psalm. It gives us something about which to be thankful and some of the conditions under which we can be thankful. We talked about the sovereignty of God in verse 1, about the necessary totality of the earth that should be rejoicing and being glad.

Then in verse 2 it says clouds and darkness surround him. So if you're going to see the Lord,

and this relates back to our study in Exodus chapter 34, from a distance, when you look at Mount Sinai, what do you see? Clouds and darkness. As you begin to approach the presence of God, at first what you see is a cloud, smoke, darkness, thunder, lightning, fire perhaps.

But all of these are not chestnuts roasting by an open fire. It's not a warm, comforting thing that draws you the way a slowly burning fire on the heart does. This is the fire of destruction.

This is the burning flame of judgment. This is an intimidating, foreboding presence. This is the first impression.

If you are coming from some far-off place, approaching Mount Sinai, and the top of the mountain begins to emerge over the horizon, you see signs of distress. It's not a warm beacon of hope. It's not the lighthouse.

Oh, at last I can see the objective of far off. It's forbidding. It's foreboding.

It is threatening. And the closer you get, the louder and darker and more forbidding it becomes. God did this on purpose.

He could have shrouded himself in flower petals if he wanted to. He could have had a wonderful rosy sunset or sunrise or some other welcoming sort of presence. But it's the opposite.

Why? Because our approach to God begins with knowledge of our separation, of our disqualification, of the necessity for judgment before one can approach God. And so the first contact with God, the first sight of God is threatening. There is danger afoot.

There is warning music playing in the background. Clouds and darkness surround him. This is God's intent.

God does this on purpose. He says, when you start catching sight of me, you better be afraid. Why? Well, he explains it in the second half of the verse.

Righteousness and justice are the foundation of his throne. They are not the foundation of the human heart. That is what separates us from God.

Our lack of righteousness, his perfect righteousness, his justice, demands satisfaction before we can approach. A fire goes before him and burns up his enemies round about. This is the manifestation of God's justice.

Those who are his enemies are destroyed. They are judged. Fire is the universal biblical symbol of judgment.

His lightnings light the world. The earth sees and trembles. Now, what's the difference between fire and lightning? Fire impresses you by proximity.

You stick your hand in the flame and you're impressed. You are in the midst of a burning building and you feel the effect. How about lightning? We can see lightning miles and miles and miles away.

We know something bad is happening to somebody else. We see this giant lightning bolt. If you've ever driven around the metroplex, it's reasonably flat.

Big thunderstorm, you can see these giant bolts. I always ask myself, I wonder where that hit. I have occasionally wondered if this is the explanation of the real crop circles.

There are genuine crop circles. Most of the geometric ones in that are fake. In fact, all the geometric ones are fake.

But the perfectly round ones seem to be of a different nature. These are the ones where there's microwave radiation that has fried the joints of the grain. They haven't been tromped down by two guys with a board that something happened there.

It could be a natural phenomenon, possibly lightning. Maybe lightning strikes in a certain way at a certain intensity. Lightning of a certain kind.

We know there's all kinds of radiation in lightning. It could produce a vortex of hot air that at the same time microwaves and flattens. I don't know.

But you wonder what happens when the lightning hits because you can see it afar off. By the way, I have no earthly idea what makes crop circles and I don't really care. I'll ask the Lord when he comes back.

But it's a reminder to me. I associate them. My best guess is that it's lightning related.

A fire goes before him and burns up his enemies round about. His lightnings light the world. Fire is a picture of judgment.

You think about the judgment of Egypt. The Egyptians saw this up close and personal. They see the fire.

Rahab in Jericho sees the lightning. And when the spies come there, even 40 years later, she says, we've heard what happened in Egypt and we are afraid. We have heard how God has preserved you and destroyed your enemies in the wilderness and we are afraid.

That's the lightning. Nobody in Jericho has ever fought an Israelite, but they've heard. What does this tell us in spiritual terms? Everybody knows.

There's an old gospel song that says everybody ought to know who Jesus is. I'm here to tell you and the Word of God is here to tell you everybody does know who Jesus is because the Holy Spirit convinces the world of sin, righteousness, and judgment. Of sin because, Jesus says, they believe not on me.

Of righteousness because I go to my Father. And of judgment because the ruler of this world stands condemned. That conviction about sin, righteousness, and judgment is all centered around the Lord Jesus Christ as Savior and the condemnation of Satan as the author of sin in this world.

So everybody does know. You don't have to worry what about the heathen? What if a missionary didn't get there? What about the Chinese and the Ming Dynasty and all the rest of that? You don't have to worry about it. God has evangelized everybody.

There is no soul left unturned. They've all been approached. They've all been convicted.

And all of those who have not responded to the gospel rejected the ministry of God's Spirit. And if they're not going to listen to the Holy Spirit, what makes us think they're going to listen to us? Do we have a better marketing strategy? Are we more glib and erudite and silver-tongued that we can bring somebody in that the Holy Spirit could not cajole into belief? It's ludicrous. And yet you have this whole blood on hands idea that if you don't tell them, they'll go to the lake of fire.

It's nonsense. His lightnings light the world. God communicates His presence, the reality of His judgment to everyone.

The earth sees and trembles. Notice there are no people involved in the generation of lightning. People can make fire.

People can be the agency of bringing fire somewhere. But nobody yet has created lightning. A few people have guided it down a string.

Have you seen this where they shoot the rocket up into a storm cloud and the lightning comes back down the string? I just think, what are these people thinking? Like Benjamin Franklin. He's supposed to be so smart, but that doesn't rank in my mind as one of his smarter moves. He's flying the kite up there.

I suppose it was. People are not involved in the generation of lightning. People can manage fire.

People can be the agency of God's judgment. God sent the Assyrians against the northern kingdom. God sent the Babylonians against the southern kingdom.

God used Egypt to judge His people for a couple of hundred years. People can be the agency of the fire. But when it comes to the communication of what God is doing, lightning, that is all of God.

Do not let anybody browbeat you or make you feel guilty that you are not doing enough in the area of evangelism. If we're not doing enough in the area of evangelism, our conviction, like all other convictions, will come from God the Holy Spirit. He will show us that we have had means and motive and opportunity and failed.

We don't need any people coming around saying, Why don't you come with us and knock on doors? Why don't you come down here and hand out tracts? When is the last time you led somebody to the Lord? You're some kind of a spiritual moron because you haven't done any evangelism lately. Well, the moron's shoe is on the other foot. Because people misunderstand that God does the lightning all by Himself.

And the earth sees it and trembles. The mountains melt like wax at the presence of the Lord. At the presence of the Lord of the whole earth.

What's interesting about this is that, you've heard the expression, dumber than dirt. That guy is dumber than dirt. Well, the mountains made out of dumb stone and clay melt at the presence of the Lord.

But there are human hearts that do not. And they are literally dumber than dirt. I'm telling you, this is what the scripture says.

The mountains, as strong and mighty and impregnable as a mountain is, when the Lord comes, they melt. They've got enough sense to recognize the Lord of the whole earth. They're made of earth.

They are part of the earth. And when the Lord of the earth comes, they melt. They bow in His presence.

They reduce their altitude at His presence. They are humbled. They are lowered.

But there are human hearts that are too intransigent, too stubborn, too hard to do that. The heavens declare His righteousness. All the peoples see His glory.

What does it mean, all the peoples? This is the Hottentots. This is the Chinese. These are the Aborigines in Australia.

These are the Mbutu warriors in Africa. All of the Swahili speakers. All of the high ones and the low ones.

The Negritos in the Philippines. There's not a people, the Eskimos. There's not a people, there's not a culture, there's not a place that has not seen the glory of God.

It has been revealed. It's been revealed by lightning. It didn't require the agency of man.

And they are accountable for their response to that glory. They are accountable for their response to that glory. Now, we all got convicted by the Holy Spirit.

We responded. We've accepted Christ as our Savior. Did our accountability to respond to the glory of God go away at that point? No.

If anything, it is amplified. It is accelerated from those to whom much is given. Much is

required.

There's a basic response to the fundamental revelation of God's glory that is in creation, which is the salvation response. I want to know. Ask and it shall be given.

Seek and you will find. Knock and it will be opened. Any person anywhere on the planet who has a positive response to the revelation of the glory of God, the convicting ministry of God's Holy Spirit, God will get them the truth that they need in whatever form or fashion to grow, to respond, to get the full information.

Anyone who does not is the author of their own destruction. All the people see His glory. Therefore, look at verse 7, and let all be put to shame who serve carved images.

You notice in Israel they didn't have this big debate, what about the heathen? What about those who have never heard? Shouldn't we send missionaries forth to the Baal cult worshippers and the Ashtoreth followers? And shouldn't we be going out and telling the Ninevites and all the rest of these people about the God of Israel? Otherwise, they're just going to be lost. Why is there no such thought in the Old Testament? Because the Bible says over and over, these people who serve carved images, let them be put to shame, because they ought to know better. There is no excuse.

Just as it says in Romans chapter 1, it's just a confirmation of dozens of Old Testament passages that make this point. What may be known of God is manifest in creation. His righteousness is in the heavens.

His sovereignty is in the earth. His eternal Godhead has been manifested, and God the Holy Spirit bears witness to it. So, these who serve carved images and boast in idols, let them be put to shame.

It doesn't say let them be evangelized, let them be the object of compassion, let us bring them under our wing and try to tell them something different. It says put them to shame. Then, very interestingly in verse 7, it says worship Him, all you gods.

This is Elohim. This is the word Elohim. Worship Him, all Elohim.

What can this possibly be referring to? Well, one clue is in the verb that says worship. This is kava, which takes a strange form because it's in the hishtafel stem, which I have to look up. You have your normal kal and nifal and so on, but hishtafel, form of hawa, but the fundamental meaning of it is to declare or to inform someone.

It comes to mean to acknowledge in the sense of bow down before, to acknowledge in the sense of give way to. I was reminded of the story of the battle of San Jacinto when they finally beat Santa Ana after the Alamo. And Santa Ana, if you remember the story, once he saw that things were going against him, he took off all of his fancy clothes and put on a common soldier's uniform and tried to blend in.

What gave him away? Do you remember that? What gave him away? All of his guys saw him and acknowledged they were standing up. Here comes the big man. And their awe and their acknowledgement of him, he couldn't hide from their reaction.

Now, they are not Santa Ana, but their reaction gives proof that Santa Ana is who he is. This is the idea here when it says, worship him, all you gods. This is more along the lines of give evidence that he's the real God, all you Elohim.

Your failure to accomplish anything, your falling on the threshold and having your hands broken off at the wrist. Remember that story? The lack of efficacy, the lack of power, the lack of any divine reality gives evidence. I would translate this as give evidence of him, all you Elohim.

Give proof of him. Inform of his reality by your unreality. Of his divinity by your lack thereof.

This is not a call to the idols to have any sort of sentient response to God. Nor is it a reference, in my opinion, to angels. There are some who have said that the Elohim, the gods, are the angels.

I don't see that here because what do we have in the context? Carved images, idols. That's what's in view. Angels have not been mentioned specifically.

So, when it says, Hish-ta-khanu, you wouldn't think that that comes from the verb kava, but in the Hish-ta-fel it does, and it is an exhortation, give place, give over, stand aside for him, you quote-unquote Elohim. Elohim with a small e. False gods. Now, verse 8, Zion hears and is glad, and the daughters of Judah rejoice because of your judgments, O Lord.

Now, who's rejoicing because of judgment? Here comes the storm, the cloud, the dark, boiling in, burning everything in its path, and the women are doing the run-on. Huzzah! Hooray! Yes, Lord! Onward! Forward! Wave the banner! Shout the victory! Amen! As this path of destruction gets plowed in the presence of God, with the thunder and the dark cloud. Who is going to celebrate that? Well, who is on the Lord's side? You know, people, the little circle of wagons, and the Indians all around, and the last few guys are there and they're running out of ammo, and then in the distance you hear, da-da-da-da-da-da-da-da-da-da-da-da-da-da-da-da-da-da-da-da-da.

And here comes the cavalry, everybody is shouting, saying, All right! And this big swath gets cut through the Indians and they run off, and everybody is saved and delivered that's left. Well, who's celebrating the arrival of the cavalry? It's the people who are being delivered. It's the people who, that judgment and that destruction benefits them.

The judgments of God benefit the people of God. It's not something that immediately comes to our mind, but the judgments of God benefit the people of God. Therefore, Zion hears about it and is glad.

The daughters of Judah rejoice at the judgments of the Lord. Why? Verse 9, You, Lord, are most high above all the earth. You are exalted far above all Elohim.

The Elohim here, small e, this is everything that anybody else is looking to for their deliverance. It gets rolled over. It's like Mr. Bean's car when the tank comes by.

I mean, it's just flattened into insignificance in the presence of God. The Elohim demonstrate by their destruction and by their lack of any power, the power of God. God is exalted far above all things that people look to as a God.

So now in verse 10, we have this exhortation, You who love the Lord, put on hate for evil. This is the idea. The word for love here is Ahab, Ahab, A-H-A-B, Ahab Yahweh, all you, actually the Ahabbe Yahweh, the ones loving Yahweh, then it says, Sinei Rah.

Remember the root of Sinei? What is the Sinai desert named for? Thorns. Mount Sinai is the thorny one. And the idea of hate is to be a thorn in the side, to persecute, to cause pain and misery the way a thorn does.

So, hate evil. He preserves the souls of His holy ones. He delivers them out of the hand of the wicked.

Now you will notice that in verse 10, you have three ideas here. These people love the Lord. These people are sanctified ones.

And because of that, they are delivered. Deliverance is not automatic by being a child of God, witness the destruction of the first generation in the wilderness. They belong to God.

They were redeemed. They were not delivered, ultimately, into the land. But those who love the Lord, those who are holy ones, are preserved and delivered.

Verse 11 says, Light is sown for the righteous, and gladness for the upright in heart. Wouldn't it be a great thing, instead of sowing the wind and reaping the whirlwind, or instead of sowing to the flesh and reaping destruction, as it tells us over in Galatians, to go out to the field, and when you start your harvest, you have light and gladness. Harvesting is work.

But the peaceable fruit of righteousness is this joy and gladness. Rejoice in the Lord, you righteous. Once again, for a third time, we have righteousness emphasized.

Give thanks at the remembrance of His holy name. There's a very clear distinction made. Where is the area of thanksgiving? Who is it that can be truly thankful? You can declare a national holiday for thanksgiving.

There's a story, if you dig into it, of a lady who lobbied for, I don't know, 30 or 40 years to get thanksgiving made a national holiday. She started back in, I don't remember, like the 1920s or something. I think it wasn't until Harry Truman, or I've kind of forgotten that story now.

But there was a lady who had the idea that it ought to be a national holiday. And it took her like 35 years of writing letters to the government before it finally took place. But even then, a lot of people, they celebrate, they have the turkey and the cranberry sauce and all the rest of it.

But who is it that can truly give thanks? Who is it that really has something to be thankful for? It's the righteous. Who are the righteous? It's not those of us that never mess up. It's those of us who are the delivered.

Those of us who are the preserved. Those of us who love the Lord and give thorns to evil, drive it away. That's our opportunity on this Thanksgiving Day, not only to be thankful to God for His many blessings and the bounty that we enjoy, but to be thankful that we have an earth.

We have a territory where we can be thankful because we are redeemed. Because we are justified. Because we are sanctified.

And because we are those who love the Lord, we are the preserved. Well, we'll pause here and take our break. When we come back, we'll resume our study in Exodus chapter 34.

It's 41. Wow, why would that be? It's an encoder. Well, what I can tell you is what I saw.

And that is that the encoder and the two players all restart, re-initialize their duration. Link out of the loop. That would be connectivity between the client and the server, I would think.

Well, I'm going to wire that. Well, you've got two players here. The 87 is Dan.

Okay, so 87 is Dan. Is this the server, 105? Yeah, that's that machine right there. And who's the encoder? That's that machine right there.

So the encoder and 105 represent the machine. Yeah, it starts two sessions. I wasn't sure whether either of those represented the server.

I guess the player. Well, I don't know. I know it always starts two sessions, an encoder and a player.

I was just trying to think through if one of those represents the server and the server resets. Is the server. I think the server.

Wireless router? Yep. Because the. Do you care.

It doesn't matter which one. The only significant difference, other than the fact that we're on a totally different Comcast subnet here, is that ever since we moved here, I have had this wireless access point connecting the machines in the office. I've got one of those here.

You've got enough to go all the way in. I may kind of stretch it straight across here because I think I don't have a whole lot of slack, although I do have an extender, a double female and some more wire. Let's see how far this will go.

Yeah. Tell you that being sick kind of screwed up my schedule on getting moved in. I wasn't laughing at you earlier.

Oh, yeah. No, I was. I'm going to reset this switch.

It's going to be tough to get everything in. Necessarily come in here. It's here until I figure out what to do with it.

Its presence in here just means that's Sam's. What he does with it is a matter of some debate. Sam's stuff.

Yeah. Okay, now let's see if we get any kind of... See, it didn't even drop during that. I don't know unless you had a... That's why I'm taking it out of the loop because I can't tell.

Well, but you can take it out of the loop. This machine is wired in. I took the wireless card out and put a nick in it.

It's wired into that hub, which is hooked directly to the Internet connection. And now... I'm with you. What I'm saying is this hub, let's assume for a moment that wireless is its default.

They are wired into the switch. The switch was connected to a wireless access point. I have unplugged the wireless access point.

Switch and wireless access point are two separate boxes. You unplugged the wireless access point in there. Yes.

It's gone. Why didn't this drop? It probably was so short a delay because I unplugged the wireless from a port in the switch and I plugged in the wire so the routes and stuff would actually be the same. I don't know why it didn't drop.

Now it dropped. So, anyway, maybe it... Average every 15 minutes drop in action. Is that I had some initial problems at FieldCrest years ago when they first brought in the cable modem.

The signal strength had to be adjusted so that it did not... It was so strong that it was kind of like echoing. And the guy put that little filter deal on that damped it and then everything was cool. And when I moved the connection, I thought, I wonder if I really need this.

I left it off just to see. And I had all kinds of connectivity problems until I put it back on. I wonder if this connection needs tweaking in that way.

Possibly damping. Yeah. And it's close enough that the guy didn't catch it when he was here, but it's not really right.

The other thing that I know is new to the configuration is that hub. Actually not. That's the same one we had over there.

They were using it downstairs. It was upstairs. This machine had a wireless card.

And it was going wireless from the machine to that directly. Didn't you reverse? Didn't you do some configuration in that guy to reverse? He's working the same as you. The exact lash up is what we used for a year.

At FuelCrest, this had a wireless card, and it talked to that over the wireless. Here, because my connection comes in right here, I thought, well, it's silly to go wireless from there to there. So I took the wireless card out and put a wire into the back of this.

Right, but then you went your wireless from here to the wireless access point. You had to do something to the wireless access point. Yeah, the wireless access point was defaulting to being a remote antenna for this.

And it said, talk to me, and I'll send your signal on. It was almost like a wireless repeater type of thing. Yeah, that's its default mode.

In theory, it would be better if we were wired. Yeah. If that were the problem, I'm trying to understand the troubleshooting.

Yeah, I don't know why it's bouncing. I've narrowed it down to two things. Because before, the server was hardwired into this, and this machine was remote.

Now, this is hardwired, and the server is sharing a wireless access point with two other machines in there. And possibly, I'm not real sure why it works, because it doesn't make sense from a routing point of view. That thing is more or less invisible.

This is 79.1. I gave that a static address of 79.2. I told all the machines in here, your default gateway is 79.1. And some kind of way, their stuff gets grabbed by the access point and sent. They're talking wirelessly, and there's some sort of internal routing. I don't know what happens.

But even if you do traceroute, you don't see the number two show up. From an IP point of view, it's not doing true routing. I don't know what it's doing.

It's a wireless bridge to the wired network some kind of way. So anyway, that's different. And so I thought, well, when you don't know what's going on, simplify.

So I just get all of that out of the loop. If it still happens with everything wired now, there's no wireless component. If it still draws, then I'm going to think that it's the actual Comcast piece, and I'll have the Comcast people come out and check the signal strength, tell them I'm getting intermittent interruptions.

Yeah, I agree. The other thing I could do, if I wanted to do the sledgehammer approach to troubleshooting, I still have the filter over at FieldCrest. I could bring it over here and wire it in and just see if it makes any difference.

But it's kind of a crude. I don't know what the filter did. A guy with a meter ought to come out and say, oh, here's your signal strength.

So I may just do that. But other than doing streaming, I don't really have any trouble. Occasionally I think, gee, this is sluggish.

Why isn't this popping up like it should? And then it comes up, and I think, well, if I've got adware, it's just hard to do. I'll tell you what, I really do like pop-ups. Adware? Yeah.

I think it's good. It has a nice balance. Well, it beats down everything.

I mean, like you go to Fox News and try to bring up one of their little pictures of a map or something like that. That doesn't even think you have to turn that off, which is cool. I mean, it's okay with me.

It's a welcome hindrance to have to turn that off. Yeah, it's like looking at a little stream. But it's interesting.

It's the strobe effect, I think. Is it? Yeah. 384k per second.

You've got some kind of noise. Audio feed. Right.

And a stream. That's right. That's right.

Okay. The touchdown. That would not work.

The text. So much electronics and maybe digital. Well, they delay it in case somebody looks.

You idiot. I'm about sick and tired of your questions, boy. Let me show you how it's done in Texas.

Of course, when it's Schwarzenegger, when he does it. Right. He just says, just ouch.

Somebody in California I heard this week is trying to repeal, was the 20, I can't remember. Which one? The 16th? The 16th Amendment? No, maybe not. Foreign born.

I can't remember. Foreign born aliens can't be, foreign born citizens can't be president. We need Arnold the Terminator as president.

I'll be back. Yes, he should have just said. I got a clue from what, this switch.

Anyway, that. Things that were going through the switch to this seem to disappear and come. I didn't eat my normal amount.

I know for sure you're sick when you can't eat. I was on a liquid diet on Friday. It was bad.

I mean, I didn't eat anything all day long. And it was when they brought up that chicken noodle soup, that was the first thing. Chicken noodle soup and toast.

Yeah. Yeah. It feels like.