

## 97-10-19b

Okay, we're back now from our break, and we're trying to figure out what is going on in the land of Havila. These words here are interesting because nobody is really sure what they mean, first of all. If you look at verse 12 of chapter 1, it says the gold of that land is good.

Now, gold is gold, we know what gold is, and we're set for that. But then it says bedellium, and this Hebrew word, bedulach, is B-D-U-L-A-C-H, sort of, bedulach, it has a cognate, and basically it means something that is sort of translucent, probably kind of orangish in color. One of the ways we know this is that this is used to describe the appearance of manna over in Numbers 11.

Look over at Numbers 11, verse 9, I'm sorry, 11-7 of Numbers, in verse 4, the mixed multitude who were among them yielded to intense craving. The children of Israel wept and said, Who will give us meat to eat? We remember the fish which we ate freely in Egypt, the cucumbers, the melons, the leeks, the onions, and the garlic. But now our whole being is dried up.

There is nothing at all except this manna before our eyes. And verse 7 says, Now the manna was like coriander seed, and its color like the color of bedellium. Well, from other references, we basically get the idea, you know, coriander seed, and honey, and some of the other things that are used to describe manna.

We get the idea that it was kind of a, sort of a pale color, yellow, orange, and somewhat translucent. And so that gives us one clue. Now the Greeks, when they did the Septuagint translation of the Old Testament into Greek, they translated this with the word anthrax.

Anthrax. And of course, the first thing I think of with anthrax is the deadly disease associated with it. But actually, the reason they said that is that anthrax, in Greek, is a reference to coal.

C-O-A-L. Coal. And this has the idea of a lit coal, a burning coal, in terms of its color.

This is where, for example, we get the word anthracite. You've got your anthracite and your bauxite. It's two different kinds of coal.

Anthracite is the hard coal that burns with an almost invisible flame. It's very pure and doesn't give off a lot of smoke, which is why it was favored as a fuel for so long. And so coal or charcoal, in the sense of being live, a live coal.

And that, once again, gives us this yellow, orange idea. And so that's where we end up with bdellium. It appears to be a jewel stone.

We don't know exactly which one. It could be like a golden sapphire. People have suggested different things that it could be, like a carbuncle or some other translucent stone that might be pale in color.

But we're not really sure. And that, in itself, is kind of puzzling. If God had something to tell us by giving us these details, then why couldn't he have used something really clear like diamond or ruby or something that we really knew about? But the other thing that's mentioned in this passage helps us with another clue.

You have bdellium, then you have the onyx stone. Well, what is onyx? Onyx is the Hebrew word shaham, which has been variously translated. Some people think it's a carnelian.

Some people think it's a lapis lazuli. Some people think it's a chrysoprase, C-H-R-Y-S-O-P-R-A-S-E, which, again, is some sort of a crystalline gemstone. So it's not onyx like an onyx? Well, perhaps.

We have the idea that it's black onyx. But what the gemologist would say about it, we're not really sure. It does appear to be black in color, and we do have some more Bible references to the onyx.

For example, it's associated with the construction of the tabernacle and later of the temple. If you look at Exodus chapter 25 and verse 7, when they're getting ready to take up offerings from the children of Israel, this is the offering which you shall take up. It says in Exodus 25.3, you shall take up from them gold, silver, and bronze, blue, purple, scarlet thread, fine linen, goat's hair, ram's skins dyed red, badger skins, acacia wood, oil for the light and spices for the anointing oil and for the sweet incense.

Then in verse 7 it says, And stones to be set in the ephod and in the breastplate. And what exactly are those stones? Well, if you look on over a little bit in chapter 28 of Exodus, you get the description of the dress for the high priest. He's going to get a, in 28.4, he's going to get a breastplate, an ephod, a robe, a skillfully woven tunic, a turban, and a sash.

And it gets into the description of those on down in chapter 28. And in verse 15, it says you shall make the breastplate of judgment. But even before that, look in verse 8, where it's talking about the ephod.

Well, let's just go back to verse 6. They shall make the ephod of gold, blue, purple, and scarlet thread, fine woven linen, artistically worked. Look at verse 7 of Exodus 28. It shall have two shoulder straps joined at its two edges, and so it shall be joined together.

And the intricately woven band of the ephod which is on it shall be of the same workmanship, made of gold, blue, purple, and scarlet thread and fine woven linen. Then you shall take two onyx stones and engrave on them the names of the sons of Israel, six

of their names on one stone, and six of their names on the other stone, in the order of their birth. So you've got, you know, Reuben, Simeon, Levi, Judah, and so forth on down the order.

With the work of an engraver in stone, like the engravings of a signet, you shall engrave the two stones with the names of the sons of Israel. You shall set them in settings of gold. Well, this is kind of interesting because we've just seen gold and onyx stones back there in Genesis chapter 2, haven't we? And so these two things are associated with the memorial list of the tribes of Israel that are a part of the priestly ephod.

And in verse 13, you also make settings of gold and make two chains of pure gold, like braided cords, and fasten the braided chains to the settings. So this almost sounds like epaulets with these black onyx stones, one on each shoulder with six names, and then you've got some gold chain and settings and so forth around it. So you've got gold and black.

It's one of the reasons my naval academy ring has gold and black. It's not a black onyx, but it's a black sapphire. Black and gold look kind of neat together.

It always reminds me of my old sin nature, but anyway. So then in verse 15, you make the breastplate of judgment, artistically woven according to the workmanship of the ephod. You shall make it gold, blue, purple, scarlet, fine-woven linen, and so forth, doubled as a square.

Now verse 17, you shall put settings of stones in it, four rows of stones. The first row shall be a sardius, a topaz, and an emerald. This shall be the first row.

The second row, a turquoise, a sapphire, and a diamond. The third row, a jacinth, an agate, and an amethyst. And the fourth row, a beryl, an onyx, and a jasper.

These shall be set in gold settings. The stones will have the names of the sons of Israel, twelve according to their names, like the engravings of a signet, each one with its own name. They shall be according to the twelve tribes.

You shall make chains for the breastplate at the end, like braided cords of pure gold. So this is the second time now in the dress of the priest you've got signets with the names of the tribes in settings of gold with gold chains. You shall make two rings of gold for the breastplate.

Put two rings on the two ends of the breastplate. You shall put the two braided chains of gold in the two rings which are on the end of the breastplate. The other two ends fastened to the two settings.

Put them on the shoulder straps of the ephod in the front. And so on. And look down at verse 29.

So Aaron shall bear the names of the sons of Israel on the breastplate of judgment over his heart when he goes into the holy place as a memorial before the Lord continually. So he's got the shoulder onyx stones, six names on each side. And then on his chest he's got the breastplate with the twelve stones, each of them engraved with the name of the tribe of Israel.

And those are all bound together with these gold chains. And it specifically says that these will be a memorial before the Lord continually. Now, who's dressing up in this thing? Who's going to wear this? He's the high priest.

Who is the high priest? What is his function in Israel? He is the intercessor. He's the point of contact. He's the link.

He is the worship leader. He's the one that enters into the holy of holies with the blood once a year and performs the ritual on the day of atonement. He comes into the presence of God, doesn't he? Goes right into the throne room.

Goes right into the mercy seat with the two covering cherubs, doesn't he? What does this remind you of? Well, who is present in the Garden of Eden in these early days? Who walks in the garden in the cool of the breeze? The Lord God. What is notable about the presence of God? When you have the presence of God, you have these associated things. You have gold and precious stones.

What about Ezekiel 28? When Satan, represented here by the king of Tyre, was in the presence of God, in the throne room of God, what was he surrounded by? He walked among the fiery stones, these gemstones, and there was gold all around. Gold was his covering. So gold and precious stones are used where the presence of God is going to be.

It's part of the accouterments. The mercy seat and so forth are overlaid with gold, representing the deity of Christ when you see the mercy seat, acacia wood overlaid with gold. We saw it in the table of showbread, acacia wood overlaid with gold, and that table being that which holds up the twelve loaves of bread before the presence of the Lord.

The loaves of bread representing the twelve tribes. What is their support? What is their method of presentation to God? They rest on the table, which has the same construction as the Ark of the Covenant. It's overlaid with gold.

So this gold and precious stones speaks of the presence of God. So when we get back here and see the waters which go forth from the spring and go through the garden and then split into four heads and water the face of the ground, and you've got this whole area of rivers characterized by gold and precious stones, it reminds us a lot of the scene in Revelation, chapter 22 in the New Jerusalem, where you have the throne of God and the issuing forth of the river, and everything is covered with gold and precious stones.

What does it speak of? The presence of God.

You don't have these places with gold and precious stones laying around anymore, do you? You don't just walk out into the Arabian desert and find gold nuggets and precious stones laying around. But apparently, pre-flood, it was the common pavement. There was gold all over the place.

Gold in Havilah was especially good. And you had these precious stones, the bdellium and the onyx stone, which seem to characterize the range. If this bdellium was a pale, fiery stone and onyx is black, it's one of these Hebrew things like the first and the last or the heavens and the earth, where it seems to represent the whole range.

You've got everything from A to Z, from the bright stones to the black stones. And you've got bdellium and the onyx. Even in English, bdellium starts with a B and onyx ends with an X. It kind of reminds you of first to last.

It encompasses the whole thing. And these remind us of the nearness and the intimacy that God had with man in these days. That's how human history began.

And we know from Revelation that that's how it's going to end up. So my suggestion is that that's why these details are included. I think the geographic references in verse 13 and 14 about the land of Cush and going toward the east of Assyria is a reminder that in those days, Cush and Assyria were not pagan areas.

They weren't inhabited at all. But the water of this life-giving river ran right around those, just like it ran through the Garden of Eden. And you don't have the baggage that gets carried like we've seen later on in Genesis, where if you're a Hamitic nation, if you're of the sons of Cush, there's a little bit of a perspective there.

There's a little bit of an illustrated value that these are the non-Semites, the non-Israelites, the non-people of God. These are the nations that God did not choose to be his very own. But in these days, in the perfection, it's there by way of contrast.

There is no such thing. These rivers flow right through the land of Cush. It goes way over to Assyria, which has traditionally been the area of Israel's enemies.

And so it once again fills out and fleshes out the picture not only of perfection, but also of the presence of God. So then, of course, it continues and you have the Lord God taking the man in verse 15 and putting him in the Garden of Eden to tend and to keep it. This is another verse that we sort of gave short shrift to here.

These words tend and keep are significant. Tend or till, as it's translated, I think, in the King James, isn't really the word for till or tend at all. It's avad, A-V-A-D or A-B-A-D.

And this ebed, the noun form of this means servant. And it basically means to serve, to

serve it. It means to tend land and so forth.

But it's sort of a figure of speech. If you serve the land, you're tilling it and tending it and keeping it and so forth. But it takes on religious significance.

This is the common word that's used of the Levitical priestly service in passages like Deuteronomy 4.19 and Numbers 3, 7 and 8. When it talks about the Levites and the priests serving in the tabernacle or serving in the worship life of Israel, this very same word is used. And the same thing with the second verb here, not only to tend, which is *avad*, but to keep. To keep is *shamar*.

It's one of the first verbs you learn in Hebrew. When you take first year Hebrews, *shamar* is one of the first ones. It's a regular verb.

It's easy to remember. And *shamar* means to guard or to keep. It's also a word that is commonly used in a religious context of worship and of service in worship.

You can find examples of that in Leviticus 18.5 and in Genesis 17.9. You'll see *shamar* used in a religious or worship context to guard or cherish something. I think you'll also find it over in quite a few times in Psalm 119 talking about the statutes and the commandments of the Lord, guarding and keeping and so forth. So when it says that God put him in the Garden of Eden to tend and to keep it, you have some foreshadowing here because these are worship words as well as farmer words.

So all of this together, this whole section that we've looked at, suggests and implies nearness to God and proximity to God, fulfillment of God's will and having close fellowship with God. And these are important in another way because it reminds us that even in perfection, man is not idle. We tend to look at the eternal future and think, well, everybody will be happy over there and we're just going to kind of float and worship and sing.

And there isn't often a lot of attention given to what we will actually do in the eternal future. Well, one way to find that out is to look back in the same way that you see the rivers and the gold and the precious stones that seem to serve as parentheses in human history. Look at Adam in perfect environment.

It's not good for him to be alone, even in perfection. And it's not good for him to be idle, even in perfection. And he has a function.

He has a calling. He has an assigned set of tasks in perfection. He exercises authority over the animals.

He names them in the same way that God names the heavens and the seas and the firmament. God exercises his authority and his organizing power over those things when he names them. Adam does the same thing, and that's in perfection.

So that suggests to us that we're going to have calling and function and activity in the eternal future. We're not going to be in sort of a suspended state of bliss. When God gives this command about the tree and the knowledge of good and evil, saying, You shall not eat of it, in verse 17, the form of that command is identical to that in the Ten Commandments.

In Hebrew, you can express a prohibition in several different ways. This is the negative word lo, L-O, plus the imperfect of the verb. If you've ever seen little inscribed jewelry bracelets that have the Ten Commandments on two tablets in Hebrew, you'll see the little snake letter, which is the letter L in Hebrew.

It looks like a little crooked snake. It looks like a seven with an extra little curly Q where you would start the seven. You've got a little miniature seven, and then you've got a great big seven right after that.

If you draw a little bitty seven and keep your pen on the paper and draw a big seven, that's pretty much the Hebrew letter Lamed. You'll see that and that's Lamed plus the Aleph, the first letter in the alphabet, with a dot over it, is lo. It's a negative.

It negates whatever follows. So you have lo plus the verbs for kill or murder and commit adultery and so forth. They're very brief.

Some of those are just two-word commands. Here it says lo and then the verb for eat. You shall not eat of it.

It's in the imperfect. This is the form of a command that expresses a long-term prohibition. You might see your child about to pick something up and you say, don't pick that up.

You don't mean don't ever pick that up. You mean at the moment, don't. But this would be in English the equivalent of thou shalt not touch grandma's vase.

That's a long-term prohibition. Don't ever touch it. This implies don't ever eat of the tree in the same way that God says don't ever murder.

Don't ever commit adultery. Don't ever take the name of the Lord your God in vain. It's fascinating because Israelites would have seen the similarity to this prohibition in the Ten Commandments.

The form is identical. In the day that you eat thereof you shall surely die. There isn't any way to shoehorn more time into this.

It says in the day that you eat thereof. It doesn't mean when you eat thereof your death is forthcoming. It says in the day you will die.

We'll have to deal with that as we finish up chapter three because they're going to eat

on a particular day and they're not going to perish in the physical sense. And then last time we saw this wonderful event where Eve is created. God causes a deep sleep to fall on Adam in verse 21.

He takes one of his ribs and closes up the flesh in its place. Then the rib which the Lord God had taken from the man he made into a woman. This is only one of two places where this verb is used of God's creative act.

Another one is over in Amos. But this is the only it's very unusual that God fashions this into a woman and then he brings her to the man. And Adam says this is bone of my bone, flesh of my flesh.

She shall be called woman because she was taken out of man. She shall be called Eshah because she was taken out of Esh. He's going to give her another name later on after the fall.

But there is an editorial note here. I don't think Adam said this on that occasion. But Moses certainly inserts it here under the leadership of the Holy Spirit.

Therefore, a man shall leave his father and mother and be joined to his wife and they shall become one flesh. And that statement is there for a reason. It establishes the pattern.

This is the norm for human relationship. I had another thing on TV this past week. Patty and I saw this thing.

We're up in Utah. They've got these polygamous marriages. These people claim biblical authority for that.

They said we're just following the Bible. Well, they're, I think, including in that the Book of Mormon because the Bible nowhere condones or commands polygamous marriage. The only exception to that is in the case of leperate marriage.

It was possible to be married and have your brother die and take on his wife for support. But there's a lot of things that went on in the early days that we don't do today and aren't stated to be a pattern the way this is. This is clearly identified as a pattern.

This is the reason a man will leave his father and mother and cleave unto his wife. Singular. God didn't make three or four gals, which he could have done.

He could have taken three or four ribs. Had Eve and Mary and you know Bilhah and Zilpah and Rachel and just named a whole could have given him a little harem there in the garden but he didn't. He made one woman and the pattern in nature is the same.

When God tells Noah to take the animals into the ark and God has them assemble themselves and march on into the ark, they come in pairs, male and female. It's not one

male and six or seven females or one male and three or four females. When Adam names the animals and God brings them to him, he evidently brought them in pairs because that's what demonstrated to Adam that he was alone.

And you don't have very many illustrations and I'm sure somebody could dig one up someplace, but normally you see two animals mating at least for a brief time to produce offspring. And in some cases this is a pattern of their life like wolves. But you can't adduce any biblical support for polygamy except to show its results, which are always negative in the Bible.

Anybody you see with more than one wife, they suffer grief. Whether it's Abraham or Jacob or anybody else you want to name. More than one wife there is grief.

Look at David and look at Solomon. As great as they were in their understanding of God's will and God's word, they suffered enormous grief because they had multiple wives and they should not have. Anyway, this also pairs up a male and a female and establishes that pattern.

As I'm sure you've heard it pointed out in the garden, it was Adam and Eve not Adam and Steve. And you've got a lot of the homosexual crowd saying, you know, who's to say that this is not normal? Well, the Bible says it's not normal. And I cannot comprehend.

I'm on a list server for the Logos Bible software that I use. A list server basically means that you email the list. If you have a question or a comment, you send something up there and everybody that is subscribed to the list gets a copy of your message.

So you may say, I'm having trouble when I click this, the wrong thing happens. And you post it up there and two or three people come back and say, hey, here's what we've done and we have that same problem or here's how to fix it. Well, there are some homosexuals on this list who claim to be Christians and bought this expensive Bible study software and are apparently using it in what they consider to be some form of Christian ministry.

And it just baffles me. Why you would want to adopt for yourself the accoutrements of what they would consider, I guess, to be a religion like Christianity, and then deny certain parts of it and twist it around the suit. Why don't you just make, do like Seals and Croft, just make up your own religion.

You know, those two guys that sang songs back in the 70s, well, they just made up their own religion. I admire them for that. At least they didn't come in to Christianity and then goof it all up and twist it around and excise parts of the Bible and make it into something that it's not.

But that's what people who subscribe to homosexuality do. They just decide that they either explain away or just outright deny the authenticity of parts of the Bible that

condemn their lifestyle. So there's a guy named Robert Ria.

His last name is R-E-A. And he's on here. And his email address, you know, a lot of times you put your last name and your first initial, or your first initial and your last name.

So this guy would normally have been like R-R-E-A. But he adopted the other way. He picked his own email address and he put his first initial at the end.

So his email address is R-E-A-R at whatever. Which, you know, and now he's posting to this Christian software list. And there's a lady on there named Jane.

And she is a lesbian. She just posted a big angry thing because somebody on the internet, I guess this past week, ABC or somebody was taking a poll about Ellen DeGeneres and she's going to kiss a woman or already kissed a woman or something on TV. And so they had a poll on the internet.

Well, do you think this is good or not? Well, of course, all the homosexual sympathizers got on there and voted. And so the poll at the time was running like 67% in favor of this awful stuff happening right there on your TV screen. Well, naturally Christians got upset that this poll was running in this fashion.

So they started posting anybody they could think of. Oh, go to this website and vote and say no so that we can get these numbers down and make them not show this on TV or whatever. Well, somebody posted this to the Logos list.

Well, now see the homosexual people on the list got a hold of this and so this lesbian woman posted back and she said, is this a policy of Logos? If so, then I'm out of here and I'm going to some other brand of software. And I think a lot of people were saying, yeah, go. Because I pretty much delete her messages without reading them anyway.

It just offends me because she, there are certain things that are in your own business but if you post it and stick it up in my face, now you have made it my business. Now I have to respond in some fashion. And she has come right out and proclaimed and she says, I am a woman, I am a Catholic, I am a lesbian, I am a this, I am a that.

The point being, God has established a pattern and whether you define Him a way, whether you try to rewrite your Bible, or you try to rewrite Christianity, you claim to be a Christian and deny parts of it, it doesn't change the reality that God has identified certain things as an abomination. Now, all of us sin and a lot of us have areas of evil that we have to overcome and come out of. And it is not to condemn the person who has or is engaging in those activities out of hand.

The activity, the lifestyle, the pattern is evil. It's abomination. It's labeled an abomination.

The penalty for it in Israel was death. Paul labels it in the same way in Romans chapter 1 verse 28, if you read that, God turning perverted people over to their perversions and lists men and women both abandoning the natural use and the Greek language there is easily documentable. It's the same language Josephus and a lot of other people who wrote in Greek used to identify homosexual behavior.

And I've seen a lot of attempts to explain that away. You can't explain it away. Homosexuality is condemned in the Bible.

It's just flat out there. So we don't have to worry about that anymore. We don't have to apologize.

People say, oh, how can you be so condemnatory? Well, we have to be careful because there are people who are in the grip of all kinds of different sins who want to come out of that. They don't want to come out. They want to come out of it.

And they need the power of God and will take advantage of the power of God. And it doesn't matter if someone has been or is attempting to cease to be a homosexual or a transsexual or they had a piece about some person who is a transgender. They started out as a girl and decided to be a boy and are going to Harvard or whatever.

See, I've been watching too much TV this week. It's just very depressing. But it doesn't matter what they are.

The only thing that matters is what is your attitude toward God. If you are asking and seeking and knocking, God has the power to break the back of that addiction just like any other addiction and to cleanse it away and to make all things new. It's what you want in your heart.

If you don't really want to abandon that lifestyle, if your security or your self-image or some other thing in your soul is bound up in that, until you prioritize God and the truth of God and let the truth set you free like Jesus said, you're going to continue to have problems in that area. It doesn't mean that every person that has ever done or is currently doing that is worthy of death. What it means is that's God's attitude toward that activity and if you want out of it, you need to go to God.

And God will be the first one to help you. If you don't really want out of it, the power of God is not available and you're on your own. So, this verse is important, verse 24.

We don't want to slide it or give it short shrift. There is a reason why men grow up in a family composed of a father and mother. It doesn't say therefore a man will leave his father and mothers or his father and sister wives or whatever it is that people invent.

There's a pattern. You've got a couple, a father and mother. They had offspring.

You've got men and women coming out of those and cleaving to each other and becoming one flesh. Not two or three flesh, one flesh. And the ultimate picture of that as we have seen in the last few weeks, of Jesus Christ in the church.

There's not two or three churches and there's not Israel in the church that are both the bride of Christ. It's one groom, one bride. There's no way around it.

Anybody that tries to make a different case is rebelliously denying the truth of scripture. Because you just can't get, I mean, how clear does it have to be? Genesis 124 answers all questions. Romans 128 answers all questions.

The Lord Jesus Christ with his bride answers all questions. And there's, we've already discussed it more than it needs. Now we're in chapter 3. Well, actually in chapter 2, the last verse says, they were both naked, the man and his wife, and were not ashamed.

The word shame in English carries with it a little more baggage than the Hebrew word here does. It basically means they were not disconcerted. This word in Hebrew doesn't mean shamed or ashamed in the sense of embarrassed and humiliated because you've done something.

This means disconcerted or put into disarray by something. A lot of times this would happen from an outside source. It's translated in the King James discomfort.

D-I-S-C-O-M-F-I-T To put somebody in a state of disarray or confusion or to put them at a disadvantage. To disconcert them is what this means. And what it's saying here is they were naked and it wasn't an issue.

It didn't throw them off stride. It wasn't an issue they worried about. It doesn't mean that somebody who's naked should be ashamed in the sense of shame as we think of it.

There is propriety and other things involved in keeping their clothes on, but it's not a matter of shame. It's not like the naked human body is a shameful thing if you see what we're getting at here. It means that at that time this nakedness wasn't an issue.

It didn't make them think that they needed to take some form of action. Now later on it will. And the word here for naked they were both naked is the Hebrew word Arum.

A-R-U-M And that's important because as we continue to chapter 3 verse 1 it says now the serpent was more Arum A-R-U-M than any beast of the field which the Lord God had made. Identical same word as far as its form and its spelling and its appearance in Hebrew. We have homonyms in English where a word with identical spelling or identical sound can mean two entirely different things.

Sometimes even the word started out with the same root but in its application means different things. I can use the word crafty in English. Well do I mean you're devious and

subversive or do I mean you spend a lot of time with needles and threads and toothpicks and glue and that kind of thing.

Are you crafty in a bad sense or crafty in a good sense. Well this is the case with Arum but the Holy Spirit has intentionally gotten these words into the text through Moses because there's a word play involved here and it's a fascinating thing and I'm going to leave you to meditate on it between now and next week. See if you can discover if you think about chapter 3 and what happens with the servant's cunning and the couple's nakedness because it's the identical same word and they are tied together with this word play for a reason.

But we have covered enough ground I think to last us and I promise we will actually get through the bulk of chapter 3 next time. But let's close here in a word of prayer. Father we thank you that you have made your will clear to us.

We thank you that there is an established pattern for us to follow if we seek your will if we ask, if we knock if we lift up our voice for understanding, if we apply our heart if we incline our ear we know that you will not leave us with a stone, a snake or a scorpion. We pray that these things we've studied this morning will become a part of the resources in our soul and enable us to live a life that pleases you and glorifies our Savior Jesus Christ. We ask it in his name.

Amen.