

98-05-31a

As we continue our worship this morning, turn with me for our Scripture reading to Ezekiel chapter 14. Ezekiel chapter 14. It's striking to me that as pivotal a figure in Old Testament history as Noah is, he is mentioned so seldom elsewhere in the Bible.

This is really the only place outside of Genesis that we find Noah mentioned in the Old Testament. We're going to see that he is taken note of three or four places in the New Testament, but we don't even have individuals named after Noah. We have a lot of popular names from the Bible that we name our children, but in all of the genealogies and all of the lists of people and Levites and everything else, you never find anyone named Noah.

If you have a King James Version, you'll find that one of the daughters of Zelophehad appears to be named Noah, but it's different in the Hebrew. Noah is the only one to bear his name. I guess sort of like Cain, for some reason people didn't really want to name their children after him, even though he's such a tremendous figure.

But this is one of the places where Noah is mentioned, and we want to take note because the principle that we're noticing in Genesis 6 is found here as well. This is a wake-up call. We often just seem to go forward from day to day, and things strike us.

We hear an interesting speaker. We hear an anecdote or an illustration, and it strikes us at the moment, but in the great river course of our life, it's just a stone splash, and it doesn't really seem to change our direction or change our priorities or change the way we live. The Word of God is meaningless if it doesn't change our lives.

If it doesn't change our thinking, if it doesn't shift our priorities, if we don't think and act and love differently, something is the matter with the soul. It's not the Word of God that lacks power, it's the soul that receives it. I have been reminded of this recently, that communication really has two halves.

There is the presenting, and there is the hearing. And especially in more recent years, as I have been on the communicating side of things, I discovered that long, long, long ago, I saw this printed. I'm sure you've seen it, a little sign up in somebody's office.

It says, I know that you believe you understand what you think I said, but I'm not sure you realize that what you heard is not what I meant. And that addresses this whole issue. There is communication, and there is reception.

And a person can speak to a group of people and be thinking that one thing was expressed, but you go talk to the people who are listening, and you get a wide variety of responses, because it's processed by the souls that receive it. When it comes to hearing the Word of God, it ought to make a difference. There is no point in listening to the

teaching of the Word of God if it doesn't make a change.

This is something that God confronted Israel with time and time again. He says, I'm going to stop sending the prophets to you. I'm going to stop sending you my Word, because it isn't making a difference.

This is one of those chapters. And this chapter also reminds us that this was the problem in the generation of Noah's day. The generation that got wiped out by the flood.

And it is a problem that exists today. Whenever we see the word idolatry, we think, well, these are the old-time pagans that walked around in sandals and robes, and they were primitive, and that could never happen today. Well, as we go through this chapter, remember that an idol is what we set up in the heart.

An idol is what we look to for assurance, what we look to for wisdom, what we trust in in our daily life. And we ask ourselves the question, what is it I trust? What am I banking on? What am I counting on as I go through my daily life? Am I counting on myself, my talent, my ability, my charm, my personality, my good looks, my new car, my big house, my employer that I've been careful to cultivate a relationship with, and I'm sure that they would never do me wrong? Is there someone in our periphery? Is there something in our circumstances that we count on? If that is the primary source of our confidence, if it's the primary source of our belief that things are going to turn out okay, guess what? That's an I-D-O-L, an idol. It's something we've set up in our heart and put our faith in instead of God.

And we can give all the lip service, have all the Bibles. You may have seen this past week in USA Today, they had an article on the Bible in there. It was, I don't know, Tuesday or Wednesday.

And they talked about how many people in the United States own Bibles. Well over half the households in the United States have at least one Bible. And there was something like 40-something percent had more than one Bible in the house.

And 50-something percent of people claim to read the Bible at least once a week. And some of them claim to spend an average of just under an hour a day each week in some sort of contact with the Bible. Then you look around at our society and you wonder, well, is it making a difference? All of this, the proliferation of Bibles, the number of versions and study notes and so forth, and all the people who claim to be reading the Bible and owning the Bible, is it making a difference? Is the Bible that we have open in our lap making a difference in our life? Keep that in mind as we read Ezekiel 14 this morning.

Now, some of the elders of Israel came to me, Ezekiel says, and sat before me. These, by the way, are the leaders. These are the spiritual, the cultural, the familial leaders in Israel.

And the word of the Lord came to me saying, Son of man, these men have set up their idols in their hearts and put before them that which causes them to stumble into iniquity. You can think about that. Wouldn't that be an odd thing to take a cinder block, put it out in front of you, and then walk forward and stumble over it? That's what these men have done.

They have put before themselves that which causes them to stumble. Should I let myself be inquired of at all by them? In talking about the covenant that God had with Noah, the promises that we claimed last week, this is one of the things we noticed. There are conditions for claiming the promises of God, for going to God in prayer.

And this is one of them. God says, if these people put something else up in their heart as an idol, if they put before them the things that cause them to stumble, it's not like they're overtaken or somebody ensnared them. They pick, they choose things that cause them to stumble.

Should I let myself be inquired of by them? And the implied answer here, as we're going to see, is no. Therefore speak to them and say to them, Thus says the Lord God, Every one of the house of Israel who sets up his idols in his heart and puts before him what causes him to stumble into iniquity and then comes to the prophet, I, the Lord, will answer him who comes according to the multitude of his idols, that I may seize the house of Israel by their heart because they are all estranged from me by their idols. Therefore say to the house of Israel, Thus says the Lord God, Repent, turn away from your idols, and turn your faces away from all your abominations.

For anyone of the house of Israel or of the strangers who dwell in Israel who separates himself from me and sets up his idols in his heart and puts before him what causes him to stumble into iniquity, then comes to a prophet to inquire of him concerning me, I, the Lord, will answer him by myself. I will set my face against that man and make him a sign and a proverb and I will cut him off from the midst of my people. Then you shall know that I am the Lord.

And if the prophet is induced to speak anything, I, the Lord, have induced that prophet and I will stretch out my hand against him and destroy him from among my people Israel. And they shall bear their iniquity. The punishment of the prophet shall be the same as the punishment of the one who inquired.

That the house of Israel may no longer stray from me nor be profaned any more with all their transgressions, but that they may be my people and I may be their God, says the Lord God. The word of the Lord came again to me, saying, Son of man, when a land sins against me by persistent unfaithfulness, I will stretch out my hand against it. I will cut off its supply of bread, send famine on it, and cut off man and beast from it.

This is what's happening in Genesis 6, isn't it? Look at verse 14. Even if these three men,

Noah, Daniel, and Job, were in it, they would deliver only themselves by their righteousness, says the Lord God. Let's stop and think for a moment.

We noticed last week and the week before that Noah, when God comes to him and speaks to him, He says, You, your wife, your sons, and your sons' wives will all be preserved in the ark. But the covenant is with Noah alone. The declaration of righteousness and blamelessness and walking with God is Noah alone.

It doesn't say Noah and his sons walked with God. It doesn't even say that Shem walked with God. Or that Shem was righteous.

Or Ham or Japheth. Or the wives. Noah was righteous, and those associated with Noah were blessed by that association.

But here God says, Israel, you ought to know better. The bar is higher now. And you're not qualified even for blessing by association.

Even if you had Noah, Daniel, and Job in your land, they would deliver only themselves by their righteousness. No one else. If I cause, in verse 15, wild beasts to pass through the land, and they empty it and make it so desolate that no man may pass through because of the beasts, even though these three men were in it, as I live, says the Lord God, they would deliver neither sons nor daughters.

Only they would be delivered, and the land would be desolate. Interesting, out of all of the Old Testament figures, you think of Abraham, God declared him righteous, friend of God. You think of David, who is several hundred years before this time, a man after God's own heart.

Who are the three that God names as the pinnacle of righteousness in the Old Testament days? Noah, Daniel, and Job. What's even more fascinating about this is you might think, well, he would appeal to the Scriptures and go back and talk about people who are noted in the Scriptures as being righteous, like Noah and like Job. But Daniel is a contemporary of Ezekiel's.

Daniel is alive when these words are written. Daniel and Ezekiel, if you look at a chart someplace, you'll see that they overlap to a great extent. And Daniel is alive at this time.

And he is already notable as an example of righteousness, one of the most righteous men of the Old Testament days. But God says, because of the idolatry in the hearts, because of turning away and willfully seeking other things, apathy toward God, God says you're not even qualified for blessing by association. You could have the three most righteous men of the Old Testament up to this time and it wouldn't help you.

I wouldn't haggle like I did with Abraham and say if there are five righteous men in the city, I will spare it. They would deliver only themselves. Verse 17, or if I bring a sword on

that land and say, sword, go through the land, and I cut off man and beast from it, even though these three men were in it, as I live, says the Lord God.

This is God swearing by Himself. He could not be any more emphatic. God says, as I live.

That's as emphatic as you can get. They would deliver neither sons nor daughters, but only themselves would be delivered. Or if I send a pestilence into that land and pour out my fury on it in blood and cut off from it man and beast, even though Noah, Daniel, and Job were in it, as I live, says the Lord God, they would deliver neither son nor daughter.

They would deliver only themselves by their righteousness. For thus says the Lord God, how much more it shall be when I send my four severe judgments on Jerusalem, the sword and famine and wild beasts and pestilence, to cut off man and beast from it. Yet behold, there shall be left in it a remnant who will be brought out, both sons and daughters.

Surely they will come out to you and you will see their ways and their doings. What does this tell you about the remnant? Why is there a remnant? What qualifies them to be delivered? Is it divine election? Does God just decide that He's going to spare some who are equally guilty, equally sinful, equally evil? What does God say? Only those who are in the category of Noah, Daniel, and Job will be delivered. And then God says, there shall be left in it a remnant who will be brought out, both sons and daughters.

They will come out to you. You will see their ways and their doings. Then you will be comforted concerning the disaster that I have brought upon Jerusalem, all that I have brought upon it.

And they will comfort you when you see their ways and their doings. Why? Because they are like Noah. They're like Daniel.

They're like Job. This is one of the passages you don't see reformed theologians coming to and preaching from much because God here indicates the basis of His choice of those who are preserved from judgment, those who are vindicated when judgment comes. It's not based on the inscrutable divine decree in eternity past.

It's not based on predestination, foreordination, election, any of the distortions of Scripture that you find so often even in mainstream Christianity today. It is based on what people choose. If you set up idols in your heart, if you put before you what causes you to stumble, God will not hear your prayers.

When you come to the prophet, when you come to the communicator of the Word of God, you're going to get an answer from God, alright? It is going to be the answer of judgment. This is what we so often do. We sort of glaze over and go our own way until disaster strikes.

Then suddenly we want to go to the prophet. We want to rush in and try to honor God and get the answer from God. What we're really interested in is deliverance.

We want an answer to our problem. When the problem goes away, our interest in God goes with it. God says He's not fooled.

He's not manipulated. And when someone in that category comes to Him, they're going to get an answer. They're going to get a divine answer to their approach, but it's not the answer they were looking for.

But those who seek Him early, as we saw in our hymn this morning, Savior Like a Shepherd Lead Us, early seek His favor, early do His will, these are going to be the remnant, sons and daughters, who will come out to you. You will see their ways and their doings. Then you will be comforted concerning the disaster because you will see the efficient operation of the justice and righteousness of God.

And verse 23, they will comfort you when you see their ways and their doings, and you shall know that I have done nothing without cause. Theology that assigns ultimate eternal destiny to inscrutable divine election fails to take verses like this into account. God says you will see that I have done nothing without cause.

That I have done in it, says the Lord God. So, there is a reason why the generation in Noah's day is wiped out. There is a reason why Noah is preserved.

And there is blessing by association with Noah. His wife may not have been particularly interested in the things of God. She's not even mentioned by name.

Nothing that she says, nothing that she does is ever recorded, except very obliquely, as we will see when we get to the other side of the flood. The spiritual life and walk of Shem, Ham, and Japheth are not commented on in the scripture. So, what is it about this later generation that God makes a point of? It is choice.

It's what you choose. And in the same way that in earlier days there was the subsequent generation curse, the third generation curse and so forth, God's love and compassion in Exodus 34 extend to a thousand generations of those that love Him. But the cursing of God on those who are disobedient, apathetic, indifferent to God extends to them, to their sons, and to their sons' sons, to the third generation.

Then later on, again in Ezekiel, that policy is modified. And God says, no longer will the father bite the bitter grape and the son's teeth be set on edge. He says, now everyone will be accountable for his own choice.

And each generation will be accountable for its priorities, its faith object. Is it going to set up an idol? Is it going to turn to the Lord God? So, we saw last week, as we turn back now to Genesis chapter 6, that God says in Genesis 6.18 to Noah, I will confirm My

covenant with you. And we looked at the passages in the Old Testament that use this verb, kum, Q-U-M, which means to arise, to stand up, or to stand.

And in Ezekiel, which is the causative use of that word, it means I will cause to stand. I will cause to stand up. I will put into effect.

I will confirm, cause to stand My covenant with you. This is a pre-existing covenant. It is not a new covenant.

The word for a new covenant is karat. I will cut a covenant. Not I will confirm.

There is a wonderful example of that also later on in Ezekiel that I was looking at this morning. We don't have time to turn to it, but God says in the latter days, I will establish an eternal covenant with you in the latter days. And the word used there for establish an eternal covenant is karat.

So the idea here is that Noah early turned and sought God. Noah made a priority of it before there was a crisis on the scale of a worldwide flood. Now, what does that mean to us? Well, we live in a day where people are eating and drinking, marrying and giving in marriage, just as in the days before the flood.

And these are the things that Jesus commented on when He talked about this generation. He didn't talk about their evil. He didn't talk about the corruption that God looked down and saw.

He said life was going on as it always had. People were prosperous. You have the account of all of the descendants of Cain and they learned to work metal and they learned to engage in commerce with animals and with crops, and they built cities and they developed technology.

They did many of the things that we have going on today. And they looked around and they said, this is great. The sons of God intermarried with the daughters of men and sons were born to them.

And these were the mighty men of old, men of renown. They had great deeds, great accomplishments. I'd like to read something to you that was written about 120 years ago, just about the time between God looking down and saying, my spirits are not always going to judge man, my angels are not always going to administer the human race.

He said there's going to be 120 years left. Well, 120 years ago, a man by the name of C.H. Macintosh wrote something on this passage that we are studying in Genesis chapter 6. He's talking about the intermarriage of the sons of God and the daughters of men. And he says, the mingling of that which is of God with that which is of man is a special form of evil and a very effectual engine in Satan's hand for marring the testimony of Christ on

the earth.

The reason I bring this up and the reason I want to read this passage to you out of Macintosh's book is that this is what we have today. So many of us as believers have been taken in by an admixture of the things of God and the things of man. Why can't we take the best of psychology and incorporate it into our Christianity? Why can't we go to that science and use its insights to help people and to minister the gospel to people and so forth? And the argument is, do we not do the same thing in other areas? We have doctors and so forth who have made advances in technology.

We have science that has given us air conditioning and all these wonderful things. Should we not take advantage of those because they're not in the Bible? There is a difference between a medical doctor who learns how to repair a damaged heart or to treat a disease with medication and so forth. There is a difference.

The Bible does not claim to be the source of our physical health. It doesn't claim that when we are ailing, we go read a passage of Scripture and our body will be healed. It doesn't claim to be a medical textbook.

It doesn't claim to be a source of technological ideas and so forth. What does the Bible claim for itself? It is a critic of the thoughts and intents of the heart. It is that which renews the mind and transforms the soul.

It is totally sufficient for the up-building and the regeneration and reconstruction of the human soul. It is entirely sufficient in that area. The Bible doesn't claim to be sufficient.

It doesn't tell you what to do when your child gets a fever. It doesn't tell you what to do when your veins and arteries get clogged up. It doesn't tell you what to do for diabetes or for malaria.

It makes no claims in those areas. So, is it possible that God can bless us through advances in science and advances in medicine and so forth? Of course. It's a wonderful thing.

It's amazing to me. I've learned a lot from Dan Godbold about what can be done for teeth today that didn't used to be done. It's a wonderful thing.

It's a great blessing from God. And there's no conflict with our Christianity and our pursuit of the things of God when we take advantage of knowledge we've gained in science and in medicine. But there's a difference.

And you can't bring that argument over into psychology and into counseling because now you're treading on holy ground. You're treading on the ground that the Bible claims for itself. The Word of God is alive and powerful.

The Word of God is sharper than a two-edged sword. The Word of God pierces to the dividing asunder of the soul and the spirit and the joints and the marrow. The Word of God is profitable for doctrine, reproof, correction, instruction in righteousness so that the man of God may be mature or complete and thoroughly furnished unto all good works.

It's complete. It claims all of that territory for itself. So what happens when you mix the things of God and the things of man? This is what Macintosh is talking about here using as the illustration the mingling of the sons of God and the daughters of men.

Is there anything intrinsically wrong with the human race created in the image of God? No. It's what man chooses that's sinful and evil. Is there anything wrong with the angels that God detailed to oversee the human race? No.

But you've got two separate things. You've got the sons of God. You've got the daughters of men.

And when they intermingle, it creates this special form of evil. The same thing happens today. We have to be careful to discern between good and evil.

And mixing in principles of psychology and saying, well, this is going to help your Christianity. This will help complete and help you get the most out of your Scriptures when you understand codependency and insecurity. We've got some medications here that will help you.

We'll give you some Valium here. We'll give you some Ritalin here for your child. And that will calm them down so that they can get the most out of Sunday school.

We're going to give you these Wellbutrin and a lot of these other antidepressants and other chemicals for your mind. And this will help you be a better Christian because now it will ease your fears and your insecurities and your schizophrenia and all these other things that are keeping you from understanding the Word of God. We'll medicate you.

We'll counsel you. We'll massage you into shape so that God can really be of benefit to you. What an evil, backward way of thinking.

Man doesn't go in and reconstruct and pave the way and build a door that God can then walk through into the soul. It's completely the other way around. And most of the people, unfortunately, and I don't mean to hurt anybody's feelings, but people who have serious problems that require counseling have gotten to that state because in the past when they should have been early seeking God, they did not.

And even now, in the midst of their problems, they're not genuinely seeking God. And the only way anybody can even get them to think about God is to try to mix it in with something else that they think is actually more helpful. Well, it's my medication and my Bible study.

Or it's my counseling and my Bible study. Instead of believing that the Word of God, the Spirit of God, are totally sufficient for the rehabilitation of the human soul. That's faith.

That's the requirement to be declared righteous by God. That's what was lacking in Noah's generation. And that's what's lacking in our generation today.

People don't really think, well, you can't just go to church and have your problems go away. What if you were abused as a child? What if you have been in some gross form of evil? What if you become a homosexual? I mean, just going and hearing the teaching of the Word of God, I mean, you've got problems that need professional help. What arrogance that, well, we can do something that God can't do.

I mean, we can get in there and counsel you out of your fears and your quirks and your twists and your scars and so forth. And then once we kind of patch you up and get you back in some kind of shape, well, then you can get the devotional benefit of how ludicrous, how arrogant, and how evil. That's what McIntosh is talking about and illustrating here.

The mingling of that which is of God with that which is of man is a special form of evil and a very effectual engine in Satan's hand for marring the testimony of Christ on the earth. This mingling may frequently... Remember now, this is written in 1879. This mingling may frequently wear the appearance of something very desirable.

It may often look like a wider promulgation of that which is of God, a fuller and a more vigorous outgoing of a divine influence, a something to be rejoiced in rather than to be deplored. But our judgment as to this will depend entirely upon the point of view from which we contemplate it. If we look at it in the light of God's presence, we cannot possibly imagine that an advantage is gained when the people of God mingle themselves with the children of this world or when the truth of God is corrupted by human admixture.

Such is not the divine method of promulgating truth or of advancing the interests of those who ought to occupy the place of witness for him on the earth. Separation from all evil is God's principle. And this principle can never be infringed without serious damage to the truth.

In the narrative now before us, we see that the union of the sons of God with the daughters of men led to the most disastrous consequences. True, the fruit of that union seemed exceedingly fair in man's judgment. We read, the same became mighty men which were of old, men of renown.

Yet God's judgment was quite different. He seeth not as man seeth. His thoughts are not as ours.

God saw that the wickedness of man was great in the earth and that every imagination

of the thoughts of his heart was only evil continually. Such was man's condition before God. Evil only.

Evil continually. So much for the mingling of the holy with the profane. Thus it must ever be.

If the holy seed will not maintain its purity, all must be forfeited as regards testimony on the earth. Satan's first effort was to frustrate God's purpose by putting the holy seed to death. And when that failed, he sought to gain his end by corrupting it.

This, of course, reflects the idea that Satan was behind the mingling of the sons of God. Now, it is of the deepest moment or the deepest importance that my reader, Macintosh says, should clearly understand the aim, the character, and the result of this union between the sons of God and the daughters of men. There is great danger at the present day of compromising truth for the sake of union.

And we've heard this today, haven't we? The ecumenical union. Let's all get together. Let's all go down to the stadium and cheer.

It doesn't matter what church you're from. It doesn't matter what you believe. It can be on any end of the theological spectrum.

We want to be unified. We want to band together and ignore our differences and so forth. There is great danger at the present day of compromising truth for the sake of union.

Now listen to this. This should be carefully guarded against. There can be no true union attained at the expense of truth.

The true Christian's motto should ever be maintain truth at all cost. If union can be promoted in this way, so much the better. But maintain the truth.

The principle of expediency on the contrary may be thus enunciated. Promote union at all cost. If truth can be maintained as well, so much the better.

But promote union. This latter principle can only be carried out at the expense of all that is divine in the way of testimony. And then he has a little footnote here.

And this footnote is probably the best part. We should ever bear in mind that quote, the wisdom which is from above is first pure, then peaceable. Remember that verse in James 3.17? It says, the wisdom which is from above is first pure, then peaceable.

Purity comes before the peaceableness, the union. It's pure first. And Macintosh goes on to say, there can evidently be no true testimony where truth is forfeited.

And hence, in the case of the antediluvian world, we see that the unhallowed union

between the holy and the profane, between that which was divine and that which was human, only had the effect of bringing the evil to a head, and then God's judgment was poured out. So, it's wonderful to see that there's a tendency today, especially in seminaries, to think that the only scholarship that is of any value is recent scholarship, based on all the latest evidence in archeology and so forth. But, there were men of old who rightly divided the word of truth and wrote that in books.

And Macintosh has a lot of good things to say on these passages. That's one of them. That's what we've seen in Ezekiel.

That's what we're seeing in Genesis chapter 6. So now, here's the question. So what? As you know, it is a fruitless endeavor to observe things in the word of God. If we don't ask ourselves, after we have seen them, what does that mean to me? What should I do differently now that I have seen that? I see that God is interested in those who seek and pursue the truth.

I see that God is interested in those and preserves those who are righteous, who are blameless, and who walk with Him. Well, I'm not righteous. I know I'm not blameless, and I'm not sure I walk with God all the time.

How can I get into that category? The first question we have to ask ourselves is, do we want to be in that category? This is the question that God confronted Israel with over in Ezekiel, isn't it? Some people want to and some people don't. Even in the face of warning, even in the face of judgment and discipline from God, there are those of us who just don't wake up and get it. Who don't realize that eternity is quite a bit longer than this life.

And if we're not preparing for eternity now, we're going to arrive in eternity unprepared. And in some cases, in entirely the wrong place. We admire foresight.

We admire those who think ahead and plan ahead, who see what's coming and prepare and take advantage of it. Those who invest wisely. Those who put away something in the summer for the trial that comes in the winter and so forth.

Do we do that in the spiritual realm? Do we stop and think that the way I spend my time today, this afternoon, beautiful, sunny, hot Sunday afternoon out here in Texas, the way I invest my time this afternoon, the priorities upon which I base my actions have eternal consequences. God is watching everything I do this afternoon. God is going to be watching everything I do tonight and tomorrow and the next day.

And what is He looking for? Not am I piously on my knees praying and quoting Scripture and looking heavenward and trying to develop a shiny halo. But am I aware of who I am and why I'm here? Am I doing what I do heartily as unto the Lord because I think the way I'm doing it and the reason I'm doing it and the fact that I'm doing it is acceptable in His

sight and pleasing in His sight? Or, do I flip a switch in my mind when I walk out the door and spend the afternoon basically doing the same thing I have always done? If the Word of God doesn't make a difference, there's no point. And it will eventually be withdrawn.

God withdrew the prophets from Israel because they didn't heed. What was the point? It was pearls before swine. It was water off a duck's back.

And it will not always be there. And the Scripture says, Seek Him while He may yet be found. Draw near to God and He will draw near to you.

God says, Those who seek Me will find Me. To those who ask, it will be given. To those who knock, the door will be opened.

And that contrast we saw in Ezekiel 14 this morning, you see what happens to those who don't. This is what's happening in Genesis chapter 6. This is the big example. This is the archetype.

I love to work archetype into these arch passages. This is the archetype. It's the first example in Scripture of a big judgment, a group judgment.

In this case, a worldwide judgment on a generation that was not seeking the Lord. So, again, we ask ourselves, Well, what should I do? How should I put this into practice? How can I let this truth make a difference in my life? We're going to pause and take our break. And when we come back, we'll seek to answer that question.

Let's stop here and we'll resume in a little bit.