

Joshua 07-12-07a

This is Friday, the 7th of December, 2007. We continue our study in the book of Joshua, chapter 24, resuming at verse 19. Let's take a moment as we begin to exercise our priestly prerogative and go to the Lord in prayer.

Father, we are grateful for all of the ways that you have provided for us and sustained us and blessed us in this life. We thank you for the freedom and the opportunity that we have to assemble and to study your word together. We ask your blessing on us as we fellowship in the truth of your word that God the Holy Spirit will find us ready pupils and impart to each of us an understanding and an insight that will equip us for every good work in the days ahead.

We ask it in Jesus' name. Amen. Well, we're rapidly drawing to the close of our Joshua study.

We're in the final chapter. Three phases in the book, as you remember. The conquest, going across the Jordan, camping at Gilgal, Jericho, Ai, marching on in to do the southern campaign and the northern campaign, sun standing still, hail, confederation of kings up above, trying to forestall Joshua, but he makes that rapid movement with his forces, both to the south and to the north, and catches them unaware.

He is never attacked. He is always attacking. He is never defeated.

He is always victorious. And following the conquest phase, we then saw the settlement phase, the division of the land, the casting of the lots, the delineation of the tribal borders. And if you think about the big idea in the book, if you had to think of, if I handed out blue books and pencils, see, some of you have never had to face the blank blue book.

I have faced the blank blue book. Some of the rest of you with a long and colorful history in college have had to face the blank blue book. They sit down and they say, this examination is in essay form.

Here are your questions. Here are these blank pages which you must fill with knowledge. You don't get the gamesmanship that you can do with multiple choice.

You don't get the help from filling the blank. It's just a stark, forbidding, foreboding, intimidating, blank sheet there which you are supposed to fill, or set of sheets. Well, if I were to hand out a blue book and say, alright, list three life lessons, life application lessons, individual perspicacity that you have gained from the conquest phase of Israel going into the land, I am supremely confident that you could do so.

I think you could probably remember, hint, hint, that Israel came up to the Jordan with that great spring tide flood flowing down and had to trust God as those priests carrying

the ark, as their sandals started flapping toward the edge of the agua there, they had to hope that they weren't just going to march up to their necks and then be swept away. Marching on into the land and immediately having to rectify an oversight. That generation had not been circumcised in the wilderness according to the covenant of Abraham.

Three days they had to wait in the shadow of the fortress of Jericho there, not too distant from Gilgal. Took faith to disable themselves for half a week after they had entered and were backed up against a now once again raging river. But the things of God come first.

And it doesn't matter what the danger is, it doesn't matter what human perception is, and so on. I'm sure as you go on through the marching around Jericho, the failure at Ai, the subsequent success at Ai, and then the further conquest in the south and in the north, you could derive some application lessons individually. What does this mean to me? You remember the general principle that as goes the nation of Israel in the Old Testament, so goes the individual believer in the new.

These things were written for our instruction. Things pertaining to national Israel, priesthood, leadership, decision-making, commitment, obedience, faith, perseverance, endurance, long-suffering, purging out sin, can't have sin in the camp, or you're ineffectual. All of these things pertain to our soul.

Our soul is the camp of Israel. We are a personification, if you will, of those promises and principles and doctrines that pertain in Israel. Then you come to the second phase, the settlement phase.

Once again, flip the page in your book. Could you essay, to write an essay, on the application of the settlement phase of the land? What does it mean to take possession? Is it just simply walk in and here it is, it's handed to you on a plate, no Amorites hanging around, nobody left in the towns and villages, they've all mysteriously disappeared or fled or died? Even though the major strategic victory has been won, there are tactical battles specifically assigned to individual tribes. And in this section of the book, the individual tribe corresponds to the New Testament believer.

Each of us is given a different allotment. We have different challenges. Some of us have got to go take the hill country.

Some of us have to invade the plain. Some of us have to seize settled towns and villages. Others of us have to cover and populate a more spacious and sparse landscape.

Some of us will take over fields and orchards that have already been cultivated and planted, and we reap where we did not sow, and we gather where we did not plant, and so on. In other places, it has to be made into something. Here is my allotment and there is nothing here.

I've got to move the rocks. If you've ever lived in Arkansas or northeast Oklahoma, you can't do anything until you move rocks. A lot of rocks.

Copious wheelbarrow loads and truckloads and trailer loads of rocks. You stack them. You make walls out of them.

You get sick of looking at rocks just to get enough soil to be able to do something meaningful with. So some of the Israelites are looking and saying, well, I've got this rocky ridge. Somebody else got the fertile plain.

How did that happen? Why didn't I get the fertile plain? Why didn't they get the rocky ridge? I think they're a ne'er-do-well softy that would have done them good to get these rocks out of the way. I've already learned my lessons that I'd like to go lounge about in my hammock in the plain. Well, we learn lessons from that, don't we? God makes individual allotments, individual assignments.

Mine is not the same as yours. Yours is not the same as the person next to you or the person behind you or the person in front of you. And it is not our business to say, well, why didn't I get what Judah got or what Ephraim got or what Manasseh got or what Benjamin got? Why did I get the half-tribe of Manasseh in the north spot? Why did I get the area that I got? Why this assignment? Ours is not the reason why.

Ours is but to do or die. Do and die. Do and not die.

The one who lives and believes in me will never die. And that's ongoing faith. We take that allotment by faith.

So that's the second area. And you can think of other applications. As we've gone through those boundaries, there are warning signs.

You know when you're leaving God's allotment. Remember, we traced out just one tribe, Judah, in great detail. We looked at every single boundary marker and every one of them contained a warning.

Here is a way that you can lose your possession. Here is a way that you can forfeit your inheritance. Warning, danger, here's an alarm going off.

Well, now we're in the third and final phase of the book. There was the conquest phase. There was the take possession phase.

Now there is the live in the land phase. What do you do if you're a mature believer? You've learned to drive out the sin and the temptation. You've learned to keep a hold of what you've got.

Well, all of us, I don't care how long you've been a believer, how far you've gotten or how much you know, how many hours of Bible class, how many dozens of notebooks, how

many Bibles you've worn out, all of us at some point, if we grow, will arrive in this third and final phase. Starting roughly at chapter 20 and going through 24. This is where is the justice? Where are the cities of refuge? Where are the Levites? How does the priestly function operate? What about the life in the land after you've gotten there and after you've conquered it? That's what we're looking at here.

And this is Joshua's final injunction. He has called the elders of the people together. He's given them a warning.

He's given them a history lesson. And we pick up tonight in verse 19. You remember that he has given them an exhortation.

If you look back at verse 14, therefore fear the Lord and serve Him in sincerity and in truth. I'm always a little bit nervous about the word sincerity because many people are sincere and they are wrong. I think people who go out in little rubber rafts and try to block Navy ships and they wave their little Greenpeace flags and oh, don't hurt the whatever little life form they think is endangered.

I think they're very sincere. I think people who are scared to death by global warming are very sincere. I think people who are afraid of nuclear shenanigans by Iran or by Korea so much so that they're laying in canned goods and putting in flashlight batteries and stuff.

I think they're very sincere. I think they're goofy, but I think they're sincere. You can be sincerely off the mark.

You can be a sincere wacko. So sincerity is not good enough. So what does it mean here when it says, serve Him in sincerity? Do you remember last time we talked about the four ways that you express your relationship with God? Does anybody remember what the four are? One of them starts with remember.

What do we remember? Remember His name. That's His deeds, His reputation. That's number one.

Surely you can think of another. What are the four ways? What's another one? How about take oaths in His name? You are aware as you pledge yourself to action. You say, I will be there.

I will do this. You can count on me. I will be there till death do me part, or death do you part, death do us part.

We live in that light to serve Him. Eved is the verb in Hebrew. That's the third one.

And what else? Oh, you hurt me. Take oaths in His name. Remember His name.

Serve Him. And bow down. Bow down.

What does bow down talk about? We tend to think, well, that would be worship, subordination and so on, right? What else did I tell you about bowing down? It is exclusive. This is a recognition of God's authority, of God's suzerainty. And it has the idea of service.

All of these overlap. We serve God. We bow down to Him.

We remember Him. We take oaths in His name, meaning when we make commitments, we do it in the light. So help me God, you remember my whole thing on that.

Well, therefore fear the Lord, serve Him in sincerity. Of those four things, the emphasis here is on serve. Eved.

Eved, the noun that comes from this, is the word for servant. Serve Him in sincerity. Now this basically has the idea of, first of all, fearing the Lord.

You have yurei, which means to fear. Now this is not be afraid, of course. We understand that this is remembering that He is the judge of creation.

And it is a sober-mindedness, would be a good way to put it into modern English. Have a sober-minded approach. Remember that what you do and what you say, what you commit to, how you allocate your resources, the way you live your life, if you are fearing God, it means you're keeping one eye on heaven as you do all of these things, recognizing that God is keeping a record and there is going to be a judgment.

I, as a serviceman, had this type of fear of the uniform code of military justice. I didn't walk around being afraid and quaking in my boots. But people in the military, if you understand the power of the UCMJ, which transcends any laws out in the civilian world, you can be shot in time of war under the UCMJ.

You can't be shot under civilian law unless you're trying to mow down a bunch of policemen or something. There is instantaneous judge, jury, and sentencing by an officer. If he says, go do this, and you disobey direct order under fire, he can shoot you and talk to the next guy.

That's the UCMJ. There are all kinds of penalties and strictures and provisions under the UCMJ that are unique, like being a traitor. So, you have a fear, you have a healthy respect and a recognition that you want to be sure and not run afoul of that thing.

Serve him in sincerity. Serve him... And this is batamim. Now, tamim is not so much a word that means sincerity as it means integrity.

This has at its root idea that which is complete, that which is sound and healthy. It's not hollow. It's not weak.

It's not lame. It's not twisted. It's not sickly.

Tamim means you are full and complete. It has the same idea as in Greek when you talk about telios. Until we come to the standard of a mature or perfect man, thoroughly furnished, complete, nothing lacking, nothing missing, nothing falling short.

So, serve him completely. Serve him perfectly. Serve him fully.

All of these ideas are wrapped up in tamim. And in emeth. Emeth is the Hebrew word for truth.

Obviously, you can serve someone and it isn't in the realm of truth. Sometimes somebody thinks, well, the best way I can serve this person is to deceive them. Sometimes people who are frail or in the hospital or whatever, maybe there's a tragedy, a family member dies somewhere else, we say, well, we're not going to tell Aunt Rhody here that so-and-so died because that will push her over the edge.

She's on a machine as it is and this is not healthy information. Well, that's not necessarily serving in truth. It might be service and there might not necessarily be anything wrong with that.

Don't want to deal her a shock. But it's not serving in truth. The idea of serving in truth means your service is defined by the truth.

You do not serve falsely. You do not serve... Remember the parable of the unjust steward? He was a steward and he was serving his master but he wasn't telling his master the truth. He was speculating with the master's goods.

He was skimming. He was taking a percentage. And when he found out that he was about to be let go, he thought, well, I can go reduce my percentage, give all these people a break.

They're going to think a lot of me. My master's not going to be out anything and I will make provision for my future. But he was doing some shady dealing and that's not serving in truth.

Now, what does it mean for us? How could we possibly deceive God? He sees all and knows all. He's omniscient. How could we not serve God in truth? Well, turn on your Christian TV.

Say no more, say no more. That people claim to be serving God and that is not in truth. A lot of it is absolute flim-flam and snake oil and worse.

We have an obligation to represent God on this earth, to represent the Lord Jesus Christ on this earth. And our integrity counts. Our willingness to take a beating.

Let me take sort of a modern example. Let's say you buy something on eBay and it comes and it's the wrong thing or it isn't what you thought it was going to be or

whatever and you wind up sort of getting the short end of the stick in a business transaction. The way we handle ourselves in that situation, are we going to do whatever it takes to get every last nickel back? Are we willing to be flexible and to be gracious and to be kind and perhaps take a loss in order to maintain peace, to reflect the good, to reflect what we have been taught.

Each of you should look out not only for his own interest, but also for the interest of others, to give the other party the benefit of the doubt as long as possible, to not assume immediately that they're trying to cheat you, assume that maybe they didn't know the thing was broken, maybe they didn't know they were shipping the wrong thing, to not immediately get ugly. You know, the kind of thing I'm suggesting here. We have an obligation.

It is not the most important thing to bend every nickel and get a hold of every dollar. The most important thing is to reflect the character of God in this life. That's the most important thing.

In the same way, it is important to be a, and this will shock you, it is important to be a gracious receiver. Christmas is coming, gifts are coming, Santa Claus is coming, and there will be times when you feel like things are uneven. My goodness, you gave me an electric skillet, I only gave you a \$3 squeegee for stress relief, one of these little things filled with powder that you just squeeze.

I thought you were stressed. You gave me this \$45 electric skillet. I'm overwhelmed.

You gave me too much, and now I feel bad, and so now I want to make it up. I'm going to send you your supply of pie or something. I'm going to try to... There are times when God puts us in a position where someone can do something really great for us, someone can give us a great gift, someone can meet a real need, and one of the hardest things in life is to be a gracious receiver and to not make the giver feel bad by the way that you receive what they give.

Sometimes somebody just really wants to express appreciation. Well, the nicest thing and the most blessed thing you can do is to say, thank you, thank you, thank you. That's a wonderful, wonderful gift.

You are generous. It is a blessing. I appreciate it.

God bless you. And move on. And don't be sitting there saying, like a human viewpoint person would do, well, gee, I think the skills are a little out of balance.

I mean, tuck it away for next time, but don't make an issue because you will make the person feel bad. That is not being a blessing, and that is pride. Well, I'm too proud to take so much.

We need to get our pride out of the way. This is sincerity. This is truth.

And do it as unto the Lord. Remember when the two guys went and got the water for David behind enemy lines and brought it back? What did David do? Did he say, oh, thank you, thank you, thank you. I promote you to general.

I give you half the gold in the sack here. What did he do? He said, this is the most precious thing I have. And what do you do with the best and the most precious that you have? When it comes time to look toward God, it is the best in the flock.

It is the best bull. It is the best ram. It is the best that you have.

And David said, this is the very finest thing I own. I will offer it to God. And he poured it out as a drink offering before the Lord.

And it was a great honor to the men who loved him enough and respected him enough to do that. And David did not make them feel bad by either saying, oh, you shouldn't have, to an excessive extent, or trying to repay them in kind and saying, well, hold on here. I'm going to run behind enemy lines and I'll bring you back a leg of lamb or something.

Listen to me now. It is Christmas season coming up. Some of us have birthdays coming up.

Some of us have other gift-giving occasions. There are people who have anniversaries coming. There's all kinds of things.

And gifts are going to come and go. Relax. Treat things as, you know, what do you have that you did not receive? Everything is a gift.

Everything belongs to God. Everything is dedicated to God. And if someone does something really nice and you think it's above and beyond, just look heavenward and thank God and ask God's blessing on that person.

If you really want to repay them in kind, commit to praying for them two or three times a day for the next month. And bring them before God's throne and ask Him to repay in ways that we cannot. But completeness, tamim, and emet, truth.

This is a reflection of God's character. Not something that any unbeliever could do by, well, let me calculate the dollar value and make sure that I repay in kind. It misses the point.

We live a transcendent life. Sincerity and truth. Perfection and truth.

Completeness and truth. Now, that's a great principle. But now, here's an action.

If you're going to live in sincerity, if you're going to live in completeness, in tamim, and if you're going to live in truth, it ought to result in some sort of action. What does James say? Classic letter to a Hebrew church. I will show you my faith by my words.

If we are faithful, if we are obedient, there are things we can do that express it. Put away the gods which your fathers served on the other side of the river and in Egypt. Now, you say, hmm, seems like that was a long time ago.

People have been dragging those things around for 40 years. Are there little statues of, you know, pick your Egyptian god. They've got a bunch of little Horus or Ra or some of these others floating around.

You know, they've got little Egyptian talismans or something they're keeping for good luck. You know what you don't see anymore? I guess it's just become so politically incorrect. Do you ever see a rabbit's foot? When I was a little boy, there must have been a lot of lame rabbits because there were rabbit's feet everywhere.

Maybe Boy Scouts still have rabbit's feet, but most... You have to look hard to find... But there were rabbit's feet everywhere. People at church, going out in the church parking lot, unlocking their car, rabbit's foot. And I'm thinking, hmm.

So this is a four-leaf clover. It used to have a little keychain thing with four-leaf clover in it. Good luck charm.

Oh, knock on wood. If you think about it, this really has no place whatsoever in needles and pins and throwing salt over your shoulder and not walking under ladders and all that. It's not really appropriate for a believer, is it? But it's a funny thing.

There are people who have a mystical, superstitious instinct that says, hey, what can it hurt? Nail a horseshoe up over the barn door there. Make sure it's pointing up. Don't want the luck to leak out.

Well, you can imagine that there were people in this generation... I do really have a point. There were people in this generation carrying around some of these little Egyptian scarabs, little Egyptian talismans and tokens and things. Maybe it wasn't a little statue of a little fox-faced guy.

You know how they have the body of a man, a little wolf head-looking thing, those Egyptian... Or these goddess fertility representations of the Nile and so on. They might have been thinking, well, you know, people really put a lot of stock by this back in the old country. He says, throw this stuff away.

You don't need it. Purge it out. Do you really want to have to explain this to the next generation of Israelites coming up? Do you want to explain why you've got this little... Well, it's just a souvenir.

There was a missionary that came and spoke at our Bible church. This was back in the 19... Several years ago when I was a teenager who worked in South America. And you know that in the jungle and in places where the Word of God is not spread, there's a lot of funny stuff going on related to demonism.

There was a lady who went on a trip down there, picked up some souvenirs, little funny tokens. She wasn't real sure what they were, but she thought they looked neat and kind of exotic. She picked them up, brought them back.

And now I'm telling you this secondhand, but the missionary who told it to me firsthand in my Sunday school class where there were only about six of us teenage guys sitting there, I do not disbelieve him. That lady here in the United States started having all kinds of bad things happen. I won't go into details, but there are dark clouds settled over her household.

This man, his name was Bruce Porterfield, you might remember him, happened to be in town, had a conference, talked about some of his experiences in South America. She came up to him afterward and said, would you come look at these things? And he went over to her house and these were little idols that she had picked up. And he said, you have got to get that trash out of your house right now.

Get those things away. And as soon as she did, all of this demonic oppression that was taking place in terms of, I mean, I won't even tell you how weird it was. But Bruce was convinced and he said he saw that kind of thing all the time down in the jungle, away from where the light of the gospel is shining, and I do not doubt it.

And these are the kinds of things, and even if it is just symbolic, even if it is just representative, why would you have such a thing? Why would you have a token or a remembrance of a lifestyle and a way of thinking that is contradictory? Nothing wrong with having a poster of a rock band up on a wall in your shop or something. What I am talking about is things that people actually set some store by, who actually think there is something in it. And there were these little gods, little remembrances from Egypt.

Joshua basically says, take your Egypt souvenirs and pitch them. If you are setting any stock by these and thinking that they have got some kind of power, some kind of good luck charm to them, get rid of it. How many pieces of entertainment have you seen or read where somebody says, well, here is this necklace that belonged to my father.

He said it always brought him good luck. Or here is your Saint Christopher, or here is your plastic Jesus on the dashboard, or whatever it is that people think is going to give them good luck. Catholics are famous for this kind of thing.

Little Saint this and Saint that and Saint the other. What are they thinking? Put away the gods which your fathers served. Your fathers like Father Pedro and Father Miguel and

Father John and Father Peter and Father Paul and Sister Mary and all these others that are down there at the convent or down at the Catholic Church or the parish or whatever it is.

Put those away. It is not that far to carry it on over to the finger bone of John the Apostle and that kind of thing that they revere relics. Let me get the holy water that you sprinkle.

Let me eat the piece of cracker that you put on my tongue. People think there is some kind of mystical power in that stuff. The Kool-Aid turns to the blood of Jesus and that sort of thing.

It is a scary, dangerous way of thinking. Joshua says get that stuff out of your house. Get it out of your mind.

Get it out of your heart. Put away the gods which your fathers served on the other side of the river and in Egypt. Now, who is living on the other side of the river? Reuben, Gad, half-tribe of Manasseh, right? So, again, you have this sort of negative connotation being on the wrong side of the water.

Serve the Lord, he says, and this is very emphatic at the end of verse 14. By the way, when it says gods, it's the very same word. It's Elohim.

Put away the Elohim that your fathers served beyond the river and in Egypt and serve the Lord, Yahweh. This is his personal name. It doesn't say put away the Elohim your fathers served and serve Elohim.

Serve the Lord. There is a distinction made here. If it is evil in your sight, verse 15, to serve the Lord, then choose for yourself this day whom you will serve, whether the gods which your fathers served on the other side of the river or the gods of the Amorites in whose land you dwell.

If you're not going to serve God, you've got two other choices. You can serve the gods of the past or you can serve the gods of the present. You can either serve the gods of history or you can serve the gods of the culture in which you are immersed.

We don't typically have too much trouble with the historic perversions. This is kind of in your mainstream traditional denominations, your traditional cults. When tradition weighs heavy, that's the gods of Egypt.

We have more trouble with the gods of the Amorites, don't we? The things that are around us. We want to rely on technology. We want to rely on financial investment.

We want to rely on the good advice of people around us. We want to rely on family. We want to rely on friends.

We want to rely on a good reputation. We want to rely on a good job. We want to rely on our investments, our IRA or 501 or 503 or whatever it is.

There are many things that are for information, for guidance. We want to look to the media. We want to look to the networks.

We want to look to one thing or another. These are the gods of the Amorites. Nothing wrong with being aware.

Nothing wrong with staying abreast. Nothing wrong with investments. Nothing wrong with information.

Nothing wrong with knowing the past. However, who do you serve? This is why I reviewed those four things. Serving encompasses all of those things.

What's the first thing that jumps to your mind when you say, oh, I need information? World Wide Web. That's the first thing that jumps to my mind. I'll Google that.

I need information? Into the search engine I go. I can find anything. Anything.

Any old manual, any old driver, any old piece of information can be had. What is the name of the actor that played this on that 50 years ago? You can find it. What is the proper spelling of some obscure town in the Middle East? You can find it.

What is the exact text of a poem written by Wordsworth or Wadsworth Longfellow or anybody else a long while back? How many children did Shakespeare have? Anything you want to know, you can find. And so we start to think, well, it's the technology. As long as I've got a live Internet connection, as long as I've got my computer working, I'm okay.

It's a danger. Believe me. You know me.

There is nothing wrong with technology. I make my living at it. I do my recreation at it.

My hobby is there. But where do you put your faith? What are you relying on? What do we trust? When all the dust settles, what are we actually depending upon for good decision-making, a good life? Which would bother me more, to lose my Internet connection or lose my Bible or my Bible software? If the house were burning, would you grab your laptop or would you grab your Bible or whatever else? There are these sort of reductio ad absurdum examples. But seriously, we can look in our own heart and decide, what do we really serve? What gets us moving through the day? What motivates us? What encourages us? What is the substance of our hope? At the end of a week, where do you hope to be? Do you hope to be more spiritually advanced? Do you hope that your life has reflected the glory of God? Or what? So this is the idea.

Choose for yourself this day whom you will serve. And it is a choice. It is a commitment.

It is a picking among several options. Whether the gods which your fathers served or the gods of the Amorites, as for me and my house, we will serve the Lord. This is one of my arguments with the Net Bible, the new English translation.

And I love the people that did it and I love the notes and I think they made a noble effort. But every place you have Ebed here, they have worship. They translate serve as worship.

There is a completely different, perfectly good word for worship. And this ain't it. Ebed means serve.

And there is a difference. Serve is what are you a slave to? What do you acknowledge as your authority? People tend to put worship into a little box. This is Bible class.

This is Sunday morning. This is Friday night or Wednesday night or whenever it is you worship. And then I'm off the hook the rest of the time.

If worship services are not in session, my time and my life are my own. Serve is every waking moment. Right? So the Net Bible says if you have no desire to worship the Lord, isn't that watered down? If it is evil in your eyes to serve the Lord is what it says.

Ra. Ene. If you look at serving the Lord and that's an evil thing, then choose either the gods of the past or the gods of the culture around you.

As for me and my house, we will serve. Serve. Service.

You know, when you're in the service, when are you not on duty? You're always on duty. When you're on leave, you still represent your service. When you're on liberty, you represent your service.

As long as your contract is not up, if your ID card says in-deaf or you're not at the end of your allotted period of service, you're always, that's why they call it the service. You're in the service. You're always serving.

No matter what you're doing. Asleep, you're in the service. Awake, you're in the service.

As for me and my house, we will serve. We should view ourselves as servants of God in that sense. We have been promoted.

We are beyond servants, but we still serve. What does Paul call himself at the beginning of every letter? Paul, a servant of Jesus Christ. Well, this is a good place for us to pause and take our break.

When we come back, we'll see what the people's response is and a very surprising rejoinder by Joshua. And there's a principle here that I don't think we've ever talked about before in the last 15 years. We've never covered this principle before, and it's

coming up in the next few verses, so stay tuned for that.

Let's pause here and take our break.