

# “The Torah”

Genesis-Deuteronomy; Exodus 12:1-7, 12-13 <sup>1</sup>

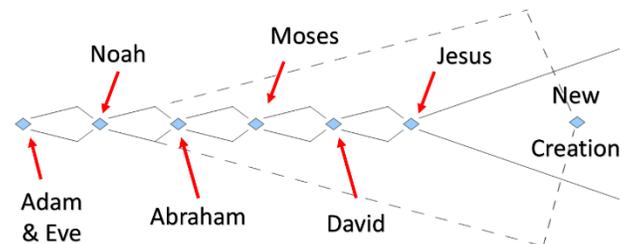
This morning we begin an unusual journey, and to tell you the truth, I’m not sure how well it will work. I’m going to try to give you a “bird’s-eye” view of the Bible in just ten sermons, and these sermons will be rather different from what I usually do.

Between now and the end of September, other than a couple of weeks away for vacation (when Ron Mallow and Andrea Taylor will be preaching), a special sermon for Labor Day weekend, and a missionary speaker from Guatemala (my friend, Mark Wakefield), we’re going to zoom through The Books of Moses, Old Testament History, Old Testament Poetry, The Major Prophets, The Minor Prophets, The Gospels, New Testament History, The Pauline Epistles, The General Epistles, and New Testament Prophecy.

My goal is not to do in-depth study of any of these areas, but rather to give you a sense of the grand panorama of the biblical story so that the smaller pieces we examine week by week will be better seen in light of the whole. While a better approach may become clear as we move along, my plan at this point is for each sermon to have three parts: (1) a quick overview of the general content of the books in the day’s section of the Bible; (2) brief comments about the verses that seem to me to be pivotal in each book from a Christian perspective; and (3) a very short homily on one of those passages, just to put “a little meat on the bones.”

While the choices of pivotal verses are my own, most of the charts that will flash by will come either from the *Life Application Bible*<sup>2</sup> or from *Walk Thru the Bible Ministries*.<sup>3</sup> In the end, I hope that you’ll feel better oriented to the trajectory of God’s Word to us so that it may in fact become more fully God’s Word to you.

One way to visualize the whole biblical Story is to remember this diagram, which has seven parts, each represented by a triangle that opens to the right, symbolizing increase in size over time.



1. The biblical story begins with Adam and Eve and their family, with their willful disregard of God’s instructions for life, and the consequent increase of wickedness on the earth.
2. God begins again with Noah and his family, but even after the destruction of The Flood, willful disregard of God’s instructions continues and wickedness increases on the earth.
3. God begins a third time with Abraham and his family, promising to bless all the earth through his offspring, who will eventually become the nation of Israel.
4. During their several centuries in Egypt, Abraham’s family becomes a great host of several million people, and God chooses Moses, “the Prince of Egypt,” to lead the nascent nation to freedom in the Promised Land. This journey is known as “the Exodus.”

<sup>1</sup> A sermon by Dr. David C. Stancil, delivered at the Columbia Baptist Fellowship in Columbia, Maryland on June 23, 2013.

<sup>2</sup> *Life Application Study Bible, New Living Translation* (Tyndale House, 1996).

<sup>3</sup> Bruce Wilkinson, *Your Daily Walk* (Grand Rapids: Zondervan, 1991).

5. After several centuries during which Israel gradually conquers Canaan and takes over the Promised Land, God chooses David to become the great military leader who unifies the nation, somewhat as George Washington did for us. God tells David that the promised Messiah will be one of his descendants.
6. A thousand years pass, and in the fullness of time God becomes human as Jesus of Nazareth.<sup>4</sup> Not only does Jesus become the Final Passover Lamb, but He extends the scope of God's Kingdom beyond the Jewish nation to all of humanity who choose to be included.
7. Jesus promised to return in a visible, cataclysmic event visible to all people on planet earth (Matthew 24:26-31). When that time comes, Jesus will conclude history as we know it, and Creation will be renewed as "the new heaven and the new earth" (Revelation 21:1).

That's "the Big Picture," but there are thousands of "points of interest" along the way. We'll look at several dozen of those points on our whirlwind tour. So here we go!

## GENESIS

As I'm sure you know, the Hebrew Scriptures are almost identical with what Christians call "The Old Testament." Although the order of books in the Jewish Bible and the Christian Old Testament is different, they are made up of the same documents.

The first five books of both the Jewish Bible and the Christian Old Testament are called "The Five Books of Moses," or the "Torah," which means "instruction" or "teaching." They are also sometimes called "the Pentateuch," which means, "five books." It is these five books that occupy our thought this morning.

Scholars vary in their estimates of when Moses lived, but it was most probably in either the fourteenth or fifteenth centuries before Christ, with these five books being probably written during the period 1450-1400 B.C. The Torah begins with an account of Creation and chronicles sacred history from the Garden of Eden through the death of Moses.

Key personalities in Genesis include Adam and Eve, Noah and the Flood, Abraham and Sarah, Isaac and Rebekah, Jacob, Rachel, and Leah, and Joseph. I've chosen seven passages to highlight from Genesis:

### Genesis 1:1-2

*<sup>1</sup> In the beginning God created the heavens and the earth. <sup>2</sup> Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.*

In Genesis 1:1-2 we see the affirmation that God created all that is, although just how that was accomplished is not explained. In these first two verses of the Bible, we have already met two Persons of the Trinity, God the Father-Creator, and God the Spirit-Sustainer.

### Genesis 1:27-28

*<sup>27</sup> So God created mankind in his own image, in the image of God he created them; male and female he created them. <sup>28</sup> God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground."*

<sup>4</sup> See [www.bethlehemstar.net](http://www.bethlehemstar.net).

Genesis 1:27-28 describes the creation of humankind and is careful to point out that we were created “in the image of God.” Our being in the image of God means a number of things, notably that we are personal, moral, relational, and creative. The creation narrative also affirms that humankind are to be stewards of creation, “ruling” over it.

### **Genesis 2:2-3**

*<sup>2</sup> By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work. <sup>3</sup> Then God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done.*

The second chapter of Genesis concludes the first creation narrative and records God’s establishment of a day of rest for us in every week. God’s purpose for us and God’s gift to us is that 14% of every week be set aside for physical and spiritual renewal and for relationship development. I don’t think we can even *begin* to understand what life might be like were we to take that seriously!

### **Genesis 3:15**

*<sup>15</sup> And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel.”*

And now, only three chapters into the Bible, we have the first foreshadowing of the coming Messiah, who will be “wounded” by Satan, but who will destroy Satan’s power. And now, in those first three chapters, we have also met all of the essential players in the Story: God the Father-Creator, God the Spirit-Sustainer, God the Redeemer-Son, Humankind, God’s beloved yet wayward image-bearers, and Satan, the Accuser, our adversary.

### **Genesis 12:1-3**

*<sup>1</sup> The LORD had said to Abram, “Go from your country, your people and your father’s household to the land I will show you. <sup>2</sup> “I will make you into a great nation, and I will bless you; I will make your name great, and you will be a blessing. <sup>3</sup> I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you.”*

Genesis 12 begins the story of the Chosen People of God as God singles out Abram in what we know as southeastern Turkey and tells him to head southwest to Canaan, which will be The Promised Land.

### **Genesis 49:10**

*<sup>10</sup> The scepter will not depart from Judah, nor the ruler’s staff from between his feet, until he to whom it belongs shall come and the obedience of the nations shall be his.*

As Genesis comes to a close, Jacob (Israel) offers a final blessing to his son, Judah that includes another prophecy of the Messiah. Now we know that of Israel’s twelve sons, the Messiah will be descended from the Tribe of Judah.

### **Genesis 50:20**

*<sup>20</sup> You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives.*

There are many similarities between Joseph’s life in Genesis and Jesus’ life in the Gospels. The last of these similarities comes at the very end of Genesis, as Joseph points out to his brothers that “*you intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives.*”

## EXODUS

Genesis ends with Israel in Egypt under the protection of Joseph, Abraham's great-grandson, as Pharaoh's Chief of Staff, and several hundred years pass before Exodus begins with the birth of Moses. In the intervening years, the Hebrews have become so numerous that the Egyptians enslaved them to prevent their taking over the country.

After recounting God's commission to Moses at the burning bush to "set my people free," the central part of the book chronicles Moses' confrontations with Pharaoh, the ten plagues, and the Exodus from Egypt. The last half of the book takes place at the foot of Mt. Sinai, as God begins to shape the rag-tag bunch of former slaves into a nation. Key personalities in the book include Moses, Miriam, Pharaoh, Pharaoh's daughter, Jethro, Aaron, Joshua, and Bezalel. I've chosen to highlight six passages in this book:

### Exodus 3:14

<sup>14</sup> *God said to Moses, "I AM WHO I AM. This is what you are to say to the Israelites: 'I AM has sent me to you.'"*

In the meeting at the burning bush when God calls Moses to return to Egypt to lead Israel to freedom, God reveals the personal divine Name to Moses. This Name, most probably "YAHWEH" in Hebrew, is usually translated as "I AM WHO I AM."

### Exodus 12:12-13

<sup>12</sup> *"On that same night I will pass through Egypt and strike down every firstborn of both people and animals, and I will bring judgment on all the gods of Egypt. I am the LORD. <sup>13</sup> The blood will be a sign for you on the houses where you are, and when I see the blood, I will pass over you. No destructive plague will touch you when I strike Egypt."*

Exodus 12 tells the story of the final plague and the first Passover, when God accepted the blood of the perfect sacrificial lambs and passed over the homes marked with that blood as the death angel executed judgment on Egypt. The blood of these Passover lambs across the centuries foretold the blood of Jesus, "our Passover lamb" (1 Corinthians 5:7), who is "the source of eternal salvation for all who obey him" (Hebrews 5:9).

### Exodus 14:29

<sup>29</sup> *But the Israelites went through the sea on dry ground, with a wall of water on their right and on their left.*

There are four major paradigmatic events in Exodus: (1) God's call of Moses at the burning bush; (2) the ten plagues on Egypt; (3) the miraculous crossing of the Red Sea; and (4) the giving of the Ten Commandments at Mt. Sinai. This is the third of those events, and here is the fourth:

### Exodus 20:1-17

<sup>1</sup> *And God spoke all these words: "You shall have no other gods before me . . . You shall not make for yourself an image . . . You shall not misuse the name of the LORD your God . . . Remember the Sabbath Day by keeping it holy . . . Honor your father and your mother . . . You shall not murder . . . You shall not commit adultery . . . You shall not steal . . . You shall not give false testimony . . . You shall not covet . . ."*

The Ten Commandments have formed the basis for much of the legal systems of the Western World, and we do well to live by them. Even so, Jesus said that all of God's commands can be summarized by just two: "Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength," and "Love your neighbor as yourself" (Mark 12:30-31).

**Exodus 34:5-7**

<sup>5</sup> Then the LORD came down in the cloud and stood there with him and proclaimed his name, the LORD. <sup>6</sup> And he passed in front of Moses, proclaiming, “The LORD, the LORD, the compassionate and gracious God, slow to anger, abounding in love and faithfulness, <sup>7</sup> maintaining love to thousands, and forgiving wickedness, rebellion and sin. Yet he does not leave the guilty unpunished; he punishes the children and their children for the sin of the parents to the third and fourth generation.”

Exodus 34:5-7 is the source of what the Jewish people call “The Thirteen Attributes of Mercy” that define God’s character. These verses are rather like the Old Testament equivalent of what we call “the Beatitudes” (Matthew 5:3-12) or “the fruit of the Spirit” (Galatians 5:22-23).

**Exodus 34:21**

<sup>21</sup> “Six days you shall labor, but on the seventh day you shall rest; even during the plowing season and harvest you must rest.

Here God reemphasizes the Sabbath Principle, which is that God’s people are to observe a day of rest each week, even when such resting costs money!

**LEVITICUS**

I suspect that most Christians find Leviticus the most difficult and perplexing of the five Books of Moses. More than any other biblical book, Leviticus is an “operations manual” for worship, sacrifice, and holy living.

The book begins with detailed instructions about how to conduct the five major offerings: the Burnt Offering; the Grain Offering; the Peace Offering; the Sin Offering; and the Guilt Offering. It continues with general instructions for holy living, and instructions for observing the seven annual feasts or festivals: Passover (*Pesach*); Unleavened Bread (*Chag Hamotzi*); Firstfruits (*Yom Habikkurim*); Pentecost (*Shavu’ot*); Trumpets (*Yom Teru’ah*); Tabernacles (*Sukkot*), and the Day of Atonement (*Yom Kippur*).

Opinions vary widely among Christians about the extent to which the teachings of Leviticus have relevance and applicability to our lives today. Two significant groups of Christians, generally called “Messianic Jews” and “Hebraic Christians,” still observe these laws and festivals to a great extent. Most of us, though, pick and choose fairly arbitrarily which of these regulations seem to still make sense for us. I’ve highlighted five passages as particularly important:

**Leviticus 19:18**

<sup>18</sup> “Do not seek revenge or bear a grudge against anyone among your people, but love your neighbor as yourself. I am the LORD.”

Leviticus 19:18 is the source of what Jesus gave us as the Second Great Commandment—to “love your neighbor as yourself.”

**Leviticus 20:26**

<sup>26</sup> You are to be holy to me because I, the LORD, am holy, and I have set you apart from the nations to be my own.

In general, the book of Leviticus has to do with various teachings about what it means to be “holy”—set apart, different, special, sacred. Because we are image-bearers of the divine nature, and because God is holy/Wholly Other, we, too are called to be holy. Leviticus records God’s initial instructions to Israel to help them begin to understand this concept.

The Levitical instructions had particular relevance for holy living in the context of what they were going to find when they entered the pagan territory of Canaan.

### **Leviticus 24:19-20**

<sup>19</sup> *Anyone who injures their neighbor is to be injured in the same manner: <sup>20</sup> fracture for fracture, eye for eye, tooth for tooth. The one who has inflicted the injury must suffer the same injury.*

Leviticus 24:19-20 is known as *Lex Talionis*, or “the Law of Retaliation.” While it seems cruel from our vantage point, it was actually a great step forward, prescribing punishment but also limiting it. The general practice of vengeance in those days was to kill people who hurt or offended you or your loved ones.

### **Leviticus 26:40-42**

<sup>40</sup> “*But if they will confess their sins and the sins of their ancestors—their unfaithfulness and their hostility toward me, <sup>41</sup> which made me hostile toward them so that I sent them into the land of their enemies—then when their uncircumcised hearts are humbled and they pay for their sin, <sup>42</sup> I will remember my covenant with Jacob and my covenant with Isaac and my covenant with Abraham, and I will remember the land.*”

This passage highlights God’s persistent call to repentance, and God’s attendant promise of forgiveness once our hearts have been humbled before God. It’s also noteworthy that while physical circumcision had been given as a male-specific sign of covenant between God and Israel, there is also a significant sub-theme of “circumcision of the heart,” or repentance, that is gender-neutral.<sup>5</sup> Jesus would later emphasize that the outward signs are worthless if the inner realities are absent.

### **Leviticus 27:30**

<sup>30</sup> “*A tithe of everything from the land, whether grain from the soil or fruit from the trees, belongs to the LORD; it is holy to the LORD.*”

The principle of tithing—returning the first ten percent of one’s “increase” as a sign of both our gratitude to God and our stewardship of the other 90%—is often repeated in the Torah.

## **NUMBERS**

The Book of Numbers is so named because it begins with a census of Israel. Numbers recounts the journey from Sinai to the borders of Canaan, the reconnaissance of the twelve spies, Israel’s refusal to take the land after the spies’ report about it, the forty years of wandering in the desert while the rebellious generation died in the wilderness, and the nation’s return to the border of Canaan to try again. I’ve selected five passages to highlight in Numbers:

### **Numbers 6:22-27**

<sup>22</sup> *The LORD said to Moses, <sup>23</sup> “Tell Aaron and his sons, ‘This is how you are to bless the Israelites. Say to them: <sup>24</sup> “ ‘ “The LORD bless you and keep you; <sup>25</sup> the LORD make his face shine on you and be gracious to you; <sup>26</sup> the LORD turn his face toward you and give you peace.” ’ <sup>27</sup> “So they will put my name on the Israelites, and I will bless them.”*

It is in Numbers that we find the only statement of the famous “Aaronic Blessing” with which God told Aaron, the first High Priest, and his descendants, to bless Israel.

<sup>5</sup> See also Deuteronomy 10:16 and 30:6.

### Numbers 14:9

<sup>9</sup> *Only do not rebel against the LORD. And do not be afraid of the people of the land, because we will devour them. Their protection is gone, but the LORD is with us. Do not be afraid of them.*

Numbers 14:9 is part of Caleb's appeal to Israel to go in and take the Land, as God has instructed. Joshua and Caleb were the only spies who counseled invasion. The other ten spies counseled retreat, and they paid for their faithlessness with their lives.

### Numbers 18:25-26

<sup>25</sup> *The LORD said to Moses,* <sup>26</sup> *“Speak to the Levites and say to them: ‘When you receive from the Israelites the tithe I give you as your inheritance, you must present a tenth of that tithe as the LORD’s offering.*

Numbers 18:25-26 states the principle that all income is subject to the sign and requirement of tithing, even if that income is itself tithe money. It is because of this principle that Jill and I tithe our income from the congregation, and that we as a congregation tithe our income to Kingdom causes beyond ourselves.

### Numbers 20:10-12

<sup>10</sup> *He and Aaron gathered the assembly together in front of the rock and Moses said to them, “Listen, you rebels, must we bring you water out of this rock?”* <sup>11</sup> *Then Moses raised his arm and struck the rock twice with his staff. Water gushed out, and the community and their livestock drank.* <sup>12</sup> *But the LORD said to Moses and Aaron, “Because you did not trust in me enough to honor me as holy in the sight of the Israelites, you will not bring this community into the land I give them.”*

At God's instruction and by God's power, Moses was twice able to bring water out of rocks in the desert to meet the needs of the people. This second time, though, Moses included himself in the Source of the miracle—“*must **we** bring you water out of this rock?*” My teacher, Jack MacGorman, used to say that “There is no limit to what God can accomplish through your life, so long as you do not touch the glory.” Here, Moses “touched the glory,” and as a result, he was forbidden to enter the Promised Land.

### Numbers 21:8

<sup>8</sup> *The LORD said to Moses, “Make a snake and put it up on a pole; anyone who is bitten can look at it and live.”*

The people complained to Moses quite often during their forty years of wandering in the wilderness. On one occasion, God sent poisonous snakes among them a punishment for bad behavior, with the instruction to Moses to make a bronze snake and put it on a pole. Persons who looked at that snake as an expression of their faith in God would recover from their wounds.<sup>6</sup> Jesus would later say, “*Just as Moses lifted up the snake in the wilderness, so the Son of Man must be lifted up, that everyone who believes may have eternal life in him*” (John 3:14-15).<sup>7</sup>

## DEUTERONOMY

Deuteronomy means “second law,” and it consists chiefly of several sermons or long speeches in which Moses reminds the people of all God has done for them and exhorts them to rededicate their lives to serving God as they move into the Promised Land. I've selected five key passages from Deuteronomy:

<sup>6</sup> [http://en.wikipedia.org/wiki/Rod\\_of\\_Asclepius](http://en.wikipedia.org/wiki/Rod_of_Asclepius). This snake would later be called “Nehushtan” (2 Kings 18:4).

<sup>7</sup> See also John 8:28, 12:32-34.

**Deuteronomy 4:27, 29**

*27 The LORD will scatter you among the peoples, and only a few of you will survive among the nations to which the LORD will drive you. . . . 29 But if from there you seek the LORD your God, you will find him if you seek him with all your heart and with all your soul.*

Knowing the people to be whiners and complainers who served God only when it suited them, Moses predicted their eventual exile some 700 years later. Even so, Moses reminded them that true repentance would always bring reconciliation with God.

**Deuteronomy 5:6-21**

*6 "I am the LORD your God, who brought you out of Egypt, out of the land of slavery. You shall have no other gods before me . . . You shall not make for yourself an image . . . You shall not misuse the name of the LORD your God . . . Remember the Sabbath Day by keeping it holy . . . Honor your father and your mother . . . You shall not murder . . . You shall not commit adultery . . . You shall not steal . . . You shall not give false testimony . . . You shall not covet . . .*

Deuteronomy 5 restates the Ten Commandments, originally recorded in Exodus 20.

**Deuteronomy 6:4-7**

*4 Hear, O Israel: The LORD our God, the LORD is one. 5 Love the LORD your God with all your heart and with all your soul and with all your strength. 6 These commandments that I give you today are to be on your hearts. 7 Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up.*

Deuteronomy 6:4-7 is known as "The Shema," which comes from the first word of the passage, "hear!" This is one of the foundational affirmations of Judaism, and Jesus identified it as the Great Commandment (followed by loving your neighbor as yourself).

**Deuteronomy 8:3**

*3 He humbled you, causing you to hunger and then feeding you with manna, which neither you nor your ancestors had known, to teach you that man does not live on bread alone but on every word that comes from the mouth of the LORD.*

Jesus quoted Deuteronomy 8:3 in His battle with Satan in the wilderness. The reminder is that while we certainly need physical nourishment, the spiritual nourishment that comes from our relationship with God is even more essential (cp. Colossians 3:3-5).

**Deuteronomy 8:10, 17-18**

*10 When you have eaten and are satisfied, praise the LORD your God for the good land he has given you. . . . 17 You may say to yourself, "My power and the strength of my hands have produced this wealth for me." 18 But remember the LORD your God, for it is he who gives you the ability to produce wealth, and so confirms his covenant, which he swore to your ancestors, as it is today.*

Moses reminded the people that God was about to bless them abundantly, and that they would be tempted to take credit themselves for what God had done rather than giving honor and glory to God.

Well, there are, of course, hundreds of things that might serve as a final focus for our overview of the Pentateuch, but there is one that seems to me to be the key above all. This central idea is the awesome, terrible idea of blood sacrifice.

We have noted already that the flight from Egypt and the establishment of Israel as a nation began with the sacrifice of the Passover lamb; and we've been reminded that Jesus is our Passover Lamb, once, for all. In Exodus, when Moses ordained Aaron and his sons to God's

service, those being ordained had to place their hands on the heads of the sacrificial animals as they were slaughtered, an awful and graphic symbol of the substitutionary death that was taking place (Exodus 29:15, 19).

Now you may be thinking at this point, “Well, I may be a sinner, but I’m not all that bad.” While it may be true that you haven’t done heinous things, the fact of the matter is that Sin is Sin. Some sins do more or less damage to other people, but sin’s effect on our relationship with God is similar in every case: Sin separates us from God. Jesus said, “*Very truly I tell you, everyone who sins is a slave of sin*” (John 8:34).

Further, the Bible says, “*If we claim to be without sin, we deceive ourselves and the truth is not in us*” (1 John 1:8). And, awful and incomprehensible as it may be to us, the Bible says that “*Without the shedding of blood, there is no forgiveness*” (Hebrews 9:22).

The Bible tells us that under the system established by Moses, the blood of goats and bulls could remove ritual defilement, but that blood was not able to cleanse the consciences of those who brought those sacrifices long ago. So it was that, in the fullness of time, Jesus “*took blood into that Most Holy Place, but not the blood of goats and calves. He took his own blood, and with it he secured our salvation forever*” (Hebrews 9:12, NLT).

Because of Jesus’ sacrifice, once for all time,<sup>8</sup> “*there is no need to offer any more sacrifices*” (Hebrews 10:18, NLT)—at least not animal sacrifices. Once we’ve received God’s forgiveness, the sacrifices we offer look like this: “*I urge you, brothers and sisters, in view of God’s mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship*” (Romans 12:1).

“*Consider yourselves to be dead to the power of sin and alive to God through Christ Jesus,*” Paul wrote. “*Use your whole body as an instrument to do what is right for the glory of God*” (Romans 6:11, 13, NLT).

There is a fountain filled with blood drawn from Immanuel’s veins;  
And sinners, plunged beneath that flood, lose all their guilty stains.

The dying thief rejoiced to see that fountain in his day,  
And there may I, though vile as he, wash all my sins away.

Dear dying Lamb, Thy precious blood shall never lose its power  
Till all the ransomed church of God be saved, to sin no more.

E’er since by faith I saw the stream Thy flowing wounds supply,  
Redeeming love has been my theme, and shall be till I die!

William Cowper (1731-1800); on Zechariah 13:1

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<sup>8</sup> See Hebrews 7:25, 27, 9:12, 28, 10:10, 12.