

0 (2s):

Welcome to the Bible teaching ministry of Dr. Ron Jones. Our prayer is that God will use his word to change your life and fill your heart with hope. And now here's rod.

1 (16s):

Well, the 10 commandments is as a movie, probably one of the most epic productions ever to come out of Hollywood. It was released in 1956, produced and directed by Cecil B DeMille. Most of us attach the name, Cecil B DeMille to the movie called the Exodus back then it was one of the first, if not, the first movies produced in Technicolor, the advanced technology and film technology of its day. It was also the most expensive production of its era. Probably not much by today's standards, but it was a very expensive movie to make. It was a D mills' last and most successful movie that he ever produced.

1 (1m 2s):

Two actors added in their, their star power. Do you remember the lead played by Charlton Heston? He played Moses. And then do you remember who played Pharaoh Ramsey's it was a guy named mule Brenner. I mean, there's nothing more epic than, you know, the 10 commandments. It still runs on some streaming platforms today. And I use the word epic to describe the movie version of the Hebrew Exodus, because the book of Exodus, the second book of the Bible is enormously significant that I say it was enormously significant.

1 (1m 43s):

I don't know if we can even measure how huge and how significant the book of Exodus is in the larger aspect of God's story. Now in the Hebrew language, the word now actually begins the book of Genesis signifying that it's the continuation of a story, a story that began while the book of Genesis that we looked at last week. And even though it's the continuation of a story, much time has passed between the end of Genesis and the beginning of Exodus, about 400 plus years. At the end of Genesis, we find Jacob migrating to Egypt. There was a famine, a worldwide famine.

1 (2m 23s):

There was food in Egypt. And so Jacob and the 70 members of his family make their way to Egypt. Jacob was reunited with his long lost son, Joseph, and that's where we kind of leave it at the end of the book of Genesis 400 plus years later, we find the Hebrew people still in Egypt. Only now the 70 have grown to some estimates are over 2 million people. And that starry sky that the Lord had shown to Abraham, that I will make you the father of many, many descendants, oh, it's starting to populate only.

1 (3m 4s):

Now they've become a threat to Pharaoh and the Egyptians and Pharaoh in slaves, them. And we come to Exodus and the people of Israel are crying out in pain and suffering and the Lord God of heaven and earth. Here's their cry. If Genesis begins with the bang of creative brilliance that is summarized in four words, let there be light. Exodus begins in the whimper of pain and suffering again, summarized in four words, let my

people go. And that's where we are at the beginning of the book of Genesis. Now, structurally, let me just give you kind of an overview of the large brush strokes in the book of Genesis.

1 (3m 50s):

It breaks down nicely into three sections chapters, one to 18. I would apply the word Liberty. It is all about the Exodus, their freedom from slavery. I like to say in chapters, 19 through 24, we'll attach the word law because now it moves from freedom from slavery to, I say, freedom to live right before God. Chapter 19 brings us to the base of Sinai and the giving of the law, the 10 commandments and all the ordinances and judgments that follow after that. And then verse our chapters 25 through 40, we have a detailed description of a traveling worship facility known as the tabernacle later, it turned into a permanent worship facility called the temple, but the tent of meeting or the tabernacle is a laid out in chapters 25 and 40.

1 (4m 45s):

And we go from the freedom, freedom from slavery to freedom to live right before God, to freedom, to worship God. The theme of the book of Exodus you might guess is, is all about freedom and dovetails beautifully with Jesus Christ, who, when he came on the scene as Messiah, he says, I have come to set the captives free, get, get, get absorbed into the historical story here of the Hebrew people who were enslaved to the Egyptians, but don't miss the spiritual application that prior to coming to faith in Christ, we are enslaved to sin.

1 (5m 25s):

We have a modern term to describe that it's called addictions. And we highlight some addictions that are more addictive than others, but all sin enslaves us. But Jesus Christ, who was all over in four shadows and types and pictures all over the book of Exodus came to set the captives free. He hears our cry. He hears our pain and suffering and the God of heaven is saying, let my people go. And he sends a Redeemer called Jesus to do just that. Well, let's go back and kind of walk through these three broad brush strokes in the book of Exodus beginning with this time of, of freedom from slavery, it's a large section chapters, one through 18, but more than 3000 years ago, slavery had sucked the life out of the Hebrew people.

1 (6m 20s):

And the only answer to their painful plight was freedom from Pharaoh's bondage. Their only hope was a Redeemer and a guy named Moses upon the scene. A Hebrew son rescued from the Nile river as a baby and raised in Pharaoh's household. As a prince of Egypt. Now, Moses was educated in the best Egyptian schools. And according to some, he was being groomed to become the next Pharaoh. But at the age of 40 Moses made a terrible mistake. One day he saw an Egyptian mistreating, one of the Hebrews, his fellow Hebrews and Moses struck the man dead.

1 (7m 1s):

He tried to cover up his mistake by bearing his mistake in the sands of the desert, but it was too late. News

had gotten out that Moses had murdered somebody and Moses fled. He fled to the backside of the Midian desert and for the next 40 years of his life from age 40 to age, 80 Moses is in self exile, herding sheep for his father. They're in law, in the Midian desert and at age 80 Moses hears the voice of God calling out to him from a burning Bush. Now take your Bible and turn with me and let's pick up the story in Exodus chapter three, beginning in verse seven, then the Lord said to Moses, I have surely seen the affliction of my people who are in Egypt and have heard their cry because of their taskmasters.

1 (7m 49s):

I know their sufferings and have come down to deliver them out of the hand of the Egyptians and to bring them up out of that land to a good and broad land, a land flowing with milk and honey to the place of the Canaanites, the Hittites, the Amorites, the parasites, the Hivites and the Jebusites. And now behold, the cry of the people of Israel has come to me. And I have also seen the oppression with which the Egyptians oppress them come. I will send you to Pharaoh that you may bring my people, the children of Israel out of Egypt. Well, all mighty God made his redemption intention clear to Moses there at the burning Bush.

1 (8m 35s):

And they also made clear to Moses that Moses was his choice as leader of the Israeli Exodus. But the Moses of age 80 was not the Moses of age, 40 Moses at age 40. I mean, this guy had the best of education, the best of training. He was a little bit full of himself. He took matters into own hands, but 40 years on the backside of the desert will humble. And the Moses at eight JD is lacking in self-confidence he's reluctant. He tells the Lord, you know, I I've never been eloquent. Come on, Moses, are you kidding me?

1 (9m 16s):

You had the equivalent of a Harvard education. You, you were the cream of the crop being raised up in the Egyptian culture there, but the Lord knows how to prepare his servants. Doesn't he? And after expressing his reluctance multiple times, Moses finally gets on board. He returns to Egypt. He confronts Pharaoh with those famous four words. Let my people go. And the response from Pharaoh was predictable. He stubbornly refused simultaneously. The Bible says that God heard and Pharaoh's heart. And if I could just pause for a moment of theological reflection here, it introduces perhaps for the first time in the Bible, that age old debate between the sovereignty of God and the freewill of man, if God hardened Pharaoh's heart, how is Pharaoh personally responsible for disobeying?

1 (10m 14s):

You know, it's, it's that age old debate, sovereignty of God, the freewill of man, which as a pastor, I say, yes, it's both. You find this theological tension in the scriptures right here. Even in the book of Exodus, I am, you know, some of the story, God pummeled Egypt with a series of plagues, 10 of them in all of that included water turned into blood frogs, lice, NATS, diseased livestock boils, hail locusts darkness for three days. And then the biggest one, the 10th one, the killing of the firstborn sons of Egypt, the 10 plagues that fell upon Pharaoh and upon Egypt did.

1 (10m 58s):

So as a reminder, that the God of Israel is greater than any of their phony gods don't mess with y'all don't mess with him concerning Moses DL moody famously said, and keep in mind, Moses led to live to the age of 120 years of age. And so his life breaks down into three nice little segments. DL moody said Moses spent 40 years thinking he was somebody 40 years learning. He was nobody and 40 years discovering what God can do with a nobody, the writer of Hebrews best summarizes Moses's life of faith in Hebrews chapter 11, beginning in verse 23, listen to this by faith.

1 (11m 43s):

Moses, when he was born was hidden for three months by his parents because they saw that the child was beautiful and they were not afraid of the King's edict by faith. When he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to be mistreated with the people of God than to enjoy the fleeting pleasures of sin. Moses considered the reproach of Christ greater wealth than the treasures of Egypt for he was looking to the right reward by faith, left Egypt, not being afraid of the anger of the king for he endured as seeing him who is invisible by faith. He kept the Passover and sprinkled the blood so that the destroyer of the firstborn might not touch them by faith that people cross the red sea as on dry land.

1 (12m 31s):

But the Egyptians, when they attempted to do the same were drowned. You know, when I read this summation of Moses's life and Hebrews chapter 11, I'm encouraged, humanly speaking. Moses made a lot of mistakes.

2 (12m 43s):

He killed a man,

1 (12m 46s):

But from God's perspective, he walked by faith. He was a man of faith and it takes some encouragement with you. With regard to that today, I can we say more about the actions the Lord took on behalf of the enslaved Hebrews, the people he called his chosen people. Well, the writer of Hebrews already eludes to the red sea and how the Lord turned the red sea into an escape route from the angry at depictions later, God made Israel a drink from a while. He turned bitter water into sweet drink in chapter 15, he fed the Israelites from that bread from heaven.

1 (13m 26s):

Do you remember the manna that stories in the book of Exodus, he made water flow from a rock in the desert. That story is in the book of Exodus chapter 17. And then he defeated the Amalekites on behalf of the Israelites and all of that and more is recorded in these first 18 chapters jurors, the mighty mighty Exodus freedom from slavery. Miss just how, how huge of an event historically it is for the Hebrew people. But, but

how it is a grand grand picture of our salvation.

1 (14m 8s):

And that'll come more clearly into focus. As we, as we move on chapters 19 through 24, the theme is freedom to live, right? And by chapter 19, now the people of Israel, three months out of Egypt, they've come to the base of Mount Sinai to the wilderness of Sinai from freedom to slavery now meant that they can enjoy the freedom to live right, as God began, to give them his law and to establish the terms of the covenant relationship that they would live in. If you think that the 10 plagues are dramatic enough, you come to chapter 19 and to the base of Mount Sinai and God descends upon the mountain in great glory and power with claps of thunder, flashes of lightning fire smoke.

1 (15m 5s):

I mean, it is a dramatic scene. Let's go to Exodus chapter nine teen now and pick it up in verse 16. It says on the morning of the third day, there were thunders and lightnings and a thick cloud on the mountain and a very loud trumpet blast so that all the people in the camp trembled then Moses brought the people out of the camp to meet God. And they took their stand at the foot of the mountain. Now Mount Sinai was wrapped in smoke because the Lord had descended on it in fire. The smoke of it went up like the smoke of a kiln and the whole mountain trembled greatly. And as the sound of the trumpet grew louder and louder, Moses spoke and God answered him in thunder.

1 (15m 50s):

The Lord came down on Mount Sinai to the top of the mountain and the Lord called Moses to the top of the mountain. And Moses went up what a scene, what a dramatic scene. Another reminder that the God of the Bible has a, has a flair for the dramatic doesn't he, the old Testament law established the responsibilities laid upon Israel by the covenant God made with her. These are the details of the covenant and the frozen people of God. The children of Israel were to keep the commandments that God had given to them all tend to them. Plus the detail nailed civil ordinances that followed in chapters 21 to 24.

1 (16m 35s):

And it gets pretty detailed there. But the old Testament law always raises questions for people like you and I believers in Jesus Christ, new Testament believers. It raises questions about what is our relationship as new Testament believers to the law of God that was given to the Israelites. And especially when we come across verses of scripture like this in the new Testament, John chapter one in verse 17 for the law was given through Moses, but grace and truth came through Jesus Christ is John's setting up a contradiction between Moses and Jesus. Are we casting aside all that Moses brought?

1 (17m 17s):

And what is our relationship to the law that preceded the grace and truth that came through Jesus or Romans chapter six in verse 14, the, the great book of Romans where Paul lays out in, in, in magnificent

ways of the Christian faith, he says in Romans six, 14, you are not under law, but under grace, we're in the old Testament book of Exodus. We're at the base of Mount Sinai. We're at this dramatic place where Moses came down the mountain with the 10 commandments and all the laws and ordinances that governed Israel.

2 (17m 58s):

How do we relate to that?

1 (18m 0s):

Well, some Christians have taken the phrase, not under the law as permission to live and let live and become in effect, you know, a law unto themselves. And the apostle Paul says in his letter to the Romans that such people are lawless and have become abusers of God's grace. That said part of the confusion with regard to the Christian and God's law, the law lies in several aspects of the law that we need to understand. And here I'm talking about the civil aspects of the law, the ceremonial aspects of the law and the moral aspects of the law, which are coded in what we know as the 10 commandments.

1 (18m 45s):

Let's just talk about those for a few minutes. So there's no mistaking how we, as new Testament, believers relate to a scene like this, let alone the instructions that are given in the old Testament, the nation of Israel operated as a theocracy. God was their king and he governed them by his laws. Now some of those law laws found in Exodus not to mention the larger Pentateuch, the first five books of the Bible. They sound strange to us really strange, especially when we get into the book of Leviticus next week, but they didn't sound strange to the people at that time or to the people of that culture. You can go to some small towns or even some big cities today, and you might find a law that's still on the books from 1850, whatever.

1 (19m 29s):

And you go, that is really, really weird. Doesn't really relate to us today. And that's, that's sort of how we read some of the laws and civil ordinances that governed the theocracy that was Israel as new Testament believers. We are not under the civil law of God that governed Israel because the church is not a state do have a king named Jesus, but his kingdom is spiritual. The civil law though, does contain some principles of how to govern nations. And even our founding fathers here in America, drew from some of those broader principles found in the Pentateuch, but followers of Jesus are not bound by them, nor are we still bound by the ceremonial law of God, which is the F the second aspect of the law, the ceremonial law that God gave to Israel governance, her religious life, but it's no longer necessary.

1 (20m 31s):

The many ceremonies, the sacrifices, the festivals we read about in the old Testament pointed forward to the Messiah who is Jesus Christ. They were types and foreshadowings and pictures of what is to come and all of the ceremonial laws, the sacrifices and the blood of bulls and goats, and all of that was a foreshadowing even to the day when John the Baptist looked at Jesus and told his friends, look at this guy, behold, the lamb

of God who takes away the sins of the world, you can just download all of the ceremonial law and the sacrifices and the festivals and all that.

1 (21m 15s):

It was fulfilled. They were fulfilled in Jesus Christ. And so for that reason, we're not, we're not bound by those. We don't practice those the same way, but they are instructive almost like a governor or a school teacher would instruct his students with word pictures and types and foreshadowings, so that they'd be ready for the reality in Christ. Philip Ryken writes. Now that Christ has offered himself as the once for all atonement, for sin, no further sacrifices needed to continue to follow. The old ceremonies would be to deny the sufficiency of his work on the cross.

1 (21m 56s):

So you have the civil aspects of the law. We're not a theocracy. You have the ceremonial or religious aspects of the law that were fulfilled in the SA the ones for all sacrifice of Christ. That brings us to the moral aspects of God's law. That we're most familiar with. The 10 commandments. They reflect the character of God. And because God's character is as eternal as he is, it should not surprise us to find at least nine of the 10 commandments repeated in the new Testament. The only one that's not repeated for new Testament believers is the fourth commandment regarding the Sabbath. That's where Jesus declared himself.

1 (22m 37s):

He says, I am the Lord of the Sabbath. And he introduced a new relationship to that special day of the week to new Testament believers. And just keep in mind, the keeping of the 10 commandments was never meant as a roadmap to God. It was never meant as a here's a ladder of spiritual success to climb do better and better every day. No, the new Testament sets up this standard that if you fail in one of them, you have fail in all of them. It's a pass fail test,

2 (23m 7s):

Right?

1 (23m 9s):

How you doing with the 10 commandments? I mean, seriously, you can just check the box and probably two or three of them this week. Now, shalt not covet now shall not steal the shot, not bear, bear, false witness and so on and so forth. No, the instruction of the new Testament is that the law, this portion of the moral law of God was given to us so that we could see that we are sinners in need of a savior. The apostle Paul in his letter to the Roman says, I'm a covetous, man. I didn't even know that was wrong until I read that now, shout not covet. Okay. So that was the purpose of the law.

1 (23m 51s):

And the moral law of God brings us to the third kind of broad brush stroke in exited. So we go from freedom

from slavery chapters, one to 18 freedom to live, right that's chapters 19 through 24. Now the freedom to worship God chapters 25 through 40, introduce us to a detailed description of this traveling worship facility known as the tabernacle later, it was a permanent facility that was built first under Solomon later, under Zerubbabel expanded under king Herod during the time of Christ, that was called the temple.

1 (24m 36s):

At that time, it began as the tent of meeting or the tabernacle and the tabernacle is Mo among the great old Testament object lessons. That point us to the person, the nature and the work of Jesus Christ. Few years ago, I did a series of messages, titled audience with the almighty entering into the holy presence of God through the tabernacle. And we went back and we imagined in our minds, this, this tent of meeting and this other facility inside the tent known as the tabernacle, it has an outer court and an inner court.

1 (25m 18s):

The tent of meeting does. And the first thing that happens is when you enter the larger tent surrounding the tabernacle, you come to the brazen, alter the heat from the flames will put you back on your heels. And the first thing you realize is if you're going to have an audience with the almighty, if you're going to enter into the holy presence of God, a sacrifice needs to be made, atonement needs to be made for sin. It's a blood sacrifice, and somebody has to die in that case, a lamb or a goat or a bowl was substituted for you. And for me the word, but it was a startling startling. Start from that point forward, the priest represented the worshiper and he came to the laver basin with water, and he washed his hands and his feet.

1 (26m 6s):

The priest did as a reminder, that you need to purify yourself as you move into the holy presence of God, then he goes inside the tabernacle itself. And there are two spaces there and an inner space known as the holy of Holies, and then an outer space there, where there are three pieces of furniture. The table of showbread, the, the, the, the, the lighted lampstand. And then over here, an altar of incense, the table of showbread was a picture of the man who came down from heaven later. This Jesus who said, I am the bread of life. The golden lampstand was a picture of course of Jesus, who is the light of the world.

1 (26m 49s):

And then the altar of incense, a picture of the holy spirit and the power of prayer, and the priest would interact with all of that. Before he passed through the curtain and into a place known as the holy of Holies. Now only the high priest could go there once a year on the day of atonement into the most holy place where you found the Ark of the covenant and between the golden cherubim, the Lord said there, I will dwell. It is a picture of how God makes a way for sinners like you and me to enter into his holy presence and how all the way back to the brazen altar and the sacrifice, the blood sacrifice that needed to be made.

1 (27m 40s):

It is a picture of Jesus Christ. It's also a reminder of just how much God wants to have a personal

relationship with us, the extent to which he will go after the fall in Genesis chapter three, to re-engage and to reconcile sinful man to himself. He said, no, in certain ways, you come to me on my terms, but I want to have a relationship with you. And this is part of his grand redemption story that picks up steam here in the book of Exodus. There's freedom from slavery, freedom to live, right, freedom to worship God.

1 (28m 21s):

Now here's one last question I want to ask and answer in our time that remains where, where else is Christ in Exodus? Because I said earlier, this is one of the most monumental books in the Bible. It is enormously significant as, as a picture of, of our salvation in Jesus Christ. Interestingly enough, though, there's not a single messianic prophecy in the book of Exodus. We go to other places in the old Testament, many places for predictions and prophecies concerning the Christ who is to come, but Exodus is, has a plethora of types and pictures and what are called foreshadowings of Jesus.

1 (29m 6s):

And let me, I've mentioned a few of them, but let me just highlight three in our time. That remains number one, Jesus is the prophet greater than Moses. What do I mean by that? Let's fast forward a little bit in the Pentateuch to the book of Deuteronomy. It's 40 years later, and Moses has brought the children of Israel to the edge of the promised land. He's already been told Moses, you're not going in Moses or Joshua will lead them into the promised land. And there's a new generation of Israelites. Those that came out of Egypt that and complained, and we'll get into all that in the book of numbers, they lost their right to go into the promised land.

1 (29m 49s):

Now it's the next generation. It's the kids and the grandkids. The book of Deuteronomy is a collection of speeches, sermons. We might call them that Moses gave to the next generation to remind them about the covenant responsibilities as they went in to take possession of the promised land and in the midst of that Deuteronomy chapter 18 in verse 15, here's what Moses said to them. The Lord, your God will raise up for you. A prophet like me from among you, from your brothers. It is to him. You shall listen. You go all the way to the new Testament to act chapter three on the day of Pentecost and the apostle Peter links Jesus to this prophecy right here, Jesus is the prophet who is like Moses.

1 (30m 37s):

He's the one that Moses was pointing them to. Did they completely get it at that time? Probably not. Stephen, the first martyr of the early church in acts chapter seven, does it the same thing he says, Hey, children of Israel, do you remember reading about this in Deuteronomy chapter 18? Do you remember reading what Moses said? This Jesus is the prophet that Moses talked about, and then you go further into the new Testament to Hebrews chapter three. And the writer of Hebrews says it more fully. He says, Jesus has more glory than Moses does. He is the prophet of greater glory than Moses. So even in this iconic, epic figure, known as Moses, there's a foreshadow, even a prophetic foreshadowing of the one who is to come

Jesus Christ.

1 (31m 27s):

Secondly, Jesus is our Passover lamb. Now, if you know anything about the book of Exodus, you may be saying, you know, pastor, you kind of just glided past Exodus, chapter 12 and the Passover event I did, but I was saving it for this because there's probably no more, more robust picture of Christ and our salvation than the Passover event also known as the Lord's Passover in Exodus chapter 12, let's go back there for a moment. Nine plagues, increasingly hardened Pharaoh's heart.

1 (32m 12s):

The 10th one was coming the killing of the firstborn in Egypt, every family, even all the livestock, the Lord was going to send the death angel in every first born living creature, including Pharaoh's son

2 (32m 33s):

Would die. That'll get your attention. It got Pharaoh's attention. It was a horrible night.

1 (32m 42s):

And the Lord said to Moses, here's how you and your people can escape the death angel. He told them to, to find a spotless lamb, to kill the lamb, to prepare the lamb as a meal and as a family to eat the meals, standing up prepared to leave. Furthermore, I want you to take some of the blood from that lamb, and I want you to paint it over the doorposts of your house. Very important Moses, to tell the people, to take the blood and apply it to their own house. And when the death angel passes through Egypt, when he sees the blood applied to the house, he will pass over your household and you'll be safe.

1 (33m 31s):

In fact, Exodus chapter 12 and verse 13. And when I see the blood, when I see the blood, can I say it again? Because it's significant. When I see the blood, I will pass over you and no plague will befall you to destroy you. When I strike the land of Egypt, the Lord's Passover, there was weeping and wailing that night from the Egyptians who woke up too, a dead son or dead animals, a lot of death in Egypt that night. And that's when Pharaoh said fine, get outta here.

1 (34m 14s):

And the Israelites plundered, the Egyptians,

2 (34m 18s):

And they were free. They started on their journey.

1 (34m 23s):

The apostle Paul picks up on this scene in first Corinthians five in verse seven. And he says for Christ, our

Passover lamb has been sacrificed. And there's a lot to the imagery here, but I want to go back to the blood. When I see the blood, you see it wasn't enough for them to just kill the spotless lamb and eat the meal. They had to go one step further and personally apply the blood to their door post. And so it is in the Christian life. It's not enough. Well, it is sufficient that Jesus died on the cross and shed his blood for your sins and for mine.

1 (35m 4s):

But it's not effective in your life in mind until we personally by faith apply the blood of Christ to our lives. What I'm saying to some of you is you can't have a right relationship with God, just because you sit in church, just because you know the stories intellectually. I remember years ago when I was working in the corporate world and one of the persons on our team was a young Jewish girl. And she lived in New York city and she used to say to me, oh,

3 (35m 34s):

I love the Bible. I just love

1 (35m 37s):

Stories. You can love the stories, the epic stories of the Bible, and be amazed by it all, but have never by faith taken the step to apply personally, the blood of Jesus Christ

2 (35m 53s):

To your life for the forgiveness of your sins. Don't miss that step.

1 (35m 59s):

Jesus Christ is our Passover lamb. He's the provision that God has made to escape eternal death separation from God in a place called hell. Thirdly, Jesus is our high priest. All that is foreshadowed in the tabernacle, all the priestly responsibilities and all of that is laid out in there is a reminder of what the new Testament writers pick up on that. Jesus, he's not only that prophet greater than Moses. He is our king, but he is also our high priest.

1 (36m 41s):

We call it the threefold ministry, Jesus, a prophet priest and king Hebrews two in verse 11 says of Jesus. Therefore he had to be made like his brothers in every respect so that he might become a merciful and faithful high priest in the service of God, listen to this, to make propitiation for the sins of the people, the old Testament ceremonies that the priest represented, the people and the sacrifices that they made. But Jesus is our high priest to make propitiation for the sins of the people. That's a big 16 cylinder theological word. That means the satisfying of God's wrath.

1 (37m 23s):

In the old Testament, it was the blood of bulls and goats, and they had to do it over and over and over and over and over to satisfy God's wrath against sin. It was a substitution kind of thing. We talk about the substitutionary death, Jesus Christ. <inaudible>, he's our substitute. He died on the cross to Saturday, the wrath of God so that you and I weren't on that cross, that was foreshadowed in the old Testament, by the substitution of a

4 (37m 55s):

Lamb or a bull or a goat or whatever the animal was.

1 (37m 59s):

There's four in verse 14 and 15. Since then we have a great high priest who has passed through the heavens Jesus, the son of God, let us hold fast. Our confession, the writer goes on to say for, we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are yet without sin. Jesus is our high priest. Not only to represent us before God, but to sympathize with every weakness that we have. He's a great high priest who understands the struggles you're going through right now.

1 (38m 39s):

Even the struggle with sin that has enslaved you, that you're addicted to that you're crying out though, quietly, maybe, but crying out to God, will somebody set me free Jesus again, began his ministry by saying the spirit of the Lord is upon me to set the captives free, to give Liberty to those who are in bondage. And then he showed us how to have a relationship with this. Holy God. And so I we're, we're only in our second stop and the ultimate road trip through the Bible.

2 (39m 26s):

And I cannot

1 (39m 27s):

Commend to you this Jesus more than I can from the book of Exodus, he's all over it in terms of types and shadows and foreshadows and pictures pointing us to the Christ who is to come reminding us of God's plan. And it's his plan. He sets the terms of how we enter into a relationship with him, fallen from grace and exited after three

0 (40m 5s):

God went into, into his plan. And this is part of it, what

1 (40m 9s):

A monumental significant picture and the book of Exodus we have

0 (40m 14s):

Of all that is called salvation and redemption and freedom. That is ours in Jesus Christ. You've been listening to the Bible teaching ministry of Dr. Ron Jones truck, complete list of resources available from Ron's ministry, visit [something good radio.org](http://somethinggoodradio.org).