

Exod 03-10-26b

We're ready now to resume our study in Exodus 18 and 19 by way of Psalm 110. As most of you know, one of my guilty pleasures is watching the old black and white Perry Mason episodes from time to time when I catch them. And it always makes me smile because the things he gets away with in the courtroom would never happen, certainly not today in a real courtroom.

But he will go off questioning a witness on some tact completely unrelated to what's going on. And Hamilton Berger will stand up and say, well, Your Honor, this is all very interesting, but I don't see what this has to do with the case. And the judge will say, what do you have to say, Mr. Mason? He'll say, well, Your Honor, I intend to tie this all up.

And the judge will say, oh, well, OK, go ahead. And you think, you know, you just can't get away with that. And I sometimes feel like I'm guilty of the same thing.

I seem to be off on some strange tack. And I have to reassure you that it is going to converge with our study at some point. And that's kind of where we are with Psalm 110.

And let me just tell you, this will bring us back eventually, Lord willing, to Exodus 18 and 19. We've already looked at the first two verses. The Lord Jesus, with the rod, which is the scepter, representing strength or representing ruling power, just as it did when Moses raised it over his head during the battle with Amalek, he will rule in the midst of his enemies.

This is the equivalent of the enemies being made the footstool. And so in figurative terms, when the Lord Jesus stands up to rapture the saints of the church age, to have the judgment seat of Christ, and we are with him where he is for that seven-year period, and then we return with him when he comes down and sets up his kingdom, all of that is comprehended in the day of the Lord. And the footstool phase, which begins when he stands up at his father's side, is going to extend all the way through the millennial kingdom.

Of course, you could quibble and say, well, they don't look like his footstool when they rise up at Gog and Magog, but that is when the ultimate resolution takes place. So, the Lord sends the rod of strength out of Zion. Notice he is in Zion.

Zion is the name of the mountain where Jerusalem is located. That is a place that is holy to three, quote-unquote, faiths. You have the Jews, you have the Muslims, and you have Christians, all focusing attention on Jerusalem and on the mount where Jerusalem is located, which is Mount Zion.

By the way, just as a completely unrelated side note, rabbit trail, you remember how I have told you many times that if you take a verb or a word in Hebrew and put an M in front of it, it kind of converts it into a noun? I was musing on that as I was watching this special about Islam because the way you convert Islam, which is an Arabic word that has to do with being dedicated, sort of, but if you want to talk about a dedicated one, you would put an M in front of

that. So, instead of Mislam, you get Moslem, but there is a little change that takes place with the vowels. But how you get from Moslem to Islam is that one is the noun form, Moslem, and it starts with the M, and it is the same pattern that you have in Hebrew.

So, free, no charge. I just thought I would throw that out. I find it interesting.

Well, verse 3, your people shall be volunteers in the day of your power. What does this mean? Well, I don't have time to plow the depths of everything that is in this psalm. It would take a month.

But, what does it mean when you volunteer? It means you do something by choice. You made a decision to stick your hand up and say, I volunteer. Right? So, in the day of the power of God the Son, in the day of His ruling with this rod of authority from Zion, the people who are ruling with Him are there by choice.

They volunteered. It is their decisions that brought them there. This is the way you and I arrive in a place of service.

This is the way you and I arrive, qualified, equipped, ready to serve, ready to reflect glory, is by our choices. It is not predestination. It's not fate.

It isn't some arbitrary, inscrutable decision of God. Who is there, equipped, ready, able to serve? It is choice. That's what this word volunteer means.

If you don't get anything else out of Psalm 110 this morning, circle the word volunteer. It's what you and I decide. It's what you and I choose that determines our fate.

We have limitless opportunities in the plan of God. Most of us will bail. Most of us will fail.

Most of us will take an exit before we get to the end of the road. And we do it by choice. Your people will be ones who chose to be there.

It's another way of saying this, paraphrasing it. In the day of your power. In the beauties of holiness from the womb of the morning, you have the dew of your youth.

What on earth? It was all making good sense until I got here. What are we talking about now? In the beauties of holiness from the womb of the morning, you have the dew of your youth. Just leave that to sink into your consciousness a little bit for your speculation.

Well, Janelle mentioned this because we've hit this phrase before. And the concepts of beauty and holiness together don't occur all that often in scripture. In fact, you have them basically just a handful of times.

For example, if you go to Exodus chapter 28 and verse 2, you find that in the description, when we'll get there, Lord willing, eventually, it's about 10 chapters ahead of us, God is giving instructions to Moses in Exodus 28. He says, He says, Priesthood. We've been talking about

priesthood all morning.

Well, here is the initiation, the creation, the formation of the Aaronic or the Levitical priesthood. We say Levitical because it's the sons of Levi here. Look at verse 2. The priests are the representation of God's holiness.

That's why they are specially sanctified. They have a special anointing. They are especially cleansed and set apart for service.

They are the ones who come in contact with the holy things. We are going to see in Exodus chapter 19, God is going to make a big point out of saying, Don't let anybody touch the mountain. God's presence is going to come down to the mountain.

He says, Don't let anybody touch the mountain. Moses says, Wait a minute, Lord. You already told us to fence it off.

Why are you reiterating this? God says, If anybody, whether man or beast, touches the mountain, don't touch them. Get a rock or an arrow and kill them. Why is that? You just think.

What difference does it make if the guy gets too close to the mountain, crosses the little boundary stripe there. Now you are not to touch him. You have to kill him from afar.

Flick an arrow into him. Knock him dead with rocks, but don't touch him. I don't know what happens after he is dead.

They just continue to heap stones over him and leave the pile of rocks right there. Why is that? The issue is holiness. And it's a scary thing.

It was the holiness of the Lord that was the principle behind the death of Uzzah when he touches the Ark of the Covenant. It is the principle of holiness that kills some of these very sons of Aaron and some of these Levites when they come too near to God and they try to offer strange fire or they try to worship in the wrong way. Worship without being properly sanctified.

Nadab and Abihu are going to come to a bad end. And they are sons of Aaron, seemingly qualified, but they do something out of line, out of step, and God breaks forth against them. Well, you shall make holy garments for Aaron your brother for glory and for beauty.

These three concepts are tied together. The holiness, the righteousness of God. Now, we think about this.

We're sitting here and we think, you know, righteousness of God, holiness. It's this religious talk about God's being other than we are. We're earthly and mundane and corrupted.

We know that. And God is holy. And it's a concept.

How do you take a concept like the righteousness of God and make it live and breathe, make it

something that's meaningful? I talked earlier about the fact that the ones who are slain at the Battle of Armageddon, it's going to take seven months to bury them, and God is going to make people go take their little glowing-in-the-dark corpses and bury them. He says if you find a jawbone or you find an artifact, there's going to be teams of men who go around and when they find a thing, they're going to mark it off with that tape like they use at a crime scene for decontamination. You get the idea.

There's some sort of nuclear holocaust that goes on. And when people find a contaminated thing, they mark it off so that people will stay away from it and not touch it in the same way. The whole idea God is trying to get across to us, righteousness is not just a thing that you use in a hymnal somewhere.

It's not just some abstract concept. We are commanded to be righteous. God says, I will strengthen you with the right hand of my righteousness.

What does righteousness mean in practical terms? It has become a slang term, and I think it's already kind of come and gone. But people say, oh, you know, that was really a righteous something or other. And they're saying it was really incredibly good in some way, but not in a holy way.

They talk about football plays or whatever. Or, you know, in police shows from like five or six years ago, they would say, well, it was a righteous bust. You know, they got the right guy.

And I think, you know, you're just completely missing the point of righteousness. Here's the point of righteousness. He says, make these holy garments for glory and for beauty.

We have a hard time with this abstract of righteousness, so think about the effects of righteousness. The effects of nuclear radiation is your skin melts off and you die. It is the effect, you never do see a germ, but you get a runny nose and a stopped up head and you feel miserable and you're down for the count for two or three days.

You run a fever. It is the effects of this thing that you can't see. So how do we understand righteousness? How does it live and breathe in our thinking? Well, it's its effects.

What are the effects of righteousness? Well, here they are. It's reflected in this clothing. It is for glory and for beauty.

The glory means here is something that reminds you of God. Jesus told his disciples two different things that seemed to be contradictory. Remember when he was telling them about righteous deeds, about living a righteous life? On the one hand, he said, do not do your righteousness to be seen by men and to receive their praise.

He says, when you do your righteousness, do it in secret. Don't even let your right hand know what your left hand is doing. Did you see that film of President Bush when he used that phrase? And he was standing up in front of all the press cameras of the world, and he was talking about

his government, about how sometimes different pockets will do different things.

And he says, well, sometimes the right hand doesn't know what the left hand is doing. And he held up the opposite hand when he said it. And boy, they made hay out of that for two or three days.

But that's where this comes from, is Jesus' remark. When you do your righteousness, don't even let your right hand know what your left hand is doing. In other words, don't do it to be seen by men.

But then he turns right around and he says, let your light so shine before men that they see your good works. And if it stopped right there, we would have a true contradiction. Because he says, do it in secret, and here he says, do it openly.

But he says, and that they may glorify your Father. Righteous, holy garments for Aaron, your brother, for glory and for beauty. When we do what is right, it shouldn't be to impress people with how great we are.

It is to reflect the glory of God. People should see us and say, there's somebody that's been transformed by the power of God. Because I knew them when.

I knew them when they were hopeless, helpless and useless. Look at them now. That is the power of God.

That is God's transforming grace. God is glorified. And it's a beautiful thing.

There is inherent beauty in what is holy, what is righteous. And there is inherent ugliness in what is corrupt and what is sinful. It's ugly and it breeds ugliness.

So that's the very first use where these concepts are brought together in a single verse. Exodus 28.2 You also find this in 1 Chronicles 16.29 We start every Sunday morning worship singing the doxology. Singing praise God from whom all blessings flow.

All of our blessings come from God. We acknowledge that. Give the Lord the glory due His name.

Bring an offering and come before Him. Worship the Lord in the beauty of holiness. There is a beauty.

You find favor with God and with man when you do what is right. At least you find favor with the people who count. You may not find favor with the corrupt crowd.

You may not find favor with the self-centered, self-absorbed crowd. But people whose opinion counts. You find favor when you are worshiping the Lord in the beauty of holiness.

There is a beauty. There is a symmetry. There is an attractiveness.

That's what the New Testament talks about ladies. Saying don't depend for your attractiveness on your extreme makeover. Let it be the inner light of your holiness that makes you beautiful.

And that is a transcendent beauty. That is a beauty that while inner in this life I believe will be external in the next. You will find many people who don't attract any notice or any attention in this life.

Who because they have concentrated on the righteousness that comes by faith. Their resurrection body is going to reflect on the outside what their soul currently reflects on the inside. Worship the Lord in the beauty of holiness.

It is beautiful to God. And it is beautiful to the people of God. In 2 Chronicles chapter 20 and verse 21.

It talks about the Jehoshaphat action. Where he says listen to me O Judah and inhabitants of Jerusalem. Put your trust in the Lord your God and you will be established.

Put your trust in his prophets, his messengers, the ones who communicate his word. And you will succeed. That is pretty straight forward.

Put your trust in the Lord your God and you will be established. Put your trust in his prophets and you will succeed. When he had consulted with the people he appointed those who sang to the Lord.

And those who praised him in holy attire. As they went out before the army and said give thanks to the Lord. For his loving kindness is everlasting.

He appointed those who should sing to the Lord and who should praise the beauty of holiness. As they went out before the army. That is what it literally says.

Praise the beauty of holiness. That is what the singers and the leaders in worship pointed out to the people and to the army. Psalm 29 and verse 2 gives us the same idea.

Ascribe to the Lord, give unto the Lord the glory that is due his name. Worship the Lord in the beauty of holiness. So are we beginning to get the picture here? Same thing, very same phrase in Psalm 96.9. Worship the Lord in the beauty of holiness.

If you go to a New American Standard it says worship him in holy attire. Well, go back to your Exodus 28 passage and you find out that is what this means. It is all one thing.

Why does the Bible say that when we get to the resurrection. Do you know what your clothing is going to be in the resurrection? What are you going to be dressed in? A robe of what? Righteousness. So if you don't want to be wearing a very small garment, figuratively speaking.

If your righteousness is small. There is a song I have on the jukebox that the statesmen sing about rusty old halo. Skinny white gown.

Robe that is so woolly it scratches. You know, talking about the white robe. If you just barely peek through your robe of righteousness won't even hardly be comfortable.

Is the idea of that song. That is not great scriptural but that is what it says. But the idea is we are clothed with a robe of righteousness.

Now there is a sense in which all of us have the minimum garment from the Lord Jesus. Because he has established our acceptability before the Father. But in the same way that we do more than wear these hodge people.

The Muslims who go to Mecca and do all this marching around and throwing pebbles at pillars. And all this other bizarre useless waste of time behavior by the millions. One of the things they do when they get in the hodge mode.

They wear just two towels. They have two white towels. They take off all their other clothes.

All their watches and rings and everything except their glasses. They are allowed to wear their glasses. Because they have enough trouble navigating all these swarms of people without being blind.

So they can keep their glasses. They can get rid of all of their adornment. And they just have two towels that they drape themselves with.

So that everybody will be alike. You can be a rich sheikh. You can be a poor commoner someplace.

Everybody looks alike in these two towels. Hopefully. Well, normally we wear more than this.

We adorn. We enhance our appearance. We accessorize.

Well, there is an analogy to what we do in the material realm. And what is going to happen in the future. So that is why clothing is used as a picture.

Psalms 110.3 of course is our passage. Also if you go to Isaiah 52.1. The people in Zion are enjoined. It says, Awake, awake.

Put on your strength, O Zion. Put on your beautiful garments. O Jerusalem, the holy city.

For the uncircumcised and the unclean shall no longer come to you. Some people will have the right to the holy city. And others will not in the resurrection.

In the millennial kingdom. Those who did not acquire the beautiful garments will not enter the holy city. And then finally you have Isaiah 64.11. That whole chapter of Isaiah 64 is great.

A lot of us have memorized Isaiah 64.6. For we are all as an unclean thing. And all our righteousnesses are as filthy rags. I won't tell you what filthy rags means in the Hebrew.

But it is a whole lot stronger than filthy rags. And we do fade as a leaf. And our iniquities like the wind have carried us away.

How about you? But I have no desire to be a dead leaf blowing in the wind. You know they have that Peter, Paul and Mary. The answer my friend is blowing in the wind.

I don't want to be blowing in the wind. That is not the answer. Bob Dylan and all the folk singers notwithstanding.

The answer is not blowing in the wind. Whose idea was that? What good thing comes from blowing in the wind? Nothing. That is where your inheritance goes.

When you waste your time and don't do what you are supposed to. It is the chaff. Our iniquities like the wind.

Anytime you hear that song. You just think about Isaiah 64.6. Our iniquities like the wind have carried us away. And people who wind around tapping their foot.

Singing the answer my friend is blowing in the wind. Are just completely deluded. In my opinion.

Our iniquities wither us like a leaf. And carry us away like the wind. Well when you get down to the end of this.

It tells us in verse 11. Our holy and beautiful house. Where our fathers praise you.

Has been burned by fire. What is this talking about? It is the temple. And what happened to the temple? Where holiness and beauty reside.

If you get distracted. And concentrate on other things. If you leave go.

The things of God. God will take the place of contact. The place of worship.

The opportunity to experience holiness and beauty. Away. This is what he has done to Israel.

When is the last time you saw the temple of Israel? Unless you look at the little model that they have built up. From the days of Jesus. You haven't seen it at all.

Why? Because when Jesus came. And people got busy thinking about other things. And ignored him.

And rejected him. God took the place of fellowship away. And that is symbolic of what happens in our life.

When we ignore the importance of beauty and holiness in our lives. Well, back to Psalm 110. In the beauties of holiness.

From the womb of the morning. You have the dew of your youth. What is this talking about? This is the beginning.

This is in the early days of the kingdom. This is when it is new and fresh. At the beginning.

Satan is down in the bottomless hole. And all of these enemies have been wiped out. There are still burial details out there.

Staking them out. And getting them with long 20 foot poles. And burying them.

Bulldozing them into areas I would guess. But the inception of the kingdom. Has the bloom and the dew of youth.

It is fresh and it is new. This is the optimum. This is where you have the beauty of holiness.

What happens as time goes on? The leaven of sin. The leaven of corruption. The leaven of rejection of God.

Works its way through the three measures of meal. Until the whole thing is leavened. And by the time you get to the end.

You have to drag Satan out of the bottomless pit. To filter out these untold thousands. Who surround the city.

They are as numberless as the sands of the sea. Read about that in the latter chapters of Revelation. The Gog Magog rebellion.

There are numberless thousands. Who have been biding their time. Just waiting for a leader.

Waiting for a cause. Waiting for a banner to rise. So that they could oppose the Lord.

So when are these truths most evident? At the beginning. In the morning of the kingdom. When the dew of youth is on the reign of the Lord.

The Lord has sworn and will not relent. You are a priest forever. According to the order of Melchizedek.

What is that all about? Well, we need to go now. And I am going to tie this. I could go on through the rest of this.

But I don't have time. Because I will never get back. So go back to Exodus chapter 18.

You say, wait a minute. We already did 18. Don't you mean 19? No, I mean 18.

Exodus chapter 18. Jethro the priest of Midian, Moses' father-in-law. Heard of all that God had done for Moses and for Israel, his people.

How the Lord had brought Israel out of Egypt. Jethro, Moses' father-in-law, took Moses' wife

Zipporah. After he had sent her away.

Her two sons. Gershom and Eliezer. The God of my father was my help.

Came with his sons and his wife to Moses. In the wilderness where he was camped. At the mount of God.

Now, nobody asked me about this. It was sort of like a minor quiz. Nobody was struck by this.

Nor were they struck by the fact that down below. When verse 13. The next day Moses sat to judge the people.

And the people stood about Moses from morning till evening. Jethro sees it. And he says, why are you doing this? Verse 15.

He says, the people come to me to inquire of God. When they have a dispute. It comes to me.

I judge between a man and his neighbor. And what does Moses do? I make known the statutes of God and his laws. What statutes? What laws? We haven't been to Sinai yet.

Have we? What statutes and laws? And why does it say back in verse 3. I'm sorry, verse 5. Jethro came with the sons and the wife. To Moses in the wilderness where he was camped. Where is he camped? It's the last part of that verse.

At the mount of God. Now go down to chapter 19 and verse 1. And what does it say? In the third month after the sons of Israel had gone out of the land of Egypt. On that very day they came to the wilderness of Sinai.

They set out from Rephidim. They came to the wilderness of Sinai and camped. And there Israel camped in front of the mountain.

This is out of sequence, isn't it? When Jethro comes, they're already camped at the mountain before God. Not only that, but Moses is judging the people. Interpreting the statutes and the laws.

That we don't get given until chapter 19 and following. Right? So I ask myself. Why is this? It appears that the encounter, the story of the visit of Jethro.

Has been taken out of its proper chronological place. Under the inspiration of God's Holy Spirit. And put in front of the time at the mountain.

The time of the receipt of the law and all of that. Why? Well, I puzzled on this. I asked myself.

Because the more you look at it. The more you realize. Chapter 19 is the story of them coming to the mountain.

And camping in front of it. But chapter 18 says Jethro came when they were already there. Not

only that.

But go back up. You remember the meal? In chapter 18? In verse 9. Jethro rejoices over the goodness which the Lord had done. Jethro says in verse 10.

Blessed be the Lord who delivered you from the hand of the Egyptians. To the hand of Pharaoh. Delivered the people from under the hand.

Now I know that the Lord is greater than all the gods. It was proven when they dealt proudly against the people. Or in which they behaved proudly.

He was above them. Now look at verse 12. Jethro, Moses' father-in-law.

Took a burnt offering and other sacrifices to offer to God. And Aaron came with all the elders of Israel. To eat bread with Moses' father-in-law.

Before God. Well. I'm just confused.

And more confused. And more confused. Until.

I think about priesthood. What is the very first thing it tells us in chapter 18? Jethro is what? He is a priest. In Midian.

Where do the Midianites come from? Well you go all the way back. In Genesis to I think it's chapter 23. Where it tells us about Abraham's other sons.

Besides Isaac and Ishmael. You have Keturah. And the sons of Keturah.

And one of the sons of Keturah is Midian. So the Midianites are descendants of Abraham. They are cousins to the Jacob clan.

But they have been separated. Abraham sent all of his sons by Keturah to the east. And there is this rift.

Well now here is Jethro who is a priest. So what God is he a priest of? He is the God of Abraham. He has inherited the faith of his ancestor Abraham.

Down through the generations. There is this separation. There is this rift.

And through Moses. Not only is the nation of Israel delivered out of bondage and slavery in Egypt. But because of his familial ties by marrying Zipporah.

And being in the household of Midian for 40 years. You have the bringing together of these separated sons of Abraham. Midian and Isaac.

And when Moses recounts the story of deliverance. Jethro says I knew a lot about God. This is not a fresh revelation.

He is the one that told Moses about the mountain of God. He has been a priest all along of God. But he didn't have the information that has come down through Isaac and Jacob and the rest of them.

And so these two God worshipping portions of the family are brought together and united in Moses. Moses bears testimony to what God has done. Jethro says that is just confirmation of what I know about God.

He is the one true God. He has put to shame these false gods in Egypt. This is great.

And he brings these sacrifices. Now what kind of priesthood is Jethro exercising? It is the family priesthood. It is the patriarchal priesthood.

Just as you remember back in Genesis 14. The battle with the kings. And then when Abraham is returning he meets Melchizedek.

And they share bread and wine. Remember that? They have this holy meal. Here once again we have a holy meal.

In the context of worship and the sharing of bread. The breaking of bread. And in Abraham it tells us over in Hebrews.

Melchizedek is mentioned like 8 or 9 times in Hebrews. Talking about the Melchizedekian priesthood. And the fact that that priesthood is demonstrated to be greater than the priesthood of the Levites.

Because Abraham in whose loins it is his descendants who are going to be the Levites. It goes back to this father is greater than the son idea. If Abraham who represents the Levites as his descendants.

Is worshipping and acknowledging the priesthood of Melchizedek. Then the Melchizedekian priesthood is superior to the Levitical priesthood. So the author of Hebrews goes to great pains to say Jesus is a high priest after the order of Melchizedek.

It is a greater and grander and more comprehensive priesthood. Well what is the third kind of priesthood that we know about in scripture? It is the kind that Job exercised. It is the kind that Abraham and Isaac and Jacob exercised.

It is the kind that Noah exercised. It is the family priesthood. The patriarch.

The oldest member of the family. Melchizedek my belief is that is actually Shem. The son of Noah.

If you work out the life spans. Shem is still alive at the time that Abraham defeats the kings. And Shem is the oldest living ancestor.

He is therefore the family priesthood. And so Abraham defers to him. In the same way that Jethro is a patriarch.

And Moses and Aaron worship with him. Even as they are in the process of receiving the Levitical priesthood at the mountain. There is this transition.

You have this last great sacrifice under the patriarchal priesthood. Performed by Jethro. Set over against the Levitical priesthood.

Which is going to be revealed in the next chapter. Well there is a lot to say about the implications of that. And I will leave your minds to ferment on that.

Until I can go into more detail next time. But think about this. God knows what he is doing.

And he draws attention to this by moving chronologically. The account of Jethro and his sacrifice up in front of Exodus 19. Even though it actually happened as they were encamped at the mountain.

After Moses has received the law. Because he is interpreting the laws and the statutes for the people. And Jethro says, hey you need some help with this.

Where did these laws and statutes come from? This is the law that Moses brought down from the mountain. Jethro is there after they have received it. And yet you have sort of an out of time sacrifice under the patriarchal priesthood.

And Moses and Aaron defer to that priesthood. Which is the same kind of priesthood that Melchizedek exercises with Abraham. So two previous times do you have the law of Moses.

And the ritual system that God gave Israel. Deferring to this grander and greater patriarchal priesthood. That is symbolized and given the name of Melchizedek.

And this ought to be something the Israelites think about and recognize. They eat a meal before God. That is what Abraham did with Shem.

With Melchizedek. Melchizedek of course is a title. Melchizedek.

King of righteousness. Ruler of righteousness. And it is a title that is applied to the Lord Jesus.

That is a title. His name is Shem. Son of Noah.

And you have this great tying together of these truths. But it is no idle thing to have this entire chapter devoted to the visit of Jethro. Because there is great theological truth here.

And I will try to summarize that for you. So that when we go on in to chapter 19. We have an idea of what God is talking about when he says don't touch my holy mountain.

There is the holiness of God that has to be respected. There is the priesthood of God that has to

be invoked. And in these days before the Lord Jesus Christ.

God makes very clear that approach to him is limited. Approach to him has to be brokered through a priest. You say well now wait a minute.

Didn't you just say we don't need a priest? Why is that? What does this draw our attention to? The great high priest the Lord Jesus Christ. Who sits there and makes us acceptable in the eyes of God. There is nothing greater.

There is nothing better. Don't you feel bad any time somebody thinks ill of you? Whether it's deserved or not. Whether it's earned or not.

If somebody has a real bad opinion of you. It bothers us. We don't like to be ill thought of.

Well a thousand fold when it comes to God looking down and not being pleased. The Lord Jesus Christ makes us acceptable. We are acceptable in him.

He is our great high priest. The beauty of holiness can be yours and can be mine. And it's because of the Lord Jesus Christ.

We have to put on those garments. We have to receive that cleansing and that sanctification. It is held out to us.

It is offered to us. It costs nothing. But those who rule with the Lord in his kingdom are the volunteers.

The ones who chose to be there. And that's the choice you and I make. When we choose to put on those robes.

We choose to go in that direction. Well that's all we have time for this morning. Think about that.

And I will try to give you a summary of this Jethro incident. As we move into the giving of the law in chapter 19 next time. Father thank you for the privilege of fellowship and study in your word.

We thank you for the ministry of the spirit. We pray that he will take these things and impress them on our hearts. So that we will be motivated and find an enthusiasm for fulfilling your purpose in our lives.

We pray it in Jesus name. Amen.