

“Why Study the Old Testament?”

Special Presentation

Exodus + Various Scriptures

Rev. Ted Wood

April 1, 2022

Ted: Okay, good morning!

Brave Men: Good morning!

Ted: The Lord be with you.

Brave Men: And also with you.

Ted: Don, would you play a spiritual song or hymn for us so that we can focus on the things of God and His majesty? *(Music)*

Lord God, Your word is precious to us. Your word says that very Word has made us clean, and that through that Word we've been born again through the preaching of Your gospel. We pray that we may fully embrace that Word, that it may change us so that we may be conformed to Your image as You promised in Your word. And we ask this in Jesus' name. Amen.

Brave Men: Amen.

Ted: Okay, folks. It's great to be up here. As you'll see at the top of the handout there, there is a rendering of a fortified manor house. Probably a lot of you know that my wife and I are great Anglophiles. Every night we watch "Escape to the Country" on Dabble TV. And then after that we watch "Time Team," which is a long-running British series on archaeological digs, twenty years running and very popular.

Last night we were watching a program about a dig in Wales that uncovered three Roman temples. So that's very interesting; we like that stuff. You may not be interested at all, but that's something we really devour.

So the last time we were able to get to England was before COVID in 2019. You know, some people go to Las Vegas and some people go to Florida. *(Laughter)* We want to go where it's overcast, dreary and chilly. *(Laughter)*

Brave Man: Pittsburgh. *(Laughter)*

Ted: Pittsburgh, yeah. It puts us in a nice, Gothic mood. *(Laughter)* That's why we go to England. We're planning to go again in June.

But the last trip when we were there I was looking online to find an archaeological dig so we could join in while we were there. So we went to this archaeological dig in a place called Trellech in Wales, just across the border into Wales from England.

And this fellow owned this eight-acre field and was an amateur: he was not a professional archaeologist. And he bought the field because he had a belief that in that field an ancient city existed. Now today if you go to Trellech in Wales it's a village. And just from the initial drive-through of it you blinked your eyes and you were in and out of it, way out in the middle of no place. The English government says that maybe 2500 people who live in the village of Trellech.

But as this fellow began to dig after his research, he believed that this at one time had been a city of 25,000 people. It was an overnight city because it was the city, the staging area, for Edward I. Remember "Brave Heart" and Edward Long Shanks? Remember that from the movie "Brave Heart?" How many of you people saw "Brave Heart?"

Sig: He's Scottish.

Ted: No, that was William Wallace. He was fighting against William Wallace.

Sig: Okay.

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Ted: Edward I, Edward Long Shanks, used this as a staging area in the late 1200s to conquer Wales because the Welsh had been giving him a lot of trouble. So he had a whole staging area along the border of Wales. And one of these camps (actually cities as they developed) was Trellech.

But as I stood there in that field, in that eight-acre field, when you kind of take the spade of whatever it is and your scraping away at the surface, and you pay L50 (pounds) for one person and L80 to work the field that day, as he sat there and told you what to do, *(Laughter)* So you're out there going like this. *(Laughter)*

Brave Man: You paid him?

Ted: I thought L80 for two was a great deal. *(Laughter)* Plus another ten pounds for the tee shirt. *(Laughter)* It was like Trellech, can you dig it? *(Laughter)*

But a lot of professional archaeologists were very skeptical about this young man; I think his name was Stewart Wilson who was attempting to do this. But he began to demonstrate. And the first place he uncovered were the foundations for a fortified manor house, which is fairly significant. And he put us out there scraping in the back of the house where they had dumped the trash 800 years ago. And we're there and we're scraping away. And sure enough my wife came up with an iron nail from that manor house that was built around 1270-something. And I came up with a part of a tile—a glazed, green tile.

So you usually think of these houses from this period as being thatched roofs or something very primitive. This house was nice. It had glazed green tiles. And so it would probably have really stood out.

But the thought I had as I stood there in that field looking up, with my back to the village since there was only one lane, and away went the fields and the hills way out in the open—he said, “At one time, in the 1270s, that was covered with houses.” And now there's nothing there but fields and trees and a beautiful hillside.

And that has been kind of my experience with the Old Testament. You know, you get out there and you look at it and you say, “Yes, I know. Adam and Eve, Cain and Abel, Noah and the Ark, David, Joshua; great stories. The Psalms; some really nice songs; spiritual songs and Psalms. But you know, there's not a lot there for us in the Old Testament.”

And actually the Old Testament is like 1270s Trellech because there's a lot of stuff under the ground if you'll just start to dig. So that's what I've been doing. That's been my experience in teaching Exodus at the church that we attend. The pastor has very graciously allowed me to teach there.

And I've been teaching Exodus since February of 2021, and I'm on chapter 32 of 40. So it's been 13 months plus that I've been teaching Exodus.

Sig: And you're telling us now!

Ted: What, about the Exodus thing?

Sig: Yeah!

Don Maurer: He told us last week.

Ted: Yeah; so there.

Don: Weren't you listening? *(Laughter)*

Ted: And I've been teaching, and it's been chapter by chapter, or part of chapter by part of chapter, because I just felt that it was really critical that the people of God get into and dig down and scrape, looking for that glazed green portion of a pile to see what that was all about, because as a result of what Edward I did in the 1270s that began to build England into an empire, so that

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by the time of Nelson and Trafalgar and the great battles of the British Empire Britain was the strongest country in the world. But that was the beginning of the process.

So we look at the Old Testament, and in my case particularly the book of Exodus. And we begin to find stuff that is absolutely amazing.

Before I said, “How fast can I get through this? How fast can I get through the law? How fast can I get through the 40% given over to how to worship properly with the tabernacle and the curtains and the altar and the table of incense and the show table and all of these things? How fast can I get through it?” And I started to linger for long periods of time on these various parts.

You know, if you look at it, (let me see if I can do this here. Okay; bear with me, brothers.)

Transcriber’s Note: Ted flips to the New Testament in order to demonstrate the contrast in size between the OT and the NT.

Ted: This is the New Testament. This is the Old Testament. Do you see the difference? It’s the amount of space; I’m going to talk about this later. 76% of the pages and the verses in the Bible are in the Old Testament.

Don Maurer: Wow!

Ted: And yet we never, or very seldom, spend much time digging into it. Exodus has given me a new awe for the Old Testament and especially for the law of God.

At the same time I was doing Exodus, my personal devotions were in the book of Isaiah. And you know, we know Isaiah 6 and Isaiah 9 and Isaiah 40. And we know Isaiah 53 and all these great chapters that we read at Christmastime or in terms of prophecies. But there’s so much more in Isaiah; a lot of it is very disturbing, and it was hard.

In fact, my wife and I, rather than praying over our dinner, we read Scripture over our dinner. We just got tired. Don’t you get tired at every meal saying, “Jesus, thank You for the meal. And God bless everybody in the world. Amen.” (*Laughter*) Right? So I said, “What we need to do is to read the Scripture.”

So we take in three verses or four verses or five verses. And that’s what we do: we just read it. And that becomes God’s word to us. And it’s been much better.

And so anyway I dug into the Scripture, especially through devotions in Isaiah and teaching Exodus. So the question first of all is: Why study the Old Testament? Because it’s the word of God and it lasts forever.

That’s obvious, right? I’m not telling you something you don’t know Listen to what these Scriptures say about the Old Testament.

1 Timothy 3:16: *“All Scripture is breathed out by God.”* You know that. *“All Scripture is inspired by God, and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work.”*

All Scripture! And when Paul was writing this in 60 or 65 A.D., pretty much all the Scripture was the Old Testament. So all the Scripture—that means the Old Testament—is breathed out by God and is profitable to make one complete.

Isaiah 40:8:

*“The grass withers, the flower fades;
But the word of our God will stand forever.”*

The Old Testament will stand forever.

Matthew 4:4: *“It is written: ‘Man shall not live by bread alone, but by every word that proceeds from the mouth of God.’”* Every word—all those words from the Old Testament.

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Matthew 5:17: *“Do not think that I have come to abolish.”* The Greek word there means to overthrow, break up or unloose. *“Do not think that I have come to abolish the Law or the Prophets,”* ... *“but to fulfill them.”* The word there in Greek is to make full, to complete, to carry into effect.

So Jesus is saying that He has not come to get rid of any of the Old Testament. Every word that proceeds from the mouth of God, as Scripture, is inspired by God, breathed by God.

So we have to start off by realizing, based on this, that first of all the Old Testament is the word of God and it lasts forever. It is fulfilled in Jesus Christ, but that does not get rid of it.

#2. Why should New Covenant people read Old Covenant Scripture? The Lord through human authors breathed the Old Testament. If He wrote it, it must be of ultimate value and purpose. And He wants me to read it too. Psalm 1, verses 1-2:

*“Blessed is the man
Who walks not in the counsel of the wicked,
Nor stands in the way of sinners,
Nor sits in the seat of scoffers.
But his delight is in the law of the LORD,
And on this law he meditates day and night.”*

The very first Psalm, the very first verses out of the book of Psalms, say, “Blessed is the man whose delight is in the law of the LORD, and on His law he meditates day and night.” Whoa!

Luke 24:44: *“Everything written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.”* Not just the Prophets and the Psalms, but the Law as well; “everything written about Me in the Law must be fulfilled.” And the Law of Moses is Genesis, Exodus, Leviticus, Numbers and Deuteronomy—the Torah. And everything in that is what we meditate on day and night. And everything written in it about Jesus must be fulfilled.

There’s a convenient way to look at the whole story of Scripture, the whole Bible. And this is not definitive, but it’s just one way to look at it.

And you can look at it by three steps: creation, fall, redemption. Everything in the Scripture kind of fits into that pattern. And it fits into it not only in the original creation of Genesis and the Fall in Genesis the third chapter, and the redemption as promised in Genesis and later prophesied through the prophets, and made place for in the law, because redemption is through the fulfillment of your side of God’s bargain—and we’re going to talk about that. But all of that is repeated again and again and again throughout Scripture on a mini-basis. Yeah, Micah?

Sig: Micah, the youngest one in the room.

Ted: Feldspar and quartz. *(Laughter)*

Micah: I was involved with CCO in college. And they used to say at the end that they would add restoration as well—creation, fall, redemption and restoration. It’s not just Christ redeeming us, but then restoring us with the restoration of the heavens and the earth.

Ted: Okay. Say that again more slowly. I’m getting a hearing aid in one month and my wife can barely wait.

Micah: I was just saying that the CCO uses the same model, but they add “restoration.”

Ted: Uh-huh.

Micah: And that’s because Christ doesn’t just redeem us; He restores us. And ultimately He restores the whole earth—the heavens and the earth.

Ted: Okay, and I’m a big believer in all of that. I think all of that comes for me in Christ. All of the things you’ve just described are wrapped up in Christ. When we’re in Christ we get all of

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that now and in the future. But that’s great; that’s fine. I like it. For me being redeemed, restoration would fit into that. But that’s okay. And it’s two R’s.

You know, I was listening to Adrian Rogers when I was driving over. It’s a Baptist church that he’s at in Memphis.

Brave Man: Velvet.

Ted: Velvet, thank you. When I was doing a campaign in Memphis my wife and I went to Velvet. And his sermons are like the four R’s or the five P’s, or whatever. *(Laughter)* As hard as I try I try to make it fit, and it comes across as so phony. *(Laughter)* No, that’s good; thank you.

That’s critical; that’s what we really look forward to. I mean, we say that the goal of a Christian is to go to heaven, and that’s simply not true. The goal of a Christian is to be in the new heavens and the new earth where the total restoration is. That’s what I look forward to. I mean, for me if anything heaven is maybe like a lay station. But I’m looking for God to put it all together. Yeah; that’s good. Thanks a lot, Micah. I apologize for alluding to some kind of genealogy in your name.

Okay. Let me see. So creation, fall, redemption and restoration, if you will. But that’s never complete in this life. Hebrews 10:11: *“Every priest stands at his service, offering repeatedly the same sacrifices which can never take away sins.”*

What’s the idea here? Creation, fall, redemption, repeated again and again. But it never solves the problem ultimately. There must be a greater solution.

But redemption then comes through the covenant. And the covenant is a legally binding agreement between God and His people. So God has this agreement with us. And God is the party of the first part. God says, *“I will be your God, and you will be My people.”*

I mean, if you just sat and you meditated on that, that would give you tremendous peace, assurance, glory, joy—to think that the God who created the universe! I keep using this analogy because to me this is so important. The observable universe is 92 billion light years across. That’s what we can observe: 92 billion light years. In that observable universe there are 200 billion galaxies! And in every galaxy there are anywhere from 400 million stars to 200 billion stars! That God has said, “I will be your God and you will be My people!”

I mean, that is extraordinary! I mean, you can sit around and argue about well, does God exist or doesn’t He? Or, you know, “I really don’t believe; what’s the proof?”

And I say, “My gosh! Faced with that, have you got a better answer than that there is a God who loves you who is a just God and a personal God, who is One?” I mean, this is so amazing!

Actually I apologize once again. I was listening to Jordan Peterson’s hour-and-a-half interview with Lawrence Krauss the other day. Peterson is a really interesting guy, and I know that some of you listen to him. He’s really interesting.

As a side bar I listened to another one of his interviews the other day with two Roman Catholic theologians. And I can clearly see what Peterson’s problem is with knowing the living God; I can see it now. That was the discussion, because when Peterson gets down to it, what he really wants to see in a theologian with his faith is that he really wants to see it worked out. If you can’t work it out, it’s not real. It’s got to be lived out.

And the Roman Catholic theologian said, “No; you’re never going to get there if that’s what it comes down to.” But I’m going to leave it at that; I apologize.

He’s interviewing Kenneth Krauss. Kenneth Krauss is probably the leading cosmologist and physicist today. He’s a brilliant man. And within the last two or three years he came to the understanding, the finding,—and it’s basically been accepted by that community of scientists—

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that basically we thought that 92 billion light years across was full of a lot of empty space, as many as the billions upon billions upon billions of stars and galaxies that are out there. Everything else is empty space; there’s nothing else out there. So the universe is basically full of empty space.

What Krauss found is no, it’s not; it’s full of dark matter. And so the universe is very full. And he said that actually all we can see of the observable universe is 2 per cent.

Now why are You mindful of man?: Or why do You even think of us? I mean, we are as nothing. All our issues are as nothing in the face of that. Every issue that we think is critical is not critical ultimately, except that you find your life in God, the God who created that. Otherwise it is nothing; you are not even accountable. Isaiah 40 says, “All the nations are as dust. All the nations are as nothing to Me. They are like dust on the scales.”

The greatest societal creation of all humanity is the creation of the nation-state. It solves so many problems. We can get together and fight the mammoth together and fend off the saber-toothed tiger. But He says, “Even the nations are as nothing to Me. They are as dust on the scales.” That’s it; that’s where we are. We’re just a microcosm; we’re just a microscopic piece of that nation. It’s as dust to God.

Sig: But Ted, doesn’t that sort of challenge us? Why did Christ come then?

Ted: Right; this is great. He came because in God we are absolutely important and valuable. In God, but only in God. Otherwise, just in the universe, we’re eye sores; that’s it.

Sig: Meaning that if you’re not connected—

Ted: Right, exactly. If you don’t find your life in the living God as revealed in the Old Testament and the New Testament, and most specifically in the life, death, resurrection and glorious ascension, the seating in glory of the Lord Jesus Christ, there is no purpose.

That’s what Krauss said in the interview; it was amazing! Peterson pressed him hard because he’s an atheist. And he said, “Dr. Krauss, what is the purpose of life?”

He said, “There is no purpose or meaning in life.” I mean, I was driving through McKean County. And I pulled up a pad and I’m writing this going seven miles down the road. (*Laughter*) I had to capture this; this was such a precious thing.

He said, “There is no meaning. All of the things that we find meaning in,” says Krauss, “are momentary accidents.” So it’s valuable to me, but in the grand scale of things Dr. Krauss says that the things that are important are not even worth discussing. He says that all that we get as humans are momentary accidents.

Brave Man: There isn’t any meaning.

Ted: But that’s not the God we learn about in the Old Testament. So the party in the first part says, “*I will be your God, and you will be My people.*”

Now the party of the second part; that’s me. “In Genesis 17:1 *The LORD appeared to Abraham and said, I am God Almighty; walk before Me and be blameless.*” So the basis of the covenant, the agreement—and Jeff has talked about the Adamic covenant, the Noahic covenant, and the Abrahamic covenant and the Mosaic covenant. I mean, he went through them. How many covenants were there? He talks about the exfoliations. I like that word; I’m probably going to use it sometime to impress a client.

But the basis of our party of the second part is that the LORD says, “I will be your God and you will be My people if you walk blamelessly before Me.”

Now remember, redemption is coming through this covenant. The redemption of mankind is coming through this agreement of the first Party with the second party, with God and with us.

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Leviticus 11:44: *“I am the LORD your God. Consecrate yourselves therefore and be holy, for I am holy.”* That is the expectation of us. *“You must be holy for I am holy.”*

Jeremiah summarized this covenant in Jeremiah 7:22 and 23. *“In the day that I brought them out of the land of Egypt, this command I gave them” Obey my voice and I will be your God, and you shall be My people. And walk in all the ways that I command you, that it may be well with you.”* So that’s the basis, brothers. *“I’m going to be your God. I’m going to be your personal God. I’m going to be the God of the universe who comes down and has this intimate meeting with you at the tent of meeting.”*

And the cloud comes down, and God appears on the mercy seat and on the ark of the covenant, all of this. But *“you must be holy, for I am holy. You must walk blamelessly before Me. And if you obey My voice and do *all* that I command you.”*

So redemption is achieved through the party of the second part keeping perfectly, being perfectly set apart—holy is being set apart; separated out—behaving blamelessly, according to all the commands that God gives us.

And what does that mean more specifically? Well, it means that there are 613 laws in the Old Testament. So the message we get from the very beginning is, these are all the laws you must keep.

Okay. Did you realize how many laws and commandments there are in the New Testament? You know, there are groups that keep tabs of this thing. Actually there are certain sects that say that not only must you keep all of the Old Testament law, but you need to keep all of the New Testament law. So I copied them, and it was 13 pages of New Testament law.

I’m not going to tell you about Old Testament law, like sacrifice and who can marry whom, and weaving cloth together. I’m talking about New Testament law. And there are over 800 commandments in the New Testament. So you thought the Old Testament was full of law; look at the New Testament. It’s full of law, too—many other commandments.

And if that isn’t bad enough, think about this. What about the first and greatest commandment? And the second that is like unto it? So in order to play your part, being the party in the second part, in order to fulfill that perfectly, you must *“love the LORD your God with all your heart, soul, mind, and strength. And the second is like unto it: You shall love your neighbor as yourself.”*

Wow! I can’t even love my neighbor as myself. I love me more than my neighbor. And now I’ve got to love God with all my heart, soul, mind and strength!

I want you to feel the weight that the Old Testament lays on us, and even that which the New Testament lays on us, if the party of the second part is responsible for walking blamelessly before God and being holy, for God is holy. Now can you think of a reason?

Okay. But wait! Jesus fulfilled and satisfied; He met the expectations of the Old Testament law. You’re saying, *“Ted, you’ve gone too far. Listen; just get to the good news,”* right? We’ve heard all the bad news; we can’t do it. I mean, you really can’t do it. We kind of say that, but we really can’t do it. So Ted, why don’t you just get to the good news? *(Laughter)* Because Jesus fulfilled, satisfied, and met the expectations of the Old Testament Law, the Prophets and the Psalms. So we don’t need to read, mark, learn and inwardly digest the Old Testament. We really don’t need to do that anymore. Jesus took care of all that. So really, you know, we have these great stories. We tell our kids these stories.

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I get a kick out of this. There was a comedian who told a funny joke. “I’ll paint the kids’ room with the story of Noah’s Ark.” And so they had their new child and they had the room for the child, and they painted it. And he says, “Would you quit all those bodies flowing on the surface of the water?” (*Laughter*) “Banging at the door of the ark, saying, ‘Let me in!’” And Noah is sitting up there going, “Whatever.” (*Laughter*) You know what I mean? These are gruesome stories.

And so except for some great Bible adventures and some prophecies about Jesus, some great worship songs in the Psalms and some proverbial wisdom, what do you think the reason is to dig into the Old Testament Scripture? Is there any reason to do it? If Jesus has basically taken care of all that heavy, heavy weight of the law and the commandments that we need to be blameless, what is the reason to study the Scripture outside of those? Can you think of any? Why should we—

Sig: To make sure that He did.

Ted: Okay; that’s right. We’re keeping tabs on Jesus (*Laughter*) He missed this one. (*Laughter*)

Rich Clark: It adds context.

Ted: Okay, it adds context.

Rich: It just adds context to the New Testament, right?

Ted: Right.

Rich: If you just read the New Testament without knowing the Old Testament, you won’t understand it. You’ll say, “Why? This doesn’t make sense.”

Ted: That’s right. Keep going. Yes?

Brave Man: It’s fascinating and affirming that when you read the Old Testament there are so many prophecies that are fulfilled in the New Testament that help you to realize the one story.

Ted: That’s correct. And that’s what we normally feed on. But don’t we feed on the law as well, outside of those prophecies? Thanks very much. Don?

Don Bishop: You’ll never understand the fullness of what Christ did unless you understand the Old Testament.

Ted: Yup; that’s absolutely true. I think that—

Sig: We have another question.

Ted: Sure.

Rich: I think it’s also that we just get to know who God is, His characteristics. He’s awesome.

Ted: What a novel thought!

Rich: And you learn that in the Old Testament. Psalm 145, for example, just tells you about how compassionate and gracious He is, and how awesome. He is a God who is to be feared.

Ted: You’re hitting home runs so far.

Ron Baling: Here is something I heard on a recording. The overarching theme in the Bible is that righteousness is life.

Ted: Righteousness is life. Okay, good. I mean, we all know these things; I’m preaching to the choir at this point. But here’s the thing I want you to think about. There are three questions that need to be asked, and I think I included them in the notes here. Who is God? Who am I? And what does God expect of me? Those are three critical questions. Who is God? Who am I? And what does God expect of me?

And you don’t understand who God is, who you are, and what God expects of you unless you begin to find it in the Old Testament and go from there. What better description of the fallen state

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of who I am—the second question—than when it says, *“The thoughts of their hearts were only evil continually?”* The New Testament doesn’t do better than that. That’s an amazing statement!

Where are you going? Wait a second. Time out; it’s not that bad. Oh yes, it is that bad. It’s like Bruce says. Every time we sin we say to God, “I don’t love You.” I mean, that’s a very disturbing thought.

So those answer the three questions. And that’s how we find out who God is. And then we get into the Old Testament and then we find out more about the nature and the attributes of God. That becomes the basis for everything else that flows from that—everything else that we know today.

The problem—and why this is critical; I thought about this—is that when we come to Christ, most of us come to Christ with our own personal and often misinformed, half-baked answers to these questions. I want you to think about that. I did. Most of us, maybe all of us come to Christ. Who is God? We have misinformed, half-baked personal answers to that question that simply do not reflect this.

You get this from a lot of people. “Oh my gosh! This horrible thing happened! My child died. How could God have allowed that to happen?” They haven’t spent much time in the Old Testament.

So that’s one of the problems. Most of us who come to Christ come to Christ from a church background with very little Old Testament teaching, except for delightful Bible stories. And most of those have been heavily laundered to get rid of all of the very despicable and uncomfortable, unsavory parts of them.

So that’s what our problem is. And therefore we begin to dig into the Scripture to find out who God is. I think that the second half of what I’m sharing in the back talks a lot about these characteristics of God, and I don’t have time to get into that today.

But here’s an example of what I discovered. It’s an interesting point here; let me see if I can find it. Coming to grips with the God of the Old Testament will force us, compel us, to think right about who God is, who we are, and what He expects of us. We start there.

Here’s an interesting example. Getting into Exodus and the description, the minute description, of the high priest’s garments. Can you think of anything more boring? I wish I hadn’t put that on the part of the Scripture that it came from. But as I read that, it said that God commands Moses that the garments of the high priest are *“for glory and for beauty.”*

Whoa! That stopped me, because what it made me begin to think about is that when we plan, design and execute worship and all the accoutrements of worship, is it for glory and for beauty? Is our worship of God Almighty in our churches for glory and for beauty, as the Bible understands these terms?

Glory—kabod. It comes from the Hebrew word for heavy. So you know, we say, “Glory be” or “Glory hallelujah.” But what does it really mean. I think that usually, before I started to study this, I was going “Ah, God!” What it means is that God is that God is full of glory; He is heavy and weighty. It is God’s glory compared to us. The grass dries up and the flower fades away. We’re the exact opposite. We’re ephemeral; we’re passing away. And God is so glorious and weighty.

When I receive God into my life in Christ, when I’m born again in Him and He in me, I take on God’s glory, the very weight of God. There is nothing heavier in the universe than God. So our worship is to be an expression of this weight—the weightiness of God.

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And also for beauty. Jonathan Edwards: some of you know that name. He was a great American thinker, pastor, preacher, writer, a scientist of the mid-1700s, one of America’s first great scientists, a Congregationalist pastor. And he wrote a whole essay on beauty. And I was forced to read it when I was in seminary. (*Laughter*) And it’s hard to read, you know; we’re talking 1720s and ‘30s; it’s a hard read.

But I like what Edwards said when he defined beauty. We say, “Boy, that’s a beautiful woman!”, or “That’s a beautiful car!” But what beauty really does—and scientists have shown this—is that beauty is the reaction we get when things are balanced perfectly. They fit together and they’re balanced; that’s what beauty is.

They’ve actually figured it out. Why are some women more attractive than others? They say that beauty is in the eye of the beholder. But scientists have been able to figure out that there is a proportion; there are proportions in the face that we find more beautiful than others. I think that’s very interesting. And that would be true for cars, for art, or for anything else like that. It’s kind of a balance in symmetry that all fits together.

So when we worship God, does our worship have glory and beauty? Because that’s what the garment was for, to demonstrate that glory and beauty. Yes?

Rich: Jonathan Edwards said that nature is God’s greatest evangelist.

Ted: Absolutely right.

Sig: I’d also throw in C.S. Lewis’s essay which was a sermon, *The Weight of Glory*.

Ted: *The Weight of Glory*.

Sig: That was pretty profound. I read that every time I need some encouragement.

Ted: Yeah, that’s right. Okay, here’s something else I picked up in that verse. I’m thinking about the garments. Remember the garments of the high priest? Gosh, what does that have to do with anything? Our pastor gets up and he’s got a shirt untucked. (*Laughter*) He’s roaming around the stage. I don’t know what that has to do with glory and beauty. But that’s another subject completely; I’m not going to be critical at this point.

But what does the high priest wear? He wears an ephod which is like a garment, a tunic of some kind. And over that he wears a breastplate. And on the breastplate there are what? There are twelve stones on the breastplate. What are those for?

Brave Man: The twelve tribes of Israel.

Ted: The twelve tribes of Israel. Okay, there’s something else. On his shoulders are two stones. Do you know what’s on the stones? Six tribes of Israel, six tribes of Israel. And it tells us what comes before. That’s what these are for; that’s what these are for. It says that it’s for remembrance. Now who is doing the remembering?

Sig: The priest.

Ted: He’s remembering what? What is the priest remembering?

Sig: The people of Israel.

Ted: Yes. Where does the priest appear? He comes in through the Holy Place, passes the candelabra—the menorah--, passes the showbread, passes the table of incense. He goes into the curtain. Remember, it was torn in two when Jesus died on the cross. He goes into the Holy Place before the ark of the covenant. On the ark of the covenant are two seraphim. And their wings are covering the lid of the ark. And on the lid of the ark is what?

Sig: The mercy seat.

Ted: The mercy seat, the seat of atonement, as it’s translated. And what happens at that mercy seat? What happens? Do you remember? **Rich:** The blood is sprinkled.

“Why Study the Old Testament?”

Ted: The blood is sprinkled. But after the blood is sprinkled and poured on that mercy seat, the presence of God comes, and that’s where He meets the people. He meets with them on the mercy seat.

Don Maurer: The Shekinah.

Ted: The glory of God; yes—the Shekinah glory. So the high priest comes before it, before the mercy seat. And he’s standing before the ark of the covenant. And who is on the ark of the covenant? It’s the Lord God Almighty. And thus the Lord God Almighty is looking down on the high priest for remembrance.

“Jesus, remember me whenever You come into Your glory.” When I began to think about this I said, “What are we saying to God? We take that for granted.” But this is a petition. Lord God, remember Israel! I’m bringing it to Your memory, not my memory. I’m bringing it to your memory because You’re looking down, and what You see is that You see the epaulets; they’re the names of the tribes. You see on my chest the names of Your people. And this is to remind You of Your promises to us.

I would have never seen it had I not read the Old Testament. What is this for? Remembrance. Remembrance for what? So we would think about God? No, so that He would think about us.

And if you start to go through Scripture you find it again and again in the Old Testament: references to God remembering us, because we just take that for granted. Of course God loves us and has a wonderful plan for our lives. Of course He remembers us. Well, maybe He doesn’t. And that’s why the thief said, “Jesus, remember me when you come into Your glory.”

Sig: And at Communion He says, *“Do this in remembrance of Me.”*

Ted: That’s right. It’s not a one-way street; it’s a two-way street. We remember God. I’m just saying that this is so interesting, the placement of everything on the body here. And then of course on the turban the high priest wears a gold plate. What does the gold plate say? Do you remember what that says?

Don Maurer: Holy to the Lord?

Ted: Holiness To the Lord; Holy To The Lord. Once again, it’s not the turban. The high priest doesn’t take the turban off and look at it and say, “Oh yeah; that’s a good reminder. I need to be holy.” But why is that plate there? Why does it say, Holiness To The Lord?

Sig: To remind God?

Ted: What it’s saying to God is: This is what we’re bringing to You. We’re bringing holiness to You through the sacrifices that have been done. It’s been put on the mercy seat. There are other ceremonies. The holy oil which makes things holy is set apart for God—again and again, constantly. Of course, after a while you say that there’s no end to this. And that’s why we approach the throne of grace with boldness because of what Jesus did for us. Yes, Don?

Don Maurer: Do you think that’s why God regarded the sin of Nadab and Abihu so seriously that He put them to death because they didn’t regard the holiness of the Lord?

Ted: Probably yes; right. Don, say that a little bit more so everybody-s aboard on that.

Don: Yes. Nadab and Abihu, the sons of Aaron, were put to death because they offered strange fire to the Lord. And I’m just wondering whether God did this because they violated the principle of holiness to the Lord.

Ted: I mean, every one of us in our hearts stand before God. And written across our chests and our foreheads is: Holiness To The Lord. That’s what every one of us is. And that is only possible because of Christ, whether or not I’m important or if that’s my identity. Yes?

“Why Study the Old Testament?”

Michael Rush: To what you’re saying about holiness and everything, the reality is that in some of our churches today that’s not preached very well. I’ll give you a real-life situation that just happened last week at the café right over here. A couple guys were sitting with me. One of the guys threw out a profanity.

Ted: Yeah.

Michael: And I said, “Whoa, whoa, whoa, whoa, whoa!”

And here’s what he said to me. He said, “Oh, I’m sorry. I shouldn’t have said that while you were eating.”

And I said, “No, no, no, no; you shouldn’t have said that.” And it appeared that he had no concept that in the house of the Lord you don’t do that. I just wanted you to know that, because these are things that as fences are torn down those might seem like little things.

Ted: That’s right.

Michael: But the crisis in our churches not minimum. But he has no concept of that.

Ted: So the pastor thought he said something wrong. What does the pastor say? *(Laughter)* Well, you know, the whole issue of personal holiness is absolutely critical; we don’t talk about it enough. I’ll say that the thing we must remember is that holiness that we show in our lives starts with the holiness of God within us, making its way out. It’s not as if God gives us some rules. We get born again and God gives us some rules. “If you do the best you can I can help you out. Read the Scripture, pray, meditate, have a time of fellowship. And I can help you come along with that.”

It’s more like this: that doesn’t come from me. The holiness does not come from me; it comes from Christ in me. He lives His life out through me. And in that I have great hope and joy, because that is my only confidence. He is my justification, my sanctification and my glorification—everything else that’s in Christ comes through Him, in Him for me.

So brothers, God bless you. See you. Grace and peace; thanks for your patience. There are a lot of things about the character of God at the end of the notes there that we will learn primarily from the Old Testament. Read the Old Testament; it’s great stuff. *(Applause)*