

The Priestly Garments

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[0 : 00] If you'll please open your Bibles to the book of Exodus, chapter 39.

It says 39 and we'll be reading verses 1 through 31. It says 39 beginning in verse 1.

From the blue and purple and scarlet yarns, they made finely woven garments for ministering in the holy place. They made the holy garments for Aaron as the Lord had commanded Moses.

He made the ephod of gold, blue and purple and scarlet yarns and fine twine linen. And they hammered out gold leaf and he cut it into threads to work into the blue and purple and the scarlet yarns and into the fine twine linen in skilled designs.

They made for the ephod attaching shoulder pieces joined to it at its two edges. And the skillfully woven band on it was one piece with it and made like it of gold, blue and purple and scarlet yarns and fine twine linen as the Lord had commanded Moses.

[1 : 46] They made the onnit stones enclosed in settings of gold filigree and engraved like the engravings of a signet according to the names of the sons of Israel.

And he set them on the shoulder pieces of the ephod to be stones of remembrance for the sons of Israel as the Lord had commanded Moses.

He made the breast piece in skilled work in the style of the ephod of gold, blue and purple and scarlet yarns and fine twine linen. It was square.

They made the breast piece double a span its length and a span its breadth when doubled. And they set in it four rows of stones.

A row of sardis, topaz and carbuncle was the first row. And the second row was an emerald, a sapphire and a diamond. In the third row, a jacinth and an agate and an amethyst.

[2 : 45] In the fourth row, a beryl, an onnity and a jasper. They were enclosed in settings of gold filigree. There were twelve stones with their names according to the names of the sons of Israel.

They were like sydnets, each engraved with its name for the twelve tribes. And they made on the breast piece twisted chains like cords of pure gold.

And they made two settings of gold filigree and two gold rings and put the two rings on the two edges of the breast piece. And they put the two cords of gold in the two rings at the edges of the breast piece.

They attached the two ends of the two cords to the two settings of filigree. Thus, they attached it in front to the shoulder pieces of the ephod.

Then they made two rings of gold and put them at the two ends of the breast piece on its inside edge next to the ephod.

[3 : 43] And they made two rings of gold and attached them in front to the lower part of the two shoulder pieces of the ephod at the seam above the skillfully woven band of the ephod.

And they bound the breast piece by its rings to the rings of the ephod with a lace of blue so that it should lie on the skillfully woven band of the ephod.

And that the breast piece should not come loose from the ephod as the Lord had commanded Moses. He also made the robe of the ephod woven all of blue and the opening of the robe in it was like the opening in a garment with the binding around the opening so that it might not tear.

On the hem of the robe they made pomegranates of blue and purple and scarlet yarns and fine twine linen. They also made bells of pure gold and put the bells between the pomegranates all around the hem of the robe between the pomegranates.

A bell and a pomegranate. A bell and a pomegranate. Around the hem of the robe for ministering as the Lord had commanded Moses. They also made the coats woven of fine linen for Aaron and his sons.

[4 : 59] And the turban of fine linen. And the caps of fine linen. And the linen undergarments of fine twine linen. And the sash of fine twine linen. And the blue and purple and scarlet yarns.

Embroidered with needlework as the Lord had commanded Moses. They made the plate of the holy crown of pure gold and wrote on it an inscription. A inscription. Light engraving of sydnet.

Holy to the Lord. And they tied to it a cord of blue to fasten it on the turban above. As the Lord had commanded Moses. Let's pray together.

Dear Heavenly Father we thank you for your word. And we pray now that you would help us. Lord we consider it. That we would understand what's going on here. That we would not be caught up in the specifics of the garments themselves.

But Lord more importantly what they pointed to. What they symbolized. We pray that Christ would be exalted in the preaching of the word today. Amen. Now we come to this and it's a long list of how they made the garments.

[6 : 10] Some of it may have made sense. Maybe other parts of it were kind of confused about what that would have looked like. But as we look at it today. What I want you to remember is that we've gone through this.

I think I counted about three or four sermons. Where we went through the different parts. And how God had told them what to do. And what I want to do today. And it's the same thing we did previously with the furniture.

Is that we're going to take some time really just to look at the application of this. What's being symbolized. We won't work back through every single piece. And how it was made. And the construction of it.

We've looked at that in the past. But I want us to think again on what's the meaning of this. So in some ways I'm getting off easy. Because there's not a lot that's new in this sermon. But I'm taking these four sermons and saying.

Think again. What is the point of this? What is it pointing us to? How do we see Christ in this passage? And that's really what I want us to focus on today. As we look at the priestly garments. First consider Aaron's sin with the golden calf.

[7 : 11] Remember the context of all that's gone before. Etc 32 verse 21. And Moses said to Aaron. What did this people do to you that you have brought such a great sin upon them?

So the sin of the golden calf. The one who takes the primary blame for that is Aaron. He's the one who threw the gold in and out popped the golden calf. Right?

He's the one who made that golden calf. And so therefore it's him who has brought this great sin upon them. And as we think about Aaron and the sin that he's brought upon God's people.

Let us consider that he is the first high priest. That the clothing being described here will be his first. And that this man who made a golden idol is also the man who will enter into the holy of holies.

How gracious is our God? As we look at this. As we look at this. The clothing symbolizes. What the man was to be.

[8 : 15] And it points us to Christ to come. As a greater high priest than Aaron or any of the other priests ever could be. So as we look at the clothing.

It's filled with symbolic significance. This clothing was set apart for a unique calling. The high priest didn't wear this everywhere he went.

You can imagine him walking around Walmart with his high priest's garments on. He didn't wear them when he went grocery shopping or when he ate dinner. He wore them specifically for the ministering in the holy places.

And especially into the holy of holies. This was a garment that set aside for a unique and holy purpose. One commentator David Levy he says this. That the clothes.

The clothes were to be holy. Because they were set apart to be worn. Only during the service in the tabernacle. They were to be glorious.

[9 : 14] Because they exalted the priestly office. In the eyes of the people. They were to be beautiful. Because their colors. Harmonized with the tabernacle furnishings.

The look of the priest. Was to match the function of his ministry. As he worshipped God. In the beauty of holiness. I thought that was a great way of expressing what was going on here.

There's symbolism in all this. It corresponds to the furniture in the tabernacle. Everything else we've seen. But it's to be beautiful. It's to set him apart as holy to the Lord.

And the respect of the work that he would be doing. So what is that work that the priest would do? Well really our first point of the message is that the priest was a representative.

He was a representative. A mediator. Between God and man. Hebrews 5.1. I'll be going to Hebrews a lot because it really does help us to understand the priesthood.

[10 : 15] Hebrews 5.1. So this priest is representing God's people.

He's acting on their behalf. He's a man who's standing between. A mediator. Between God and man. And so man and his sin cannot approach to God.

But this specific man has been set apart to minister to God on their behalf. And we see this symbolized in the clothing itself.

We can start with you. Maybe remember as we read this. There were two on its stones. One on each shoulder. One on each. But two on its stones and engraved on these stones were the names of the twelve tribes of Israel.

And that was placed upon his shoulders. That was verses six and seven. We see that. That made the on its stones enclosed in settings of gold filigree. And engraved lightning engravings of the sydney.

[11 : 22] According to the names of the sons of Israel. And he set them on the shoulder pieces of the ephod. To be stones of remembrance for the sons of Israel. As the Lord had commanded Moses.

And so as the high priest went into the holy places. He bore on his shoulders the names of the people of Israel. But we also see that their names are there over his chest.

We might even think over the heart. As he walked into the holy place. He carried the names of Israel on his chest. Verse 14. There were twelve stones with their names.

According to the names of the sons of Israel. They were like sydneyts. Each engraved with its name. For the twelve tribes. And of course we read through the list of those stones. I won't try that again.

I'm not sure if I pulled off every name correctly. So I won't go back to that list of jewels. But there were twelve different jewels. And each one engraved with the name of one of the tribes of Israel.

[12 : 22] And so really the main point of the ephod was that. The priest is carrying the names of God's people. Into the presence of God.

And of course not just the names. He's going there as a representative. God's people are going before God. Through the mediator. And the person of the high priest.

So when Aaron offered sacrifices. He carried the names of Israel. Before him. When atonement was made.

It was made not just for Aaron. But it was made for all of God's people. As he stood there on their behalf. As a representative. As a mediator. It also was meant to be a reminder of.

God's covenant with his people. And even that speaks to. How is it that this man who sinned. With the golden calf. Could still be the man who goes before God. God is faithful to his covenant.

[13 : 24] And so we read. I just read this verse seven. But it says here that the. Stones that were on the shoulder pieces. Of the ephod. Were stones of remembrance for the sons of Israel.

Stones of remembrance. It was a reminder of them. Of God's covenant. But also it's a reminder to God. Not as though God's forgetful. But that these are your people.

That I'm carrying before you. I'm here on their behalf. God don't forget your covenant to them. That you promised to do for your people. And then there's a turban.

And on it there's a plate. A golden plate. And on it it says. Holy to the Lord. Verse 30. They made the plate of the holy crown.

Of pure gold. And wrote. And wrote on it in inscription. Like the engraving of a sign in it. Holy to the Lord. Now again that is so remarkable.

[14 : 21] When we consider. Was Aaron a holy man? No. No. Not in the sense of. Is he righteous in his own behavior. In his own actions.

Of course not. He was not. He is accused. Of bringing great sin. Upon God's people. As a spiritual leader. He led them into the worship. Of a false God.

And yet. He will stand before God. And. A crown upon his head. That says. Holy to the Lord. Now part of that. Is the fact that.

When we think of holiness. It's being set apart to God. Aaron. Is being set apart. For specific purpose to God. But also. He's crowned with. A holiness. That's not his own.

A holiness. That's granted to him. That's given to him. That's imputed. To him. And so. Aaron. Failed to meet God's standard.

[15 : 18] As a priest. But. Luckily for us. Right. After Aaron. It got a lot better. All the other priests. Did a wonderful job. Didn't they? And so.

Just a reminder. Of some of the. Great priests. In Israel's history. Nadab and Abihu. Leviticus 10. Verses 1 and 2. Now Nadab and Abihu.

The sons of Aaron. Each took his censer. And put fire in it. And laid incense on it. And offered. Unauthorized. Or strange fire. Before the Lord. Which he had not.

Commanded them. And fire came out. From before the Lord. And consumed them. And they died. Before the Lord. So Aaron may have messed up. But at least his sons. Will get it right. No.

I mean. One generation. What happens? They go. And they. I mean. Maybe even in a genuine act. Of worshiping God. But they make some strange fire. Some incense recipe.

[16:15] That isn't what God. Had described for them. Or ordained for them to do. Maybe they went on their own accord. But either way. They do something.

That they were not commanded to do. And God. I think somewhat. Ironically. Consumes them with a strange fire. A fire comes down. Out of nowhere. And just consumes them both.

And they're gone. And then we have Eli's sons. In 1 Samuel 2. 12. Now the sons of Eli. Were worthless men. They did not know the Lord.

Lord. And much like Nadab and Abihu. God killed both of them. On the same day. And then ultimately.

The exile. For. Really both tribes. Is due to. Idolatry. The priests. Aren't faithful in their job. They don't. Lead God's people. The right way. In many ways.

[17:10] They give in. To the people. Much like Aaron did. And they move into. False worship. And so God sends his people out. Into exile. So.

The priests. Don't do a great job. As representatives. They don't model. That. Holy to the Lord. The way that they should. And God gave good priests.

But as a whole. They weren't good enough. Were they? They were also insufficient. For various reasons. Hebrews 5 again. Verses 2 through 3.

He himself. Is beset with weakness. Because of this. He is obligated. To offer sacrifice. For his own sins.

Just as he does. For those of the people. So one of the big weaknesses. Of the priest is. They're sinners. And we've seen that. But because they're sinners. They have to. Continually offer sacrifice.

[18:07] For their own sin. Before they can ever. Enter into the presence of God. To represent God's people. And offer sacrifices. For their sins. And then Hebrews 7.

Tells us another weakness. They kept on dying. And not just. The ones that God. Killed. Miraculously. Hebrews 7.

23. The former priest. On the one hand. Existed in greater numbers. Because they were prevented. By death. From continuing. Right. So. They're not.

Truly holy. They have to make sacrifices. For those. They're sinners. And they keep on dying. And so they have to be replaced. A new priest. And a new priest.

And a new priest. And so maybe we could say it this way. They're not perfect. And they're not permanent. Were the two major problems. With the priest.

[19:04] But there's also a problem. With the sacrifice. Which they offered. It wasn't just the priests. Who were insufficient. The sacrifices. Were insufficient. The sacrifices.

Had to be repeated daily. Why is that? Because in God's province. The way he ordained this is. The sacrifices. Covered over the sins of the people.

Temporarily. But it did not. Resolve the problem. It did not wash away the sin. It didn't remove the stain. It only. Covered it up for a while. And what would happen is.

The next day. I know this is a shocker for you guys. But the next day. They would sin again. Right. Not like we do. The next day. They would sin again. And what would happen? They need sacrifice for that sin now.

Because new sin has happened. And so. The sacrifices were daily. Because there was no end to sin. Therefore. There was no end to the sacrifices.

- [20 : 05] And so. As a priest would go in. And they'd offer the sacrifice. Every time. They would know. They got to do it. All over again. It's got to happen again. And again. And again.
- And as I said. It didn't really solve the problem. It only covered it up. Hebrews 10. 4 says. It is impossible. For the blood. Of bulls and goats. To take away sins.
- It's impossible. As we hear that. It almost sounds like. The job of the priest. Was to try to do something. That was impossible to do. But their job.
- Was not to take away sin. Their job. Was to. Offer up. A replacement. Death. Death. That God. Would overlook.
- Their sin. For a time. That God. Would not judge them. For the sin. They were still sinners. It wasn't taken away. It wasn't dealt with. And so. God. Overlooked their sin.
- [21 : 04] Until the. Appointed time. Of his sending. The true sacrifice. To which the. Blood of bulls and goats. Only pointed. And so. Secondly.
- I want us to look at. Jesus. As our high priest. As we think about. What's being presented here. We see. The. Insufficiency. Of the priest.
- But we also understand. That they were pointing. To something greater. Than themselves. The clothing was. Their office was. It really was pointing. To the person. Of Jesus Christ. Who is our great.
- High priest. So the priest. And their clothing. Point us to the need.
- For. A perfect priest. Hebrews 8. Verses 1 and 2. Now the point. And what we're saying. Is this. We have such a high priest.
- [21 : 58] One who is seated. At the right hand. Of the throne. Of the majesty. In heaven. A minister. In the holy places. In the true tent. That the Lord set up.
- Not man. And so. We have a high priest. Now. Seated on the throne. With God the father. And notice. His ministry.
- A minister. In the holy places. In the true tent. That the Lord set up. Not man. Remember. We talked about this. All throughout. The book of Exodus. But the tabernacle. Is a replica. It's a copy.
- Of the heavenly temple. The true reality. In heaven itself. Well we have a high priest. Now. Who's ministering. In that tabernacle. Before God himself.
- Bringing our names. Before God the father. In the true tabernacle. In the true holy place. And so again. Hebrews. Shows us.
- [22 : 58] The superiority. Of the person. Of Jesus Christ. As a priest. Over. The earthly priest. Of the old testament. So this is a little bit.
- Longer passage. But Hebrews 7. Verses 23. Through 28. And I've read a portion. Of this already. But the former priests. Were many. In number.
- Because they were prevented. By death. From continuing. In office. But he. So you see the contrast. To what we saw earlier. But he holds his priesthood. Permanently. Because.
- He continues forever. Consequently. He is able to save. To the uttermost. Those who draw near to God. Through him. Since he always lives.
- To make intercession. For them. For it was indeed fitting. That we should have. Such a high priest. Holy. Innocent. Unstained.
- [23 : 53] Separated from sinners. And exalted. Above the heavens. He has no need. Like those priests. To offer sacrifices. Daily. First for his own sins.
- And then for the sins. Of the people. Since he did this. Once for all. When he offered up himself. For the law. Appoints men. In their weaknesses.

High priest. But the word of the oath. Which came later than the law. Appoints his son. Who has been made perfect. Forever. And so. There is the contrast.

Remember we said before. The weaknesses of the priest. Were. They weren't permanent. And they weren't perfect. And what did it just say of Jesus. He is perfect forever.

And he lives forever. He continues to intercede. On behalf of his people. He is righteous. Verse 26. Of that passage said. Holy. Innocent. Undeified.

[24 : 52] Separated from sinners. And exalted above the heavens. He's perfect. He's not like the sinful priest. Who preceded him. He didn't have to make sacrifice.

For his own sins. He was sinless. Verse 27. Of. Our passage in Hebrews.

He does not need daily light. Those high priests. To offer up sacrifices. First for his own sins. And then for the sins of the people. He doesn't have to do it. Because he's not a sinner. He doesn't have to keep doing it.

Because. His sacrifice was sufficient. As a one. For all time. Sacrifice. And so he will live forever. In his priesthood. There were more priests beforehand.

Because they kept dying. But now we have. One priest that intercedes for us. Who lives forever. Who will never need to be replaced. And so the priesthood. Was a type.

[25 : 48] Of Christ. It pointed to him. It was a shadow. Of that which. Christ. Fulfilled. So Jesus. Has done for us. In heaven. What the priests were called to do.

In the tabernacle. He carries before. God the father. The names of. God's people. He intercedes for them. On their behalf.

Here's another passage. From Hebrews. Hebrews 9. This is 11 through 14. And then I'll read verse 24 as well. But. It says. But when Christ appeared. As a high priest. Of the good things.

That have come. Then through the greater. And more perfect tent. Not made with hands. That is. Not of this creation. He entered once for all.

Into the holy places. Not by means of the blood of goats and calves. But by means of his own blood. Thus securing. An eternal. Redemption.

[26 : 45] An eternal redemption. For if the blood of bulls. And goats. And the sprinkling of defiled persons. With the ashes of a heifer. Sanctify for the purification of the flesh.

How much more. Will the blood of Christ. Who through the eternal spirit. Offered himself. Without blemish to God. Purify our conscience. From dead works. To serve the living God.

And then verse 24. For Christ has entered. Not into the holy places. Made with hands. Which are copies of the true things. But into heaven itself. Now to appear. In the presence of God.

On our behalf. And so we talked about. The redemption that was accomplished. If we can even call it that. In the Old Testament. Was simply a covering over sin.

It wasn't really an accomplishment. Of redemption. God overlooked their sin for a time. But what has Christ done? Thus securing. An eternal redemption.

[27 : 42] In Christ we have. A forgiveness that will. Always be there. Will not be changed. Will not be lost. It's not just that Jesus is this great high priest.

He's also. The offering isn't he? He's greater than the bulls and the goats. That were offered. He's a sin offering that. Atones for our sins on the cross.

No other intermediary is needed. We have union. With Christ. Communion with him. Fellowship with God. Through our great high priest. Jesus Christ. As we think about.

Remember the priests. They bore the names. Of God's people. On their shoulders. And over their heart. On their chest. Listen to Isaiah 49. Verse 16.

It says. Behold. I have engraved you. On the palms of my hands. Jesus. And then Revelation 2. 17 says. He who has an ear. Let him hear. What the spirit says.

[28 : 42] To the churches. To the one who conquers. I will give. Some of the hidden manna. And I will give him a white stone. With the new name. Written on the stone. That no one knows.

Except the one who receives it. And so we have this comparison. That. Jesus. Engraved upon the palms of his hands. And we think of. The cross itself.

And how he was nailed to that cross. He bore our. Our names. And our sin. On the cross. And then we have this vision of. A name being written on a stone again.

And where does it reappear? It's in heaven. Where. Christ has carried our names. Before God the father. And we're given a new name. A holy name. On a white stone.

And so. Jesus is our great high priest. Christ. And he is that. Atoning sacrifice. Which we need. And. Really. I've tried to make all the sermon applications.

[29 : 40] I want to say. Here's some personal application to us. But hopefully you've seen that all throughout. But. Understand as well that. Who are the priests today?

I've said already. We have one priest. Right? Serving in heaven. But. There's also a sense in which. The priests are actually. More in number today. Than they were in the Old Testament.

Now why is that? Well. Here's two passages. I think I found about six. That state this. But here's two of those. First Peter 2. Nine. But you are a chosen race.

A royal priesthood. A holy nation. A people for his own possession. That you may proclaim. The excellent seas. Of him who called you. Out of darkness. Into his marvelous light.

Right? And so. Christians now. Are called. Well. A lot of names here. But. Did you hear? A royal priesthood. Not just a priesthood.

[30 : 39] We have the combining. Of really this. Two of the three offices of Christ. Priest and king. A royal priesthood. All of God's people. Represent God.

As royal priest. It says. The excellent seas. Of him who called you. Out of darkness. Into his marvelous light. Who are those. Who have been called. Out of darkness. Into his light. It's the believer.

And it's those. Who are. A royal priesthood. Revelation 1. 5 through 6. Says. To him who loves us. And has freed us. From our sins. By his blood.

And made us a kingdom. Priest to his God. And father. To him be the glory. And dominion. Forever and ever. Amen. And so. We're called.

To be priests. Now what does that look like? Because obviously. We're not making. Sacrifices of animals. Nor should we. Because Christ.

[31 : 35] Is that one sacrifice. We don't want to go back. To the shadow. When the reality. Has already come. Okay. So we're not doing. All the actions. Of the priests. Of the Old Testament. Especially sacrifices.

There is a. Once for all. Sacrifice. That has secured for us. Eternal redemption. So that's not necessary. So what is our role. As priest. Well.

First. As we think about. The clothing itself. That we saw here. Remember the clothing. Was meant to. Set them apart. To mark them as holy. Even the crown said. Holy to the Lord.

And it was a great beauty. And it matched. The tabernacle. Well. We have to understand. That. Christian today. If you trust.

In Jesus Christ. As a Christian. You are clothed. With the righteousness. Of Jesus Christ. And so remember. I think it was a quote. From David Levy. Earlier. What it said about. The colors.

[32 : 34] That are in. The ephod. And the colors. That are in the robe. Corresponded to the exact. Same colors. That are used. In the curtains. Of the tabernacle.

And so. There is this correspondence. That says. Almost. My clothing. Indicates. Where I belong. That I am a part of. That holy place.

And so now. We have been clothed. With the righteousness. Of Jesus Christ. That corresponds. To the true tabernacle. Where holiness dwells. Earlier in Exodus.

We saw. We saw. That part of the process. Of becoming a priest. Was being anointed. For the work. And we too. Are anointed. But with the Holy Spirit. 2 Corinthians 1. 21 through 22.

And it is God. Who establishes us. With you. In Christ. And has appointed us. And who has also. Put his seal. On us. And given us. His spirits. In our heart. As a guarantee.

[33 : 36] Tea. So there is not. A simple. Outward anointing. Like those priests. Would have done. A washing of water. We have been cleansed. By the blood of the lamb.

And been given. His Holy Spirit. Anointed with the spirit. And so. Really. That substitute. Remember. That the priest. Would go and. He would make sacrifice. For his own sins first.

And then for the sins. Of the people. Well Christ has consecrated us. To service. Or ordained us. To the service. Through his own blood. Hebrews 9 again.

13 through 14. For the blood of goats. And bulls. And the sprinkling. Of defiled persons. With the ashes. Of a heifer. Sanctified. For the purification. Of the flesh. How much more.

Will the blood of Christ. Who through the eternal spirit. Offered himself. Without blemish to God. Purify our conscience. From dead works. To serve the living God. And so.

[34 : 31] It's making this contrast. Between. The priest of the Old Testament. The blood of the bulls and goats. And the ashes of a heifer. It ceremonially. Externally.

Purified him. That he could go about his work. But the blood of the animals. And the ashes of a heifer. Did nothing inside of him. It didn't do anything.

To change his heart. But. The blood of Christ. That was offered without blemish. By the spirit. It purifies our conscience. The internal aspect.

It purifies our conscience. From dead works. To serve the living God. It ransoms us. It frees us. From our enslavement. To sin. That we might serve God. Rightly.

So. Our service. It's a great privilege. That God would call us to that. To be a priest before him. To serve him in this manner. You may remember. A few weeks ago. I was talking about that role of the high priest.

[35 : 33] And going into the holy of holies. And the realization that. If things weren't done correctly. I'm going to end up like Nadab and Abihu. I'm not walking out of there. I told you how someone had told me.

Yes. But what a blessing to be able to serve God. And enter into the holy place before God. Brothers and sisters. What an honor it is. That God would allow us. To be priests.

Under our great high priest. To serve him. In that manner. That we might draw near to God. That we might offer to him. Not the physical external sacrifices.

But spiritual sacrifices. And so. Just quickly. And again. This is something we talked about before. But I want to quickly run through this again. What is our role then?

What are the spiritual sacrifices. That God's people offer? Well first. Everything we do. The deeds we do. When we do them spiritually.

[36 : 29] Is what's spoken of as spiritual sacrifices. When we do what we do. In reliance upon. God's Holy Spirit. When we do what we do. For the glory of Christ.

And not for our own glory. Or sinful motivation. In many ways. They're not inferior. To any of the Old Testament sacrifices. In fact. They're far superior.

Why? Because. I've hinted at this already. But let me say again. The previous sacrifices. The office. Even the priesthood itself. Was external. It was outward.

It was ceremonial. But. The priesthood in the New Testament. Is an inward. And spiritual priesthood. And therefore.

If we think about that. How do we serve well? How do we serve faithfully as priest? Well we have. Both the ability. But also the responsibility.

[37 : 27] To read. And to study. And to understand the word of God. The priest was one who would communicate. God's word to his people. And we have a responsibility. To know the word of God.

To have that. If it's a spiritual work. That we're doing. To have that. In us. God's word also talks about us. Giving our bodies. Or our lives. As a spiritual sacrifice.

Romans 12. 1. I appeal to you. Therefore brothers. By the mercies of God. To present your bodies. As a living sacrifice. Holy. And acceptable to God. Which is your.

Spiritual worship. So one part of our priesthood. Is offering up our bodies. It's holy. And acceptable to God. As a living sacrifice.

I don't want to spend a ton of time. I could I think. But. First of all. As holy and acceptable. We need to consider.

[38 : 22] As God's people. What are we. Doing to our bodies. Or doing with and through our bodies. That's dishonoring to God. How do we. By spirit.

By his help. Maintain. Holy and acceptable bodies to God. And reliance upon Christ. But also. The idea of a living sacrifice is. Everything I do. I'm giving my body to Christ.

I'm living. The life that I live. I now live. By the spirit. And it's for Christ. For his glory. Not for myself. And in that way.

We understand that. All that we do. Is for God. And for his honor. And for his glory. Think of first Corinthians 10:31. Whether you eat. Or drink. Or whatever you do. Do all to the glory of God.

Now I mentioned earlier. That high priest. He only wore the garments. When he was ministering. In the holy places. And so. The rest of the time.

[39 : 19] He wasn't going around with the collar. Right. That's not. He wasn't going around in some way. That set him apart necessarily. But that doesn't mean.

That his work. That his work. As a believer. And as a priest. Cease to be. Brothers and sisters. We are always. Clothed with the righteousness. Of Jesus Christ.

And our work continues. In all that we do. Even eating. And drinking. So we might say. That. That. That. That crown. That was on the.

The head of the priest. That said. Holy to the Lord. That that phrase. Is written upon. And above. Everything that we do. All that we do. Should be committed as. Holy to the Lord.

Another. Sacrifice. That speaks of God's word. Is a broken heart for sin. David wrote. In Psalm 51. 17. The sacrifices of God. Are a broken spirit. A broken and contrite heart.

[40 : 14] Oh God. You will not despise. We have a. An offering. Or sacrifice of praise. Hebrews 13. 15. Through him. Then. Let us continually. Offer up.

A sacrifice. Of praise to God. That is. The fruit of lips. That acknowledge his name. Maybe we want to think about. What we do here on Sunday. Is what you're doing here.

A spiritual sacrifice. Of praise. Of worship to our God. Or are we just going through. The motions. Love.

And giving. To others. That ministry. To others. Is one of the sacrifices. That we do as priests. Hebrews 13. 16. Do not neglect. To do good. And to share. What you have.

For such. Sacrifices. Are pleasing. To God. We might think of. Things like hospitality. Bringing people to our home. Maybe. Financially. Giving.

[41 : 10] To a person. Or giving to the church. Supporting the work of missions. Friends. Evangelism. Evangelism. Is a sacrifice. That we do. As priests. For God. First Peter 2.

Nine. But you are a chosen race. A royal priesthood. A holy nation. A people. For his own possession. That you may proclaim. The excellencies.

Of him. Who called you. Out of darkness. Into his marvelous light. That even gets to the purpose. Why would God. Make us. To be. Priest. Christ. Well. It's so that we may proclaim.

How excellent. Is his name. That he might be glorified. In all that we do. Or maybe we could even think of it this way. In terms of evangelism. One of the offerings.

That we bring before the Lord. Is a new believer. To God. Is a soul that's been snatched. Out of the fire. That's an offering. We bring to God. Now I'm not saying kill him.

[42 : 06] That's not. Okay. But. Maybe we can think of non. Animal offerings. Grain offerings. But we're bringing an offering. To Lord. Of those. To whom we've shared the gospel.

We might. Think of discipling. Or equipping. That we've talked about here. The way we edify people. Even at times. Lovingly. And graciously. Rebut them. Is a sacrifice.

And offering. That we make. Because. Honestly. That works. Not easy. Is it? And in prayer. Revelation 8. 3. And another angel. Came and stood.

At the altar. With the golden censer. And he was given much. Incense. To offer with prayers. Now think again. Of the work of the priest. Part of the work of the priest. Is carrying incense. Before God.

And so now. We have the angels. Doing that. Giving much incense. To offer. With the prayers. Of all the saints. On the golden altar. Before the throne. And so part of the. Offering that we offer.

[43 : 02] Up to God. Is the holy aroma. Of our prayers. That ascend to heaven. We carry the names. Of others. Before the throne of God. Much like the priest did.

With the names on the shoulders. We're carrying the weight. Of their hurt. And pain. Maybe even their sin. We carry before God. On our shoulders. To him. And then.

Again. I said. That their work. Even if they didn't wear the garments. All the time. They were always a priest. Christ. Our work too. Is a continual work. Hebrews 13.

15. Through him then. Let us continually. Offer up. A sacrifice. Of praise to God. That is a fruit. Of lips. That acknowledge his name. So I mentioned.

When we're here. When we gather for worship. Is what we're offering. A sacrifice. Of praise. A sacrifice. Of worship. To God. But if we're not doing that here.

[43 : 59] Can we really imagine that. That would describe. Our life continually. Let us continually. Offer up a sacrifice. Of praise to God. And it even tells us.

What is that sacrifice. Fruit. The fruit of lips. That acknowledge his name. That give him the glory. That speak of him. In all that we do. Again. That wears that crown. Holy to the Lord.

So now. My last point. Is application. If that wasn't enough already. We should be encouraged. To praise God the Father. God the Father.

Has enabled us. To flee the wrath. To come. To have eternal life. And in our weakness. God has provided.

A high priest. That intercedes on our behalf. One who has. Perfectly. Atoned for. The sins of all. Who have faith. And trust in him. He's covered us.

[44 : 59] With his blood. He's clothed us. With his righteousness. He's crowned us. With holiness. Not that we've earned. But that was. Imputed to us.

Through Christ. And so God. Deserves the glory for that. Our lips. Ought to acknowledge God. Because we know. That we're undeserving. Of such. A high priest.

Christ. I think again. Of those Israelites. So. Shortly before. Was the golden calf.

And now. Here we are. We're almost at the point. Of which. The tabernacle is complete. And God's glory. Is going to meet them there. And they have to be thinking.

I'm unworthy. How is it. That I could do this. That I could enter. Into God's presence. Well it's because.

[45 : 53] We have a high priest. Who's gone before us. The ephod itself. Symbolized holiness. We had the holy to the Lord. And the turban. We had. The.

The colors of it. It all symbolized holiness. The setting apart. To God. And so. God's word. Talks about us. Putting on Christ. Much in the way that. The priest would put on the ephod.

Galatians 3. 27. For as many of you. As were baptized into Christ. Have put on Christ. Almost like we're. Wearing Christ. We're covered in.

His holiness. And his righteousness. Or you might say it this way. The beauty and the glory. That we spoke of earlier. With the clothing. That matched the tabernacle. Our beauty.

Our glory. Is the person. Jesus Christ. Christ. And it perfectly. He perfectly corresponds. To the reality. Of the holy place of heaven itself.

[46 : 51] That's where he is. That's where he belongs. We are putting on. Christ. And his righteousness. His glory. His beauty. As we think about all this.

The holy place. And what it symbolized. The garments. And what they symbolize. Is. We should be encouraged. To set our minds. Upon Christ. And upon. The heavenly realities. The heavenly things.

Colossians 3. 1 through 2. If then. You have been raised. With Christ. Seat the things. That are above. Where Christ is. Seated at the right hand.

Of God. Set your minds. On things. That are above. Not on the things. That are of the earth. And again. In Hebrews 3. 1. Therefore.

Holy brothers. You who share. In a heavenly calling. Fit your thoughts. On Jesus. The apostle. And. High priest. Of our confession. So if we've seen that.

[47 : 49] And we set our minds. Our thoughts. Upon Christ. And then I want to close. Really with this. Last part. Psalm 27. Verse 4.

One thing. Have I asked of the Lord. That will I seek after. That I may dwell. In the house of the Lord. All the days of my life.

To gaze upon the beauty. Of the Lord. And to inquire. His temple. That desire. Is a priestly desire. That I might be.

A mere servant. In the house of God. So that. I can look. Upon the beauty. Of the Lord. And inquire. His temple. By Christ. Through Christ.

We are given that honor. And when I say. Set our minds. And our hearts. Upon Christ.
And upon heaven. That ought to be our desire. One thing. A single. Focus. On our life.

[48 : 44] One thing. I've asked for the Lord. And that will I seek after. That I may dwell. In the house
of the Lord. All the days of my life. There's reality to that. Even now.

As we serve as priests. But you know. It's speaking of. In the even greater reality. The
earthly tabernacle. The garments. It all pointed to. A heavenly reality. One thing.

Should we desire. One thing. That we should seek after. That that would be. Our eternal
dwelling. That we would dwell. In the presence. Of the Lord forever. To behold his beauty.

And his holiness. Let's pray together. Dear heavenly father. We thank you for your word.
Your truth. How it instructs us. Lord we thank you.

That you have not left us. In our sin. That we. Lord. That we rightly deserved. To be left in.
But that you have sent. A greater.

[49 : 39] High priest. To offer up. A perfect sacrifice. To continue to serve. Forever. Not in a man
made.

Copy. But in the reality. That is. Apart from this creation. The true. Holy place. Before your
presence. As he's seated. On your throne.

Lord. We thank you. For such a high priest. We pray that. Through Christ. Clothed. In his
righteousness. And by. Your spirit.

Working in us. Lord. That we would. Serve you. In good works. That you would be
honored. In our service. But Lord.

We pray. That for all in this room. That our chief desire. That we would seek. That. We
would long for. Is to dwell in your presence forever. To behold.

[50 : 32] Your beauty and glory. And Lord. If there's any. In this room. Who don't know you. Lord.
Enable them to understand. Their state. Their position. Lord.

May they not trust. In their goodness. Their righteousness. But may they look. To the
sacrifice of Christ. May they not. Even seek. To intercede. On their own behalf.

But may they look. To the one mediator. Between God and man. The man Christ Jesus.
And Lord. We pray. That. They would know him.

Trust in him. And that one day. They with us. Would be in your presence forever.
Beholding your glory. And your beauty. We pray this in Christ's name.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.
Amen. Amen. Amen. Amen.