

The Priest's Office

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[0 : 00] And let's continue with our study, preaching through the book of Exodus, and finding much value in the book of Exodus.

And to put the things in the proper place where they belong. The last time we studied this, we only got to verse 1, where the Lord said, Take Aaron, thy brother. And we understood that as God is introducing this whole tabernacle concept to Moses, and all the furniture and all the things in regard to the building, He also is introducing to him a new order, a priesthood, which goes into the future, typically referred to as the Levitical priesthood.

And as God is introducing this to Moses in the mount, first the Lord has to choose a man for this office. And the man is not going to be Moses. The man is going to be somebody else.

And He chose Aaron, his brother. And what we learned from that, I gave you three reasons why I felt Aaron was the right choice, is because Aaron was relatable. He didn't grow up as Moses did in Pharaoh's daughter's house.

He grew up with the people of God, suffering affliction with the people of God. And he was a relatable man. He knew their infirmities. He was an available man. Unlike Moses, Aaron doesn't offer any excuses to God when God says, Aaron, I want you to go meet Moses out in the wilderness.

[1 : 35] Or Aaron, I want you to go into Pharaoh and speak to him. Aaron is available and obedient to God's commands. And thirdly, Aaron was dependable. And I think all three of these things God is looking for in each one of us.

And so there's why I believe He chose Aaron. So today now, let's just read again that first verse and read down to verse number 4. And notice something from this passage now this morning.

Exodus 28, verse 1. And take thou unto thee Aaron thy brother and his sons with him from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

And thou shalt make holy garments for Aaron thy brother for glory and for beauty. And thou shalt speak unto all that are wise-hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

And these are the garments which they shall make, a breastplate and an ephod and a robe and a broidered coat, a miter and a girdle. And they shall make holy garments for Aaron thy brother and his sons, that he may minister unto me in the priest's office.

[2 : 55] Whether you caught it or not, three times God said that phrase I just closed with. That he may minister unto me in the priest's office. In verse 1, at the end of verse 3, at the end of verse 4.

Now I want to take a look with you this morning at the priest's office that's mentioned here. The office of a priest. We're only going to cover a few particulars because the office contains quite a few regulations and requirements and some very specific details.

We're not going to dig very deep into this, but really I'd like to use this study of the office of a priest as an excuse, if we needed one, to lift up and to exalt our Savior, the Lord Jesus Christ.

And you'll see why and how as we go along. So before we do any of that, let's bow our heads together before our God and pray. God, I ask and pray now that you'll bless the message, this time that we've come here for, to hear from your word.

May it not be people hearing from me. May it not be people hearing from you. Let me be a mouthpiece for you and for your truth. God, as I said, it is my desire to lift up our Savior, the Lord Jesus Christ, this morning.

[4 : 04] And as we study these old, old texts and understand and try to dig into something that's very unfamiliar to us, I pray that you'll take that and bridge the gap and show us some divine truth of

how it relates to our relationship with you through our Savior, Jesus Christ.

I want to say thank you for the blood that he shed on Calvary to wash away our sins, thank you for giving us a meeting place this morning. Thank you for giving us a Holy Bible that we can count on and believe.

And Lord, may you minister to us and teach us some things. We pray in Jesus' name. Amen. Amen. So three thoughts about this office to give you this morning. As I said, this is not exhaustive by any means about the office of a priest, but it's three things that come up, in my opinion, very quickly from this text and from the concept of what's happening.

Remember, as I said, Moses is still up there on Mount Sinai. He has not come down. He has not revealed. He has not taught any of this stuff to the people yet. We're still getting all the way back to chapter 20.

We're still getting point after point after point of what God is speaking to Moses about, what he's revealing about, what he intends to take place just shortly after this information is given, later on down below.

[5 : 16] So the first thought that comes out of this is a thought that this office offers mediation. It offers mediation. You know what that is, right? Mediation, somebody going in between of two parties.

If I get charged with a crime and I have to be called into court and it's a crime that I didn't commit, but I have no idea where they came up with this, they're accusing me of X, Y, and Z, and I might want to get some mediation.

Somebody that knows the law better than I do. Somebody that knows what power they even have to accuse me or to pull me into court. And I don't know these things.

I don't know the law. I know what the speed limit says, but I really don't know too much beyond that. And so I would get a mediator. I'd get a lawyer to stand in there on my behalf, somebody that could advocate for me.

Well, this office of priesthood, of the priesthood here, it offers mediation because God is far too holy to be approached by sinful man like you and I, by anybody back here in the book of Exodus.

[6 : 22] God dwells in the light, the Bible says, which no man can approach unto. In the Bible it says, the Lord is in his holy temple. Let all the earth keep silent before him.

God is not your buddy that you just say, hey bro, you don't get to approach him. You don't get to walk up on him. You don't get to surprise him with thoughts or I want to do this today or demands. God is not that guy. His nature is absolute holiness. Like absolute as absolute gets when it comes to holiness. He is so potent with purity that his presence would expel and just dispel evil and wickedness from his very arena.

His nature is holy. Yet, be that as it may and is, God desires to dwell amongst this people. It's his desire.

He said, make me a sanctuary that I may dwell among them. How is a holy God going to come down and dwell among these people? There's a real problem here.

[7 : 29] If these people were pure, if they were holy and righteous and clean as God is, no problem. But when has that ever been the case? For any man or woman. And so, this office becomes necessary.

To cure that contrast of a holy God and sinful man, God institutes the office of the priesthood. An office of mediation.

It's a new office. It embodies a new way for God now to be connected to this people. And for them to approach unto him as well. For them to come before him and worship and offer their sacrifices. And for them to make atonement for their sins. And through this office of the priest now, this people of God are going to be bonded.

They're an earthly people that can now be allied to a heavenly and holy God. And without this office, they are completely distant. They are kept far away and separated from experiencing the relationship that God wants to have with them.

[8 : 37] Now, keep your place and take your Bible. And let's go to 1 Timothy chapter number 2. This priesthood is an office of mediation. And find 1 Timothy and the second chapter.

And let's see what the Bible says about the Lord Jesus Christ. Verse number 5.

The Bible says, For there is one God and one mediator. How many, church? How many mediators? One mediator.

Between God and men. And then the identity of that one mediator is given. The man, Christ, Jesus. Who gave himself a ransom for all. There's one mediator. The Pope is not a mediator. Between God and men.

[9 : 44] Because there's one mediator according to God. Mary, the mother of Jesus. Not the mother of God. But the mother of Jesus is not a mediator. As they say in a feminine version of the word.

She is not a mediator. Between God and men. There's a teaching that if you pray to Mary. Mary will take your prayers and offer them to God. Wrong. She's not a mediator.

She doesn't go in between God and men. No man on this planet today goes in between God and men. There's one. It's the man, Christ, Jesus.

There's no human priest of any religion on the planet that can go to God for you. Now take your Bible and go back to the left a little bit. And this is what the Bible says.

Ephesians 5 chapter number 2. Thank God for a Bible. If you didn't have the words of God to study and to compare the teachings of man to.

[10 : 48] You'd be confused and deceived. But you can go to the word of God and get the truth. And never have to doubt it. Ephesians chapter 2. The Bible can correct the whole planet on what they think and say.

Ephesians 2. And verse number 18 is a reference to Jesus Christ. I have to back up a little. In verse 13 it says, But now in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ.

And then the continuing verses reference Him. He is our peace. And verse 15, He abolished in His flesh. Verse 16, He might reconcile. And in verse 18 now, Through Him, we both, Jews and Gentiles, we both have access by one spirit unto the Father.

This is an office of mediation. This is an office of mediation necessary in Moses and Aaron's time to bridge that gap of holy God sinful people.

And in our time, we have a mediator. He is the Son of God, the Lord Jesus Christ. And without Him, if you don't have Him, you don't have access to the Father.

[12 : 10] Jesus said, No man cometh unto the Father, but by me. Peter said that Christ suffered for sins, the just for the unjust, that He might bring us to God.

Jesus Christ is that mediator. If you didn't have Him, you'd still be far off. Like verse 13 says, far off. If you don't have Jesus Christ, you're still in verse number one, dead in your trespasses and in your sins. If you don't have Jesus Christ, verse 12 says, you don't have any hope.

And you're without God in the world. You don't have anything but a separation between a holy God and a sinful man.

And without the Lord Jesus Christ, you and I are a pathetic people, a corrupt people, living on a cursed dirt, without access to God.

[13 : 12] Imagine back in the camp of Israel, imagine some Gentile wandering into the camp, full of leprosy and disease, just unclean as could be.

They were expelled from the camp. You know this. And imagine some leprous Gentile saying, I'm going to go into the temple today. I'm going to go to the tabernacle and I'm going to get healed. I'm going to go see God. I'm just going to go for it. And he runs past everybody and runs and works his way all the way up to the... You know what would happen if he made it to the door? If he stepped inside of the door of that tabernacle, the fire of God would come off of that altar and burn him to pieces.

He'd be dust. Because you can't approach a holy God. You can't approach a holy God being an outcast. You can't approach a holy God being unclean.

And so an office was established for them. The priesthood was established. And I want you to understand that the Lord Jesus Christ is that priest for you and I today.

[14 : 16] And we'll see that later on as we continue. Come back to Exodus 28. This office offers mediation. Something else.

Before the mediation, the office demands consecration. Now notice this in verse 2 as we read, thou shalt make holy garments.

Did you even think twice when you read that it says holy garments? Is there such a thing? I'm wearing garments right now. You're wearing garments, right?

Are they holy? Is there anything holy about what we've put on our bodies today? Nothing. Not even close. It's just mundane, normal, whatever.

Silk, cotton, polyester, rayon. It means nothing. It's meaningless. But he said make holy garments. What makes them holy?

[15:17] Verse 3 says, Speak unto all the wise hearted who might have filled with the spirit of wisdom that they may make Aaron's garments to consecrate him. And then the list of the garments we read in verse 4.

These are the garments which they shall make. In verse 4 at the end of the list it says they shall make holy garments for Aaron, thy brother and his sons. These men needed to put on their bodies something else than their regular everyday gear.

They needed to put on something that was made specifically for the office of a priest. Holy garments that would sanctify and consecrate these men to their minister before the Lord.

To consecrate means to set apart as sacred and as dedicated to the service of God. It's not just an announcement like, oh, you know what? You can be consecrated today.

No, it's more like it's done in a ceremony. It's done in a ritual as we'll see. It's something that was much concern and sobriety in consecrating a man into the office of a priest.

[16:32] The holy garments as we're looking at and reading they're a big part of what consecrates him to minister in his office. Not everybody could just go to the store and buy some holy garments and put them on.

You couldn't just go make them yourself. It's forbidden. It's only and solely for the priest to put on and to wear. You can't approach unto God without the sacred garments covering these men.

But it's bigger than just the garments. There was a ritual as I mentioned a ceremony of consecration. Look to the next chapter. Chapter 29. The entire chapter describes the ceremony and the details of consecrating these men to this office of the priesthood.

And I won't read the entirety of it but start at the beginning for now. Verse number 1. 29. 1. And this is the thing that thou shalt do unto them to hallow them to minister unto me in the priest's office.

And he describes a bullock and rams and some bread and some offerings that they're going to take and offer to God. And in verse 5 thou shalt take the garments and put them upon Aaron the coat, the robe and he lists the garments and the mitre and the holy crown which is mentioned later in verse 6.

[17:48] And then in verse 7 the anointing oil upon his head and anoint him bring his sons in verses 8 and 9 and put them on. And so then the sacrifices follow in verse 10 through a good portion of this.

And coming a little bit later into this find I'll tell you what we'll skip to the end. Look at verse 43. And this is the tabernacle after all of the offering and sacrificing and the consecration of these men.

In verse 43 and there I will meet with the children of Israel and the tabernacle shall be sanctified by my glory and I will sanctify the tabernacle of the congregation and the altar. I will sanctify also both Moses and his sons to minister to me in the priest's office and I will dwell among the children of Israel and will be their God.

And so before the mediation comes a consecration of these men. What about it? Let's look a little bit more. Flip over to Leviticus.

This is where it takes place in Leviticus chapter 8. This is Moses getting the instruction up in the mountain but it takes place and recorded in Leviticus chapter 8 where this consecration ceremony takes place.

[18:59] Find Leviticus chapter 8 and we'll just skim this so try to stick with me. In verse 1 the Lord spake unto Moses saying take Aaron and his sons with him and the garments and the anointing oil and then he lists the animals and the offerings and gather all the people and here's what we're going to do.

We're going to consecrate these men and so Aaron brought Aaron Moses brought Aaron washed him in water just like was said back in 29. I didn't read all of this and he puts the clothes on him verse 7, 8, 9.

You see all those individual items being placed on Aaron the high priest. He gets anointed with oil in verse 10 and then comes the sacrifices and that mentions each one of those and gives you the details of that all the way down to verse 30.

Sprinkles them with blood. They eat a portion of the sacrifice. Now look at verse 33. This is what I want to see. Leviticus 8, 33. Talking to the priests.

And ye shall not go out of the door of the tabernacle of the congregation in seven days until the days of your consecration be at an end.

[20 : 10] For seven days shall he consecrate you. And as he hath done this day so the Lord hath commanded him to do to make an atonement for you. And he says in verse 35 Therefore shall ye abide at the door of the tabernacle of the congregation day and night seven days and keep the charge of the Lord.

And then look at these four words. Do you see that? That ye die not. When God's telling them put the garments on get the oil on your head and you stay there seven days and if you don't I'm going to kill you.

You stay there seven days and fulfill this ceremony of consecration for admitting you into the office of a priest. If you don't fulfill it the way I tell you to fulfill it you're a dead man.

And that you might think I'm just kind of focusing in and honing in just so I can make a point but no this is so real. Watch what happens and after they keep the seven days look at verse 9 chapter 9 verse 1 it came to pass on the eighth day Moses called Aaron and his sons and then they're going to do some more sacrificing after this consecration was this ritual was completed now this finalized ceremony where they're going to sacrifice and this goes to a good portion of chapter number 9 and come down to the end of it in verse 22 Aaron lifted up his hand toward the people and blessed them and came down from offering of the sin offering the burnt offering the peace offerings and Aaron and Moses went into the tabernacle of the congregation and came out and blessed the people and the glory of the Lord appeared unto all the people and there came a fire out from before the Lord and consumed upon the altar the burnt offering and the fat and now what follows in chapter 10 I believe is right in step with this ceremony two of the sons of Aaron

Nadab and Abihu the oldest two it says in verse 1 the sons of Aaron took either of them his censer and put fire therein and put incense thereon and offered strange fire before the Lord which he commanded them not and there went out fire from the Lord and devoured them they were just consecrated for seven days and then they do something that is not in accordance to what God had commanded for these holy hallowed sanctified men and when they tried to offer something before him some incense before him in a manner that he did not sanctify he didn't think twice the holiness of God just leaped upon them and slew them right where they stood they died before the Lord and right away Moses chimes in verse 3 Moses said unto Aaron this is it that the Lord spake saying I will be sanctified and then come nigh me like you you can't mess around here guys

[23 : 11] God is too holy you don't understand you can't play games you don't get a second chance and so watch what carries on as this goes verse 6 Moses said unto Aaron and unto Eliezer and unto Ithamar his two sons that are still alive uncover not your heads neither rend your clothes lest ye die lest wrath come upon all the people verse 7 says and ye shall not go out from the door of the tabernacle of the congregation lest ye die for the anointing oil of the Lord's upon you these guys are scared to death now they watched their two brothers drop dead and now they're in the holy garments and the holy oil in the holy place and they don't know what to do they're frozen they're they're just eyes are wide open and there's a Moses look in verse 16 he diligently sought the goat of the sin offering behold it was burnt and he was angry with the guys and he says why didn't you eat and that goat of the sin offering is mentioned back in chapter 9 in verse 15 and that's why I think chapter 10 is all part of one event chapter 9, 15 he brought the people's offering took the goat which was the sin offering for the people slew it that's all part of that that ceremony of the consecration of the seven days and on the eighth day and there's the goat that's just burning and burning because these guys messed up on the day number one of their service wild stuff and there's a there's a run of references here look at chapter 16 while you're in Leviticus just flip over to 16 and I won't give you all the references but here's just one more to satisfy there's a day coming a one day a year called the day of atonement where that priest would go inside of the holiest of all the most holy place one time would he go all the way in to where the presence of God is with the ark and notice when this takes place here's these threats accompanying the service verse number one the Lord spake unto Moses after the death of the two sons of Aaron when they offered before the Lord and died the Lord said unto Moses speak unto Aaron thy brother it's like hey let's make sure he understands what's going on here speak unto Aaron thy brother that he come not at all times into the holy place like never you don't do this within the veil before the mercy seat which is upon the ark

that he die not for I will appear in the cloud upon the mercy seat make sure he doesn't come in there or he's a dead man verse 13 in that same chapter describes his censer full of the burning coals of fire from off the altar before the Lord that's where the boys were supposed to get the fire not make their own and put it in they did it wrong that altar was sanctified

I read that the blood was sprinkled upon the altar all of that this is God's way he did it purposely they didn't follow his way they died verse 13 says he shall put the incense upon the fire before the Lord that the cloud of the incense may cover the mercy seat that is upon the testimony that he die not and there's there's a chain of references in regards to the priesthood where God adds that phrase that he die not one of them has to do with things on his garments that he's that they'll be able to hear the bells that he die not don't leave you got the oil on you or you're dead all these threats why because the office demands consecration of the highest demand when you put the holy garments on and the oil goes on your head and you sacrifice and the blood's on the altar you're not playing games you're not ministering for the Lord half-hearted you don't get to have one foot in the tabernacle and one foot out in the world when you come to God you come consecrated and you meet his demands it's very serious business as I'm trying to get you to see it's too serious for me too serious for me it's too holy for me for this guy

I can't stand in front of God I couldn't find those garments and put the oil on if my service for God in the ministry today was held to that standard I would be out or I would be dead a long time ago and that's just the truth I would not last long I don't think I know anybody that would which is going to bring me to a fuller appreciation and a stronger dependence than ever upon the Lord Jesus Christ because he stepped into those holy garments and he consecrated himself before God and the Lord Jesus Christ met the requirements that I could not meet or sustain and he fulfilled the office completely and without fail the Lord Jesus Christ is a faithful priest and he's a qualified priest and he doesn't need my help or yours his service to God was satisfactory his service to God was complete he didn't require blood sacrifices he offered his own he traded his righteousness for my sin and he fulfilled all the requirements that the law demanded and so the Lord Jesus Christ while that office required consecration

I want you to see how serious and how holy it is to be sanctified before God and I realize right away how far short I fall so I'm thankful to have Jesus Christ stand in that office instead of me he consecrated himself to minister in that office and then he himself was that that one that could mediate for me and now come back in Exodus 28 and back to our passage that we began this the office of a priest and notice that this office it offered mediation the office demanded consecration and thirdly and finally the office required continuation it says in verse 1 take unto thee Aaron thy brother and his sons with him and his sons why not just Aaron why can't he do the job the reason is because this isn't this isn't going to die with Aaron as a matter of fact look at chapter 29 and I did not read this verse in its entirety 29 verse 9 or verse 8 and 9 thou shalt bring his sons and put coats upon them thou shalt gird them with girdles

Aaron and his sons and put the bonnets on them and the priest's office shall be theirs for a perpetual a continual goes on and on and on statutes thou shalt consecrate Aaron and his sons flip over to verse 29 29 and the holy garments of Aaron shall be his sons after him to be anointed therein and to be consecrated in them and that son that is priest in his stead shall put them on seven days when he cometh into the tabernacle of the consecration congregation to minister in the holy place the office was established and set up to carry forward from one generation to another generation and on and on and on the office did not die with Aaron but continued through his sons we read the two oldest sons they died before the Lord but then the next son as mentioned in verse 1 of 28

[31 : 03] Eleazar he continued the priesthood and Aaron was stripped of his garments you can read that in the book and then Eleazar received those garments and became the priest or the high priest for Israel after Eleazar his son Phineas took over and you can read about Phineas and some things he did in the book of Numbers and he's also mentioned in Judges when they get into the land one generation after another and the priesthood continued now let me let me ask you a question let's just think for a minute who would you say as you're reading through the book of Exodus and all that we've studied so far who's more important Moses or Aaron you gotta say Moses like he is the man he's the one God chose the leader but let's think just for a moment added to that which office is more important Moses' office of leadership or Aaron's office of the priest which one's more necessary well I don't want to diminish Moses by any means we fully see and realize the

importance and the use of God but let's consider the contrast here

Moses' position of leadership was temporary his calling was deliver them from point A to point B get them out of Egypt and take them to the promised land and you'll go into that land and you'll establish them you'll have that land conquered and you'll divide that land amongst the 12 tribes that's the plan for Moses now Moses sinned Moses got angry the people chided with him he got angry he smote the rock a second time he violated the word of God God said Moses you messed up you're not going in the land you're going to die and so Joshua succeeded Moses but from the very beginning the position was a one and done it was Moses take them in take them in and now he messed up Joshua took them in but who followed Joshua there were some elders that outlived Joshua but who followed nobody that position died with Joshua when they got into the land but not Aaron not the priesthood the original plan for Moses was not permanent but for Aaron the original plan was perpetual throughout their generations why is that well the continuation of sin demanded this office of a priest to be perpetual the office of a priest could never offer the people a permanent and final solution for their sins it was just an ongoing continuous means of fixing what was a never ending problem with humanity if sin would go away well then so would the need for a priest but until then the office is a continual office and they continually need to ordain a new priest but then came Jesus then comes Jesus and in his perfect life and in his complete fulfillment of the law and in him looking upon the Levitical priesthood and he said you know I'm going to put an end to that one and by his life and by his calling of God he brought in a better priesthood something completely different and you can leave Exodus and we'll just close in Hebrews would you find Hebrews chapter 7 and let's read what the text of the scripture says about our savior in regards to his priesthood Hebrews chapter 7 this book revealing Jesus Christ to be better than everything the Jews had including their priesthood and I'll just read a portion it's mentioned throughout the entirety of the book but just a portion here verse 23 down to the end and it's referring to

Aaron and his priesthood when it says they and they truly were many priests because they were not suffered to continue by reason of death so one after the other after the other had to fulfill this role but this man Jesus because he continueth ever hath an unchangeable priesthood wherefore he is able also to save them to the uttermost that come unto God by him if you go to God by the Levitical priesthood they can't save you forever they can't sanctify you for eternity but because Jesus Christ abideth ever eternally when he sanctifies you you're sanctified as long as he's around if he makes the change and he makes the stamp of approval righteousness is found in you unless he gets kicked off the throne you're good you're good to go verse 25 says he's able also to save them to the uttermost that come unto God by him seeing he ever liveth to make intercession for them for such a high priest became us who is holy harmless undefiled separate from sinners and made higher than the heavens who needeth not daily as those high priests to offer up sacrifice first for his own sins and then for the people's this for this he did once when he offered up himself for the law maketh men high priests which have infirmity but the word of the oath which was since the law maketh the son who is consecrated for evermore you better get that down

Jesus Christ put an end to the continual priesthood of Aaron and so as that's the case in Jesus Christ our sin problem is settled with God for eternity because he abideth evermore because we can be in Jesus Christ we have a mediator that has cleared the way and that mediator has granted us an opportunity to access God look back at chapter 4 right here in Hebrews chapter 4 verse 14 seeing then that we have a great high priest that is passed into the heavens Jesus the son of God let us hold fast our profession for we have not a high priest which cannot be touched with the feelings of our infirmities but he was all in points tempted like as we are yet without sin let us therefore what come boldly under the throne of grace you have access now you can go in through the mediation work of the

[37 : 55] Lord Jesus Christ we have a sin problem settled we have a mediator that's cleared the way granting us access and in Jesus Christ we have a permanent and a consecrated and a faithful and a capable priest one that is atoned for our sins one that can bring us to God one that has made us acceptable or accepted in the beloved one that has made us washed made us sanctified made us justified in the name of the Lord Jesus that's the position that we have because of this man can any priest at any church in the valley do that can any one of them I don't care what denomination can any man calls himself a priest puts on his robes walks around in front of the people carry some kind of censor lets the smoke arise puts fire in it sprinkles the people does all these ritualistic things can any priest do what

Jesus Christ did can he say to you you're! you're! sanctified justified can he do that I don't think so so do you see why priests today every single one of them today in any religion on the earth is a false profession it's an unnecessary position because we have a great high priest in verse 14 Jesus the son of God every priest today is ordained of men and it's an attempt to circumnavigate the work of Jesus Christ an attempt to get around what he did before God it's an attempt to get to God without the son of God and they try and they they try hard and they try and they're devoted and they're sincere and they want to be holy and they want to be just and they want God to what do you think God thinks of somebody who rejects his son and says I'll offer you my holy consecration I'll sprinkle the water and I'll light the incense and I'll light the candles and I'll make prayers I'll do it and I'll not do it through the son you know what God thinks to somebody that's going to reject his son it's in the book depart from me ye that work in in but Lord out this office of Aaron requires continuation but the Lord Jesus Christ put an end to it and so if you want to get religious and do your best and fall into line with trying to be holy and consecrated and try to find a path to God through religion good luck with that

I just told you where it's going to end you so better to get underneath the blood of Jesus Christ better to receive him as your savior and receive forgiveness that he offers that he earned for you when he shed his blood for your sins you got two priesthood here you got a Levitical one an Old Testament one or you got a great high priest in the Lord Jesus Christ one priest forever! we're good we're done it is finished and his work is speaking for me every day of my life as I walk through this dirty earth in this dirty filthy vile body I have the blood of Christ speaking for me saying he's clean he's cleansed he's been washed he's sanctified in the name of the Lord Jesus because Christ consecrated himself and Christ fulfilled the work and Christ saw it through to the end and so like I said at the beginning I just want to lift him up a little bit today what we see back there in the Old Testament worked for the time but it couldn't satisfy God it couldn't be forever and we got something that's forever thank the Lord let's bow our heads and we're going to take off in a moment before we leave is there anybody here that has not gotten under the blood of Jesus Christ is there anybody here that has been living their life trying to be good trying to offer some sacrifices to [42 : 42] God of good works of some money some morality hoping that God will accept you but in the end the Bible is true you'll go to hell and God won't bat an eye because he's too holy the fire of God the consuming fire will send your soul to hell but there's a payment that's been made and it's been made by Jesus Christ I wonder if there's anybody here this morning who's unsure whether they're saved and on their way to heaven whether they have that great high priest or whether they're kind of working under the high priest of religion and trying to do good trying to do good trying to do good please realize today that only one can save you to the uttermost only Jesus Christ the son of God can wash your sins away for eternity and you can stand complete in him not having your own righteousness which is of the law but the righteousness which is of God through faith and you can have that today by calling out to him receiving him as your savior and believing on him alone plus nothing else father as we dismiss this morning may the peace of God rule in our hearts may the word of

God bear witness to these truths as we leave and go about our day that as Christians we are forgiven for eternity and we are washed Lord help us to live in that new man in righteousness and in true holiness I pray that the new man would guide our thoughts and our choices would guide our motives and our desires Lord may we ever rejoice and exalt our Savior for the work that he's accomplished may today we understand how sober and real it was the hell that he took was for our sins and apart from him we never stood a chance and so may we even deeper appreciate the work of Calvary for our sins if anybody here is uncertain and unsaved then God pricked their heart and gave them courage to make a decision today to reach out today to speak today to get it settled today we pray that you'll be glorified in this we ask in Jesus name amen amen we're going to be dismissed with that and I want to remind you that tonight is doctrines at 4 o'clock hope you're able to be back and we'll finish up probably that next doctrine tonight so God bless you all and you're dismissed