

# The Beauty of His Holiness & Our Holy Work

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Date: 03 July 2014

[ 0 : 00 ] This message was recorded at Vision Baptist Church in Alfred, Georgia. It is our prayer that you will be blessed by the preaching of God's Word. Great song, Exodus chapter number 28. If you'll mark that, and then if you want to go to John chapter number 19, that's where we'll end the night in just about 20 minutes or so as we get there.

So we're in a portion of Scripture in Exodus that's talking about worship. Obviously it's important if Moses would spend a third of the book of Exodus, inspired by God, to talk about the subject. There's three chapters in this section that goes from 24 to 40 that doesn't talk about the proper way to do worship.

Three chapters talk about the wrong forms of worship. That's 32 through 34. But right here we're looking at what God did and what He asked for the priest here in this area of worship.

And as we look at this, we think about our role and our responsibility as priest. Most of the time when you hear the word priest to the believer, it's about personal liberties.

We like to throw it around like that. If you were to do a Google search and find out when was the last time somebody mentioned priesthood of the believer, it was when somebody else was bothering them and they wanted to remind them, I have a right to make my own decisions in that area.

[ 1 : 11 ] But it means so much more, doesn't it? It comes with the responsibility that we were called priests and that we have a work to do. And we're going to see that. But I would really like to tell you tonight that this is something super special for the preacher types like me or Brother Paige here or missionary types.

And that's who you're going to hear about tonight. And you leave out of here with a sense of awe and wonder about how wonderful we are. But that's not the case. That's for every believer. It's so much greater. Every believer in here is part of this office, this work of a priest.

And we see that in the New Testament we're given. And Jesus is our high priest and he became our sacrifice. And now we are a generation, a chosen generation, a royal priesthood.

And it comes with an incredible responsibility to this world. So we read part of chapter 28. Aaron and his sons are called from God and they're set apart. That's the part that I read for you.

They were set apart to be minister unto me in the priest's office. So he chose a group of people of the Levites. Then he narrowed it down to Aaron and his sons. And then we talk about his holy garments that he's supposed to minister in the tabernacle.

[ 2 : 18 ] 5-14 gives extensive instructions on different parts there. On the ephod and the kilt, the waist coat. 15-20 details the breastplate worn by the high priest.

I have a picture here I'll show you. In the verses 31-35 talk about the robe. Then 36-39 talk about the golden plate that's worn there. On the turban the high priest is described in the connection there with the tunic and his coat.

And then 40-43 attention turns to the specific garments of the high priest as compared to just the ordinary priest. So as I told you, this chapter is all about fashion, isn't it?

I know you men are very much interested in that and higher things of fashion. I thought about dressing up like this and giving me an excuse not to wear shoes. Because you see there's no mention of shoes. And we know as Moses went into the presence of God, he didn't wear shoes because he went into a holy place.

And they didn't have shoes mentioned here either. But what you're picturing isn't ornate enough or elaborate enough. This isn't a dollar store gold that we're talking about.

[ 3 : 19 ] This is beyond comprehension. You've never seen anybody dressed like this with this type of expense. And it's amazing how it intertwines with the Holy of Holies and how it ties into it.

And the same thing. Jacob, if you find that picture at any time, just throw it up there if you will. I'd appreciate it. So we're looking at the presence. Oh, here we go. And so these are the things that we were talking about. So in chapter number 38, in great detail, in what order that is supposed to go in, there on the breastplate here are the different tribes that are represented.

Also on both shoulders, the tribes are represented. So in two places, when he goes in, he is representation of Israel. He is one man, but he's doing the work on representing those people before God.

And it's the reminder. And as you know about the bells, so they can be heard where they're going. An incredible detail which reminds us that this must be very serious. Two chapters all about the details of what they're supposed to wear and what they're supposed to do.

A very third grade education would tell you this must be a big deal. So if you look at all the stories in the Bible and how much time is given to it, we see the details here. It's not just a product that he's asking for, but he's asking for something to be produced from the heart.

[ 4 : 32 ] He has a process in place. He doesn't say, here's a picture, make it however you want. He says, this is what I want you to do, and this is how I want you to do it. He even gives orders and directions regarding what type of underwear they will read in verse number 43.

No Old Testament saint could have read this and thought it is okay to be irreverent in the presence of God. Plain and simple. They would have read this. They would have said worship is a holy and a serious thing.

Worship is an engagement with God on the terms he proposes and in the way he alone makes possible. I'm going to say that a few more times, but I don't want to say it throughout the sermon.

But right now I'll say it one more time. Worship is an engagement with God on the terms he proposes and the way he alone makes possible. This work of a priest is a 24-7 type of job.

It wasn't a, worship isn't an event they do. It's a way of life that they're going to live out. And so to minimize worship to one argument in Christianity about a type of music or something like that really minimalizes what worship is really about.

[ 5 : 38 ] Because the priests go about it all the time. Daily sacrifices are being made. A lifestyle is expected for them to be lived as they are separated unto the Lord. The instructions about clothing for the high priest and the priests indicate that God wants those to serve him to be set apart.

New Testament we're told to dress modest, which means that we shouldn't stand out. We shouldn't draw attention. We shouldn't be boasting and saying, hey, look at me as a comparison. And they are doing the complete opposite and they're wearing that.

Nobody could get by with this, wearing this this Sunday and say, have you ever done that on Sunday? You're thinking, I think I wore this last Sunday. None of us know, okay? Go ahead and wear it again. We don't know.

All right? I wear about three suits. You all never notice, all right? We wear it over again. You wear this on a Sunday, we're going to know. All right? You're going to stand out. You're going to be separated for a purpose. You don't go to Walmart and just blend in.

You don't go anywhere without people saying, whoa, buddy, what is going on? You must have a special function in this world to dress like that and to do these things. It's expensive.

[ 6 : 39 ] It's ornate. This picture came off of a website called the Temple Institute. And they're raising money to rebuild the temple. And they're raising money to build, to buy these clothing for them to wear.

And it's outrageous, the cost of these things. The very phrase for glory and the beauty, for my brother, for glory and for beauty in verse number 2.

It's repeated in the Bible over and over again speaking about God. 1 Chronicles 16, 29, it says, Give unto the Lord the glory due unto His name. Bring an offering and come before Him.

Worship the Lord in the beauty of holiness. Psalms 29, 2. Give unto the Lord the glory due unto His name. And worship the Lord in the beauty of holiness. So we worship our God in the beauty of His holiness.

Sunday, we left the book of Matthew. And there's a group of people. And they got a glimpse of the holiness of Jesus. And how He had power over the supernatural. And their reaction was, Get out of our town.

[ 7 : 39 ] We want nothing to do with your holiness. Because they didn't realize, as Sergei preached so well and as it was saying so well, that in His holiness we still get to come just as we are.

It isn't something we would run away from, but we run to because He offers us an exchanged life. He knows what to do with our unrighteousness. His righteousness has made a way for us to come to Him.

And people are afraid of that holiness. And in Psalms 29, it's repeated, Set apart for this purpose that He may minister unto me. So their clothing, it was to set them apart.

It wasn't completely functional. As the tabernacle goes past being functional real quick, And then you just realize that it's made to be separated, To be set apart. Verse 3 says, That people that had a wise heart, Filled with the spirit of wisdom, That Aaron's garments would consecrate him, For this purpose, To be ministers for me and the priest's office.

And then they have a distinctive clothing. Eight different pieces of garment. And as I said, no shoes are mentioned. But they were clothed in white linen. The regular priests were.

[ 8 : 46 ] But the high priest was in white linen and in gold. The high priest, he wore the same materials that decorate the interior of the Holy of Holies. Because it was representing God's holiness. Their dress was representing the holiness of God.

Psalms 132 and verse 9 says, Let thy priests be clothed with righteousness. And let thy saints shout for joy. They had to be clothed in righteousness. Then 28 verse 1 teaches us about a distinctive line.

That they had to come from the line of Levi and of Aaron. So not just children of Israel. Not just people of Levi. But these were of the line of Aaron. And this becomes an idiom throughout the Bible.

The sons of Aaron. These are literally the sons of Aaron. The first priest. But throughout the Old Testament it talks about the sons of Aaron. And I want to make that point because we're going to look at Jesus Christ who has the even greater ministry here.

And he doesn't come from the line of Aaron. Because things about him are different than these high priests. This point, verses 2-4 and 40-43. That the priests are clothed in a manner that prepares them to minister for the living God.

[ 9 : 52 ] They're set aside and they're made righteous for a purpose in this world. So that's their clothing. Now they're all dressed up and where are they going to go? And that starts at verse number 29. God directs the priests to be consecrated and ordained via a ritual that emphasizes the need for clothing.

So it wasn't just enough to put all that on. I don't even know how long that would take to put on. My wife's not in here. I better stay out of trouble. It takes my wife a long time to get dressed. And she's never put anything on like that.

And so I can only imagine. Could you imagine in that relationship it takes the man a lot longer in the bathroom than the woman. And so they put all that on but they're still not ready. There is a consecration that's going to take place and some sacrifices that are going to be outlined by God.

The ceremony begins with the collection of three sacrificial animals. A bull and two rams. Leviticus 8 gives you more details about this. But the bull is a sin offering. And the first ram is a burnt offering.

All of it a whole offering until the Lord completely given over. And the second ram is for ordination. It's for setting them apart. And they will eat of that ram. There's also three types of wheat bread that are brought in to this at a basket at the doorway.

[ 11 : 02 ] There's a ceremonial washing and anointing that takes place in verses 4 and 7. The pastor taught in chapter 27 about this labor, this bronze labor that was used there for the washing of their hands.

And so then they were anointed with oil. They had washed themselves. They had put on this. And they were set apart. And Aaron's sons were given the test of perpetual statute. Verse 9. And the priest's office shall be theirs for perpetual statute.

And thou shalt consecrate Aaron and his sons. I had to look that up because I wasn't exactly sure what that meant. But it meant that it did not have a time stamp on it. It would continue until it was stopped.

In this case, it would continue until it was replaced with Jesus Christ that has the even greater ministry. Even the priest who served as representatives of Israel needed a representative because of their sin.

So the bull was killed. And so was the ram. And before the bull was killed or the ram, they would go and place their hands on top of it. And they would say, as to say, this person represents me.

[ 12 : 04 ] When this bull is killed for a sin offering, it is dying in my place. Not as just some kind of abstract for the sins of the world. But this is for my sins are here on this person.

The death of the animal will stand in the death of the priest because the priest deserved to die as well. They're not allowed to go into the tent of meeting until there's a sacrifice made. The bull is slaughtered at the doorway.

And then some of the blood of the bull is then smeared on the horns of the altar and on the base of the altar. And the skin, the carcass, the waste parts of the bull are taken outside the camp. And they're burned outside the camp.

And that's where we get that expression that runs through the Old Testament. Taking outside of the camp. It can't be done here. And that's where our Savior was crucified, was outside the camp.

He came outside of the camp to reach all of mankind. And then we have the first ram, 15 through 18. The hands are laid on it again. The whole ram is slaughtered at this time.

[ 13 : 02 ] And then the blood is thrown all over the altar, not just the tips. The second ram is for an ordination to set the priest apart. Some of the blood was sprinkled on Aaron and his sons.

Part of the ram with some of the bread was waved in the air as a sky, as an offering, as a burnt offering of what's going on, saying this is unto God. Then they took some of the blood and they smeared it on the right earlobe and on the right big toe, bringing into mind the bond servant that we learned about just a few chapters ago, that this person, because of the shed blood, belongs to God.

And also the toe to say that not only will they hear, but they will put into action and they will do what they have been taught. And then even the altar has to be atoned for.

It doesn't just say purified, but it has to be atoned for. Look at verse number 35. And he shall be unto Aaron a minister, and he shall be heard when he goeth in the holy place before the Lord, and when he cometh out, that he die not.

And thou shalt make a plate of pure goat, engraving it like the engravings of a signet, holiness to the Lord. And thou shalt put it in a blue lace that might be a miter upon the forefront of the miter. And thou shalt be upon Aaron's forehead, and Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts.

[ 14 : 17 ] And it shall always be upon his forehead that it may be accepted before the Lord. And then we get on here to the altar, and they make a sacrifice here for the altar because that altar was made by human hands.

And because of that, it had to be atoned for as well, so it would be holy as well, not just purified. Hebrews 8.6 tells us this, But now he has obtained a more excellent ministry, but how much also he is the mediator of a better covenant, which was established upon better promises.

Our Lord and Savior is our high priest. And because of that, we now have a priestly ministry in this world. He comes from a different line. Hebrews 7.14 tells us, And what was being said here is he didn't come from the traditional line, but he came from Judah, and Moses never mentioned him being a priest because Jesus wants to make it very clear to you that he comes from a different covenant.

He comes from a different promise. He comes from a different line because he has a more excellent ministry. According to Melchizedek, not by physical requirements. As Melchizedek came to Abraham, and he was a priest there before him, and Abraham worshipped and gave gifts there, the same here as Jesus, he does not come from these lines.

As a representation, it says in verse number 15, it says, Thou shalt also take one ram, and Aaron and his sons shall put their hands upon the head of the ram. So, he there, this ram became a representation there, so they laid their hands on it.

[ 16 : 01 ] Now, Jesus Christ, more than the twelve stones upon the chest or on that, he has become you and I's representative. And it says in Hebrews 8.24 that he doesn't just go into the three parts of the tabernacle.

It says, For Christ has not entered into the holy place made with hands, which are figures of the true, but in the heaven itself now to appear in the presence of God for us. So, he went into the presence of God on our behalf, as our representative, with the shedding of blood for our forgiveness.

And he becomes our sacrifice. So, I told you to turn to John chapter number 19. And you know that John, as he would write in John chapter number 19, inspired by the Lord, he has an understanding of the Old Testament, and how exciting it must have been for him as he began to write these things, knowing, as we're told in Hebrews, there's no shedding of blood for forgiveness of sin.

But John 19.2 says, And the soldiers plaited a crown of thorns and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews! And they smote him with their hands.

They, in mocking him, they dressed our Savior as a high priest. And when they go to take his coat and go to rip it, it says that it's woven from the top and all the way throughout.

[ 17 : 21 ] In John 19.23, just as with the high priest, there was no seams in it. Our high priest went to the cross and became a sacrifice for all of us.

So, John's point is very obvious. Jesus is the great high priest. And I hope you know that. I hope you're excited about that. You see how it's a more excellent ministry, that his death was once and for all for the forgiveness of our sins.

But I hope you know the seriousness here of our worship, the engagement with God on his terms for his purposes, and the way alone that he made possible. After the ceremony, so to what end is all this happening?

For what reason is he going to go through all of these steps and the high priest in Exodus 29.31-34, it says that after this whole ceremony takes place, and Aaron and his sons shall eat the flesh of the ram and the bread that is in the basket by the door of the tabernacle of this congregation, and they shall eat those things wherewith the atonement was made, to consecrate and to sanctify them.

But a stranger shall not eat thereof, because they are holy. And if he ought of the flesh of the consecrations or the bread, remain until the morning, then thou shalt burn the remainder with fire, and it shall not be eaten, because it is holy.

[ 18 : 33 ] No layman, no other person than a priest, could eat this. Anything that was left over, the next day had to be burned up. It couldn't be given away. It's a reminder that the second ram, and these three pieces of bread, that there's purpose.

I've been to a few ordination services, and to be honest, one of my favorite parts about ordination service is a meal afterwards, okay? And the churches usually prepare it, and as in with church events, as followed in tradition here, in this part of the world, there would be a meal to signify afterwards, a time of communion.

We just left the wedding, so let's have a meal together. After all this took place, God had made provision to have a meal with his priest, there where they could commune with him, and it was only open to the priest, and nobody else could participate in this communion and worship.

Reminding all of you in here that you are priest, and nobody else gets to commune with our Father in worship outside of believers. Nobody else gets to take place in this most wonderful thing that's been organized and made possible by him.

God brought the children of Israel out of Egypt for this purpose. And why do I say that? Because in verse number 29, at the end of the chapter, verse 46, it says, And they shall know that I am the Lord their God, and they brought them forth out of the land of Egypt, that I may dwell among them, and I am the Lord their God.

[ 19 : 56 ] Why have I brought them out of Egypt? Why did I set all of these things up? Why did I make all this provision? Because I desire to dwell and to be with you. If we look at all that Jesus Christ did to make it possible for us to have a relationship with him and to worship him, you know that it really matters to him.

It's very serious, and it's very much costly. And we're told that when we worship him, we worship him in spirit and in truth. This role of a priest wasn't a part-time gig.

They were set aside for part of the work. This role of a priest that you do, church, does not happen once you land on the foreign field. It does not happen on Saturday mornings.

It doesn't even happen when Eric asks you to stand up and sing. You have been made a priest by the blood of Jesus Christ, and now you get to worship him. So everything you do matters.

Every opportunity you have in life to glorify him is important because it was for that reason that he freed you. It's horrible when people get so depressed in life that they think nothing matters because it's so far from the truth because everything matters.

[ 21 : 06 ] At every moment, we have an opportunity to bring glory to our God in what we do as priests here. Worship is not, it cannot be just about music on a stage or a few occasions, and it requires work, and it requires obedience.

What did worship look like in this story? Well, it smelled like burning animals. It looked like work here, but it was obedience unto God, and it was worship. It was not just an emotion, but it was hard work, living out obedience to God.

You know that opportunity when you want to say something back to somebody, but you know in your heart that God would not be pleased with that decision, and you decide not to? That's worship. That is painful obedience, and it brings worship to God.

It's to say, you are priority over my desires and my want because I am set apart unto you. Think about the description of what the priests did and what they did about worship.

So we don't have a story in here where it says, I'll take vacation Bible school, and Trent should design the card, and it should be three by eight with a quarter inch bleed. And the children of Vision Baptist Church will take the cards, and they should run them to and fro throughout the neighborhood.

[ 22 : 15 ] And they should do it even when they sweat. And even if somebody makes fun of them, they should continue to give it out. It's not written like that, but that is where worship comes in. It's where we're trying to advance His message into this world.

And sometimes it's fun, and it feels good, and we're in a cool air-conditioned place. Sometimes, and it's saying unto God, but sometimes it is just simply work and it's obedience, saying that He is priority, and our lives are set apart.

Let me give you three points real quick of how the Apostle Paul lived out his priestly ministry in the New Testament. I know I don't want to get between you guys and your fireworks here, okay? And I can't produce any of my own.

But I'll read some Bible to you, and it's pretty amazing to me. Alright, look how Paul lived out his priestly ministry in the New Testament. He offered up the faith of the Gentiles. Jacob Taubman preaches a great message about this in Philipians.

First of all, Romans 15, 16, and 17. That I should be a minister of Jesus Christ to the Gentiles, ministering unto the Gospel of God, that the offering of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

[ 23 : 21 ] I have therefore whereof I may glory through Jesus Christ and those things which pertain to God. Don't you understand that's weird wording to say that this offering of the Gentiles might be acceptable?

It was the faith of these people that he was bringing to God as an offering and saying, God, this is what you like. You like the faith of unbelievers. This is what I have to offer you.

Philipians 2, 17, he says, Yea, and I be offered upon the sacrifice and the service of your faith. I joy and rejoice with you all. For the same cause also do you joy and rejoice with me.

And the picture here is not only do I bring an offering to you, God, of what you want, which is the faith of unbelievers, but I put myself on top of that and I give myself completely, Romans 12, 1, without reservation as it's the good and acceptable and perfect thing to do.

And it's only reasonable that I would do that. So I found out what he wants and as a priest, I bring it to him and I follow his commands and I want to follow it to a T because in the way that I've lived my life, I can worship my God by living out obediently.

[ 24 : 27 ] Now I'll give you one last verse here before I ask you a series of questions. 1 Peter 1.23 Being born again, not of corruptible seed, but of incorruptible by the word of God which liveth and abideth forever.

He planted the word that yielded the faith that would become the sacrifice unto God. Jesus Christ is our high priest and he has a more excellent ministry. And in doing so, being our sacrifice, he made every one of you in here that's a believer, you're now a priest.

24-7. You don't even have to make a decision about that. You've already been set apart to be a priest and here in this generation and to do the work. And just as the priest would follow out what God would have for them to do in obedience, as the worship, doing it in a way only made possible by him, you and I have a priestly work which is to bring to him the faith of unbelievers.

And how that is done is by planting the word of God, the incorruptible seed, in their heart, and it grows and that's where faith comes from.

Pretty simple job, isn't it? When you think about it. But I tell you, by your goodness and your giving, I have an opportunity to be set apart inside of this church.

[ 25 : 43 ] But I'll tell you that everything in my life tries to crowd up the simplicity of my priestly work which is to take the word of God, plant it in the hearts of people, once that faith grow up, and say, God, this is my worship to you because you deserve to be worshipped and because I can only worship you with my one life, I want to give you more lives from people and I get pulled away from it and you get pulled away from it because the inertia of life is trying its best to pull us away from it.

That's why we make much of the word of God because it's how we do our priestly work in this generation. So are you living a life that is clearly set apart for the sake of worship?

Are you living a life of worship? Is your life reflecting the beauty and holiness of our great God? Do you understand how important it is that you would be His representative in this world?

Is the beauty and holiness of God seen in the way that you live? You cannot even enter into worship unless you are a believer. You must receive forgiveness of your sin. If you're an unbeliever and hear him, you cannot partake of this worship because you have not been forgiven of that sin.

Believer, have you got so caught up in the ceremony of religion that you have forgotten that the whole purpose is to serve God and to worship Him in the beauty of His holiness?

[ 27 : 05 ] The purpose of redemption is that God might fellowship with us and He shed His blood so we could be freed to worship Him. And I just ask you, are you?

Are you worshipping our God in the beauty of His holiness? And are you being faithful to your priestly ministry of offering your life as a sacrifice and then bringing the life of others to Him that are putting their faith and trust in Him?

And there's so many ways that you can make application of this. And if you just say the night, I'm going to pray here and make a few announcements and you say, I get what you're saying or I get what the Word of God is saying. I want you to help me make that possible in my life.

I would love the opportunity to help you and I would love you to help me as well. I was telling this to Mark, Alpharetta is a hard place to give your life to. I've said this to you before, they don't want to kill me, they don't want to kill you, they just don't even care that we are here.



So we have to be loud about the Word of God, taking it and looking for every chance we can get to plant it in the hearts of people and we don't know what kind of soil that it is. That's not our responsibility but we go around throwing the seed, praying that faith will be produced and we can offer that to our God because He's worthy, isn't He?

[ 28 : 20 ] Our high priest that became a sacrifice for us and then gave us a people that were not a people an opportunity to be His priest in this generation and to be able to commune with Him daily and Him as our intercessor.

Heavenly Father, I thank You so much for this office of a priest. Lord, in choosing a team of people, Lord, You should have never chosen us, You should have never chosen mankind and You definitely should not chose the type of men and women in this room but You did and You gave us a wonderful calling and of all the things that I could be called in life today, Lord, of husband or as dad, being Your servant, Lord, is the most high calling anybody can have and I thank You for this opportunity.

I want to be more faithful to my role as a priest in bringing to You what You want which is the faith of other people and to live a life of worship unto You. This message was recorded at Vision Baptist Church in Alfredo, Georgia.

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