

Filling the Priest's Hand with the LORD's Work

1And the Lord spoke to Moses, saying: 2“Take Aaron and his sons with him, and the garments, the anointing oil, a bull as the sin offering, two rams, and a basket of unleavened bread; 3and gather all the congregation together at the door of the tabernacle of meeting.” 4So Moses did as the Lord commanded him.

And the congregation was gathered together at the door of the tabernacle of meeting. 5And Moses said to the congregation, “This is what the Lord commanded to be done.” 6Then Moses brought Aaron and his sons and washed them with water. 7And he put the tunic on him, girded him with the sash, clothed him with the robe, and put the ephod on him; and he girded him with the intricately woven band of the ephod, and with it tied the ephod on him. 8Then he put the breastplate on him, and he put the Urim and the Thummim in the breastplate. 9And he put the turban on his head. Also on the turban, on its front, he put the golden plate, the holy crown, as the Lord had commanded Moses.

10Also Moses took the anointing oil, and anointed the tabernacle and all that was in it, and consecrated them. 11He sprinkled some of it on the altar seven times, anointed the altar and all its utensils, and the laver and its base, to consecrate them. 12And he poured some of the anointing oil on Aaron's head and anointed him, to consecrate him. 13Then Moses brought Aaron's sons and put tunics on them, girded them with sashes, and put hats on them, as the Lord had commanded Moses.

14And he brought the bull for the sin offering. Then Aaron and his sons laid their hands on the head of the bull for the sin offering, 15and Moses killed it. Then he took the blood, and put some on the horns of the altar all around with his finger, and purified the altar. And he poured the blood at the base of the altar, and consecrated it, to make atonement for it. 16Then he took all the fat that was on the entrails, the fatty lobe attached to the liver, and the two kidneys with their fat, and Moses burned them on the altar. 17But the bull, its hide, its flesh, and its offal, he burned with fire outside the camp, as the Lord had commanded Moses.

18Then he brought the ram as the burnt offering. And Aaron and his sons laid their hands on the head of the ram, 19and Moses killed it. Then he sprinkled the blood all around on the altar. 20And he cut the ram into pieces; and Moses burned the head, the pieces, and the fat. 21Then he washed the entrails and the legs in water. And Moses burned the whole ram on the altar. It was a burnt sacrifice for a sweet aroma, an offering made by fire to the Lord, as the Lord had commanded Moses.

22And he brought the second ram, the ram of consecration. Then Aaron and his sons laid their hands on the head of the ram, 23and Moses killed it. Also he took some of its blood and put it on the tip of Aaron's right ear, on the thumb of his right hand, and on the big toe of his right foot. 24Then he brought Aaron's sons. And Moses put some of the blood on the tips of their right ears, on the thumbs of their right hands, and on the big toes of their right feet. And Moses sprinkled the blood all around on the altar. 25Then he

took the fat and the fat tail, all the fat that was on the entrails, the fatty lobe attached to the liver, the two kidneys and their fat, and the right thigh; 26and from the basket of unleavened bread that was before the Lord he took one unleavened cake, a cake of bread anointed with oil, and one wafer, and put them on the fat and on the right thigh; 27and he put all these in Aaron's hands and in his sons' hands, and waved them as a wave offering before the Lord. 28Then Moses took them from their hands and burned them on the altar, on the burnt offering. They were consecration offerings for a sweet aroma. That was an offering made by fire to the Lord. 29And Moses took the breast and waved it as a wave offering before the Lord. It was Moses' part of the ram of consecration, as the Lord had commanded Moses.

30Then Moses took some of the anointing oil and some of the blood which was on the altar, and sprinkled it on Aaron, on his garments, on his sons, and on the garments of his sons with him; and he consecrated Aaron, his garments, his sons, and the garments of his sons with him. 31And Moses said to Aaron and his sons, "Boil the flesh at the door of the tabernacle of meeting, and eat it there with the bread that is in the basket of consecration offerings, as I commanded, saying, 'Aaron and his sons shall eat it.' 32What remains of the flesh and of the bread you shall burn with fire. 33And you shall not go outside the door of the tabernacle of meeting for seven days, until the days of your consecration are ended. For seven days he shall consecrate you. 34As he has done this day, so the Lord has commanded to do, to make atonement for you. 35Therefore you shall stay at the door of the tabernacle of meeting day and night for seven days, and keep the charge of the Lord, so that you may not die; for so I have been commanded." 36So Aaron and his sons did all the things that the Lord had commanded by the hand of Moses.

Main idea: the LORD takes His own priest for His own work to bring His people near in grace.

Introduction: The background to this chapter in Ex 30:18, 39:1–31, 40:9–16. The final preparation.

1. "As YHWH commanded."

- a. 7-fold commanding for 7 days. A new work of creation completed: a church.
- b. Sure acceptance/effectiveness. (unauthorized worship: unacceptable/ineffective/blasphemous).
- c. Christ's priesthood on similar, but everlasting, ground. Heb 5:1–11 as basis for Heb 4:11–16.

2. The ram of filling

- a. Blood-bought, total service from head to toe.
- b. Hands filled with the work of the priesthood as their special fellowship with God.

Conclusion: Our High Priest's hands are full with the greater fulfillment of this! Heb 7:25.

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Leviticus 8. These are God's words. And Yahwe spoke to Moses saying.

Take Aaron and his sons with him. And the garments, the anointing oil. A bull as the sin offering. Two rams and a basket of unleavened bread. And gather all the congregation together, at the door of the tabernacle of meeting. So Moses did as Yahweh. Commanded. And the congregation was gathered together at the door of the tabernacle of meeting.

And Moses said to the congregation, this is what you always commanded to be done. And Moses brought Aaron and his sons and washed them with water and he put the tunic on him. Guarded him with the sash clothed, him with the robe and put the effort on him. And the guarded him with the intricately woven band of the ephet.

And with it, tied the effort on him. Then he put the breastplate on him, he put the aurim and the Thermine In the breastplate and you put the turban on his head. Also on the turbine on its fronty. Put the golden plate. The holy crown. As yahweh. Had commanded.

Moses. Also, Moses took the anointing oil Anointed the tabernacle and all that was in it. And consecrated them. He sprinkled some of it on the altar seven times. Anointed the altar and all its utensils and the labor and it's base. Consecrate them. And he poured, some of the anointing oil on Aaron's head.

An anointed him. Consecrate him. Then Moses brought Aaron's sons. And put tunics on them. Guarded them with sashes and put hats on them. As yahweh. Had commanded Moses. They brought the bowl for the sin offering. Then Aaron and his sons laid their hands on the head of the bowl for the sin offering.

And Moses killed it. Then he took the blood and put some on the horns of the altar round with his finger. And purified the altar. And he poured the blood at the base of the altar. And consecrated it to make atonement for it. Then he took all the fat that was on the entrails.

The fatty lobe attached to the liver and the two kidneys with their fat. And Moses burned them on the altar. But the bowl it's high, it's flashed and it's awful. He burned with fire outside, the can As Yahweh had commanded. Moses. And he brought the ram as the burnt offering.

And Aaron and his sons laid their hands on the head of the ram. And Moses killed it. And he sprinkled the blood all round on the altar. And he cut the ram into pieces and Moses burned, the head the pieces. And the fact, And he washed the entrails and the legs with water.

And Moses burned, the whole ram on the altar. It was a burnt sacrifice for us. Sweet aroma. An offering made by fire. To your way. As yahwe had commanded Moses. And he brought the second ram. The ram of consecration. Than Aaron and his sons laid their hands on the head of the ram.

And Moses killed it. Also, he took some of its blood and put it on the tip of Aaron's right ear. On the thumb of his right hand. And on the big toe of his right foot. Then he brought Aaron's sons and Moses. Some of put some of the blood on the tips of their right ears.

And the thumbs of their right hands. And on the big toes of their right feet, And Moses sprinkled the blood all around on the altar. Then he took the fat and the fat tail. All the fat that was on the end trails. The fattylo attached to the liver, the two kidneys.

And their fat, the right thigh. And from the basket of unleavened bread, that was before yaha he took one unleavened cake, a cake of bread, anointed with oil. And one wafer. And put them on the fat and on the right thigh. And they put all these and Aaron's hands.

And then his son's hands. And waived them as a wave offering. Before y'all. And Moses took from their hands and burned them on the altar on the burnt offering. They were consecration offerings. For a sweet drama. That was. And offering made by fire to Yahwe. And Moses took the breast and waved it as a wave offering before.

Yahweh? And was moses part of the ram of consecration. As yahweh had commanded. Moses. Then moses took some of the anointing oil and some of the blood which was on the altar. And sprinkled it on air, and One is garments. On his sons on the garments of his sons with him.

And he consecrated Aaron his garments, his sons and the garments of his sons. With him. And Moses said to Aaron and his son's boil the flesh at the door of the tabernacle of meeting. And eat it there with the bread that is in the basket of consecration offerings. As i commanded Saying Aaron and his sons shall eat it.

What remains of the flesh and of the bread you shall burn with fire. And you shall not go outside the door of the tabernacle of meeting for seven days. Until the days of your consecration or ended. Verse seven days, he shall consecrate you. As he has done this day, so he always has commanded to do To make atonement for you.

Therefore, you shall stay at the door of the tabernacle of meeting day and night for seven days. And keep the charge of yahweh. So that you may not die. For so i have been commanded. So Aaron and his sons did all the things. That yahweh had commanded. Rather hand of Moses.

So, for the reading of god's inspired, Been inherentworked.

Chapter 8 of leviticus. Brings us to the Ordination. Of the priests. This consecrating them their this and the word for the consecrating is Uh, word that just means to fill. And the idea is their hands are being filled with the work of mediating and behalf of god's people. But these priests, as we'll consider the end of The sermon.

In the middle of the sermon as well. These priests are not like our great high priests. Chapter 8 is something of a rescue mission. It is as Moses reminds them at the end of the chapter that

they might not die. And even we see at the beginning. Of the chapter or towards the beginning of the chapter and verse 6.

When Moses brings Aaron and his sons and washes them with water and it reminds us, it takes us back to chapter 30 and verse 18 when the wash basin, Of labor was first being commended to be built. That it was a life-saving device. That the that the priests would need to be washed with water before they did any thing even came for the sin offering lest they dying And we see how serious this is, because we must come to god, only in the way that he has commanded.

This is part of what it means to treat God as holy when we draw near to him. And sadly when the ordination is complete and when the acceptance of not only the tabernacle, but the priesthood as a whole is demonstrated publicly by the glory of yahweh and chapter 9, which lured willing we will hear together.

In a week's time when that has concluded. Uh, two of Aaron's son's 40 percent. Of the first ordained priesthood will come. With something that was not commanded. And they will perish. Because they did not consider the lord. As holy. As they denier to him. That came in a way.

That was from their mind. And start from the lord's mind from their own hearts. Instead of from the lord, lord's hearts, the lord's heart. That came in a way that had not. Command it. And so there's a rescue mission here. That we would do, as Yahweh has commanded, but there's a fulfilling mission here as well.

Uh, much of this chapter takes us back to the last, two chapters of the book of Exodus. With the uh, with the dressing up of the aaron, and his sons, the high priest and and the rest of the ironic priesthood and what has been prepared for them. Uh, And in the, Ordination the consecration of them with the offering in particularly the application of the blood to them.

This was covered in chapter 39, verses 1 through 31 in the book of Exodus in chapter 40 verses 9 through 16. In the book of Exodus and he's bringing us now to that same crescendo point where at the end of the book of Exodus, you remember, The glory of Yahweh had filled the tabernacle.

But moses couldn't enter. And so he's bringing us now to the same point and the great question which shall be answered wonderfully affirmatively next week, but will they be able to enter? And praise god. By the blood. That was. Spilled. And By that which was offered by which god has given to come near.

Moses and Aaron are able to enter and come out and bless the people and will hear about all that next lord's day. But what we have then before us as a chapter, that is a rescue mission. Drawing near to the lord, in the way that he has commanded. So that a man may draw near and not die.

So that a man may regard god as holy As we draw near to him a rescue mission and a fulfillment mission. As the lord gives, now not just sin offering and an ascension offering. But a ram of filling. What is called in our english version here? A ram. Of consecration.

Fulfilling. The promise, the commands of god for the priesthood and the promise of god by way of the priesthood. That his people may draw near. To him. And the first place, then this rescue mission has yahweh has As yahweh commanded. Uh, there aren't really. Paragraphs in. The hebrew you have to make editorial decisions.

When you're translating into english, if you grabbed one of the half sheets, Uh, you can see an editorial decision. Uh, where i l ended each of the paragraphs with the phrase that recurs

seven times in this chapter as yahweh commanded and you as you add them up. You have one, two, three, four, five, six.

And you remember all the way back to Genesis, I'm sure. That the completion of the creation, the consummation of, it wasn't in the making of the things and heaven. Or making of the earth and the sea and the the sky is heavens and all that is in them but the consummation of it was in god's making the day.

The seventh day, the lord's day, the sabbath. That that seven was the number of completion and as he takes us here now with the seven as yahweh commanded as Yahweh commanded has Yahweh commanded as Yahweh commanded i did not count how many the seven of them. Uh, we come to the seventh one and we say there is a work of the lord.

That is reaching here. It's completion. And he communicates the same thing even with the number of days of the ordination of the priesthood. That this is offered all the the same sacrifices the The sin offering and then the ram for the ascension and then the ram for the filling, The or what's called in our english version, the ram.

Of the consecration that this procedure takes place every day for seven days and as they go through it day, one day, two day, three day, four day, five day, six. Day seven. This is a completion of the work of a work of the lord. The lord, who created the heavens and the earth is creating a glory here.

He is creating a church. He is creating a people who have been called out of the world to himself and who have been brought near by the sacrifice that he has appointed through the priest that he has appointed. And he is making to us, isn't he? A picture of his son?

And the church indeed of his son. This is the church of his son as god and his providence caused us to hear this morning. The lord jesus was named jesus. Because he saved his people. From their sins. Indeed, when Stephen That deacon, who's Good service in the deaconet gave him a good standing so that he could have great boldness in the faith that is in christ.

Jesus. And i hope it hasn't been too long since the sabbath school that you grew for, would not recognize all those things at the Um, In first, Timothy 3 verse 13. When Stephen preached, the gospel, and that great boldness. And the sermon that gave him an honored death. That jesus, who sits at the right hand of majesty, stood?

To receive him. That Steven would call to the lord. Jesus praying to jesus recognizing him. Not just to savior, but as god, And asking that the lord jesus. Would receive him. Stephen referred to this as the church and the wilderness. Here is a great work. Of creation. We are to come away from leviticus 8 with the same sort of awe that we come away.

A few verses into Genesis chapter 2. Saying, behold the glory of the work of the god of creation, the hold, the glory of the creation, work of the god. Of redemption. As Yahwe has commanded Moses and as that as Yahweh commanded as Yahweh, commanded, as he always commanded his goalie commanded as that builds throughout the chapter.

It makes us more and more and more sore. That this, this worship shall be accepted, it shall be received, it has come. According to the lord's word, We too, when we come to god through jesus christ, when we come to god, not just by faith in jesus christ, hoping in him as our righteousness, hoping in him as our sacrifice.

But even as we gather weak by weak in the assembly, and as each of us, come through, come through Jesus, in those actions that God has commanded for his worship in the reading, in the praying, in the singing, in the hearing of his word, preached, as we come to the table on those occasions where God gives us to worship him by lawful oaths and vows and the parts of his worship.

We come knowing this is, as Yahweh has commanded. This is the Lord has commanded God. Who has given me? Jesus Christ has given me these actions, by which I come in. Faith independence on. Jesus Christ. Surely none? Who come through him. Surely none. Who come at the commandment of the Lord will be rejected.

Surely her worship is accepted and we are accepted with God. And how great is the knowledge and the certainty. That we are accepted with God. That we are received by the Holy One. That is a much greater and much more profound certainty and joy. Than any high. That was ever produced.

By a man-made innovation. And worship that said, surely I feel accepted? Let the uselessness of our feelings vanish. Before the solidity, the certainty. Of Christ, through we come. And the word of God. That has commanded us. In the way. That we come. And not only are we sure that our worship is accepted, we are sure that it will be affective.

Because God, who created all things by his word God who upholds, all things by the word of his power and who does so Because he describes his son, his communication of himself to us as the word. He has. Exalted his word above all his name. And we are not just sure that this word will be accepted, we are sure that God is glorified.

And that we are done. Good. And that's the secondary consideration of those two, isn't it? Oh yes. God loves to do us good. And those who love? What? God loves wants that they want his people to be done. Good in the worship. But, To be done. Good in the worship is more than to say, that felt good.

Or I think that did me good. I perceive the good that that did me. But even more importantly, than knowing that it is doing me good. Because the good God is the one who has given it and surely what he gives must be. That which doesn't be good because he is the one.

Who does me good? Not the means. The best of the means which are the means of grace. The means of God, Are still just means. That is God, who does the good? By his grace. And all that is secondary. Because it is far more important that God would be glorified, isn't it?

Than that we would be done. Good. How can a man glorify God? We know that we can't add to his glory but how can we do that that properly displays and responds to and honors his glory? How can we come and say not just hallowed be thy name? But thank you God.

That your name was hallowed. How can we do that without being? Arrogant without expressing hubris before God to say. We have hallowed his name. We can do it when we come. In the command, according to the commandment of God. Through. The priest and sacrifice from God that he has provided.

Knowing that God himself. Glorified his name. By what we do? And so this is the way. Of worship that we may know is accepted and this is the way of worship that we may know as effective because it comes just as Yahweh has commanded. What then must we conclude?

If we come in any other way, If we add to the worship of God, anything from man, well we must conclude that the worship. That we add as unacceptable. And it has ineffective. God has not

glorified in it. And whatever else we tell ourselves doesn't matter. It's god. Who must do us the good?

And so what we did, if god does us good despite ourselves that's a mercy, it's not it's not a good reason to keep doing the unauthorized thing. But even worse than the. Fact that man-made worship is unacceptable and did effective. Is that it's blasphemous. It takes a creature and it puts him in the place of the creator.

Who alone may decide what is right worship. And so we have Seven days worth of these seven as he always commanded. Even of the priesthood of the lord jesus. Says the same thing. We're going to read in hebrews five and then we'll come back to the verses that immediately proceed it.

The end of chapter 4. Hebrews 5 verses 1 through 11 for every high priest taken from among men, as appointed four men in things pertaining to god, that he may offer both gifts and sacrifices for sins. He can have compassion. On those who are ignorant and going astray. Since he himself is subject to weakness.

Because of this, he has required as for the people. So also for himself to offer sacrifices for sins. On every day of their ordination, what did each of these priests have to begin? What did the priests? Well, what did Aaron? As the head of the priestly family. Have to be, he had to begin with a sin offering.

Well, didn't they just offer? A sin offering and an ascension and a filling or a consecration. The the previous day. Why do we have to offer another sinner? Because we've sinned some more. Because we're sinners. And so he's driving home to them. Lest they become exalted in their own hearts?

That they're the priests. Well, when they came into their ordination of the priest, the head to have a work of the lord, on the order of creation to atone for their sin. Every day, started with a sin offering. And so, they should sympathize. With those of the people of god on his behalf, they're offering these sin offerings in their offices, a priest?

Because of this, he is Required. As for the people who also for himself to offer sacrifices for sins, And no, man takes this honor to himself. But he who has called by god. Just as Aaron was. So, you have this. They didn't decide it for himself, god commanded it and that's why they know that it will be effective.

Verse 5 of hebrews 5. So, also christ did not glorify himself to become high priest. But it was he who said to him, You are my son. Today, i have begotten, you. And so christ. And that's a That versus you from psalm. 2 is used in reference to his incarnation and also to his resurrection in the scripture.

Christ has Becomes a man, the son becomes a man. In order to In order to perform the function of a priest and he rises from the dead with the effectiveness of his sacrifice in hand. His hand is filled now for his priestly work. And of course he is. Also the eternally begotten son.

And that eternal today. That belongs to god. So also christ did not glorify himself to become high priest. But it was he who said to him? You are my son today, i have begotten. You as he also says in another place you are priest forever. According to the order of motivate, which we sang in this room just a few minutes ago, from psalm 110, Who in the days of his flesh, when he had offered up prayers and supplications and vehement, cries, and tears, to him, who was able to save him from death, he was heard because of his godly fear.

He wasn't heard. Because of sacrifices. He was heard upon his merit. Not just the worthiness of his person. But the worthiness of his character, the worthiness of his obedience, his godly fear you and i have never worshiped god since sincerely enough, that we were heard because of our sincerity The lord jesus.

When he prayed, he was heard for many reasons, but one was because he prayed in perfect righteousness, and he prayed and perfect sincerity. And when you come to god through him, the sincerity of jesus's counted on your behalf. Just as the sacrifice of jesus as put away your sin.

And though he was a son. He learned obedience by the things he suffered. Having been perfected. He became the author of eternal salvation to all who obey him called by god as high priest. According to the order of Milk asada. And that's the high priest who sits on the throne and that is the reason why we can come to god in the way that's described.

In verse 11 through 16 of the previous chapter. Let us therefore be diligent to enter that rest. Blessed anyone fall according to the same example of disobedience for the word of god is living and powerful and sharper than any two-edged sword piercing. Even to the division of soul, and spirit, and of joints and marrow and as a designer of the thoughts and tense of the heart and there is no creature hidden from his sight.

But all things are naked and open to the eyes of him to whom we must give account.

I didn't think to hear it again in my life, but i heard again. Um, just this last week. This is someone say, In defense of themselves, and Actually was unauthorized actions in the worship of god. God knows my heart. Oh dear brothers and sisters. Dear beloved of god, the reason we needed the priest that is jesus and the sacrifice that is jesus is precisely because god knows our heart and that is not an encouragement.

But we can come to god for worship. That is through his living and active. And heart exposing word. With hope. In jesus christ. It is the certainty that i have the priest that was commanded, who has offered the sacrifice that was commanded. And now i come in the worship that has been commanded that comes through him.

It. Isn't that certainty that i can come to a word? That discerns. The thoughts and intentions of my heart and keep going. Verses 14 through 16 seeing then that we have a great high priest, who has passed through the heavens. Jesus, the son of god, let us hold fast, our confession For who do not have a high priest who cannot sympathize with our weaknesses.

But was in all points tempted as we are. Yet without sin. Let us therefore, come boldly. To the throne of grace. That we may not just. Seek. But that we may obtain mercy. And not just, Sorry, not just request but obtain mercy and not just seek, but find grace.

Let us therefore come boldly to the throne of grace that we may obtain mercy and find grace to help. In the time. Of need. And how are we sure that we will seek and how are we sure? Sorry. How are we sure that we will obtain And how are we sure that we will find?

It's because That which comes to god through jesus christ. Is as yahweh commanded as yahweh, commanded as yahweh, commanded as Yahweh commanded as Yahweh commanded. As Yahweh commanded. As Yahweh. Commandment. And so chapter 8, announces the completion. Of a rescue mission. And also, Announces the fulfillment. Of that towards which the end of Exodus.

Was building. Our time is. Mostly gone. But basically you have three sacrifices every day. The sin offering. And the ascension offering, which we have seen. But then there's this offering of filling And the procedure almost exactly mirrors the peace offering. The. The fat is burned, the meat belongs to the worshipers generally.

And in this case, the Uh, the meat is The worshipers are Aaron and his sons, Moses gets honored as the, the officiating priest. He's the one who gets the breast that was the Uh, the contribution, the fat and the breast, and the right thigh are raised before God as the way of offering, it's basically the same procedure as the the peace offering with one exception.

About two, at least. One exception is the application of the blood. To the right ear and the right thumb. And the right big toe. And you can see, can't you in that word picture children? The Lord and His mercy. Making it so obvious. He is claiming these, he is claiming Aaron and his sons from head to toe.

He is filling their hands. He? Making such a claim on their life that that's not their ear. And that's not their hand, and that's not their toe. They may only they may only think and desire and speak what God gives them to think and desire to speak. They may only do what God gives them to do.

They may only go Where God gives them to go. And in particular in this In this particular chapter, these seven days, they can't leave the tabernacle. Can they, they have to be there day and night. It's similar. In scope although greater in intensity to what the Lord tells us about His word and Deuteronomy 6.

And he says as frontlets between the eyes can start controlling how we think about everything and as bound to our hand, controlling everything that we do has worked us. And this language of filling their hands. It's similar actually. In God's interesting providence to to an American English idiom Where you ask somebody to do something.

And they are devoted to something else already and he says, I'm sorry, my hands are full. Their hands were being filled with this priestly ministry. And the Lord impressed that upon them for seven days. In fact, not only was the blood of the ram of the filling applied to them.

But the blood and oil from the altar, Was applied to them. They were being provided to God's people for His worship. In the same way as the rest of the furnishings of the tabernacle. And the tabernacle premises, We're being provided. To God's people. For the worship, their hands were filled.

With the work of the priesthood. And here, there Special. Peace offering. The fellowship that they had with God. Was that they would belong to God. For the offering. Of the people of God for their coming near. By sacrifice. Well. Congregation. Our high priest hands are full with a greater fulfillment of this, the Lord Jesus knows.

His calling is priest. And he is able to save us to the uttermost. Because he always lives to intercede for us. By the power of His indestructible life. That's what he's doing. He? An obedient. Perfect. Everlasting high priest. And so he doesn't take time off and glory. His hands are full.

With pleading the merits of His sacrifice on our behalf. With applying to us. The salvation that He has won for us. This is what our Savior does. Even now is His enemies. Are being made of footstool for His feet. Amen, let's pray.

Our father in heaven. We thank you. That you have. Given such clear command and christ. Has so perfectly obeyed. That command. That we may come near. With boldness. Our hearts and full assurance of faith. Our bodies washed with pure water, our hearts sprinkled clean. From an evil conscience. Knowing that.

We are accepted and that the worship is effective, that you are glorified that we are done good. And we thank you and praise you that you have. Filled the lord jesus's hands. Consecrated him as our priest. So that we may know that. We shall surely be brought all the way through.

But he will save us. To the uttermost. Because he always lives to intercede for us. To act. In our behalf as our priest, which you gave him to do, and he loves to do. And so increase our faith in the lord, jesus christ, we pray. And card us protect us from ever coming.

In any way that has been invented by man. For, we ask it in jesus name. Amen.