

Leviticus 8-10

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Date: 14 February 2016

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[0 : 00] We, as a church, are raising money for a building project. You know that if you've been here before. We have to raise at the moment about 2.2 to 2.3 million.

And God has been very generous. There is a man in Oxford. I won't give you his full name. His name is Simon. Simon is pretty close to being a billionaire. And Simon gives money to churches. And so for the past year or so, I've been trying to work out a way of getting to Simon. How do we get to Simon? And this week, I discovered, I know his brother-in-law.

And so I wrote to Simon on Friday saying, I'm a good friend of your brother-in-law. Sort of. Can we meet for lunch and talk about our building projects?

Because, you see, we know, don't we, that if somebody is going to give significantly to a building project, if they are a very wealthy person, what we know is you need an introduction.

[0 : 58] And if not, he's just rocked up. You need a middleman. You need somebody to say, yeah, I can bounce for this guy. I know Paul Levy. He's not completely odd. Listen to him.

We need somebody to make an introduction. We need somebody to make a link. We need a go-between. We need an intermediary. A third party. Like that brother-in-law who enables communication to take place.

And that's what we're going to look at this morning. We're going to look at an intermediary. We're going to look at somebody who's a go-between. Between two parties. And they are the group of people in the Old Testament that are called priests.

Aaron and his sons and his successors, they are the priests. And they occupy this next section in the book of Leviticus, chapters 8 to 10.

They were introduced, I love it, and from 5 to 7 last week. In chapter 1 of Leviticus, we saw that people brought sacrifices. And they brought their sacrifices to Aaron and his sons who then took the dead bull or the dead lamb or the dead animal.

[2 : 03] And they put the sacrifice on the altar. It was they who would go into the tabernacle, that tent of meeting. And they would offer the sacrifice on behalf of the people.

And we didn't have time to look at chapter 6 and 7. There were specific instructions given to the priests. That they would make these offerings on behalf of the people. But chapters 8 and 9 and 10 are all about the office of the priest.

And they're very carefully structured. They're written in a particular way. But I want you to notice right at the start, what the style of literature changes. The moment you get into chapter 8.

Notice that we get narrative, we get story. The Lord says to Moses and Aaron. And then if you look at verse 5. Moses says to the assembly.

Then verse 10. Moses took the anointing oil. Verse 14. Then he brought. Verse 18. Then he presented. Verse 22. Then he presented. Verse 30. Then Moses.

[3 : 07] Verse 31. Then Moses. So chapter 8 is a description of what actually happened. Chapters 1 to 7. They've been instructions from the Lord. They were laws that the people were to obey.

But chapters 8 to 10 is written as a story. They are not what to do. But they are actually what happens. And these chapters tell us about the ordination.

The setting apart of Aaron and his sons as priests. And they tell us the job that they did as priests. And then they tell us how Moses, Aaron's two sons were careless in their job.

So chapter 8 is an ordination service. Chapter 9 is the priestly ministry. And chapter 10 is the disciplinary policy. Alright. So point one.

The big question in this ordination service. The big surprise when you come to chapter 8 is who is the first ordination? Who is going to be the first priest? Who is going to be the first person to enter the priest's church?

[4 : 14] And it is a surprise. Because here is the description of the service as it actually takes place. The commands that deal with the service were actually given in Exodus 28 and 29.

The description of what would happen in the service. And the clothes that Aaron would wear were already given by Moses back in Exodus. But after Exodus 28 and 29, there is one of the biggest blots, isn't there, in Israel's history.

A massive blemish on Aaron's CV. While Moses is up on the mountain receiving the Ten Commandments and instructions for Aaron's ordination, the people on the ground are building a golden calf or a golden bull, Exodus 32.

And you know, don't you, those of us who are here, you know that it was Aaron who actually gave the instructions to the people on how they were to make the golden calf. It was Aaron who cast the moulds for the statue of the golden calf.

It was Aaron who built the altar in front of the golden calf. It was Aaron who told the people that the golden calf was the God who had brought them out of Egypt.

[5 : 23] Out of their slavery. And in Exodus 33, God is angry at it. No wonder. Can you imagine it? It is the Lord who has rescued the people from slavery from Egypt to Mount Sinai.

It is the Lord that has provided for them all the way. He is the only true God. That's what all those plagues are about in Exodus. The plagues proved to Pharaoh that his gods were no gods at all. That the Lord God of Israel is the only God that there is. And then Aaron, Moses' brother, leads the people into building a golden calf and saying, well, that is your God. It almost beggars belief. Except that's what you and I do all the time, isn't it? We know that the Lord is the only God. But we worship other things too. So let's not be too hard on them.

This is perhaps the lowest point of Israel's story so far. And then you read on in the book of Exodus and you wonder what is going to become of Aaron and this massive mistake.

[6 : 28] In Exodus 39, ordination robes are made for him. But at the end of Exodus, there's no record of the ordination of him being set apart to be a priest. Until you get to Leviticus chapter 8.

And we read there that Aaron is ordained. That it's almost a surprise. And what it means for you and I is this. Aaron's sin. Even Aaron's sin.

Aaron's sin. Can be forgiven. It means that someone like Aaron, who messed up big time, can be used by God. In what will become a very special office in deeds.

And it just underlines what we saw last Sunday. That the Lord is merciful. And he is gracious. And all of us ought to be encouraged by that. The Lord can use people who've messed up.

And we oughtn't just to think that because somebody's past is bad. That they're on the Lord's scrap heap. Aaron shows you otherwise this morning. And it may well be that you are here today and you feel you've screwed up.

[7 : 35] You've messed up badly. That you're on the scrap heap. That there's something in your past that you are ashamed of. And you're deeply ashamed of it. And nobody maybe even knows about it.

You've covered it up. And you think subtly, the Lord won't use me because of that. He can't use me anymore. Well Aaron is a great encouragement to see.

Aaron is a great encouragement that the Lord uses people who mock up. So let's look at the ordination service. Can you turn to Exodus chapter 8 verses 1 to 4. It's on page 86 of the Black Bibles.

And you'll see in verses 1 to 4 the ordinance, the materials for the service. We discover that people are gathered together. They're recounting the instructions that are given back in Exodus 29.

And Aaron gets dressed in verses 5 to 9. And he's robed in a tunic, in a sash, an ephod, which is that kind of vest. A breast piece, the urum and the therum, which we don't really know what they are.

[8 : 36] But they're later used to cast lots. Almost to kind of use in decision making. They're dressed in a turban. He's dressed in a turban. There's a diadem around his head.

And there's a gold plate attached to it. And the robes are ornate, aren't they? They're ones of splendour and of glory. And then we move in verses 10 to 13 from his clothes to his consecration.

To the actual part where he's set apart. The altar where Aaron's main job will be sacrificing. And Aaron himself is consecrated. He's set apart from the task.

From verses 14 to 21. Sacrifices are made. By Moses. There's no other priest yet. So Moses steps into the job. And he sacrifices for the sin of Aaron and his sons.

That if they are going to be preached. If they are going to stand. Between the Lord and his people. Then they need to be washed. Both on the inside and on the outside. And then in verses 22 to 30. [9 : 37] The ordination service itself. A ram is sacrificed. Which seems a little bit bizarre to us. Doesn't it? The blood of the ram is daubed on the right ear.

His right thumb. And on his big toe. That's a lot. So earlier on when Exodus made the covenant with Israel. He sprinkled the blood for the ram.

And to show his people. That they were his. Here's a symbolic sprinkler. It's kind of symbolic. To show. That Aaron has been marked out.

As a special person. And his sons too. And the priest is special. The Lord has declared it. And so by the end of the service. In verse 30. Moses is anointed with oil.

And blood from the altar. To show that there's a link. Between the priest and the altar. The ordination service. The liturgy has been written by God. And Moses acts.

[10 : 36] As the first priest. In the first service. As Aaron and his sons. Are the first in this new priesthood. But what is it all about? Well there's some things out there.

Even from this passage. In chapter 8. That we can notice. First of all. The clothing. The clothing. Points that Aaron will look regal.

Won't he? Aaron will clearly look different. Won't he? He's clearly going to look different. To everybody else in these clothes. They are not the clothes that ordinary people wear.

You read the clothing. And they are not what would have been around. In the Old Testament equivalent of TK Max. Or Next. Or Gap. You couldn't go into the shops. And buy these clothes that Aaron's talking about.

They're not off the peg. They are specially made. And they are specially made for Aaron and his sons. So that they would look different. Because they were to be special people.

[11 : 33] They look regal. And they were to make the point that they were going to be doing a glorious work. It's a very special work. And then they are anointed in verses 10 to 12. And that is to show that these priests were commissioned by God.

That they were to be validated by God himself. They were showing that in God's people you couldn't just turn up and say. Do you know what I fancy doing? I fancy being a priest. Aaron didn't turn up and say.

Can I be a priest please? Aaron is a priest because God has anointed him for a task. And anointing in the Old Testament is setting apart for specific tasks. Kings were anointed by God to designate that the Lord had set them apart.

And that's what's happening here. And these sacrifices in verses 13 to 20 are sacrificed on behalf of Aaron and his sons. To make the point that Aaron and his sons are sinful people.

That they will be standing before the people and the Lord. And they will be dressed specially. And they are anointed by God. But they are real people. They are real people just like you and I.

[12 : 43] They are sinful people. The ordination says in chapter 8. Let's look at the priestly ministry in chapter 9. Why does God ordain these priests?

And part of chapter 10 is up. There are three reasons. Three ministries. Priestly ministries. Two of them are representative. And one of them is a teacher.

The first main function is that they are sacrificing representatives. The priest and the people in verses 1 to 4 get ready. The priest and the people need sacrifices.

Verse 5. In verse 6. Both the priest and the people they obey. In verse 7. Aaron is told what to do. He is to make sacrifices for himself and the people.

In verses 8 to 14. Aaron makes sacrifices for his own sin. And then in 15 to 22. He makes sacrifices on behalf of the people. So here we are. Can you see it?

[13 : 41] Chapter 9 in verse 1. On the 8th day. We're on the first day of a new week. The ordination service lasted for a whole week. Have you been in church services where they feel like they've lasted for a whole week?

I've preached in services like that. Well this day. And on the 8th day Aaron begins his new job. And right at the heart of his new job. Is that there will be sacrifices.

Ordinary Israelites were not going to be allowed into the holy place where the altar was. Ordinary people were not going to be allowed to make sacrifices on those places. Ordinary people could come to the edge of the tent of meeting.

There they killed their animals as we saw last week. But their sacrifice was taken in and offered on behalf of that person. Of the people.

By the priest. By Aaron and his sons and their successors. They stand as representatives between people and God. The priest took the animal.

[14 : 49] And went into the tabernacle. And sacrificed it there. As representatives of the people. But secondly. They stand as representatives. Mediating. Showing God to the people.

There's that dual function. They represent the people. To God. And they represent God. To the people. And we discover that in chapter 9 verse 4.

There's a promise that the Lord makes the Aaron. He is to offer the sacrifice before the Lord.

Together with this great offering mixed with oil. Why? Can you see it verse 4?

Because the Lord will appear to you. Here in this new phase of Israel's history. God is going to appear to his people. And that is exactly what happens at the end of the chapter.

Let's pick it up from verse 22. It's written on the sheets. Then Aaron lifted up his hands towards the people. And blessed them. And he came down from offering the sin offering. And the burnt offering.

[15 : 47] And the peace offerings. And Moses and Aaron went into the tent of meeting. And when they came out. They blessed the people. And the glory of the Lord appeared to all the people. And fire came out from before the Lord.

And consumed the burnt offerings. And the peace of the fat on the altar. And when all the people saw it. They shouted and fell on their faces. Do you see what's happened? Moses and Aaron have come into the presence of God.

And when they come out to the presence of God. The people are able to see the glory of the Lord. It's symbolising that the Lord is with his people. And the people are allowed to see.

In a real experience. That God is amongst them. And that is part of the priestly ministry. To declare to the people.

God's presence amongst them. So Aaron's job. Having confessed and sacrificed for his own sins. To go into the tent. To come back before the altar.

[16 : 46] To present the altar offering. And come out. And the Lord who dwells among the people. Shows himself to the people of Israel. It is as it were. The priest mediating.

Showing. The reality of God's presence. So that the people can see that God is amongst them. The priest represents the singer.

Before God. And then represents God to the people. Do you see those two things? They are standings. They are the go-betweens.

They are the middle man. But there is a third aspect of the priestly ministry. And we will dip into chapter 10 to see it. They are not just representatives. But the priest is a teacher. Look at chapter 10. There is a further part of the job description.

Verse 8. Chapter 10 verse 8. And the Lord spoke to Aaron. And said. Don't know why you are strong friend. You are your sons with you. When you go to the tent of meeting. Lest you die.

[17 : 46] It should be a statute forever. Throughout generations. You are distinguished between the holy and the covenant. Between the young king and the king. And verse 11. You are to teach the people of Israel. All the statutes. That the Lord has spoken to them by Moses.

They are to teach all the decrees. The Lord has given to Moses. You read all through the rest of the Old Testament. And you will see that is the role of the priest. You will know that after the act of Ezra the priest.

He discovered the law. And it was he who read it. And he explained it to the people. So what does the priesthood do?

These three great aspects. He is the sacrifice. He sacrifices on behalf of the people. In other words. He takes. The sacrifice. And he does the work. Of the sacrificing. And that is accepted by God. And second. Through the work of the priest.

[18 : 45] The Lord declares. Tells these people. That he is with them. These sinful people of Israel. And the priest says. The Lord is with you. And thirdly.

The priest teaches God's word. So that is the ordination service. And the priestly ministry. Let's thirdly look at the disciplinary policy. Alright. Chapter 10. Sit with me.

It's a loud word. Chapter 10. And the point is how serious the job is. Look at verse 1. It's shocking isn't it. If we read of Aaron's two sons.

Abihu and Nadab. And the offense they committed. They'd been ordained with Aaron eight days earlier. Now Nadab and Abi. Who the sons of Aaron each took his censer.

And were firing it. And laid incense on it. And offered unauthorized fire before the Lord. Which he had not commanded them. Can you just spot that in the verse? Did you get the point there? They offered unauthorized fire.

[19 : 42] That's the first thing. And the Lord had not commanded them. There's two very important words there. Right? They are doing something that was wrong. We don't know exactly what it is they did.

But they had broken the careful rules that God had given for their job. They weren't fulfilling their contract. And so notice verse 2. Fire came out from before the Lord and consumed them. And they died before the Lord. It's a staggering event isn't it? It's shocking. And the reason is very serious indeed.

You notice the lesson that they become. Verse 3. Then Moses said to Aaron. This is what the Lord has said. Among those who are near me. I will be sanctified. I will be holy. I will be separate. And before all the people. I will be glorified. And Aaron held his peace. Now it is very shocking isn't it? But the lesson is this.

[20 : 42] The priests of God cannot be careless. And they cannot be sloppy. And they cannot be disobedient. When they come before the Lord. But this is a sacred job.

And Moses strikingly continues. And he tells Aaron and his two other sons. That they are not even able to mourn. For their sons or brothers who have died. Verse 6. Moses said to Aaron and to Aliezer.

And Ithamar his sons. Do not let the hair of your heads hang loose. And do not tear your clothes. Lest you die in wrath. Come upon all the congregations. But let your brothers. The whole house of Israel. Be wild with burning. The Lord has kindled.

Others can mourn. But not you. Now why? These two are served as a grave reminder. That the priests of God. Cannot serve God sloppily.

And immediately our minds should be drawn to Ananias. And Sapphira. In the book of Acts. That in the New Testament. When they thought that they could get away with sin.

[21 : 43] It's a similar warning isn't it? From the New Testament. In other words. This really is a big deal. That is going on. And the work that they are doing. Of representing the people to God.

And representing God to the people. He is so serious. He is so holy. That if you muck it up. You'll be fired. Literally. Now what are we making of this?

Three and a half thousand years later. Is this boring? Is this irrelevant? Is this just primitive? Well I want to say to you. It's far from that.

So let's move on to our application. Really the first thing is this. That Jesus is our eternal priest. In all three senses. In all three senses.

In all three ways. Of what the priest does in Leviticus. Jesus fulfills. Jesus is our eternal priest. That is the point of Hebrews 7, 8, 9. And 10. The writer of the Hebrews wants to say.

[22 : 45] Jesus is the fulfillment. Of the priestly work in the Old Testament. Not only that. It's not just that he fulfills. The Old Testament. That he was what he was looking forward to.

But he becomes a priest forever. He explains that. It's a bit like this strange figure. In the Old Testament. From Melchizedek. Who was a priest forever. Jesus is a greater priest forever.

So Hebrews 7, 23. The former priests. There were many in number. Because they were prevented by death. From continuing in office. Well that makes sense doesn't it? They all died. Aaron died. His sons died. And so on and so on. The priests didn't last. They kept on dying. But Jesus has died. And raised. And is ascending. And is seated. And he is alive forevermore.

He is a permanent priesthood. Hebrews 7, verse 24. But he holds his priesthood permanently. Because he continues forever. Consequently he is able to save.

[23 : 45] To the yetermost. Those who draw near to God. Through him. Why? Since he always lives. To make a discussion for him. Jesus is now. Is today.

Our priest. He is our middle man. He is our go-between. He lives in heaven. And this morning he pleads his father. Our forgiveness. On the basis of his death.

So Jesus is both. The sacrificer. Isn't he? And he is the sacrifice. He is both the sacrifice.

And brings about. Our reconciliation. And he is the priest. Who takes the sacrifice. And calls. On the father. To forgive on the basis of that sacrifice.

And he was chapter 8. And the lines. This is what Jesus has done. And it is brought in a new covenant. The old. It is obsolete. What Aaron and his sons were doing.

[24 : 44] It is finished. Because Jesus is the eternal priest. He is forever. So let's pick it up again. In Hebrews 9 verse 11. So you'll shoot. When Christ appeared as high priest. Of the good things that have come.

Then through the greater and more perfect tent. Not made with hands. That is not of this creation. You don't go to a tabernacle. In the middle of Jerusalem. He entered once and brought into the holy place. Not by means of the blood of goats and calves.

But by means of his own blood. Thus securing an eternal redemption. For is the blood of goats and bulls. And the sprinkling of a defiled person. With the ashes of a heifer. And a bull. Sanctified for the purification of the flesh.

How much more will the blood of Jesus. How much more will the blood of Christ. Who through the eternal spirit. Offered himself without blemish to God. Purify our conscience from dead works.

To serve the living God. Aaron had to sacrifice for his own sin. Do you remember that? But Jesus didn't. Jesus sacrificed himself for our sins.

[25 : 43] So that he can be a priest forever. So that he can stand between us and God the Father. Always pleading a sacrifice. That works for our forgiveness. Isn't that not good news?

Jesus therefore has ended the Old Testament priesthood. The go-between that the Old Testament priest was. Is now gone. And therefore a remarkable thing has happened.

In Hebrews 10 verse 19. So do you remember the second role of the priest. Was to mediate God's presence. Well listen to this. The priest. Aaron. He left the Israelites.

Didn't he? Outside the tent. And he goes inside the tent. To perform the sacrifice. But Jesus is our eternal priest. We don't need him to come outside.

As it were. To represent God to us. And bring us the visual and visible demonstration of God's glory. No. What happens? Verse 19. Since we have confidence.

[26 : 51] To what? To enter the holy place. By the blood of Jesus. By the new and living way. Opened for us through the curse. And now it's through his flesh. And since we have agreed.

High priesthood of the house of God. Let us draw near. With a true heart. And full assurance of faith. With our hearts sprinkled clean. From an evil conscience. And our bodies washed with pure water.

You see what's being allowed? In the old covenant. The priest came out of the tent. And said. I am showing you God's presence. And I am assuring you.

That God is with you. But because Jesus is our high priest. He doesn't need to come out. He doesn't need to come back down to us. And tell us that God is with us. No. He says. Come on in. He says.

We are invited to come in. And we stand today. And we stand. Or we sit. In the presence of a holy and living God. If we trust in Christ. And he is with us.

[27 : 47] Here and now. And so we sit. In the presence of God. Now today. You and I do that by faith. But one day. We will do it face to face. In the new creation.

The representative work. Of Jesus. Our high priest. Means us. That he has brought us. To God himself. It's the language of 1 Timothy. Isn't it?

That he is the perfect mediator. Who has brought us to God. So there are no priests anymore. In the new testament.

Can I say this? There is no Christian minister. Called a priest. In the new testament. If you call your minister a priest. You may start to think.

That he is doing something. Like an old testament priest. And somehow he is mediating. Standing between you and God. He is not. Hebrews is sent.

[28 : 44] Chapter 8 verse 13. That the old. The first is obsolete. And what is obsolete. And Egypt will soon. At the death. Will soon disappear. At the death of Jesus.

That curtain in the temple. Was torn in two. From top to bottom. It was the beginning. And the destruction of the temple. And so we are building a new building. Aren't we? We have a new building project.

But it is not a temple. It is not a tabernacle. We have no priests today. That mediate between you and God.

And when you say that we do. You are devaluing Jesus death. Of who he is. And what he has done. John Chapman was a well known.

Sydney evangelist. Some of you might have heard him. A great friend of Dick Lucas. And when Chapman was coming out of St. Andrew's Cathedral. There was a tramp sitting on the steps. And the tramp shoves you out.

[29 : 41] Say a prayer for me. Father. And Chapman shoved him back. Say you are only a lazy coot. Now only a string. You can get away with that. But that is right.

That is right. The man thought he needed a priest. To say a prayer on his behalf. That is what is so idolatrous. About much of the architecture Roman Catholic churches.

You think that you are going to get someone else. To say your prayers for you. Some of you need to realise. That my prayers. Are no more magic.

Than your prayers. That when we pray a prayer. On a Sunday morning at the front. That is no more powerful. Than you praying. There is people out there.

That put themselves. In the position of priests. And it devalues. The work of Jesus. You can go to the Father. This morning. You can enter the throne of God.

[30 : 45] You can boldly come before. The throne of grace. Who prays your prayers for you. Who is interceding on your behalf.

Me. No of course not. But Jesus intercedes. On the basis of his own death. It is the Lord Jesus. That is why we pray. Isn't it. We pray our prayers. Through Jesus Christ. Our Lord. We pray our prayers. In the name of Jesus. And so.

Can I suggest to you. It is not really. Orthodox Christianity. To pray your prayers. To Jesus. Some people are not like that. But there are only two occasions.

In the New Testament. Where that happens. One is when Stephen. Is being martyred. And he says. Into your hands. I commend my spirit. And there is one other occasion. When Paul says. I thank Jesus Christ.

[31 : 42] But every other prayer. In the New Testament. Is addressed. To God the Father. And what you are praying. Is you are praying. In Jesus name. You are trusting.

That Jesus. Is your eternal priest. He is the vehicle. If I can put it. Like this. Through which your prayer works. One other thing.

Is that. I can speak Christian. You know. It's a different little things. And very often. There will be some kind of. Spotty teenager. With a guitar. Who will say something like this. We are going to sing some songs now. To bring us into the presence of God.

And at that point. I think we just hit him. With a guitar. Because do you really think. That somebody. Strung away on a guitar. Or playing piano. Or a cell.

Or whatever it is. Brings you into the presence of God. It's ridiculous. He is a song leader. You know. Very good. What has brought you. Into the presence of God. What is the only thing.

[32 : 43] That can bring you. Into the presence of God. It is the death of Jesus Christ. It is your eternal priest. So do not think. It's anything you do.

It is a ridiculous thought. To think. To think. That by singing a few songs. You can get into the presence. Of the Holy God. It is what Jesus has done. Now.

In some of that. Let me say. In the last few minutes. Let me make just some comments. The New Testament. Does say. Although we are not priests. In that middle man. Kind of way. In that intermediary.

Kind of way. Like the Lord Jesus Christ. We are all priests. Like we are all prophets. And we are all kings. Because every single one of us. Has access.

To the presence of God. Christ. So Revelation chapter 1. Verse 6. Tells us. That we are described. As a kingdom. Of priests. And Peter.

[33 : 39] You are a royal priestess. We are not priests. In the sense. That we do any. Intermediately work. I want to come back to you.

And say. Well don't we mediate. God to the world. And we'll come. We'll look at that. Later on. In the series of Leviticus. But we are not. Standing in the place. Of Old Testament priests. Offering sacrifices. And mediating God.

To others. We are all. Individually priests. Because we can all. Enter into the very. Presence of God. But when you said that.

Jesus is the eternal. Priest. Who brings us. Into the presence of God. And brings God to us. Well not the third role. As I finish. The role of teacher. How is Jesus.

The priest. As teacher. Well John chapter 1. Verse 1. In the beginning. Was the word. And the word. Was with God. And the word.

[34 : 35] Was God. And Jesus. Is what God. Is speaking. And it is Jesus. Who interprets. All the scriptures. To us. So do you remember. On that resurrection day.

On the resurrection road. After Jesus. Being raised. He's on the Emmaus road. With his disciples. And he is the one. Who explains. Everything. In the scriptures. And he says.

He's testifying about me. And he is the one. Who enables. All the New Testament. Apostles. To understand it. The New Testament. Apostles. Are never priests. And never described as priests. We don't think of them.

As an intermediary. Sacrificial way. But the New Testament. Apostles. Do have a teaching ministry. So it's interesting. The New Testament. Apostles. They don't take the language. Of priests.

They take the language. Of elder. Or pastor. Or shepherd. And they only ever see themselves. As under Jesus. Who is the chief shepherd. But he appoints others. As under shepherds. And they teach nothing.

[35 : 32] They teach nothing. Of themselves. All they teach is what. The apostles taught. Which is what Christ. The word has taught them. Jesus is the priest.

In the terms. Of being the word. He does appoint people. To teach the word. And we call them. Shepherds. Elders. Under shepherds. Ministers. They are not priests.

But they have a kind of. Sub teaching role. And so we want to say. Don't we. At the end of chapter 8. And 9. And 10. We do want to say.

Thank you for Jesus. We want to thank him. That he is. A great high priest. Who ever lives. To make intercession. For you.

And never let anyone. Take that role.