



Priestly Garments
Holy And Royal Priests (Part-2)
Sunday September 21, 2025 – Sermon Outline

The New Testament teaches us that every believer is a priest to God. We are His holy and royal priests.

HOLY AND ROYAL PRIESTS

1 Peter 2:5,9

5 you also, as living stones, are being built up a spiritual house, **a holy priesthood**, to offer up spiritual sacrifices acceptable to God through Jesus Christ.

9 But you are a chosen generation, **a royal priesthood**, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light;

Revelation 1:5-6

5 and from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth. To Him who loved us and washed us from our sins in His own blood,

6 and has made us kings and priests to His God and Father, to Him be glory and dominion forever and ever. Amen.

In the Old Testament, when God instituted the Aaronic priesthood to serve in the Tabernacle, He also specified details of their priestly garments. We take a look at the priestly garments and their symbolism and their spiritual significance to us as New Testament believers who serve in the heavenly tabernacle, where Jesus Christ is the great High Priest.

PRIESTLY GARMENTS - FOR GLORY AND FOR BEAUTY

Exodus 28:2

And you shall make holy garments for Aaron your brother, for glory and for beauty.

The High Priest's garments, as detailed in Exodus 28-29 and Leviticus 8, were rich in symbolism and divine purpose. The priest's garments were "*holy garments*" and "*for glory and for beauty*" (Exodus 28:2). These garments represented **the holiness** and sacredness of the ministry the priest was called to serve in. It also indicated **the glory**,



honor and respect that this sacred office carried. This ministry also radiated **the beauty,** excellence and virtues of the God who was being served. The priest stepped into his priestly garments to represent the people before God and represent God to His people.

For New Testament believers, these garments point prophetically to Jesus Christ, our Great High Priest and to our priestly identity as those clothed in Christ's righteousness, ministering before God and to one another as God's people and to the world.

Let's break down each item and its meaning - Old Testament function, fulfilled in Christ, and applied to the believer.

OVERVIEW

There were nine pieces of priestly garments as detailed in Exodus 28-29, and Leviticus 8.

Leviticus 8:7-9

8 And 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.

8 Then he put the breastplate on him, and he put the Urim and the Thummim in the breastplate.

9 And 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.

- 1, Linen Inner Garments
- 2, The Linen Tunic
- 3, The Inner Sash / Girdle
- 4, The Blue Robe
- 5, The Ephod and its Girdles
- 6, The Breastplate
- 7, The Urim and the Thummim
- 8, The Turban
- 9, The Golden Plate – The Holy Crown

1, LINEN INNER GARMENTS (EXODUS 28:42-43)

These linen inner or under garments were worn under the tunic to cover nakedness. God indicated that it was a for modesty, purity, as a covering for sin so that they "do not incur iniquity" and face the consequence of death.



Linen garments as we see often in Scripture signify purity and righteousness.

Priestly service requires inner integrity, purity, holiness and being right before God. In Revelation 3:18 Jesus offers believers *"white garments, that you may be clothed, that the shame of your nakedness may not be revealed"* using similar language.

2, THE LINEN TUNIC (EXODUS 28:39-42; LEVITICUS 8:7)

On top of the under garments the priest wore a white linen robe worn next to the body from next to feet. This speaks of complete inner purity, righteousness, holiness that the priest is called to walk in.

In the book of Revelation we see the overcomer, the saints have white robes, made white, washed in the blood of Jesus Christ (Revelation 3:4-5; 4:4; 7:9,13-14).

We are clothed with "the robe of righteousness" (Isaiah 61:10). And we walk in purity as priests of God. Jesus has been made our righteousness, and we have become the righteousness of God, clothed with His own righteousness.

2 Corinthians 5:21

For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.

As priests having been made the righteousness of God we walk in righteousness, where our actions are aligned to His righteousness.

Revelation 19:8

And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints.

3, THE INNER SASH / GIRDLE (EXODUS 28:39-42; LEVITICUS 8:7)

The inner sash was made of fine linen that was tied around the white linen tunic. Since the blue robe was worn over the tunic, this inner sash would have been hidden from view beneath the blue robe.

The girdle (or sash) held up the garment and allowed action. Hence, the girdle indicates readiness for service, and faithfulness for service.



Priestly ministry requires preparation, readiness and faithfulness in our calling and service.

Jesus instructed us to live in a state of readiness: *"Let your waist be girded and your lamps burning"* (Luke 12:35). As New Testament believers we are to be *"having girded your waist with truth"* (Ephesians 6:14).

4, THE BLUE ROBE (EXODUS 28:31–35; LEVITICUS 8:7)

The priest then wore a seamless blue robe over the white linen tunic. It was made entirely of blue wool and had alternating pomegranates (colorful balls made of blue, purple and red) and golden bells on its hem. The bells were a divine command so that *"his sound may be heard when he goes into the Holy Place before the LORD, and when he comes out"* (Exodus 28:35). The bells sounded as the priest ministered ensuring he was alive and active as he ministered in the Holy Place. Blue speaks of divine or heavenly origin. Pomegranates speak of fruitfulness.

As New Testament believers we recognize that our priestly ministry involves bringing what is of God to earth, bringing heaven to earth. Our ministry must be fruitful (signified by the pomegranates) and an expression of the fruit of the Spirit (Galatians 5:22-23). Our ministry should be alive, active, full-of-life, the ministry of the Spirit who brings life (2 Corinthians 3:6) and a clear expression of God through the manifestations of His Spirit (1 Corinthians 12:7-11).

5, THE EPHOD AND ITS GIRDLES (EXODUS 28:6–14; LEVITICUS 8:7)

The ephod was a richly embroidered apron-like vest made of gold, blue, purple, red, and fine linen worn over the blue robe that covered the chest. It had shoulder straps with two onyx stones set in gold, on the shoulders engraved with the names of the 12 tribes. The ephod itself had a decorative waistband, an embroidered sash - woven as part of the ephod. This sash was worn on the outside of the blue robe to secure the ephod, and it was visible. It was beautifully embroidered with the same colors as the ephod: gold, blue, purple, and red.

Exodus 28:12

And you shall put the two stones on the shoulders of the ephod as memorial stones for the sons of Israel. So Aaron shall bear their names before the LORD on his two shoulders as a memorial.



The ephod therefore symbolized the priestly office and intercession, of bearing the people before God.

As New Testament believers, this speaks to us about our call to pray and intercede for one another empowered by the Spirit (Ephesians 6:18; Romans 8:26-27). We also pray and intercede for the world for those who do not know Jesus (1 Timothy 2:1-2).

6, THE BREASTPLATE (EXODUS 28:15–30; LEVITICUS 8:8)

The breastplate also known as the “breastplate of judgement” was a richly crafted, stunning visual centerpiece and a sacred symbol of the High Priest bearing the people of Israel on his heart before the Lord. The breastplate was made of the same materials as the ephod: gold, blue, purple, red, fine twisted linen. These were woven together into a square piece of fabric, folded double like a pouch, making it both firm and able to hold the Urim and Thummim. The Urim and Thummim described later were used by the High Priest to discern the will of God. The breastplate had twelve precious stones mounted in four rows of three stones, each stone was set in gold and engraved with the name of one of the twelve tribes of Israel.

1st row: Sardius (ruby), Topaz, Carbuncle

2nd row: Emerald, Sapphire, Diamond

3rd row: Jacinth, Agate, Amethyst

4th row: Beryl, Onyx, Jasper

The breastplate was attached to the ephod to prevent it from shifting, using: two gold braided chains (fastened to the top corners of the breastplate and attached to gold settings on the ephod's shoulder pieces) and two blue cords (fastened to rings at the lower corners of the breastplate and the ephod).

Exodus 28:29

So Aaron shall bear the names of the sons of Israel on the breastplate of judgment over his heart, when he goes into the holy place, as a memorial before the LORD continually.

The breastplate symbolized the High Priest bearing the tribes “over his heart” when entering the presence of the Lord.

We see here that God wanted the priest to have the people on his shoulders and on his heart. On the shoulders we saw earlier indicated bearing the people before the Lord in prayer and intercession. Bearing people on our heart indicates that our priority is the



people, their spiritual well-being, and their walk before God. As priests we have made it our priority to see the well-being of God's people.

We have people in our hearts. As the apostle Paul put it:

2 Corinthians 3:2

You are our epistle written in our hearts, known and read by all men;

Philippians 1:7

just as it is right for me to think this of you all, because **I have you in my heart,** inasmuch as both in my chains and in the defense and confirmation of the gospel, you all are partakers with me of grace.

7, THE URIM AND THE THUMMIM (EXODUS 28:30)

Exodus 28:30

And you shall put in the breastplate of judgment the Urim and the Thummim, and they shall be over Aaron's heart when he goes in before the LORD. So Aaron shall bear the judgment of the children of Israel over his heart before the LORD continually.

The breastplate was like a pouch and inside it were kept the Urim and Thummim, gemstones, that were used for knowing and discerning God's will and direction for His people.

It is understood that the Urim and Thummim, interpreted as "lights and perfections," also known as "revelation and truth" were gemstones that were carried by the High Priest of Israel on the ephod. When leaders needed to know God's direction, the High Priest would use the Urim and Thummin to determine God's will. The Bible simply does not give us enough information on how exactly it was used. Some suggest that God would cause the Urim and Thummim to light up in varying patterns to reveal His decision. Others propose that the Urim and Thummim could have been kept in a pouch and depending on what was retrieved, it was a "Yes" or "No," "True" or "False."

Later, when Joshua was appointed successor to Moses, God instructed that Joshua "shall stand before Eleazar the priest, who shall inquire before the LORD for him by the judgment of the Urim. At his word they shall go out, and at his word they shall come in, he and all the children of Israel with him—all the congregation" (Numbers 27:21). It is likely that Joshua used the Urim and Thummim to trace the sin to Achan following their defeat at Ai as recorded in Joshua 7:14-18.



For example, some understand that Urim essentially means “guilty” and Thummim essentially means “innocent”. This is how it was used in the case of Saul determining if there was sin in the camp (1 Samuel 14:41,42). It is interesting to note that once Saul had strayed from the Lord, he found himself in a state where the Bible records, “And when Saul inquired of the LORD, the LORD did not answer him, either by dreams or by Urim or by the prophets” (1 Samuel 28:6).

It is likely that when David enquired of the Lord using the ephod, he used the Urim and Thummim to get direction (1 Samuel 23:1-4; 1 Samuel 30:7,8).

It is evident that the Urim and Thummim were used from the time of Joshua to the time of David. Biblical scholars suspect that their use diminished sometime before the Babylonian conquest, most likely because of the rise of prophets and the prominent role that they began to play. We see that an attempt was made to consult the Urim and Thummim upon their return from captivity (Ezra 2:63; Nehemiah 7:65) but not much is heard after that.

The Urim and Thummim was a “Yes” or “No,” “Right” or “Wrong” voice of the Lord for Israel when needed. Drawing a parallel here, for the New Testament believer, the Holy Spirit releases the peace of God (or its absence) as a “Yes” or “No” indicator (Colossians 3:15). As a parallel, every believer who is a New Testament priest has a “built-in” Urim and Thummim—the peace of God in his heart to guide him.

As New Testament priests we are to bring God’s guidance, direction and the mind of the Lord into our world, and release the purpose of God into situations that people face.

8, THE TURBAN (EXODUS 28:36–39; LEVITICUS 8:9)

The turban was a white headpiece made of fine linen wrapped like a turban. This symbolized coming under God’s authority and the submission of the mind and thoughts to God

As New Testament believers are called to have the mind of Christ (Philippians 2:5), walk with a renewed mind (Romans 12:2). We think on things that are good, pure, noble, virtuous and praiseworthy (Philippians 4:8). As priests our thinking, reasoning and intellect are submitted to God with every thought captive to the obedience of Christ (2 Corinthians 10:4-5).



9, THE GOLDEN PLATE – THE HOLY CROWN (EXODUS 28:36–38; EXODUS 29:6; LEVITICUS 8:9)

Finally, a gold plate fastened to the front of the turban with blue cord, engraved with “Holy to the LORD.”

The gold plate with the inscription “Holy to the LORD” indicated that the priest was fully consecrated to God. He was set apart for God.

It also indicated His responsibility for the people:

Exodus 28:38

So it shall be on Aaron's forehead, that Aaron may bear the iniquity of the holy things which the children of Israel hallow in all their holy gifts; and it shall always be on his forehead, that they may be accepted before the LORD.

(BBE) And it will be over Aaron's brow, so that Aaron will be responsible for any error in all the holy offerings made by the children of Israel; it will be on his brow at all times, so that their offerings may be pleasing to the Lord.

The priest bore the responsibility of the people’s offerings, ensuring they were acceptable before God.

We know in Christ we are all accepted by God (Ephesians 1:6). And yet as priests of God, we are called to watch over, look after and take responsibility of one another in our walk with God.

AS NEW TESTAMENT PRIESTS – OUR PRIESTLY GARMENTS AND ROLE

Let’s now summarize these insights to us as priests under the New Covenant, ministering with Jesus Christ our High Priest, in the heavenly tabernacle, the true tabernacle that God set up, where we enter freely and boldly through the blood of Jesus.

We are holy and royal priests, called to reflect God’s glory, beauty, and holiness to the world.

Linen inner garments speak to us about the importance of inner purity and holiness which we must maintain in our hearts and in secret before God.



Priestly Garments
Holy and Royal Priests (Part-2)
Sermon Notes, Sermon Outline and Small Group Study Guide

White linen tunic reminds us that we are clothed in Christ's righteousness and must walk in righteousness as priests of God.

Sash: We are girded with truth and always ready to serve.

Blue robe: Our ministry flows from heaven to earth. Our spiritual life should be vibrant showing forth the fruit and gifts of the Spirit. We cannot be 'dead' priests. Dead priests cannot serve!

The ephod: We bear others in prayer and ministry, strengthened by God.

The breast piece: We carry people in our hearts. Our heart is for the people, for their spiritual well-being.

The Urim and Thummim: We bring the heart and mind of God to people so they can walk in the will and purpose of God.

The white turban: Our mind and intellect is in submission to God.

The golden plate or crown: We are wholly set apart for God, holiness to the Lord and also carry responsibility for God's people to ensure they walk pleasing to the Lord.

SUMMARY

GOSPEL AND SALVATION CALL

SUPERNATURAL MINISTRY TIME

Minister as the Spirit leads



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There is a simple guide for use in Life Group discussions. Our objective is to focus on the application of the Sunday sermon - how each one is becoming a doer of the Word and building their life on God's Holy Word. The Life Group meeting would normally last for 1.5 to 2 hours. Each Life Group would have up to 12-15 people.

Preparation

Life Group Leader: To prepare for the Life Group meeting, you can listen to the Sermon or review the Sunday Sermon notes. Please do not make your life group read through the complete sermon notes during the life group. All you need to do is have individuals read the Scriptures listed below and then open for a time of discussion, sharing and learning using the questions given below. All these are available in the "All Peoples Church Bangalore" mobile App or online at our [sermons page](#). Pray for the Life Group meeting and invite the work and ministry of the Holy Spirit.

Welcome

The Life Group meeting may commence with a time of prayer, worship, and a fun activity.

LISTEN to God's Word

Read the following Scripture references: --

INVESTIGATE God's Word Together

Life Group is a discussion-based, participatory meeting with everyone given the opportunity to share their learning. Please discuss a few of these together, giving time for people to share their insights. We encourage each one individually to make notes of their personal learning during the Group discussion.

1, Review each piece of the priestly garment their symbolism and significance to us as New Testament priests, and how we could fulfill our calling as a royal priesthood.

1, Linen Inner Garments



- 2, *The Linen Tunic*
- 3, *The Inner Sash / Girdle*
- 4, *The Blue Robe*
- 5, *The Ephod and its Girdles*
- 6, *The Breastplate*
- 7, *The Urim and the Thummim*
- 8, *The Turban*
- 9, *The Golden Plate – The Holy Crown*

Each one can take a few (3 minutes max) to share one or two key insights and how they see themselves applying it to their specific life situations. Encourage each one to participate and share.

FELLOWSHIP by sharing your life and spiritual journey

Each one takes a few (3 minutes max) to share anything from their walk with God, something God has been teaching them, a testimony of answered prayer or a specific challenge that they would like prayer for. Encourage each one to participate and share.

ENCOURAGE each other by praying and ministering to one another

Get into small groups of two or three and take turns to thank God and pray for each other in the light of what was learnt today. Listen to the Holy Spirit. Expect the gifts of the Holy Spirit to flow, bringing healing, releasing miracles, prophecy, etc.

Regroup and pray together for:

- 1, *families to be protected and strengthened*
- 2, *a mighty outpouring of God's Holy Spirit on us as a church and through us to bless many others in our city and nation. Nothing but a mighty work of God's Spirit can change our city and nation.*
- 3, *for the BUILD TO IMPACT project - for all details to go well as we plan and build our Bible college and church facilities to serve the Lord and people.*

Close by thanking God together.



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USEFUL RESOURCES

Watch our online Sunday Church service live stream every Sunday at 10:30am (Indian Time, GMT+5:30). Spirit filled, anointed worship, Word and ministry for healing, miracles, and deliverance.

YOUTUBE: <https://youtube.com/allpeopleschurchbangalore>

WEBSITE: <https://apcwo.org/live>

Our other websites and free resources:

CHURCH: <https://apcwo.org>

FREE SERMONS: <https://apcwo.org/resources/sermons>

FREE BOOKS: <https://apcwo.org/books/english>

DAILY DEVOTIONALS: <https://apcwo.org/resources/daily-devotional>

JESUS CHRIST: <https://examiningjesus.com>

BIBLE COLLEGE: <https://apcbiblecollege.org>

E-LEARNING: <https://apcbiblecollege.org/elearn>

WEEKEND SCHOOLS: <https://apcwo.org/ministries/weekend-schools>

COUNSELING: <https://chrysalislife.org>

MUSIC: <https://apcmusic.org>

MINISTERS FELLOWSHIP: <https://pamfi.org>

CHURCH APP: <https://apcwo.org/app>

CHURCHES: <https://apcwo.org/ministries/churches>

WORLD MISSIONS: <https://apcworldmissions.org>

SERMON OUTLINE

In this sermon we study the priestly garments as given by the Lord for the high priest to serve in the Tabernacle/Temple in Exodus 28-29 and Leviticus 8. We list these: Linen Inner Garments, The Linen Tunic, The Inner Sash / Girdle, The Blue Robe, The Ephod and its Girdles. The Breastplate, The Urim and the Thummim, The Turban, The Golden Plate - The Holy Crown. We consider the symbolism and significance of each piece of the priestly garment for us as New Testament priests serving in the heavenly tabernacle with Jesus Christ the great High Priest. This sermon includes free audio (mp3) and video of this powerful, motivational, expository teaching, free printable PDF sermon outlines, sermon notes and small group study guide with discussion questions and presentation slides. All resources (sermon PDF, sermon MP3, sermon video, sermon presentation) are free for use in personal study, small groups, Bible study prayer groups, local churches, conferences, Bible colleges, etc.

KEYWORDS

Priestly garments, robes of white, sermons, sermon notes, sermon outline, free sermon notes, free sermon outlines, Bible study resources



REFERENCES/CITATIONS

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Thayer's Greek Definitions. Published in 1886, 1889; public domain.

Strong's Hebrew and Greek Dictionaries, Strong's Exhaustive Concordance by James Strong, S.T.D., LL.D. Published in 1890; public domain.

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