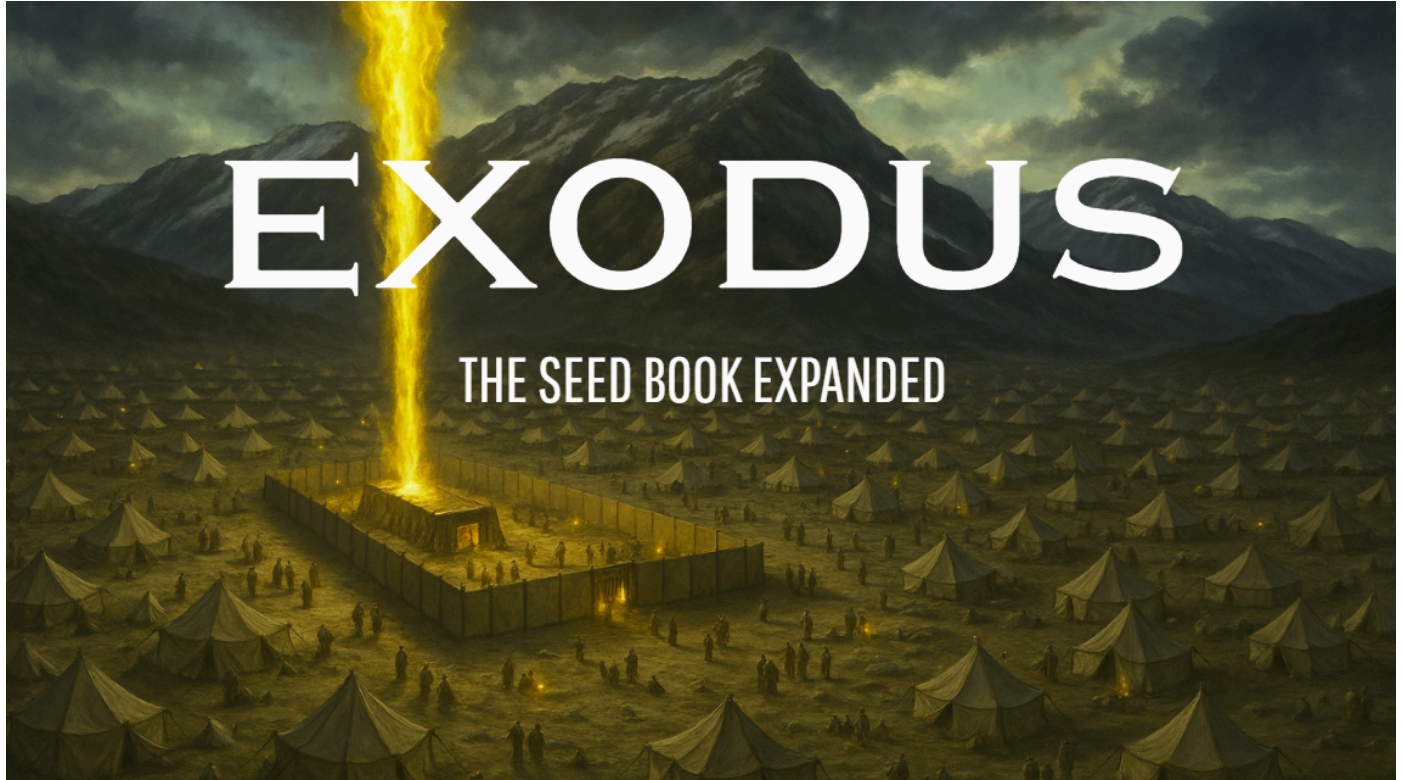


Exodus 29 (TAC)

Tuesday, February 3, 2026
10:26 AM



Good evening, Arising Church!

For almost two years, we have been on a journey through the Torah. We began in Genesis, the seed book, and saw that every Biblical theme has its origins in the 50 chapters of what the Jewish people call, Bereshith (in the beginning). Now, we are in Exodus—or Shemot. Which we have been referring to as the seed book, expanded. The lion's share of our time in Exodus has centered around the concepts, principles, and revelations that are merely expansions of Genesis. These books are deeply related; you should remember this slide.

Torah Connectivity: Shemot “Exodus”

Exodus 1:1 (LHB)

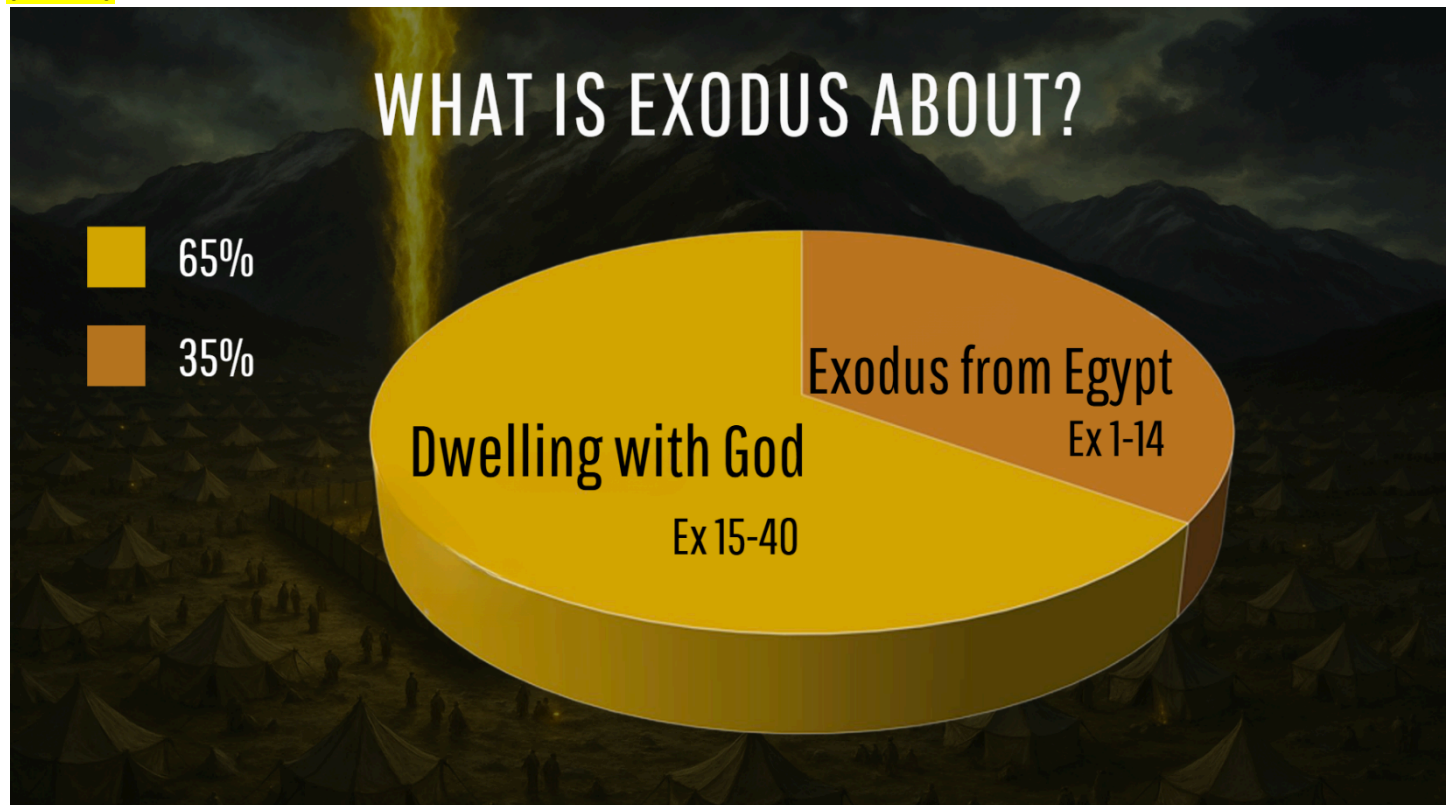
וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל

Israel son [are] name these and

Shemot means "names," and the first sentence of the book begins with the word "and," showing the deep connection between these two works. What you will see tonight is a powerful promise from Adonai that He will dwell with his people. This is an essential marker in God's redemptive plan to bring mankind back to their Edenic state of dwelling with God. The last several chapters have been leading us to this incredible revelation.

In Exodus 25, we studied the first few articles that were housed in the holy place and the most holy place. In Exodus 26, we studied the instructions pertaining to the tabernacle complex. In Exodus 27, we read about the instructions to build the Altar, the Courtyard, and to make the oil for the Lampstand. Then, last week in Exodus 28, we studied the instructions on how to make the garments for the priests to wear. In our teaching this evening, we are going to see the instructions for ordaining the priests. It is noteworthy to compare the beginning and the end of the chapter. In verse 1, Moses is instructed to consecrate the priests. Then, at the end of the chapter, in verses 42-44, it says that God himself will consecrate the priests, the altar, and the Tabernacle! This is all done so that Adonai may dwell among the Israelites. As you know, this is the entire point of the book of Exodus.

(SLIDE)



That brings us to the larger point. The book of Exodus is not about the exodus or exit from Egypt, at least in its primary point of emphasis or in its quantitative volume. At most, the first 14 chapters could be seen as concerning the exodus from Egypt, yet in reality, several of the opening chapters are about Moses' personal backstory and how God's character was revealed to him as the God of Abraham, Isaac, and Jacob.

If we're being generous, only about a third of Exodus actually focuses on leaving Egypt. The challenge is that many Christians tend to stop reading after chapter 20, missing the fact that everything before that point, and even much of Genesis, serves as a foundation and anticipates the events in the second half of the book of Exodus.

This is not to say that the events of the exodus are unimportant, but to characterize the book as merely about the exit from Egypt is, at best, naïve and, at worst, destructive to healthy biblical interpretation. The other 65% of the book is about God's desire to dwell with the family of Israel.

Tonight we will see how God will dwell with Israel and the aim of what his communion with them will produce!

Take a look at this next slide that we are all working to familiarize ourselves with.

(DO NOT READ)

EXODUS ESCHATOLOGY	
Chapter 1: Israel Oppressed	Chapter 17: Fountains Opened From The Rock In The Desert
Chapter 2: A Deliverer Is Born	Chapter 18: Appointment Of Righteous Judges
Chapter 3: Deliver In Exile	Chapter 19: Wedding Preparations
Chapter 4: Second Coming Of Deliverer	Chapter 20: Beginning Of The Wedding
Chapter 5: Sifting Of Israel And Gentiles	Chapter 21: Covenant Of Love
Chapters 6-7: Wedding Proposal & Judgment On Great Dragon Forecasted	Chapter 22: Repairing The World And Making "Shalam" "Wholeness"
Chapters 8-12: Judgment On Beastly Gentile Kingdom(s)	Chapter 23: Reversal Of The Effects Of Sin
Chapters 13-14: Exodus From Gentile Captivity	Chapter 24: Wedding Reception
Chapter 15: Anticipation Of A Holy Dwelling On Earth	Chapter 25-40: Instructions And Building The Dwelling Place Of God
Chapter 16: Bread From Heaven In The Desert	

As we have said many times and will continue to say, the overall structure of the Book of Exodus perfectly outlines the eschatological pattern that repeats itself throughout the Bible and culminates in the Book of Revelation. Furthermore, the overall content of the Book of Exodus helps us see the aim of the entire Bible, as it points us to God's goal of dwelling with his people.

As we will see tonight, God dwelling with his people will produce a nation that is consecrated to him and is aimed at consecrating the nations.

As we progress, we need to understand a few correlations between what we are going to see in Moses, which is expanded on throughout the nation's history and

reaches its fruition in Jesus in the Newer Testament. Take a look at this next passage.

- o **John 1:16–17 (ESV)**

¹⁶ For from his fullness we have all received, grace upon grace. ¹⁷ For the law was given through Moses; grace and truth came through Jesus Christ.

The Apostle John is writing to his fellow Israelites about their shared history and he is commenting on the blessings that they have received as a nation. When John looks back at Moses and compares him to Jesus, he refers to it as a grace upon grace. Moses was a grace, and Christ is a grace upon grace. Contrary to modern Christian thought, John does not pit one against the other or make one of them worse than the other. Rather, he mentions both as a grace, as they both serve to reveal the overall nature of God's plan and the world through Israel.

- o **John 1:45 (NIVUK84)**

45 Philip found Nathanael and told him, “We have found the one Moses wrote about in the Law, and about whom the prophets also wrote—Jesus of Nazareth, the son of Joseph.”

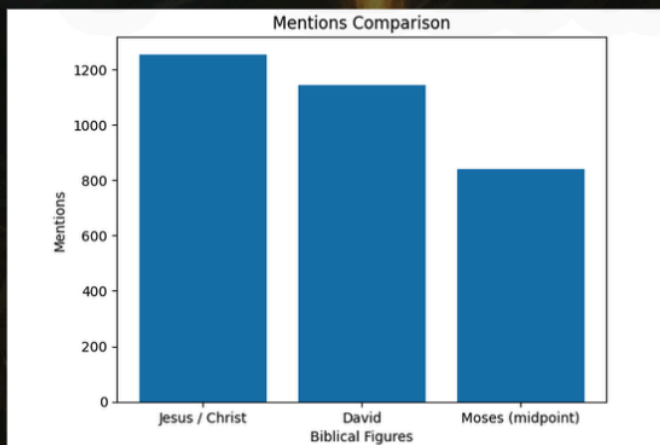
As you can see, Jesus did not appear in a vacuum. The 1st-century perspective of men like Philip refers to him as the one Moses wrote about. This is extraordinary considering Moses predates Jesus by more than a millennia. His disciples recognized Jesus because He stood firmly within the story God had already been telling—a story first written through Moses and echoed by the prophets.

For many believers today, this is an invitation rather than a rebuke: an invitation to grow deeper in our familiarity with the Torah and to rediscover how richly it points toward the Messiah. As our understanding of Scripture widens, so does our ability to recognize Jesus more clearly.

Rather than diminishing Jesus, honoring Moses actually sharpens our vision of Him. The Law lays the foundation that makes the Messiah recognizable. In this way, Moses does not compete with Jesus—he prepares the way for Him. And the more we understand that foundation, the more fully we grasp who Jesus truly is. Take a look at this next slide.

(DO NOT READ)

Most Mentioned Biblical Figures



Jesus — 1,254 Total References
(*"Jesus"* = 968 + *"Christ"* = 286)

David — 1,141 References

Moses — 803-877 References
(varies by concordance dataset)

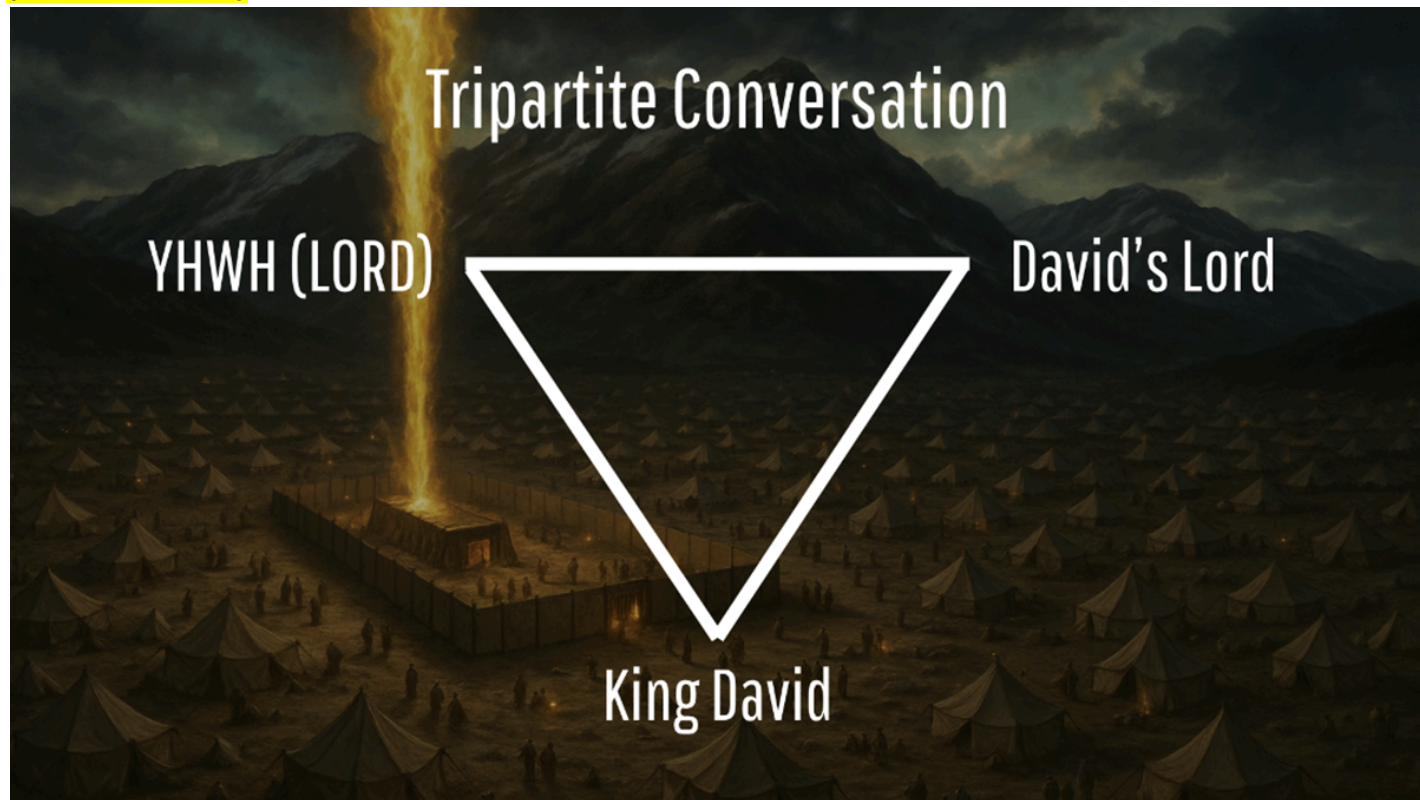
Moses is the third-most-mentioned figure in all of Scripture. Moses is the seed in the Torah that is expanded upon in the Prophets and the Writings, especially as it relates to David, the second most-mentioned figure in the Bible. This reaches its fruition in the Newer Testament with Jesus—the most mentioned figure in all of Scripture.

We hope that your understanding of Exodus is not only expanding, but also your appreciation for the necessity to start at the correct end of the book to properly grasp the entire story.

With that being said, everything we have been learning about the commands, and the Priesthood should not only have beautiful truths in the peshat, but also powerful sodical reflections describing Christ.

Speaking of Genesis expanding to Moses, expanding to David, and David to Christ, you should remember this slide:

(DO NOT READ)



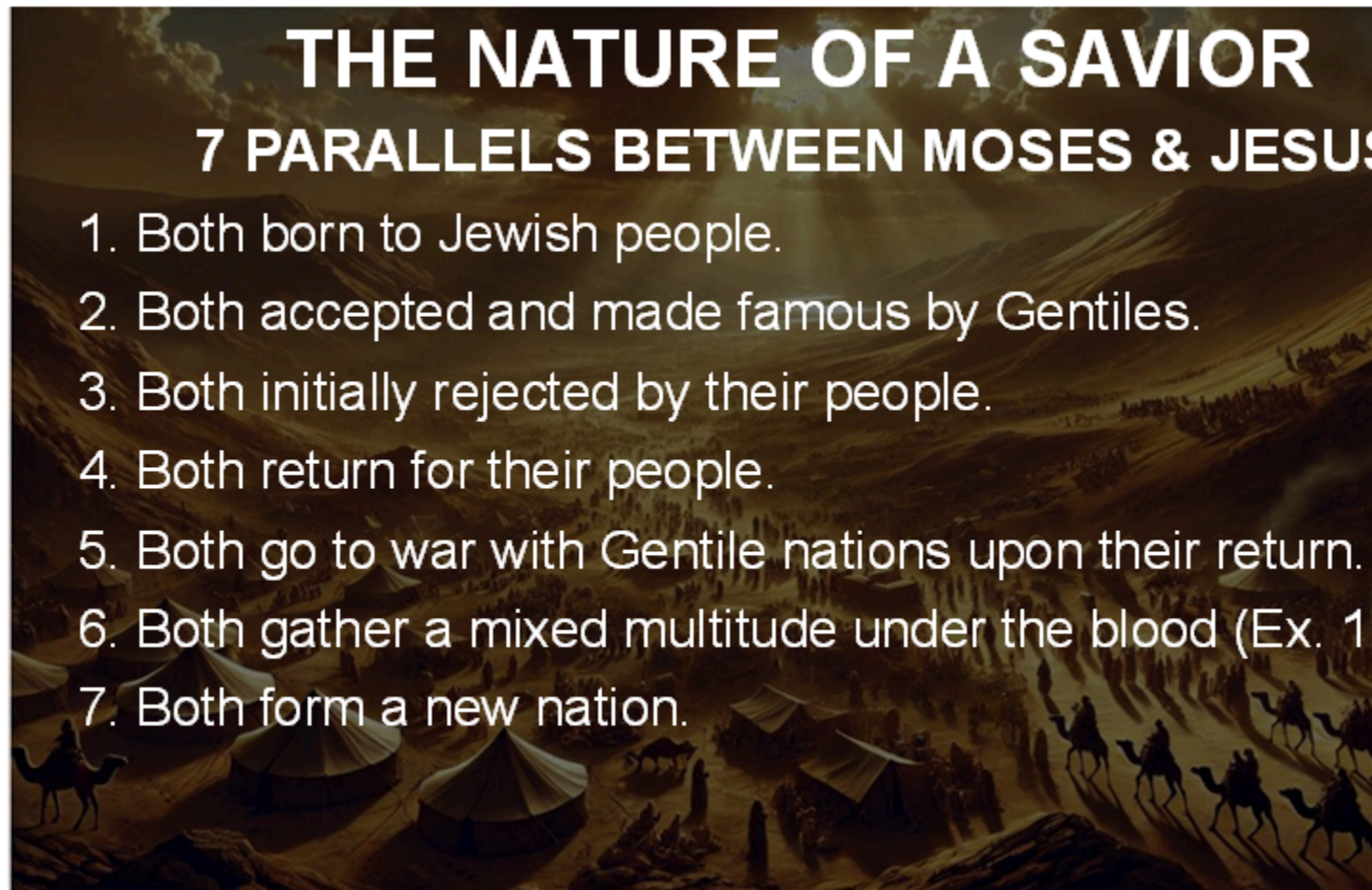
In Genesis, we saw Melchizedek, a Heavenly Priest. In our recent chapters, we are seeing the establishment of the Priests of Israel, who reflect the Heavenly Priesthood. David has a Tripartite conversation with YHWH, but also a figure referred to as his Lord, who is of the same substance and priestly order of Melchizedek—yet is at the right hand of YHWH and is a King destined to crush YHWH's enemies.

This thread from Genesis to Moses to David leads all the way to Christ, who is the Priest and King at the right hand of the Father.

Tonight, as we read more about the priesthood, we will see more reflections of Christ that will expand throughout Israel's history. Not only is the Priesthood a prophetic shadow of Christ, but also a Heavenly representative of Israel and its place in God's divine plan for the nations.

Before we begin our chapter, let's quickly look at another thread from the seed book expanded to Christ. Not only does the priesthood foreshadow Christ, but Moses has also been foreshadowing him from his introduction in chapter 2.

(READ SLIDE)



It is true that Moses' life pointed to Yeshua's, but that oversimplifies the importance Moses held in Jewish thought. As we showed you with Phillip, Jews would encounter Jesus and say he was the one foretold by Moses and even resembled Moses. Christians, on the other hand, usually learn about Jesus first, and then encounter Moses and say that he was like Jesus.

The reason we are taking the time to go into this tonight is that in this chapter, you are going to be able to see how God used the life and actions of Moses to show the nation of Israel the ultimate fulfillment of how God will dwell with Israel and how that is going to affect the rest of the world.

Before we pray, we want to read one more passage to prepare our hearts for what we are about to encounter.

- **Psalm 119:18 (NIVUK84)**

18 Open my eyes that I may see wonderful things in your law.

As we mentioned earlier, some may be tempted to skim past chapters like these—but not you!

The breath of God inspires every word, every letter, and every syllable, and the message the Scripture is shouting from the rooftops is "God wants to dwell with man!" and these chapters show us the way He does it.

Pray & Read the text.

1 “This is what you are to do to consecrate them, so that they may serve me as priests: Take a young bull and two rams without defect.

Let's begin with the peshat and see what we can glean. To start, we need to take notice of *who* is doing the consecrating. This is a responsibility that God directly gives to Moses. He is the one that God directs to consecrate the priests.

Next, you need to notice the purpose of the priests' consecration: so that they may serve the Lord! This is a fascinating detail to notice because last week we had just learned that the priests were essential to the consecration of the people!

- **Exodus 28:37–38 (NIV)**

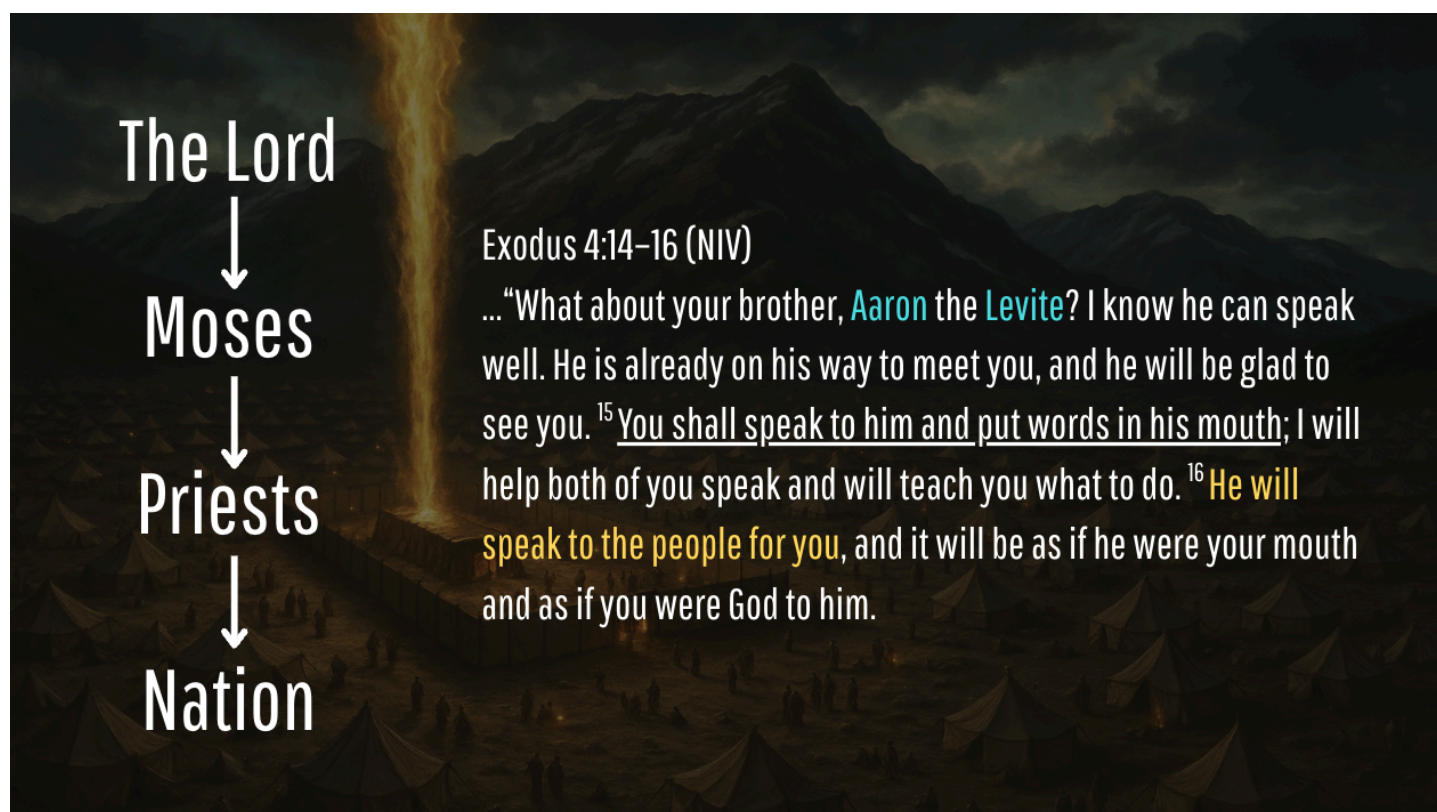
³⁷ Fasten a blue cord to it to attach it to the turban; it is to be on the front of the turban. ³⁸ It will be on Aaron's forehead, and he will bear the guilt involved in the sacred gifts the Israelites consecrate, whatever their gifts may be. It will be on Aaron's forehead continually so that they will be acceptable to the Lord.

It would be the priests' role to serve God *by* ensuring the people and the peoples gifts were consecrated to the Lord. Now this week, we see the picture come more full into view. There is a flow of consecration from the top down starting with Moses.



The cascading leadership from Adonai to the people is not something new to this chapter. This model has been set from the early chapters of Exodus.

(READ VERSE ON SLIDE)



As you can see, from Aaron's introduction he is presented as the one who would be the mouthpiece of Moses to the people. This role is expanding in our recent chapters. He is not only the mouthpiece, but the very mode of consecration. And, what we are seeing in this first verse is this is all said to be service to Adonai.

Moses consecrated the priests because God wanted them to serve him. Everything we are going to learn about the service of the priesthood, from their consecration of the people, to the sacrifices, to the articles in the Tabernacle, all of it is service to Adonai.

This pattern is woven all throughout the Tanakh and even into the Newer Testament. Let's go through a few passages on the topic of being consecrated to serve the Lord and others benefiting from your service. Take a look at this next verse.

- **Ephesians 2:8–10 (NIVUK84)**

8 For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God— 9 not by works, so that no-one

can boast. 10 For we are God's workmanship, **created in Christ Jesus to do good works**, which God prepared in advance for us to do.

The reason that we are consecrated to the Lord is so that we can serve him. If you are saved, it is not just for the sake of your own personal holiness. You are saved so that you can perform the works that Adonai has destined for you.

This is the same for the priests in our chapter. Everything done to the priests in this chapter is done **so that** they can serve Adonai.

Thus, ministry does not begin with what we do for others—it starts with what God does in us. Before we can minister, we must first be ministered to. Before we can serve, we must be set apart. God consecrates His servants so that they may stand before **HIM!**

You minister to him by doing the works that he set you apart for. Take a look at this next verse.

(DO NOT READ - KEEP UP DURING COMMENTS)

Works Minister to the Lord

LAW – Genesis 12:2 (NIVUK84) 2 “I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing.

PROPHETS – Isaiah 51:12, 14 (NIVUK84) 12 “I, even I, am he who **comforts you**... 14 The cowering prisoners will soon be set free; they will not die in their dungeon, nor will they lack bread.

WRITINGS – Psalm 32:5–6 (NIVUK84) 5 Then I acknowledged my sin to you and did not cover up my iniquity. I said, “I will confess my transgressions to the LORD” – and you forgave the guilt of my sin. Selah 6 **Therefore** let everyone who is godly pray to you while you may be found; surely when the mighty waters rise, they will not reach him.

- o **Genesis 12:2 (NIVUK84)**

2 “I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing.

God told Abraham that he would be a blessing. How would he be a blessing? God would consecrate Abraham so that Abraham would serve him, and then, as Abraham worked for the Lord, God would begin to use those works to bless others.

Let's move to the Prophets.

- o **Isaiah 51:12, 14 (NIVUK84)**

12 “I, even I, am he who **comforts you**....14 The cowering prisoners will soon be set free; they will not die in their dungeon, nor will they lack bread.

The God who comforts is also the God who sends. Having lifted His people out of terror and oppression, He calls them to become agents of that same freedom for others. This is what their service to Him looked like: receiving His comfort and then carrying it outward, joining Him in the work of releasing prisoners and consecrating them as priests.

- o **Psalms 32:5–6 (NIVUK84)**

5 Then I acknowledged my sin to you and did not cover up my iniquity. I said, “I will confess my transgressions to the LORD” — and you forgave the guilt of my sin. Selah 6 **Therefore** let everyone who is godly pray to you while you may be found; surely when the mighty waters rise, they will not reach him.

The Psalmist confessed, was forgiven, and now he wants others to feel the same. He says "**therefore**" and then shifts to focus on others having the same experience. Again, you can see that the purpose of God acting on behalf of the psalmist is so that he would serve him, and through his works, others would be affected.

(DO NOT READ - KEEP UP DURING COMMENTS)

Works Minister to the Lord

LAW – Luke 22:31–32 (NIVUK84) 31 “Simon, Simon, Satan has asked to sift you as wheat. 32 But I have prayed for you, Simon, that your faith may not fail. And when you have turned back, strengthen your brothers.”

PROPHETS – Revelation 3:4–5 (NIVUK84) 4 Yet you have a few people in Sardis who have not soiled their clothes. They will walk with me, dressed in white, for they are worthy. 5 He who overcomes will, like them, be dressed in white. I will never blot out his name from the book of life, but will acknowledge his name before my Father and his angels.

WRITINGS – 2 Corinthians 1:1–5 (NIVUK84) 1 Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, To the church of God in Corinth, together with all the saints throughout Achaia: 2 Grace and peace to you from God our Father and the Lord Jesus Christ. 3 Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion and the God of ALL comfort, 4 who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves have received from God. 5 For just as the sufferings of Christ flow over into our lives, so also through Christ our comfort overflows.

- **Luke 22:31–32 (NIVUK84)**

31 “Simon, Simon, Satan has asked to sift you as wheat. 32 But I have prayed for you, Simon, that your faith may not fail. And when you have turned back, strengthen your brothers.”

Jesus prays for Peter, but not so that Peter can live a life to himself, knowing that he was a forgiven man. Jesus' charge to Peter was to feed the sheep of God and strengthen them. The point of Peter's consecration was to enable him to serve Jesus by strengthening the brothers.

- **Revelation 3:4–5 (NIVUK84)**

4 Yet you have a few people in Sardis who have **not soiled their clothes**. They will walk with me, dressed in white, for they are worthy. 5 He who overcomes will, like them, be dressed in white. I will never blot out his name from the book of life, but will acknowledge his name before my Father and his angels.

The encouragement that was given to the Church in Sardis was that there were some who had not soiled their clothes.

You should be able to think about these clothes as being likened to priestly garments, and their purpose was to portray consecration and righteous deeds to others, so that their followers would be consecrated as well.

- o **2 Corinthians 1:1–5 (NIVUK84)**

1 Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, To the church of God in Corinth, together with all the saints throughout Achaia: 2 Grace and peace to you from God our Father and the Lord Jesus Christ. 3 Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion and the God of **ALL** comfort, 4 who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves have received from God. 5 For just as the sufferings of Christ flow over into our lives, so also through Christ our comfort overflows.

Paul, like the others in this scripture string, was comforted by God so that he could be a comfort to others.

Again, this is not for Paul's sake alone, but for the others who would benefit from Paul's service to God.

- o **Acts 1:8 (NIVUK84)**

8 But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.”

The power of the Holy Spirit is to be a witness to the whole world. The men in this passage went through the steps of consecration so that they would be able to come before the Lord. This enabled them to minister to others.

At the outset of this chapter, God instructs Moses to set apart the priests for sacred service to Him. Their consecration is not merely for their own benefit; rather, it enables God to work through their service to impact and bless the whole nation.

Let's review what was said in Exodus 19 to be reminded of this goal.

- o **Exodus 19:5-6 (NIVUK84)**

5 Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine, 6 you will be for me a **kingdom of priests** and a **holy nation.** These are the words you are to speak to the Israelites."

The people of Israel were told that they would be a priestly nation and a holy nation. You would do well to understand that the term "holy nation" is essentially another way of saying "consecrated nation".

If Israel is to be consecrated to serve Adonai as a Kingdom of Priests, then the question is who is their priestly role intended for?

Their function was to serve the Lord in the same way the priesthood did, and in turn God would use their actions to affect the other nations. Before we move on to our next line of thought, we want you to see the Greek word used for "consecrate" in the LXX version of Exodus 29:1, so we can see this concept throughout the rest of the Bible.

(DNR)

SANCTIFY IN THE LXX

Consecration of Aaron and His Sons

29 "Now these are the things that you will do to them. You shall **sanctify** them so that they *may* serve as priests to me, and you will take one little calf from the herd and two rams *that are* without blemish. ² And unleavened bread, **kneaded** with olive oil, and unleavened cakes, **basted** with olive oil, you will prepare

Surface	to them.	You shall	sanctify	them	so
MSS	→ αὐτοῖς 6	→ →	ἀγιάσεις 7	αὐτοὺς 8	ὥστε
MSS Trl	autois		hagiaseis	autous	hōste
Lemma	αὐτός		ἀγιάζω	αὐτός	ὥστε
Lemma Trl	autos		hagiazō	autos	hōste
Morph	RP3DPM		VFAI2S	RP3APM	C
Sense					

The Greek word is hagiozo, which means to set apart, consecrate, or make holy. Now, let's survey the New Testament to see how it's used during the time of Jesus and the Apostles. In the next passage, you will see Jesus using the same word about his Apostles.

- **John 17:17 (ESV)**

17 **Sanctify** them in the truth; your word is truth.

The word for sanctify in this passage is the same Greek word used in relation to what Moses was to do for the priests.

This should stand out to you because Jesus is crying out for the same thing to occur for his Apostles as Moses performed for the priests! As we continue to verse 19, you will be able to see what this consecration is for!

- **John 17:19–20 (ESV)**

19 And for their sake I **consecrate** myself, that they also may be **sanctified** in truth.

20 "I do not ask for these only, but also for those who will believe in me through their word.

Both of the words in this passage are the same Greek word used in Exodus 29:1. This is interesting because Jesus says he consecrated himself so that others would be consecrated, and that the point of their consecration was so that others would believe **through** their word!

Jesus, like Moses, was consecrated so that others could be set apart through Him and that consecration would continue to spread! You should be able to see by now that it is a priestly function to be consecrated to God so that you would serve him by consecrating others. You will be able to see this clearly in the next verse.

- **Hebrews 10:9–12 (ESV)**

9 then he added, "Behold, I have come to do your will." He does away with the first in order to establish the second. 10 And by that will we have been **sanctified** through the offering of the body of Jesus Christ once for all.

11 And every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins. **12** But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God,

The writer of Hebrews acknowledges that Jesus' role in being consecrated so that others would be consecrated was indeed a priestly one! Take a look at Paul's service in this next passage.

- **Romans 15:15–16 (ESV)**

15 But on some points I have written to you very boldly by way of reminder, because of the grace given me by God 16 to be a minister of Christ Jesus to the Gentiles in the **priestly service of the gospel of God**, so that the offering of the Gentiles may be acceptable, **sanctified** by the Holy Spirit.

Paul, though not a Levite, embraces a priestly calling that mirrors the examples set by Moses and Jesus. His ministry is characterized by guiding others into consecration, enabling them to participate in priestly service to God. In this way, Paul's work is not only about his own dedication, but also about helping others become set apart for sacred service, continuing the pattern established by those who came before him.

In this next passage you will be able to see that this service applied to husbands as well!

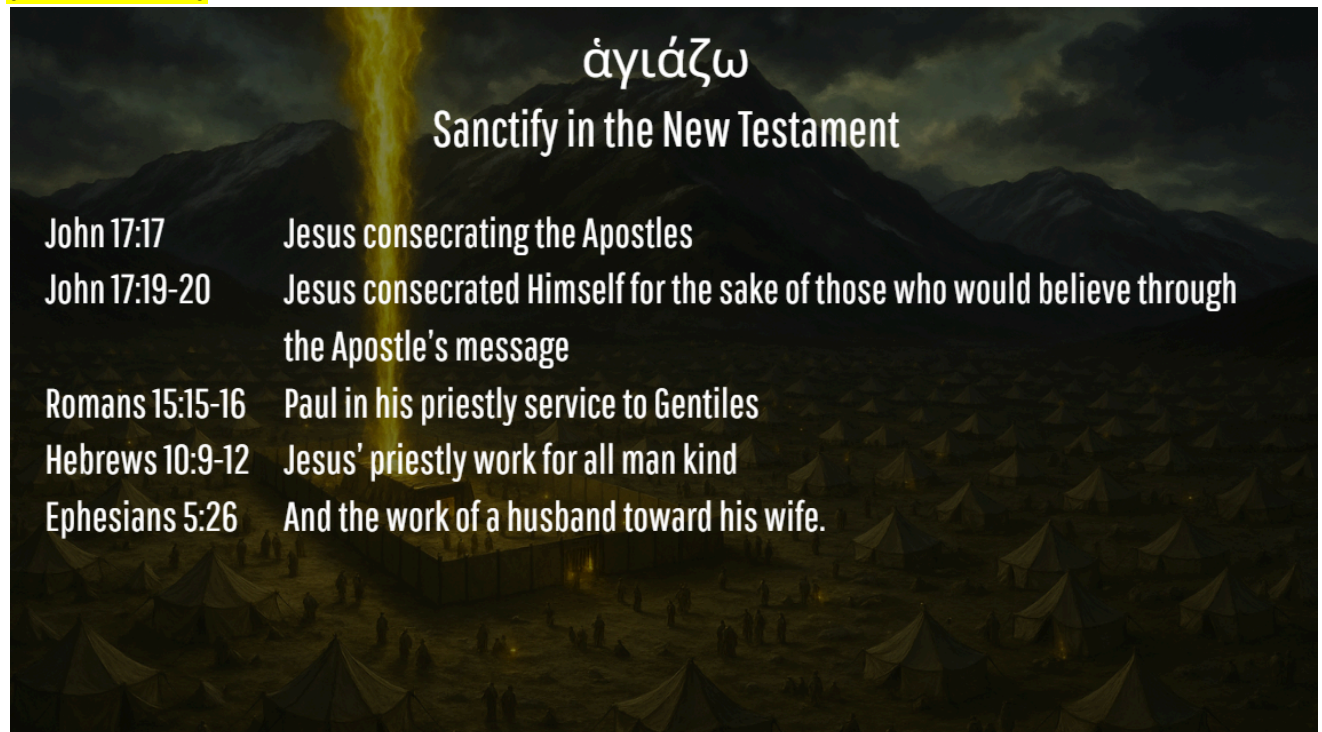
- **Ephesians 5:26 (ESV)**

26 that he might **sanctify** her, having cleansed her by the washing of water with the word,

Again, this is the same word used in Exodus 29:1, John 17, and the other passages we have read. This directly links the role of a husband to that of the priests in the Book of Exodus and to that of Jesus in John 17. This means that a husband is consecrated so that his wife can be consecrated and serve his vision for bringing others into service to God!

In summary, the word the translators of the LXX used for consecrate is the Greek word: ἁγιάζω (ha-gi-odd-zo), and it is replete in the Newer Testament.

(READ SLIDE)



All of these "new" testament passages are borrowing priestly language directly from the Torah, as God instructed Moses to consecrate Aaron and his son.

At this moment, let's discuss a few things worth considering about your life. Remember, the word consecrated means to be set apart for something, and the context of Exodus lays the foundation for what the consecration is for.

Your life should be set apart for the service of the Lord alone and not your own will. If you are really set apart for the Lord, you should be able to identify others around you who are being consecrated through your service to God.

One of the clear marks of genuine consecration is fruit that extends beyond yourself. When your life is truly set apart, God will use you to stir, shape, and call others toward deeper devotion. This is not about comparison or performance, but about whether your obedience is creating space for others to encounter God more fully.

A constrained or unfruitful service often signals divided allegiance. In His mercy, the Lord exposes what competes for His place so it can be dealt with decisively. What hinders must be surrendered, laid on the altar, and put to death—so that service to God is no longer obstructed, but wholehearted, effective, and aligned with His intent. Now that we have covered that, let's continue to see exactly how the priests are consecrated.

2 And from fine wheat flour, without yeast, make bread, and cakes mixed with oil, and wafers spread with oil.

3 Put them in a basket and present them in it—along with the bull and the two rams.

4 Then bring Aaron and his sons to the entrance to the Tent of Meeting and wash them with water.

5 Take the garments and dress Aaron with the tunic, the robe of the ephod, the ephod itself and the breast piece. Fasten the ephod on him by its skillfully woven waistband.

6 Put the turban on his head and attach the sacred diadem to the turban.

7 Take the anointing oil and anoint him by pouring it on his head.

8 Bring his sons and dress them in tunics

Now that we have begun to look at how the priests are consecrated, you should notice that the process unfolds in a deliberate and complete sequence. There are seven distinct actions that must take place before the priests are fully set apart to the Lord.

How To Consecrate Priests

7 Steps From Exodus 29

1. Take a bull and two rams
2. Bring bread, cakes, and wafers
3. Bring Aaron and his sons to the tent
4. Wash them
5. Dress Aaron
6. Anoint them
7. Dress Aaron's sons

When you consider these seven actions together, you begin to see more than the consecration of one family. You are witnessing the same priestly process that the nation of Israel itself underwent and ultimately, the same process that is fulfilled for us through the work of the Jewish Messiah.

The priests, the nation of Israel, and we ourselves (through Israel and the Messiah) all follow the same redemptive pattern. First, there is an atoning sacrifice. From that sacrifice flows a life of sanctification, you can see this in the unleavened bread. Having been made new, we are brought to the entrance, just as Aaron and his sons were brought to the doorway of the Tent of Meeting. There they are washed with water, an image of being baptized in his name. Only after washing do the garments come. God clothes His servants before they act in His name and he anoints them so that what they do is empowered by his Spirit rather than their own strength. As this consecration takes root in a person's life, it begins to extend outwards to natural and spiritual sons.

We want to take some time to show you these connections scripturally. Take a look at this slide:

(DO NOT READ)

Step 1: "Saving Sacrifice"

Priests:

Exodus 29:1 (ESV) "Now this is what you shall do to them to consecrate them, that they may serve me as priests. **Take one bull of the herd and two rams without blemish,**

Nation:

Exodus 12:6 (ESV) "and you shall keep it until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall **kill their lambs at twilight."**

Us:

John 1:29 (ESV) The next day he saw Jesus coming toward him, and said, "Behold, **the Lamb of God, who takes away the sin of the world!**

As we noted earlier, the process of consecration for the priests begins with an atoning sacrifice. In verse 1, a bull is selected on their behalf, marking them as a people whose access to God would be secured through the shedding of blood.

This same pattern is seen on a **national** scale in Exodus 12. On the night of Passover, the entire community of Israel was instructed to select and slaughter a lamb:

- **Exodus 12:6 (NIVUK84)**

6 Take care of them until the fourteenth day of the month, when all the people of the community of Israel must slaughter them at twilight

In this passage the Blood of the lamb was given for the nation so that through the sacrifice of the Lamb the Israelites would be saved and passed over from death.

The Newer Testament identifies this pattern as finding its ultimate fulfillment in Jesus the Messiah.

- **John 1:29 (NIVUK84)**

29 The next day John saw Jesus coming towards him and said, “Look, the Lamb of God, who takes away the sin of the world!

Here we can see that we are also a participant and a recipient of the same process that occurred for the priests and the nation of Israel. Just as the nation was preserved by the blood of the lamb, we too become participants in this consecrating pattern through the sacrifice of Christ. Our entry into service, like theirs, begins with atonement.

Let's move on to the next step in the process.

(DO NOT READ)

Step 2: “Unleavened”

Priests:

Exodus 29:2 (ESV) and unleavened bread, unleavened cakes mixed with oil, and unleavened wafers smeared with oil. You shall make them of fine wheat flour.

Nation:

Exodus 13:3 (ESV) Then Moses said to the people, “Remember this day in which you came out from Egypt, out of the house of slavery, for by a strong hand the LORD brought you out from this place. No leavened bread shall be eaten.

Us:

John 6:35 (ESV) Jesus said to them, “I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst.

In verse 2 of Exodus 29, Moses is commanded to bring unleavened bread as part of the priests’ consecration before the Lord. Just as atoning sacrifice is the first step in drawing near to God, unleavened bread speaks to what follows salvation: a life set apart and purified for His service.

This same requirement was placed upon the entire nation of Israel at the time of the Exodus. After being delivered by the blood of the lamb, Israel was

commanded to remove leaven from their homes and to eat only unleavened bread:

- **Exodus 13:3–6 (ESV)**

³Then Moses said to the people, “Remember this day in which you came out from Egypt, out of the house of slavery, for by a strong hand the Lord brought you out from this place. **No leavened bread shall be eaten.**

⁴Today, in the month of Abib, you are going out. ⁵And when the Lord brings you into the land of the Canaanites, the Hittites, the Amorites, the Hivites, and the Jebusites, which he swore to your fathers to give you, a land flowing with milk and honey, you shall keep this service in this month. ⁶Seven days you shall eat unleavened bread, and on the seventh day there shall be a feast to the Lord.

After being saved by the blood of the lamb, the Israelites had to go through the process of sanctification and cleanse their houses of leaven so that they would become reflections of the pure Word.

Additionally, we must go through the same process...

- **John 6:35 (ESV)**

³⁵Jesus said to them, “**I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst.**

Jesus is the bread of life which means that he is the Word of God. As we come to Him and abide in Him, we are continually purified and set apart. Just as unleavened bread marked Israel’s sanctification after redemption, so does Christ, the true bread, become the means by which our lives are cleansed and shaped for priestly service.

(DO NOT READ)

Step 3: "Leading"

Priests:

Exodus 29:4 (ESV) You shall **bring** Aaron and his sons to the entrance of the tent of meeting and wash them with water.

Nation:

Exodus 14:19 (ESV) Then the angel of God who **was going before the host of Israel** moved and went behind them, and the pillar of cloud moved from before them and stood behind them,

Us:

John 6:44 (ESV) No one can come to me unless **the Father who sent me draws him**. And I will raise him up on the last day.

In the 3rd step of the consecration process, the priest is led to the entrance to the tent of meeting. Before the priest is washed, he must first be led to the place where washing will occur.

This same movement is seen in God's dealings with the nation of Israel at the Red Sea:

- **Exodus 14:19–20 (ESV)**

¹⁹Then the angel of God who was going before the host of Israel moved and went behind them, and the pillar of cloud moved from before them and stood behind them

Just like the priest is being led to the entrance of the tent of meeting where he will be washed, God leads the nation of Israel toward something. They were brought to the threshold of deliverance, the place where separation from Egypt would be completed. Scripture later identifies this moment as Israel's baptism into Moses.

The same divine pattern governs our own approach to God. Jesus makes this clear when He says:

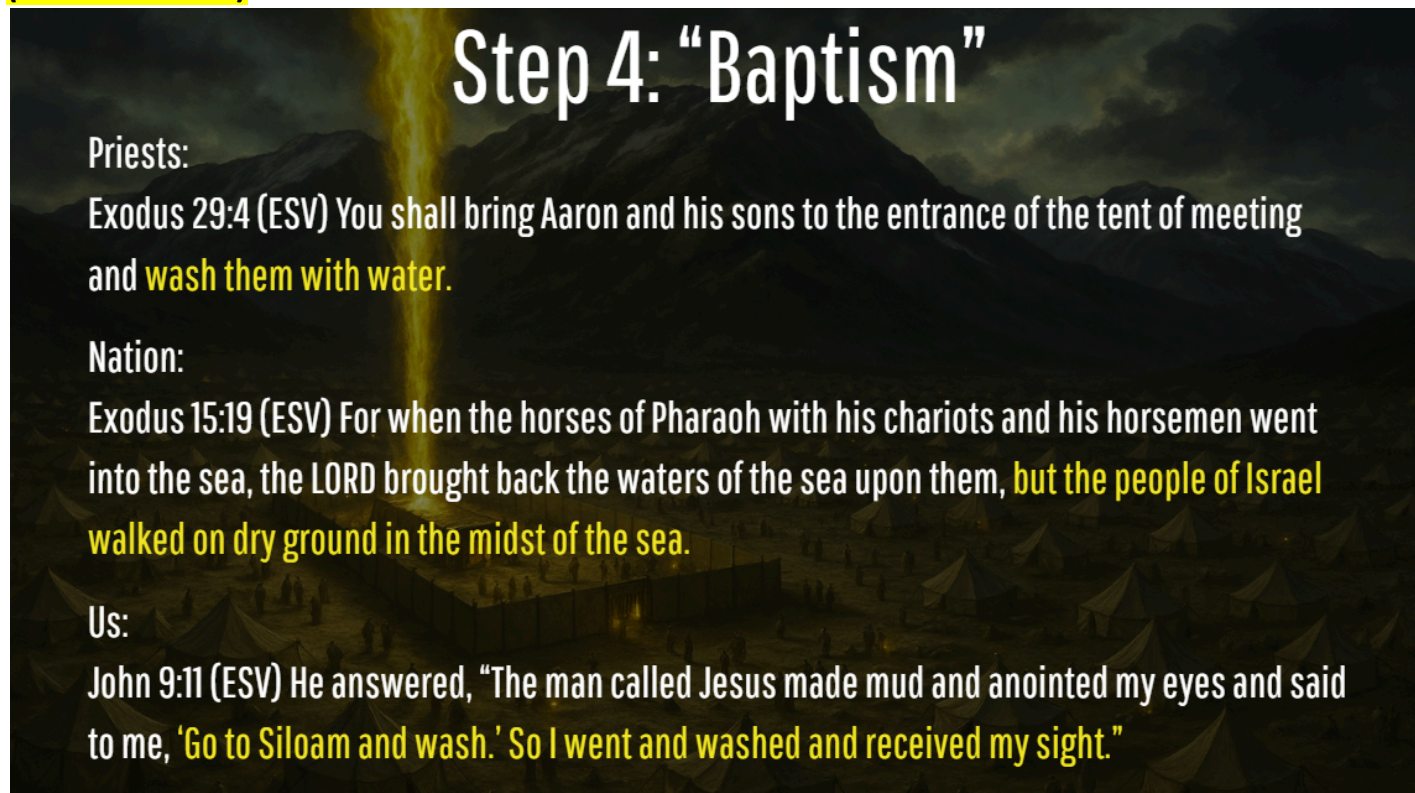
- o John 6:44 (ESV)

⁴⁴ No one can come to me unless the Father who sent me draws him.
And I will raise him up on the last day.

No one approaches God by accident or personal initiative. It is the Father who draws, who leads, and who positions a person at the threshold. The Spirit brings us to the water...but a response of obedience must follow.

Which, of course, lead us to step 4.

(DO NOT READ)



Step 4: "Baptism"

Priests:
Exodus 29:4 (ESV) You shall bring Aaron and his sons to the entrance of the tent of meeting and wash them with water.

Nation:
Exodus 15:19 (ESV) For when the horses of Pharaoh with his chariots and his horsemen went into the sea, the LORD brought back the waters of the sea upon them, but the people of Israel walked on dry ground in the midst of the sea.

Us:
John 9:11 (ESV) He answered, "The man called Jesus made mud and anointed my eyes and said to me, 'Go to Siloam and wash.' So I went and washed and received my sight."

In the 4th step of the consecration process, the priests are washed with water. This washing is not optional. It was a necessary act that followed being brought to the threshold. Only after washing can a priest stand ready to be clothed and anointed for service.

The same reality unfolds in the experience of the nation of Israel at the Red Sea:

- **Exodus 15:19 (ESV)**

19 For when the horses of Pharaoh with his chariots and his horsemen went into the sea, the Lord brought back the waters of the sea upon them, but the people of Israel walked on dry ground in the midst of the sea.

Having been led by God to the edge of the sea, the entire nation then passed through the waters. In doing so, they were separated from Egypt forever. Scripture later interprets this event as Israel's baptism. It was a decisive washing in which the old life of bondage was put to death and a new identity as a nation was brought forth on the other side.

We undergo the same consecrating work under the leading of the Great High Priest, Yeshua the Messiah.

- **John 9:11 (ESV)**

¹¹ He answered, "The man called Jesus made mud and anointed my eyes and said to me, '**Go to Siloam and wash.**' So I went and washed and received my sight."

After being drawn and led by God, there must be immersion. The old life is buried in the waters, and a new life is raised by the Spirit. Without this process we cannot be consecrated to God.

(DO NOT READ)

Step 5: “Put On Christ”

Priests:

Exodus 29:5 (ESV) Then you shall **take the garments, and put on Aaron** the coat and the robe of the ephod, and the ephod, and the breastpiece, and gird him with the skillfully woven band of the ephod.

Nation:

Deuteronomy 29:5 (ESV)

5 I have led you forty years in the wilderness. Your clothes have not worn out on you, and your sandals have not worn off your feet.

Us:

Galatians 3:27 (ESV) For as many of you as were baptized into Christ have **put on Christ**.

In the 5th step of the Priest's consecration, after they are washed they are covered and dressed for service. In verse 5, Aaron is dressed with the sacred garments that identify him as one set apart to stand before the Lord. The clothing establishes his identity and function.

A parallel movement can be seen in God's provision for the nation of Israel in the wilderness:

- **Deuteronomy 29:5 (ESV)**

5 I have led you forty years in the wilderness. Your clothes have not worn out on you, and your sandals have not worn off your feet.

Here, Israel is presented as a people whom God Himself clothed. Having passed through the waters, they were not left exposed or unprepared. The Lord sustained their covering throughout the journey, preserving them as a redeemed people called to walk before Him.

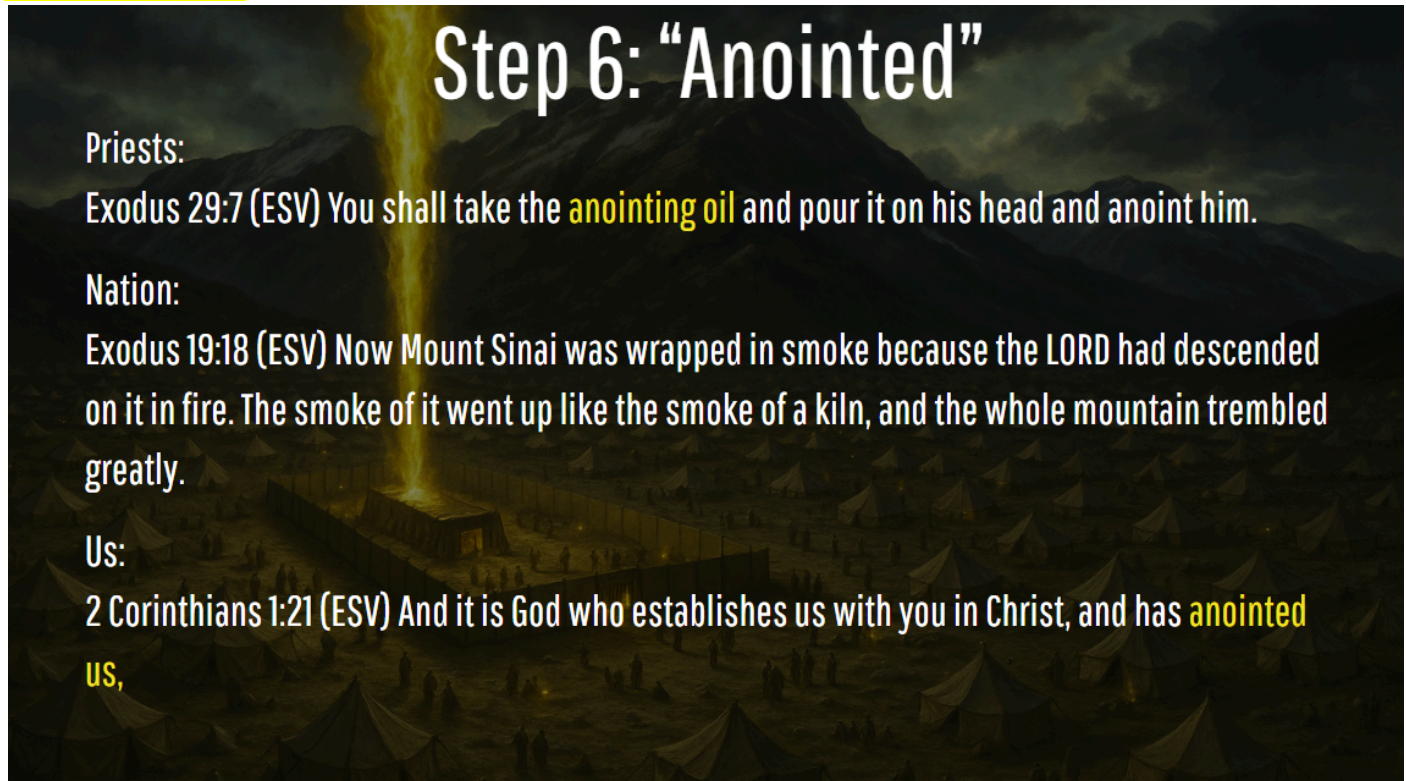
The Newer Testament is full of this priestly imagery. We will give you one example in Galatians:

- o **Galatians 3:27 (NIVUK84)**

27 for all of you who were baptized into Christ have clothed yourselves with Christ.

Just as Israel was preserved and clothed throughout their wilderness calling, those who are baptized into Christ put on a new covering. The garments of the old life are removed, and Christ Himself becomes our clothing. This is what it looks like to be dressed as priests under the new covenant. We are sustained, identified, and prepared by God to serve Him faithfully over time.

(DO NOT READ)



Step 6: "Anointed"

Priests:
Exodus 29:7 (ESV) You shall take the **anointing oil** and pour it on his head and anoint him.

Nation:
Exodus 19:18 (ESV) Now Mount Sinai was wrapped in smoke because the LORD had descended on it in fire. The smoke of it went up like the smoke of a kiln, and the whole mountain trembled greatly.

Us:
2 Corinthians 1:21 (ESV) And it is God who establishes us with you in Christ, and has **anointed us,**

After the priests were clothed, they were then anointed in verse 7 of Exodus 29. This anointing marked the moment when God's presence and empowerment rested upon them for service. Washing prepared them, clothing established identity, anointing imparts authority and power.

A corresponding event occurs for the entire nation of Israel at Mount Sinai:

- **Exodus 19:17–18 (ESV)**

¹⁷Then Moses brought the people out of the camp to meet God, and they took their stand at the foot of the mountain. ¹⁸Now Mount Sinai was wrapped in smoke because the Lord had descended on it in fire. The smoke of it went up like the smoke of a kiln, and the whole mountain trembled greatly.

Here, the Lord descends in glory so that He might dwell among His people. Israel is marked as a nation that has the nearness of their God.

This descent of God's presence produces the very outcome described in our chapter tonight.

- **Exodus 29:43 (NIVUK84)**

43 there also I will meet with the Israelites, and the place will be consecrated by my glory.

God met with Israel, and they were consecrated/anointed by His glory. God meets with His people, and His glory anoints them. The presence of the Lord is what sets them apart and empowers them to serve Him.

This same thing happens to us according to 2 Corinthians 1:21-22.

- **2 Corinthians 1:21–22 (ESV)**

²¹And it is God who establishes us with you in Christ, and has anointed us, ²²and who has also put his seal on us and given us his Spirit in our hearts as a guarantee.

Through Jesus, the High Priest of Israel made it possible for Gentile graft-ins to be filled/anointed as a deposit guaranteeing what is to come. Just as the priests and the nation were consecrated by God's nearness, so we too are anointed by His abiding presence and empowered for service.

Step 7: Offspring/Dressed Sons

Priests:

Exodus 29:8 (ESV) Then you shall bring his sons and put coats on them,

Nation:

Exodus 20:6 (ESV) but showing steadfast love to thousands of those who love me and keep my commandments.

Us:

John 17:20 (ESV) "I do not ask for these only, but also for those who will believe in me through their word,

In the 7th and final step of the consecration process, the sons of the priests are dressed as well in verse 8 of Exodus 29. Consecration was never intended to terminate with one generation. The priesthood was designed to continue, to be carried forward through sons who would stand and serve in the same calling.

This generational intention is made explicit in God's covenant with Israel:

- **Exodus 20:6 (ESV)**

⁶but showing steadfast love to thousands of those who love me and keep my commandments.

The consecration of the priests was never only about Aaron and his immediate sons. In the same way, Israel was called to function as a priestly nation across generations. God's desire was not a momentary people, but a sustained, consecrated lineage that would bear His name before the nations.

This same principle carries forward through Yeshua the Messiah. Jesus makes clear that priestly consecration is meant to be passed on, not merely received. After washing His disciples' feet, He said:

- o **John 13:12–17 (NIVUK84)**

12 When he had finished washing their feet, he put on his clothes and returned to his place. “Do you understand what I have done for you?” he asked them. 13 “You call me ‘Teacher’ and ‘Lord’, and rightly so, for that is what I am. 14 Now that I, your Lord and Teacher, have washed your feet, **you also should wash one another’s feet**. 15 I have set you an example that you should do as I have done for you. 16 I tell you the truth, no servant is greater than his master, nor is a messenger greater than the one who sent him. 17 Now that you know these things, you will be blessed if you do them.

Here, Jesus reveals that the fullness of blessing comes not simply from being consecrated, but from **participating in the consecration of others!**

This is further reinforced in His prayer to the Father:

- o **John 17:20 (ESV)**

²⁰ “I do not ask for these only, but also for those who will believe in me through their word,

Jesus was never interested in just the twelve and he is not interested in you alone either. You are consecrated to him as a priest so that you can transfer this process to others around you!

With this in mind, we can now step back and view the full pattern. In the next slide, you will see the seven steps of consecration as they apply to the priests, to the nation of Israel, and to us in Christ.

(DO NOT READ)

How To Consecrate Priests		
Priests	Nation	Jesus To Us
Verse 1: Take Bulls, Rams - "Saving Sacrifice"	Ex 12:6: Saved by Passover Lamb	John 1:29: Lamb come to take away sins of the world
Verse 2: Bread, cakes, and wafers - "Unleavened"	Ex 13:3-6: Rid house of leaven	John 6:35: Jesus, the Bread of life
Verse 4: Bring Aaron and his sons - "Leading"	Ex 14:19-20: Spirit Leading the Nation to Adonai	John 6:44, 65 & 1 Peter 3:18: Spirit Leading you to the father
Verse 4: Wash them - "Baptism"	Ex 15:19: Baptized Through the Sea	John 9:11 & John 3:5: Eyes Washed to receive sight & must be born of water
Verse 5: Dress them - "Put on Christ"	Ex 16:13: Camp covered with "manna"	John 11:43-44 & Gal 3:27 Take grave clothes off & Put on Christ
Verse 7: Anoint them - "Anointed"	Ex 19:18, Ex 29:43: God descended to anoint the Nation	John 13:1 & 2 Corin 1:21 Jesus descended so you could be anointed
Verse 8: Dress their sons - "Offspring/Dressed Sons"	Ex 20:6: Blessing to a thousand generations	John 13:12-17 & John 17:20: Blessed if you do & for more than just

Here you see all of these passages brought together on a single slide, revealing a unified process of consecration. This should both encourage and humble us: God has graciously included us as Gentiles in a work that has been entrusted to the priests of Israel and to the nation itself. We are not outsiders to this calling—we have been drawn into it.

At the same time, this revelation is calling us forward. Growth in the Lord is not optional if we are to walk faithfully as priests in our calling. These seven steps are not separate paths but one single, coherent process much like the King's Valley message from this last Sunday. This process repeated again and again will shape us into effective servants before God. There is only one process, and it is meant to be lived fully.

And it was never meant to stop with us. When it is truly active in our lives, it naturally overflows into the lives of those around us. One of the clearest signs that we are walking this path rightly is that others are being strengthened in their own consecration through our obedience.

Scripture consistently shows that when God consecrates one, He does so with generations in view.

(READ HIGHLIGHTS)

Generational By Design

NOAH – Genesis 9:12 (NIVUK84) 12 And God said, “This is the sign of the covenant I am making between me and you and every living creature with you, a **covenant for all generations to come**

ABRAHAM – Genesis 17:7 (NIVUK84) 7 I will establish my covenant as an everlasting covenant between me and you and your descendants after you for the **generations to come**, to be your God and the God of your descendants after you.

HIS NAME – Exodus 3:15 (NIVUK84) 15 God also said to Moses, “Say to the Israelites, ‘The LORD, the God of your fathers—the God of Abraham, the God of Isaac and the God of Jacob—has sent me to you.’ This is my name for ever, the name by which I am to be remembered from **generation to generation**.

PASSOVER – Exodus 12:14 (NIVUK84) 14 “This is a day you are to commemorate; for the **generations to come** you shall celebrate it as a festival to the LORD—a lasting ordinance.

From the beginning, Scripture shows us that God never works in isolation. When He saves Noah, He does so for **all generations to come**. When He establishes covenant with Abraham, it is explicitly for Abraham and his descendants after him. God even defines His own name as the God of Abraham, Isaac and Jacob! The Passover itself was instituted so that every generation would say, “He brought **us** out of Egypt.” God’s redemptive work is always meant to move forward through consecrated people who personally walk the same path as those before them.

(READ HIGHLIGHTS)

One Generation Carries the Next

Psalm 145:4–7 (NIVUK84) 4 **One generation will commend your works to another**; they will tell of your mighty acts. 5 They will speak of the glorious splendor of your majesty, and I will meditate on your wonderful works. 6 They will tell of the power of your awesome works, and I will proclaim your great deeds. 7 They will celebrate your abundant goodness and joyfully sing of your righteousness.

John 17:20 (NIVUK84) 20 “My prayer is not for them alone. **I pray also for those who will believe in me through their message,**

Proverbs 22:6 (NIVUK84) 6 Train a child in the way he should go, **and when he is old he will not turn from it.**

Because God’s salvation endures through every generation, Scripture places responsibility on those who have gone before. One generation is meant to commend the works of God to the next...not merely by words, but through living faithfulness. Jesus affirms this same pattern when He prays not only for His immediate disciples, but for those who will believe through their message. This is why training a child matters. They are trained in a way of life. Consecration becomes a visible path others can follow.

(READ HIGHLIGHTS & REFERENCES)

Deeds that Reveal Priesthood

Revelation 14:13 (NIVUK84) 13 Then I heard a voice from heaven say, "Write: Blessed are the dead who die in the Lord from now on." "Yes," says the Spirit, "they will rest from their labor, for their **deeds will follow them.**"

1 Peter 2:12 (NIVUK84) 12 Live such good lives among the pagans that, though they accuse you of doing wrong, they may **see your good deeds** and glorify God on the day he visits us.

Isaiah 64:6 (NIVUK84) 6 All of us have become like one who is unclean, and all **our righteous acts are like filthy rags**; we all shrivel up like a leaf, and like the wind our sins sweep us away.

(READ HIGHLIGHTS & REFERENCES)

Deeds that Reveal Priesthood

Zechariah 3:1–5 (ESV) 1 Then he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to accuse him. 2 And the LORD said to Satan, "The LORD rebuke you, O Satan! The LORD who has chosen Jerusalem rebuke you! Is not this a brand plucked from the fire?" 3 Now Joshua was standing before the angel, **clothed with filthy garments.** 4 And the angel said to those who were standing before him, "**Remove the filthy garments from him.**" And to him he said, "Behold, I have taken your iniquity away from you, and **I will clothe you with pure vestments.**" 5 And I said, "Let them put a clean turban on his head." So they put a clean turban on his head and clothed him with garments. And the angel of the LORD was standing by.

Scripture consistently teaches us that deeds matter. Not in a self-righteous way, but as evidence of consecration. Our deeds follow us, shaping the generations after we are gone as it says in Revelation 14:13. Peter tells believers to live such good lives that others glorify God by what they observe. At the same time, Isaiah reminds us that our own righteous acts, apart from God, are like filthy garments. This tension is resolved in Zechariah's vision, where filthy garments are removed and replaced with clean ones. True priestly service requires a real exchange. This is the heart of priestly transformation. God does not merely forgive and send us on unchanged; He removes what is unclean and clothes His servants anew so that their lives are genuinely transformed. From this exchange comes righteous action...not to earn consecration, but because consecration has truly taken place.

(READ SLIDE)

Priests Made to Serve

Revelation 1:6 (NIVUK84) 6 and has made us to be a kingdom and **priests to serve his God and Father**—to him be glory and power for ever and ever! Amen.

1 Peter 2:5, 9 (NIVUK84) 5 you also, like living stones, are being built into a spiritual house to be a **holy priesthood, offering spiritual sacrifices** acceptable to God through Jesus Christ.

9 But you are a chosen people, a **royal priesthood**, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light.

Hebrews 10:22 (NIVUK84) 22 let us draw near to God with a sincere heart in full assurance of faith, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water.

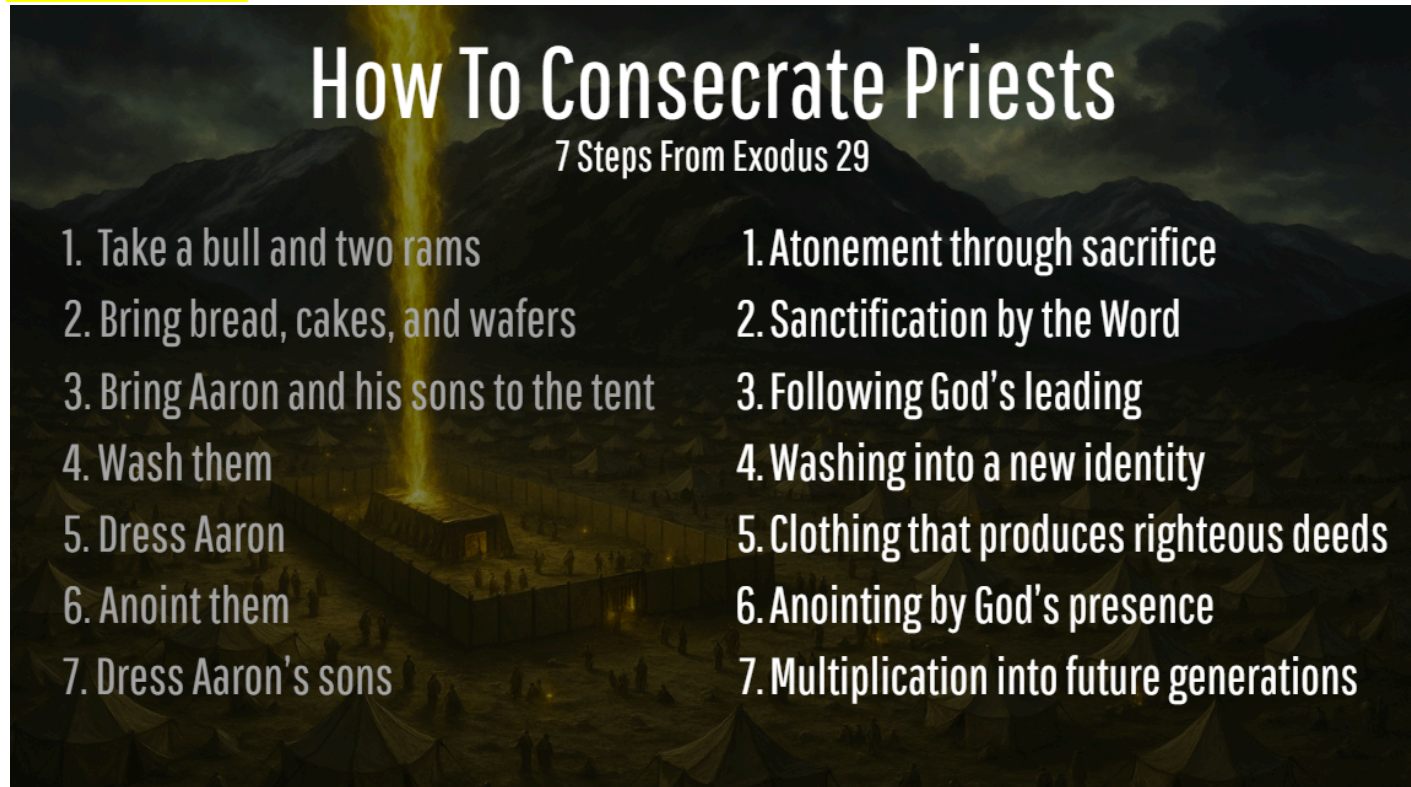
Hebrews 13:15–16 (NIVUK84) 15 Through Jesus, therefore, let us continually **offer to God a sacrifice of praise**—the fruit of lips that confess his name. 16 And do not forget to do good and to share with others, for with such sacrifices God is pleased.

The Newer Testament is very clear: through Jesus, we have been made a kingdom of priests. We are being built together into a holy priesthood that is built for service that offers sacrifices acceptable to God. Hebrews speaks to believers using unmistakably priestly language like, "drawing near...being sprinkled...being washed. Our sacrifices are now praise, obedience, generosity and our entire lives.

Consecration fuels continual ministry. The verses on this slide is Exodus language that is directly applied to us.

The seven steps of consecration that must continue for all of us are:

(DO NOT READ)



1. You need the sacrifice and blood of atonement applied to you to cleanse you of your sins.
2. You need the pure and unleavened word of God inside of you to sanctify you.
3. You need to follow his leading into closer intimacy with him.
4. You need to be washed and baptized into the new identity that is his.
5. You need to be clothed with power that results in righteous deeds.
6. You need to be anointed by the proximity and presence of Jesus.
7. You need to be working to see the same process occur in your sons and the next generation as a whole.

9 and put headbands on them. Then tie sashes on Aaron and his sons. The priesthood is theirs by a lasting ordinance. In this way you shall ordain Aaron and his sons.

10 “Bring the bull to the front of the Tent of Meeting, and Aaron and his sons shall lay their hands on its head.

11 Slaughter it in the LORD’s presence at the entrance to the Tent of Meeting.

12 Take some of the bull’s blood and put it on the horns of the altar with your finger, and pour out the rest of it at the base of the altar.

13 Then take all the fat around the inner parts, the covering of the liver, and both kidneys with the fat on them, and burn them on the altar.

14 But burn the bull’s flesh and its hide and its offal outside the camp. It is a sin offering.

We wanted to take some time to go through the four offerings that are mentioned in this chapter regarding the consecration of the priests. Before we dive into details, here is a summary slide of the four types of offerings involved in the consecration of the priests:

(READ SLIDE)



Remember that this is the ordination of the priests and also how they are set apart to God. With that said, we think that this is a pertinent topic to cover, being that we are to be set apart for God and consecrated many times in our lives as we continually sacrifice to draw near to him so that we may minister to him.

The first of the offerings that are mentioned is the Bull that is sacrificed in verses 10-14. Verse 14 says plainly that this is a sin offering. The first offering that is mentioned is a sin offering because, before any other offerings can be made, the priest must deal with his own sin first.

This step is foundational and cannot be bypassed. Even if you already have a relationship with God, or a past encounter or and even an established calling does not mean this step can be bypassed. Drawing near to God always starts with allowing Him to deal honestly and thoroughly with our sin. Without this, the journey toward deeper proximity stalls, no matter how sincere our desire may be.

This is why many who are called to be priests never dwell in sustained nearness to Adonai. Some assume the doorway has already been passed; others step toward God but turn back before the work is complete. Yet those who remain—who submit fully to God's purifying work—discover that nothing is withheld from them. Nearness is not reserved for a few; it is opened to all who honor the order God has established.

If we put ourselves in the position of the first audience, this would make us aware of our need to faithfully purify ourselves of sin in order to draw near to God. He is a Righteous God who will not peacefully coexist with sin, but for those who take pains to deal with their sin rightly, he invites them further.

The next offering is found in verses 15-18, and it is a ram that is a burnt offering, and it is said to be pleasing to the Lord. This is not a sin offering but **an offering of devotion** to Adonai that is a result of the first sin offering. Once the Priest has dealt with his sin, he then begins to devote himself to Adonai as a commitment to pursue him!

This is a very real sacrifice that would have cost the priest something, and he would have done it only to demonstrate his desire to draw near to Adonai. This leads us to a searching question: *Once sin has been dealt with, is Adonai worth*

continued sacrifice simply for the sake of nearness? Scripture answers with a resounding yes—but the more revealing question is whether our lives bear that witness.

Freedom from sin is meant to be a beginning, not a conclusion. The lifting of guilt is meant to be a launching pad, not a stopping point. Many experience release and then return to the same old ways of dealing with life, neglecting the ongoing sacrifices that sustain intimacy with the Lord. But let us make this clear to all the children of God in the room, all the husbands and wives, nearness is never accidental—it is cultivated.

For those called to be consecrated priests, this is not optional. The call is not merely to be cleansed, but to remain close; not merely to be forgiven, but to continue drawing near. A priestly life is marked by a willingness to keep offering, keep surrendering, and keep pressing toward the presence of God.

The next offering could be seen in Verse 22, and it is a second ram that was given by the people and was symbolic of the fellowship of the priests and the people. This offering was a sign of the right relationship the priests had with their fellowman and of their commitment to the community God had built.

After a priest's sin was dealt with, he would continue to sacrifice to draw near to God, and then he would sacrifice even further to draw near to the people of God and fellowship with them! Do you see how God is instructing the first audience? They would see that not only does God want to take away your sins, but also he wants to make you pleasing in his sight and restore you to right fellowship with your brothers as well!

When put in the proper perspective, this type of sacrifice is not a burden; rather, each sacrifice is a greater blessing, further consecrating the priesthood and restoring relationships with both God and man! As the sacrifices begin, they are just to clear your name; as they continue, they create beautiful relational intimacy between God and man, resulting in right fellowship with your fellow man.

The last sacrifice is especially powerful, and it is found in verse 23. It is a bread offering, which is a bloodless voluntary tribute.

This is done after a priest is sacrificing to deal with sin, to get closer to God, and to get closer to the people, and you guessed it, there is more sacrificing! The last sacrifice is a pure demonstration of the joy and love that is had when a man is consecrated and walking with the Lord rightly.

When this occurs, sacrifice flows from the man's life, as he volunteers to give anything and everything for the Lord because he loves him. This is the final state of rightly walking in consecration. The Man is not being told or directed by anyone else to sacrifice; he is doing so because he cannot stop demonstrating his love for Adonai. After all, once your sin is atoned for, you have been made pleasing to God, and your relationship with your brothers has been restored, wouldn't you want to sacrifice to give whatever you can to the one who has saved you?

Just as the priests needed to go through each step of this process to minister properly to the people, so too we must be cognizant of where we are in this process and ensure that we are walking in it rightly. This is what will make us effective priests in close proximity to the Lord.

One more note before we move on... It's interesting that the altar and priest have blood applied at the same time. When the priests are consecrated, so are the articles. We will see this further in verses 35-37 and vs. 46.

15 "Take one of the rams, and Aaron and his sons shall lay their hands on its head.

16 Slaughter it and take the blood and sprinkle it against the altar on all sides.

17 Cut the ram into pieces and wash the inner parts and the legs, putting them with the head and the other pieces.

18 Then burn the entire ram on the altar. It is a burnt offering to the LORD, a pleasing aroma, an offering made to the LORD by fire.

19 "Take the other ram, and Aaron and his sons shall lay their hands on its head.

20 Slaughter it, take some of its blood and put it on the lobes of the right ears of Aaron and his sons, on the thumbs of their right hands, and on the big toes of their right feet. Then sprinkle blood against the altar on all sides.

21 And take some of the blood on the altar and some of the anointing oil and sprinkle it on Aaron and his garments and on his sons and their garments. Then he and his sons and their garments will be consecrated.

Did you notice how Aaron and his sons were to be consecrated? They were to have blood on the thumbs of their right hands, their right ear, and their right big toe. To a modern audience, this may seem like a weird, gory ritual, but to the original audience, it would have major implications.

The three parts of the body that are smeared with blood have significant symbolism.

(READ SLIDE)



This was to symbolize that all you heard, all you did, and everywhere you went was supposed to be marked by the blood of the sacrifice that consecrated you! This smearing of blood was followed by a sprinkling of oil, foreshadowing the sanctification of Christ's blood, and then the infilling of the Holy Spirit, which consecrates you to be a priest and requires the sanctification of your mind, your works, and your direction.

To further this imagery, Leviticus 14 explains that this method of ordaining priests is the same method of cleansing lepers.

- o **Leviticus 14:14–16 (ESV)**

14 The priest shall take some of the blood of the guilt offering, and the priest shall put it on the lobe of the right ear of him who is to be cleansed and on the thumb of his right hand and on the big toe of his right foot. 15 Then the priest shall take some of the log of oil and pour it into the palm of his own left hand 16 and dip his right finger in the oil that is in his left hand and sprinkle some oil with his finger seven times before the LORD.

In the same way that a priest was anointed with a head-to-toe anointing of blood and oil, so too must a cleansed leper be smeared with blood and sprinkled with oil.

(DO NOT READ)



This principle is deeply tied to God's character. Our God loves to turn lepers into priests. Consider the implications of this; cleansed lepers and priests alike were called to hear God's commands alone, do God's works alone, and only go where God leads! It is almost as though the entire Torah is aimed at teaching everyone in

the community, great and small, how to walk in a way pleasing to God as priests on the earth.

The New Testament mirrors this concept:

- **Ephesians 2:1 (ESV)**

And you were dead in the trespasses and sins

In the same way that a leper was as good as dead, so too were we as good as dead in our trespasses and sins, helpless and unable to escape. Just like a cleansed leper, we have been saved from a destiny we could not escape.

- **Ephesians 2:8 (ESV)**

8 For by grace you have been saved through faith. And this is not your own doing; it is the gift of God,

Further, just like the leper, we were not simply cleansed for cleansing's sake, but once cleansed, all that we do must be set apart for the priestly service which God has appointed us for.

- **Ephesians 2:10 (ESV)**

10 For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

This chapter should incline our hearts to the fact that we have been given an immense privilege to be ordained as priests to God, despite at one time being lepers. Further, this chapter should inspire us with divine fervor to hear **only** God's voice and not the voice of this world, to do **only** God's works and not the works of our flesh, and to go **only** where God leads. Further, this chapter shows us that through the blood of the sacrifice and the oil of the spirit, we can achieve this great task of being wholly anointed to the Lord! This is who we are called to be as Priests to our God, but this calling will not come about without a fight. One last passage before we move on.

- **Judges 1:1 (ESV)**

1 **After the death of Joshua**, the people of Israel inquired of the LORD, "Who shall go up first for us against the Canaanites, to fight against them?"

Judges 1:5–7 (ESV)

5 They found Adoni-bezek at Bezek and fought against him and defeated the Canaanites and the Perizzites. 6 Adoni-bezek fled, but they pursued him and caught him and cut off his thumbs and his big toes. 7 And Adoni-bezek said, "Seventy kings with their thumbs and their big toes cut off used to pick up scraps under my table. As I have done, so God has repaid me." And they brought him to Jerusalem, and he died there.

After the death of Joshua or Yehoshua, the people of Israel came up against a king who was cutting off the thumbs and big toes of kings. Knowing what you now know, this passage should become more alive to you. Adoni-Bezek was not merely committing a cruel act against these kings; he was attacking their ability to serve as priests. However intimidating this king was, he was no match for the sons of Israel! They captured this king and cut off his thumbs and big toes.

Today, after the death and resurrection of our high priest Yeshua, the enemy still seeks to disqualify us from being priests. However, men of God will not give way to the enemy's schemes; rather, they will overcome the enemy through the priestly anointing God has given them, allowing God to consecrate their minds, their actions, and their steps (their ear, thumb, and big toe).

22 "Take from this ram the fat, the fat tail, the fat around the inner parts, the covering of the liver, both kidneys with the fat on them, and the right thigh. (This is the ram for the ordination.)"

23 From the basket of bread made without yeast, which is before the LORD, take a loaf, and a cake made with oil, and a wafer.

24 Put all these in the hands of Aaron and his sons and wave them before the LORD as a wave offering.

25 Then take them from their hands and burn them on the altar along with the burnt offering for a pleasing aroma to the LORD, an offering made to the LORD by fire.

26 After you take the breast of the ram for Aaron's ordination, wave it before the LORD as a wave offering, and it will be your share.

27 “Consecrate those parts of the ordination ram that belong to Aaron and his sons: the breast that was waved and the thigh that was presented.

28 This is always to be the regular share from the Israelites for Aaron and his sons. It is the contribution the Israelites are to make to the LORD from their fellowship offerings.

29 “Aaron’s sacred garments will belong to his descendants so that they can be anointed and ordained in them.

30 The son who succeeds him as priest and comes to the Tent of Meeting to minister in the Holy Place is to wear them seven days.

One of the things that we would like to point out to you before we move on is found in verse 29. It is interesting to see that Aaron's garments also belong to his descendants, and future generations of priests would be ordained in them and minister in them. This would mean that the garments were perpetually handed down from generation to generation! We actually get to see this happen later in the Torah.

- **Numbers 20:25–26 (NIV)**

²⁵ Get Aaron and his son Eleazar and take them up Mount Hor. ²⁶ Remove Aaron’s garments and put them on his son Eleazar, for Aaron will be gathered to his people; he will die there.”

You may remember from the message "*Fireproof Tunic*" that God had a special way of preserving these garments despite what could be described as perilous external circumstances. You may remember the story of Nadab and Abihu.

- **Leviticus 10:1–2 (ESV)**

Now Nadab and Abihu, the sons of Aaron, each took his censer and put fire in it and laid incense on it and offered unauthorized fire before the LORD, which he had not commanded them. 2 And fire came out from before the LORD and consumed them, and they died before the LORD.

Because of their unauthorized offering, God consumed them with fire. However, although they were burned, their tunics seem to have survived the fire.

- **Leviticus 10:5 (NIV)**

⁵ So they came and carried them, still in their tunics, outside the camp, as Moses ordered.

This passage becomes increasingly impactful when considered in light of tonight's chapter. The law ordained that the garments would belong to Aaron and his descendants. God did not let the garments, representative of the calling, ordination, and works, pass away just because of one generation's failures. Although Nadab and Abihu died in their sin, their tunics—their callings remained and were continued by Eliazer and Ithamar.

God has given us all tasks to do, and His plan will come about on earth. The question only remains, will *you* complete *your* task? If you do not complete your task, someone else will; maybe your children or maybe a stranger you have never met. The priestly garments are to be handed down through generations. We are raising up a faithful generation that will complete the works prepared for us to do and pass them on to the next generation, just as Aaron did.

31 “Take the ram for the ordination and cook the meat in a sacred place.

32 At the entrance to the Tent of Meeting, Aaron and his sons are to eat the meat of the ram and the bread that is in the basket.

33 They are to eat these offerings by which atonement was made for their ordination and consecration. But no-one else may eat them, because they are sacred.

34 And if any of the meat of the ordination ram or any bread is left over till morning, burn it up. It must not be eaten, because it is sacred.

35 “Do for Aaron and his sons everything I have commanded you, taking seven days to ordain them.

36 Sacrifice a bull each day as a sin offering to make atonement. Purify the altar by making atonement for it, and anoint it to consecrate it.

37 For seven days make atonement for the altar and consecrate it. Then the altar will be most holy, and whatever touches it will be holy.

At this point in our chapter tonight, we want to show you something that is beginning to build.

READ V.22

Then It Will Be Consecrated...

V.22 Then he (Aaron) and his sons and their garments will be consecrated



The Lord is laying out a picture beginning with a consecrated man and his sons. He is then moving to a consecrated altar.

READ V.37

Then It Will Be Consecrated...

V.22 Then he (Aaron) and his sons and their garments will be consecrated

V.37 For seven days make atonement for the altar and consecrate it. Then the altar will be most holy, and whatever touches it will be holy.

This special relationship between the priest and the altar helps us understand more about the priest's function. Listen to these verses:

- **Leviticus 10:10–11 (NIVUK84)**

10 You must distinguish between the holy and the common, between the unclean and the clean, 11 and you must teach the Israelites all the decrees the LORD has given them through Moses.”

The Priest receives his atonement from what happens on the altar. He interacts with it first and then he teaches others how to interact with it as well.

The altar is made holy the same way that the priest is and the Altar is a reminder for the priest of what needs to die and what needs to live. From there, the priest teaches the people out of the interaction that he has at the altar.

- **Malachi 2:7 (NIVUK84)**

7 “For the lips of a priest ought to preserve knowledge, and from his mouth men should seek instruction—because he is the messenger of the LORD Almighty.

The altar is where the priest gains knowledge of what is right and holy, and from his experience there, he teaches the people what is acceptable to the Lord.

- **Deuteronomy 33:10 (NIVUK84)**

10 He teaches your precepts to Jacob and your law to Israel. He offers incense before you and whole burnt offerings on your altar.

The priest is tethered to the altar and is exemplary in his regard for the holiness of God. When people observe the priest in his service, they see the example of how to deal decisively with sin.

- **Ezekiel 44:23–24 (NIVUK84)**

23 They are to teach my people the difference between the holy and the common and show them how to distinguish between the unclean and the clean. 24 “ ‘In any dispute, the priests are to serve as judges and decide it according to my ordinances. They are to keep my laws and my decrees for all my appointed feasts, and they are to keep my Sabbaths holy.

Effective priests are those affected by the altar. Their initiation into the priesthood is born out of distinguishing between clean and unclean in connection with the altar. This experience with the holy altar enables them to teach others to do the same.

Before we show you where this is going, we want to help you make the connection here. Aaron and his garments are consecrated, and the altar is consecrated. The priest and the garments, and the altar are now all said to be consecrated and set apart within this detailed sanctification that is unfolding. This mobile place that allows people to experience God on earth is made of materials such as metals, wood, water, fire, bread, wine, oil, blood, animals, and even a man. The altar, at this point, is even said to be atoned for, anointed, and consecrated, just like a priest.

With that in mind, consider this thought, in a very plain and straightforward way, Aaron is a moving, breathing, walking, talking part of the Tabernacle. In the same way that an Israelite would walk in through the gates of praise and see the bronze altar, the laver, and the tent, they would also see a man dressed in consecrated garments. As they walk in with their sacrifice, Aaron's presence would turn the tabernacle experience into something that could be understood and navigated. In a very practical way, Aaron helps people know how to interact with the tabernacle while also functioning within it, having undergone the same process of consecration. Consider this picture again from last week:



From this zoomed-out view of the tribes, looking at the center of the camp where the Tabernacle is positioned, imagine the High Priest and how small he is within this organization. In a sense, he is just like everyone else. With that in mind, let's read:

(READ SLIDE)

Hebrews 5:1-10 ESV

For every high priest chosen from among men is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins. ² He can deal gently with the ignorant and wayward, since he himself is beset with weakness. ³ Because of this he is obligated to offer sacrifice for his own sins just as he does for those of the people. ⁴ And no one takes this honor for himself, but only when called by God, just as Aaron was.

⁵ So also Christ did not exalt himself to be made a high priest, but was appointed by him who said to him, “You are my Son, today I have begotten you”;

⁷ In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard because of his reverence. ⁸ Although he was a son, he learned obedience through what he suffered.

In this passage of Hebrews, there is an emphasis on the humanity of the high priest. The passage connects him with weakness. Hebrews 5:7 speaks of the days of Jesus' flesh, mentioning His prayers, supplications, loud cries, and tears directed to the one who was able to save Him from death. This passage even speaks of Jesus learning obedience through what He suffered. In a very real and tangible way, Jesus became simply a part of creation.



He took on flesh and became one of many among men on the earth, in the creation. But it was his function that made him so special. He also served to help men understand and know how to interact with God's dwelling place—to show them how to worship and how to sacrifice to bring them near to the Father. He sets the ultimate example on another kind of consecrated altar.

We are going to continue building on this in the coming verses, but we don't want you to miss the message as it unfolds.

38 “This is what you are to offer on the altar regularly each day: two lambs a year old.

39 Offer one in the morning and the other at twilight.

40 With the first lamb offer a tenth of an ephah of fine flour mixed with a quarter of a hin of oil from pressed olives, and a quarter of a hin of wine as a drink offering.

41 Sacrifice the other lamb at twilight with the same grain offering and its drink offering as in the morning—a pleasing aroma, an offering made to the LORD by fire.

42 “For the generations to come this burnt offering is to be made regularly at the entrance to the Tent of Meeting before the LORD. There I will meet you and speak to you;

43 there also I will meet with the Israelites, and the place will be **consecrated** by my **glory**.

At the very end of the Chapter, God tells Moses that when the priests and the altar are consecrated according to his instructions, then God himself will personally consecrate the place with his glory! The aim of the consecration of the priests is so that the Glory of the Lord will dwell with the nation! When the priests, the people, and the place are consecrated together, then God dwells with his people!

Remember that this is true for the priesthood in Exodus, and it is true with the nation. It is also true of us, and we want to show you this again: John 17.

(DO NOT READ)

CONSECRATED BY MY GLORY

ἁγιάζω (**hagiazō**) & δόξα (**doxa**)

Exodus 29:42–43 (LES2)	John 17:17 (ESV)
⁴² a permanent offering throughout your generations at the doors of the tent of testimony in the presence of the Lord, where I will make myself known to you from there, so as to talk with you. ⁴³	17 Sanctify them in the truth; your word is truth.
And I will direct the sons of Israel there, and I will be sanctified by my glory .	John 17:22 (ESV)
	22 The glory that you have given me I have given to them

As you can see from this slide, our text tonight says the sons of Israel will be sanctified by my glory in the LXX. When it says in John 17, "sanctified," it is the

same Greek word that in Exodus 29 is translated in Hebrew as "consecrate." Also, the words for "glory" in Exodus 29 and John 17 are the same.

1500 years after our chapter tonight—Jesus would be praying in the garden of Gethsemane for the disciples to be sanctified in the truth, resulting in them receiving the glory of God.

In the same way, Adonai gave His glory to the twelve tribes only after consecration and sanctification. Likewise, Jesus entrusted His glory to the twelve apostles after they were consecrated and set apart.

This reveals a single, consistent purpose: the establishment of a generational priesthood. God gave the process of sanctification to the priests as a replicable pattern so that His glory would not remain isolated, but would be multiplied through generations of consecrated ministers.

God's glory does not rest on one man alone; his glory rests on the people as a whole, and that process starts with the priests!

It is then transferred to their sons and then to the entire world, and this is how you have been included!

For God to dwell with his people, the people need to be consecrated as a whole so that God will dwell with the entire community!

This is the aim of the Book of Exodus and the entire Bible: that God would dwell with his people, and now we are seeing the method of how we get there!

This will also become a full reality in the Book of Revelation when the entire world is consecrated to Adonai, and God dwells with Man.

We are now in the process of being consecrated more and more, so that our sons will be consecrated and go out to make more consecrated sons!

This is what it means for Israel to be a nation of priests, and this is how we join in their priestly duty!

44 “So I will consecrate the Tent of Meeting and the altar and will consecrate Aaron and his sons to serve me as priests.

45 Then I will dwell among the Israelites and be their God.

46 They will know that I am the LORD their God, who brought them out of Egypt so that I might dwell among them. I am the LORD their God.

We have reached the end of our text tonight, and we promised you that we would show you something that has been building that we don't want you to miss. Let's take a look back at our earlier slides.

READ V.22



We showed you how it began with Aaron and his sons and garments being consecrated.

READ V.37

Then It Will Be Consecrated...

V.22 Then he (Aaron) and his sons and their garments will be consecrated

V.37 For seven days make atonement for the altar and consecrate it. Then the altar will be most holy, and whatever touches it will be holy.

We then saw that the altar was consecrated the same way which gave us insight into the High Priest as a living, breathing, walking part of the whole Tabernacle that gave understanding and direction to draw near to God. We saw the ministry of Yeshua in this who put on flesh as a man dwelling among men, becoming one of many, yet bringing understanding about worship, sacrifice, and drawing near to God. But it gets better. Let's look at the next slide.

READ V.43

Then It Will Be Consecrated...

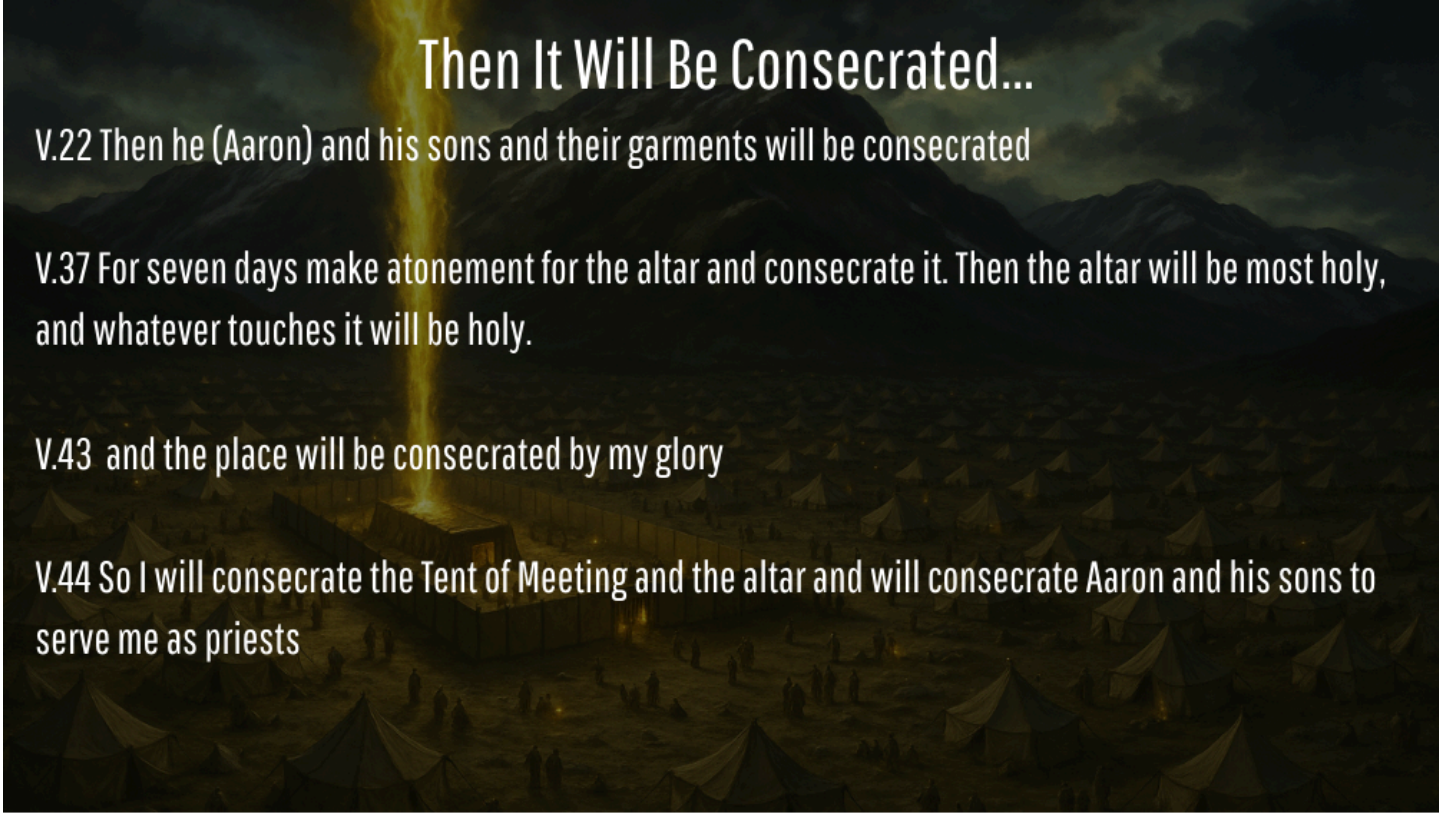
V.22 Then he (Aaron) and his sons and their garments will be consecrated

V.37 For seven days make atonement for the altar and consecrate it. Then the altar will be most holy, and whatever touches it will be holy.

V.43 and the place will be consecrated by my glory

In verse 43, we saw that the place, or the Tabernacle, would be consecrated by His glory.

READ V.44



Then It Will Be Consecrated...

V.22 Then he (Aaron) and his sons and their garments will be consecrated

V.37 For seven days make atonement for the altar and consecrate it. Then the altar will be most holy, and whatever touches it will be holy.

V.43 and the place will be consecrated by my glory

V.44 So I will consecrate the Tent of Meeting and the altar and will consecrate Aaron and his sons to serve me as priests

As we see in verse 44, the consecration is connected not only between Aaron and the altar, but also between Aaron and the Tent of Meeting. Aaron is set apart in the same manner as both the altar and the tabernacle itself.

This shows that Aaron is not merely functioning within the system of worship—he embodies it. As the high priest, he is fully integrated into the whole structure: consecrated like the altar, aligned with the Tent of Meeting, and representative of the tabernacle in living form. In this way, Aaron stands not only as a minister within the sacred space but as a living picture of the structure through which God meets His people. The tabernacle is designed in the heavens and passed down to Moses. And the High Priest is a representation of that tabernacle. And look at what verse comes next in our chapter tonight.

READ V.45

The background image is a dark, atmospheric scene of the Tabernacle at night. A brilliant pillar of fire descends from a cloudy sky onto the central altar area, illuminating the surrounding tents and the silhouettes of people. The scene is set against a backdrop of dark, jagged mountains.

Then It Will Be Consecrated...

V.22 Then he (Aaron) and his sons and their garments will be consecrated

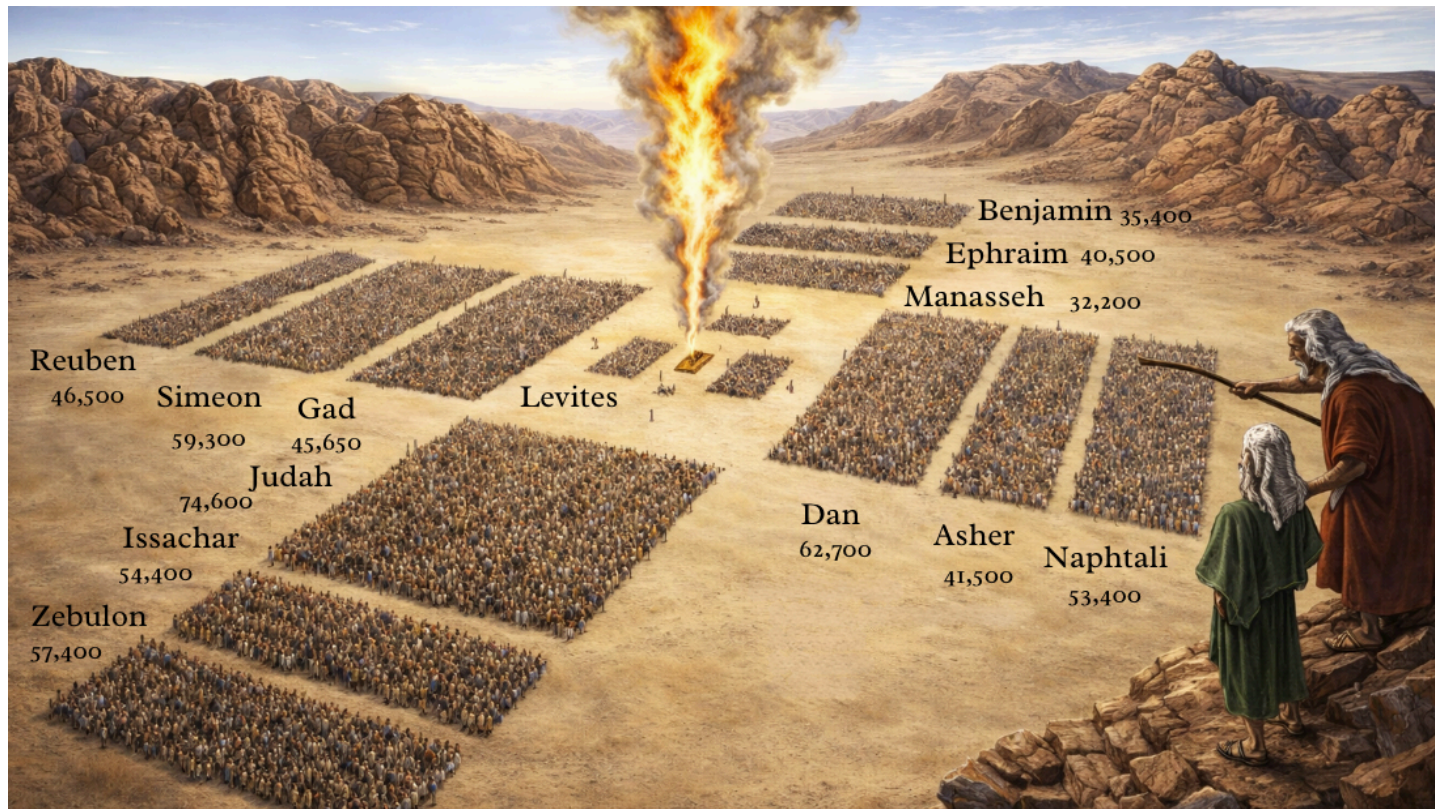
V.37 For seven days make atonement for the altar and consecrate it. Then the altar will be most holy, and whatever touches it will be holy.

V.43 and the place will be consecrated by my glory

V.44 So I will consecrate the Tent of Meeting and the altar and will consecrate Aaron and his sons to serve me as priests

V.45 Then I will dwell among the Israelites and be their God. 46 They will know...

We have shown you how Scripture clearly says the Tabernacle is built exactly according to the pattern in the heavens. And now, after the consecration of Aaron and his sons, the altar, and the Tabernacle, God will dwell among the Israelites and they will know.



From a distance, the High Priest may appear to be just another Hebrew. But as one draws nearer, it becomes clear that he is made of something entirely different—set apart, marked by heaven.

The same is true of the Tabernacle. From the outside, it appears ordinary, but once inside, its substance and glory are unmistakable. Remember, they were both made of the same substance:

"Same Substance" 7 Distinct Materials

1. Gold yarn
2. Blue yarn
3. Purple yarn
4. Scarlet yarn
5. Fine twisted linen
6. Onyx stones
7. Gold Filagree

The Tabernacle and the High Priest are inarguably connected, but what further messages are being spoken through their relationship?

As we mentioned previously, no one was allowed to go into the courtyard of the Tabernacle except the Israelites. Most Israelites would never see the inside of the Tabernacle. They would never behold the Ark, the cherubim, or the glory behind the veil. They may have heard descriptions, but they would never see it.

But here was this High Priest made out of the same substance.



The priest was designed to **visibly manifest what was hidden**. The glory that resided unseen inside the Tabernacle was displayed outwardly through the priest's garments. To see the priest was to glimpse what God's dwelling was like within.

This is fulfilled perfectly in Christ.

Yeshua is the visible Image of the invisible God.

Scripture tells us plainly:

- **Colossians 1:15 (ESV)**
"He is the image of the invisible God, the firstborn of all creation."
- **Hebrews 1:3 (ESV)**
"He is the radiance of the glory of God and the exact imprint of his nature..."
- **John 1:18 (ESV)**

“No one has ever seen God; the only God, who is at the Father’s side, he has made him known.”

Jesus is what the priest was always meant to be: the unseeable God made visible to the outside world.

Just as Israel could not see behind the veil—but could see the priest—so humanity cannot see God, but can see Christ.

Jesus became a man among many men and at the same time He also was hidden divinity on display.

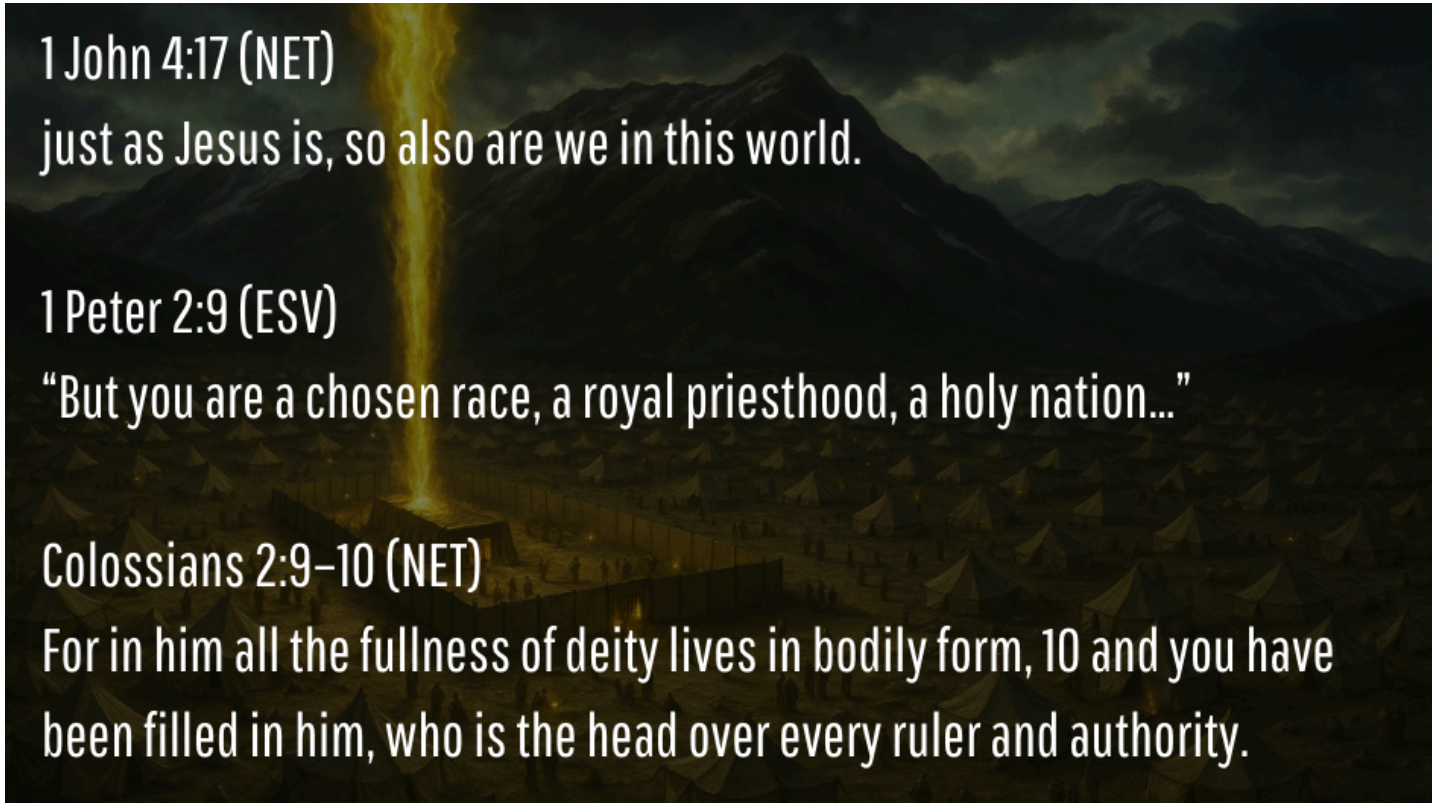
When we read from Hebrews 5, we left out three verses in that particular passage. Let's bring those up now:

Hebrews 5:1-10 ESV

For every high priest chosen from among men is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins. ²He can deal gently with the ignorant and wayward, since he himself is beset with weakness. ³Because of this he is obligated to offer sacrifice for his own sins just as he does for those of the people. ⁴And no one takes this honor for himself, but only when called by God, just as Aaron was. ⁵So also Christ did not exalt himself to be made a high priest, but was appointed by him who said to him, “You are my Son, today I have begotten you”; ⁶as he says also in another place, “You are a priest forever, after the order of Melchizedek.” ⁷In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard because of his reverence. ⁸Although he was a son, he learned obedience through what he suffered. ⁹And being made perfect, he became the source of eternal salvation to all who obey him, ¹⁰being designated by God a high priest after the order of Melchizedek.

The author of Hebrews properly emphasizes the humanity of Jesus as a man familiar with weaknesses, appointed by God to be the High Priest for humanity, while at the same time declaring Jesus to be the High Priest of Heaven in the

order of Melchizedek, made perfect. Not only is He the Son of God, He is the exact image of His Father, He is now also the source for all who follow His instruction.



1 John 4:17 (NET)

just as Jesus is, so also are we in this world.

1 Peter 2:9 (ESV)

“But you are a chosen race, a royal priesthood, a holy nation...”

Colossians 2:9–10 (NET)

For in him all the fullness of deity lives in bodily form, 10 and you have been filled in him, who is the head over every ruler and authority.

The fullness of God dwells in Christ—And you have been filled **in Him**. Most people have never seen the heavenly places. They have never looked behind the veil.

But they will—when they see and interact with **you**. What they have never seen, we represent to them! We will spend the rest of our lives consecrating more priests who bear His image to represent Him to the world.

When we begin to take a step back from all we have covered, you can see the beautiful aggregate of everything put together



After all, what Moses is receiving is a Heavenly model of God's government for his people to reflect. God could have chosen a rich and powerful people with the most beautiful climate. Instead, he chose former slaves in the wilderness.

The entire camp of Israel is a model of the heavens. Not only that, but the priest himself is a composite of the Nation of Israel in one man.



The priests are a reflection of the Heavenly priesthood, and to be the replicate of that requires a visual representation of the 12 tribes. What is so incredible about this is that the Heavenly Priesthood, which existed long before this moment, always had in its design, this arrangement and inclusion.

- o **Ephesians 1:3-5 (NIV)**

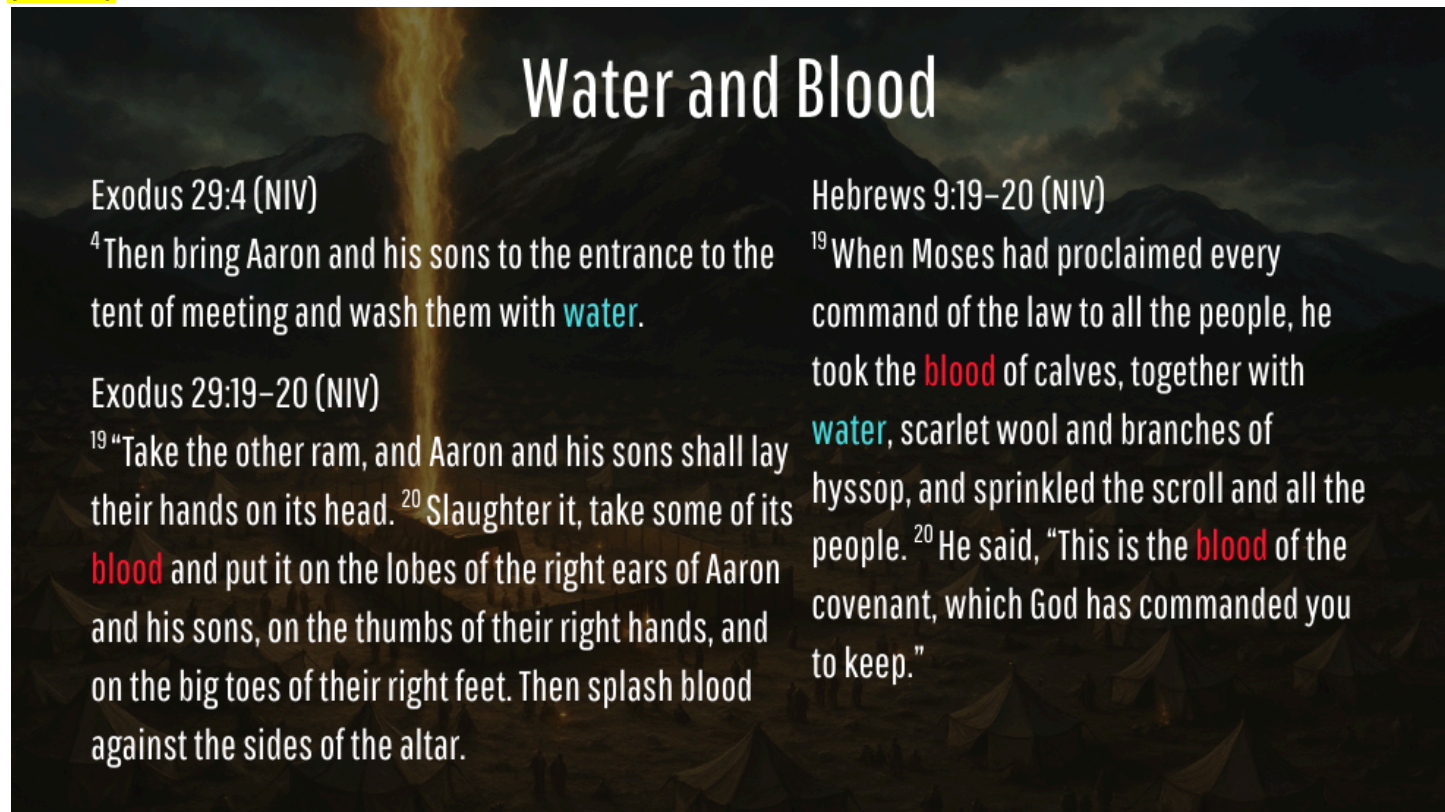
3 Praise be to the God and Father of our Lord Jesus Christ, **who has blessed us in the heavenly realms** with every spiritual blessing in Christ. **4** For he chose us in him before the creation of the world to be holy and blameless in his sight. In love **5** he **[b]**predestined us for adoption to sonship **[c]** through Jesus Christ, in accordance with his pleasure and will—

Israel is blessed in the heavenly realms. This has always been true and always will be. Not only that, but they were also chosen before the world was even created to be Heaven's reflection. The Heavenly reality not only foreknew Israel, but is incomplete without it.

We live in a privileged era in which we witness the embodiment of Adonai's will in Christ—an eternal presence whose purpose is to guide us through all revelations, as we explored tonight.

Consider two verses from earlier in our teaching.

(SLIDE)



Water and Blood

Exodus 29:4 (NIV)

⁴Then bring Aaron and his sons to the entrance to the tent of meeting and wash them with **water**.

Exodus 29:19–20 (NIV)

¹⁹“Take the other ram, and Aaron and his sons shall lay their hands on its head. ²⁰Slaughter it, take some of its **blood** and put it on the lobes of the right ears of Aaron and his sons, on the thumbs of their right hands, and on the big toes of their right feet. Then splash blood against the sides of the altar.

Hebrews 9:19–20 (NIV)

¹⁹When Moses had proclaimed every command of the law to all the people, he took the **blood** of calves, together with **water**, scarlet wool and branches of hyssop, and sprinkled the scroll and all the people. ²⁰He said, “This is the **blood** of the covenant, which God has commanded you to keep.”

In verse 4, Adonai directs Moses to wash Aaron and his sons with water as a necessary component of their consecration. Then in verse 19-20 they are smeared with blood on their right ear, thumb and big toe.

The writer of Hebrews continues this thread by recounting Moses' act of consecrating the scroll and the people with water and blood. There is something about consecration that requires both of these elements: water and blood.

This would not be the last time that a scroll, or said another way, the WORD would be covered in blood and water. It would also not be the last time the people attest to God's righteous laws after the use of blood and water.

(READ SLIDE)

Water and Blood

John 19:33–37 (NIV)

³³ But when they came to Jesus and found that he was already dead, they did not break his legs. ³⁴ Instead, one of the soldiers pierced Jesus' side with a spear, bringing a sudden flow of **blood** and **water**. ³⁵ The man who saw it has given testimony, and his testimony is true. He knows that he tells the truth, and he testifies so that you also may believe. ³⁶ **These things happened so that the scripture would be fulfilled:** "Not one of his bones will be broken," ³⁷ and, as another scripture says, "They will look on the one they have pierced."

Jesus, the WORD became flesh so that Israel could dwell with God. Not only that, but he was attested to by the presence of water and blood. He himself was consecrated so that we could be consecrated and useful to the King and Priest of the World. Look at John 17:19 next to our verses tonight.

SANCTIFIED TO SANCTIFY

ἀγιάζω (hagiazō)

Exodus 29:42–43 (LES2)

⁴² a permanent offering throughout your generations at the doors of the tent of testimony in the presence of the Lord, where I will make myself known to you from there, so as to talk with you. ⁴³ And I will direct the sons of Israel there, and I will be sanctified by my glory.

John 17:19 (NIV)

19 For them I sanctify myself, that they too may be truly sanctified.

- o **John 17:19 (NIV)**

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Moreover, upon seeing this incredible site, a soldier testified that Jesus was the Christ. The presence of water and blood indicated to him that Christ was the high priest of heaven, and the scroll became flesh.

Interestingly, the scripture referenced by John comes from the expanded seed book that we read several weeks ago. Everything we learn in this study involves investing in prophetic patterns to help us read the entire Bible.

In light of life's uncertainties and difficulties, we can rejoice and be glad! We have been given the word that became flesh. The High Priest and King of Israel, who sanctifies us daily through His word, so that we ourselves become more and more sanctified for our own service as Priests and Kings.