

The chapter we are studying today is about the consecration of the priests and the altar along with a brief description of the daily sacrifices. It begins by telling us that the priests must be consecrated to serve the Lord. Consecrated, holy, sanctified are all words derived from the Hebrew word *qadash*. The sanctuary is called *mikdash*. If they are going to serve a holy of God in the holy place, they had to be holy. If they are going to serve in the *mikdash* they have to be *qadash*. The same is true for us. If we wish to serve a holy God, we must be holy. (Revelation 1:5-6)

To consecrate an object or a person is to have them move from one sphere to another, from the common to the sacred, from the profane to the holy. The tabernacle was sacred space. The instruments of the sacrifice and tabernacle were consecrated. The two worlds were not to mix. If someone touched something that was holy it could be defiled and need to be re-consecrated. But as we shall see later, certain things that were called "most holy" actually sanctified that which touched it. It was one way or the other; the two worlds were not to mingle. (Leviticus 10:10)

The chapter shows three rituals that are a picture of what must take place to set a priest apart from the common realm for God's sacred duties in the realm of the holy. The three offerings of ordination include the bull as a sin offering, a ram as a whole burnt offering, and a ram as a fellowship (peace) offering.

It began with Aaron and his sons being washed, probably at the bronze basin. Exodus 29:4 (ESV) ⁴ *You shall bring Aaron and his sons to the entrance of the tent of meeting and wash them with water.* It was a picture of separating oneself from the moral pollution of the world. The New Testament tells us we are washed by the water of the Word. (Ephesians 5:26; Titus 3:5)

Then they donned their sacred robes. That is where consecration begins with us as well. We must be washed by the word of God and regenerated as pictured in baptism. (1Peter 3:21) Then we put on the Lord Jesus Christ, making no provision for the old nature to fulfill its desires. We step into Christ and out of our old nature that is of this fallen world. (Galatians 3:27)

The passage gives us a brief summary of the two robes, that of the High Priest, and that of his sons. We studied them last Sunday. (Priestly Robes) Aaron was then anointed with oil. (Exodus 30:22-33) Exodus 29:7 (ESV) ⁷ *You shall take the anointing oil and pour it on his head and anoint him.* Anointing was a picture of the outpouring of the Holy Spirit over the person and their ministry. Only the tabernacle and its objects, the priests, and the King were anointed with oil. We are blessed to live in the time since Pentecost when the anointing is for all who will believe. (1John 2:27)

Commented [Paul1]: Revelation 1:5-6 (KJV)

⁵ And from Jesus Christ, *who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth.* Unto him that loved us, and washed us from our sins in his own blood, ⁶ And hath made us kings and priests unto God and his Father; to him *be glory and dominion for ever and ever. Amen.*

Commented [Paul2]: Leviticus 10:10 (NIV)

¹⁰ You must distinguish between the holy and the common, between the unclean and the clean,

Commented [Paul3]: Ephesians 5:26 (ESV)

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

Commented [Paul4]: Titus 3:5 (ESV)

⁵ he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit,

Commented [Paul5]: 1 Peter 3:21 (ESV)

²¹ Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a good conscience, through the resurrection of Jesus Christ,

Commented [Paul6]: Galatians 3:27 (ESV)

²⁷ For as many of you as were baptized into Christ have put on Christ.

Commented [Paul7]: Exodus 30:22-33 (ESV)

²² The LORD said to Moses, ²³ "Take the finest spices: of liquid myrrh 500 shekels, and of sweet-smelling cinnamon half as much, that is, 250, and 250 of aromatic cane, ²⁴ and 500 of cassia, according to the shekel of the sanctuary, and a hin of olive oil. ²⁵ And you shall make of these a sacred anointing oil blended as by the perfumer; it shall be a holy anointing oil. ²⁶ With it you shall anoint the tent of meeting and the ark of the testimony, ²⁷ and the table and all its utensils, and the lampstand and its utensils, and the altar of incense, ²⁸ and the altar of burnt offering with all its utensils and the basin and its stand. ²⁹ You shall consecrate them, that they may be most holy. Whatever touches them will become holy. ³⁰ You shall anoint Aaron and his sons, and consecrate them, that they may serve me as priests. ³¹ And you shall say to the people of Israel, 'This shall be my holy anointing oil throughout your generations. ³² It shall not be poured on the body of an ordinary person, and you shall make no other like it in composition. It is holy, and it shall be holy to you. ³³ Whoever compounds any like it or whoever puts any of it on an outsider shall be cut off from his people.' "

Commented [Paul8]: 1 John 2:27 (NIV)

²⁷ As for you, the anointing you received from him remains in you, and you do not need anyone to teach you. But as his anointing teaches you about all things and as that anointing is real, not counterfeit—just as it has taught you, remain in him.

Aaron's sons dressed in a linen tunic with a sash and headband. This was not unusual dress though the pattern was special. All of the sacrifices were rituals that the common Israelite could offer. Still, they had to be the first to offer them before they could assist others in their offerings. The week long process had a few unique elements we will see in the last sacrifice.

The first sacrifice was the sin offering. A bull was brought before the tent of meeting, the tabernacle containing the Holy Place and the Holy of Holies. In front of that tent is where the brazen altar stood. (Exodus 30:18) Aaron and his sons placed their hands on the head of the bull. It was a picture of substitution. Instead of dying for their own sins, they were looking forward to a substitute. The bull was slaughtered. It's blood was put on the horns of the altar, and the rest was poured out at the base of the altar.

We have talked about our aversion to blood in previous sermons. We don't like to be reminded of the high price of sin. We don't think sin is such a serious issue. We justify it, excuse it, assign blame to others or conditions, but the bottom line is sin is deadly, costly, horrifically ugly and utterly selfish. It is so serious that nothing short of blood can picture the justice sin deserves. (Hebrews 9:22)

The fat of the inner parts was burned on the altar. The rest of the bull was taken outside the camp and burned. The author of Hebrews tells us this is a picture of Jesus' sacrifice for us. He is our sin offering. He was taken outside the city also to be placed upon wood and die for our sins. (Leviticus 4:12) Hebrews 13:11-12(NIV)
¹¹ The high priest carries the blood of animals into the Most Holy Place as a sin offering, but the bodies are burned outside the camp. ¹² And so Jesus also suffered outside the city gate to make the people holy through his own blood. Jesus is the ultimate sin offering that consecrates us to God.

The second offering was a ram. This is a whole burnt offering. Again, Aaron and his sons lay their hands on the head of the ram. The ram is slaughtered. The blood is sprinkled on the sides of the altar. The entire ram is consumed on the altar.

The whole burnt offering symbolizes complete dedication to God. The whole of the priests' life is to be dedicated to God. Nothing is to be kept back. They were to be living sacrifices on the altar of God's service. Paul picked up on this theme in Romans 12:1 (NIV) *¹ Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God--this is your spiritual act of worship.* Notice how Paul uses the "pleasing" aspect of the sacrifice of the whole burnt offering. In reference to the aroma pleasing God, he wrote that we should imitate Jesus who lived a life of love and was a sacrifice of sweet aroma to God. (Ephesians 5:1-2)

The final offering is the fellowship offering. Again Aaron and sons lay their hands on the head of the ram is a symbolic act of transferring their sins to it. (Leviticus 16:21) It is

Commented [Paul9]: Exodus 30:17-18 (ESV)

¹⁷ The LORD said to Moses,
¹⁸ "You shall also make a basin of bronze, with its stand of bronze, for washing. You shall put it between the tent of meeting and the altar, and you shall put water in it,

Commented [Paul10]: Hebrews 9:22 (ESV)

²² Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins.

Commented [Paul11]: Leviticus 4:12 (NIV)

¹² that is, all the rest of the bull--he must take outside the camp to a place ceremonially clean, where the ashes are thrown, and burn it in a wood fire on the ash heap.

Commented [Paul12]: Ephesians 5:1-2 (NIV)

¹ Be imitators of God, therefore, as dearly loved children
² and live a life of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God.

Commented [Paul13]: Leviticus 16:21 (KJV)

²¹ And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send *him* away by the hand of a fit man into the wilderness:

slain, but before the blood is sprinkled on the sides of the altar, the blood is used to anoint the right ear lobe, thumb and big toe of the priests. The blood looks forward to the atoning blood of Jesus. It is only His blood that can take away sins and consecrate us for service to God. (Hebrews 9:23-24)

This is the part of the ceremony that was unique to ordination. I believe that the earlobe was symbolic of all the senses but first and foremost of hearing, while the thumb and the big toe symbolize what a person does and the way one's life is lived. The blood of the fellowship offering pictured consecration of those areas of the priests' life. All of his life was now dedicated to God alone. The reality is that blood of Jesus should be applied to all those areas of our life too. (Romans 6:13)

That does not mean that we can intentionally disobey God without consequence. Rather, we are even more liable to punishment should we willfully sin. (Luke 12:48) These same sons will die when they disobey a fundamental principle of God. It did, however, for the sake of their service, set them apart as holy to serve a holy God.

Have you applied the blood of Jesus to your senses, especially your hearing His word, to your actions, and your walk through life? Then you are almost ready to serve a holy God. There is still more to the fellowship offering.

Moses was then to take the blood and the anointing oil and sprinkle them and their clothing with it, consecrating those linen robes to God's service. Every part of life was to be infused with the reality of the substitution that had taken their sins (only really fulfilled in Jesus) and with the Holy Spirit's power and direction.

I would love to take the blood and oil and sprinkle all of us this morning. It would be pretty messy. Life in the service to God is messy, but it speaks volumes of what God wants to do in our life. Every random area of our life should be touched by the sacrifice of Jesus and the anointing of the Holy Spirit. We tend to isolate it to certain areas, but it should cover your senses, your actions, and your direction in life. Is that true of you this morning? Where do you need a fresh sprinkling, not of the shadow that we are reading about, but of the reality? (Ephesians 5:18)

Finally, the end of the fellowship offering is for the sharing of a meal. They were to take the unleavened bread and part of the ram and wave it before the Lord, and then burn it upon the altar. Then they were to take the breast of the ram and more unleavened bread and wave it before the Lord and eat it. It was a meal of peace. (Revelation 3:20)

When two parties were at peace with one another, they would share a meal. God was saying that through all this ritual, they were looking forward to how man could have peace with God. This portion of fellowship offerings in the future were to go to the priests.¹

Commented [Paul14]: Hebrews 9:23-24 (KJV)

²³ It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

²⁴ For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

Commented [Paul15]: Hebrews 9:23-24 (KJV)

²³ It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

²⁴ For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

Commented [Paul16]: Luke 12:48 (ESV)

⁴⁸ But the one who did not know, and did what deserved a beating, will receive a light beating. Everyone to whom much was given, of him much will be required, and from him to whom they entrusted much, they will demand the more.

Commented [Paul17]: Ephesians 5:18 (ESV)

¹⁸ And do not get drunk with wine, for that is debauchery, but be filled with the Spirit,

Commented [Paul18]: Revelation 3:20 (ESV)

²⁰ Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me.

Commented [Paul19]: (There were other wave offerings, the firstfruits of barley and of wheat. See Leviticus 23:10-11□.)

Let's briefly go through the steps of the consecration of Aaron and his sons again. Washed by water, sin atoned for through the sin offering that was burned outside the camp, complete dedication as seen in the whole burnt offering, and then the marking of life with the blood of the offering of fellowship on the main areas of life as well as the sprinkling the blood and anointing oil over the garments. Finally there was a meal of peace, communion with God.

I believe the heave offering of the thigh of the ram was an up and down motion, which was symbolically saying, "It comes from You; I give it back; You return it to me; I give it back." This is the pattern of a life that is at peace with God. What He has is mine and what I have is His. (1Corinthians 3:23-25; Revelation 4:10)

Then we have the consecration of the altar. Exodus 29:36-37 (NIV) *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.* The altar was also to be ritually purified. This was one of the most holy items in the tabernacle. Anything that touched it was considered holy, set apart for God's purposes. (Matthew 23:19)

The reality of this shadow is the holiness of Jesus. When He touched the unclean, such as lepers or the woman with the issue of blood, or the dead, it did not result in His defilement, rather it caused the unclean to be whole. The leper is healed as well as the woman with the issue of blood. (Mark 1:41; Luke 8:44) Even the widow's dead son came to life at the touch of Jesus. (Luke 7:14-15) These were proofs that Jesus is most holy.

Next, the chapter moves to the brief description of the daily sacrifice, in the morning and at twilight. A yearling lamb would be offered on the altar along with two quarts of fine flower, a quart of olive oil, and a quart of wine. They were burnt offerings, meaning the entire animal was consumed. It has been said that the last remnant of the morning sacrifice was being consumed when the twilight sacrifice began which burned until the morning sacrifice. In other words, there was always to be the smoke of the offering of a yearling lamb rising to the Lord.

This is a picture of the eternal work of our Savior. **He is our lamb without blemish whose sacrifice is always before the Lord so that we are not consumed.** (1Peter 1:18-19) The holy must never mix with the common, and so Jesus' sacrifice ever shows that our sins have been atoned. That is why when John sees Jesus before the throne of God in Revelation chapter 5, He still bears the wounds that caused His death. (Revelation 5:6)

Think of the thousands of lambs throughout Israel's history, the many and varied sacrifices that all point to what Jesus would do for us. One picture could not portray the

Commented [Paul20]: 1 Corinthians 3:21-23 (ESV)

²¹ So let no one boast in men. For all things are yours, ²² whether Paul or Apollos or Cephas or the world or life or death or the present or the future—all are yours, ²³ and you are Christ's, and Christ is God's.

Commented [Paul21]: Revelation 4:10 (ESV)

¹⁰ the twenty-four elders fall down before him who is seated on the throne and worship him who lives forever and ever. They cast their crowns before the throne, saying,

Commented [Paul22]: Matthew 23:19 (ESV)

¹⁹ You blind men! For which is greater, the gift or the altar that makes the gift sacred?

Commented [Paul23]: Mark 1:41 (ESV)

⁴¹ Moved with pity, he stretched out his hand and touched him and said to him, "I will; be clean."

Commented [Paul24]: Luke 8:44 (ESV)

⁴⁴ She came up behind him and touched the fringe of his garment, and immediately her discharge of blood ceased.

Commented [Paul25]: Luke 7:14-15 (ESV)

¹⁴ Then he came up and touched the bier, and the bearers stood still. And he said, "Young man, I say to you, arise." ¹⁵ And the dead man sat up and began to speak, and Jesus gave him to his mother.

Commented [Paul26]: 1 Peter 1:17-19 (ESV)

¹⁷ And if you call on him as Father who judges impartially according to each one's deeds, conduct yourselves with fear throughout the time of your exile,

¹⁸ knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold,

¹⁹ but with the precious blood of Christ, like that of a lamb without blemish or spot.

Commented [Paul27]: Revelation 5:6 (ESV)

⁶ And between the throne and the four living creatures and among the elders I saw a Lamb standing, as though it had been slain, with seven horns and with seven eyes, which are the seven spirits of God sent out into all the earth.

fullness of it, and so in the different types of offerings we have the pieces of the puzzle that make up the coming Messiah.

Exodus 29:42-43 (NIV) 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.* Where does God meet with us? It is the tabernacle of Jesus' body. (John 1:14) It is there that He has spoken to us. That was the place that was consecrated for God's glory. In the words of Jesus and the phrases we see in John's gospel and the letter to the Hebrews, we see this was all pointing to Jesus.

God was never happy with all the sacrifice and blood, but it painted a true picture of what was needed. It showed how justice would someday be served and yet grace and mercy would prevail. Substitution! He died in our place. (Leviticus 17:11)

Exodus 29:46 (NIV) 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.* If you know the tabernacle of the body of Jesus, the One consecrated by the glory of God, then you know it was Jesus that redeemed you from this evil world. You know that He lives among us. His Holy Spirit consecrates us and we know that He and the Father are One. (John 10:30)

He is the reality to which all that these sacrifices pointed. He is our Great High Priest, "The book of Hebrews calls him "a merciful and faithful high priest in service to God" (2:17); "the high priest whom we confess" (3:1); "a great high priest" (4:14); "a high priest forever" (6:20); the "high priest of the good things that are already here" (9:11); "a great priest over the house of God" (10:21). As our great High Priest, Jesus presents our prayers to God, interceding on our behalf. He also stands before God in perfect righteousness, so that we can be accepted in God's sight." Preaching the Word - Exodus: Saved for God's Glory.

He did all this to set you apart as a nation of priests that are at peace with God. (1Peter 2:9) You are consecrated to serve God as you do whatever God has called you to do for His glory. Just as the priests had different ministries, don't be put on a guilt trip that you have to do what someone else does. You have your own calling. Find it and do it under God's anointing, bringing Him glory!

Some say that the church has failed, that there are so few that show Jesus to the world. I would say that the fact that we are a work in progress shows we are the church. Jesus does not fail. He is the One completing what He started. (Philippians 1:5) He never fails. Organizations fail. Individuals fail. But the true church continues to be priests to the world, examples of life at peace with God, sharing the path to

Commented [Paul28]: John 1:14 (YLT)

¹⁴ And the Word became flesh, and did tabernacle among us, and we beheld his glory, glory as of an only begotten of a father, full of grace and truth.

Commented [Paul29]: Leviticus 17:11 (YLT)

¹¹ for the life of the flesh is in the blood, and I have given it to you on the altar, to make atonement for your souls; for it is the blood which maketh atonement for the soul.

Commented [Paul30]: John 10:30 (ESV)

³⁰ I and the Father are one."

Commented [Paul31]: Hebrews 2:17 (ESV)

¹⁷ Therefore he had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people.

Commented [Paul32]: Hebrews 3:1 (ESV)

¹ Therefore, holy brothers, you who share in a heavenly calling, consider Jesus, the apostle and high priest of our confession,

Commented [Paul33]: Hebrews 4:14 (ESV)

¹⁴ Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession.

Commented [Paul34]: Hebrews 6:20 (ESV)

²⁰ where Jesus has gone as a forerunner on our behalf, having become a high priest forever after the order of Melchizedek.

Commented [Paul35]: Hebrews 9:11 (ESV)

¹¹ But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation)

Commented [Paul36]: Hebrews 10:21 (ESV)

²¹ and since we have a great priest over the house of God,

Commented [Paul37]: 1 Peter 2:9 (ESV)

⁹ But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light.

Commented [Paul38]: Philippians 1:6 (ESV)

⁶ And I am sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ.

consecration – Jesus, through their varied gifts and callings. The living martyrs some of us heard yesterday testify to the fact that Jesus is succeeding. His plan goes on around the world unhindered by the failures of man. He truly dwells in our midst, the Lord our God!

If you are here this morning and don't know the wonder of God calling you to the highest calling of all, you are invited to do what Aaron and his sons did. Lay your hands on Jesus' head. Let Him take your sins upon Himself. He wants to do that for you. Be washed in the waters of baptism. Be anointed with the Holy Spirit of God. Be consecrated to a life of serving your Creator.

Questions

- 1 What does it mean to consecrate something?
- 2 What was the first act of ordination? Relate to today.
- 3 What did the putting on of the robes mean to them? To us?
- 4 Who was the anointing for then? Now?
- 5 What was the first sacrifice? How was it fulfilled?
- 6 What was the second? Significance?
- 7 The third? And how can we relate?
- 8 How do we see the "Most Holy" principle in the life of Jesus?
- 9 Describe the daily sacrifices?