

#1: The Consecration of the Priests

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(Crystallization-Study of Leviticus)

- I. After the decree of the law and the building up of the tabernacle at Sinai, God gave His people all the chapters of Leviticus to train them to worship and partake of Him and to live a holy, clean, and rejoicing life.
- II. The record in Leviticus 8 is concerning the consecration of Aaron and his sons, the priests:
- A. This indicates that the offerings in chapters 1 through 7 are for the consecration, or ordination, of the priests.
- B. In Hebrew the word consecrate means "to fill the hands"; through Aaron's consecration to receive the holy position of the high priest, his empty hands were filled.
Exo. 28:41 ...and you shall anoint them and fill their hands and sanctify them, that they may serve Me as priests.
Lev. 8:26 ..., he took one unleavened cake and one cake of oiled bread and one wafer, and placed them on the fat portions and on the right thigh.27 ...and he waved them as a wave offering before Jehovah. 28 ... and burned them on the altar upon the burnt offering. They were an offering of the filling of hands for a satisfying fragrance; it was an offering by fire to Jehovah.
- C. Our consecration for the priesthood must be with the all-inclusive Christ as all the five offerings (the burnt offering, the meal offering, the sin offering, the trespass offering, and the peace offering) "filling our hands" for our enjoyment.
- D. Whatever Christ is to us and does for us, as typified by the offerings, is to constitute us priests.
- E. The constitution of Christ in us through our enjoyment of Him as the offerings is the divine ordination; consecration is on our side (we consecrate ourselves to God); ordination is on God's side (God ordains us).¶
- F. The consecration of Aaron and his sons at the entrance of the Tent of Meeting signifies that our consecration for the priesthood is not only before God but also for the church.
- G. Moses' washing of Aaron and his sons with water signifies that for our consecration for the priesthood, we need to be washed by the Spirit.
Lev.8:4 ...and the assembly was gathered at the entrance of the Tent of Meeting.6 And Moses brought Aaron and his sons near and washed them with water.
1Cor. 6:11 And these things were some of you; but you were washed, but you were sanctified,

but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.

- H. Moses' anointing of the tabernacle, the altar, and the laver, with all their utensils, to sanctify them signifies that Christ and the church (the tabernacle), the cross (the altar), and the washing of the Spirit (the laver) are related to the New Testament priesthood for the priests' sanctification:
- ① God's ordaining us to be priests is a matter of sanctification, a matter of being made holy, that is, a matter of being separated unto God and saturated with God, the Holy One.
- ② The anointing brings the Triune God compounded with Christ's humanity, human living, death, resurrection, and ascension to the priests and to the church life; this indicates strongly that the anointing of the priesthood is to make God one with us, for the anointing signifies that whatever God is, is doing, and will do are ours. 1John 2:20 And you have an anointing from the Holy One, and all of you know.
- ③ In the consecration of the priests the sin offering and the burnt offering immediately followed the anointing; these offerings remind us of who and what we are, and of what we should be yet are not. ¶
- I. Moses' clothing the sons of Aaron with priestly garments signifies that the believers as New Testament priests are adorned with Christ's divine attributes mingled with His human virtues; our outward expression should be Christ's divine attributes expressed in human virtues:
- ① In typology garments signify expression; the priestly garments signify the serving priests' expression of Christ; the priests were also sanctified, separated to God, by their holy garments. Exo. 28:2 And you shall make holy garments for Aaron your brother, for glory and for beauty.
- ② The priestly garments, being mainly for glory and for beauty, signify the expression of Christ's divine glory and human beauty; glory is related to Christ's divinity, His divine attributes, and beauty, to Christ's humanity, His human virtues.
- ③ Christ's divinity, typified by the gold of the priestly garments, is for glory, and His humanity, typified by the blue, purple, and scarlet strands and the fine linen, is for beauty; a life that expresses Christ with the divine glory and human beauty sanctifies us and qualifies us to be the priesthood. Exo.28:4 And these are the garments which they shall make: a

breastplate and an ephod and a robe and a tunic of checkered work, a turban and a girding sash. So they shall make holy garments for Aaron your brother and for his sons that he may serve Me as a priest.】

J. The bull of the sin offering signifies the stronger and richer Christ as our sin offering to deal with the flesh, the old man, indwelling sin, Satan, the world, and the ruler of the world, for the assuming of our New Testament priesthood; this reminds us that in ourselves we are a constitution of all the aforementioned negative things and need to offer Christ daily as our sin offering for our priesthood: [Lev.8:14](#) And they gathered them together, heap after heap, and the land stank. [15](#) But when Pharaoh saw that there was respite, he hardened his heart and did not listen to them, just as Jehovah had said.

① The priests were to eat the sin offering in the place of the sanctuary that they might "bear the iniquity of the assembly, to make expiation for them before Jehovah". [Lev.10:17](#) Why have you not eaten the sin offering in the place of the sanctuary? For it is most holy, and He gave it to you to bear the iniquity of the assembly, to make expiation for them before Jehovah.

② The priests' partaking of the sin offering to bear the iniquity of the people signifies that we, the New Testament priests, partake of Christ as the believers' sin offering in the sense of participating in Christ's life, the life that bears others' sins, as our life supply that we may be able to bear the problems of God's people.

③ The rich enjoyment of Christ as our sin offering in the church life enables us to minister Christ to the believers as the life that deals with sin, that they may deal with their sins to restore their broken fellowship with God.

④ As we are enjoying Christ as the sin-dealing life, we must have the capacity to bear away the iniquity of God's people; we must learn to minister Christ to the dear ones who are in sin:

a. To minister Christ as the sin-dealing life to someone is not to go to him to point out his fault and condemn him; this will only cause damage.

b. A person who sins usually has his heart hardened; if we are going to minister Christ to him, we have to trust in the Lord that we may have the grace with the Spirit to soften and warm up his hardened heart.

c. Then the very Christ as life will be actually, really, and richly ministered to him, and this life, which is the Spirit, will work within him; he will

then be healed by the very Spirit, the life of Christ, ministered into him through us.

g. This is what it means, according to Leviticus, to bear away the iniquity of the people of God; this is the way to get rid of the sins among some saints so that they may eventually be recovered. [\(day 4 & 5\)】](#)

K. The ram of the burnt offering signifies the strong Christ as our burnt offering for the assuming of our New Testament priesthood; this offering reminds us that as serving ones we must be absolute for God, yet we are not; thus, we need to take Christ as our daily burnt offering throughout the dark night of this age until morning, until the Lord returns. [Lev.8:16](#) And he took all the fat that was on the inward parts and the appendage of the liver and the two kidneys and their fat, and Moses burned them on the altar. [6:9](#) ... The burnt offering shall be on the hearth on the altar all night until the morning, and the fire of the altar shall be kept burning on it.

L. The ram of consecration signifies the strong Christ for our consecration in the assuming of our priesthood:

① Some of the blood of the ram of consecration was put on Aaron's and his sons' right ear, on the thumb of their right hand, and on the big toe of their right foot; this signifies that the redeeming blood of Christ cleanses our ears for hearing, our hands for working, and our feet for walking.

② We must learn how to listen to the word of God, to do what is required by Him, and to walk according to His way in serving Him; in Leviticus 14:14 the same procedure was used in the cleansing of the leper, indicating that in the eyes of God we sinners who are ordained to be priests are unclean, like lepers.

③ Our hearing is mentioned first because it affects our working and our moving; as Isaiah 50:4 and 5 indicate, a servant of God must have a hearing ear; a servant who does not listen to his Master's word cannot serve Him according to His will, heart, and desire.

M. The process of consecrating Aaron and his sons was repeated for seven days for their expiation, signifying that we need to remember all the things involved in our consecration and ordination as New Testament priests; the solemnity of the consecration and ordination of the priests is indicated in verse 35, warning us that we should not enter into the New Testament priesthood and into the enjoyment of Christ in a careless way.】

Experience ①: Consecrated New Testament priests of the gospel

Lev. 8:4...And Moses did just as Jehovah had commanded him, and the assembly was gathered at the entrance of the Tent of Meeting. 6 And Moses brought Aaron and his sons near and washed them with water. The consecration of Aaron and his sons took place at the entrance of the Tent of Meeting. This signifies that our consecration for the priesthood is not only before God but also for the church life.

1Cor. 6:11 And these things were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.

Moses' washing of Aaron and his sons with water signifies that for our consecration for the priesthood, we need to be washed by the Spirit.

Moses' anointing of the tabernacle, the altar, and the laver, with all their utensils, to sanctify them signifies that Christ and the church (the tabernacle), the cross (the altar), and the washing of the Spirit (the laver) are related to the New Testament priesthood for the priests' sanctification.

God's ordaining us to be priests is a matter of sanctification, a matter of being made holy, that is, a matter of being separated unto God and saturated with God, the Holy One.

Lev. 8:10 And Moses took the anointing oil and anointed the tabernacle and all that was in it, and sanctified them. 11 And he sprinkled some of it on the altar seven times, and anointed the altar and all its vessels, and the laver and its base, to sanctify them. 12 And he poured some of the anointing oil on Aaron's head and anointed him, to sanctify him.

The anointing brings the Triune God compounded with Christ's humanity, human living, death, resurrection, and ascension to the priests and to the church life; this indicates strongly that the anointing of the priesthood is to make God one with us, for the anointing signifies that whatever God is, is doing, and will do are ours.

For Young Working Saints

Suppose you passed the interview of the company and received the offer letter and officially became an employee of that company. Such an appointment to a post has happened when you believed Lord Jesus and became the New Testament priest of the gospel officially. You became someone who serve God and the church as a priest. Whatever occupation you have, you are the New Testament priest of the gospel and you should contact 6 kinds of new ones and supply them with the word of God.

The New Testament priest of the gospel needs to be washed by the Holy Spirit. This is the washing of the regeneration. As a priest, you need to be washed everyday with the Holy Spirit. Practically this will happen when you read the Bible, when you pray with your spirit exercised, and walk and work according to the Spirit. This washing will sanctify you to God and transform you.

After the washing of the Holy Spirit, the anointing of the compound Spirit will come. When you think about yourself being an officially consecrated priest, you will notice that you

have to practice the revival every morning. Both the washing of the Holy Spirit and the anointing of the compound Spirit happen when you pray read in the morning revival. If you go to work without pray reading the Word and without prayer, you don't have the washing nor the anointing. So you don't have the reality as a priest and become a mere office worker, same as your gentile colleagues. But if you practice the morning revival every day and get washed and anointed before going to work, you go to office as a priest expressing Christ and experience Christ in the work at the office, so you will succeed in any company.

After the morning revival and get to the office, do not forget that you are the officially appointed priest. You should not go to drinking so often to flatter your boss as many people are doing. It is pointed out recently that those who attend such drinking so often likely to suffer the serious sickness or get weakened rapidly after 55 to 60 years old and degrade their job performance. You should not serve your boss superficially, but serve your boss by your achievements at work.

Experience ②: Those who serve the Lord must learn to listen correctly from the Lord and always be burning in the spirit

Lev. 8:23 And he slaughtered it, and Moses took some of its blood and put it on the lobe of Aaron's right ear and on the thumb of his right hand and on the big toe of his right foot.

Some of the blood of the ram of consecration was put on Aaron's and his son's right ear, on the thumb of their hand, and on the big toe of their right foot. This signifies that the redeeming blood of Christ cleanses our ears for hearing, our hands for working, and our feet for walking. We must learn how to listen to the word of God, to do what is required by Him, and to walk according to His way in serving Him. In Leviticus 14:14, the same procedure was used in the cleansing of a leper. This indicates that in the eyes of God we sinners who have been ordained to be His priests are unclean, like lepers.

Our hearing is mentioned first because it affects our working and our moving. The blood of Christ deals with our ear for listening to God's word, to God's speaking.

Isa. 50:4 The Lord Jehovah has given me The tongue of the instructed, That I should know how to sustain the weary with a word. He awakens me morning by morning; He awakens my ear To hear as an instructed one. 5 The Lord Jehovah has opened my ear; And I was not rebellious, Nor did I turn back.

As Isaiah 50:4 and 5 indicate, a servant must have a hearing ear. A servant who does not listen to his master's word cannot serve him according to his will, heart, and desire. To serve God as priests, our hearing (ears), our working (hands), and our walking (feet) must be cleansed and sanctified by Christ's redeeming blood. We must learn how to listen to the word of God, to do what is required by Him, and to walk according to His way in serving Him.

Lev. 6:9 ...The burnt offering shall be on the hearth on the altar all night until the morning, and the fire of the altar shall be kept burning on it.

FT “The fire of the altar shall be kept burning on it”: The continual burning of the fire on the altar signifies that God as the holy fire in the universe is always ready to receive (burn) what is offered to Him as food, and that God’s desire to accept what is offered to Him never ceases.

For those who have the wish to serve God, what they need to know is that with God’s burning fire, the burning vitality is provided. This fire should become our inner vitality, propulsion, impact strength, and be the true driving force of our service.

For Junior & Senior Students

As a consecrated priest, your right ear needs to be cleansed with blood. This indicates that we need to listen to God’s word carefully when serving God. When people listen to other people’s talking, they listen with their ideas and preferences, so it is difficult to listen correctly. In order to understand what your teacher and the test questions are asking you, and for you to accept them straight forwardly, you need an open mind and put aside your ideas and preferences.

Train to have an open mind when you read the Bible and/or the life-study. These are the best moments to train to have an open mind. The Bible is a book of God’s economy, but in you there are negative things such as individualism, sin, impurity, greed, and pride. When you come to the Bible, you need to put the ideas and preferences influenced by those negative things aside, and read out the facts in it. If you can read out the facts in the Bible, you will marvel at its contents, and will read it over again and pray. That time, the Spirit, and the life-giving Spirit will then anoint you richly, remove your ideas, and impart the Spirit of wisdom and revelation into you. The first thing required for a man who serve God is to train to listen to God’s word correctly.

According to the revelation of the Bible, the fire of the altar must keep on burning. Also, in [Rom. 12:11](#) says, “Do not be slothful in zeal, but be burning in spirit, serving the Lord.” [2 Tim 1:6-7](#) say that, “6 For which cause I remind you to fan into flame the gift of God, which is in you through the laying on of my hands. 7 For God has not given us a spirit of cowardice, but of power and of love and of sobermindedness.” [Rev. 4:5](#) says, “And out of the throne come forth lightnings and voices and thunders. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God;”

This fire becomes our vitality, propulsion, impact strength and it should become our true driving force for our service, our testimony of the Lord and our school life. For this reason, you should carry out every morning revival 7 times a week, 365 times a year, starting from having your spirit burning every day, and with your spirit in flames all day, not even extinguishing it when you are asleep. You will then be saved from having bad dreams and insomnia. By burning continually in the spirit, you can grow in pursuit of serving the Lord and be the testimony of the Lord.

When you failed and committed sin, confess your sin as soon as you can, recover your church life and the normal fellowship with the Lord. Pray the following, “Lord Jesus, I have committed sin, my heart is dark and hard. I confess my sin, shortcomings, weakness, pride, and the sin of leprosy due to my rebellion. I am a New Testament priest of the gospel and I was officially

appointed. I shall return to my spirit, be burning in my spirit with the sevenfold intensified Spirit. By being burning in the spirit, recover the living of serving the Lord, and cause me to move forward”. Then consecrate yourselves again to the Lord. The burnt offering also shows your consecration. You should renew your consecration every morning and night. The Lord will surely accept your consecration.

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- ① Seven Spirits” of our God—Lo, the age has now been turned To the Spirit with the Son. For the churches He’s concerned. Come, O seven Spirits, come, Thy recovery work be done! Burn and search us thoroughly, All the churches are for Thee. Burn us, search us, all the churches are for Thee!
- ② Sevenfold the Spirit is for the deadness of the church, That the saints may turn and live, that the Lord may burn and search.
- ③ Now the Spirit of our God has become intensified: ’Tis not one but sevenfold That the church may be supplied!
- ④ Now the seven Spirits are seven lamps of burning fire, Not to teach us, but to burn, satisfying God’s desire.
- ⑤ See the seven Spirits now—seven piercing, searching eyes. In the church exposing us, all the church He purifies.
- ⑥ Seven Spirits doth the Lord for the churches now employ; All those in the local church may this Spirit now enjoy.

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- ① Jesus Lord, I’m captured by Thy beauty, All my heart to Thee I open wide; Now set free from all religious duty, Only let me in Thyself abide. As I’m gazing here upon Thy glory, Fill my heart with radiancy divine; Saturate me, Lord, I now implore Thee, Mingle now Thy Spirit, Lord, with mine.
- ② Shining One—how clear the sky above me! Son of Man, I see Thee on the throne! Holy One, the flames of God consume me, Till my being glows with Thee alone. Lord, when first I saw Thee in Thy splendor, All self-love and glory sank in shame; Now my heart its love and praises render, Tasting all the sweetness of Thy name.
- ③ Precious Lord, my flask of alabaster Gladly now I break in love for Thee; I anoint Thy head, Beloved Master; Lord, behold, I’ve saved the best for Thee. Dearest Lord, I waste myself upon Thee; Loving Thee, I’m deeply satisfied. Love outpoured from hidden depths within me, Costly oil, dear Lord, I would provide.
- ④ My Beloved, come on spices’ mountain; How I yearn to see Thee face to face. Drink, dear Lord, from my heart’s flowing fountain, Till I rest fore’er in Thine embrace. Not alone, O Lord, do I adore Thee, But with all the saints as Thy dear Bride; Quickly come, our love is waiting for Thee; Jesus Lord, Thou wilt be satisfied.