

THE JULY 2018 SEMIANNUAL TRAINING

Crystallization-Study Outlines

Leviticus (2)

BANNERS

① Those who have a desire to serve God must know that God is a consuming fire that burns and energizes; this fire should be the energy, the driving force, the impulse, within us that becomes the genuine motivating power of our service.

② God wants us to eat, digest, and assimilate Him as food so that He becomes the constituent of our inward being, and we become God in life, nature, constitution, and expression but not in the Godhead.

③ We must receive the Lord Jesus as the real jubilee in us; if we have Him, we have God as our possession and can be delivered from the bondage of sin and Satan to have real freedom and rest.

④ We need to understand the intrinsic significance of the processed Triune God, the work that He has done entirely by Himself, and the result of His work— the church as the enlargement of Christ for God's dwelling and eternal manifestation.

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God Is a Consuming Fire

2018 Summer Training—Banner 1

Am C/G F Am
Those who have a de - sire to serve God must know that

6 C/G F Dm Am
God is a con - su - ming fire that burns and en - er - giz - es, burns and en - er -

12 F Dm E
giz - es; God is a con - su - ming fire that burns and en - er - giz - es; this

17 Am F G
fire should be the en - er - gy, the dri - ving force, the im - pulse, the en - er - gy, the

22 F G Am
dri - ving force the im - pulse, with - in us that be - comes the gen - u - ine

27 F G E F G
mo - ti - vat - ing pow er, the gen - u - ine mo - ti - vat - ing power of our ser - vice.

33 Am C/G F G Am
Those who have a de - sire to serve God must know that

38 C/G F G Am
God is a con - su - ming fire, a con - su - ming fire.

God Wants Us to Eat

2018 Summer Training—Banner 2

Part 1: melody

God wants us to eat, di - gest, and as - sim - i - late Him as food so that He be -
comes the con - stit - u - ent of our in - ward being, and we be - come, be - come God in
life, na - ture, con - sti - tu - tion, and ex - pres - sion but not in the God - head.

Part 2: harmony

Be - come God, be - come God in life, na - ture, con - sti - tu - tion, and ex - pres - sion but
not in the God - head. Eat, di - gest, as - sim - i - late Him; eat, di - gest, as - sim - i - late Him
so that He be - comes the con - stit - u - ent of our, of our in - ward being, of our in - ward being.

Parts together

God wants us to eat, di - gest, and as - sim - i - late Him as food so that He be - comes the con -
stit - u - ent of our in - ward being, and we be - come, be - come God in
life, na - ture, con - sti - tu - tion, and ex - pres - sion but not in the God - head.
so that He be - comes the con - sti - tu - ent of our, of our in - ward being, of our in - ward being.

The Real Jubilee

2018 Summer Training—Banner 3

4 D A A sus A



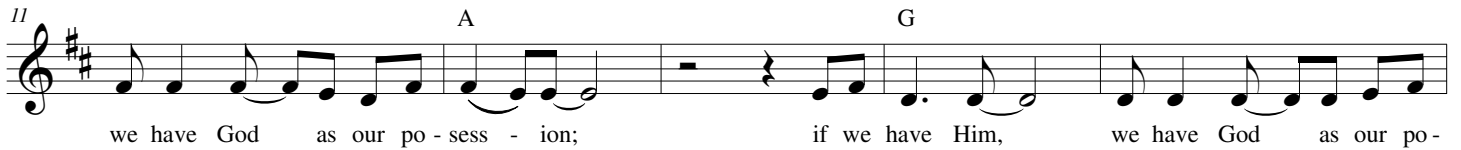
We must re - ceive, we must re - ceive, we must re - ceive the Lord

6 G A7 D D sus D



Je - sus as the real ju - bi - lee in us; if we have Him,

11 A G



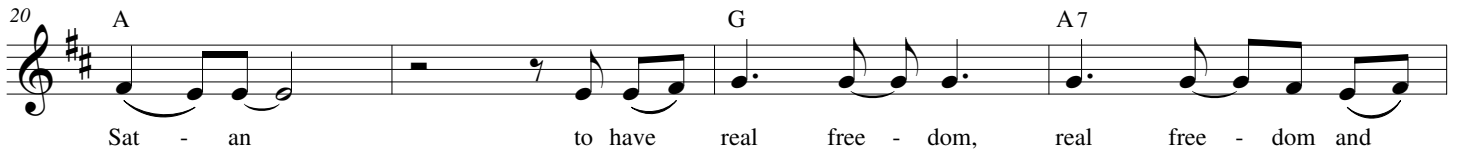
we have God as our po - sess - ion; if we have Him, we have God as our po -

16 D D sus D



sess - ion and can be de - liv - ered from the bon - dage of sin and

20 A G A7




Sat - an to have real free - dom, real free - dom and

24 D D sus D



rest. We must re - ceive, we must re - ceive, we must re -

28 A A sus A G A7 D



ceive the Lord Je - sus as the real ju - bi - lee in us.

We Need to Understand

2018 Summer Training—Banner 4

4



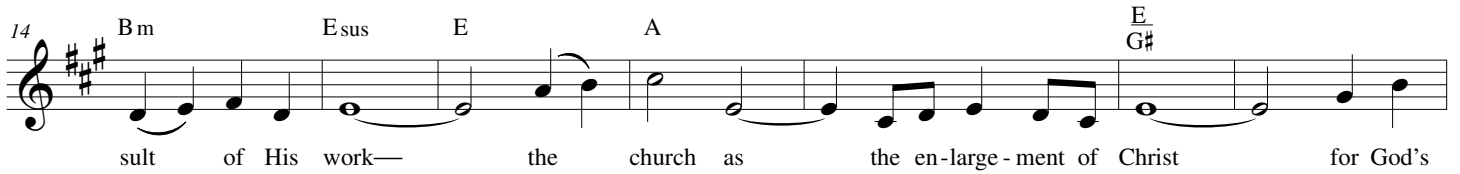
We need to un-der-stand the in-trin-sic sig-nif-i-cance of the proc-essed Tri-une

7



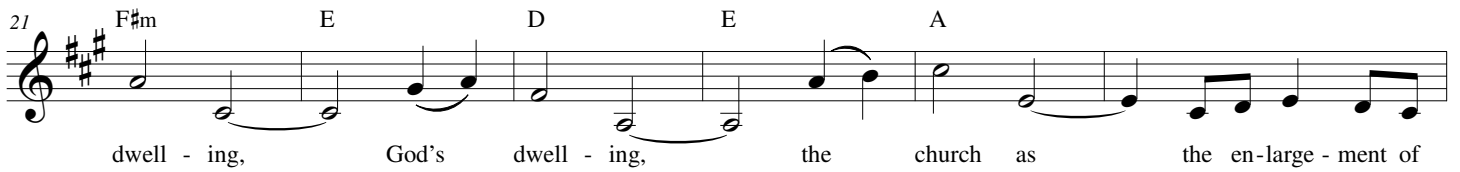
God, the work that He has done en-ti-re-ly by Him-self, and the re-

14



sult of His work—the the church as the en-large-ment of Christ for God's

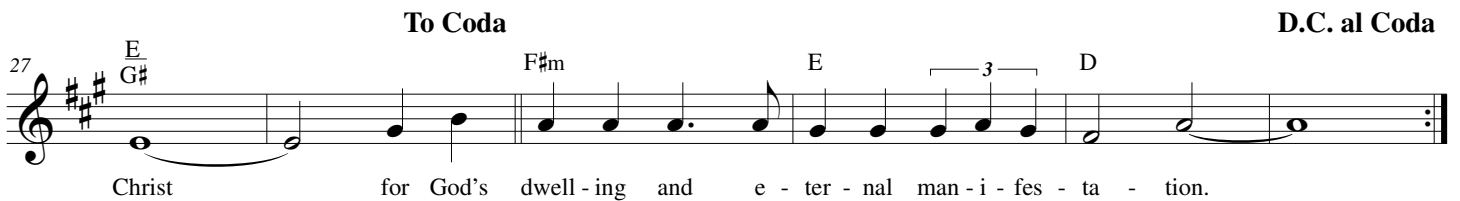
21



dwell-ing, God's dwell-ing, the church as the en-large-ment of

To Coda **D.C. al Coda**

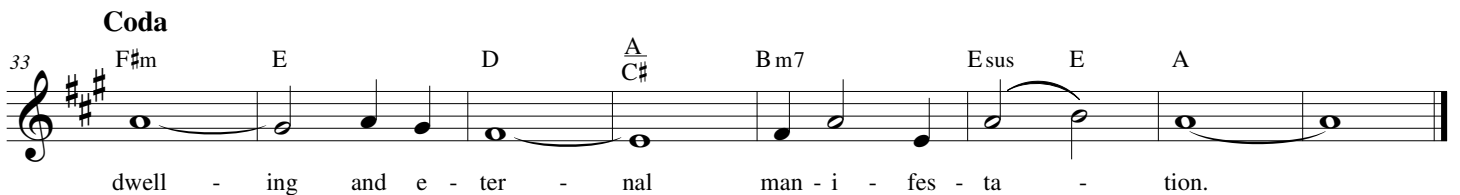
27



Christ for God's dwell-ing and e-ter-nal man-i-fes-ta-tion.

Coda

33



dwell-ing and e-ter-nal man-i-fes-ta-tion.

Message One

The Consecration of the Priests

MC Hymns: 911

Scripture Reading: Lev. 8:1-36

- Lev 8:1 Then Jehovah spoke to Moses, saying,
Lev 8:2 Take Aaron and his sons with him, and the garments and the anointing oil and the bull of the sin offering and the two rams and the basket of unleavened bread;
Lev 8:3 And gather all the assembly at the entrance of the Tent of Meeting.
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.
Lev 8:5 And Moses said to the assembly, This is what Jehovah has commanded to be done.
Lev 8:6 And Moses brought Aaron and his sons near and washed them with water.
Lev 8:7 And he put the tunic upon him and girded him with the girding sash and clothed him with the robe and put the ephod upon him, and he girded him with the skillfully woven band of the ephod, and with it he bound it to him.
Lev 8:8 And he placed the breastplate upon him, and in the breastplate he put the Urim and the Thummim.
Lev 8:9 And he placed the turban on his head; and on the turban, on its front, he placed the golden plate, the holy crown; just as Jehovah had commanded Moses.
Lev 8:10 And Moses took the anointing oil and anointed the tabernacle and all that was in it, and sanctified them.
Lev 8:11 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.
Lev 8:12 And he poured some of the anointing oil on Aaron's head and anointed him, to sanctify him.
Lev 8:13 And Moses brought Aaron's sons near, and clothed them with tunics and girded them with girding sashes and bound high hats on them, just as Jehovah had commanded Moses.
Lev 8:14 And he brought the bull of the sin offering, and Aaron and his sons laid their hands on the head of the bull of the sin offering.
Lev 8:15 And he slaughtered it; and Moses took the blood and put some of it on and around the horns of the altar with his finger, and purified the altar, and poured out the rest of the blood at the base of the altar and sanctified it, to make expiation for it.
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.
Lev 8:17 But the bull and its skin and its flesh and its dung he burned with fire outside the camp, just as Jehovah had commanded Moses.
Lev 8:18 And he presented the ram of the burnt offering, and Aaron and his sons laid their hands on the head of the ram.
Lev 8:19 And he slaughtered it, and Moses sprinkled the blood on and around the altar.
Lev 8:20 And he cut the ram into its pieces, and Moses burned the head and the pieces and the fat.
Lev 8:21 And the inward parts and the legs he washed with water, and Moses burned the whole ram on the altar. It was a burnt offering for a satisfying fragrance; it was an offering by fire to Jehovah, just as Jehovah had commanded Moses.
Lev 8:22 And he presented the other ram, the ram of the filling of hands, and Aaron and his sons laid their hands on the head of the ram.
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.
Lev 8:24 And he brought Aaron's sons near, and Moses put some of the blood on the lobe of their right ear and on the thumb of their right hand and on the big toe of their right foot; and Moses sprinkled the rest of the blood on and around the altar.
Lev 8:25 And he took the fat and the fat tail and all the fat that was on the inward parts, and the appendage of the liver, and the two kidneys and their fat, and the right thigh;
Lev 8:26 And from the basket of unleavened bread that was before Jehovah, 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.
Lev 8:27 And he put all these in the palms of Aaron and in the palms of his sons, and he waved them as a wave offering before Jehovah.
Lev 8:28 And Moses took them from their palms 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.

- Lev 8:29 And Moses took the breast and waved it as a wave offering before Jehovah; it was Moses' portion of the ram of the filling of hands, just as Jehovah had commanded Moses.
- Lev 8:30 And Moses took some of the anointing oil and some of the blood that was on the altar and sprinkled it on Aaron, on his garments, and on his sons and on his sons' garments with him; and he sanctified Aaron, his garments, and his sons and his sons' garments with him.
- Lev 8:31 And Moses said to Aaron and to his sons, Boil the flesh at the entrance of the Tent of Meeting, and eat it there with the bread that is in the basket of the filling of hands, just as I commanded, saying, Aaron and his sons shall eat it.
- Lev 8:32 And what is left of the flesh and of the bread you shall burn with fire.
- Lev 8:33 And you shall not go out from the entrance of the Tent of Meeting for seven days, until the days of your filling of hands is fulfilled, for it will take seven days to fill your hands.
- Lev 8:34 As has been done this day, so Jehovah has commanded to do, to make expiation for you.
- Lev 8:35 And at the entrance of the Tent of Meeting you shall stay day and night seven days, and keep the charge of Jehovah, that you may not die; for so I have been commanded.
- Lev 8:36 And Aaron and his sons did all the things which Jehovah had commanded through Moses.

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:

- Lev 8 be omitted.
- A. This indicates that the offerings in chapters 1 through 7 are for the consecration, or ordination, of the priests.
Lev 1-7 be omitted.
- B. In Hebrew the word *consecrate* (Exo. 28:41; 29:9, 33, 35) means “to fill the hands”; through Aaron’s consecration to receive the holy position of the high priest, his empty hands were filled (Lev. 8:25-28).
- Exo 28:41 And you shall put them upon Aaron your brother and upon his sons with him, and you shall anoint them and fill their hands and sanctify them, that they may serve Me as priests.
- Exo 29:9 And you shall gird them with girding sashes, Aaron and his sons, and bind high hats on them; and they shall have the priesthood by a perpetual statute. So you shall fill the hands of Aaron and his sons.
- Exo 29:33 So they shall eat those things by which expiation was made, to fill their hands and to sanctify them; but a stranger shall not eat them, because they are holy.
- Exo 29:35 And thus you shall do to Aaron and to his sons according to all that I have commanded you; you shall fill their hands seven days.
- Lev 8:25 And he took the fat and the fat tail and all the fat that was on the inward parts, and the appendage of the liver, and the two kidneys and their fat, and the right thigh;
- Lev 8:26 And from the basket of unleavened bread that was before Jehovah, 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.
- Lev 8:27 And he put all these in the palms of Aaron and in the palms of his sons, and he waved them as a wave offering before Jehovah.
- Lev 8:28 And Moses took them from their palms 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—1 Pet. 2:5, 9; Rev. 1:6; 5:10; cf. 2:6.
- 1 Pet 2:5 You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.
- 1 Pet 2:9 But you are a chosen race, a royal priesthood, a holy nation, a people acquired for a

- possession, so that you may tell out the virtues of Him who has called you out of darkness into His marvelous light;
- Rev 1:6 And made us a kingdom, priests to His God and Father, to Him be the glory and the might forever and ever. Amen.
- Rev 5:10 And have made them a kingdom and priests to our God; and they will reign on the earth.
- Rev 2:6 But this you have, that you hate the works of the Nicolaitans, which I also hate.
- 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—Lev. 8:1-3.
- Lev 8:1 Then Jehovah spoke to Moses, saying,
- Lev 8:2 Take Aaron and his sons with him, and the garments and the anointing oil and the bull of the sin offering and the two rams and the basket of unleavened bread;
- Lev 8:3 And gather all the assembly at the entrance of the Tent of Meeting.
- 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—v. 6; 1 Cor. 6:11.
- Lev 8:6 And Moses brought Aaron and his sons near and washed them with water.
- 1 Cor 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 (Lev. 8:10-11) 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:
- Lev 8:10 And Moses took the anointing oil and anointed the tabernacle and all that was in it, and sanctified them.
- Lev 8:11 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.
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—1 John 2:20, 27; Exo. 30:22-26.
- 1 John 2:20 And you have an anointing from the Holy One, and all of you know.
- 1 John 2:27 And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.
- Exo 30:22 Moreover Jehovah spoke to Moses, saying,
- Exo 30:23 You also take the finest spices: of flowing myrrh five hundred shekels, and of fragrant cinnamon half as much, two hundred fifty shekels, and of fragrant calamus two hundred fifty shekels,
- Exo 30:24 And of cassia five hundred shekels, according to the shekel of the sanctuary, and a hin of olive oil.
- Exo 30:25 And you shall make it a holy anointing oil, a perfume compounded according to the perfumer's art; it shall be a holy anointing oil.
- Exo 30:26 And with it you shall anoint the Tent of Meeting and the Ark of the Testimony,
3. In the consecration of the priests the sin offering and the burnt offering immediately followed the anointing (Lev. 8:14-21); these offerings remind us of who and what we are, and of what we should be yet are not.

- Lev 8:14 And he brought the bull of the sin offering, and Aaron and his sons laid their hands on the head of the bull of the sin offering.
- Lev 8:15 And he slaughtered it; and Moses took the blood and put some of it on and around the horns of the altar with his finger, and purified the altar, and poured out the rest of the blood at the base of the altar and sanctified it, to make expiation for it.
- 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.
- Lev 8:17 But the bull and its skin and its flesh and its dung he burned with fire outside the camp, just as Jehovah had commanded Moses.
- Lev 8:18 And he presented the ram of the burnt offering, and Aaron and his sons laid their hands on the head of the ram.
- Lev 8:19 And he slaughtered it, and Moses sprinkled the blood on and around the altar.
- Lev 8:20 And he cut the ram into its pieces, and Moses burned the head and the pieces and the fat.
- Lev 8:21 And the inward parts and the legs he washed with water, and Moses burned the whole ram on the altar. It was a burnt offering for a satisfying fragrance; it was an offering by fire to Jehovah, just as Jehovah had commanded Moses.

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—v. 13:

Lev 8:13 And Moses brought Aaron's sons near, and clothed them with tunics and girded them with girding sashes and bound high hats on them, just as Jehovah had commanded Moses.

1. In typology garments signify expression (cf. Isa. 64:6; Rev. 19:8); the priestly garments signify the serving priests' expression of Christ; the priests were also sanctified, separated to God, by their holy garments (Exo. 28:2-3).

Isa 64:6 For all of us became like him who is unclean, / And all our righteousnesses are like a soiled garment; / And we all wither like a leaf, / And our iniquities, like the wind, carry us away.

Rev 19:8 And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.

Exo 28:2 And you shall make holy garments for Aaron your brother, for glory and for beauty.

Exo 28:3 And you shall speak to all who are wise in heart, whom I have filled with the spirit of wisdom, that they make Aaron's garments to sanctify him, that he may serve Me as a priest.

2. The priestly garments, being mainly for glory and for beauty (v. 2), signify the expression of Christ's divine glory and human beauty; glory is related to Christ's divinity, His divine attributes (John 1:14; Heb. 1:3), and beauty, to Christ's humanity, His human virtues.

Exo 28:2 And you shall make holy garments for Aaron your brother, for glory and for beauty.

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

Heb 1:3 Who, being the effulgence of His glory and the impress of His substance and upholding and bearing all things by the word of His power, having made purification of sins, sat down on the right hand of the Majesty on high;

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 (Exo. 28:4-6); a life that expresses Christ with the divine glory and human beauty sanctifies us and qualifies us to be the priesthood (cf. Rom. 13:14).

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.

Exo 28:5 They therefore shall take the gold and the blue and the purple and the scarlet strands and the fine linen,

Exo 28:6 And they shall make the ephod of gold, of blue and purple and scarlet strands, and fine twined linen, the work of a skillful workman.

Rom 13:14 But put on the Lord Jesus Christ, and make no provision for the flesh to fulfill its lusts.

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:

Lev 8:14 And he brought the bull of the sin offering, and Aaron and his sons laid their hands on the head of the bull of the sin offering.

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”—10:17.

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—Gal. 6:1-2; Eph. 4:2.

Gal 6:1 Brothers, even if a man is overtaken in some offense, you who are spiritual restore such a one in a spirit of meekness, looking to yourself lest you also be tempted.

Gal 6:2 Bear one another's burdens, and in this way you will fulfill the law of Christ completely.

Eph 4:2 With all lowliness and meekness, with long-suffering, bearing one another in love,

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 (Heb. 3:13); 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.

Heb 3:13 But exhort one another each day, as long as it is called "today," lest any one of you be hardened by the deceitfulness of sin.

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.

d. 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.

K. The ram of the burnt offering (8:18) 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 (6:12) throughout the dark night of this age until morning, until the Lord returns (v. 9).

- Lev 8:18 And he presented the ram of the burnt offering, and Aaron and his sons laid their hands on the head of the ram.
- Lev 6:12 And the fire on the altar shall be kept burning on it; it must not go out. And the priest shall burn wood on it every morning, and he shall lay the burnt offering in order upon it and shall burn the fat of the peace offerings on it.
- Lev 6:9 Command Aaron and his sons, saying, This is the law of the burnt offering: 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 (8:22) signifies the strong Christ for our consecration in the assuming of our priesthood:

- Lev 8:22 And he presented the other ram, the ram of the filling of hands, and Aaron and his sons laid their hands on the head of the ram.

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 (vv. 23-24); this signifies that the redeeming blood of Christ cleanses our ears for hearing, our hands for working, and our feet for walking.

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.

Lev 8:24 And he brought Aaron's sons near, and Moses put some of the blood on the lobe of their right ear and on the thumb of their right hand and on the big toe of their right foot; and Moses sprinkled the rest of the blood on and around the altar.

2. We must learn how to listen to the word of God (Luke 10:38-42), 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.

Luke 10:38 Now as they went, He entered into a certain village, and a certain woman named Martha received Him into her home.

Luke 10:39 And she had a sister called Mary, who also sat at the Lord's feet and was listening to His word.

Luke 10:40 But Martha was being drawn about with much serving, and she came up to Him and said, Lord, does it not matter to You that my sister has left me to serve alone? Tell her then to do her part with me.

Luke 10:41 But the Lord answered and said to her, Martha, Martha, you are anxious and troubled about many things;

Luke 10:42 But there is need of one thing, for Mary has chosen the good part, which shall not be taken away from her.

Lev 14:14 And the priest shall take some of the blood of the trespass offering, and the priest shall put it on the lobe of the right ear of the one who is to be cleansed and on the thumb of his right hand and on the big toe of his right foot.

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.

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.

Isa 50:5 The Lord Jehovah has opened my ear; / And I was not rebellious, / Nor did I turn back.

M. The process of consecrating Aaron and his sons was repeated for seven days for their expiation (Lev. 8:33-36), 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 (cf. 1 Cor. 11:27-29).

- Lev 8:33 And you shall not go out from the entrance of the Tent of Meeting for seven days, until the days of your filling of hands is fulfilled, for it will take seven days to fill your hands.
- Lev 8:34 As has been done this day, so Jehovah has commanded to do, to make expiation for you.
- Lev 8:35 And at the entrance of the Tent of Meeting you shall stay day and night seven days, and keep the charge of Jehovah, that you may not die; for so I have been commanded.
- Lev 8:36 And Aaron and his sons did all the things which Jehovah had commanded through Moses.
- 1 Cor 11:27 So then whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of the body and of the blood of the Lord.
- 1 Cor 11:28 But let a man prove himself, and in this way let him eat of the bread and drink of the cup.
- 1 Cor 11:29 For he who eats and drinks, eats and drinks judgment to himself if he does not discern the body.