

## **Guidelines for the Exercise of the Lord's day Prophesying Message One: The Consecration of the Priests**

### **I. Overview:**

The offerings in Leviticus chapters 1 through 7 are for the consecration of the priests in chapter 8. In Hebrew the word "consecrate" means "to fill the hands" with the all-inclusive Christ as all the five offerings for our enjoyment. In order to consecrate, we must have gone through all the processes of at the entrance of the Tent of Meeting, washing, anointing, clothing, and offering. We need to offer the bull of the sin offering first, then the ram of the burnt offering and the ram of consecration, some of the blood of which 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. The process of consecrating Aaron and his sons was repeated for seven days, denoting that the consecration with ordination of the priests is a thing of solemnity, not of carelessness.

### **II. Truth and Enlightenment:**

Day 1 —

A. How did God train His people to live a holy, clean, and rejoicing life?

God brought His people, His elect, through the wilderness and moved with them to Mount Sinai. God stayed with them day and night there, so God trained them. After the decree of the law and the building up of the tabernacle at Sinai, God gave them all the chapters of Leviticus to train them to worship and partake of God and to live a holy, clean, and rejoicing life.

B. Explain the meaning of the word "consecrate".

In Hebrew, the word consecrate means "to fill the hands." Through Aaron's consecration to receive the holy position of high priest, his empty hands were filled. Consecration is on our side; we consecrate ourselves to God. Ordination is on God's side; He ordains us. For Aaron and his sons to be consecrated to serve as priests meant that their empty hands were filled.

Day 2 —

A. What's the significance of "washed" in Leviticus 8:6 for our consecration?

In Lev. 8:6 "washed" signifies that for our consecration for the priesthood we need to be washed by the Spirit. Moses signifies Christ; water typifies the Holy Spirit. Christ washes us with the Holy Spirit. For the priesthood, which refers both to the priestly service and to a body of persons who are priests, we need to be washed by the Spirit. 1 Corinthians 6:11 tells us that we have been washed, cleansed, by the Spirit.

B. What is the purpose for the consecration or anointing of the priesthood?

The consecration or anointing of the priesthood is to make God one with us, for the anointing oil signifies that what God is, what He is doing, and what He will do involve many things, such as Christ's incarnation, human living, death, resurrection, ascension, and coming back. All this has been anointed upon us, that is, made one with us.

Day 3 —

A. Explain the meaning of the priestly garment being mainly for glory, beauty.

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 divine attributes and beauty, to Christ's human virtues. 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.

B. Why do we need to wear the priest's garment for preaching the gospel?

Especially when we are going out to preach the gospel to sinners, we need to wear this garment. The expression of Christ should be our uniform. As we contact others, we need to impress them with the expression of Christ, that is, with the Christ with whom we are clothed. If we do this, we will have power and authority in our gospel preaching.

Day 4 —

A. What do it signify and remind us to offer the bull of the sin offering?

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.

B. How do we treat and bear the sinning brother?

If you know that someone has committed some sins, you have to pray for him and learn to minister Christ as the sin-dealing life to him. First, you yourself must be dealt with by enjoying Christ's sin-dealing life. As you are enjoying Christ as the sin-dealing life, you must have the capacity to bear the iniquity of God's people. You must learn to minister Christ to the dear ones who are in sin.

Day 5 —

A. How cautious do we need to take care of the saints?

If a person has a certain physical sickness, you do not need to mention his disease. If you minister the proper medication to this sick man, he will get well. I have experienced this in caring for the saints. I did not talk with the saint about his weakness, fault, or sin, but minister the life into him. This is what it means, according to Leviticus , to bear the iniquity of the people of God. This is the way to get rid of the sins among some saints.

B. How can we be diligent to keep the oneness of the Spirit in the church life?

Love builds up, but knowledge kills. Always live a life in love. The primary thing is to love all the saints, whether they are good or bad, with the same love. As long as someone is a saint, he is a member in the church, and we should love him with the same love that we love the other saints. This will kill the germs, destroy the problems, and build up a permanent, lasting oneness of the Spirit.

Day 6 —

A. What's it signify the blood of the ram on three places of Aaron and his sons?

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. This is for the assuming of our New Testament priesthood. Our hearing is mentioned first because it affects our working and our moving.

B. What's it mean the priests of the consecration being at the entrance of the Tent of Meeting seven days for their expiation?

This signifies that our assuming of the New Testament priesthood should be thorough and complete for our propitiation at the entering in of the church life.

At the entrance of the Tent of Meeting you shall stay day and night seven days and the same procedure be repeated for seven days. Each day the program is carried out in a solemn way, for every aspect of the program is solemn, warning us that we should not do in a careless or loose way.

### III. Conclusion:

The consecration is of solemnity; ordination is on God's side and consecration is on our side. The word of consecration means to fill the hands, filling the rich enjoyment for Jesus Christ; Who is the reality of all the five basic offerings in Leviticus. In the process of consecration some of the blood of the second ram of consecration was put on priests' right ear, on the thumb of their right hand, and on the big toe of their right foot; this indicates a serving one as priest must have a hearing ear, which is the first requirement for a servant. A servant needs to listen to his Master's word correctly before he can serve what is required by Him and walk according to His way in serving Him. Our hearing is mentioned first because it affects our working and our moving.