

**#70516 – The Seriousness of Consecration of the Priests and the Bond-servants.
This Kingdom Consecration is Required to Participate in the Next Dimension.
The Consecration = The Separation of Realms.**

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If our interpretation of the times and seasons is correct and IF God is restoring the Church according to the pattern seen in the Tabernacle of Moses, the NEXT RESTORATION will be the Consecration Offering. For that reason we can no longer ignore the casual way the visible church has interpreted God's Great Salvation as just forgiveness of sins. To neglect such a Great Salvation is a VERY serious offence against God, His Kingdom, His Absolute Sovereignty and His Christ. That is not to mention God's great sacrifice, mercy, grace and compassion in granting this "Great Salvation."

At the present time, to suggest that our "So Great a Salvation" includes our total consecration to do the whole will of God and participate in the preparation of the Kingdom of Priests is thought to be heresy. One objection is that we are depreciating what Jesus accomplished at Calvary and we are attempting to add something to it or subtract something from it! It is said, when He said "It is finished," He meant EVERYTHING was finished and nothing was left to be done.

Rom 12:1 I APPEAL to you therefore, brethren, and beg of you in view of *[all]* the mercies of God, to make a decisive dedication of your bodies *[presenting all your members and faculties]* as a living sacrifice, holy (devoted, consecrated) and well pleasing to God, which is your reasonable (rational, intelligent) service and spiritual worship. 2 Do not be conformed to this world (this age), *[fashioned after and adapted to its external, superficial customs]*, but be transformed (changed) by the *[entire]* renewal of your mind *[by its new ideals and its new attitude]*, so that you may prove *[for yourselves]* what is the good and acceptable and perfect will of God, even the thing which is good and acceptable and perfect *[in His sight for you]*. 3 For by the grace (unmerited favor of God) given to me I warn everyone among you not to estimate and think of himself more highly than he ought *[not to have an exaggerated opinion of his own importance]*, but to rate his ability with sober judgment, each according to the degree of faith apportioned by God to him. (Amplified Bible)

Surely Paul was NOT depreciating anything that Jesus accomplished at Calvary but BECAUSE of Calvary insisted upon a total consecration to do the whole will of God. Why? Because Paul's message was about the Kingdom of God, which also includes within its boundaries "so Great a Salvation." This Kingdom is integrally linked to the world yet to come and to man's participation in it. However, if we forget that this is a "Kingdom of **Priests**" it is easy to misinterpret the World yet to Come.

Heb 2:2 For if the word spoken through angels proved unalterable, and every transgression and disobedience received a just recompense, 3 **how shall we escape if we neglect so great a salvation?** After it was at the first spoken through the Lord, it was confirmed to us by those who heard, 4 God also bearing witness with them, both by signs and wonders and by various miracles and by gifts of the Holy Spirit according to His Own Will. 5 **For He did not subject to angels the world to come, concerning which we are speaking.**

Even though our theme is “The Consecration of the Priests,” everything is held within the Kingdom viewpoint. The Kingdom is the central issue and everything that has its relationship to the Kingdom is at best marginal or peripheral to it. In other words, the Kingdom is God’s Redemptive Totalitarianism and our salvation is peripheral to the Kingdom. Salvation within a Totalitarianism is a strange thought in the message that is popular today. The Kingdom represents a total redemption and includes a stringent preparation for entrance into this Eternal Reality. We are setting this reality against the relativism of the church systems.

relativism >noun the doctrine that knowledge, truth, and morality exist in relation to culture, society, or historical context, and are not absolute.

Since the church lost the Absolute Relevancy of the Kingdom and its message, it has turned to irrelevant programs and a religious relativism based upon half-truths about “so great a Salvation.”

To re-establish a scriptural base line for the Kingdom of God in our daily experience, we must properly understand that Jesus Christ IS the visible manifestation of the Kingdom of God, lived out for us to see in the earth dimension. Jesus not only announced the Kingdom, He demonstrated the Kingdom in full sight. This is VERY clear in Luke 4.

Luke 4:17 And the book of the prophet Isaiah was handed to Him. And He opened the book, and found the place where it was written, 18 “THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE ANOINTED ME TO PREACH THE GOSPEL TO THE POOR. HE HAS SENT ME TO PROCLAIM RELEASE TO THE CAPTIVES, AND RECOVERY OF SIGHT TO THE BLIND, TO SET FREE THOSE WHO ARE DOWNTRODDEN, 19 TO PROCLAIM THE FAVORABLE YEAR OF THE LORD.” 20 And He closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed upon Him. 21 And He began to say to them, “Today this Scripture has been fulfilled in your hearing.”

Luke 4:33 And there was a man in the synagogue possessed by the spirit of an unclean demon, and he cried out with a loud voice, 34 “Ha! What do we have to do with You, Jesus of Nazareth? Have You come to destroy us? I know Who You are -the Holy One of God!” 35 And Jesus rebuked him, saying, “Be quiet and come out of him!” And when the demon had thrown him down in *their* midst, he came out of him without doing him any harm.

Luke 4:38 And He arose and *left* the synagogue, and entered Simon’s home. Now Simon’s mother-in-law was suffering from a high fever; and they made request of Him on her behalf. 39 And standing over her, He rebuked the fever, and it left her; and she immediately arose and waited on them. 40 And while the sun was setting, all who had any (who were) sick with various diseases brought them to Him; and laying His hands on every one of them, He was healing them. 41 And demons also were coming out of many, crying out and saying, “You are the Son of God!” And rebuking them, He would not allow them to speak, because they knew Him to be the Christ.

Luke 4:43 **But He said to them, “I must preach the Kingdom of God to the other cities also, for I was sent for this purpose.”**

We should ask “What exactly did He preach?” It doesn’t say! Still, He read Isaiah 61 and said “Today this Scripture has been fulfilled in your hearing.” Then He demonstrated the Kingdom of God in public and referred to that as “preaching the Kingdom.” Therefore, to preach a kingdom that is not the same as He demonstrated is irrelevant. This is how we get these half-truths, hype and irrelevant messages that use the word “kingdom” but lack the actual reality and are just marginal to the central issue and experience.

The general response we hear is that we inherited the Kingdom by the new birth. However, the Kingdom is NOT given based upon the new birth, but is given based upon producing the FRUIT OF THE KINGDOM.

Mat 21:43 “Therefore I say to you, the Kingdom of God will be taken away from you, **and be given to a nation producing the fruit of it.**”

Of course it appears that the Kingdom is “offered” to everybody who is pressing into it, but it is ONLY given to those producing the fruit of it. This requirement excludes the casual and carnal Christian, who by their lukewarm attitudes exclude themselves. The Kingdom message, to be effective, must point this out graphically and in vivid and explicit detail. Is this lack of fruit a “fair” exclusion? Of course it is, however, this demand for fruit is offensive to the average Christian who has only heard the “gospel of the half-priced sale.”

If this Kingdom is offensive, then what can we expect from the demand for the total Consecration Offering to participate in the New Covenant Priesthood? This is why we must set our personal Consecration within the framework of the Kingdom of God rather than some church or denominational setting. In the same way, we must set “so great a Salvation” into the framework of the Kingdom of God. The Kingdom Salvation Experience will certainly differentiate us from this “gospel of the bargains” which promises salvation if we just “say these words and believe this doctrine.” We have suspected that this is only a kind of counterfeit experience or possibly just some minimal salvation.

When we present the Kingdom of God as a permanent Totalitarianism, it offends everybody who insists it is just a Kingdom of love, grace, mercy and happiness or “heaven.” However, the Sovereignty of God insists upon a Totalitarian Government in which the Will of God MUST be done. Most fundamentalists exclude themselves from the Kingdom by their casual attitude and doctrines to support their position. Their doctrines say doing the will of God is optional and just for “rewards.”

When we finally see the Kingdom from this radical viewpoint of totalitarianism, it seems clear that it is the Kingdom itself that becomes the bones in the Body of Christ. If we remove the bones we just find a body that has collapsed into a helpless mass of flesh.

Therefore, we want to set this Consecration Offering into “so great a Salvation” and within the Kingdom Government of God that is a totalitarianism functioning out of God’s Absolute Sovereignty.

We will present the Consecration Offering in two parts. One deals with the consecration of the

Outer Man as seen in Romans 12 and then the Consecration of the new inner man who is Christian and predestined to become a Priest after the Order of Melchizedek. Since this is NOT another marginal issue, we will present it in a simple but clear, vivid and explicit detail of personal responsibility that offers no way of escape or negotiation.

Now, assuming that ALL of the other six Outer Court foundational experiences are ours as Life experiences, we can move our study into the seventh foundational preparation which IS the Consecration Offering. Why, then, is this so essential to the next restoration? Simply, because it is this radical departure from the dominion of the natural man and the natural light dimension of the Outer Court! This is absolutely necessary and the means of changing the realms of our function and perception from the natural and logical to the supernatural and revelatory.

Why is this so essential in our time period? Because the restricting hand of irrelevancy has been around the throat of real Christianity for too long, choking the Life of God out of the visible church. Our commission was to go into all the world preaching the Gospel of the Kingdom, healing the sick, casting out demons, delivering those who have been bound. The mission field for that message has turned from the world to the visible church. Why? This is a radically new message for them and because this commission is for all those who believe.

What has been the result of the church losing the Kingdom? The restriction of littleness, trivial programs and unimportant focuses upon singing and the order of church “service” has gripped the church instead of the clarion call of “repent for the Kingdom of God is at hand.” Is singing wrong? Don’t misunderstand: Everything righteous is GOOD when it is within the context of God’s Sovereignty and the Kingdom of God. Even “preaching” and “ministry” is irrelevant when it is done outside the Kingdom Government of God! How do we know that?

Mat 7:21 “Not everyone who says to Me, ‘Lord, Lord,’ will enter the Kingdom of Heaven; but he who does the Will of My Father Who is in heaven. 22 “Many will say to Me on that day, ‘**Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?**’ 23 “And then I will declare to them, ‘**I never knew you; DEPART FROM ME, YOU WHO PRACTICE LAWLESSNESS.**’

Ministry is NOT the keys to the Kingdom but the Kingdom is the keys to ministry! Ministry outside of the personal Kingdom of God is just more “lawlessness” in the eyes of God. When, at last, we see this and understand the Severity of the Kingdom and that the Kingdom is totally redemptive, the gravity of what is happening in the “salvation oriented groups” will be clearly seen and all who “see” should be grieved. Multitudes are sitting in these “groups” and are satisfied with the progressive death all around them. Why? They are stuck in a realm of great danger and just do not know it simply because of ignorance of the Kingdom of God, its absolute Sovereignty and all encompassing Government.

It is for that reason that we will set the Consecration Offering and the Holy Place Life and Ministry firmly within the context of the Kingdom of God and His Absolute Government! But isn’t that message much too radical for the average church goer? No! The problem is with our definition of what is average. Now we call that which is radically sub-average or non-Christian the “average.”

If we just raised the church up to the “scriptural average” this message is just normal. In other words, the Consecration Offering within the context of the Kingdom of Priests is just reasonable and expected. Then why is it considered too radical? Because, this is compared to the sub-Christian condition of the visible church. Even Paul’s appeal to the Church at Rome in Romans 12: 1 and 2 is considered too radical but Paul says this is just a reasonable requirement.

Since the full Consecration Offering cannot be reduced to one small document it may be necessary to present it in several reasonably sized documents. In this document we will focus upon the two rams and their relationship to the separation of realms. In other documents on the Consecration Offering we joined the four sacrifices together into one offering to define the personal cost of doing the whole will of God.

These former studies combined the Sacrifice, the offering, the whole burnt offering and the sacrifice for sin into one offering. Why? That is the way it is presented in Hebrews 10.

Heb 10:5 Therefore, when He comes into the world, He says, “SACRIFICE AND OFFERING THOU HAST NOT DESIRED, BUT A BODY THOU HAST PREPARED FOR ME; 6 IN WHOLE BURNT OFFERINGS AND *sacrifices* FOR SIN THOU HAST TAKEN NO PLEASURE. 7 “THEN I SAID, ‘BEHOLD, I HAVE COME (IN THE ROLL OF THE BOOK IT IS WRITTEN OF ME) TO DO THY WILL, O GOD.’”

Heb 10:8 After saying above, “**SACRIFICES AND OFFERINGS AND WHOLE BURNT OFFERINGS AND *sacrifices* FOR SIN THOU HAST NOT DESIRED, NOR HAST THOU TAKEN PLEASURE *in them***” (which are offered according to the Law), 9 then He said, “BEHOLD, I HAVE COME TO DO THY WILL.” **He takes away the first in order to establish the second.**

God takes away the FIRST; these four sacrifices and replaces them with the SECOND sacrifice which is doing the whole Will of God. Therefore, we combined these four sacrifices together and presented them as DOING THE WHOLE WILL OF GOD! This was sufficient for that viewpoint and could be presented in about one hour which is the limit for most “church services.” We have shared that “message” for over 35 years but with few results.

Now, however, when we view this from the viewpoint of the Consecration of the Priests in the context of the Kingdom of God and the Priesthood after the Order of Melchizedek, we need to separate these four sacrifices as they are in Leviticus 9. Each sacrifice has its unique place in the Consecration Offering when connected to the Kingdom of Priests after the Order of Melchizedek.

In Leviticus 8 we see the preparation of the priests with the bull of the Sin offering and their washing in the Laver and their anointing with oil. Then with the various sacrifices to make atonement for them. Also their Garments were prepared for their priestly clothing. These represent the first six preparations in the Outer Court of the Tabernacle. This took seven days and they were warned NOT to go out of the Tabernacle because all this was to make atonement for them. However, this was not yet sufficient preparation for them to enter the Holy Place or to participate in the Priesthood function. The Consecration Offering was the seventh preparation

and was essential to establish the Priesthood Ministry. We believe this seventh foundation is what the church is lacking for the next restoration. Of course much of the church has not even experienced the first six foundations.

Lev 9:1 Now it came about on the eighth day that Moses called Aaron and his sons and the elders of Israel; 2 and he said to Aaron, “Take for yourself a calf, a bull, for a sin offering and a ram for a burnt offering, *both* without defect, and offer *them* before the LORD.

Lev 9:3 “Then to the sons of Israel you shall speak, saying, ‘Take a male goat for a sin offering, and a calf and a lamb, both one year old, without defect, for a burnt offering, 4 and an ox and a ram for peace offerings, to sacrifice before the LORD, and a grain offering mixed with oil; for today the LORD shall appear to you.’”

Lev 9:8 So Aaron came near to the altar and slaughtered the calf of the sin offering which was for himself. 9 And Aaron’s sons presented the blood to him; and he dipped his finger in the blood, and put *some* on the horns of the altar, and poured out *the rest of* the blood at the base of the altar.

Lev 9:10 The fat and the kidneys and the lobe of the liver of the sin offering, he then offered up in smoke on the altar just as the LORD had commanded Moses. 11 The flesh and the skin, however, he burned with fire outside the camp.

Lev 9:12 Then he slaughtered the burnt offering; and Aaron’s sons handed the blood to him and he sprinkled it around on the altar. 13 And they handed the burnt offering to him in pieces with the head, and he offered *them* up in smoke on the altar. 14 He also washed the entrails and the legs, and offered *them* up in smoke with the burnt offering on the altar.

These were the basic sacrifices for Aaron in the Consecration but NOT all the sacrifices that were offered. The other purpose defined here is “for the LORD shall appear to you” when this is complete.

The first question those who are really interested ask is this; “Why was there a Calf and a Bull for the Sin Offering in the Consecration when one was already offered for atonement?” This is the mistake that most Fundamental and Evangelical Churches make in assessing Calvary as the Offering for our atonement. They fail to see the difference between the offering for “SINS” and the additional offering for “SIN.” “SINS” are forgiven but “SIN” is not forgiven but requires a death and burial of the “SIN NATURE INHERITED FROM FIRST ADAM.” “SINS” are forgiven at Calvary but death and burial is required at baptism as the answer to the “SIN” problem.

Within this total offering there was also the other sacrifices that were offered FOR THE PEOPLE!

Lev 9:15 Then he presented **the people’s offering**, and took the goat of the sin offering which was for the people, and slaughtered it and offered it for sin, like the first. 16 He also presented the burnt offering, and offered it according to the ordinance. 17 Next he presented the grain

offering, and filled his hand with some of it and **offered it up in smoke on the altar, besides the burnt offering of the morning.** 18 Then he slaughtered the ox and the ram, the sacrifice of peace offerings which was for the people; and Aaron's sons handed the blood to him and he sprinkled it around on the altar. 19 As for the portions of fat from the ox and from the ram, the fat tail, and the *fat* covering, and the kidneys and the lobe of the liver, 20 they now placed the portions of fat on the breasts; and he offered them up in smoke on the altar.

These were this portion of the total sacrifices that were offered for the corporate people of Israel. Notice that there were definite differences in the sacrifices and their purpose. Also notice that it was from the people's sacrifice of the ox and the ram from which the breasts and the right thigh or the peace offerings were used for the "filling of the hands of Aaron."

Lev 9:21 But the breasts and the right thigh Aaron presented as a wave offering before the LORD, just as Moses had commanded. 22 Then Aaron lifted up his hands toward the people and blessed them, and he stepped down after making the sin offering and the burnt offering and the peace offerings.

Lev 9:23 And Moses and Aaron went into the tent of meeting. When they came out and blessed the people, the glory of the LORD appeared to all the people. 24 **Then fire came out from before the LORD and consumed the burnt offering and the portions of fat on the altar; and when all the people saw it, they shouted and fell on their faces.**

In verse 22 we see these three sacrifices that were offered for the people; (1) the {goat} sin offering; (2) the burnt offering; (3) the {ox and the ram} peace offerings. The burnt offering is not identified but we can assume that the burnt offering was, also, "a calf and a lamb, both one year old, without defect, for a burnt offering" as we see in verse 3.

Lev 8:14 Then 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. 15 Next Moses slaughtered *it* and took the blood and with his finger put *some of it* around on the horns of the altar, and purified the altar. Then he poured out *the rest of* the blood at the base of the altar and consecrated it, to make atonement for it.

16 He also took all the fat that was on the entrails and the lobe of the liver, and the two kidneys and their fat; and Moses offered it up in smoke on the altar. 17 But **the bull and its hide and its flesh and its refuse, he burned in the fire outside the camp**, just as the LORD had commanded Moses.

This "bull of the sin offering" is explained in Hebrews 13 and applied to Jesus Who was sacrificed "outside the camp."

Heb 13:11 For the bodies of those animals whose blood is brought into the holy place by the high priest as "an offering for sin", are burned outside the camp. 12 Therefore Jesus also, that He might sanctify the people through His Own blood, suffered outside the gate. 13 Hence, let us go out to Him outside the camp, bearing His reproach. 14 For here we do not have a lasting city, **but we are seeking the city which is to come.**

Lev 8:18 Then he presented the ram of the burnt offering, and Aaron and his sons laid their hands on the head of the ram. 19 And Moses slaughtered *it* and sprinkled the blood around on the altar. 20 When he had cut the ram into its pieces, Moses offered up the head and the pieces and the suet in smoke. 21 After he had washed the entrails and the legs with water, **Moses offered up the whole ram in smoke on the altar. It was a burnt offering for a soothing aroma**; it was an offering by fire to the LORD, just as the LORD had commanded Moses.

It is the difference between these two Rams that is important to see in the Consecration Offerings. These several sacrifices are called the “Consecration” because each of these are part of the whole. The First Ram was a whole burnt offering and EVERYTHING was burned up and no part of that Ram was used EXCEPT as the sacrifice. However, the Second Ram was Ram of Consecration or Ordination. It is the difference between these two offerings that defines two aspects of our Consecration.

Lev 8:22 Then he presented **the second ram, the ram of ordination**; and Aaron and his sons laid their hands on the head of the ram. 23 And Moses slaughtered *it* and 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 He also had **Aaron’s sons** come 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. Moses then sprinkled *the rest of* the blood around on the altar. 25 And he {Moses} took the fat, and the fat tail, and all the fat that was on the entrails, and the lobe of the liver and the two kidneys and their fat and the right thigh. 26 And from the basket of unleavened bread that was before the LORD, he took one unleavened cake and one cake of bread mixed with oil and one wafer, and placed them on the portions of fat and on the right thigh. 27 **He then put all these on the hands of Aaron and on the hands of his sons, and presented them as a wave offering before the LORD.** 28 Then Moses took them from their hands and offered them up in smoke on the altar with the burnt offering. They were **an ordination offering** for a soothing aroma; it was an offering by fire to the LORD.

We should NOT think these two accounts in Leviticus 8 and 9 and Exodus 28 and 29 conflict or are confused because they are ALL part of the Consecration Offering. We should understand that both are necessary to define, in type, the total preparation for the Consecration of the Priests after the Order of Melchizedek. Whether it is the basic preparation of washing of the priest and removing of the old garments or putting on the priests’ garments or the anointing or the bonnets and sashes or the filling of the hands, ALL are necessary to understand the full Consecration Offering. It was the Ram of Ordination that was used for “THE FILLING OF THE HANDS” that is essential for the function of the New Covenant Priesthood. Otherwise, the “LAYING ON OF HANDS” is an empty ritual. Kenneth Hagin called it “laying empty hands on empty heads and the people get nothing.”

Exo 29:1 “Now this is what you shall do to them **to consecrate them to minister as priests to Me**: take one young bull and two rams without blemish, 2 and unleavened bread and unleavened cakes mixed with oil, and unleavened wafers spread with oil; you shall make them of fine wheat flour. 3 “And you shall put them in one basket, and present them in the basket along with the

bull and the two rams. 4 “Then you shall bring Aaron and his sons to the doorway of the tent of meeting, and wash them with water. 5 “And you shall take the garments, and put on Aaron the tunic and the robe of the ephod and the ephod and the breastpiece, and gird him with the skillfully woven band of the ephod; 6 and you shall set the turban on his head, and put the holy crown on the turban. 7 “Then you shall take the anointing oil, and pour it on his head and anoint him. 8 “And you shall bring his sons and put tunics on them. 9 “And you shall gird them with sashes, Aaron and his sons, and bind caps on them, and they shall have the priesthood by a perpetual statute. So you shall ordain Aaron and his sons.

This is the basic preparation of the Priests that precedes the sacrifices of Consecration. We might associate these with the basic Outer Six Court Preparations that precede the Consecration Offering and these several sacrifices which are for the Ordination. These Six preparations are also identified with the Ordination of the Priests but obviously were not yet complete without the rest of the Consecration Offerings for the Ordination. Nevertheless, this basic preparation is considered by many to be sufficient to be fully ordained. Even a shallow understanding of the Consecration Offerings will prove this concept defective. We need to see the correlation between the Exodus account and the Leviticus account because they are complimentary NOT contradictory.

Exodus 29:10 “Then you shall bring the bull before the tent of meeting, and Aaron and his sons shall lay their hands on the head of the bull. 11 “And you shall slaughter the bull before the LORD at the doorway of the tent of meeting. 12 “And you shall take some of the blood of the bull and put *it* on the horns of the altar with your finger; and you shall pour out all the blood at the base of the altar.

Exo 29:13 “And you shall take all the fat that covers the entrails and the lobe of the liver, and the two kidneys and the fat that is on them, and offer them up in smoke on the altar. 14 “But the flesh of the bull and its hide and its refuse, you shall burn with fire outside the camp; it is a sin offering.

Here, again, we see the Hebrews 13 explanation.

Exo 29:15 “You shall also take the one ram, and Aaron and his sons shall lay their hands on the head of the ram; 16 and you shall slaughter the ram and shall take its blood and sprinkle it around on the altar. 17 “**Then you shall cut the ram into its pieces, and wash its entrails and its legs, and put *them* with its pieces and its head. 18 “And you shall offer up in smoke the whole ram on the altar; it is a burnt offering to the LORD: it is a soothing aroma, an offering by fire to the LORD.**

Exo 29:19 “Then you shall take the other ram, and Aaron and his sons shall lay their hands on the head of the ram. 20 “And you shall slaughter the ram, and take some of its blood and put *it* on the lobe of Aaron’s right ear and on the lobes of his sons’ right ears and on the thumbs of their right hands and on the big toes of their right feet, and sprinkle the *rest of the* blood around on the altar.

Exo 29:21 “Then you shall take some of the blood that is on the altar and some of the anointing

oil, and sprinkle it on Aaron and on his garments, and on his sons and on his sons' garments with him; so he and his garments shall be consecrated, as well as his sons and his sons' garments with him.

Exo 29:22 “You shall also take the fat from the ram and the fat tail, and the fat that covers the entrails and the lobe of the liver, and the two kidneys and the fat that is on them and the right thigh (for it is a ram of ordination), 23 and one cake of bread and one cake of bread mixed with oil and one wafer from the basket of unleavened bread which is set before the LORD; 24 and you shall put all these in the hands of Aaron and in the hands of his sons, and shall wave them as a wave offering before the LORD.

Exo 29:25 “And you shall take them from their hands, and offer them up in smoke on the altar on the burnt offering for a soothing aroma before the LORD; it is an offering by fire to the LORD. 26 “Then you shall take the breast of Aaron's ram of ordination, and wave it as a wave offering before the LORD; and it shall be your portion. 27 “And you shall consecrate the breast of the wave offering and the thigh of the heave offering which was waved and which was offered from the ram of ordination, from the one which was for Aaron and from the one which was for his sons.

Exo 29:28 “And it shall be for Aaron and his sons as *their* portion forever from the sons of Israel, for it is a heave offering; and it shall be a heave offering from the sons of Israel from the sacrifices of their peace offerings, *even* their heave offering to the LORD. 29 “And the holy garments of Aaron shall be for his sons after him, that in them they may be anointed and ordained.

There are VERY many details in these chapters that are connected to the Consecration of the Priests. Each detail is very important but with several of these details we have no revelation or understanding. Rather than guess or use basic logic we will by-pass some details.

Our purpose in this study will be to try to show the seriousness of this transformation into the next dimension. In other words we are not presenting this as just another experience into the next dimension. This MUST be a TRANSFORMATION into the next dimension. Why? Because this represents a more advanced way of “seeing” and “hearing” and “function” under a completely new source of Light (the Seven Spirits of God) and the inner illumination. It also includes the Body of the High Priest (SONS) that functions under the Absolute Sovereignty and Totalitarian Government of the Head. These are the Sons of the High Priest that make up His Body. While the Bonnet is on the Head, it is clear that the Garments are on the Body. Therefore, understanding the Garments and the blood and the oil are essential for a clear understanding of this Consecration of the High Priest and His Sons. Why? Because, the High Priest is the prototype Son Who has completed His Consecration and has taken His seat at the Right Hand of God, the Most High. Now is the time for the Sons of the High Priest to GROW up and take their place in this Priesthood after Order of Melchizedek.

In the Body of the High Priest there are “son-members” who are under the Absolute Sovereignty and Dominion of the Head, The Man Christ Jesus. He has already received ALL authority in both heaven and earth. ALL AUTHORITY HAS BEEN GIVEN TO THE HEAD. That means

that NO AUTHORITY is given to the Body except that which comes from the Head. This, in effect, means that the ONLY authority in the Body MUST come from the Head and NOT from other members. It should be easy to see why this requires a “transformation” that must let us escape from the standard understanding of a “natural church service or a hierarchy of human authority.” Looking to some other “member of the body” for authority should be seen as strange or dangerous.

In order to emphasize this point I want to introduce an old study about the Bond-servant but make a new application to the Sons of the High Priest. In previous studies we related this to what we called “consecrated ministry” but now we want to lift it up to the realm of Priesthood. Why? Because we see Paul and other Apostles calling themselves Bond-servants or in Greek Doulos.”

Philp 2:5 Have this attitude in yourselves which was also in Christ Jesus, 6 Who, although He existed in the form of God, did not regard equality with God a thing to be grasped, 7 but emptied Himself, **taking the form of a bond-servant**, and being made in the likeness of men.

Rom 1:1 Paul, **a Bond-servant of Christ Jesus**, called *as* an apostle, set apart for the Gospel of God,

James 1:1 James, **a Bond-servant of God and of the Lord Jesus Christ**, to the twelve tribes who are dispersed abroad, greetings.

Rev 22:1 And he showed me a river of the water of life, clear as crystal, coming from the throne of God and of the Lamb, 2 in the middle of its street. And on either side of the river was the tree of life, bearing twelve *kinds of* fruit, yielding its fruit every month; and the leaves of the tree were for the healing of the nations. 3 **And there shall no longer be any curse; and the throne of God and of the Lamb shall be in it, and His Bond-servants shall serve Him; 4 and they shall see His face, and His name shall be on their foreheads.** 5 And there shall no longer be *any* night; and they shall not have need of the light of a lamp nor the light of the sun, because **the Lord God shall illumine them; and they shall reign forever and ever.**

The focus should be clearly upon His Bond-servants that shall serve Him, they (the Bond-servants) shall see His face and THEY (the Bond-servants) shall reign with Him forever! It should be clear that this Consecration of the Priests is also the recognition of the Bond-servants. Why? It is the Kingdom of Priests that will reign with Him. Here it says it is the Bond-servant that will reign with Him. So, which is it? They are one and the same! The Kingdom of Priests are a Kingdom of Bond-servants. For that reason the Consecration of the Priests is also the Consecration of the Bond-servants.

G1401 δου?λος doulos Thayer Definition:

1) a slave, bondman, man of servile condition

1(a) a slave

1(b) metaphorically, one who gives himself up to another's will those whose service is used by Christ in extending and advancing His cause among men

1(c) devoted to another to the disregard of one's own interests.

This is the Law of the Bond-servant that was established at Mount Sinai after the people refused to go up the Mountain because they were afraid because of the fire.

Exodus 21:1 “Now these are the ordinances which you are to set before them. 2 “If you buy a Hebrew slave, he shall serve for six years; but on the seventh he shall go out as a free man without payment. 3 “If he comes alone, he shall go out alone; if he is the husband of a wife, then his wife shall go out with him. 4 “If his master gives him a wife, and she bears him sons or daughters, the wife and her children shall belong to her master, and he shall go out alone.

Exodus 21:5 “But if the slave plainly says, ‘I love my master, my wife and my children; **I will not go out as a free man,**’ 6 **then his master shall bring him to God, then he shall bring him to the door or the doorpost. And his master shall pierce his ear with an awl; and he shall serve him permanently.**

It is clearly said that we are NOT our own but we have been bought with a price, the blood of Jesus. We were slaves of Satan but we were redeemed, bought back, at Calvary. Serving Him for six years with double the service of a hired man is NOT optional. Why? He purchased us at Calvary!

Deu 15:12 “If your kinsman, a Hebrew man or woman, is sold to you, then he shall serve you six years, but in the seventh year you shall set him free. 13 “And when you set him free, you shall not send him away empty-handed. 14 “You shall furnish him liberally from your flock and from your threshing floor and from your wine vat; you shall give to him as the LORD your God has blessed you. 15 “And you shall remember that you were a slave in the land of Egypt, and the LORD your God redeemed you; therefore I command you this today.

Deu 15:16 “And it shall come about if he says to you, ‘**I will not go out from you,**’ because he loves you and your household, since he fares well with you; 17 **then you shall take an awl and pierce it through his ear into the door, and he shall be your servant forever. And also you shall do likewise to your maidservant.** 18 “It shall not seem hard to you when you set him free, for he has given you six years *with* double the service of a hired man; so the LORD your God will bless you in whatever you do.

Now when we introduce the Law of the Bond-servant to this Body of the High Priest, Who is the Prototype Son, it should be clear that since He made Himself a Bond-servant, that His Sons will also make themselves Bond-servants.

As Bond-servants if the Master feeds them they will eat. If the Master does not feed them they will die. The Bond-servants have no opinion or argument or complaint because they have agreed to this position as Bond-servant. Whatever the Master provides will be fully acceptable.

If He does not provide that is also acceptable. Why? Because he has made himself a Bond-servant. This is a Doulos and NOT a Diakonos.

G1249 δῆκονος diakonos Thayer Definition:

1) one who executes the commands of another, especially of a master, a servant, attendant, minister 1a) the servant of a king 1b) a deacon, one who, by virtue of the office assigned to him by the church, cares for the poor and has charge of and distributes the money collected for their use 1c) a waiter, one who serves food and drink.

To Stand before Him, To Minister to Him and to Burn Incense requires that we present ourselves as Bond-servants in the same manner that Jesus, Paul, James and others have done. Why? Because this is a Kingdom of Priests and NOT a Kingdom of Pastors or Bishops or Deacons or of Sunday School Teachers or a Kingdom of Janitors.

The Consecration Offering, therefore, must take on another dimension of giving ourselves to God that is FAR beyond a new dedication or a re-dedication or an offer to become a minister IF GOD MEETS CERTAIN REQUIREMENTS which we spell out as a condition of our service.

The explanation of these two Rams is found in this Consecration / Ordination of the Bond-servants who are Priests after the Order of Melchizedek. According to the Law of the slave sold into bondage, after serving for six years with double the service of a hired man, they could have legally taken their freedom in Christ. Why? Freedom was clearly theirs in full payment for their redemption price after six years' service.

However, the Law of the Bond-servant is seen in their sacrifice within the second Ram. The Bond-servant sacrificed what was legally his to give but not out of obligation. It was because after six years he knew the Master and loved Him and His family and refused to take his freedom. **His ear was pierced and he became a Bond-servant forever.** How do we tie this into the Consecration of the Priests?

Psalm 40:6 Sacrifice and meal offering Thou hast not desired; **My ears Thou hast opened;** Burnt offering and sin offering Thou hast not required. 7 Then I said, "Behold, I come; In the scroll of the book it is written of me; 8 I delight to do Thy will, O my God; Thy Law is within my heart." 9 I have proclaimed glad tidings of righteousness in the great congregation.

The consecration of the Priests in Hebrew 10 is also the Piercing of the Ear of the Bond-servant.

In "So great a Salvation" God has granted us great and wonderful things that are given to us as an inheritance. Among those is a new creation, a new man, a new species that after Christ is created in the image of God. It is this new inner man that is Christian and has been given "this Great Salvation." In the Second Ram we give back to God all that He has given us for Him to use as He pleases and Consecrate ourselves as His Bond-servants. Is that demanded? Certainly not! This now represents the Consecration / Ordination of the New Man to the Priesthood after the Order of Melchizedek. What does the Bond-servant get out of this? Nothing, but the OPENING OF HIS EAR to hear words from the next dimension.

It should be clear that the prayer of a Bond-servant will be MUCH different from that of a servant. This "difference" will define the distinction between normal prayer requests and Burning Incense at the Altar of Incense!

Only the Consecrated Priests were permitted to burn incense upon that Incense Altar. While this is a rather shallow description of the Consecration of the Priests, who are Bond-servants, it should open up areas of our own experience which we recognize are not yet redeemed and corrected. These are areas for which we call for a Kingdom Redemption! Why? Because the Kingdom of God is redemptive. However, this Kingdom is also a Totalitarian Government that clarifies and defines His Absolute Sovereignty over ALL of Creation.

NB: “Suet” the hard white fat on the kidneys and loins of animals