

A Recipe for Success - Exodus 29:1-30

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[0 : 0 0] Well, good morning. Welcome to Calvary Chapel Charlotte, everybody. What a blessing! Beautiful day out. You can turn your Bibles to Exodus 29. That's where we're going to be today.

So we continue through the book of Exodus, continuing with Moses. If you remember, he's on the mountain. 40 days and 40 nights he's been there. I mean, I don't know how many nights in and how many days he is in Exodus 29 at this point, but he's still rolling along. We have, last week we finished up 28 where we were looking at the priest's garments. We took a couple weeks to look at that, the different garments, the different coverings and tapestries and different things that the priest would wear.

He had the ephod. He had a robe. He had the robe of the ephod. He had his turban or whatever and the golden crown on it. He had the breastplate. He had the shoulder stones, all of those different things.

For the purpose of what? Well, ministering to the Lord. I was thinking about that as we were coming this morning, driving in and praying and that all that we do is to minister to the Lord. Like, this is ministering to the Lord. He's like, well, no, no, you're ministering to us. You're teaching.

Well, no, we are ministering to the Lord when we open his word. You know, we just did worship.

Well, all of this is worship. We're worshiping the Lord. We're giving him worth and we're giving him worship. When we read the word is to worship the Lord. It's all for him to minister to him.

[1 : 2 3] As we do that effectively, yeah, then that happens among the rest of us. But if I focus solely on myself or yourself, then I'm not focused on the Lord. But when we focus on the Lord, what we find is life happens, ministry happens, and growth happens. I found this cool picture. This is from a Holman Bible from 1890. It was in the back of it. And not mine. I just, I found it. I just really liked it.

I just thought it was really cool. You know, someone sketched the tabernacle. I thought it was kind of funny how all their little tents look like African huts or whatever. But in 1890, this is what they came up with. But it just, it just spoke to me of like everything we've been talking about, where the Lord's giving to Moses this whole entire layout. And it's all because God wants to dwell among his people. And God's excited about it. He's giving this to Moses. Now like, all right, Moses, what's next on the list? Okay. Well, we just did the robes. Now, now he's excited about this. God is like, Moses, I'm going to dwell among my people. And this is how it's going to happen. And I just really liked this picture with the Shekinah, the glory. And then you see that, that I really liked, what I liked was the gate to the court, just being open. And just think how Jesus is the door and he's opened it. And man, we can come in with excitement and all the people are there and they're excited about that. You know, we can come Sunday mornings and be excited. And maybe you come kind of half asleep and be like, this is what I need to do. And that's okay. It's okay because we're not relying on ourselves, right? We're relying on the Lord. But last week, as we finished up 28, we saw that Jesus, Jesus, our high priest, that he wore all of the garments of the high priest as he went to the cross. He, he specifically, perfectly encapsulated every single one of those. He had the crown, he had the robe. He bore on his shoulders, the names in the cross, in a sense, the names of the people. And Jesus, our high priest, he bore iniquity for the sake of the people. He carried that for the sake of the people. And yet it was in service to God. And we said, one size does not fit all, but one man did fit all. He fit everyone perfectly. Our high priest is a perfect priest.

And then our, essentially our memory verse going through the section in Hebrews chapter 10, verse 21, that having a high priest over the house of God, we do in Jesus, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. We have an ability to draw near. We're going to look at some of that washing today, the priest, but we have a high priest. He's a continual high priest. His sacrifice is a once for all sacrifice. So the way is always open. We can always draw near. We can come in, we

can come near, and we can come without shame because Jesus successfully fulfilled his role as high priest. He didn't fail in any part. He was a perfect fit. And today we're also going to see how our high priest has given us a recipe for success as we go into chapter 29. Not success like the world speaks, of course, but a success in doing well. What is success? Success is to thrive and do well in whatever it is, you know, name it. Sports, life, housework, projects, your job. It is to succeed. It is to thrive and do well and essentially to gain from where you were. That is success. And Jesus gives us, the word gives us a recipe for success. You know, I was thinking about as we approach the scriptures, why the Old Testament? You know, and if you're new here today, you're like the book of Exodus. Well, that's exciting. Okay. Maybe we're going to look at the golden calf. Well, we'll get there soon. Maybe we're going to look at where like the sea was parted. Oh, and then all those guys drowned. No, we're going to look at Exodus 29, where he's going to talk about all kinds of consecrations for the priest becoming a priest. He's going to have blood on his ear and his thumb and his toe. And it's like, that's a lot of fun. Why did you pick that? I didn't. It's just where it is as we continue line by line, verse by verse through the word. But why the Old Testament?

[5 : 24] Why the law? Why not something more exciting? We could have done David and Goliath. That's exciting. David and Saul. Maybe why not just stay in the New Testament? Well, if the old covenant has been fulfilled and there now is a new covenant we live in, why don't we just spend time reading the new covenant? Why are we back here in Exodus? Our understanding of God is based upon our understanding of his word. We know who God is because we know his word. If we don't know his word, we're not going to know who God is. It's no different with us. My understanding of you is based on your word, essentially getting to know you, right? It's that interaction. It's the communication that goes back and forth. Jesus in Matthew 22 had a moment where the Sadducees were coming to talk to him.

Remember the Sadducees? They didn't believe in the resurrection. They said, this is just all there is. It's just material. And they thought they had a gotcha question. They must've used this all the time with the Pharisees who thought there was a resurrection. You know, it's essentially like today people say, well, there's, there's no resurrection. There's no rapture of the church.

No, this is just it. This is just where we're going to be. You know, and they said, well, here's our gotcha question, Jesus. There was this woman who had a husband and he died and she married another one. He died and died and died. And this happened seven times. So you think if you're the seventh guy, he'd be like, you know what? I'm going to pass. But shortly afterwards he dies and she says, okay, so in heaven, in the resurrection, how are you going to sort out this marriage? Whose, whose wife is she going to be? And Jesus says this in Matthew 22, I'll put it up there for you. He says the same day.

So the Sadducees came and asked him a question. They didn't believe in the resurrection. In the Matthew 22, 29, Jesus answered and said unto them, you do err because you don't know the scriptures. See, if you knew the scriptures, then you'd know the power of God. You don't know the scriptures or the power of God. He says, you know, guys, if you had only read the book of Acts, you would know the power of, wait a minute, Acts hadn't been written yet. Well, if you would just have read the gospels, you would know all the things I've been doing. Wait, we're living the gospels at the time Jesus would be here. The only scripture available to the Sadducees was the old covenant, was the old Testament. Jesus says, if you knew and understood the old Testament, you would have understood the power of God. Jesus expected that the old Testament would give them understanding of who God was and ultimately who the Messiah was. John chapter five, he's speaking to the Jews at the time who wouldn't believe on him. And he said to them in John 5, 39, you search the scriptures because in them, you think you have eternal life. Were they wrong? Well, yes and no, because these are they, he says, which testify of me, but you would not come to me that you might have life. You were right. You search the scriptures looking for eternal life, but in the scriptures, you would have found me and then you would have come to me. So you might have life. So obviously you searched the scriptures and you didn't find me. Where were they supposed to find Jesus?

In Exodus and Genesis and Exodus and Leviticus and Numbers and Deuteronomy. That's why we're there. The scripture should have brought life to the Jewish people because the understanding of it would show them their relation that they have to Jesus. They should have known, oh, we've been studying about you, Jesus, for years. We know all about you. So the entirety of the scripture makes up the entirety of the picture of Jesus. He is the word made flesh who dwelt among us.

[8 : 56] He's not part of the word. It's not just from Malachi on. Without the entirety of the scripture, we could not understand Jesus. If you just stay in the New Testament, you will lose a part of why.

You can read all the news and you'll go, why? Why all of this? Why the Jews? Why the cross? Why this day? What is atonement? Why? I don't get it. Come back to the Old Testament, you'll find out the why. But if you only stay in the New Testament, you'll lose the who.

Who's this all about? Is this just all about like keeping a law? We could almost certainly not understand these ordinances if we did not understand who Jesus was.

If we didn't understand the New Covenant, the New Testament, well, we definitely would not be able to understand then. What is the point of all these instructions? What's the point of all these ordinances? Is it so that I keep a law? Well, no, we've seen what it is. It all points to Jesus.

And Jesus says, if you understood the word, if you, it's an error. If you read the word and you don't come to Jesus, right? That's the point he's saying. They're like, oh, you err because you don't understand the scripture or the power of God. And as we go through Exodus, that's why we're in Exodus 29, verse by verse, line by line, because the entirety of this gives us the entire picture of Jesus.

[10 : 13] This is us the entire picture of redemption and understanding then who he is. So if you turn to Exodus 29, verse one, Moses has just received from the Lord, the last piece of the garment for the high priest. And now God's going to instruct Moses in the process of how to implement the consecration, the office of the high priest. This isn't actually happening in this moment, right?

This is God giving the instruction that happens later on in Leviticus where the ceremony will take place. But this is God saying, Hey, this is how we're going to do this. This is the ceremony of consecration so that the priest could minister in that office. Like we saw in that picture.

Verse one, he says, and this is the thing that you shall do unto them to hallow them. What hallow means to consecrate. So we're getting our word consecration to sanctify, prepare, to dedicate, consecrate in Webster's 1828 dictionary says to make sacred, devoted, dedicated.

Something that is sacred, something devoted, something dedicated. Your marriages are consecrated. It's something sacred, devoted, and dedicated to that person that you have and joined with a covenant to. So this is the thing that you shall do to hallow them. Those that we've just talked about, we're going to wear the priest's garment, the priest to minister unto me in the priest's office. And he's going to take a bull and he's going to take two rams. We're going to see the ingredients here are going to be a bull, two rams, and a various amounts of unleavened bread anointed with oil. And then by that, they're going to receive their consecration.

[11 : 59] Hebrews chapter five, and speaking of the office of the priest says, no man takes this honor unto himself. Aaron didn't just say, well, I'm going to be priest. No, no one takes this honor to himself, but he's he that is called of God as was Aaron.

Well, here we are in Hebrews reading this in the new Testament, which shines light on where we are in the Old Testament. We agree with that. We're seeing Aaron being called here. So also Christ glorified not himself to be made a high priest. But he that said unto him, you are my son today, I have begotten you. Hebrews five verses four and five give us the reason that Aaron was called because in the same way, Jesus would be called. So it's a shadow foreshadowing of that.

But no man takes this to himself. He would be hallowed. He'd be set apart by another and he'd be set apart for another as well. You and I experienced the same thing when Jesus calls us essentially into priesthood. First Peter two, nine, but you are chosen generation, a royal priesthood, a holy nation, a peculiar people that you should show forth the praises of him who's called you out of darkness into his marvelous light. Nobody just did that on their own. You know what?

I'm going to go and be saved today and declare myself. So I shall no longer be in darkness. That doesn't work that way. It doesn't work that way. Ephesians one verse four says that he has called us that we should be holy and without blame before him in love. We've been chosen for consecration. We've been chosen to be set apart, to be holy, to be without blame. So what's our part in that? Okay. I've been chosen. What is my part in that? Well, God provides the sacrifice.

Who's the one providing the sacrifice? As we're going to see throughout this, it's going to, the Lord's going to say to Moses, you, thou, thou, you. Moses is our type of the deliverer, is the one providing. The priest, Aaron, the one coming to serve, he just shows up just to be present.

[13 : 59] We know in Genesis, when Isaac said to his father, as he's being taken to the mountain for sacrifice in Genesis 22, he says, my father, here's the wood and here's the fire, but where's the sacrifice?

And God, and Abraham said, God will provide himself a lamb for sacrifice. So God provides a sacrifice. Our part is just to come and be still. Psalm 46, 10, be still and know that I am God. So Aaron's part, he's going to be the high priest. But right now in this act of consecration of taking on himself, the office and robes of the high priest, essentially Moses is just show up, just come, just be there.

So you shall take Moses, take a ram, two rams, sorry. And you shall take an oxen in verse two and unleavened bread and cakes unleavened with oil and wafers unleavened with anointed oil. You're going to have bread, cakes and wafers, but they all have something in common. They're unleavened, which represents what? Leaven represents sin and they are anointed. So the ingredients for a successful consecration, sacrifice, unleavened and anointed must be a willing sacrifice, must not have sin and it must be anointed. Now she'll put them into one basket and bring them in the basket with the bull and the two rams. And so here we have all our ingredients together. Bread, cakes and wafers. You know, in first Corinthians 10, Paul referring back to this idea of a loaf of bread, he says, for we being many are one bread and one body. For we are all partakers of that one bread, the one bread being Christ. He said, this is my body broken for you.

Do this in remembrance of me. Just did communion last week. See, you can do communion every week, guys. They used to in the early church, but we are all partakers of that one bread. So there's different types of bread, aren't they? Some of us are bread. Some are cakes, but a little sweeter. Some are just wafers, right? Many shapes and sizes, but all without leaven, sin and all anointed. And Aaron and his sons, verse four, thou shalt bring under the door of the tabernacle of the congregation and you shall wash them with water. So a few things here, as he's saying, here's your ingredients, your basket of goodies, and here's your bull and here's your rams. Now bring Aaron and his sons, bring them to the door of the tabernacle of congregation. Congregation means an appointed place, an appointed time, a meeting. So when you say my church congregation, I always thought it just meant people, my church people. Hey, it's my church people. It's my congregation. It's an appointed place, an appointed time, and a meeting place. Bring them to the door of the tabernacle of congregation.

[16:53] Aaron and his sons would be what? They would be washed there. We haven't looked at it yet. That's the next chapter. The bronze laver. So as you come in, I'll show our picture real quick. You can't see it that great in it. But as you would come through the court into the court of the tabernacle, you'd hit the altar, and then the circular thing would be the bronze laver. So you'd offer your sacrifice, you'd wash, and then they would go into the tabernacle itself to execute the office of the priest, the priesthood. And so they're coming to the door of the tabernacle, and they are to be washed at the door. What else is at the door? We have God's presence there. He said, you shall come, and thou shalt wash them with water. You shall bring them to the door of the tabernacle of the congregation, which is God's presence. We have God's presence there. We have the door, and we have the sacrifice. So Aaron and his sons would be washed at the door in the presence of the sacrifice and the bread. Beautiful picture of Jesus. How do we come? We come to the door. Jesus, I am the door. By me, if any man enter in, you shall go in and out and find good pasture. So we come to the door, and there we're washed in God's presence, and in the presence of sacrifice and bread. 1 Corinthians 6, 11 says, but you are washed, but you are sanctified, but you are justified in the name of the Lord Jesus and by the Spirit of our God. He's the door, and it's in his presence that we are consecrated. So consecration cannot begin without washing. We've seen two steps so far to this process of consecration, of this process of being set apart, this process of being dedicated unto the Lord. First is being called.

It says, Aaron, you've got to come. You and your sons come. The second is being washed. In verse 5, you shall take the garments, all those garments we just read about in chapter 28, and put them upon Aaron. You should put upon Aaron the coat, it'd be the white robe, and the coat of the ephod, the robe of the ephod, that'd be the blue one, and the ephod, and the breastplate. So that would be the gold, scarlet, purple, and blue, that the garment was made up for the ephod, and the breastplate with the 12 stones, and gird him with the curious girdle, or the belt with the needlework of the ephod. And you shall put the mitre upon his head, and put the holy crown, the golden band that said holiness to the Lord, upon his head. He was to be fully called, he was to be fully washed, he was to be fully clothed, and fully prepared. Fully called, fully washed, fully clothed, and fully prepared. The clothing of the high priest essentially was his stamp of approval. He said, okay, you've been called, you've been washed, and you've been accepted, and so therefore you can be robed, you can be

covered.

But he was not yet one thing, and what was that? Well, verse 7 says, and then you shall take the anointing oil. So he was fully called, he was fully clothed, fully washed, and fully prepared, but he was not yet fully anointed. Remember when Jesus was about to ascend back into heaven, and he's speaking to the disciples, and they're all keyed up. He's breathed on them, they've received the Holy Spirit. He spent three years preparing them. He's given them their charge, go therefore into all the world, and teach all nations, baptizing them in the name of the Father, Son, and the Holy Spirit, teaching them to observe all things whatsoever I've commanded you. And lo, I am with you, even unto the end of the age. They're like, let's go! Jesus, we've been called, fully called. We've been fully washed, fully clothed in garments of righteousness, fully prepared. And he says, yeah, but you've not yet been anointed. In Luke 24 49, he says, but behold, I send the promise of my Father upon you.

I'll send the Holy Spirit. But wait, tarry you in the city of Jerusalem until you be endued with power from on high. He said, we have to have all of the ingredients. We can't leave out one. And here the priest, in verse 7, you shall take the anointing oil and pour it upon his head and anoint him. So Moses would take this horn of oil and pour it out. You know, we have these little little vials of oil if you want prayer. We'll anoint you with oil and just take a little bit and we just dab it on your head. We don't usually dump it on people. I did accidentally dump some on Keller once. I took the lid off and I put my finger on it and then I went to put it on his head and went and threw the rest of it on him. So he got a double anointing. But in this way, when they would anoint the head, it would be oil that would run down the head. And in the Psalms, it talks about that how good and how pleasant it is for brethren to dwell together in unity. It's like the oil that ran down, the anointing that ran down the beard of Aaron and down to the hem of his garments.

So unity, how good and how pleasant it is for brethren to have dwelled together. Unity is a sign of anointing, that God's presence is there and anointing. But the head was to be anointed. And for the body to serve, there must be first an anointed head. Colossians 1.18 tells us who are.

[21 : 57] Our head is. And he, Jesus, is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things he might have the preeminence. So there has to first be an anointed head for the body to serve properly. And Jesus is our anointed head.

So our ingredients for consecration, as Aaron and his priests, his sons will come to be called as priests. They will be called, they'll be washed, they'll be clothed, and they'll be anointed.

Such a beautiful picture. One of what happened with Jesus, right? He was called. So before the world began, this was a plan that the father had in his heart and he called his son. He was washed, he went down into baptism, he was anointed, and he was clothed. As we saw so aptly last week, the garments of priesthood. But it's the same for us. We've been called. We've been washed, we've been clothed, and then we've been anointed. So we might serve the Lord and one another.

And then you shall bring his sons, verse 8, and put coats upon them. So it was only after the high priest was called, clothed, washed, and anointed, that any of the other priests could receive their garments. Only after first the high priest receives his calling, his clothed, washed, and anointed, that any other subsequent priest could receive his garments. The high priest must partake first.

Isaiah 61 10 says, I will greatly rejoice in the Lord. My soul shall be joyful in my God, for he has clothed me with the garments of salvation. He has covered me with the robe of righteousness. As a bridegroom decks himself with ornaments, and as a bride adorns herself with jewels.

[23 : 46] But we were not clothed with salvation, nor were we covered with the robe of righteousness, until our high priest first did his part. Then we were. I like that there, as a bride decks himself with ornaments. This is something very valuable. It's something that's exciting. It's something we prepare for, we want to partake in. That's how we look at what Jesus has done on our behalf, that we've been clothed in righteousness and in garments of salvation.

And you shall gird them, in verse 9, with girdles, belts, Aaron and his sons, and put bonnets on them. Love the old King James, you know, bonnets, like a baby bonnets.

Turbans. And the priest's office shall be theirs for a perpetual statute. And thou shalt consecrate Aaron and his sons. You shall dedicate them. You shall devote them. They shall be set aside by this process.

This is for who? It's for Aaron and his sons. So if you're not a son of Levi, and more specifically, if you're not a son of Aaron, you're not going to be a priest. Like, well, you know, I'm a cousin.

Eh, it doesn't work that way. You know, I'm related to someone who's a priest. I mean, that guy goes to church all the time, so I know I'm going to get in. Every future high priest would come by birth. Had to come through birth.

[25 : 02] And every future high priest was already set apart from the womb. He says here, this is for Aaron and his sons as a perpetual office, the priest's office, a perpetual statute. It means it exists already. The office of priesthood is there.

For every subsequent generation, they will be born into an office that already exists. Every high priest is set apart from the womb. Ephesians 2.10 says that we are his workmanship, created in Christ Jesus, set apart unto good works, which God has before ordained that we should walk in them. They're already there. They're already there.

God's prepared them for us. He's just waiting for us to be born again. So this unending office for Aaron and all of his sons was to be perpetual office. It was unending.

And it was entered into by birth alone, but it was received by consecration. They came in by birth, but then they experienced that and lived it out through being devoted and dedicated and anointed under this call.

Our ingredients of consecration, they've been called, call Aaron, bring him to this place, to the congregation, wash him, clothe him, and anoint him.

[26 : 20] And this consecration is entered into through birth. And it'll be on an unending office. But it's received through consecration.

You know, when we enter into life, when we enter into birth, essentially the new birth, the life of the Spirit, it's like, all right, I'm here. This is all there is to do.

No, there's so much more. That's just the beginning. You know, it's just, it's almost like the handshake being born again. Let's just welcome to the family. Welcome in. Let me show you all that I've got prepared.

There's a lot to do, but it's all a blessing. Like we just read in Isaiah. Something I'm so excited about. I've been clothed with the garments of salvation. It's like, it's like your wedding day.

It's like, wow, I can't believe this is happening. But after that, there is a process of then partaking in that. Being called, being washed, being clothed, being anointed, being consecrated and set apart unto God.

[27 : 21] So those are the ingredients of our consecration. And they're all seen in the way the priest is to approach and come to the ceremony. And now Moses is going to receive instruction in verse 10.

I want to do it all of these things. In verse 10, we're going to see the bull, the bullock. And thou shalt cause a bull to be brought before the tabernacle of the congregation.

And Aaron and his son shall put their hands upon the head of the bull. So this would be what they would do before they would sacrifice it. They put their heads, their hands upon it, their hands on the head. The bull would be for sin and for sacrifice.

And the hands conveyed guilt. The hands conveyed guilt to the head of the bull. When Jesus was taken after Judas betrayed him with 30 pieces of silver.

And then he was tried before the high priest. And then he was taken to Pilate. Pilate says, I couldn't find anything wrong with this man. He's innocent.

[28 : 20] Because he tried him with scourging. The idea was, we're going to get a confession from you. No matter what. Rome didn't have any open, you know, they didn't have any, what are those called, cold cases. They had a confession anytime they wanted it.

But Jesus didn't confess. He opened not his mouth. He didn't make a sound. And Pilate said, I can't find anything wrong with him. I'll let him go.

And the people said, no, crucify him. And when Pilate saw that he could prevail nothing, that rather a tumult was made, or literally there's a mob about to happen, he took water and washed his hands before the multitude.

Saying, I'm innocent of the blood of this just person. See you to it. You see, the hands were conveying guilt to the head, to Jesus. Then answered all the people. And boy, did they not know what they were saying.

His blood be on us and on our children. It has been. If only they understood what that meant. If they would take the blood upon themselves in faith, then they too would receive the same consecration.

[29 : 21] But the hands were to convey the guilt. They were to put place in type the guilt off of the priest and onto this bull. In verse 11, you shall kill the bull before the Lord by the door of the tabernacle of the congregation.

So consecration will only come through sacrifice. There must be a sacrifice. This bull will be killed in public, in a presence, presence of God, and in a specific place.

The place of the congregation. And you shall take the blood of the bull and put it upon the horns of the altar with your finger and pour all the blood beside the bottom of the altar. This is a complete consecration made in blood.

Nothing left behind. Completely consecrated. The place of sacrifice will be consecrated by blood. So this is the altar. He's saying you're going to be using this altar. First, the altar has to be consecrated.

And it's consecrated with blood. Jesus in Hebrews 13, 12 says that he also that he might sanctify the people with his own blood. Consecration.

[30 : 20] A complete consecration made with blood. Verse 13. You shall take all the fat that covers the inwards and the call that is above the liver, the connecting tissues, and the two kidneys and the fat that is upon them and burn them upon the altar.

But the flesh of the bull and his skin and his dung, you shall burn with fire without the camp. It's a sin offering. You know, that's a good one to put on your fridge.

Kids, we're going to have a memory verse this week. What is that referring to? What's the point of all that? Well, it's a sin offering, and the sin offering is in two parts.

There's the inward part. The call, the fat, the kidneys. And then there's the outward. The flesh, the bull, the skin, and the unclean. There's the inward, and then the outward, and the unclean. Jesus experienced both of this as he went to the cross.

The inward part, the inward altar. Matthew 26, 39. He went a little further and fell on his face and prayed, saying, Oh, my father, if it be possible, let this cup pass from me. Nevertheless, not as I will, but as you will.

[31 : 22] That was the inward part. That was the altar that he laid down his own will. And that was within Jerusalem, the Mount of Olives. And there's the outward part. Luke 23, 33. Without the camp.

When they come to the place which is called Calvary, there they crucified him. And that would have been outside the walls of Jerusalem. That was where the unclean were. That was where those who were sent to die. The thieves, the murderers.

Hebrews 13, verse 11 says, For the bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin are burned without the camp. What this is talking about eventually is that when the high priest, after his consecration, he'll be doing this.

He'll be the one offering the sacrifices on behalf of the people. And he will go through this process for sin. The sin offering is completely consumed, fully consumed. No part left. Wherefore, Jesus also, that he might sanctify the people with his own blood, a full sanctification, suffered without the gate.

Let us go, therefore, unto him without the camp, bearing his reproach. You see, the sacrifice was fully consumed. But it was also fully rejected, just as Jesus was.

[32 : 33] Fully consumed, but fully rejected. And it says there, let us, therefore, go unto him without the camp, bearing his reproach. What does that mean? Well, that's the place where the unclean was. That's the place they sent the off-scouring.

That's the place they sent the people nobody wanted around anymore. Yes, there is a reproach that we bear. Man, we're going to go with Jesus. I'm going to go where Jesus is. You're going to go where?

You're going to go to church? You're going to go, you're going to do what? Don't you know that's where the off-scouring is? Yeah, but that's where Jesus is. And if Jesus went there, he made a full consecration for me.

I'm going to go with him. The sacrifice would be fully consumed, but also fully rejected as a picture of Jesus. Verse 15. And you shall also take one ram, and Aaron and his son shall put their hands upon the head of the ram.

So here we have ram number one. We're going to have two rams that represent one work of consecration. So we're going to have the bull and then two rams. They're two, but they represent one. And we'll see that as we look at this.

[33 : 37] You shall take one ram, and Aaron and his son shall put their hands upon the head of the ram. They shall transfer identity, same type of idea, to the ram. And you shall slay the ram, and shall take his blood and sprinkle it round about upon the altar.

And you shall cut the ram in pieces. You shall wash the inwards of him and his legs and put them under pieces and under his head. You shall burn the whole ram upon the altar. It is a burnt offering unto the Lord.

It is a sweet savor, an offering made by fire unto the Lord. Two rams to represent one work of consecration, and here's our first ram. This is the first time we see this phrase, a sweet savor, an offering made by fire unto the Lord.

Sweet savor. Well, sweet, we think of meaning like sugary, like sweet. But in the Hebrew, sweet means quieting or soothing. It means to pacify. It's something that soothes, a soothing savor, a soothing scent, a fragrance, an aroma.

Literally, this is the technical term for a sacrifice to God. It is the odor of soothing. We are going to offer the odor of soothing before God. That is the technical term. That God would, he would smell that and he would say, oh, I smell peace.

[34 : 52] Oh, I smell, I smell a savor, a fragrance that's soothing, that pacifies. This ram would give its all. There'd be none of it left. Every part of it would be consumed on the altar.

You see, we cannot give our all. So another does it in our place. In type, we lay our hands upon that ram. And in our place, he goes and gives his all because we couldn't give our all.

And so Jesus steps in to give his all. But this ram would be cleansed first. It would be clean within and without before it gave its all. And wasn't Jesus clean within and without?

There is nothing they could find in him before he gave his all. And a burnt offering is fully consumed in its service to the Lord. And in ram number two, he says, you'll take the other ram and Aaron and his son shall put their hands upon the head of that ram.

And then thou shall kill the ram and take of his blood and put it on the tip of the right ear of Aaron. And upon the tip of the right ear of his sons and upon the thumb of their right hand and upon the great toe of their right foot.

[36 : 00] And sprinkle the blood upon the altar roundabout. Interesting moment here. I like the King James. Instead of a big toe, it's a great toe. And it is a great toe. You can't be a left-handed priest?

Is that what this means? It's the right hand and the right ear and the right... No. In scripture, the right hand represents the place of strength, of authority, of power. Consecration is by sacrifice.

And there's three sacrifices. There's the bull, which was to represent atonement for sin. Fully consumed. The priest had no part in that except to do what?

Place his hands on it. And just in part and in identity take part in that. The bull completely satisfied that. Atonement for sin. The first ram is identified with peace as a sweet-smelling savor unto the Lord.

And then the second ram will be for a sanctified life. We are to partake. First, on behalf of someone else who did the work for us.

[37 : 06] Or he did on our behalf for sin. Second, we identify with that sacrifice for our peace. And then third, we partake then as a sanctified life.

Leviticus 17.11 says, For the life of the flesh is in the blood. And I have given it to you upon the altar to make an atonement for your souls. For it is the blood that makes an atonement for the soul.

And so the blood, which is the life of the flesh, which makes atonement for the soul. That blood, that life then of the sacrifice was to be upon the priest. The blood was to be upon the priest.

The sacrifice was to be upon the priest. And put it on his ear, on his thumb, and on his toe. Jesus in Mark 14, as he finishes the last supper.

He takes the cup and when he had given thanks, he gave it to them and they all drank of it. They all partook. They all had the life of the blood. He said unto them, This is my blood of the new covenant, which is shed for many.

[38 : 03] They were all to partake. The life of the sacrifice, the life in the blood was to be upon the priests. Where was it placed? His ear, his thumb, and his toe.

Three areas of consecration. The ear, he was to have a consecrated hearing. The thumb, he would have consecrated actions, what he did with his hands. And then he'd have a consecrated walk on the toe.

He was to have a consecrated life in all that he did. The blood was to be upon that. Ephesians 4.1, Paul tells us that we should walk worthy of the vocation wherewith we are called.

Vocation doesn't just mean our job. It means that we should walk worthy of what we've been called to. What have we been called to? How are we going to do that? How am I going to walk worthy? Well, I'm going to have a consecrated life. I'm not going to do it through law or through action or through effort. I'm going to do it through the blood. I'm going to let the blood be upon what I hear. Man, is that what I'm listening to?

[39 : 04] Can I listen to that in the presence of the blood? What I'm doing with my hands, can I do that in the presence of the blood? Can the blood come upon that and that remain consecrated?

Man, what is my walk like? Where I'm walking, where I'm going. Can the blood be upon that? Can that be marked by blood? Verse 21, and you shall take of the blood that is upon the altar and of the anointing oil.

And you'll sprinkle it upon Aaron. Wait a minute. He just had it on his ear and his thumb and his toe. Now I'm going to take some of the blood off the altar and some of this anointing oil. I'm going to sprinkle it upon Aaron, upon his garments, upon his sons, upon the garments of his sons with him. And he shall be hallowed. He shall be consecrated, sanctified, prepared, dedicated. Only after the blood and the anointing is sprinkled on him. And his garments and his sons and his sons garments with him.

Do you mean all that we just took the time to make and go through? All those beautiful white garments and all of those jewels and that gold crown. They're going to have blood splattered all over them.

[40 : 12] They're going to have oil splattered all over them. The priests, not the high priests, the other ones, they're completely clothed in white. What's going to show up really well when they get splattered? What are you going to see when you look at them?

You're going to see blood. You're going to see anointing. After all of that, we're going to sprinkle them with blood. They shall be set apart by blood and by anointing, essentially.

1 John chapter 5. John tells us that there are three that sets apart Jesus. That he that came by water.

That he, he, that this is he that came by water and blood, even Jesus Christ. Not by water only, but by water and blood. And it is the spirit that bears witness because the spirit is truth.

For there are three that bear record in heaven. Father, the word, and the Holy Spirit, the Trinity. And these three are one. And there are three that bear witness in the earth.

[41 : 08] The spirit, the water, and the blood. The priest would be washed. The priest would be anointed. The priest would be covered in blood. And these three agree in one. The washing, the anointing, the blood, they all lead to consecration.

And they all point to who? Jesus. They also point to the other priests. To those who would minister with him. They also had to be covered in blood. They also had to be anointed. And you shall take of the ram, verse 22, the fat and the rump and the fat that covers the inwards and the call above the liver and the two kidneys and the fat that's upon them and the right shoulder for it is a ram of consecration.

So this is ram number two. Okay. First ram was a burnt offering for peace, fully consumed by fire. The second ram was a burnt offering for sanctification.

It's going to be fully consumed, but not through fire, but through partaking. So this part of this ram is going to be placed upon the altar with some of the bread. And it's going to be burnt by fire.

The other half of that ram, number two, the priest will partake of. Essentially, God will partake of his part on the altar and consume it. And then the priest is to consume his part. But this offering, the second part, is for sanctification and for fellowship.

[42 : 25] Ram number one, completely consumed by fire, an offering for peace. We don't partake in that, guys. We don't have anything to offer for our peace. Nothing. We just put our hands on the head upon Jesus.

And he takes everything that was needed for my peace. The second one we partake of. God says, I've got a part and you've got a part. It's for fellowship and for sanctification. Peace has to come, though, before sanctification.

Hebrews 10, 14. For by one offering, first the offering, he has perfected forever them that are then sanctified. Peace comes before sanctification. First we have peace with God.

Then he does the work in our lives. It doesn't go the other way around. You can't sanctify yourself to obtain peace with God. We've all tried it. Okay? And probably still trying it at times. If I can clean this up good enough, I'll have greater peace.

Probably not. Because what are you operating in when you operate in your own efforts? The flesh. He who sows to the flesh shall of the flesh reap what? Corruption.

[43 : 29] Corruption. So you just end up in a spiral working against yourself. When we attempt in our own efforts to do what only the head can do on our behalf. And you're also going to take a loaf of bread.

Verse 23. And one loaf of bread. And one cake of oiled bread. And one wafer out of the basket of the unleavened bread that is before the Lord. And thou shalt take and put all in the hands of Aaron and in the hands of his sons.

And they shall wave them for a wave offering before the Lord. So you're going to take the second ram. You're going to take the parts of the sacrifice. And you're going to take the bread that's been anointed and is unleavened. And Aaron and his sons are going to hold on to these things.

So every part of this consecration should be placed where? In the hands of the priests. They belong in the hands of the priests.

John 3.35, it says, The Father loves the Son and has given all things into his hands. Every part of consecration belongs in the hands of the priest. It's not meant for others.

[44 : 29] It's meant only to be in the hands of the priest. And here we're going to see this first term of wave offering. We're going to see a wave offering and a heave offering. We're going to see a wave offering. But, you know, what is the motion you make with waving?

Well, it's a forward and a back. The idea is almost like when you would sprinkle something. You know, so it's like forward and back. You have it in your hand and you're waving it. Literally means forward and back. The idea is like to give and receive, right?

I'm giving this to the Lord. I'm giving it unto him. But yeah, he gives so much more back. Verse 25. And you shall receive them of their hands and burn them.

So the priest will do the wave offering. They'll give them to Moses and he will burn them upon the altar for a burn offering. Again, here's our sweet savor for an odor of soothing before the Lord. It's an offering made by fire unto the Lord.

This is representing this half of the ram that's consumed on the altar. It's devotion and surrender. Completely devoted to God. Giving essentially the best. We don't think of that as the best. We don't usually eat the organs and the fat.

[45 : 27] But that was considered the best because that had the most nutrients and densest source of energy. And so the best belongs to God. Completely devoted.

Completely surrendered to God. Acts 20, 35. Paul says, remember how the Lord Jesus said it's more blessed to give than receive.

It is. It's always more blessed to give than receive. But that doesn't mean it's not a blessing also to receive. Verse 26. Moses is a Levite.

He's a son of Levi. So he and Aaron and the priests and Levites. This shall be their portion as priests. Thou shalt take the breast of the ram of Aaron's consecration. Wave it for a wave offering. And it shall be your part. So it is always more blessed to give than receive. But there's also a blessing in receiving. As they give to the Lord, the Lord gives back. It says, hey, partake with me. Luke 6, 38.

[46 : 30] It says, give and it shall be given unto you. Good measure, pressed down and shaken together and running over shall men give into your bosom. For with the same measure that you meet out, you give, it shall be measured to you again.

Say, oh, perfect. I'll give until I get a bunch given back. And then I'll just sit back and I'll retire and I'll just consume everything upon myself. No, that's not the idea. Saying your heart of giving.

That same heart of generosity that you show and continue to show. Well, God will, like he says in Corinthians, make all grace abound to you. So that you all will have enough for your need and enough to continue to give.

Yes, it shall be given to you. Press down, running over. Why? So that you can continue to give. So you can continue to enjoy that blessing. So the priest was to take part. He was to receive a part of this.

And the consecration that he was to take part in, it was through what? Through fellowship. Essentially, it's the fellowship with God. So the ram, number one, is burned on the altar.

[47 : 31] The bull was burned on the altar for sin. Ram number two, representing the peace that was sacrificed on our behalf so that we might obtain peace by another. And the second ram is for fellowship.

God partakes of half. I partake of half. But fellowship, eating, came only after washing, clothing, and the blood.

That was the order. Fellowship comes only after we've been washed. Clothed in righteousness, covered in blood. Can't do it the other way around. Verse 27.

And you shall sanctify the breast of the wave offering and the shoulder of the heave offering, which is waved, which is heaved up. Here's another word here, heaved. Of the ram of the consecration, even of that which is for Aaron, of that which is for his sons.

So he says, Moses, you shall sanctify this. This shall be set apart for them. The wave offering and the heave offering. It shall be set apart. I don't know if I want to eat the heave offering. Ooh, my heave, you know.

[48 : 31] I'm sorry. Wave means forward and back, right? Heave literally means to exalt. It's the exalted offering, the lifted up offering. He says, Moses, I want you to set these apart forever.

This is the part that Aaron's to partake in. He's to partake horizontally, the wave, and he's to partake vertically in the exalted offering. You see, the priests were to fully partake in an offering that was pleasing to God.

It was a sweet-smelling savor. It was pleasing to God in both the vertical and in the horizontal. God desires our fellowship with him to be pleasing in the vertical, but also pleasing in the horizontal.

As we have fellowship one with another. To God, he looks down and he says, that is a sweet-smelling savor. That is a beautiful thing. When that is lifted up, that offering that's lifted up to me, when we worship, that's exalting to lift up.

When we fellowship with one another, when we're talking with one another, when we're praying, when we're in Bible studies, that's the horizontal. God looks at both of those and says, great, fantastic. That is a sweet-smelling savor. That the priest would partake both in horizontal and vertical and would be pleasing to God.

[49 : 43] Verse 28. A couple more. We're only going through verse 30 today, guys. It's a long chapter. And it shall be Aaron's and his sons by a statute forever from the children of Israel.

Forever. God's provision was for Aaron and his sons, and it came by way of consecration. He said, I'm going to provide for you, but it comes through consecration. The food that would be for Aaron and his sons, the way that God would provide for them, it wasn't just, well, here you go.

It was, no, you only partake when you come fully consecrated. In Matthew chapter 6, Jesus finishing up his Sermon on the Mount, or right in the middle of it, I guess.

He says, take no thought for your life. No anxious thought. What you shall eat, or what you shall wear, or what you shall put on. For after all these things, the Gentiles seek. But your Father knows that you have such need of these things.

But, Matthew 6, 33, seek first the kingdom of God and his righteousness, and all these things will be added unto you. See, God's provision comes through consecration.

[50 : 48] Seek first the kingdom of God. Consecrate first, devoted to God, dedicated to God. Let your life be that. And God says, I'll provide.

Remember that verse, press down, running over, without measure, shall be measured unto you. Seek first the kingdom of God and his righteousness, and then all these things will be added unto you. God desired fellowship.

He desired an unbroken fellowship, a perpetual fellowship. And it would come through oneness and peace. Oneness as they partook of the same food, the ram. Through peace, a sweet-smelling savor.

But it was to be unbroken. He said, Moses, tell Aaron this is for him and his sons. This is a statue forever. Ephesians 4, 3 says that we are to endeavor to keep the unity of the spirit and the bond of peace.

God desires unbroken fellowship. It's through oneness and through peace. But it's not through effort. It's through the spirit. You see, as Moses is going to instruct Aaron and his sons, and they're going to do all of this.

[51 : 52] They're going to go through all the motions. But it's no different than us, guys. If they don't do it by faith, then it's just the motions. That's all they're doing is a bunch of motions. The problem when we go through the motions, we feel like the motions validate.

And really what's supposed to validate is what's behind those motions. We can do the same thing. Here we are in the congregation. The court of the congregation. I've partaken.

I've applied the blood. I've gone through the motions. But God desires fellowship. It comes through oneness. It comes through peace. He doesn't want that to be broken.

If it's broken, it's not on his side. So the priests were to partake. And how did they do that? Well, they partook by eating. They weren't safe for later. So right now, right now as we do this, right now as this sacrifice, you take this.

We're going to see that next week when we get into the rest of it, how they're to partake. And then they're finishing out their duties in this consecration. They were to partake presently. It wasn't something to save for later.

[52 : 55] They were to partake inwardly. They had to eat it. It didn't do any good if they didn't eat it. Now something happens inward. The priests were to partake actively.

They had to do it. Nobody could do it for them. You know, I'm not going to eat your food for you and chew it up for you. And the priests partook in peace, didn't they?

Sweet smelling savor. God says, I want you to partake. It's presently. It's inward. It's active, but it's in peace. And the holy garments of Aaron, verse 29. I like how it comes all the way back around here to the holy garments.

The holy garments of Aaron's. They shall be his sons after him to be anointed thereon and to be consecrated in them. So this consecration, Aaron, we're going through all of this. This process. And bro, you're going to be the high priest. And you're going to have, he's going to, you know, 40 years he's going to be in the wilderness with Moses. And when they get to the close to the end of 40 years, you know, God's going to say, hey, Moses, tell Aaron we're going on the mountain and he's going to die.

[53 : 54] Oh, okay. And they go up in the mountain and he dies. Before he does that, though, he passes off his garments and he puts them on Eliezer, his son. So Aaron, all of this and all of these garments, don't think like they're just yours.

Don't hold on to this too tight. This isn't just for you, Aaron. You see, this consecration and this anointing, Aaron, it's not meant to end in death. It's to be carried on through new birth.

As a new birth comes along, well, that new son will receive consecration and anointing. It's not meant to end in death. If you remember Peter, after they waited for the anointing of the father that came, the Holy Spirit comes and they are excited and they go out and they begin to speak and preach in other tongues.

And the people are like, what is going on? And someone says, we're drunk. That's so the world, isn't it? I mean, these are the people that they would ridicule and say, well, you don't partake with us. Look at you going outside the camp to be with Jesus, man.

And then they turn and say, well, they must be drunk. Those Christians. Yeah, that's us. And Peter said, after saying they're not drunk, but this is what has been promised by the prophet Joel, that the Holy Spirit would come.

[55 : 04] And he says unto them, repent and be baptized. Every one of you in the name of Jesus Christ for the remission of sins. And you too shall receive the gift of the Holy Spirit.

For the promise is unto you and to your children and to all that are far off. Even as many as the Lord our God shall call. The consecration and the anointing did not end in death when the high priest died.

When Jesus died, that consecration and anointing did not end. It was just getting started. It was carried on through new birth. Every one of us has experienced that new birth. We're not the first ones though.

We're just carrying it on and it's not going to end. We'll die. Lord willing, we'll be raptured. But if we die, it doesn't end there. The consecration and the anointing will continue. God will continue to call. This is for all who are far off. And so our ingredients of consecration must be called, as Peter says here. Hey, repent.

[56 : 01] You're being called. You must be washed. Be baptized. That's not the physical washing. It's the dedication, that devotion. Be clothed and be anointed.

Our ingredients of consecration. And then, verse 30, our last one for today. And that son that is priest, the son that's to be priest in his stead, you shall put the garments on him seven days when he comes into the tabernacle of the congregation to minister in the holy place.

Moses, the holy garments that Aaron shall put on, they're not his to hold on to exclusively. He doesn't have the corner on this. You know, we're not the first people to read our Bibles. We're not the first Christians. We're not the ones.

God wasn't waiting for us and going, oh, finally. I've been wanting to reinvent this whole thing. I'm so glad you're here. No, we just enter into an office that is perpetual, that has the ingredients already there, and we just continue in it.

We don't get to redo this thing. Well, I don't like how we're doing this. I don't like the meeting of the congregation. Let's do the meeting of Zoom calls. Right? No, we don't get to do that. Aaron, this isn't for you to hold on to.

[57 : 11] It's for your son. And when your son does receive this someday, there's a specific way I want him to receive it. He shall wear them seven days when he comes into the tabernacle of the congregation.

Well, I think one, it was before the people for them to see every single day, this is the one who's the high priest now. This is the one who is the high priest. But seven is a very specific number. It's very special in Scripture. It means complete, whole, perfection.

It means rest. You know, God, on six days, God created, and on the seventh day, he rested. So the son that shall be priest, he shall be established and shall establish his priesthood in wholeness, in perfection, and rest.

So you see, Jesus, the son who would be priest, he came and he established that priesthood in wholeness, in perfection, and in rest. Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us.

He established that priesthood in wholeness, perfection, and rest. He was the complete package. It was perfect. There was no need to offer another sacrifice. Well, this one did it.

[58 : 21] We're good. And rest. Because he sat down at the right hand of the throne of God. It's done. It's finished. That sacrifice. That's done. As we finish for today, consecration.

Man, aren't you glad you don't have to do that? To come into the church? To come into the kingdom of God? You know, I realize I'm a sinner. And that I don't have a relationship with the Lord.

How do I go about this? Well, get a bowl and get a loaf, a cake, a wafer, and two rams. And go make these garments. I'll see you in a couple weeks. And we'll come together and we'll do this.

Okay. But consecration, it's not easy, is it? It's not something that's easily done. It's not in a moment. It's not quick.

I can do this like, all right, we can just do this whole thing. Let's just get this done and over with. All right, fine. I believe in Jesus. Okay, I'm going to heaven. It's not quick. It's an eternal work. And it's not without washing.

[59 : 23] It's not without sacrifice. It's not without blood. It's not without anointing. And it's not without partaking. All of these ingredients are there.

But ingredients alone do not make a recipe. Going back to our title. A recipe for success. You know what ingredients make without direction? Ingredients without direction equals a mess.

That's all it is. You can have all the right ingredients. It's like if I was baking, guys. My job is to eat the food. There's someone much more capable in my house.

Multiple people for making food. But you can have all of the ingredients. You know what? I got the ephod. And I got the breastplate. And I've got a bowl. And I've got some blood. And I've got some loaves.

And let's just see what happens and throw it all together. Ingredients plus direction. That's a recipe. And it's when you follow the directions with the ingredients that leads to success.

[60 : 27] Success. We have been called to be consecrated. We've been called to something sacred, something devoted, and something dedicated. We can't just do that off the cuff.

We may have all the ingredients. Think, well, I got this. We're just entering in, by birth, into something that has already been set up for us. God wants us to succeed.

He wants us to succeed. He is so excited about this. I said, giving this to Moses on the mountain, he's not just like, and then there's this. And then there's no. He's like, and then, oh, Moses, you don't even, you guys don't even know why you're going to do this.

But there's going to be a bull and two rams. I'm so excited about this. And then someday Jesus is going to come. Now, I want you to take the ram and part, and I mean, the first ram and part of it, burn him outside the camp.

Why? Why? 2,000 years from now, it'll make sense. It's going to make sense. An unending office entered into by birth and received through consecration.

[61 : 31] That's what we live today. We enter into an unending office that's been received by birth. We have a right to this office because of birth, the new birth. But we live it through consecration.

We don't just get to take the ingredients and just go, ah, whatever, whatever. There's a recipe, a consecrated recipe for success for us as well. For washing, for sacrifice, for blood, for anointing, for partaking.

Jesus has done all of that on our behalf so that we can then live that out. There's a recipe for success in washing. 1 Corinthians 6, 11, but you are washed.

We already read that today, but you are sanctified. You are justified in the name of the Lord Jesus by the Spirit of our God. We're washed. We can partake in that. The recipe for washing, for sacrifice.

Romans 6, 13, Neither yield you, your members, as instruments under righteousness unto sin. Don't sacrifice your life, your time, and energy for sin. Instead, yield yourselves unto God as those that are alive from the dead and your members as instruments of righteousness unto God.

[62 : 38] We have a recipe. We've been given a new life. We don't just get to do with it what we want. God says, hey, yield that. You are alive from the dead. It's a living sacrifice. Live it.

And blood. 1 John 1, 7. But if we walk in the light as he is in the light, blood of Jesus Christ cleanses us from all sin. We have fellowship one with another.

And the blood of Jesus Christ cleanses us from all sin. And what a recipe. What a recipe for success that is. If I apply the blood to my life, I get to have fellowship with God and with you.

I get to be cleansed. Goes right back to the washing. A recipe, a consecrated recipe for success has within anointing. 1 John 2, 20 and 21 says, But you have an anointing from the Holy One.

And you know all things. I have not written unto you because you do not know the truth, but because you know it. And no lie is of the truth. You have an anointing. What is the purpose of that anointing?

[63 : 42] To know the truth. John says, You have an anointing so that you might know the truth. How do you know if you're going to succeed, if your recipe is one for success?

Well, is there truth? Is there truth in what you're doing? Well, no, actually, it looks like the ingredients I'm putting together, it's coming out a lie. Well, then you probably don't have the right ingredients.

That's not going to be a good recipe. At least the truth. The anointing God gives us is for truth. And lastly, for partaking. That we are to partake in this.

In John chapter 6, verses 55 and 56. For my flesh is meat indeed, says Jesus, and my blood is drink indeed. He that eats my flesh and drinks my blood, dwells in me and I in him.

And we know that's not physical. He's speaking of our partaking in him by faith. So if we partake of God, then we get to partake in God.

[64 : 37] We partake of God. We apply his blood to our lives. We partake of the loaf by faith, believing, yes, Lord, I put my hands on you and I receive from you.

And so by these ingredients, by the washing, by the sacrifice, by the blood, by the anointing, by the partaking, we are clothed, we are equipped, and we are consecrated to serve our God.

This is how we serve him. Ephesians 4.22 says that you put off concerning the former conversation, the old man. It doesn't just mean your speech. It means your former ways, your former mode of life.

The one that was after the old man, put it off. Literally means to hang it up. Take that garment off, hang it up. Which is, in fact, give it, no, don't give it to goodwill. Burn it. Take that garment and get rid of it.

The old man, which is corrupt according to deceitful desires. You sow of the flesh, love the flesh, reap corruption. And be renewed in the spirit of your mind, and that you put on the new man, which after God is created in righteousness and true holiness.

[65 : 42] These are the ingredients by which we're clothed, equipped, and consecrated. We put off the old. We put on the new. How do we do that? It's by the spirit. Be renewed inwardly in the spirit of your mind, which after God is created in righteousness and holiness.

How do you know if you have the great ingredients? How do you know if the recipe is coming out right? How do you know if you're following the directions right? It should look like God. It should look like righteousness. It should look like truth.

It should end in peace. Unity. We do that. How? Through a law? No, it all comes back to love, guys. The recipe, the ingredients, if we follow the indirect directions, it leads to love.

And walk in love. As Christ also has loved us, and has given himself for us an offering, and a sacrifice to God for a what? You'll never read that verse the same again.

Or a sweet smelling savor. Jesus gave himself for an odor of soothing unto God. You see, we cannot give our all. So another did in our place.

[66 : 45] And the father went, oh, you know when you, like someone's baking bread, and you walk in, you're like, oh, what is that? And then you find out it was like a tart warmer or a candle, and you're like, oh, man, it's brutal.

Oh, but that stuff, the father's, oh, it smells so good. I know what that is. Oh, that was the work my son did. And that should be the same scent we give.

That's what he wants when he smells our lives. But it's not by, it's not by law. Well, yes, we're reading in the law, but it's not by law. It's by love. But we have to partake just as the priest did. And how do we do that? Well, you have to partake presently. You see, what happens if you take fresh baked bread? I'm not going to partake presently. I'm going to wait. I'll partake at a later date when I'm more, I don't know.

Three months later, you pull out the freshly baked bread. What's happened to it? It's stale. It's crunchy. It's hard. It might be moldy. All of a sudden, it doesn't have the same effect.

[67 : 47] That's why we partake presently. When God is moving by his spirit, when we read the word, we partake presently. We don't put it off. Have you done that before? You've heard a message somewhere from me like, man, that one really spoke to me.

I'm going to go back and listen to it again. And you listen to it again. You're like, I don't remember that part. I can't, we just, it just isn't doing it. We partake presently. And maybe you're like, yeah, but I haven't, man, you don't want to see the recipe that's been coming from my life.

Oh, I've been messing up the ingredients. I thought I had them right. And I realized I didn't, I forgot to turn the oven up. You know, that just didn't turn out right. It's okay. It's okay.

Because another gave all on our behalf. So we don't have to, we can partake right now in this. We can have fellowship right now. And we partake inwardly.

We've got to bring it in. It's not enough just to go. That was interesting. Wow. That smelled so good today. What a great message. Oh, and I'm not, you know, I'm saying like, you can go away and think that was wonderful.

[68 : 46] Remember that smell? But did you eat it? Well, no, I didn't eat any of it, but it smelled really good. You got to partake inwardly. It's active. You have to be involved in this. Nobody else can do it for you.

Maybe the person next to you is just chowing down. You're like, that is great, but I'm still starving. And we partake in peace. We partake in peace because of the Prince of Peace.

We don't have to search for that. That's been done on our behalf. We cannot give our all. So another did in our place, but we can partake presently, inwardly, actively in peace. And these are the ingredients.

If we follow the directions, the directions of love, then it makes up for something that looks a lot like Jesus. Jesus is our recipe for success.

Amen. Father, thank you so much. Thank you for sending your one and only son to be that sweet smelling savor on our behalf. Lord, we live a life of peace, of new birth, all these wonderful ingredients as we read about today.

[69 : 55] We have been washed. We've received a sacrifice on our behalf that we couldn't offer. The blood has been put upon our lives. Amazingly, when people look at, well, maybe not people, but when you look at us, you see blood.

We've been anointed. Certainly we don't deserve that. Certainly we don't deserve the abiding presence of the Holy Spirit to guide us into all truth, to bring all things to our remembrance, and to speak of Jesus, to be a comfort to us.

And then you say, come and fellowship with me. Let's sit down and eat together. Let's partake. And Lord, that's what we've done this morning. We've opened your word and we've partake, partaken

together.

But Lord, now there's a part that we have to do, and it's present. It's right now. I can't, I can't put this off. How have you spoken to my heart, Lord? What have you asked of me that you said, I don't want that part of the ingredient of your life anymore.

I want to remove that ingredient from your life. I don't want, I don't want it. It's messing up the recipe. Presently, now, what is it the Lord is speaking to you?

[71 : 12] Lord, you search our hearts, and you know what's inward, Lord. Lord, you know I have to make this part of my character, part of who I am, and I have no ability to do that. But you've placed your spirit within me, Lord.

So Lord, I just want to say yes to you, and all that you want to do on the inside. Just like that ram that was washed inward and outward, and then was an acceptable, pleasing sacrifice, Lord.

Wash me inside and out, Lord. Let my life be a pleasing sacrifice. Actively, Lord, what is it? What do I need to add into this ingredient of life, Lord, that I need to act upon?

So you need, you need that in your life. I have a blessing for you, but unless you act on it, you can't receive it. Lord, we thank you for your peace.

There is no condemnation to them. We're in Christ Jesus. Thank you for bringing peace to our hearts, to our souls. Thank you for bringing peace to this congregation, Lord. We love you.

[72 : 10] You are a great God. As we worship you now, Lord, we want to lift our voices. We want to magnify you, and we want to thank you, because you are our faithful high priest, that by your blood, placed upon us, we are now worthy, Lord.

We are able to come and stand before you. By birth, we enter into an office, which is perpetual, eternal, provides for us, covers us, clothes us, equips us, and it's all through love.

And we do love you and thank you. And in Jesus' name, amen. You know, as a church and as a people, we've been given a recipe for success. And by God's grace, we will consecrate ourselves to its direction.

We will continue steadfastly in the apostles' doctrine, in fellowship, in breaking bread, and in prayer. As we go line by line through the scripture, and we see Jesus in the Old Testament, as we see the love that he has for us, it is by his grace.

Don't leave today thinking that you've got to juggle all of these different things to somehow turn out the right result. It's not going to work. Jesus is the perfect recipe.

[73 : 21] He is our recipe for success. Just like the priest, our priest, our part is what? Show up. Come and be still and know. It is through the stillness, through your stillness before God, that you will know you are accepted by God.

God, that you will know the love that he has for you. And that you then can operate in a way where you can show the world, look at this wonderful recipe of success God has for us.

The Lord bless you and keep you. The Lord make his face to shine upon you. The Lord be gracious unto you. The Lord lift up the light of his countenance upon you and give you peace. God bless you. Enjoy some fellowship.