

Believers have one High Priest, Jesus Christ, through whom they have access to God the Father. Yet believers themselves “are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ.” (1 Peter 2:5 NIV) Just as God set apart, or consecrated, Aaron and his sons to be priests to serve Him, He has consecrated believers today as priests to serve Him. There are three ways reported in Exodus 28:40–29:46 in which the consecration of the priesthood is revealed and which pictures the priesthood of believers today.

**I. *The consecration of the priesthood is revealed in the proper preparations (28:40–29:9).***

1. *The priests, Aaron and his sons, were to be properly dressed.* Outer garments uniquely for priestly duty distinguished them, giving dignity and honor. Undergarments protected against shameful exposure common in pagan ritual. Washing symbolically removed impurity.  
Believers also are washed (Hebrews 10:19–22) and clothed in the righteousness of Christ.
2. *The materials for consecration were to be properly provided (29:1-3).* Sacrificial animals were without defect and meal offerings of the best and without yeast. It symbolized purity and perfection.  
Jesus Christ was the perfect, sinless sacrifice necessary to sanctify the believer.
3. *The priests were properly anointed (28:41; 29:7).* Associated with God’s pleasure and blessing (Ps 133), anointing visited displayed God’s choice for a specific task.  
Jesus was anointed for service (Acts 4:25; 10:38) with the Holy Spirit as are believers (1 John 2:20, 27).

God has done all that is necessary to prepare for believers to become priests to serve Him.

**II. *The consecration of the priesthood is revealed in the proffered sacrifices (29:10–34).***

1. *The sin offering (29:10–14):* a costly bull which was partly burnt on the altar and partly burnt outside the camp. Laying on of hands symbolized identification and here especially of guilt being born by the animal.  
Christ did not need a sacrifice for himself (Heb 7:27), but believers do need His sacrifice for sin.
2. *The burnt offering (29:15–18):* the first of two rams which was entirely consumed on the altar and declared a “pleasing aroma to the Lord.” Besides reminding of the need for sacrifice, it pictured total dedication.  
Jesus Christ was totally obedient, even to death (Phil 2:8), which then made it possible for believers to serve as priests.
3. *The offering of consecration (29:19–37):* the second ram, the ram of ordination, sacrificed for the actual consecration.
  - a. The slaughter of the ram of ordination (19–21) included laying on of hands symbolizing substitution. Blood on the ear lobe for consecrated hearing of God’s Word, on the right thumb for consecrated priestly service, on the right big toe for a consecrated walk. Blood and oil on the garments consecrated them for the office, to be passed on from generation to generation (vv 29–30).
  - b. The wave offerings (22–28) included portions of the ram with a meal offering from the basket to be waved before then Lord and then burned upon the altar. Moses received a breast portion, the priests in the future would receive the thigh.
  - c. The high priest and his garments (29–30): the vestments were passed on and worn 7 days to inaugurate a new high priest.
  - d. The meal of ordination (31–34) ended the first day of consecration, symbolizing fellowship with and acceptance by God. Only those of the priestly family could eat.
  - e. Sin-offerings continued for 7 days (35–37), marking a “completion” of holiness.

The consecration of the priests pointed to both responsibility and privilege. It all required the sacrifice of the ram. Believers, as priests called to serve God, have responsibilities and privileges which rest upon the sacrifice of Jesus Christ.

**III. *The consecration of the priesthood is revealed in the prescribed celebration (29:38–46).***

1. *The continued daily responsibilities (29:39–41):* included a whole burnt offering with a grain and a drink offering, morning and evening. It was celebrated, not as a burden, but as a joyful reminder of starting and finishing the day with provision for a right relationship with God.
2. *The purpose of the consecrated priesthood (29:42–46):* traditionally viewed as prose, the possibility of it being poetry, a song, heightens further the joyous expression of celebration. God had prescribed acceptable worship and set apart those through whom Israel could come to worship. He promised to meet with Israel, to speak to Israel through Moses, to dwell among Israel and to be their God.

Jesus Christ as High Priest is seen in contrast to human priests who required atonement, who offered temporal, continual sacrifices, and who could only picture fellowship with God. Jesus provided atonement eternally, once for all, and gives true fellowship with God.

Jesus as perfect, sinless man died the death required of sinful man, and offers forgiveness and life to all who believe. True believers are “being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ.” (1 Peter 2:5 NIV) Believers have the privileges and responsibilities of a priest. As a privilege worship should not be a burden but a joy. Responsibilities include offering spiritual sacrifices, declaring God’s praise (1 Peter 2:9; Hebr 13:15), proclaiming the gospel (Rom 16:16), and presenting our bodies as living sacrifices (Rom 12:1–2). As priests, believers should come before God interceding for others.

Believers are consecrated as priests by the blood of Jesus Christ. Therefore, offer spiritual sacrifices acceptable to God through Jesus Christ.