

The Continual Standing Sacrifice

1 Pet 2:5,9; Rom 12:1-2; Heb 13:15; Ex 29:35-45; 1 Chr 23:30; Ex 30:7; 1 Tim 2:1-8; Ps 28:2; 63:4; 119:48;134;2; Lev 6:9-12; Num 28:1-8,10-15,23,34.

The one main characteristic of the Royal Priesthood (1 Pet 2:5,9) is that they were called out of the darkness and into the marvelous light. They were called out in order to proclaim the excellencies of the One who called them out, separated them and chose them for this special purpose. They are priests of our God who offer up a continual sacrifice of praise that comes forth from lips, lips that thankfully acknowledge, confess, and glorify His name. This means that it comes out of their mouths; it does not mean that it is mental praise. These praises or sacrifices are the overflow of the heart (Lk 6:45; Mt 12:34), resulting in a wind that blows over the vocal chords, a sound that passes out of lips into the air. They can be heard. Those who have been brought out of darkness appreciate it. They are exceedingly glad. The mouth of a called-out priest proclaims how good and excellent God is (Heb 13:15 or 13:12-15). If a priest never expresses any praise, if nothing comes forth from deep within and affects his vocal chords, he is still in darkness.

We are those priests who clothe themselves with Messiah every morning before we come to the sacrifices, in order that we might present acceptable sacrifices to Him (Rom 13:4; Gal 3:27). Yahshua is our sin offering. Therefore, we must put Him on before we could ever offer the burnt offerings. Our sins must be confessed, first to our Father, and then, if necessary, to our brothers, in an act of renunciation. Then we can be forgiven (1 Jn 1:9) and clothed with our priestly garment. Only then can we offer the burnt offering, the meal or grain offering, and the drink offering or libation.

The sin offering was burnt outside the camp (Heb 13:11-13). This is the offering whose blood was brought into the holy place. Without this offering, which has been offered once for all, we cannot offer the others. We must be clothed with Him (verse 13). We have gone outside the camp of Christianity (as He went outside of Judaism), bearing His reproach, so that we might

reach forgiveness. Now we live clothed with Him that we might offer up the burnt meal and drink offerings (verse 15). Through Him let us continually offer up sacrifices.

These are offered together. The meal offering and the libation are offered *with* the burnt offering — never alone (Ex 29:38-43). The two lambs offered up, one in the morning, one in the evening, were the burnt offerings, those who had to be dissected and inspected to assure perfection, no defect. If a defective part appeared during inspection, the whole offering was unacceptable. The burnt offering represents our bodies as one living sacrifice which we present morning and evening as the apostle Paul wrote in Rom 12:1-2. The grain, or meal, offering is all that we have, our possessions (Acts 4:34-37; 5:1-11; Lk 14:33). The libation, or poured-out drink offering, is all our energy, our life force. It is all acceptable to Him through Him who bore our sins outside the camp (Heb 13:15). We offer up the sacrifices, along with praises, thanksgivings, petitions, and prayers on behalf of all men (1 Tim 2:1-4), even as our Master taught us to pray (Mt 6:9-13), a *continual* sacrifice, morning and evening, day by day, perpetually. That is, we don't think about taking a break. We are practicing the anti-type of the type, the fulfillment of the promise, the substance of the shadow (Ex 29:42). This shall be a *continual* burnt offering throughout our generations. We won't fall away if we are faithful. Blessed is he who is found doing the Master's will when He returns.

The tent of meeting (verse 42) for us is where we gather, the rooftops our Master referred to. It is where He meets with us at the appointed times. There He meets with us and speaks to us. He speaks to us through every undefective part. Everyone is necessary (*derush'*) in order to make it complete. When we meet, the Holy Spirit will bring back all the different aspects of what was taught on the first day of the week. He says, "There I will meet with you, to speak *there* to you." This is a *mo'ed*, an appointed time. He simply expects us to be there to meet with Him. Who wouldn't be there? Women come using a covering on their heads; men lift up their hands (Ps 134:2) in total accord. We all come dressed and ready with *one* impulse. When the shofar sounds, we must already be dressed and ready (Ex 29:46). Everyone will know that YHWH is

our God and that we are His people. We are the wicks — the Holy Spirit is the anointing oil. If we are *lit* without the oil, our praise is just a *flicker* (Ps 133).

Ex 30:7-8. Perpetual incense burning. We are fulfilling Mal 1:11 according to the prayer we were taught to pray in Mt 6:9-13. We are all priests now. We all stand in the place of the high priest. He burns incense *every* morning (*bowker*) and every twilight (*erev*) when he trims the lamps of God. The lamps are the light of the world. You can't burn the wick without the oil (Ps 133). We must all receive oil. The lamps of God never go out. Morning and evening the high priest trims the wicks and adds oil. The incense is the praise and adoration that lifts up His name. His name will be great among the nations, among whom are the twelve tribes of the new sons of Jacob, the commonwealth of Israel.

Ex 30:6-9. There is a separate altar, one that is meant for incense only. Nothing else may be offered on it. When we come together, greeting one another with *Shalom*, to offer up our incense upon our altar, it is consecrated. It is not a place or time to discuss anything else, lest we offer up strange incense and ruin the sacrifice. It is not a place for a cook's meeting, industry meeting, or business as usual, but a place for praise to come forth. We must be true priests, lifting up holy hands, a *standing sacrifice* every morning and every evening, the fruit of lips (1 Chr 23:30-31).

Who would neglect his high calling as a priest? Heb 10:25-26. Neglecting the appointed times, neglecting the gatherings is to despise the One who is meeting with us there (Ex 29:42-43; Num 15:30-31). It becomes a willful sin which cannot be atoned for. All other sins start piling up. The sacrifices are all unacceptable and the community is destroyed, although it can go on in pretense.

Rom 12:1-2 — This is the burnt offering. We present our bodies as a *living* sacrifice. We do this by not being conformed to this world system. We don't receive its ways, its music, the love of its things. We are not going to work for it any longer. We cannot be doctors or lawyers for the world.

The Light of the World

The lamps that burn before YHWH never go out. Morning and evening the high priest comes in and trims the lamps. Then oil must be added so that the lamps burn brighter until the time when he trims them again. Wicks without oil burn but a flicker and then go out. The oil must be supplied. With an abundant supply of oil the wicks burn brightly. If they are trimmed, they will burn clean and hot. Every day they are trimmed as the excess is cut off, the fat cut off and offered to our God. We are those wicks. We must receive the anointing oil each morning and each evening. If we don't we begin to flicker and go out. All must receive the oil. If only a few receive it, the lamps will not be a bright light. But if all receive it, we will all burn brightly. We will be the light for the nations, together.