

# Consecration by the Blood

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- [ 0 : 0 0 ] Exodus chapter 29. Last week we got close to the end of 28 and we took a look at that piece that went upon Aaron's head, the mitre, and it had upon it the plate of pure gold, also called the golden crown.
- And on that was inscribed and engraved, holiness to the Lord. And so we took a look at that, we saw how that priest, the role of his was to bear the iniquity of the holy things, those gifts that the Jews offered unto God.
- And we paralleled that with how the Lord Jesus Christ bore our sins in his own body on the tree and how that the Lord hath laid upon him the iniquity of us all. And then most importantly though, more of a practical aspect of this was to see and to understand how that all of our offerings and spiritual sacrifices that we would give to God, whether it be good works or our giving into the offering plate or the fruit of our lips, praising him or giving thanks to his name, anything that we would offer to God, it is only acceptable when it's by Jesus Christ.
- And apart from our high priest, we cannot approach our gifts, our sacrifices are not accepted. And therefore the most important thing in your personal life is your relationship with Jesus Christ.
- If that thing is not right, then whatever you're doing is not right or it's not worthy. And so if your heart's right with God and your relationship and fellowship with Christ is what it ought to be, then the other things are valued and they're accepted because they're by Jesus Christ in the right relationship.
- [ 1 : 3 7 ] Now today we move, we've already read the close of 28 a few times with those linen breeches and the threat of dying. And so I'm going to start in chapter 29 this morning where God describes to Moses how Aaron and how his sons are to be consecrated into the priest's office.
- They didn't just say, well, I want to be a priest and okay, you're in. They didn't get to look in to, you know, handpick who they wanted. It was God chose Aaron and his sons. And now in order for them to fulfill or to even step into this office, there's got to be a consecration.
- And this is a very important thing because it takes seven days. It takes much sacrifice and offering. And then after the seven days, there's some more things going on. And so it's not just something you limp into.
- Now, we already touched on this several Sundays ago in chapter 28 when we looked at the priest's office. But today we're going to be kind of focusing in on one aspect of this.
- But before we do that, I want to read through the chapter, most of the chapter, and just help us all to get an understanding, get your bearings and get yourself out of the world and out of your job and back into our studies here in Exodus.
- [ 2 : 4 7 ] As we do this, remember that Moses is still up on the mount. This is part of those days where it was six days of silence. And then the seventh day, the Lord called to him and now he's speaking.

And then he says, I want you to make us a sanctuary for me to dwell in. And he gives them the furniture of the tabernacle. And he gives them then the tabernacle structure itself in the courtyard, the perimeter.

And then he begins this, the garments that Aaron is to wear. He's still informing Moses of detail upon detail. After you make those garments, you're going to put it on that man and his sons.

And then they're not ready yet. There's going to be a consecration. And now he's going to take most of this chapter to describe this week-long consecration of these priests into this brand new office of ministering before a holy God.

I want to remind you also, we saw this more than once, this is such a holy thing. For God to make a man capable of entering his presence and being in front of him and speaking with him and communicating or offering to him.

[ 3 : 53 ] It is such a thing that we cannot just pretend like, yeah, yeah, that's how they did it. No, they were dropping dead if they didn't do it right. And we saw that with two of Aaron's boys in Leviticus 10.

Now, I'll begin in verse 1. And what I want to do is just kind of go through the chapter and pause along the way to help everybody understand because it's a lot to take in in just one pass through.

So let's take a look at this in verse number 1 of chapter 29. Please do your best to follow along. Keep your mind on the text. And this is the thing that thou shalt do unto them, to hallow them to minister unto me in the priest's office.

Take one young bullock and two rams without blemish. Note that. A bullock, two rams. And unleavened bread and cakes unleavened, tempered with oil, and wafers unleavened, anointed with oil.

Of wheat and flour shalt thou make them. So this is not gluten-free, but that's just what it is. Verse 3. And thou shalt put them into one basket, and bring them in the basket with the bullock and the two rams.

[ 4 : 57 ] And so at the door of the tabernacle is a basket filled with these breads, wafers, what's the other one? Cakes. And so the bread, all of that's in a basket.

There's a bullock, which is a young bull, male, and then two rams, which are male sheep. In verse 4. And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.

And thou shalt take the garments. They've been made. We read about them. Put them upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod. And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.

And thou shalt take the anointing oil. We haven't really studied that yet, but there's an oil that was a certain composition made up for them. And pour it upon his head, and anoint him.

And thou shalt bring his sons, and put coats upon them. And thou shalt gird them with girdles. Aaron and his sons put the bonnets on them. And the priest's office shall be theirs for a perpetual statute. And thou shalt consecrate Aaron and his sons.

[ 6 : 04 ] So that's all the setup of the stage. It's all present. Okay, put them on them. Anoint them. Now here comes the consecration ceremony. And thou shalt cause a bullock to be brought before the tabernacle of the congregation.

And Aaron and his sons shall put their hands upon the head of the bullock. And thou shalt kill the bullock before the Lord by the door of the tabernacle of the congregation. And thou shalt take the blood of the bullock, and put it upon the horns of the altar with thy finger.

And pour all the blood beside the bottom of the altar. Now shalt take all the fat that covereth the inwards, and the coal that is above the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar.

But the flesh of the bullock, and his skin, and his dung, shalt thou burn fire without the camp. It is a sin offering. So step one, kill the bullock.

Collect the blood. Apply the blood. Pour it out there at the base of the altar. And certain parts of that animal, as they cut it open, I don't want to get gross with you, but I've shot several deer in my life and had to field dress them or even skin them out.

[ 7 : 09 ] And something you do, this is not the same animal, but it's comparative in the sense that you're sometimes taking that skin off. You see there's layers of fat. And I don't know if you even understand what I'm saying.

If you've never seen it, maybe you can't picture it. But it's something you could almost shave with a knife and carve and pull out with your hands. It can be a full-on layer. It could be a half-inch thick in different places.

And it's just a big piece of fatty tissue. And on this bullock, I'm sure it was far different and bigger and thicker than it was in any deer that I've ever skinned out. And so those are parts.

Certainly the culve is above the liver, the two kidneys and the fat upon them. And so all of this is to be taken and set aside and then burned upon that altar that has been anointed with blood. The rest of it, though, the whole carcass, the whole flesh, nobody's getting steak tonight.

All of that is going outside of the camp. And they're burning it. God just wanted these few select things. Now verse 15. There's two rams. So here's the first one. Thou shalt also take one ram.

[ 8 : 11 ] And Aaron and his sons shall put their hands upon the head of the ram. Thou shalt slay the ram. And thou shalt take his blood and sprinkle it round about upon the altar. Thou shalt cut the ram in pieces and wash the inwards of him and his legs and put them unto his pieces and unto his head.

Like putting them back together almost. And I think it's in Leviticus. If you read it there, it says it differently. But it's the same idea that the whole thing is coming back together to be offered. Unto his pieces and unto his head.

And thou shalt burn the whole ram upon the altar. Verse 18. The whole ram. It is a burnt offering unto the Lord. It is a sweet savor, an offering made by fire unto the Lord. So we have a sin offering of the bullock.

Then a burnt offering of this first ram. And now the second ram. 19. Thou shalt take the other ram. And Aaron and his sons shall put their hands upon the head of the ram.

Then shalt thou kill the ram. And take of his blood. And put it upon 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.

[ 9 : 15 ] And sprinkle the blood upon the altar round about. Thou shalt take of the blood that is upon the altar. And upon the anointing oil. And sprinkle it upon Aaron.

And upon his garments. And upon his sons. And upon the garments of his sons with him. And he shall be hallowed. And his garments. And his sons. And his sons garments with him. Also.

Thou shalt take of the ram. The fat and the rump. And the fat that covereth the inwards. And the call above the liver. And the two kidneys. And the fat that is upon them. And the right shoulder. For it is a ram of consecration.

So there's the second ram. Some divisions made. There's more about this ram in a moment. It's a ram of consecration. It's been divided in certain parts as well. Verse 23 says.

One loaf of bread. One cake of oiled bread. And one wafer out of the basket. Of the unleavened bread that is before the Lord. And thou shalt put all in the hands of Aaron.

[ 10 : 11 ] And in the hands of his sons. And shalt wave them. For a wave offering before the Lord. So that's interesting. But they're taking these individual things. And holding them up before God.

It says wave them. And thou shalt receive them of their hands. And burn them. That's Moses. Receive them of their hands. And burn them upon the altar. For a burnt offering. For a sweet savor before the Lord. It is an offering.

Made by fire unto the Lord. So part of that second ram. Is a burnt offering. But not all of it. Verse 26. Thou shalt take the breast of the ram. Of Aaron's consecration.

And wave it for a wave offering before the Lord. It shall be thy part. That's Moses gets to take that portion of the animal. It's for him. And then verse 27.

And thou shalt sanctify the breast of the wave offering. And the shoulder of the heave offering. There's a new term. Heave. Heave offering. Which is waved. And which is heaved up. Of the ram of the consecration.

[ 11 : 07 ] Even of that which is for Aaron. And of that which is for his sons. And it shall be Aaron's. And his sons. By a statute forever. From the children of Israel. For it is a heave offering.

And it shall be a heave offering. From the children of Israel. Of a sacrifice. Their peace offerings. Even their heave offering. Unto the Lord. So Aaron gets part of that. The shoulder. Is for Aaron and his sons.

And it's for them to partake of. Okay. The holy garments. We have already read that before. 29 and 30. They get to go to the. Aaron's son after him.

Down the road. Eliezer that would be. And he has to be consecrated. Seven days. Just like is happening here. Verse 31. And thou shalt take the ram.

Of the consecration. And seethe his flesh. In the holy place. So the portion that they're to eat. They have to seethe it. And it says elsewhere. I think it's in Leviticus. That is before the door.

[ 12 : 03 ] Of the congregation. Aaron and his son. Shall eat the flesh of the ram. And the bread that is in the basket. By the door of the tabernacle. Of the congregation. And they shall eat those things. Wherewith the atonement was made.

To consecrate. And to sanctify them. But a stranger shall not eat thereof. Because they are holy. And if all of the flesh. Of the consecrations. Or of the bread. Remain unto the morning. Then thou shalt burn the remainder.

With fire. It shall not be eaten. Because it is holy. And thus shalt thou do. Unto Aaron and to his sons. According to all things. Which I have commanded thee. Seven days. Shalt thou consecrate them.

And I'm not going to take you all over the Bible. To talk about this anymore. But that's a seven day thing. That takes place. Beginning with those three animals. That are offered. And there's portions for them to eat.

As the seven days go on. And throughout the rest of this chapter. Verse 36. There's an offering of a bullock. Again. Every day. Every day. Another bullock. Another bullock.

[ 13 : 00 ] For a sin offering. For atonement. And that's in verse 36 and 37. In verses 38 and 39. There's two lambs. And these are one in the morning. And one in the evening.

Are offered every day. And then in verse 40 and 41. There's some meat offerings. And some drink offerings. That are brought and offered. With those daily lambs. That are morning and evening.

I believe. And this is the way God is. They are offering these sweet savers. These offerings before the Lord God. Continually throughout their generations. Keeping that altar hot.

Keeping it burning. So there's a lot going on there. And I hope breaking it down throughout. Helped to just understand in the reading. Just a real quick recap of what we read.

A bullock is for the sin offering. The first ram is a burnt offering. The second ram is the one that gets all the attention. Because that's the ram of consecration.

[ 13 : 58 ] And that's what's taking place in these seven days. Is a consecration of these men to this office. Part of that is waved before the Lord. Then burned on the altar for a burnt offering. Another part.

The breast was waved and then given to Moses. The shoulder was heaved up. However that took place. I don't know. But that's what it says. And that shoulder is heaved up. And then along with the remaining bread in the basket.

The cakes and the others. That's given to the priest to partake of. After they see that in the. Doesn't say anything about a pot. But I'm assuming that's right there as well. Any remainders get burned.

No leftovers. It's holy stuff. When this takes place. It's holy. If you want to read the. When this took place. This is just the mountain. Moses and God talking about it.

When they get down to earth. Leviticus chapter 8. The whole thing takes place. Just like he told them how to do it. And it goes into chapter 9. With the 8th day.

[ 14 : 56 ] After the 7. Then there's an 8th day. And they offer some other things. And then. Chapter 10 is when two of his boys are killed. Because they didn't. Do something right. Now.

I understand this a lot. There's one element. Of this whole chapter. I didn't want to just go read the one element. And skip the rest. I wanted you to get the full context.

But let's come back to this one element. That you probably saw. And thought. Wait. What? There's really one peculiar thing. Beyond others. That stands out in my mind.

I think it's worthy of our attention this morning. It's in verse number 20. Thou shalt kill the ram. And take of his blood. And put it upon 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. What an odd thing.

[ 15 : 52 ] I mean. You've read that before. If you study. You're saying. Huh. Huh. Huh. Why? What is the deal with just the right side. And the one. And the two. And the third place. That God is doing.

I think we can find some significance. Some significance here. I don't know that I could give you a full. A doctrinal dissertation. And discourse. Upon. The sanctifying blood.

Of the animal. And the consecration. And the three places. But I think there's something. That we can take away from that. And in short. I'll just give it to you now. And then we'll look at it. In three different ways.

I think the application. Of the blood of this offering. Shows a sanctification. And a consecration. Of the ear. But to what purpose.

Would that avail us. Because our ears. I'll say this this morning. Many times. We have to consecrate them. In order to hear the word of God. Upon the right thumb.

[ 16 : 49 ] Or the thumb of the right hand. Shows us. The application of the blood there. Shows us that the hand is consecrated. To do the work of God. And then the foot.

To walk. In the way of God. To hear the word of God. To do the work of God. To walk in the way of God. It requires a consecration.

It requires a decision. A ceremony of sorts. If you will. And so that's what I want to look at today. From this passage. And let's pray again before we do. Ask God to get our minds right.

And help us out here. Lord it's my prayer. And my ask to you. In this moment of time. That you would move in our midst. And help us today. As we study the word of God. As we seek to present the truth.

And I pray that the truth would be received. And I pray God that you'll have complete liberty in this room. Lord we have unclean hearts. We have unclean flesh. We have unclean thoughts and minds.

[ 17 : 49 ] And this holy book. Lord it's capable. I know it is. But I pray that you would use it to penetrate beyond all of that. And to put something inside of us that's righteous and holy and true.

And may it make a difference. Not just on the inside. But may then it show on the outside. Consecrate us today. To your will and to your service in all manners.

I pray that you'll find us willing and obedient. We pray in Jesus name. Amen. Amen. So first I said the blood was applied to the tip of the right ear.

I initially think about the bottom. But I feel like it's probably the top. That is the tip. The top of the right ear. I could be wrong about that. But at any rate. This signifies that the ear is being consecrated.

To hear the word of God. Why does the ear need to be consecrated? Why does God need to hallow our ears? What's wrong with our ears?

[ 18 : 49 ] That they need to be consecrated purposely to hear the word of God. Why would God do that? Well I'd say for the same reason that the Lord Jesus Christ said so many times.

He that hath ears to hear. Let him hear. In the book of Revelation. All seven churches get the same admonition. It says. He that hath an ear to hear.

Let him hear what the spirit saith unto the churches. It's telling me that the Lord Jesus Christ in his day. God in the book of Revelation. And the Lord God today.

Has a word to speak. Has something to say to you and I. But it's up to us. To have ears to hear.

Just because the word goes forth. Doesn't mean you're receiving it. Doesn't mean you're hearing it at all. How many times has the word of God.

[ 19 : 47 ] Addressed something in your life. And you just kind of balked at it. Or you just said. Maybe another time. You didn't have ears to hear.

Oh you heard it. But you weren't going to move. Or budge. A little while ago. A couple weeks ago. We had a funeral here in this church. And there were many lost people here that attended.

The place was packed. And they were standing on the walls. And across the back. And chairs up front. And they were in the nursery. And they were out in the foyer. And there was people here everywhere. And most of them just came. To show their respects.

And pay their respects to the deceased. I doubt too many lost people came. Thinking God I want to hear the truth today. They were just attending a funeral. But in that funeral.

They were confronted. With their life. And their sin. Before a holy God. And they were offered a way of escape. And they were warned.

[ 20 : 42 ] That hell is awaiting them in their future. If they don't receive Jesus Christ. But I wonder. Of all those lost people that sat here. Of the truth that came forth from the pulpit.

I wonder how many had ears to hear. I wonder how many of them. Were even. Because some of them. Were standing on the wall over there. And I could see them looking. And then they just. Turned away.

They stopped their ears. As it says in Acts. When Stephen was preaching. Just because the message goes forth. Doesn't mean you have ears prepared.

To hear the word of God. Flip over. To the book of Matthew. Chapter 13. You don't need to keep your place. We've gotten our text. In Exodus already. Find Matthew chapter 13.

Because the Lord Jesus Christ. Illustrates something very clearly. In this parable. And I'll read through this short portion here. Starting in verse number 3.

[ 21 : 45 ] And follow the parable. And then the aftermath. In discussion with his disciples. Matthew 13 verse 3. And he spake many things unto them in parables. Saying. Behold.

A sower went forth to sow. And when he sowed. Some seeds fell by the wayside. And the fowls came and devoured them up. Some fell upon stony places. Where they had not much earth.

And forthwith they sprung up. Because they had no deepness of earth. When the sun was up. They were scorched. Because they had no root. They withered away. And some fell upon thorns.

And the thorns sprang up. And choked them. But other fell into good ground. And brought forth fruit. Some an hundredfold. Some sixtyfold. Some thirtyfold. Who hath ears to hear.

Let him hear. And most of them were like. What in the world are you talking about? So what if a farmer threw seeds in his field?

[ 22 : 40 ] So what if the birds got some? What are you talking about? Disciples came and said unto him. Why speakest thou unto them in parables? He answered and said unto them.

Because it is given to you to know the mysteries of the kingdom of heaven. But to them it's not given. For whosoever hath to him shall be given. Hath ears to hear. And he that hath.

And he shall have more abundance. But whosoever hath not from him shall be taken away even that he hath. Therefore speak I to them in parables. Because they seeing see not. And hearing they hear not.

Neither do they understand. And in them is fulfilled the prophecy of Isaiah. Which saith. By hearing ye shall hear. And shall not understand. And seeing ye shall see. And shall not perceive.

Why is that? Here's the culprit. For this people's heart is waxed gross. And their ears are dull of hearing. And their eyes they have closed. Lest any time they should see with their eyes.

[ 23 : 34 ] And hear with their ears. And should understand with their heart. And should be converted. And I should heal them. But blessed are your eyes. For they see. And your ears.

For they hear. There's the culprit. The deciding factor is in verse 15. It's the heart. It's the condition of one's heart.

That's really being represented here. By the four types of soil. And the one. Receives nothing. Nothing at all. It's as hard as could be. It's been trodden down under foot of man.

And the seed cannot penetrate that soil. But there's all the way. The four different spectrums here. All the way to the other side. Is good. Good ground. And it brings forth fruit.

Much fruit. It's so good. And so it's picturing four different types of hearts. And what we can deduce is that just because the word of God. The seed.

[ 24 : 30 ] Goes forth. This is described a little bit later. And I'm not going to cover this. But it's described what this means. And he lays this out. Especially in the other gospels. When the seed of the word of God is broadcast.

Ultimately the heart controls what the ear will hear and receive and understand. The heart is the opening valve that opens and closes how much you'll get in.

How much place will I give this. There's four different hearts that are described. And if you sit here and come to church but don't desire the word of God. You don't desire to hear from God.

To be moved by his spirit. To grow in grace. And in the knowledge of our Lord and Savior Jesus Christ. You're not going to grow a bit. You're not going to hear a thing. You're just filling a pew.

You're just putting your time in. Because football is starting. You'll be able to catch the last third quarter. And you're not here with an open heart to hear the word of God.

[ 25 : 34 ] It's up to you to consecrate your ear. To open that ear that the word of God may get in and get down into the heart. And make a difference in your life.

If you open that ear to God, he will fill it. He's got something to say to you. Do you think God has something to say to you or not? Do you think that, well, I've been coming to this church for a while.

But I really haven't heard from the Lord. I really don't hear anything. You know what I'm going to suggest? That's your fault. I'll stand on that till I die.

That's your fault. I'm not saying I'm anybody. But I'm saying I put the time in. I seek the Lord. I try to walk with him. I take serious my role in this pulpit every Sunday and Wednesday.

When this morning's over and I go home and watch football, and the back of my mind is going to be Wednesday night is coming in three days. What are you doing?

[ 26 : 34 ] And when Monday starts and I'm active, I'm thinking Wednesday night is coming. Wednesday night, and as soon as Wednesday's over and we leave, everybody's gone. I'm locking the doors. I go sit in my car and my mind says, Sunday's coming.

What am I doing? And I'm just telling you this to say that I feel like I do my part. If you're not getting anything from anything, that's your part. You don't have ears to hear.

Your heart's filled with other things to not receive the word of God. Because I know it's coming forth out of this pulpit. I'm confident in that. It's up to you to open up your ears.

The Bible says in Proverbs, Incline thine ear unto wisdom and apply thine heart. They go together. Apply thine heart unto instruction and thine ears unto the words of knowledge.

You know why some people won't open their ears? Because they're not sure they want to hear from God. They're not sure they want to go the direction that God would take them. Or they're not sure they want to deal with the things that are in their heart that they fear God's going to tell them.

[ 27 : 46 ] That needs to go. And so they come and they sit. They hear. Several places in the Bible rebukes people for being dull of hearing.

I'm reminded of Martha who was cumbered about with much serving. She didn't hear the word of God. But her sister, Mary, chose that good part. And the Bible says that she sat at his feet and heard his word.

Elsewhere in the Gospels, it describes the common people heard him gladly. As he preached the word unto them. And so the blood was applied to the tip of the right ear.



Symbolizing consecration to hear the words of God. Your old man, your flesh, does not want to hear from God today. He does not want to be moved or taken off of his course.

The Bible says in Ephesians 2 that he is following the course. Let me think how that works. God's world. No, I'm mixing two up.

[ 28 : 50 ] I've got to turn to it because I already got 2 Corinthians 4 in my head. According to the course of this world. That's what I'm after. According to the lost man.

He's going according to the course of this world. According to the prince of the power of the air. The spirit that now worketh in the children of disobedience. Among whom also we all had our conversation in times past. In the lusts of our flesh.

Fulfilling the desires of the flesh and of the mind. The old man just wants to keep fulfilling the desires of the flesh and of the mind. Not realizing, deceiving himself that he's on the course of this world.

And he's being led by a spirit. As prince of the power of the air. Of darkness. We have to consecrate our ears.

And say, God, give me ears to hear. That's a prayer. You've got to pray. Give me ears to hear. Give me a heart to receive the word of God. That I might change.

[ 29 : 50 ] That I might obey whatever you have to say. Do you believe that God will do right? Or do you believe that God's just going to mess with you? Do you believe he's going to twist you so hard that you can't possibly enjoy your life?

He's just going to take everything good away? Or do you believe that he is your heavenly father? That he loves you more than you understand what life is even about? That he careth for you.

That he will guide you in the paths of righteousness and truth. And that he will not withhold any good thing from them that walk uprightly. When are you going to start trusting him?

It will start when you open your ear to hear his word. When you consecrate your ear to hear his word. The blood was also applied to the thumb of the right hand.

Signifying the hand being consecrated to do the work of God. My, how we have a body. How we have an opportunity.

[ 30 : 53 ] And now it's up to us to do something with our abilities and opportunities. But there's a common problem among the children of God. It's very common. It's an epidemic.

It's because they hear the words of God. And they understand that it's right and true. And the spirit itself beareth witness with our spirit.

And yet they don't do them. They hear them. They understand. They know up here. But don't put it into action. Fine.

Keep your place in... Well, actually, we'll come back to Mark chapter 4 in a little bit. But I want to go back to the Old Testament to Ezekiel. The prophet Ezekiel. Isaiah, Jeremiah, Lamentations.

Ezekiel 33. And whenever I think of somebody not doing what they hear, I'm reminded of this people right here.

[ 31 : 58 ] This people that have a heart problem. And when I read this, God help this not to be you this morning in church. Verse number 30. The end of the chapter.

Verse 30. It says, But they're not on board with Ezekiel the preacher.

They're speaking against him. But let's go hear what he has to say anyway. And in verse 31. They come unto thee as the people cometh. And they sit before thee as my people.

And they hear thy words. But they will not do them. For with their mouth they show much love.

But their heart goeth after their covetousness. And lo, thou art unto them as a very lovely song of one that hath a pleasant voice, can play well on an instrument.

[ 33 : 00 ] For they hear thy words, but they do them not. It's a heart problem, isn't it? They're enjoying the preacher. They're enjoying the words that he says.

The funny illustrations and the jokes he makes. And the poignant terminology. And it's intellectually satisfying.

But it doesn't penetrate their heart. You know why? Because their heart's too full of something else. Look at Mark now. Chapter number 4. And this will connect right back to that parable we read.

Same one from Matthew 13. Their heart goeth after their covetousness. Their heart's too full to receive the word of God.

They've got too much going on in their lives. Mark chapter 4. They heard the word. It sounded good.

[ 33 : 57 ] It sounded right. But it didn't affect their life. Because in their life is already in place what they want to have in their life. Mark chapter 4 verse 18.

These are they which are sown among thorns. Such as hear the word. And the cares of this world. And the deceitfulness of riches.

And the lusts of other things entering in. Choke the word. And it becometh unfruitful. Is there anything wrong with the word?

The seed? Nothing. Nothing. But it found ground that was too occupied with other things. Things that choked out the word of God from doing anything.

From becoming fruitful. If you're too busy. To hear the word of God. And then find application in your life.

[ 34 : 55 ] If there's too much going on. Well I can't do that because I'm already doing this. Well I can't show up for that because I already have. Then you're too busy. With all those other things. Will you recognize? That might not feel like a sin in your life or in your heart.

But if it's keeping you from working for God. It's choking the word. God puts his word forth.

He wants it to bear fruit in your life. And you're like but I can't because I have this going on. Would you consider you're allowing those things. That you've already entered into your heart.

To choke what God's trying to do. Look at James chapter 1. James chapter 1. If you hear the word of God.

You know it's true. And you believe it's right. But it doesn't show up in your life. If there's no fruit coming out of that. The reason is. Your heart has things in it that are choking the word.

[ 35 : 56 ] And those things need to go. James chapter 1. You know that God will test you along the way with things. And I can speak from experience.

I won't give you details. But there's times in my life. That God has put his finger on something. And said. And I'm telling you just like. It's true. I am sitting in a pew. We're sitting. The Lord says. That needs to go.

That's taking up time for me. Or that's not. And I could say. But yeah. But it's not wrong. But there's nothing wrong with it. But the Lord just puts it on my heart to get rid of it. And when I surrender and submit and get rid of it.

In obedience. I realize God wanted that out. And I obeyed. And later on in life. Things move and change. And transition. And family gets bigger. And changes. And moves. And whatever. And I find myself in a different place.

And it's like the Lord says. There's nothing wrong with that. You can do that now. You can participate in that. That's fine with me. But it's as if the Lord was testing me. Or if the Lord was showing me. There was a time that he wanted to do something else in my life.

[ 36 : 56 ] I needed to be spending more time with my little children. Than I did running around with the guys in church. Just something like that. And the Lord showed me. I want you doing this right now.

Not that. And if I had that other thing in my heart. Whatever it would be. Something I enjoyed. Something that was just fun. In nature. Whatever. If I allowed that.

To say no God. It's going to choke the word. It's going to choke out what God sees is right for my life at that day. And maybe later on. He lets it come back in. And it's not a problem.

You just have to trust the Lord. When he puts it on your heart. Don't argue with him. And don't put a wall up. And say no. We're fine. We'll do what we want. Just learn to let his spirit lead you.

And grow you. He's always right. James chapter 1. Look at verse 22. But be ye doers of the word. Remember this.

[ 37 : 52 ] Blood's applied to the hand. Consecrating him to do the work of God. Be ye doers of the word. And not hearers only. Deceiving your own selves. For if any man.

Any be a hearer of the word. And not a doer. He's like unto a man. Beholding his natural face in a glass. For he beholdeth himself. And goeth his way. And straightway forgetteth what manner of man he was.

The implication is that there's something wrong. When he beholds his natural face in a glass. But he just ignores it. He forgetteth what manner of man.

Because when he ignores it and goes his own way. Then he forgets what he saw. And what was showed unto him in the word of God. Because he didn't respond. He didn't act. He didn't do.

Verse number 25. But whoso looketh into the perfect law of liberty. And continueth therein. He being not a forgetful hearer. But a doer of the work.

[ 38 : 52 ] This man shall be blessed in his deed. He's doing something about it. The work of God. The blood needs to be applied to your hand.

Consecrating that hand. To be a doer of the work. Your deeds ought to reveal that you hear the word of God. And you're not a forgetful hearer.

You're a doer. Because it will bear fruit in your life. The Lord Jesus Christ said. I must work the works of him that sent me while it is day. The night cometh when no man can work.

Including you. There's a night coming for you and I. It may be coming quicker than we want to believe. Somebody here needs to open their heart. And hear.

And receive that word of God. And put their heart toward doing something for God while they have opportunity. While it is day. Every time you skip out on the work of God because you want to sleep in.

[ 39 : 56 ] You're choosing to give your flesh priority. Every time that you choose to work hours at work instead of come to the work of God and participate. You're choosing to give money the priority.

Every time that you go running around doing other things when you should be giving that time to God. You're choosing pleasure. Giving that first place. But we need our hearts and our hands to be consecrated to the work of God.

Saying I've applied the blood. These hands are for you Father. And I'll do your work. I'm here to serve you. The Lord Jesus Christ said he was here to do the will of the Father that sent him.

And I always do those things that are pleasing in sight. Can we say that? Our hearts, our hands need to be consecrated as well as our ears.

You and I, let me just put this on you. You and I are so unworthy of the Lord Jesus Christ. Like pathetically unworthy of him.

[ 41 : 06 ] The Holy Son of God. We don't deserve. It is a privilege to be called a child of God. To be able to come before him and gain access to the throne of grace.

Do you forget how great a privilege this is? To be his child and to know him as your savior. Shame on us that we'll despise such a holy calling.

So that we can pursue some earthly goal. And chase after some vain avenue of pleasure. These hands are to be consecrated to the work of God.

The blood's applied to the right ear, to the right hand. And thirdly, to the great toe of the right foot. Signifying the foot being consecrated to walk in the way of God.

To walk in the way of God. God, apply the blood to my feet. That I might walk in your way. In the Bible, Jesus likened God's way to a narrow way.

[ 42 : 15 ] To one that's restricted. It's confined. It's straightened. And that way contrasts a very broad way that the world travels.

This narrow way, this way of God is likened or defined by the holy scriptures. It's lined with scriptures saying, Thou shalt not and enter not into this path of the wicked.

Avoid it. Pass not by it. Turn from it. It's called the way of wisdom. This way is called the way of righteousness. It's called the way of truth.

It's called the way of understanding. And it's the way of life. The Bible calls that narrow way the way of peace. It calls it the way of holiness.

But the other way is called the way of man. The way of the wicked. The way of transgressors. The way of evil men. And it's also called the way of death.

[ 43 : 24 ] Our feet need to be consecrated to walk in the way of God. The foot must be consecrated by the blood of the Lamb. Look at Romans chapter 6.

We're almost finished. Find Romans chapter 6. And let's just take a quick glance at something here.

Romans chapter 6. The beginning of the passage. Verse 1. And while you're turning, I'll remind you of what we read in Ephesians 2.

That the lost man that's dead in trespasses and sins, wherein in time past ye walked according to the course of this world. Fulfilling the desires of the flesh and of the mind.

But God who is rich in mercy, for his great love, wherewith he loved us, even when we're dead in sins, hath quickened us together with Christ. By grace are ye saved. And when you're saved and quickened, the Bible says in Ephesians 2.10, we are his workmanship.

[ 44 : 30 ] Created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. He's changed the course that we were on.

The broad road, the course of this world. And he's changed it in a new creature and ordained us to walk in good works. On a narrow path.

A different path, a way of holiness. Now Romans 6, look at verse 1. What shall we say then? Shall we continue in sin? Shall we stay on the broad road that grace may abound?

God forbid. How shall we that are dead to sin walk any longer therein? In plain words, you and I don't belong there anymore. Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?

Therefore we are buried with him by baptism into death. That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

- [ 45 : 34 ] For if we've been planted together in the likeness of his death, we shall be also in the likeness of a resurrection, knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

Later in verse 12, Let not sin therefore reign in your mortal body, that ye should obey it in the lust thereof. Neither yield ye your members as instruments of unrighteousness unto sin, but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God.

He's put your feet on a new path. But without the blood applied, you'd walk right down that old path. A consecration needs to take place. In conclusion, before the priest entered their ministry, they had to be consecrated.

The blood was applied to their person. And following this example, you must choose to consecrate your ear to hearing from God, not from man, not from your heart, not from the voices of this world, but from God.

You've got to consecrate your ear. Tune it to hearing from the Lord. There's a song in the hymnal that says, Open my ears that I may hear voices of truth I'll sendest clear.

- [ 47 : 12 ] When you speak, I want to hear it. I want to hear it clearly. The prayer is, God, open my ears. Give me ears to hear. Following this example, we've got to consecrate our hands to labor for the Lord Jesus Christ while it is day.

The night's coming for you, Christian. And when that night comes, you're done. Your hands can do no more. You can offer nothing else to God.

So I'm telling you, take advantage of the opportunity and don't get distracted. Don't let things choke the word, but rather let your hands do the work. And then finally, our feet need to be consecrated to following the leading of the Lord Jesus Christ according to the word of God.

You better know the book. You better know the book. In this song book, we sing a song typically at an invitation time, but we sing it at varying amounts of time.

I love the song. And you may even be able to guess it. It's 393. And I just want to read some of these words that we sing. It says, Take my life and let it be consecrated, Lord, to thee.

- [ 48 : 24 ] Take my hands and let them move at the impulse of thy love. Take my feet. Let them be swift and beautiful for thee.

Take my voice and let me sing always only for my king. Take my lips. Let them be filled with messages for thee. Take my silver and my gold.

Not a mite would I withhold. Take my love, O God. I pour at thy feet its treasure store. Take myself and I will be ever only all for thee.

Take me, God. Take every element of me, every part of me, a consecration, a surrender. Until that takes place, what can you offer God that he will accept?

What can you bring that he's going to get excited about? He first wants to see your heart wide open before him, your ears consecrated, your hands consecrate, your feet to do his work.

- [ 49 : 32 ] Father, this morning, I pray that the word of God would bear fruit in the hearts of your people. Thank you for these categories of challenge.

And Lord, how much we need, how much we desperately need to take heed to the word of God this morning. Lord, I pray that you draw some away from things of this life and of this world that attract and distract and have taken place and are choking the word of God.

give victory. Please speak clearly into the hearts of each person, whatever that would be that is needed. Speak clearly that they might hear and give them courage to obey.

Lord, may the new man get the victory this morning. May the Holy Spirit of God have liberty to speak and to work. God, forgive us for being negligent.

Forgive us for being stubborn. Forgive us for being afraid to obey you. But Lord, may the word this morning challenge us and prick us to be obedient.

[ 50 : 43 ] be it. I love you this morning. I want to thank you for the work that you've done in my heart over these years. I want to thank you for the work that you've done in these individuals, brothers and sisters, how you've dealt with our hearts to show us our need for Christ, how you've dealt with our hearts about our sin, how you've challenged us to do things to bring glory to Jesus Christ, things that we'll never regret.

Lord, help us to continue to grow and to work and to walk with you.