



THE BOOK OF LEVITICUS

Chapters 8 – 10

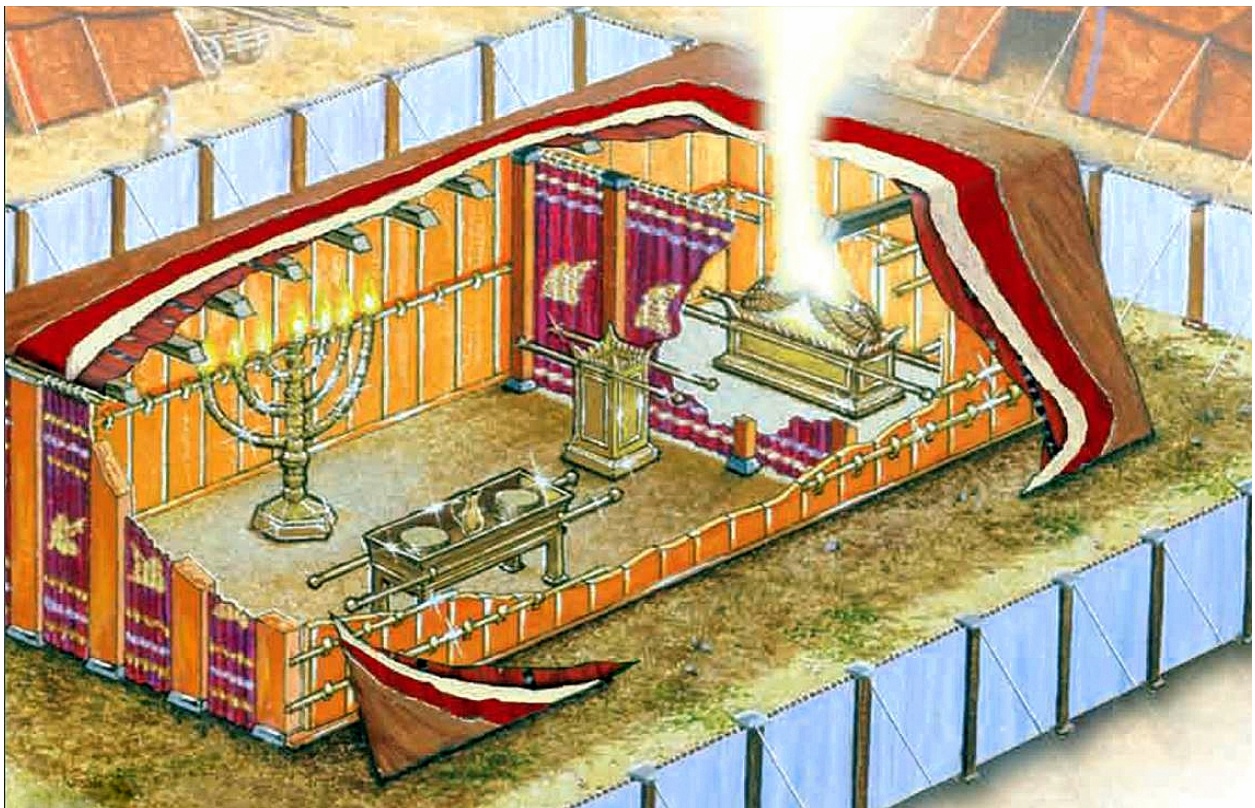
“CONSECRATION – CONSECRATION – CONSECRATION!!!”

> Chapter 8 – “THE CONSECRATION OF THE PRIESTS”

(v1-22) There are four primary features to consecration:

- #1 – (v6, 13) *Cleansing*
- #2 – (v7-9) *Clothing*
- #3 – (v10-12) *Anointing*
- #4 – (v14-22) *Sacrificing*





(v23-26) The application of *BLOOD*:

- *To the EAR* – whereas, to HEAR God’s voice!
- *To the HAND* – whereas, to do God’s SERVICE!

- *To the FOOT* - whereas, to WALK with the God!

(Every Christian is covered with the blood of Christ, the Lamb of God, whereas we can HEAR God's voice through His Word; perform God's will by SERVING one another with the love of Christ; and to have FELLOWSHIP with God as we WALK according to His ways!)

(v27) *“Wave Offering”* – moved from left to right, an acknowledgment of God amongst His people. (The Bible declares that every believer is a priest in Christ's Kingdom; 1 Peter 2:1-11; Rev. 1:4-8.)

> Chapter 9 – “THE CONSECRATION FOR MEDIATION”

(v1-14) The Priests ministry begins for what purpose? *“to make atonement for yourself and for the people,”* and *“the glory of the LORD will appear to you.”* In verses 1 – 14 we see the offerings for Aaron and his sons.

(Observe the offerings: *“sin offering”* for cleansing, *“burnt offering”* for propitiation and dedication, *“peace offering”* for fellowship, *“grain offering”* for thanksgiving.)

- One commentator writes, *“To prepare for God's appearance Aaron offered a sin offering and a burnt offering for both himself (7-8) and his sons. Aaron's sin offering was a calf (2, 8), and his burnt offering a ram (2). This is the only instance (with 3) in the sacrificial legislation where a calf is demanded. Rashi says concerning the calf: “This animal was selected as a sin offering to announce to him that the Holy One, blessed be He, granted him atonement by means of this calf for the incident of the golden calf which he had made.”*

Traditional Jewish thought has always seen significance in every detail here. Snaith points out that the ram was a reminder of Abraham's obedience in binding Isaac (Gen. 22:9). He also cites the significance attached to these offerings by the Jerusalem Targum where the goat (15) is seen as a reminder of the goat that Joseph's brethren killed (Gen 37:31); the calf (8), of the golden calf (Exod. 32:4); and the lamb (3), of Isaac bound like a lamb for sacrifice (Gen. 22:7). The very eagerness to see significance in every detail indicates how important for ancient Israel these events were.”

(v15-21) These are the offerings for the people.

The offerings of Aaron for the people formed a pattern for Israel's worship of the Lord. He here offered the sin offering, the burnt offering (3), the peace offerings, and the grain (meat/meal) offering (4). The omission of the trespass offering confirms the fact that this offering was primarily for occasions where damage had been done and reparation was being made. The order of the sacrifices reveals the Levitical understanding of the proper approach to God in worship.

Keil says, “The *sin-offering* always went first, because it served to remove the estrangement of man from the holy God arising from sin, by means of the expiation of the sinner, and to clear away the hindrances to his approach to God.

Then followed the *burnt-offering*, as an expression of the complete surrender of the person expiated to the Lord; and lastly the *peace offering*, on the one hand as the utterance of thanksgiving for mercy received, and prayer for its further continuance, and on the other hand, as a seal of covenant fellowship with the Lord in the sacrificial meal.”

(v22-23) Notice that Moses and Aaron went into the “*tabernacle of meeting*” to meet with God after the offerings. When Moses and Aaron came out of the tabernacle of meeting, they “*blessed the people.*”

Later we will learn about the Levitical benediction or blessing to be given to God’s people according to Numbers 6:22-27 - *And the LORD spoke to Moses, saying: "Speak to Aaron and his sons, saying, 'This is the way you shall bless the children of Israel. Say to them: "The LORD bless you and keep you; the LORD make His face shine upon you, and be gracious to you; the LORD lift up His countenance upon you, and give you peace."'" "So they shall put My name on the children of Israel, and I will bless them."*

- (v23) “*The glory of the LORD appeared to all the people.*”

As promised, then God consumed the burnt offering with fire!

(The Bible speaks often of the glory of God—His glory appeared to Moses in a burning bush in Midian (Ex. 3:1–6), in a cloud on Mt. Sinai (Ex. 24:15–17), and in a rock on Mt. Sinai (Ex. 33:18–23). The glory of God also filled the tabernacle (Ex. 40:34), led the people as a pillar of fire and cloud (Ex. 40:35–38), and also filled the temple in Jerusalem (1 Kin. 8:10, 11). In these manifestations, God was revealing His righteousness, holiness, truth, wisdom, and grace—the sum of all He is. However, nowhere has God’s glory been more perfectly expressed than in His Son, the Lord Jesus Christ (John 1:14). It will be seen on earth again when He returns (Matt. 24:29–31; 25:31))

(v24) The people “*shouted*” (which speaks of a shout for joy in Hebrew) and *fell on their faces* (to humbly worship God).

> Chapter 10 – “GOD’S CONSECRATION”

(v1-11) Why did God kill Nadab and Abihu? (three possible reasons)

- Reason #1 - They offered “*profane fire before the LORD*”, notice they put incense on their censer that had fire from the altar; this incense was not holy before the LORD (v3,10). The incense used in Israelite worship was of a

specific composition, considered very sacred. The four substances from which it was made were stacte, onycha, galbanum, and pure frankincense (Exodus 30:34-35). Some of this was to be ground into powder and placed in front of the testimony in the tabernacle of meeting (Exodus 30:36). The use of any other composition of incense or of this particular compound for any other purpose was regarded as sin; this incense alone was to be considered holy (Exodus 30:36-38). We also discover that incense is also mentioned in connection with certain pagan worship practices of the Israelites. The worship of Baal, the queen of heaven, and other foreign gods by means of incense was condemned in the Old Testament (1 Kings 11:8). The Lord warned that he would destroy the pagan incense altars (Leviticus 26:30; 2 Chronicles 30:14). The burning of incense at the pagan shrines on "high places" and to other gods was strongly denounced (2 Kings 22:17; 2 Chronicles 34:25). The use of incense appeared widespread in connection with the Israelite lapses into pagan worship (Jeremiah 11:12,17; 48:35).

- Reason #2 - Nadab and Abihu may have been trying to *glorify themselves* (v3)

- Reason #3 - Nadab and Abihu appeared to be *drunk* during this holy service to God according to verse 9 (Exodus 19:22 – “*And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them.*”)

(v12-20) Aaron and his two other sons (Eleazar and Ithamar) are given instructions regarding Priesthood and its benefits. Aaron was unwilling to partake of the sin offering, because of the sins of Nadab and Abihu. Moses understood and was content.

- In the New Testament we see a similar event in Acts Ch. 5 with Ananias and Sapphira.

One commentator writes, “As you review these three chapters, several lessons stand out clearly:

1. God's Word commands us concerning our ministry, and we must obey what He says. God's instructions are more detailed for the Old Testament priests than for New Testament ministers, but the principles and examples are clearly given in the New Testament so that we shouldn't go astray.

2. We dedicate ourselves to God, and He consecrates us for His service. He wants servants who are clean, yielded, obedient, and "marked" by the blood and the oil.

3. Apart from the finished work of Christ and the power of the Spirit, we can't serve God acceptably (1 Peter 2:5). No amount of fleshly zeal or "false fire"

can substitute for Spirit-filled devotion to the Lord. Be sure the "fire" of your ministry comes from God's altar and not from this world.

4. We minister first of all to the Lord and for His glory. No matter how much we sacrifice and serve, if God doesn't get the glory, there can be no blessing.

5. The privileges of ministry bring with them serious responsibilities. *"For everyone to whom much is given, from him much will be required"* (Luke 12:48, NKJV).

6. Our greatest joy in life should be to serve the Lord and bring glory to His name. *"Serve the Lord with fear, and rejoice with trembling"* (Ps 2:11, NKJV)."
(from The Bible Exposition Commentary: Old Testament)

- I would like to end with this, *"The LORD bless you and keep you; the LORD make His face shine upon you, and be gracious to you; the LORD lift up His countenance upon you, and give you peace."*