

HWMR - CRYSTALLIZATION STUDY OF LEVITICUS, Book 3, Week 1

The Consecration of the Priests

Scripture Reading: Lev. 8:1-36

Leviticus 8: 1 Then Jehovah spoke to Moses, saying,

- 2 Take **Aaron and his sons** with him, and the **garments** and the **anointing oil** and the **bull of the sin offering** and the two rams and the basket of unleavened bread;
- 3 And gather all the assembly at the entrance of the **Tent of Meeting**.
- 4 And Moses did just as Jehovah had commanded him, and the assembly was gathered at the entrance of the **Tent of Meeting**.
- 5 And Moses said to the assembly, This is what Jehovah has commanded to be done.
- 6 And Moses brought Aaron and his sons near and **washed them with water**.
- 7 And he put the tunic upon him and girded him with the girding sash and clothed him with the robe and put the ephod upon him, and he girded him with the skillfully woven band of the ephod, and with it he bound it to him.
- 8 And he placed the breastplate upon him, and in the breastplate he put the Urim and the Thummim.
- 9 And he placed the turban on his head; and on the turban, on its front, he placed the golden plate, the holy crown; just as Jehovah had commanded Moses.
- 10 And Moses took the anointing oil and anointed the tabernacle and all that was in it, and sanctified them.
- 11 And he sprinkled some of it on the altar seven times, and anointed the altar and all its vessels, and the laver and its base, to sanctify them.
- 12 And he poured some of the anointing oil on **Aaron's head** and anointed him, to **sanctify** him.
- 13 And Moses brought **Aaron's sons** near, and **clothed them with tunics and girded them with girding sashes and bound high hats** on them, just as Jehovah had commanded Moses.
- 14 And he brought the **bull of the sin offering**, and Aaron and his sons laid their hands on the head of the bull of the sin offering.
- 15 And he slaughtered it; and Moses took the blood and put some of it on and around the horns of the altar with his finger, and purified the altar, and poured out the rest of the blood at the base of the altar and sanctified it, to make expiation for it.
- 16 And he took all the fat that was on the inward parts and the appendage of the liver and the two kidneys and their fat, and Moses burned them on the altar.
- 17 But the bull and its skin and its flesh and its dung he burned with fire outside the camp, just as Jehovah had commanded Moses.
- 18 And he presented the ram of the burnt offering, and Aaron and his sons laid their hands on the head of the ram.
- 19 And he slaughtered it, and Moses sprinkled the blood on and around the altar.
- 20 And he cut the ram into its pieces, and Moses burned the head and the pieces and the fat.
- 21 And the inward parts and the legs he washed with water, and Moses burned the whole ram on the altar. It was a burnt offering for a satisfying fragrance; it was an **offering by fire to Jehovah**, just as Jehovah had commanded Moses.
- 22 And he presented the other ram, the **ram of consecration**, and Aaron and his sons laid their hands on the head of the ram.
- 23 And he slaughtered it, and Moses took some of its blood and put it on the **lobe of Aaron's right ear and on the thumb of his right hand and on the big toe of his right foot**.
- 24 And he brought Aaron's sons near, and Moses put some of the blood on the lobe of their right ear and on the thumb of their right hand and on the big toe of their right foot; and Moses sprinkled the rest of the blood on and around the altar.
- 25 And he took the fat and the fat tail and all the fat that was on the inward parts, and the appendage of the liver, and the two kidneys and their fat, and the **right thigh**;
- 26 And from the basket of unleavened bread that was before Jehovah, he took one unleavened cake and one cake of oiled bread and one wafer, and placed them on the fat portions and on the right thigh.
- 27 And he put all these in the palms of Aaron and in the palms of his sons, and he waved them as a wave offering before Jehovah.
- 28 And Moses took them from their palms and burned them on the altar upon the burnt offering. They were an **offering of the consecration for a satisfying fragrance**; it was an offering by fire to Jehovah.
- 29 And Moses took the breast and waved it as a wave offering before Jehovah; it was Moses' portion of the ram of the consecration, just as Jehovah had commanded Moses.
- 30 **And Moses took some of the anointing oil and some of the blood that was on the altar and sprinkled it on Aaron, on his garments, and on his sons and on his sons' garments with him; and he sanctified Aaron, his garments, and his sons and his sons' garments with him.**
- 31 And Moses said to Aaron and to his sons, Boil the flesh at the entrance of the Tent of Meeting, and eat it there with the bread that is in the **basket of the consecration**, just as I commanded, saying, Aaron and his sons shall eat it.
- 32 And what is left of the flesh and of the bread you shall burn with fire.
- 33 And you shall not go out from the entrance of the Tent of Meeting for seven days, until the **days of your consecration** is fulfilled, for it will take seven days to consecrate you.
- 34 As has been done this day, so Jehovah has commanded to do, to make **expiation** for you.
- 35 And at the entrance of the Tent of Meeting you shall stay day and night seven days, and keep the charge of Jehovah, that **you may not die**; for so I have been commanded.
- 36 And Aaron and his sons did all the things which Jehovah had commanded through Moses.

In a normal condition these two experiences, salvation and consecration, are closely related. A saved person should be a consecrated person... To be saved without being consecrated is a very abnormal condition. Our gospel work must be done strongly to such an extent that people will immediately consecrate themselves as soon as they are saved.

(Experience of Life, chapter 3)

I. After the decree of the law and the building up of the tabernacle at Sinai, God gave His people all the chapters of Leviticus to train them to worship and partake of Him and to live a holy, clean, and rejoicing life.

II. The record in Leviticus 8 is concerning the consecration of Aaron and his sons, the priests:

- A. This indicates that the offerings in chapters 1 through 7 are for the **consecration**, or **ordination**, of the priests.
- B. In Hebrew the word *consecrate* (Exo. 28:41; 29:9, 33, 35) means “*to fill the hands*”; through Aaron’s consecration to receive the holy position of the high priest, his **empty hands** were **filled** (Lev. 8:25-28).
- C. Our consecration for the priesthood must be with the all-inclusive Christ as all the **five offerings** (the burnt offering, the meal offering, the sin offering, the trespass offering, and the peace offering) “*filling our hands*” for our enjoyment.
- D. Whatever Christ is to us and does for us, as typified by the offerings, is to **constitute us priests**—1 Pet. 2:5, 9; Rev. 1:6; 5:10; cf. 2:6.
- E. The **constitution** of Christ in us through our enjoyment of Him as the offerings is the divine ordination; **consecration** is on **our side** (we consecrate ourselves to God); **ordination** is on **God’s side** (God ordains us).
- F. The consecration of Aaron and his sons at the entrance of the Tent of Meeting signifies that our consecration for the **priesthood** is not only **before God** but also **for the church**—Lev. 8:1-3.
- G. Moses’ **washing** of Aaron and his sons with water signifies that for our consecration for the priesthood, we need to be **washed by the Spirit**—v. 6; 1 Cor. 6:11.
- H. Moses’ **anointing** of the tabernacle, the altar, and the laver, with all their utensils, **to sanctify** them (Lev. 8:10-11) signifies that Christ and the church (the tabernacle), the cross (the altar), and the washing of the Spirit (the laver) are related to the New Testament priesthood for the priests’ **sanctification**:
 1. God’s **ordaining** us to be priests is a matter of **sanctification**, a matter of being made holy, that is, a matter of being **separated** unto God and **saturated** with God, the Holy One.
 2. The **anointing brings** the Triune God compounded with Christ’s humanity, human living, death, resurrection, and ascension to the priests and to the church life; this indicates strongly that the **anointing** of the priesthood is **to make God one with us**, for the anointing signifies that whatever God is, is doing, and will do are ours—1 John 2:20, 27; Exo. 30:22-26.
 3. In the **consecration** of the priests the sin offering and the burnt offering immediately **followed** the **anointing** (Lev. 8:14-21); these offerings remind us of **who and what we are**, and of **what we should be yet are not**.
- I. Moses’ **clothing** the sons of Aaron with priestly garments signifies that the believers as New Testament priests are **adorned** with Christ’s divine attributes mingled with His human virtues; our **outward expression** should be Christ’s divine attributes expressed in human virtues—v. 13:
 1. In typology **garments** signify **expression** (cf. Isa. 64:6; Rev. 19:8); the priestly garments signify the serving priests’ expression of Christ; the priests were also sanctified, separated to God, by their holy garments (Exo. 28:2-3).
 2. The priestly garments, being mainly for **glory** and for **beauty** (v. 2), signify the expression of Christ’s divine glory and human beauty; **glory** is related to **Christ’s divinity**, His divine attributes (John 1:14; Heb. 1:3), and **beauty**, to **Christ’s humanity**, His human virtues.
 3. Christ’s **divinity**, typified by the gold of the priestly garments, is **for glory**, and His **humanity**, typified by the blue, purple, and scarlet strands and the fine linen, is **for beauty** (Exo. 28:4-6); a life that expresses Christ with the divine glory and human beauty sanctifies us and qualifies us to be the priesthood (cf. Rom. 13:14).
- J. The **bull of the sin offering** signifies the **stronger** and **richer** Christ as our sin offering to deal with the flesh, the old man, indwelling sin, Satan, the world, and the ruler of the world, for the assuming of our New Testament priesthood; this **reminds** us that in ourselves we are a **constitution** of all the aforementioned negative things and need to offer Christ daily as our sin offering for our priesthood—Lev. 8:14:
 1. The priests were to **eat** the sin offering in the place of the sanctuary that they might “*bear the iniquity of the assembly, to make expiation for them before Jehovah*”—10:17.
 2. The priests’ **partaking** of the sin offering to bear the iniquity of the people signifies that we, the New Testament priests, partake of Christ as the believers’ sin offering in the sense of participating in Christ’s life, the life that bears others’ sins, as our life supply that **we may be able to bear** the problems of God’s people.
 3. The rich enjoyment of Christ as our sin offering in the church life **enables us to minister** Christ to the believers as the life that deals with sin, that they may deal with their sins to restore their broken fellowship with God—Gal. 6:1-2; Eph. 4:2.
 4. As we are enjoying Christ as the sin-dealing life, **we must have the capacity to bear** away the iniquity of God’s people; we must learn to minister Christ to the dear ones who are in sin:
 - a. To **minister** Christ as the sin-dealing life to someone is not to go to him to point out his fault and condemn him; this will only cause damage.
 - b. A person who sins usually has his heart hardened (Heb. 3:13); if we are going to minister Christ to him, we have to **trust in the Lord** that we may have the grace with the Spirit to soften and warm up his hardened heart.

- c. Then the very Christ as life will be actually, really, and richly ministered to him, and this life, which is the Spirit, will work within him; he will then be healed by the very Spirit, the life of Christ, ministered into him through us.
- d. This is what it means, according to Leviticus, to bear away the iniquity of the people of God; this is the way to get rid of the sins among some saints so that they may eventually be recovered.
- K. The **ram of the burnt offering** (8:18) signifies the **strong** Christ as our burnt offering for the assuming of our New Testament priesthood; this offering **reminds** us that as serving ones we must be **absolute** for God, yet we are not; thus, we need to take Christ as our daily burnt offering (6:12) throughout the dark night of this age until morning, until the Lord returns (v. 9).
- L. The ram of consecration (8:22) signifies the strong Christ for our consecration in the assuming of our priesthood:
1. Some of the blood of the ram of consecration was put on Aaron's and his sons' right **ear**, on the **thumb** of their right hand, and on the **big toe** of their right foot (vv. 23-24); this signifies that the redeeming blood of Christ cleanses our ears for **hearing**, our hands for **working**, and our feet for **walking**.
 2. We must learn how to **listen** to the word of God (Luke 10:38-42), to do what is required by Him, and to **walk** according to His way in serving Him; in Leviticus 14:14 the same procedure was used in the cleansing of the leper, indicating that in the eyes of God we sinners who are ordained to be priests are unclean, like lepers.
 3. Our **hearing** is mentioned first because it affects our **working** and our **moving**; as Isaiah 50:4 and 5 indicate, a servant of God must have a hearing ear; a servant who does not listen to his Master's word cannot serve Him according to His will, heart, and desire.
- M. The **process** of consecrating Aaron and his sons was repeated for seven days for their **expiation** (Lev. 8:33-36), signifying that we need to **remember** all the things involved in our consecration and ordination as New Testament priests; the **solemnity** of the consecration and ordination of the priests is indicated in verse 35, **warning** us that we should not enter into the New Testament priesthood and into the enjoyment of Christ in a **careless way** (cf. 1 Cor. 11:27-29).

Leviticus 8:14-28 speaks of a bull, two rams, and a basket of unleavened bread. The bull was for the sin offering; the first ram was for the burnt offering; and the second ram and the basket of unleavened bread were for the consecration offering. In order to receive the holy service before God, that is, in order to consecrate oneself to God, the first thing that has to be taken care of is the propitiation for sin. Only a saved person, one who belongs to the Lord, can consecrate himself. The sin offering is the basis of consecration. Following this, we see two rams. We need to study Leviticus 8:18-28 carefully. One ram was for the burnt offering; it was to be burned. The other was for the offering of consecration; it enabled Aaron to serve God.

What is a burnt offering? A burnt offering is an offering which is burned completely. The priest could not eat the flesh of the burnt offering. All the flesh of the burnt offering was burned completely. The problem of our sin is settled by the sin offering, but the burnt offering makes us acceptable to God. The Lord Jesus bore our sins on the cross. This refers to His work as the sin offering. At the same time, while the Lord Jesus was on the cross, the veil was rent from top to bottom, bringing us into the Holy of Holies. This is His work as the burnt offering. The sin offering and the burnt offering start at the same place, but they arrive at different destinations. They start where the sinner is. The sin offering stops at the propitiation of sin, but the burnt offering brings the sinner further by making him acceptable to God. The burnt offering is the offering which makes a sinner acceptable in the Beloved. It goes further than the sin offering. The burnt offering is the sweet savor of the Lord Jesus before God that secures God's acceptance of Him. Today when we offer Him to God, we are accepted by God as well. We are not only forgiven through the sin offering but also accepted through the Lord Jesus.

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