

Torah Studies Leviticus: *Vayikrah* – And He Called

Consecration of
the Priests

Leviticus 8 – 9

Rabbi and Student – Konstanty Szewczenko



Torah Studies

On Keeping God's Word

Torah Studies

On Keeping God's Word

- Psalm 119:53-56 (NKJV)

53 Indignation has taken hold of me

Because of the wicked, who forsake Your law.

54 Your statutes have been my songs

In the house of my pilgrimage.

Torah Studies

On Keeping God's Word

- Psalm 119:53-56 (NKJV)

55 I remember Your name in the night, O LORD,

And I keep Your law.

56 This has become mine,

Because I kept Your precepts.

Consecration of the Priests

Leviticus 8 – 9

Introduction

Consecration of the Priests

Leviticus 8 – 9

Introduction

Dividing Up **Leviticus:**

Consecration of the Priests

Leviticus 8 – 9

Introduction

Dividing Up **Leviticus**:

Part 1: Sacrifice: Approaching a Holy God **Ch. 1 – 10**

Part 2: Sanctification: Living a Holy Life **Ch. 11 – 27**

Consecration of the Priests

Leviticus 8 – 9

Introduction

Previously in **Leviticus:**

Consecration of the Priests

Leviticus 8 – 9

Introduction

Previously in **Leviticus**:

- So far in **Leviticus**, we looked at a number of types of sacrificial offerings.
- First, we saw them from the standpoint of the person giving the sacrifice.

Consecration of the Priests

Leviticus 8 – 9

Introduction

Previously in **Leviticus**:

- Then we saw them from the standpoint of the priests.
- God gave them specific instructions as to how to perform the rite for each type of offering.

Consecration of the Priests

Leviticus 8 – 9

Introduction

What to expect in **Leviticus 8 – 9:**

Consecration of the Priests

Leviticus 8 – 9

Introduction

What to expect in **Leviticus 8 – 9:**

- It is now time to ordain, or consecrate, Aaron and his sons.
- These chapters cover their initiation into their ministry.
- This will be one extended ceremony carried out in front of the congregation.

Consecration of the Priests

Leviticus 8 – 9

Outline



Consecration of the Priests

Leviticus 8 – 9

- I. Ordination of Aaron and His Sons
8:1-36
- II. Initiation of Tabernacle Worship
9:1-24

Outline



I. Ordination of Aaron and His Sons

8:1-36

I. Ordination of Aaron and His Sons

8:1-36

- 8:1-5 To this day, the ordination of a pastor or bringing a new pastor to a church is a public occasion.
- It is not exactly the same as any other job.

I. Ordination of Aaron and His Sons

8:1-36

- 8:1-5 In Israel, the priests had a special function of representing the people in God's presence.
- This was in the context of the entire nation being a "kingdom of priests" (Exodus 19:6)
- The church has a similar function in the world.

I. Ordination of Aaron and His Sons

8:1-36

- 1 Peter 2:9

But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light.

I. Ordination of Aaron and His Sons

8:1-36

- Revelation 1:5b-6

5 ...To him who loves us and has freed us from our sins by his blood 6 and made us a kingdom, priests to his God and Father, to him be glory and dominion forever and ever. Amen

I. Ordination of Aaron and His Sons

8:1-36

- **8:6-13** The washing of Aaron and his sons had a symbolic value.
- It reminds us that we get dirty with the normal activities of daily life and we need God's cleansing.
- The anointing with oil can point to the anointing of the Holy Spirit—His empowering for service.

I. Ordination of Aaron and His Sons

8:1-36



The oil was poured on Aaron's head ... Today, when we anoint a person with oil, we usually just use a tiny drop. In the days of Aaron the anointing with oil was a much better picture ...

*– Chuck Smith (1927 – 2013),
Calvary Chapel Costa Mesa*

I. Ordination of Aaron and His Sons

8:1-36



... of its spiritual significance than it is today. The oil being poured over someone was a picture of the Holy Spirit covering you and running all over you.

*– Chuck Smith (1927 – 2013),
Calvary Chapel Costa Mesa*

I. Ordination of Aaron and His Sons

8:1-36

- Psalm 133:1-2

1 Behold, how good and how pleasant [it is]

For brethren to dwell together in unity!

2 [It is] like the precious oil upon the head,

Running down on the beard, The beard of Aaron
Running down on the edge of his garments.

I. Ordination of Aaron and His Sons

8:1-36

- 8:14-21 Anointing with oil, however, wasn't enough.
- In order to serve, a priest had to be set apart through a sin offering followed by a burnt offering.
- The priests were fallen men just like us.
- They needed the blood of an offering to ensure ongoing fellowship with God.

I. Ordination of Aaron and His Sons

8:1-36

- 8:22-30 [They] laid their hands on the head of the ram
- This act is meant to illustrate the transfer of guilt from Aaron and his sons to the innocent sacrifice.
- The “wave offering” was presented before God but not consumed—since it was an offering for the priests.

I. Ordination of Aaron and His Sons

8:1-36

The ear–thumb–toe ritual marks hearing God’s word, doing the work, and walking the path; the same pattern on Aaron’s sons binds the team to one standard.

*– Jonathan Halev, in The Torah
(Annotated Edition)*



I. Ordination of Aaron and His Sons

8:1-36

- 8:22-30 In a similar way, we should think of our hearing, doing, and walking as consecrated to God.

I. Ordination of Aaron and His Sons

8:1-36

- 8:31-36 These sacrifices went on for a full week.
- During this time Aaron and his sons stayed at the tabernacle.
- We can imagine that this separation from normal life underlined the fact that they were set apart for service.

II. Initiation of Tabernacle Worship

9:1-24

II. Initiation of Tabernacle Worship

9:1-24

- **9:1-7** After the full week of the ordination ceremony for the priests, worship is to begin.
- Now on the eighth day, they present offerings and they waited for the glory of the LORD to appear.
- This would indicate the acceptance of the sacrifices.

II. Initiation of Tabernacle Worship

9:1-24



Apart from the presence of the Lord, any ritual is meaningless ... God is not satisfied when people go through the motions of worship without acknowledging the reality of His presence.

*– John Jelinek (1960 – 2023),
Pastor and Bible Commentator*

II. Initiation of Tabernacle Worship

9:1-24

- 9:8-21 The offerings for atonement were a kind of intercession.
- The meaning is that atonement precedes communion or fellowship with God.

II. Initiation of Tabernacle Worship

9:1-24

- 9:22-24 God validates the priesthood of Aaron and his descendants by consuming the sacrifice.
- Fire devours the sacrifice and the glory of the Lord appears.
- Aaron blesses the people, then Aaron and Moses bless them together. They are united in the worship of God.

II. Initiation of Tabernacle Worship

9:1-24

Twice Aaron lifts his palms in berakhah (blessing), a signal that priestly work aims at the people's good, not private status. The appearance of kavod (glory/weight) crowns the sequence ...

*– Jonathan Halev, in The Torah
(Annotated Edition)*



II. Initiation of Tabernacle Worship

9:1-24

*... and fire “from before
YHWH” consumes the fats—
God, not Israel, lights the altar.*

*– Jonathan Halev, in The Torah
(Annotated Edition)*



II. Initiation of Tabernacle Worship

9:1-24

- 9:22-24 In a fitting response, the people fall on their faces, worshipping the LORD together.
- The priesthood and the tabernacle now united the nation in worship of the LORD.
- They are beginning to fulfill their purpose for leaving Egypt.

Consecration of the Priests

Leviticus 8 – 9

Conclusions

Consecration of the Priests

Leviticus 8 – 9

Contrasting Priesthoods

Conclusions

Consecration of the Priests

Leviticus 8 – 9

Conclusions

Contrasting Priesthoods

- The priests were perishing sinners who offered sacrifices for their own sins.

Consecration of the Priests

Leviticus 8 – 9

Conclusions

Contrasting Priesthoods

- The priests were perishing sinners who offered sacrifices for their own sins.
- Christ was the sinless, resurrected Son; no sacrifice was needed for sin since He did not sin.

Consecration of the Priests

Leviticus 8 – 9

Conclusions

Contrasting Priesthoods

- The priests offered substitutes to die for their own sin and the sin of others.

Consecration of the Priests

Leviticus 8 – 9

Conclusions

Contrasting Priesthoods

- The priests offered substitutes to die for their own sin and the sin of others.
- Christ died as the Substitute for the sins of others.

Consecration of the Priests

Leviticus 8 – 9

Conclusions

Contrasting Priesthoods

- The priests offered recurrent sacrifices to inaugurate, maintain, or restore a sacred space for fellowship with God.

Consecration of the Priests

Leviticus 8 – 9

Conclusions

Contrasting Priesthoods

- The priests offered recurrent sacrifices to inaugurate, maintain, or restore a sacred space for fellowship with God.
- Christ offered one sacrifice to provide access to fellowship with God (entering the Holy Place once).

Consecration of the Priests

Leviticus 8 – 9

Conclusions

Contrasting Priesthoods

- The priests offered no expiation for sins “with a high hand” (i.e., rebellious, intentional sins).

Consecration of the Priests

Leviticus 8 – 9

Conclusions

Contrasting Priesthoods

- The priests offered no expiation for sins “with a high hand” (i.e., rebellious, intentional sins).
- Christ provides complete expiation and a clear conscience.

Consecration of the Priests

Leviticus 8 – 9

Conclusions

Contrasting Priesthoods

- The priests offered incense to protect themselves in the presence of the LORD.

Consecration of the Priests

Leviticus 8 – 9

Conclusions

Contrasting Priesthoods

- The priests offered incense to protect themselves in the presence of the LORD.
- Christ is face-to-face with God and at the right hand of the Father, having accomplished cleansing for sins.

Consecration of the Priests

Leviticus 8 – 9

Conclusions

A Prayer

- *Father, we thank You for the perfect high priesthood of Jesus Christ.*
- *We needed a sinless, spotless mediator who had no need to offer sacrifices for his own sins.*
- *We needed to be rescued by someone guiltless, and You gave us Your own Son.*

Consecration of the Priests

Leviticus 8 – 9

Conclusions

A Prayer

- *We accept the shed blood and perfect atoning sacrifice of Christ.*
- *We believe that He died for our sins so that we might be forgiven.*
- *We believe that He rose from the dead and has the power to give eternal life to all those who believe.*

Consecration of the Priests

Leviticus 8 – 9

Conclusions

A Prayer

- *We thank You for your forgiveness.*
- *Please fill us with your Holy Spirit.*
- *Empower us, Father, to live as a Kingdom of Priests, representing You here in this lost and rebellious world.*
- *We pray this in Christ's name and for His sake.*
- *Amen*

Torah Studies Leviticus: *Vayikrah* – *And He Called*

Nadab and Abihu
Leviticus 10



Two Men Studying – Boris Dubrov