

# Consecration of the Priests

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## Leviticus 8

- I. The whole congregation was gathered for the consecration of the priests.
  - A. It was a public meeting – not a private meeting with anyone excluded.
  - B. It was something that God wanted everyone to see and think about.
  
- II. What is the benefit in studying and learning about these ceremonies?
  - A. Many dismiss it by saying that it is the old law and no longer applicable to us.
  - B. It is true that the ceremonial part of the law has been done away with.
    - 1. We no longer are required by God to do these things because Jesus is our high priest.
    - 2. He has fulfilled all these shadows and types and so they are not necessary anymore.
  - C. But the moral issues that these ceremonies signify are still as important now as they were then.
  - D. So to benefit from studying these things we need to look for the moral implications that are shown forth in the consecration of the priests.
  - E. The priests were important because they interceded between God and the people.
    - 1. They were important because they were responsible for maintaining the truths of God and his atonement for sin before the people.
  - F. This was not an office or an occupation that was to be taken lightly, or to be fulfilled by a profane or unclean person.
  - G. Whatever moral qualifications God commanded for those who stand between God and the people then are still applicable today.
  
- III. The first thing to consider is that the priests were chosen by name, by God himself.

Exodus 28:1 And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

- A. Nobody voted them into this office.
- B. Nobody nominated them to this office.
- C. They did not seek this office.
- D. Moses did not choose them for the office.
- E. God chose them and sanctified them for this purpose.
- F. It still works this way.
- G. Many are called, but few are chosen.
- H. Many now (as they did back then in times of apostasy) have taken upon themselves the responsibility of leading God's people and teaching them of God.
- I. These were not chosen by God, but inserted themselves into the service of God, or were put there by others.
- J. This always degrades the work of God in the eyes of the people and leads to the judgment of God.

IV. The priests were first washed with water.

Leviticus 8:5-6 And Moses said unto the congregation, This is the thing which the LORD commanded to be done. And Moses brought Aaron and his sons, and washed them with water.

- A. This signified cleanliness.
  - 1. Of the body (outward; what is visible to others)
  - 2. Of the heart (inward; what only God sees)

Titus 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

- B. It signified being cleansed from earthly pollution and defilement.
- C. It showed reverence for the business he was about to enter into.
- D. It showed that the things of God are holy things and not to be entered into casually, or with the scent of the world on your body or in your mind.
- E. They had to be clean from the world and from themselves.

V. They were then clothed in the priestly garments.

Exodus 28:2 And thou shalt make holy garments for Aaron thy brother for glory and for beauty.

Exodus 28:4 And these are the garments which they shall make; a breastplate, and an ephod, and a robe, and a brodered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.

- A. There was much ado about preparing the priests for the service of the Lord.
- B. Each piece of the garment was added one at a time – so that the significance of it could be realized and appreciated by the congregation and the priests themselves.
- C. God provided their covering – it was not of their own making or design.
- D. God prescribed every detail of their clothing – there was nothing left to their choice or preference.
- E. It signified majesty and grace; appropriate for the office and service they were being consecrated to fulfill.

VI. They were anointed with the holy oil of consecration.

Leviticus 8:10-12 And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them. And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them. And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.

- A. The tabernacle and all that was in it – all the vessels and objects used in the sacrifices and offerings were anointed with the oil.
- B. Then Aaron was anointed with the same oil – to signify his identification with the holy things of God.
  - 1. To sanctify them and to sanctify HIM – set apart and consecrated to the Lord's service.
  - 2. This means set apart from others, from the common and unclean – he is a different kind of person.
  - 3. You did not smell this fragrance anywhere but in the house of God – it was distinct and different from anything the world had to offer.

- 4. The priests were not like everyone else and they didn't run with everyone else.
- 5. They were set apart as holy and different from others, and this is still the way God chooses, calls, and sanctifies men of God.
- C. We know that the oil is signifying the Spirit of God.
- D. It is a spiritual office and a spiritual work – it cannot be done in the flesh and be what God wants it to be.
- E. They not only had to have the smell of the world off of them and out of their minds, but they had to have the fragrance of God on them and in their souls.
- F. It was more evidence that they were chosen and ordained of God himself and this was truly God's work and not man's.
- G. The difference between anointed preaching and that which is not is very obvious to the listener.

VII. They were anointed with the blood, and then sprinkled with the blood.

Leviticus 8:22-24 And he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram. And he slew it; and Moses took of the blood of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot. And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about.

Leviticus 8:30 And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, and his garments, and his sons, and his sons' garments with him.

- A. It was the blood of another.
- B. It was a token of God's acceptance and sanctifying of them.
- C. To be able to minister the truth to others the priest had to have experienced the forgiveness of sins himself.

VIII. They had to eat of the peace offering.

Leviticus 8:31 And Moses said unto Aaron and to his sons, Boil the flesh at the door of the tabernacle of the congregation: and there eat it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

- A. They were partakers as well as ministers.
- B. They were provided for by God for the service rendered.
- C. Since they were sanctified and set apart for the service of God it was God himself who provided their meat.