

The Consecration of Aaron and His Sons to the Priesthood

Leviticus 8

Introduction: What aspect of the sacrificial system has not happened yet?

Sermon Theme: God orchestrates through Moses—by way of sacrifice—the consecration of Aaron and his sons to the priestly ministry, thus setting in motion the sacrificial system.

- Jay Sklar, “In this chapter, the purpose of the ordination ceremony is to set Aaron and his sons apart as ritually holy priests, which is also done through a series of rites directly related to this purpose: giving them special clothing to set them apart as ritually distinct, having them undergo purification rites that move them into a higher level of ritual purity.”¹

I. _____ (v. 1–5)

Major Outline for Leviticus

- (1) The Institution of the Sacrificial System (1–7)
- (2) The Ordination of the Priesthood (8–10)**
- (3) The Prescriptions for Cleanness/Purity (11–15)
- (4) The Instructions for the Day of Atonement (16)
- (5) The Commands for Holy Living (17–27)

- Allen Ross, “If coming into the presence of the Lord calls for sanctification, then going into his presence on behalf of others requires a special sanctity and a distinct calling.”²

A. _____ (1–2)

B. _____ (3–5)

¹ Jay Sklar, *Leviticus: An Introduction and Commentary*, ed. David G. Firth, vol. 3, Tyndale Old Testament Commentaries (Nottingham, England: Inter-Varsity Press, 2013), 141–142.

² Ross, *Holiness to the Lord*, 206.

II. _____ (v. 6–13)

A. _____ (6)

B. _____ (7–9, 13)

- Gordon Wenham, “These beautiful vestments drew attention to the supreme dignity and holiness of the high-priestly office. He was the mediator between God and man. He secured atonement for the nation’s sin, and his costly garments symbolized the value of his ministry to the nation.”

C. _____ (10–12)

III. _____ (v. 14–29)

A. _____ (14–17)

B. _____ (18–21)

- Douglas Stuart, “This does not mean that Israelites actually thought he “inhaled” it or the like or that it was food for him as if he actually could get hungry. Rather it was a way of describing the fact that the rising smoke of the sacrifice as it burned up on the altar wafted up into the sky and therefore symbolically was given to God and to no one else “by fire.””³

³ Douglas K. Stuart, *Exodus*, vol. 2, The New American Commentary (Nashville: Broadman & Holman Publishers, 2006), 623–624.

C. _____ (22–29)

IV. _____ (v. 30)

- Gordon Wenham, “That Aaron and the altar are both anointed first with oil and then with blood symbolizes the intimate connection of the priesthood with sacrifice.”⁴
- Douglas Stuart, “The combination of the oil and the blood signify purity of service and forgiveness of sin respectively. Purity and forgiveness made the priests acceptable to God—‘consecrated,’ meaning ‘holy.’”⁵
- Jay Sklar, “By having these actions repeated (cf. 8:12, 23–24), the Lord was signifying the deep extent of this consecration.”⁶

V. _____ (v. 31–36)

Conclusion:

Jay Sklar, “By having the ordination ceremony take place before all the Israelites (v. 3), the Lord made clear to them that they needed ritually holy people to act as their representatives before him. And by providing such mediators, the Lord assured the Israelites that he desired them to enter his presence and enjoy covenant fellowship with him. This is the Lord’s heart for his entire creation, for ‘he desires all people to be saved’ and has now provided the ultimate mediator—Jesus Christ, the righteous one—to save us and bring us into covenant fellowship with himself.”⁷

Appropriation: Consecrate/set yourself apart unto the Lord.

⁴ Wenham, *Commentary on Leviticus*, 142.

⁵ Douglas K. Stuart, *Exodus*, vol. 2, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 2006), 625.

⁶ Jay Sklar, *Leviticus: An Introduction and Commentary*, ed. David G. Firth, vol. 3, *Tyndale Old Testament Commentaries* (Nottingham, England: Inter-Varsity Press, 2013), 148.

⁷ Jay Sklar, *Leviticus: An Introduction and Commentary*, ed. David G. Firth, vol. 3, *Tyndale Old Testament Commentaries* (Nottingham, England: Inter-Varsity Press, 2013), 148–149.