

Daily Bread with Brother Hwa-Chi (Not reviewed by the speaker, for personal use only)

Leviticus 8: 30-36

Brothers and sisters, peace be with you, this is Hwa-Chi. Thank the Lord, it's time to read the Bible again. Let's continue to read Leviticus chapter 08. We will read verses 30–36 today.

There are seven steps for a priest to be ordained into priesthood. The first six steps are all preparatory for the priest, while the seventh step is the actual ceremony of ordination or consecration. The ceremony of consecration largely follows the regulations of offering the peace offering, which is highly significant. Because in chapters 6 and 7, which discuss the regulations for the priests' service, the peace offering is mentioned last. This indicates that the purpose of the priest's service is to help those offering sacrifices to achieve peace with God, so that they can offer the peace offering of thanksgiving and have intimate fellowship with God. In the ceremony of consecration, the priests become the ones offering the sacrifices, and Moses becomes the one assisting with the sacrifices. The priests must first personally experience obtaining peace with God, and only then can they help the people offer sacrifices to God.

Let's first review the experiences that priests must undergo in the process of the consecration ceremony. First, their ears must be redeemed so that they can listen solely to the Lord's words. Second, their hands must be redeemed so that they do only the Lord's work. Third, their feet must be redeemed so that they walk only in the Lord's way. These three aspects are the most basic equipment for a priest's service, which means being absolutely devoted to the Lord.

The Levites were originally chosen to become the tribe that serves God during the incident of the golden calf, where they were willing to absolutely follow God, even to the point of taking up the sword to kill their brothers who refused to repent. Because of the Levites' absolute commitment, they were chosen to be the tribe that serves God. The same applies today: for any saint who desires to fulfill the

priestly role in the church, God's first requirement is still absolute commitment—listening to God's word, doing the Lord's work, and walking in the Lord's way. Those who cannot follow with absolute dedication and compromise with the world cannot become priests.

The fourth point is that both hands must be filled with the wave offering. The meaning of consecration to priesthood is that the hands are filled. After the ram is slaughtered, Moses is to place the fat, the kidneys, and the fat tail in the hands of the priest. These parts originally belong to God in the peace offering, but now they must first pass through the hands of the priest as a wave offering, and then be offered to God in resurrection. This part of the consecration ceremony is very similar to the peace offering.

Next, the fifth point is that in the wave offering to God, the right thigh must also be added. In the peace offering, the right thigh originally belongs to the priest offering the sacrifice, granting the priest strength for service. However, now the right thigh must first be included in the wave offering and offered to God, and then it must be burned on the altar as a sweet-smelling fire offering. This means that during the consecration ceremony, they must first place the right thigh in the wave offering, offer it to God as a fragrant fire offering. When they begin to fulfill their priestly duties and start serving, they will offer the peace offering by lifting up the right thigh of the ram as a heave offering. The heave offering, which is moved up and down, symbolizes the ascended Christ who has given the Holy Spirit, and this thigh becomes the portion of the priest offering the sacrifice, serving as his strength for service.

Sixth, three types of grain offerings must also be added to the wave offering: unleavened breads, unleavened breads mixed with oil, and unleavened wafers anointed with oil. In the peace offering, these three items also belong to the priest offering the sacrifice, but during the consecration ceremony, these three breads must be included in the wave offering and offered to God as a sweet-smelling fire offering. This is to satisfy God first. When the priests later begin their service and the people offer peace offerings, they will lift these three breads as a heave offering, and these three breads will become the portion of the priest offering the

sacrifice. This signifies the virtues of humanity, and after Christ's ascension, the Holy Spirit is given. Through these grain offerings, the Holy Spirit organizes the virtues of Christ within the priests.

The seventh point is that the breast of the ram, in the peace offering, is meant for the priests to share together. However, during the consecration ceremony, Moses temporarily takes the place of the priestly system. Therefore, Moses takes the breast of the ram and waves it before the Lord as a wave offering, and this portion is given to Moses. At this time, Moses is serving in the love of God, and in the future, all the priests, in the same way, will serve the people of Israel in the love of God.

Verse 30: “Then Moses took some of the anointing oil and some of the blood which was on the altar, and sprinkled it on Aaron, on his garments, on his sons, and on the garments of his sons with him; and he consecrated Aaron, his garments, his sons, and the garments of his sons with him.”

When the priests offer the wave offering, their hands are filled, and they begin their consecration into the priesthood. They are now qualified, but being qualified is one thing, and truly beginning to serve in their duties is another. Moses must take the anointing oil and the blood and sprinkle them on the priests and their garments, including the high priest, Aaron, and all the priests, Aaron's sons. The blood is for cleansing, and the anointing oil is for sanctification. From the perspective of New Testament symbolism, the blood represents the work of Christ on the cross, which, in a negative sense, removes the difficulties and obstacles caused by sin in a person's life. The anointing oil represents the teaching of the Holy Spirit, which positively enables a person to follow the leading of the Spirit. Sprinkling the anointing oil and blood on the priests signifies that the priests' sins are forgiven, and they are able to submit to the Holy Spirit's leading and rise to serve. When the anointing oil and blood are sprinkled on the priests' garments, it signifies that in their service, the priests must be clothed with Christ; thus, both the priests and their garments are sanctified together.

Verse 31-32: “And Moses said to Aaron and his sons, ‘Boil the flesh at the door of the tabernacle of meeting, and eat it there with the bread that is in the basket of consecration offerings, as I commanded, saying, ‘Aaron and his sons shall eat it. What remains of the flesh and of the bread you shall burn with fire. ““

The priests' external equipment was now complete, and their garments were covered with blood and anointing oil, but internally, they were still empty. Their inner being also needed to be filled. In New Testament terms, this means they must be filled with Christ. The remaining sacrificial meat from the peace offering belongs to the one offering the sacrifice, and in the consecration ceremony, it is the same. The right thigh is burned on the altar and given to God, the breast is given to Moses, and the rest is given to the priests, because they are the ones offering the sacrifice. Moses commanded that the meat be boiled in front of the tabernacle and eaten there. The people were outside the tabernacle, but the priests' future service would take place inside the tabernacle.

The consecration to the priesthood is a transitional process, so the ceremony of consecration takes place at the entrance of the tabernacle, visible to the people. The priests prepare here, and every step of the process is witnessed by the people. The ram symbolizes Christ, and the unleavened breads in the grain offering also symbolize Christ. The priests are to eat the meat of the ram and the unleavened breads at the entrance of the tabernacle, signifying that, under the witness of all, the priests' inner being must be filled with Christ, who will be their supply and satisfaction. Additionally, the offerings made that day must be eaten that day; any leftovers must be burned with fire and not left until the next day. This signifies that Christ's provision is always fresh and does not need to be stored for the future; tomorrow, Christ will provide anew.

Verse 33: “And you shall not go outside the door of the tabernacle of meeting for seven days, until the days of your consecration are ended. For seven days he shall consecrate you.”

The ceremony of consecration to the priesthood must last for seven days, as seven is a number of completeness. The same process must be followed each day for seven consecutive days for the consecration to be considered complete. During these seven days, the priests must remain at the entrance of the tabernacle, visible to the people, so that they can witness and testify. The priests are not allowed to leave the entrance of the tabernacle. The people remain outside the tabernacle, while the priests stay inside, right at the entrance of the tabernacle.

The priests' consecration to the priesthood must last for seven consecutive days, according to God's command, with each day following the seven steps of the consecration process. Under the witness of the people, each step involves many details that the priests must fully comply with God's instructions: for seven days, they must stay at the entrance of the tabernacle; for seven days, they must completely sanctify themselves; for seven days, they must fully separate themselves from sin's obstacles; for seven days, they must offer themselves completely; for seven days, they must be clothed with Christ; and for seven days, they must be filled with Christ. In this way, the priests can complete the consecration ceremony and begin their service.

Modern church practices have led people to believe that those who want to serve God must go to seminary; after graduating from seminary, they can become pastors. This is akin to studying engineering at university to become an engineer, attending medical school to become a physician, or studying law to become a lawyer. As a result, the role of a pastor has become just one of many professions, a means of earning a living, which is entirely contrary to the truth of the Scripture.

Attending seminary is for equipping, focusing on the imparting of knowledge. While equipping is necessary for serving God, it is not enough on its own. More importantly, as outlined in chapter eight, is the preparation of the individual. This includes six steps, and the seventh step is the consecration to the priesthood, which is filled with many details, each carrying spiritual significance. The person consecrated to the priesthood must be absolutely committed to listening to the Lord's word, absolutely devoted to doing the Lord's work, and absolutely dedicated to walking the Lord's path.

Verse 34-35: “As he has done this day, so the Lord has commanded to do, to make atonement for you. Therefore, you shall stay at the door of the tabernacle of meeting day and night for seven days, and keep the charge of the Lord, so that you may not die; for so I have been commanded.”

Moses spoke very seriously to Aaron and his sons. On the first day of their consecration to the priesthood, having gone through the seven steps and every detail, Moses said that each detail was commanded by the Lord and was for their atonement. “No one who is unclean shall see the Lord.” If their sins were not completely removed, how could they serve God? Therefore, they must fully adhere to the Lord's commands and remain at the entrance of the tabernacle day and night for seven days, following God's commands to avoid death. Moses was very serious here, saying, “You shall heed everything that the Lord has commanded you, lest you die, for so I have been commanded.” We must be very careful to understand that serving God is a very serious matter. Failing to follow God's intentions can lead to spiritual death.

In modern churches, there is often a mix of personal opinions, religious traditions, and even worldly trends in ministry, causing the church to lose its spiritual authority. The root cause of the church's unhealthiness is that those serving have deviated from God's commands, leading to spiritual death. After the tabernacle was constructed, God spoke to Moses within it, instructing him on how to offer sacrifices, how priests should carry out their duties, and what processes priests needed to go through for their consecration. God's regulations were very detailed, leaving Moses no room to act on his own. He had to fully adhere to what God commanded.

Today, as we read the Book of Leviticus, we should remember that it is directed towards the priests, and in the New Testament, every believer is a royal priesthood, which means these instructions apply to each of us. If you are dedicated to serving God and serving others in the church, it is crucial to understand the spiritual significance behind the service regulations outlined in Leviticus. This understanding will help us serve God's church according to His will.

Verse 36: “So Aaron and his sons did all the things that the Lord had commanded by the hand of Moses.”

Moses, according to God's command, instructed Aaron and his sons, and Aaron and his sons, the priests at that time, followed God's instructions completely. We hope that today, in our service in the church, we will be equally faithful, following God's guidance and serving His church according to His will.

Let us pray together: Lord, thank You that the church is Your body and that You Yourself are building Your church. Thank You for valuing us and being willing to use us in the construction of Your church. Grant us spiritual insight to understand Your will; give us a submissive mind willing to serve Your church fully according to Your commands. Help us, so that our ears may be redeemed to hear only Your words; our hands redeemed to do only Your work; and our feet redeemed to walk only Your path. Bless the church where I am, that every aspect of our service may be within Your will. We pray in the holy name of our Lord Jesus Christ.