

Leviticus Chapter 8 Continued

Leviticus 8:8 "And he put the breastplate upon him: also he put in the breastplate the Urim and the Thummim."

The "Urim and the Thummim" are thought to have been carried in a pocket in the High-Priests ephod. It is uncertain exactly how they worked, but some scholars believe these two special stones were flat on one side and rounded on the other, and when they were cast to the ground, God would reveal an answer: either yes (perhaps both landing flat side down), or no (perhaps both landing rounded side down), or no answer at all (if they did not land on the same side).

A feature on the breastplate of the High-Priest by which God's people were given His decision on matters which required a decision (see note on Exodus 28:30).

In our study on Exodus, we went into what the Urim and Thummim meant, but it bears repeating here. The Urim means lights, and the Thummim means perfections. These symbolize complete truth. My own personal belief is that in this Urim and Thummim, there was a very precious diamond with the unspeakable name of God engraved on it. When the breastplate was tightened, the stone pressed into the heart of the high priest, and God spoke to the people through the heart of the high priest. A better way to say, in the breastplate, would be in the pouch behind the breastplate. The Urim and Thummim was not on the same side of the breastplate as the 12 stones of the tribes of Israel. The twelve stones were on the outside for all to see, the Urim and Thummim was on the underside. Jesus Christ is the perfect Light of the world. We can also see in this earthly high priest, a shadow of the eternal High Priest, Jesus Christ our LORD.

Leviticus 8:9 "And he put the mitre upon his head; also upon the mitre, [even] upon his forefront, did he put the golden plate, the holy crown; as the LORD commanded Moses."

Which was made of fine linen, and was a wrap of that of a considerable length about his head (Exodus 28:39).

"Also upon the mitre, even upon his forefront, did he put the golden plate": Which was put upon the forehead of the high priest. Reaching from ear to ear, and was fastened to the mitre with a blue lace. And had on it this inscription, "holiness to the Lord" (Exodus 28:36), and is here therefore called:

"The holy crown": Denoting both the sanctity and the dignity of the high priest. And typical of Christ, who is holiness itself. And to his people, and is now crowned with glory and honor, being a priest upon the throne. Hence the Jews speak of the crown of the law, and of the crown of the kingdom, and of the crown of the priesthood. And this, as all the rest, was done;

"As the Lord commanded Moses": All these were made according to the divine order, and were put on in the manner and form he directed him. Of the mystery of the mitre and the crown (see notes on Exodus 28:39; 28:36; 28:37).

Mitre comes from the word (mitsnepheth), and it means a tiara or an official turban. This mitre, along with the robe showed the authority of the high priest. The gold plate on the forehead of the high priest meant that the high priest was to keep God ever before him. It also meant that the mind of the high priest should be stayed on God. This gold on the front of the forehead symbolized the power and authority of God in the ministry of the high priest. In all of this, Moses keeps reminding them that God gave these instructions.

Ministers, we should not be wasting God's time and our time on finances, and government. That is someone else's concern. The minister is the spiritual leader of the congregation. The spiritual needs of the congregation should be our priority. This is a holy calling, as you can easily see from the garments of the high priest. When the high priest was ministering in the things of God, He was totally separated from worldly things.

Leviticus 8:10 "And Moses took the anointing oil, and anointed the tabernacle and all that [was] therein, and sanctified them."

Which Bezaleel had made, according to the directions which Moses had given him, and he had received from the Lord. This Moses brought with him to the door of the tabernacle, as he was ordered (Lev. 8:2). And now he took it and made use of it as follows:

"And anointed the tabernacle and all that was therein": The altar of incense, the candlestick, and table of showbread.

"And sanctified them": Separated and devoted them to sacred use and service.

The very first thing we must see here, is that this is not just any oil. This is special oil for the purpose of anointing. Let's look back in Exodus and see that this oil is holy ointment.

Exodus 30:23-28 "Take thou also unto thee principal spices, of pure myrrh five hundred [shekels], and of sweet cinnamon half so much, [even] two hundred and fifty [shekels], and of sweet calamus two hundred and fifty [shekels]," "And of cassia five hundred [shekels], after the shekel of the sanctuary, and of oil olive an hin:" "And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil." "And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony," "And the table and all his vessels, and the candlestick and his vessels, and the altar of incense," "And the altar of burnt offering with all his vessels, and the laver and his foot."

We need to see in this that not only the building is to be anointed, but everything and everyone in it. The sanctuary, set aside for worshipping God then or now, should be kept holy. The oil ministers use in the church today to anoint people or the holy things of the sanctuary is pure olive oil, which symbolizes the Holy Spirit of God. We should not use just any oil, because the oil itself must be holy.

Leviticus 8:11 "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."

The altar of burnt offering. The order for anointing it is given in (Exodus 30:28), but in that no directions are given for the manner of doing it by sprinkling. Nor the number of times it was to be sprinkled. Hence Jarchi confesses his ignorance, and says, "I know not how it was ordered about these sprinklings;" but no doubt Moses was instructed of God in what manner to anoint it, and how often. And the number seven may denote the perfect unction of it, and made it a fitter type of Christ, who received the unction of the Spirit without measure.

"And anointed the altar, and all its vessels": Pans, shovels, basins, flesh hooks, and fire pans.

"Both the laver and his foot": Which was for the priests to wash at. And very probably this was done before Moses brought Aaron and his sons there and washed them (Lev. 8:6). Since it seems most proper that it should be consecrated before used, as it follows:

"To sanctify them": Set them apart for sacred use.

We know that the sprinkling seven times, symbolizes that this made it spiritually complete. We have spoken before that to sanctify something means that it has been set aside for God's purpose. Things in the sanctuary then, or in our sanctuaries now, should not be used for other things. These things have been set aside for God's purpose. We must not mix the world in God's house. God's house is holy.

Leviticus 8:12 "And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him."

"To sanctify him": This act was to ceremonially set Aaron apart from the congregation to be a priest unto God, and from the other priests to be High-Priest.

Notice here, that Aaron was set aside for God's work in this sanctifying. He was empowered by the Holy Spirit of God to minister in the anointing. The oil poured on Aaron's head was in such abundance that it ran down his face and even to the hem of his garment. This symbolizes his total dedication to God. You may say, how do you know this ran down to his hem? It was not sprinkled, it was poured. The word translated poured here, means overflowed, in some instances.

Leviticus 8:13 "And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the LORD commanded Moses."

His four sons, Nadab and Abihu, Eleazar and Ithamar, to the door of the tabernacle of the congregation. He ordered and directed them to come there, or sent proper persons to fetch them. Or from one part of the court, where they were, he might accompany them there.

"And put coats upon them, and girded them with girdles": Which were made of fine linen (Exodus 39:27). And the coats being made long to reach down to the ankles, needed girdles, especially when in service, that they might perform it more expeditiously.

"And put bonnets on them": Which were made of fine linen also, and differed from the mitre of the high priest only in the manner of rolling up the linen.

"As the Lord commanded Moses": As all the above things were made, so they were all put on, according to the directions Moses received of the Lord, who was faithful in his house, with respect to everything he enjoined him (Heb. 3:2).

In the high priest Aaron, we were seeing a shadow of Jesus, the great High Priest. As in many of the types and shadows, we were also seeing the office of a pastor of a church. Now we will be looking at the sons of Aaron, who symbolize the Christians. The garment here, will be different. There will be no breastplate, or ouches of gold with the 12 tribes on the shoulder. These coats are made of white linen, the same as the garments we Christians will be wearing in heaven. These coats of linen symbolize the righteousness that the Christian takes on as a covering, after Jesus took our sin upon His body. The priests will not have the responsibility of carrying the congregation on their shoulders, or their heart. Christians do have on a garment of authority, but this authority is to use the name of the High Priest and minister in His name. Just as Aaron's son's authority is through Aaron the high priest, so the authority of the Christian is in the name of Jesus. We have power of attorney to use the name of Jesus, and Aaron's sons minister under the supervision of their father. The fact the girdle was on them, showed the presence of God. We see in the bonnet, which was white linen, the covering of pure thoughts. We also see the beauty of holiness in these bonnets. There was no gold on this bonnet, as there was under the mitre that Aaron wore.

Exodus 28:40 "And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty."

There is really no need to add to this Scripture, it explains the bonnets. Let us look at two Scriptures about the Christian's covering for the head, since these priests symbolize the believers in Christ.

1 Thessalonians 5:8 "But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation."

Ephesians 6:17 "And take the helmet of salvation, and the sword of the Spirit, which is the word of God:"

White linen symbolizes righteousness in Christ. This linen bonnet could easily be thought of as the helmet of salvation then.

To summarize this lesson, we must realize the significance of these priests and the high priest to our churches today. Remember that in this particular Bible study, we are looking at the spiritual message that is to be found in each of the verses. Go back through this lesson again, and see if we Christians and the pastors of our churches are living up to this high calling of God. If not, what are we going to do about it?

Leviticus Chapter 8 Continued Questions

1. What is this particular lesson about?
2. In what order was Aaron dressed?
3. What does Urim mean?
4. What does Thummim mean?
5. What do these two words symbolize, that can be summed up in one word?
6. What does the author believe was in the Urim and Thummim?
7. What does the author believe was engraved on it?
8. How did God speak to the people?
9. Who is the Light of the world?
10. Who is a shadow of the eternal High Priest Jesus Christ?
11. What was put on Aaron's head?
12. What was on Aaron's forehead?
13. What does mitre really mean?
14. The mitre, along with the robe of Aaron, showed what?
15. What 2 things did the gold plate on the forehead mean?
16. What warning to present day ministers can we see in the mitre and the gold on the forehead?
17. From the garments of the high priest, we see that the call of a minister to work for God is a _____ calling.
18. What did Moses anoint, besides Aaron?
19. Could Moses use any oil for this anointing? Explain
20. Why do Christian ministers today use pure olive oil to anoint with?
21. The sanctuary, then or now, must be kept _____.
22. How many times did Moses sprinkle the altar?
23. What does this number tell us?
24. What does the word sanctify mean?
25. How did Moses anoint Aaron?

26. What does the word that was translated here “poured” mean?
27. The oil going from the top of Aaron's head to the hem of his garment meant what?
28. What did Moses put on Aaron's sons?
29. How did the coat and other garments vary from Aaron's garments?
30. What was different about the bonnet Aaron's sons wore and the mitre Aaron wore?
31. In Aaron, what 2 shadows do we see?
32. In Aaron's sons who do we see a shadow of?
33. Who, besides Aaron and his sons, will wear white linen garments of righteousness?
34. How do the responsibilities of Aaron and his sons vary?
35. What authority do the Christians have?
36. What head covering are the Christians to put on?
37. What is the sword of the spirit?
38. What significance does this lesson hold for Christians and Christian leaders?
39. Are you as a person living up to the high calling of God?