

Leviticus Chapter 8 Second Continued

Verses 14-17: (See notes on 4:3-12).

Leviticus 8:14 "And he brought the bullock for the sin offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin offering."

To the tabernacle, into the court of it, to the altar of burnt offering there. That is, he caused it to be brought thither as he was ordered (Exodus 29:10).

"And Aaron and his sons laid their hands upon the head of the bullock for the sin offering": Their right hands, according to the Targum of Jonathan, which is not improbable, thereby as it were transferring their sins to it, and confessing them over it. Acknowledging their guilt, and that they deserved to die, as that creature would. Which was to be a vicarious sacrifice for sin, and whose blood was to purify and sanctify the altar, at which they, sinful men, were to serve.

Leviticus 8:15 " And he slew [it]; and Moses took the blood, and put [it] upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it."

Not Aaron, nor any of his sons, who as yet were not fully consecrated and installed into their office. But Moses, as follows:

"And Moses took the blood": Which was received into a basin when the bullock was slain.

"And put it upon the horns of the altar round about with his finger": Upon the four horns of the altar, which were at the four corners of it. And dipping his finger into the blood, he besmeared the horns with it, and drew it about with his finger here and there. And so is said to be done round about the altar, as these horns were.

"And purified the altar": Or cleansed it. Not from moral guilt and pollution, which it was incapable of, but from all ceremonial pollution it might be supposed to have.

"And poured the blood at the bottom of the altar": The rest of the blood he did not use about the horns.

"And sanctified it": Separated it from common to sacred use.

"To make reconciliation upon it": That it might be fit to have sacrifices offered on it to make atonement and reconciliation for sins. For which reason, it was necessary it should itself be pure and holy, in such sense it was capable of being so.

It is the shed blood which reconciles to God. We went into great detail in an earlier lesson on the significance of these things. I will just touch on a few here, since it is repeating an earlier lesson. In that lesson, we learned that the laying of the hands on the head of the animal, was

symbolically transferring sin to the animal. No forgiveness was possible without the shedding of blood, and this animal becomes the substitute for Aaron and his sons. I will remind you that horns symbolize power. This animal is not only taking care of the sins of Aaron and his sons, but the blood is cleansing the altar. Remember in a previous lesson, the blood at the foot of the altar, which was swallowed up by the earth, symbolized the blood of Jesus that was shed for all the earth. We mentioned in the last lesson that everything in the sanctuary, as well as the sanctuary itself, was set aside for God's purpose from this moment on, and would not be used for worldly events. Since this sanctuary symbolizes our church building today, this should tell us something.

Leviticus 8:16 "And he took all the fat that [was] upon the inwards, and the caul [above] the liver, and the two kidneys, and their fat, and Moses burned [it] upon the altar."

Called the "omentum".

"And the caul above the liver": The lobe upon the liver, as the Septuagint; or "the caul" and "the liver", so says Jarchi. The liver separately, for he took a little of the liver with it, the caul.

"And the two kidneys, and their fat, and Moses burned it upon the altar": The fat of these several parts, which has been often observed was done. And in imitation of which, the same has been done by the Persians and their Magi, as related by Strabo and others. And by the Romans, to which Persius refers. And these several parts are generally covered with fat in fat creatures, and especially sheep, as Aristotle observes.

It is important to remember again, that these inward parts, symbolize the inward parts of Jesus. These elements make a sweet smelling savor to God when they are totally burned up. Jesus glorified the Father in His crucifixion. The flesh of Jesus was as a man, but inside He was Immanuel (God with us).

Leviticus 8:17 "But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the LORD commanded Moses."

Aben Ezra observes, that some say that he did this himself. And others, that it was done by orders, that is, he ordered others to do it, which seems probable enough (see note on 4:11).

"As the Lord commanded Moses (Exodus 29:14).

This symbolizes the flesh of Jesus, which became cursed for us, when He took the sin of the whole world upon His body. Just as Jesus was crucified outside the camp, this offering was totally burned up outside the camp. Jesus fulfilled every aspect of these Old Testament sacrifices and offerings. There are several things we must look at in all of this. Moses is still acting as high priest here. This flesh is not eaten, but burned. Aaron and his sons have not begun to minister in the sanctuary at this point. There would be no one to eat the meat. This blood offering was to purify, not only Aaron, but his sons and the altar. After this offering, Aaron will be ceremoniously clean.

Verses 18-21: (See notes on 1:3-17).

Leviticus 8:18 "And he brought the ram for the burnt offering; and Aaron and his sons laid their hands upon the head of the ram."

One of the two he was ordered to take (Lev. 8:2).

"And Aaron and his sons laid their hands on the head of the ram": As they had done before on the head of the bullock (see Lev. 8:14). Their right hands, as the Targum of Jonathan, and that at the same time.

Leviticus 8:19 "And he killed [it]; and Moses sprinkled the blood upon the altar round about."

That is, Moses killed the ram, as the Septuagint version expresses it.

"And Moses sprinkled the blood upon the altar round about": As he did the blood of the bullock (Lev. 8:15).

After the sin offering, Aaron would be clothed with righteousness, like we are when we put our sin on Christ and receive His righteousness. Now after this burnt offering, Aaron will be holy in the sight of God. We dealt with all of this in the burnt offering in an earlier lesson. This brings peace and confidence to Aaron.

Leviticus 8:20 "And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat."

Cut off its head and quartered it.

"And Moses burnt the head, and the pieces, and the fat": Even all of it, as the following verse shows.

Leviticus 8:21 "And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it [was] a burnt sacrifice for a sweet savor, [and] an offering made by fire unto the LORD; as the LORD commanded Moses."

The one being taken out, the other cut off.

"And Moses burnt the whole ram upon the altar": It was a burnt sacrifice for a sweet savor, and an offering made by fire unto the Lord. As the Lord commanded Moses (see Exodus 29:18).

We went into the washing of the inward parts and the legs in another lesson, but we will just touch on it here. God will not accept an unclean offering. The most important part of our coming to the LORD, is that we are cleansed inside. We have talked before about how God will not settle for anything less than a pure clean heart. Many people profess to be followers of God, and from

the outside looking on they are, but God looks at the heart of man. God wants us to be clean from the inside out.

Leviticus 8:22 "And he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram."

Or "filling", or "fullness's". Because, as Jarchi says, these filled and perfected the priests in their priesthood. This was the finishing and consummation of their consecration. What is said in this and the three following verses (Lev. 8:23), is the same as is ordered (Exodus 29:19), and needs no further explanation (see notes on Exodus 29:19; 29:20; 29:21; 29:22).

This second ram, is actually a peace offering. When a ram is offered for a peace offering, it is called the ram of consecration.

Verses 23-24: "Right ear ... right hand ... right foot": Using a part to represent the whole, Aaron and his sons were consecrated to listen to God's holy Word, to carry out his holy assignments, and to live holy lives.

Leviticus 8:23 "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."

Before casting forth the blood round the altar in the usual manner, Moses took a portion of the blood and put some of it on the right extremities of each of the priests. This, being performed with the blood of the peace-offering, has been supposed to figure the readiness of the priest who is at peace with Yahweh to hear with the ear and obey the divine word. To perform with the hand the sacred duties of his office. And to walk with the feet in the way of holiness.

This probably seems silly to some, but I personally believe it is one of the most vivid instructions in the Bible for people who are called of God to minister. Remember, from the statement above, that this is the offering of consecration to God. Notice the three things that were consecrated to God. Always, the right side was the spiritual blessing. The right ear being consecrated to the LORD would mean that the priest being consecrated would listen to clean things. His hearing would be cleansed by the blood. The thumb of his right hand being anointed with the blood, would indicate that everything he put his hand to do would be clean through the blood. Then this priests work for the LORD would be a pure, holy work. This priest should not do anything except God's work. We see in this great toe of the right foot of this priest being anointed, that the walk of the priest anointed must be holy. This should be a good example for all those who are called to minister for God. We must not stay and listen to unholy conversation, everything we do should be a godly task, and our walk should be holy as well. Have we consecrated ourselves to this extent?

Leviticus 8:24 "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."

Having performed these symbolical acts upon the high priest, Moses now repeats the same in the case of the four ordinary priests. The right members were chosen for these symbolical acts because they are represented as the strongest, and are therefore most able to execute the will of God (see also Exodus 29:20). The cured leper had the same parts of the body touched with the blood of the trespass offering (see Lev. 14:14-17).

The thing that we must see in this is that the priests, sons of Aaron, also were anointed with the blood of consecration on their right ear, the thumb of their right hand, and their great toe of their right foot. The sons of Aaron are types of the believers in Christ. We must see in this that all Christian's walk, work, and hearing must be stayed on God. I have said so many times in these lessons, that Christianity is a daily walk. If we are true Christians, our desire will be to be Christlike. When you are saved, you become a brand new person in Christ. Old habits and sins have passed away.

Leviticus 8:25 "And he took the fat, and the rump, and all the fat that [was] upon the inwards, and the caul [above] the liver, and the two kidneys, and their fat, and the right shoulder:"

After the sin offering and burnt offering had been presented on their behalf, this was their peace offering. By which they declared the pleasure which they felt in entering upon the service of God and being brought into close communion with Him as the ministers of His sanctuary. Together with their confident reliance on His grace to help them in all their sacred duties.

This says to me that when I became a Christian, I was not just clean on the outside, but everything within me was cleansed also. I think these following Scriptures say it all.

Galatians 2:20 "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

2 Corinthians 5:17 "Therefore if any man [be] in Christ, [he is] a new creature: old things are passed away; behold, all things are become new."

A person who is saved in Jesus Christ is a separated person consecrated to the life Christ desires for them. You cannot be a true Christian and be involved in worldly things.

Leviticus 8:26 "And out of the basket of unleavened bread, that [was] before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put [them] on the fat, and upon the right shoulder:"

Moses was ordered to take (Lev. 8:2).

"That was before the Lord": Being brought to the tabernacle, where now the Lord had taken up his residence.

"He took one unleavened cake": Which had no oil in it or upon it.

"And a cake of oiled bread": Which was mixed and tempered with oil.

"And one wafer": Which was anointed with oil.

"And put them upon the fat, and upon the right shoulder": Of the ram of consecration, which he took from it, and laid the cakes uppermost upon them.

Leviticus 8:27 "And he put all upon Aaron's hands, and upon his sons' hands, and waved them [for] a wave offering before the LORD."

The fat and the right shoulder, with the cakes upon them.

"And waved them for a wave offering before the Lord" (see notes on Exodus 29:24).

Leviticus 8:28 "And Moses took them from off their hands, and burnt [them] on the altar upon the burnt offering: they [were] consecrations for a sweet savor: it [is] an offering made by fire unto the LORD."

After they had been waved before the Lord.

"And burnt them upon the altar, upon the burnt offering": Of the other ram; or after that burnt offering, as Jarchi. Who observes, that we do not find that the shoulder of peace offerings was offered in any place but this, it belonged to the priest. But this being at the consecration of the priests, it was offered to the Lord by Moses, to whom it seems to have belonged, as the breast also. But that was not burnt, but eaten. And the same writer affirms, that Moses ministered all the seven days of the consecration in a white shirt, or surplice. And that he might wear a linen coat, as priests did, is not improbable, since he now officiated as one.

"They were consecrated for a sweet savor": Acceptable to the Lord, and so the priests, Aaron and his sons likewise, on whose account they were made.

"It is an offering made by fire unto the Lord": The fat, the shoulder, and the cakes.

We know that Jesus is the Bread. We see that Aaron and his sons lifted the bread up to heaven and waved this offering before the Lord. The following Scriptures show that the disciples and we who claim to be believers have handled the Word of God.

1 John 1:1-3 "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;" "(For the life was manifested, and we have seen [it], and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)" "That which we have seen

and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship [is] with the Father, and with his Son Jesus Christ."

Leviticus Chapter 8 Second Continued Questions

1. Who laid their hands on the offering in verse 14?
2. Where did Moses put the blood in verse 15?
3. What reconciles us to God?
4. What did the laying of the hands on the animal symbolize?
5. What is this animal for Aaron and his sons?
6. What did the blood being poured at the foot of the altar symbolize?
7. What in the sanctuary, was set aside for God's purpose?
8. What does the sanctuary symbolize?
9. What lesson can we learn from this?
10. What did Moses do with the fat from this bullock?
11. Who did Jesus glorify in His crucifixion?
12. The flesh of Jesus was as _____, but the inside of the flesh was _____.
13. What does Immanuel mean?
14. What of the bullock, was burned without the camp?
15. The flesh of Jesus became _____ when it took our sin upon it?
16. Who is Moses acting as, in these ceremonies?
17. Why do Aaron and his sons not eat this flesh?
18. The first ram was brought for what kind of offering?
19. After the sin offering, Aaron would be clothed with what?
20. What does the washing of these inward parts show us?
21. What kind of heart does God want His followers to have?

22. The second ram brought was called the ram of _____.
23. What is this second ram offering really?
24. What three parts of Aaron's body did Moses put the blood on?
25. Why was this the right side and not the left?
26. What did putting the blood on the right ear symbolize?
27. What did putting the blood on the thumb of the right hand symbolize?
28. What did the putting blood on the great toe of the right foot symbolize?
29. Were Aaron's sons touched with the blood on their right ear, right big toe and on the thumb of their right hand?
30. What message is in this for we Christians.
31. Christianity is a daily _____.
32. What does Galatians 2:20 say about the life of a Christian?
33. If any man be in Christ, he is a _____.
34. If you are involved in worldly things, you cannot be a _____.
35. Who is the Bread?
36. What does the Scripture mean by handling the Word of God?
37. Where do we find the Scriptures that tell us the answer to 36?