



WELCOME TO BIBLE HOUSE OF GRACE

If you think items presented on this site to be in error, please let me know and I will gladly reconsider the content.

Leviticus 8

(2019)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

Leviticus 8.

FOCUS: THE ORDINATION OF AARON AND HIS SONS

Topics.

- Moses assembles the congregation before the tabernacle entrance.
- The eight holy garments of the high priest.
- Moses anoints the tabernacle the altar and the court.
- Moses anoints Aarons head, his clothes and his sons.
- Moses kills the bull of the sin offering and puts the blood on the altar.
- Moses kills the first ram and second ram of ordination
- Moses gives a loaf, a wafer and the right thigh to the priests to wave.
- You shall boil the flesh and eat the bread in the basket of ordination.
- You shall not go outside the tabernacle for seven days.

INTRODUCTION: the book of Leviticus is about ceremonial rules and civil laws that God gave to Moses after He had given him the Ten Commandments on Mount Sinai.

- These are the statutes and rules and laws that the LORD made between him and the people of Israel through Moses on Mount Sinai. (Lev. 26:46).

Either on Mount Sinai or when he met with him in the Tabernacle (also called the tent of meeting) when they were in the wilderness near the Mountain. Moses was to give these ceremonial laws to the Levitical priesthood, they embrace rules concerning sacrifices, offerings and worship; the ordination of Aaron and his sons and their ceremonial cleanness; the Day of Atonement; feasts and holy days and the Year of Jubilee. The civil and social laws and laws of justice he was to give to the government of Israel to implement within their society. The ceremonial and civil laws were not given to the secular world but are laws God gave to the nation of Israel. The central message is that God is holy and requires His people to be holy. The book also shows that God graciously provides atonement for sin through the shedding of blood. Most Jews and Christians recognise Moses as the author, writing sometime after the giving of the Law (about 1445 B.C.).

NOTE: for information concerning people, places and the meaning of words see Map Locations and People of the Bible, and Bible Dictionary on Website Menu.

The previous chapter: focused on laws for guilt offerings, peace offerings (i.e., freewill thanksgiving offerings); vow offerings; wave offerings; general laws concerning offerings and the symbolism of the memorial portion and of the altar.

MOSES PREPARES AARON AND HIS SONS FOR ORDINATION

LEVITICUS 8:1-6

Moses Assembles the Congregation at the Tabernacle Entrance.

- **Leviticus 8:1-6:** The LORD spoke to Moses, saying, ²"Take Aaron and his sons with him, and the garments and the anointing oil and the bull of the sin offering and the two rams and the basket of unleavened bread. ³And assemble all the congregation at the

entrance of the tent of meeting." ⁴And Moses did as the LORD commanded him, and the congregation was assembled at the entrance of the tent of meeting. ⁵And Moses said to the congregation, "This is the thing that the LORD has commanded to be done." ⁶And Moses brought Aaron and his sons and washed them with water.

This entire chapter is about Moses anointing, consecrating and ordaining Aaron and his sons to ordain them for the priesthood.

Aaron had four sons (Num. 3:2).

1. Nadab the firstborn meaning to volunteer and offer self willingly and freely.

Then in order of birth:

2. Abihu, meaning worshipper of God.
3. Eleazar, meaning God is helper.
4. Ithamar, meaning a desirable habitable spot.

These were Aaron's sons, the anointed priests, a descendant of Aaron is an Aaronite, or Kohen, meaning priest. Nadab and Abihu the two oldest sons took their censers, put fire in them and added incense, and offered unauthorized fire before the LORD, contrary to His command and fire came out from before the LORD and consumed them, and they died before the LORD. (Lev. 10:1-3).

The sacred anointing oil was made of:

- 500 shekels of the finest spices of liquid myrrh.
- 250 shekels of sweet-smelling cinnamon.
- 250 shekels of aromatic cane.
- 500 shekels of cassia, according to the shekel of the sanctuary.
- One hin of olive oil. (Exod. 30:22-24).

2

These spices were blended together by a perfumer. (Exod. 30:25). No other recipe like it was to be made as it was holy to the LORD and to Aaron and his sons. (Exod. 30:32). This recipe was the LORD's holy anointing oil throughout all Israel's generations. (Exod. 30:31), it was not to be poured on the body of an ordinary person. If anyone did make a compound like it or puts any of it on an outsider, they were to be cut off from their people. (Exod. 30:32-33).

Moses had the following items bought before the entrance of the tabernacle.

- The holy garments of the priests and the anointing oil.
- The bull and two rams for a sin offering.
- A basket of unleavened bread.
- Aaron and his sons and all the congregation. (Exod. 30:1-4).

Moses washed Aaron and his sons with water: (Exod. 30:6) the consecration of Aaron and his sons had been delayed until the tabernacle had been prepared, and the laws of the sacrifices given. The first step in the process of being consecrated and ordained for the priesthood was for the person to wash themselves. Since it is not specified what part of the body was to be washed, some suppose they were fully immersed, while others believe they simply washed their hands and feet, since both have valid points, we will look at them separately.

Fully immersed: the statement, "Moses brought Aaron and his sons and washed them with water" (v6) means Moses caused them to be entirely immersed in water and not just to wash their hands and feet, as they were to do in their daily ministrations. Supporting this idea are the following words Moses spoke saying:

- Tell Aaron your brother not to come at any time into the Holy Place inside the veil, before the mercy seat that is on the ark, so that he may not die. For I will appear in the cloud over the mercy seat. ³But in this way Aaron shall come into the Holy Place: with a bull from the herd for a sin offering and a ram for a burnt offering. ⁴He shall put on the holy linen coat and shall have the linen undergarment on his body, and he shall tie the linen sash around his waist and wear the linen turban; these are the holy garments. He shall bathe his body in water and then put them on. (Leviticus 16:2-4).

Moses clearly tells Aaron he must bath his body before putting on the holy garments, including the holy undergarments, which would imply his whole body, it should also be noticed that this is in the context of Aaron (or any other high priest) entering-into the Most Holy Place inside the veil were the ark of the covenant was and where the LORD appeared in a cloud over the mercy seat. Bathing the body was symbolic of the spiritual cleansing required of all who drew near to God, it signified that they should cleans their body, mind and soul, before entering the presence of the LORD.

Hands and feet washed: based upon the following verses others suppose Aaron and his sons only had to wash their hands and feet.

- The LORD said to Moses, ¹⁸"You shall also make a basin of bronze, with its stand of bronze, for washing. You shall put it between the tent of meeting and the altar, and you shall put water in it, ¹⁹with which Aaron and his sons shall wash their hands and their feet. ²⁰When they go into the tent of meeting, or when they come near the altar to minister, to burn a food offering to the LORD, they shall wash with water, so that they may not die. ²¹They shall wash their hands and their feet, so that they may not die. It shall be a statute forever to them, even to him and to his offspring throughout their generations." (Exod. 30:17-21).

The thing to notice here is that this washing is in the context of offering sacrifices and not entering the Most Holy Place of the tabernacle. This washing of the hands and feet with water signified that they should purify themselves from all sinful dispositions, before ministering and serving the LORD. Since being fully immersed in water is in the context of the high priest entering the Most Holy Place inside the veil, before the mercy seat that is on the ark, so that he may not die. (Lev. 16:2-4) and the washing of the hands and feet is in the context of the common priests going into the Holy Place near to the golden altar of incense or near to the brazen altar in the outer court to burn food so that they may not die. (Lev. 16:17-21). It is most likely that in this chapter the words, Moses brought Aaron and his sons and washed them with water. (Lev. 8:6), mean that Moses acting as high priest literally washed their hands and feet, as Jesus washed the feet of his disciples (John 13:3-9). It would be pointless to argue over which of the two apply since the principal of both apply and all the faithful are today washed and made clean not by water, but by the blood of the Lord Jesus Christ, however to completely enter into God's Kingdom and Christ's family a believer is called to fully immerse themselves in the waters of baptism and rise up to a new life in Christ. The following verses show that all who are made kings and priests to God, as all the faithful are, are washed from their sins not by water, but by the blood of Jesus.

- Jesus Christ the faithful witness, the firstborn of the dead, and the ruler of kings on earth. To him who loves us and has freed us from our sins by his blood ⁶and made us a kingdom, priests to his God and Father, to him be glory and dominion forever and ever. Amen. (Rev. 1:5-6).

For further information concerning water baptism, see the title:

- Water Baptism (ON WEBSITE MENU).

LEVITICUS 8:7-9

The Eight Holy Garments of the High Priest.

- **Leviticus 8:7-9:** And he put the coat on him and tied the sash (girdle in KJV) around his waist and clothed him with the robe and put the ephod on him and tied the skillfully woven band of the ephod around him, binding it to him with the band (the curious girdle of the ephod in KJV). ⁸And he placed the breastpiece on him, and in the breastpiece he put the Urim and the Thummim. ⁹And he set the turban on his head, and on the turban, in front, he set the golden plate, the holy crown, as the LORD commanded Moses.

Moses now begins to clothe Aaron with the holy garments, beginning with the coat, the sash the robe and ephod.

He put on him the coat: (v7) this refers to the embroidered coat/tunic of fine linen, which was the first holy garment to go over the high priests' holy undergarments.

He tied the sash (girdle in KJV) around his waist: (Lev.8:7) the word girdle comes from the Hebrew word (*abnet and chesheb*), both sash and girdle carry the same idea, which is a belt or strap as being interlaced (i.e., interwoven, intermeshed and entwined). Sash is the better translation since today the word girdle is more commonly known as something that pulls the waist in, whereas the girdle here has nothing to do with vanity but is a sash or band that was made of needlework and tied around the tunic to keep it close to the body. Note, this is not the sash of the ephod, which is mentioned as "a curious girdle."

The curious girdle: (Lev.8:7) these words have caused much speculation, most Bibles eliminate the words, "curious girdle" or replace it with, decorative, cunningly, skilfully, finely, securely woven belt or band. The word curious is not in the original text and the word girdle following it comes from the Hebrew word (*chesheb*) which means a belt or strap as being interweaved entwined or meshed. Based upon these facts it seems best to accept that the phrase, "The decorative or skillfully woven band," or something similar is a better translation.

Eight holy garments: following are the eight holy garments for glory and for beauty that those chosen for the office of high priest were to wear. (Exod. 28:2-5).

1. The breastpiece (breastplate in KJV) of judgment.
2. The ephod.
3. The robe of the ephod.
4. The coat of checker work (a brodered coat in KJV).
5. The turban.
6. The golden plate engraved with HOLINESS TO THE LORD.
7. The sash.
8. The linen undergarments (breeches in KJV) (Exod. 28:42-43).

The breastpiece (breastplate in KJV) of judgment: was skillfully made of gold, blue purple and scarlet yarns and fine twined linen. One piece was worn on the front and the other on the back, with both pieces being a span its length and breadth. A span is the distance measured by a human hand, from the tip of the thumb to the tip of the little finger. In ancient times, a span was estimated to be half a cubit (around 9 inches). On the front piece it had four rows of precious stones skillfully set in gold filigree. (Exod. 28:15-29)

- On the first row, a sardius, a topaz and a carbuncle.
- On the second row, an emerald, a sapphire and a diamond.
- On the third row, a jacinth, an agate and an amethyst.
- On the fourth row, a beryl, an onyx and a jasper.

Twelve stones in all with each stone engraved with a name of the twelve sons of Israel for the twelve tribes. Placed in the breastpiece of judgment that was worn on Aarons heart was the Urim and the Thummim (Exod. 28:30). The word urim comes from the Hebrew word (*Uwriym*), it means lights and flames of lights and carries the idea of perfections, it refers to the brilliancy of the stones in the high-priest's breastplate. (Urim is also a biblical baby name). The word, thummin comes from the Hebrew word (*Tummiym*) meaning perfections, completeness and truth. Figuratively it carries the idea of prosperity, innocence and integrity and is an emblem of complete truth. The Urim and Thummim was placed in the breastpiece of judgment so that they and the names of the twelve tribes of Israel would be upon the high priest heart. Every time the high priest went into the Holy Place, he would continually bear the judgment of the people of Israel on his heart before the LORD. (Exod. 28:15-29). The symbolism of the Urim and Thummim is of Christ bearing our sin and judgement upon the bloodstained cross of Calvary and before God his, and our heavenly Father.

1. **The Ephod:** (Exod. 28:6-14) was made of skilfully woven gold, blue purple scarlet yarns of fine twined linen. It had two shoulder pieces attached to its two edges to join the front and back pieces together and on each shoulder were two onyx stones with the names of six sons of Israel engraved on one shoulder piece and six on the other in the order of their birth and enclosed in settings of gold filigree (ornamental work of fine wire (typically gold or silver) formed into delicate ornamentation). As Aaron wore the Ephod, he would bear the names of the tribes of Israel before the LORD on his two shoulders for remembrance. (Exod. 28:7-12). The ephod may symbolize many things, following are a few suggestions:

- Jesus glory and beauty and the truth that all who are in Christ the heavenly eternal High Priest are continually before God's heart.
- The shoulder straps that hold the two pieces of the ephod together very likely symbolize the love and grace of God that cements the faithful to each other in the bond of brotherly and sisterly love.
- The gold, blue, purple, scarlet yarns, and fine twined linen, may symbolize the multitudes of different and individual personalities and characters in the body of Christ.
- Skillfully worked and woven together most likely symbolizes the work of the Holy Spirit molding and shaping those in Christ's Kingdom together for his glory.

2. **The Robe of The Ephod** (Lev.8:7) (Exod. 28:31-35) this refers to the blue robe worn under the ephod. At its top it had an opening for the head in the middle with a woven binding around the opening, so that it would not tear. Blue in the tabernacle (and elsewhere in Scripture) stands for heaven where the work of our true High Priest takes place and where Christ's intercession for the faithful turns' seeds to fruit. This blue robe was worn under the light and glory of the breastpiece which makes the breastpiece clear for the eyes to see, in contrast, the blue robe of the ephod having no light of itself was not so clear to see and therefore may symbolise the hidden work of the Spirit taking place in the heart of the faithful.

3. **A coat of checker work (a broidered coat in KJV):** (Exod. 28:4) in different Bibles this coat of checkered work is translated as:

- A woven tunic, a patterned tunic, a coat of checker work and a brodered coat.
- An embroidered shirt, a specially woven tunic and a fitted tunic.
- A holy garment, a specially woven robe and a checkered vest.

Some suggest the title: "the coat of checker work," is a fancy name for the linen undergarments (breeches in KJV), that the high priest wore under the blue robe (Exod. 28:31) that the ephod was worn over, but it is far more likely it refers to the ephod itself that we are told was made of gold, blue, purple and scarlet yarns, and of fine twined linen, skillfully worked. (Exod. 28:6), various translations say, decorated with embroidery, skilfully woven and artistically designed, whereas all we are told of the linen undergarments is that they were made of fine linen which in Scripture, symbolizes righteousness. (Rev. 19:8).

4. **A turban:** (Exod. 28:39) (Exod. 39:28) the turban was made of fine linen and worn regularly on the high priest's forehead, for he was to bear any guilt from the holy things that the people of Israel offered as their holy gifts, so that they would be accepted before the LORD.
5. **The golden plate:** (Exod. 28:36-38) a plate of pure gold with the words, "HOLINESS TO THE LORD" engraved on it was attached to the front of the turban, clearly symbolising the Holiness of our heavenly High Priest the Lord Jesus Christ. In Exodus chapter thirty-nine we read.
 - They made the plate of the holy crown of pure gold, and wrote on it an inscription, like the engraving of a signet, "HOLINESS TO THE LORD." (Exod. 39:30).

Here the Holy Plate worn upon the high priests' forehead is called a crown, because the high priest also symbolised the King of kings to be forever set apart from all kings to be the Holy head over God's eternal Kingdom. Just as the high priest in the Old Testament presented Israel as holy to the LORD, likewise, Christ our High Priest presents us as holy to God. The high priests' holy garments were worn for glory and for beauty (Exod. 28:1), it could be said, that the faithful are the garments of Christ and as his Bride his beauty and glory.

Jesus our High Priest is, able to save to the uttermost those who draw near to God through him. He always lives in the true tabernacle of heaven that God set up and not man to make intercession for all who belong to his Kingdom. (Heb. 7:25) (Heb. 8:2).

6. **A sash or band of the ephod:** (Exod. 28:8) was a skillfully woven band/sash made of one piece of gold, blue and purple and scarlet yarns, and fine twined linen that went around the waist of the ephod. It held all the garments the high priest wore close to his body and together, symbolizing the love and grace of Christ our high priest holding those in the Kingdom of God close to him and together as one family.
7. **The linen undergarments (breeches in KJV):** (Exod. 28:42-43). were made of fine twined linen and to be worn under the holy linen coat (i.e., the blue robe of the ephod). (Lev. 16:4). They covered their naked flesh from the hips (loins in KJV) to the thighs and were to be worn when they went into the tent of meeting near the altar of incense to minister in the Holy Place and when they took up the ashes of the burnt offering on the altar in the outer court and placed them beside the altar. (Exod. 28:42-43) (Exod. 39:27). (Lev. 6:10). If, the priests did not wear the linen undergarments they would be held guilty and die. (Exod. 28:43). The linen undergarments symbolize the following things:
 - Covering the naked flesh symbolizes Christ blood covering our sins of the flesh.

- The high priest wore them so that when he went before the LORD the people of Israel would not bear any guilt, symbolizing that when our heavenly high priest went before God all those who by faith place their trust in him and give their hearts and lives over to him are freed from all forms of guilt, because of their faith in him.
- These holy garments were worn under all other holy garments and as such symbolize two things, firstly, our heavenly high priest the Lord Jesus Christ is perfectly holy in mind, spirit and body and secondly, the invading sinful thoughts and innermost sinful aberrations and dysfunctions of the faithful are covered by the blood of Christ, the Lamb of God and High Priest of his global body.
- These garments were put on privately and not in public and therefore symbolize the good works that the faithful do in the service of their heavenly high priest that are not seen by the eyes of the public but are seen by the eyes of their heavenly high priest and Saviour the Lord Jesus Christ.

The feet of the high priest: nothing is said concerning any covering for the feet of the high priest, some suppose he may have worn sandals, but it is more likely he was bare feet since he was standing on holy ground. Feet speak of walking and therefore symbolize that our walk before God should be holy, meaning we should do all we can to bring honour to God and a good name to the Lord Jesus Christ and the Christian faith.

Holy garments and the common people: (Ezek. 44:19) the high priest and the common priests were to take off the holy garments that they wore for glory and beauty to serve the LORD as priests when they went out of the tent of meeting or when they came near to the brazen altar of burnt offering in the court to minister before the people (Exod. 28:40-43). The altar in this context refers to the brazen altar of burnt offering, we know that the altar here refers to the brazen altar of burnt offering because Ezekiel wrote:

- When the priests enter the Holy Place, they shall not go out of it into the outer court without laying there the garments in which they minister, for these are holy. They shall put on other garments before they go near to that which is for the people (i.e., the brazen altar of burnt offering)." (Ezek. 42:14).

This was so that the common people did not touch their holy garments and become ceremonially holy (sanctified by their garments in the KJV) (Ezek. 44:19), meaning, if the common people touched the holy garments according to the law, they became consecrated (i.e., considered holy), and were no longer able to do common work until they went through a very rigorous cleansing ceremony.

NOTE: when the Old Testament high priest went into the Most Holy Place to minister before the LORD, before going out into the outer court to minister to the people he was to take off his linen garments and lay them in the holy place of the sanctuary. (Ezek. 44:19). Now consider the symbolism: Joseph took Jesus down from the bloodstained cross of Calvary and wrapped him in a linen shroud and laid him in a tomb. (Mark 15:46) (Luke 23:53-54). While Jesus laid in the tomb, he was accomplishing the holy work of his heavenly Father. When Peter looked-into the tomb, he saw the linen garments by themselves laying in the tomb. (Luke 24:12) (John 20:5-6). Like the high priest of old Jesus laid his linen garments in the tomb and afterward ascended to heaven to minister as the eternal High Priest to all God's people.

The significance of the ancient high priest laying their garments in the holy place before going out to minister to the people and Jesus laying his linen garments down in the tomb before ascending to his heavenly Father to minister to the people, would not have gone unnoticed by faithful Jewish scribes, and it leaves us with an eternal message, which is that we no longer need a mortal human priest for they have all been replaced by our eternal heavenly High Priest the Lord Jesus Christ.

Summary of the high priests' garments: prior to the office of the high priest being set up the heads of families were the priests and offered sacrifices; but now this office was confined to the family of Aaron and his descendants only (Exod. 28:1-5) and were to continue until the Messiah came. The holy garments were made of elaborate embroidery, and the richest of colours for glory and for beauty (Exod. 28:2). The striking brilliance, grandeur and excellence of the priestly robes inspired respect. The glory and beauty of the garments served the following four purposes:

1. They distinguished the priests from the people.
2. They were also emblems of holy conduct which before God is forever the glory and beauty of those who confess Christ's name.
3. They symbolized the majesty and glory of Christ our heavenly High Priest and his truth, beauty and perfections of holiness.
4. As beautiful as these garments were no holiness belonged either to the material or the workmanship, they are called holy because they were not worn on ordinary and common occasions, but only in the performing of Gods most sacred purposes and gatherings.
 - When they go out into the outer court to the people, they shall put off the garments in which they have been ministering and lay them in the holy chambers. And they shall put on other garments, lest they communicate holiness to the people with their garments. (Ezek. 44:19).

The priestly garments of the high priest were firstly intended to produce in the minds of the people a high respect for God's ministers and secondly from the predominant use of fine linen, to instil upon the high priests and his sons the duty of maintaining an unspotted righteousness in their characters and lives. Today the adorning of all those under the Gospel, is not to be of robes of gold and costly array, but the garments of salvation, the robe of the Spirit, love, joy, peace, patience, kindness, goodness, faithfulness. (Gal. 5:22).

NOTE: Moses tells Aaron and his sons (and by extension all future priests) when they go into the tent of meeting to minister in the Holy Place, they were to wear their holy priestly garments. (Exod. 28:43), and Ezekiel tells us that when the priests went out of the Holy Place to minister to the people, they must take off their priestly robes and leave them in the tabernacle before going out before the people and put on other garments. (Ezek. 44:19) (Ezek. 42:14). Based upon these Scriptures those who today minister before the people in common clothes are more Scripturally correct than those who minister in pompous religious garments, since the religious garments were only to be worn when the priest went into the Holy Place and Most Holy place of the tabernacle (later the temple) to privately minister before the LORD.

ANNOINTING OF THE TABERNACLE, ALTAR AND COURT

LEVITICUS 8:10-12

Moses Anoints the Tabernacle the Altar and the Court.

- **Leviticus 8:10-12:** Then Moses took the anointing oil and anointed the tabernacle and all that was in it, and consecrated (sanctified in KJV) them. ¹¹And he sprinkled some of it on the altar seven times, and anointed the altar and all its utensils and the basin and its stand, to consecrate them.

The sacred holy anointing oil was a blend of the finest spices of liquid myrrh, of sweet-smelling cinnamon, of aromatic cane, of cassia and of olive oil blended together by a perfumer. (Exod. 30:23-25). Moses now brings this sacred anointing oil to the entrance of the tabernacle, as he was ordered in verse two and in accordance with the directions given in the book of Exodus, he anoints the Most Holy Place, the Holy Place and the Court according to the earlier commands of the LORD:

- With it you shall anoint the tent of meeting and the ark of the testimony, ²⁷and the table and all its utensils, and the lampstand and its utensils, and the altar of incense, ²⁸and the altar of burnt offering with all its utensils and the basin and its stand. ²⁹You shall consecrate them, that they may be most holy. Whatever touches them will become holy. ³⁰You shall anoint Aaron and his sons, and consecrate them, that they may serve me as priests. (Exod. 30:26-30).
- Then you shall take the anointing oil and anoint the tabernacle and all that is in it, and consecrate it and all its furniture, so that it may become holy. ¹⁰You shall also anoint the altar of burnt offering and all its utensils, and consecrate the altar, so that the altar may become most holy. ¹¹You shall also anoint the basin and its stand, and consecrate it. (Exod. 40:9-11).

Moses first anointed the tabernacle and all that was within it, the ark of the covenant, the golden altar of incense, the candlestick, the table of shewbread and all that was in the outer court, the brazen basin and the brazen altar of burnt offering with all the utensils belonging to them all.

Moses consecrated (sanctified in KJV) them: this carries the idea that Moses dedicated them to God and separated them from the common people so that they would not come into contact with any holy thing, for if they did they would be counted holy and forbidden to do any secular work until they had been through a rigorous ritual.

- Seven days you shall make atonement for the altar and consecrate it, and the altar shall be most holy. Whatever touches the altar shall become holy. (Exod. 29:37).
- You shall consecrate them, that they may be most holy. Whatever touches them will become holy. ³⁰You shall anoint Aaron and his sons, and consecrate them, that they may serve me as priests. (Exod. 30:29-30).

The symbolism of Aaron and his sons being washed in water: (v6), is that those in the LORD's service should purify themselves from all sin. Today, Christ washes those who he makes kings and priests to God from their sins in his own blood.

9

- Jesus Christ the faithful witness, the firstborn of the dead, and the ruler of kings on earth. To him who loves us and has freed us from our sins by his blood ⁶and made us a kingdom, priests to his God and Father, to him be glory and dominion forever and ever. Amen. (Rev. 1:5-6).

And the author of Hebrews speaks of being washed in pure water:

- Let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. (Heb. 10:22).

Being washed with pure water in this context refers to water baptism, it carries the idea of entering the waters baptism with an honest and sincere heart. For further information concerning water baptism, see the title: -

- Water Baptism (ON WEBSITE MENU).

The symbolism of the anointing oil: is that those who are in leadership in the LORD's services and worship should be both, guided by and filled with the Holy Spirit. Moses anointing of Aaron, God's earthly high priest chosen to serve His people, foreshadows God's anointing of Christ our heavenly high priest with the Spirit, which was poured out upon him without measure (meaning without any limitations). All who belong to the Lord's global Kingdom receive this same anointing, but, because of sin, with limitations.

Moses Anoints Aarons Head, His Clothes and His Sons.

- **Leviticus 8:13:** And he poured some of the anointing oil on Aaron's head and anointed him to consecrate (sanctify in KJV) him. ¹³And Moses brought Aaron's sons and clothed them with coats and tied sashes around their waists and bound caps on them, as the LORD commanded Moses.

The consecration and sanctification of Aaron and his sons were delayed until the tabernacle had been prepared, and the laws of the sacrifices given. After Moses had anointed Aaron the father of Nadab, Abihu, Eleazar and Ithamar, as priests, he now robes his four sons with the sacred priestly garments spoken of in the following verses:

- For Aaron's sons you shall make coats and sashes (girdles in KJV) and caps (bonnets in KJV). You shall make them for glory and beauty. ⁴¹And you shall put them on Aaron your brother, and on his sons with him, and shall anoint them and ordain them and consecrate them, that they may serve me as priests. (Exod. 28:40-41).
- You shall bring his sons also and put coats on them. (Exod. 40:14).

Nothing is said here concerning the anointing of Aaron's sons (the common priests), though the following verses show that they were anointed as Aaron was.

- You (Moses) shall put them (the priestly coats, sashes and caps) on Aaron your brother, and on his sons with him, and shall anoint them and ordain them and consecrate them, that they may serve me as priests. (Exod. 28:41).
- You (Moses) shall bring his (Aarons) sons also and put coats on them, ¹⁵and anoint them, as you anointed their father, that they may serve me as priests. And their anointing shall admit them to a perpetual priesthood throughout their generations." (Exod. 40:14-15).
- The LORD commanded this (the breast and the thigh) to be given them (Aaron and his sons) by the people of Israel, from the day that he anointed them. It is a perpetual due throughout their generations." (Lev. 7:36).
- Do not go outside the entrance of the tent of meeting, lest you (Aaron and his sons Eleazar and Ithamar) die, for the anointing oil of the LORD is upon you." And they did according to the word of Moses. (Lev. 10:7).
- These are the names of the sons of Aaron: Nadab the firstborn, and Abihu, Eleazar, and Ithamar. ³These are the names of the sons of Aaron, the anointed priests, whom he (Moses) ordained to serve as priests. (Num. 3:2-3).

10

The common priest had the following four sacred garments:

1. Coats (better robes).
2. Sashes (girdles in KJV).
3. Caps (bonnets in KJV), in contrast to the high priest turban (mitre in KJV).
4. Linen undergarments (breeches in KJV). (Exodus 28:40-43) (Exodus 40:14).

THE BULL OF THE SIN OFFERING

LEVITICUS 8:14-15

Moses Kills the Bull of the Sin Offering and Puts Blood on the Altar.

- **Leviticus 8:14-15:** Then he (Moses) brought the bull of the sin offering, and Aaron and his sons laid their hands on the head of the bull of the sin offering. ¹⁵And he killed it, and Moses took the blood, and with his finger put it on the horns of the altar around it and purified the altar and poured out the blood at the base of the altar and consecrated it to make atonement for it.

The altar in focus here is not the golden altar of incense in the tabernacle, but the brazen altar of burnt offering in the outer court, spoken of in the following verse.

- Then he shall kill the bull before the LORD, and Aaron's sons the priests shall bring the blood and throw the blood against the sides of the altar that is at the entrance of the tent of meeting. (Lev. 1:5).

Supporting this is the fact that the following two verses state that after the blood is put on the four horns of the golden altar of incense the rest is not poured out at its base but taken out into the outer court and poured at the base of the brazen altar of burnt offering.

- The priest shall put some of the blood on the horns of the altar of fragrant incense before the LORD that is in the tent of meeting, and all the rest of the blood of the bull he shall pour out at the base of the altar of burnt offering that is at the entrance of the tent of meeting. (Lev. 4:7).
- Then the anointed priest shall bring some of the blood of the bull into the tent of meeting, ¹⁷and the priest shall dip his finger in the blood and sprinkle it seven times before the LORD in front of the veil. ¹⁸And he shall put some of the blood on the horns of the altar that is in the tent of meeting before the LORD, and the rest of the blood he shall pour out at the base of the altar of burnt offering that is at the entrance of the tent of meeting. (Leviticus 4:16-18).

Though Aaron and his sons were now properly anointed, they still had to offer a sacrifice for their sins before they could begin their priestly service in the sanctuary and therefore Moses acts as the high priest and mediator on their behalf.

Moses brought the bull of the sin offering: (v14) the bull offering manifests the truth, that those being anointed to the priesthood were not accepted for any righteousness within themselves and acted as a public confession of their personal sins and unworthiness and the transference of their guilt to the innocent sacrifice.

11

Aaron and his sons laid their hands on the head of the bull: (v14) though the laying of hands on the head of the animal to be sacrificed to make atonement for the sinner was previously given as the following verses show:

- Then you (Moses) shall bring the bull before the tent of meeting. Aaron and his sons shall lay their hands on the head of the bull. (Exod. 29:10).
- He (any one of the people of Israel) shall lay his hand on the head of the burnt offering, and it shall be accepted for him to make atonement for him. (Lev. 1:4)

This is the first time that the sinner has laid hands on the head of the sacrifice that they are offering. The laying on of hands signifies their sin and guilt being transferred to the innocent sacrificial animal as they confess their sins and acknowledge their guilt, and that without a blood atonement they had no hope of their sins being forgiven or of eternal life.

Moses killed the bull: (v15) in ordinary cases the person offering the animal killed it themselves as the following verse shows:

- Then he (any one of the people) shall kill the bull before the LORD, and Aaron's sons the priests shall bring the blood and throw the blood against the sides of the altar that is at the entrance of the tent of meeting. (Lev. 1:5)

But in this case Moses kills the bull on behalf of Aaron and his sons in accordance with the following command:

- Then you (Moses) shall kill the bull before the LORD at the entrance of the tent of meeting. (Exod. 29:11).

And in the case of the common people:

- Then he (anyone of the people) shall kill the bull before the LORD, and Aaron's sons the priests shall bring the blood and throw the blood against the sides of the altar that is at the entrance of the tent of meeting. (Lev. 1:5).

Moses took the blood: (v15) meaning he caught the blood in a bowl when the bull was being killed and then by dipping his finger in the bowl put it on the four horns of the brazen altar of burnt offering and then poured the remaining blood at the base of the altar. The altar had been sanctified by the anointing oil (v11) like the priests who were to officiate at it, now, like them, it was to be sanctified by blood, signifying that all things are alienated from God, and are made clean by blood. Confirming the following words of the author of Hebrews:

- Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins. (Heb. 9:22).

Moses took the blood and purified the altar: (v15) not from moral guilt and pollution, which it was incapable of, but from all ceremonial pollution. This ceremony of placing the blood on the horns of the brazen altar of burnt offerings signified the following three things:

1. The altar being purified by the atoning blood of the sacrifice from any defilement caused by the priests' unholy touch and by any blemish in the sacrifice itself.
2. The blood of the sacrificed animal cleansed and removed the guilt of the sinner, likewise the blood sprinkled on the horns of the altar purified the altar from any priestly abuse or violation and any animal sacrifice defilement and blemish.
3. That all things need to be reconciled to God by blood.
 - And through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross. (Col. 1:20).
 - And in the same way he sprinkled with the blood both the tent and all the vessels used in worship. ²²Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins. (Heb. 9:21-22).

NOTE: the sin-offering was now offered for the first time, it is interesting to notice the order of the sacrifices:

1. The sin-offering.
2. The burnt-offering.
3. The peace-offering.

This became the established order for future offerings, for each sacrifice had its appropriate symbolism. Firstly, the sinner realises they have transgressed God's law and need to offer a sin sacrifice to make atonement, secondly, they could then offer themselves as an as a sweet savour before the LORD, signified by the burnt-offering and thirdly, they could enjoy communion with the Lord and with all those in his Kingdom, signified by the peace-offering. The following verses show that there were seven bullocks to be offered over seven days at Aarons and his sons' ordination, one for each day:

- Thus, you shall do to Aaron and to his sons, according to all that I have commanded you. Through seven days shall you ordain them, ³⁶and every day you shall offer a bull as a sin offering for atonement. Also, you shall purify the altar, when you make atonement for it, and shall anoint it to consecrate it. (Exod. 29:35-36).

Here in this chapter only one day is mentioned, because only the first day of the seven days is being described, leaving the reader to suppose the other six days of ordination would follow in the same manner.

- You shall not go outside the entrance of the tent of meeting for seven days, until the days of your ordination are completed, for it will take seven days to ordain you. (Leviticus 8:33).

Symbolism of the sin, the burnt and the peace offering: these three offerings, signify our heavenly High Priest, the Lord Jesus Christ, who

1. Firstly, offered himself up as a sin offering for the people.
2. Secondly, acts as our high priest before our heavenly Father.
3. Thirdly, brings peace with God to who come to Him through the message of the bloodstained cross of Calvary and the Gospel.

All faithful Christians are sanctified to be separated from the sinful ways of the world to be spiritual priests to God. We should constantly be aware that Jesus Christ dwells in us by his spirit, his love and his grace and heed the following wise advice and warning of Paul to seriously examine and test our ourselves to see whether we are in the faith, meaning are we trusting in Jesus righteousness or in our own self-righteousness and walking in the character (i.e., love, kindness, compassion etc.) of our Saviour Lord and King (2 Cor. 13:5). If after examining ourselves we pass the test, there is still no cause for boasting. For it is only by God's grace that we are saved, nor should we look down on sinners, but rather desire their salvation and remember what we have done, and what it cost our heavenly Father to save us and the price our Saviour paid to redeem us.

THE ENTRAILS AND THE FAT

LEVITICUS 8:16-17

Moses took the Entrails with the Fat and Burned them On the Altar.

- **Leviticus 8:16-17:** And he took all the fat that was on the entrails and the long lobe of the liver and the two kidneys with their fat, and Moses burned them on the altar. ¹⁷But the bull and its skin and its flesh and its dung he burned up with fire outside the camp, as the LORD commanded Moses.

13

The fat in focus here is limited to the fat on the entrails, the two kidneys and the long lobe of the liver (Lev. 3:14-15), that was required to be offered to the LORD. This fat was easily separated from the flesh, in contrast to the fat that is mixed with the meat, which they could eat as the following verses show:

The LORD gave Israel the fat of lambs, rams and goats to eat:

- Curds from the herd, and milk from the flock, with fat of lambs, rams of Bashan and goats, with the very finest of the wheat—and you (Jacob and by extension Israel) drank foaming wine made from the blood of the grape. (Deut. 32:14).

After hearing all the words of the LORD Israel wept, Nehemiah, Ezra the priest and scribe, and the Levites who taught the people the Law, seeing the peoples sorrow said to all the people:

- This day is holy to the LORD your God; do not mourn or weep. ¹⁰Then said to them, “Go your way, eat the fat and drink sweet wine and send portions to anyone who has nothing ready, for this day is holy to our Lord.” (Neh. 8:9-10).

The memorial part of the food offering that was consumed by fire on the brazen altar of burnt offering signified the LORD sharing the meal with the priests and accepting the offering of the people. This memorial portion of the food offering was a pleasing fragrance before the LORD signifying Christ the sweet-smelling sacrifice with which his heavenly Father was well pleased.

- Walk in love, as Christ loved us and gave himself up for us, a fragrant offering (a sweet smelling savour in KJV) and sacrifice to God. (Ephes. 5:2)

The people of Israel were never to eat the fat (of the inward parts), for all the fat of the inward parts was to be the LORD'S forever.

- The priest shall burn them (the fat covering the entrails, the two kidneys, the loins and the long lobe of the liver) on the altar as a food offering with a pleasing aroma. All fat is the LORD's. ¹⁷It shall be a statute forever throughout your generations, in all your dwelling places, that you eat neither fat nor blood. (Lev. 3:16-17).

Entrails (inwards in KJV): refers to the inner most part, it carries the idea of the nearest part within self (i.e. the center) and figuratively the heart. The symbolism is that God does not just want our outward works and deeds, but also desires our devotion and our love.

The bull its skin its flesh and its dung: (v17) he burned up with fire outside the camp. If the blood of a sacrificed animal was taken into the tabernacle that animal was not to be eaten.

- No sin offering shall be eaten from which any blood is brought into the tent of meeting to make atonement in the Holy Place; it shall be burned up with fire. (Lev. 6:30).

Even though the blood of this sin offering was not taken into the Holy Place of the tabernacle they were still forbidden to eat it, but like the bull for the anointed priests sin offering, its skin, its flesh, its head, its legs, its entrails, its dung and all the rest of the bull was to be carried outside the camp and completely burnt on the ash heap. (Lev. 4:3) (Lev. 4:11-12). Likewise, if the whole congregation of Israel sinned the anointed priest was to do with the bull for their sin offering, as he did with the bull of the anointed priests sin offering and carry it outside the camp and completely burn it up on the ash heap as he burned the first bull. (Lev. 4:13-21). Since the bull is such a large animal, it is highly unlikely the priest carried the bull out by himself, but rather organised with others to carry out the task or appointed faithful men to do the work themselves, it is also most likely they put the pieces of the bull on a wagon pulled by oxen to take it to the ash heap outside the camp. Though the skin of the animal was burned in these offerings, in other burnt offerings, which are not ordination offerings for the priests, or offerings for the priest himself or for the congregation, the skin of the animal was given to the priest who offered the sacrifice.

- And the priest who offers any man's burnt offering shall have for himself the skin of the burnt offering that he has offered. (Lev. 7:8).

The priests were not to eat of their own sin-offering: to signify that they could not make complete atonement for their own sins and it would not be right for them to be rewarded for offering their own sin offering.

- The priest from among Aaron's sons, who is anointed to succeed him, shall offer it to the LORD as decreed forever. The whole of it shall be burned. (Lev. 6:22).
- Every grain offering of a priest shall be wholly burned. It shall not be eaten. (Lev. 6:23).

However, they were permitted to eat the sin-offerings of others, which was there reward for their service and a sign to the people, that God accepted their sacrifice

- The LORD spoke to Moses, saying, ²⁵"Speak to Aaron and his sons, saying, this is the law of the sin offering (for the people). In the place where the burnt offering is killed shall the sin offering be killed before the LORD; it is most holy. ²⁶The priest who offers it for sin shall eat it. In a holy place it shall be eaten, in the court of the tent of meeting. (Lev. 6:24-26).
- Why have you (Eleazar and Ithamar, the surviving sons of Aaron) not eaten the sin offering in the place of the sanctuary, since it is a thing most holy and has been given to you that you may bear the iniquity of the congregation, to make atonement for them before the LORD? (Lev. 10:17).

Moses Kills the First Ram and Burns the Whole Ram on the Altar.

- **Leviticus 8:18-21:** Then he (Moses) presented the ram of the burnt offering, and Aaron and his sons laid their hands on the head of the ram. ¹⁹And he killed it, and Moses threw the blood against the sides of the altar. ²⁰He cut the ram into pieces, and Moses burned the head and the pieces and the fat. ²¹He washed the entrails and the legs with water, and Moses burned the whole ram on the altar. It was a burnt offering with a pleasing aroma, a food offering for the LORD, as the LORD commanded Moses.

Aaron and his sons laid their hands on:

- The head of the bull offered for a sin offering. (Lev. 8:14).
- The head of the ram of the burnt offering. (Lev. 8:18).
- The head of the ram of ordination. (Lev. 8:22).

After Atonement had been made for Aaron and his sons by the sin offering of the bull, Moses offers the first ram for their consecration which he had previously been ordered to take:

- Take Aaron and his sons with him, and the garments and the anointing oil and the bull of the sin offering and the two rams. (Lev. 8:2).

Laying hands on the ram of the burnt offering signified Aaron and his sons:

- Giving thanks, praise and glory to God for the great honour that they had been chosen for.
- Entirely dedicating themselves to the service of God.
- Making themselves one with the sacrifice, which was to be completely received by the LORD through fire as a burnt offering for a sweet savour.

15

For us today, it symbolises the faithful making themselves one with the sacrifice of the Lord Jesus who was offered up on the bloodstained cross of Calvary (so to speak as burnt offering) and who was fully received by His heavenly Father as a sweet savour. For information concerning the entrails and the fat:

- See the notes following (v16-17) (above).

THE SECOND RAM

LEVITICUS 8:22-24

Moses Kills Second Ram of Ordination and puts Blood on Aaron.

- **Leviticus 8:22-24:** Then he presented the other ram, the ram of ordination (consecration in KJV), and Aaron and his sons laid their hands on the head of the ram. ²³And he killed it, and Moses took some of its blood and put it on the lobe of Aaron's right ear and on the thumb of his right hand and on the big toe of his right foot. ²⁴Then he presented Aaron's sons, and Moses put some of the blood on the lobes of their right ears and on the thumbs of their right hands and on the big toes of their right feet. And Moses threw the blood against the sides of the altar.

Moses brought the other ram: (v22) Moses now brings the second of the two rams mentioned in (v2) the ram of ordination (consecration in KJV) referring to the sacrifice for Aaron and his son's ordination. This concluding sacrifice was designed to express the gratitude which Aaron and his sons felt for having been chosen to the office of priests, and their peace and fellowship with God. The order that these sacrifices are in became the standard order for all future offerings:

1. A sacrifice for sin was firstly offered (v14), as an acknowledgment of their unworthiness.
2. Then followed the whole burnt-offering (v18), which was a sign of them devoting themselves from this time forward wholly to the service of God.
3. After this followed the sacrifice of ordination (v31), which signified their being in favour with God and able to hold communion with Him and eat of the sacrifices the people offered to the LORD.

Applying this order today, a sinner firstly confesses their sin and acknowledge their unworthiness before God, then wholly devote themselves to Christ and to faithfully serving him, after which they are accepted and favoured by God and able to hold communion with Him and eat of the bread of life the Lord Jesus Christ. This second ram was their ordination offering, by which they declared the gratitude and happiness they felt in being chosen to serve the LORD and be brought into a unique, special and close communion with Him as ministers of His sanctuary.

The right ear, the thumb and the big toe: (v23) Moses killed the ram and the blood is caught in a bowl, Moses takes the bowl and dips his finger into the blood and puts some on the lobe of Aaron's right ear, on the thumb of his right hand and on the big toe of his right foot and sprinkled some on the altar signifying that:

- They were (figuratively speaking), married to the altar, and must therefore spend all their days faithfully doing the work and service of the altar.
- The readiness of the priest to hear with their ear and obey with their hand the sacred duties of their priestly office, and to walk with the feet in the way of holiness.

The lobe of the ear, the thumb of the hand and the toe of the foot are all extremities of the body and as such:

16

- The ear not only speaks of hearing, but also embraces the idea of discerning and perceiving, and that, as the mediator between God and His people, it was the priest's duty to listen and heed the commandments of the LORD.
- The thumb also being an extremity of the body speaks of what we do with our hands and embraces the idea of keeping our actions and behaviour holy before God, and to remind the priest that from this time onward he was to faithfully carry out God's will.
- The toe speaks of our walk (i.e., our lifestyle) before God and signifies that all aspects of our life should bring honour to God, and to remind the priest that he was to faithfully walk in the way of God's commandments.

LEVITICUS 8:25

The Fat Tail, Entrails, Long Lobe of Liver, Kidneys and Right Thigh.

- **Leviticus 8:25:** Then he took the fat and the fat tail and all the fat that was on the entrails and the long lobe of the liver and the two kidneys with their fat and the right thigh.

This is in accordance to Moses law laid down in Exodus:

- You shall also take the fat from the ram and the fat tail and the fat that covers the entrails, and the long lobe of the liver and the two kidneys with the fat that is on them, and the right thigh (for it is a ram of ordination). (Exod. 29:22).

For information concerning these verses see:

- The notes following (v16-17) (above).

LEVITICUS 8:26-29

Moses Gives a Loaf, Wafer and the Right Thigh to Priests to Wave.

- **Leviticus 8:26-29:** and out of the basket of unleavened bread that was before the LORD he took one unleavened loaf and one loaf of bread with oil and one wafer and placed them on the pieces of fat and on the right thigh. ²⁷And he put all these in the hands of Aaron and in the hands of his sons and waved them as a wave offering before the LORD. ²⁸Then Moses took them from their hands and burned them on the altar with the burnt offering. This was an ordination offering with a pleasing aroma, a food offering to the LORD. ²⁹And Moses took the breast and waved it for a wave offering before the LORD. It was Moses' portion of the ram of ordination, as the LORD commanded Moses.

Out of the basket of unleavened bread (v2, 26) Moses took the following three items:

1. One unleavened loaf.
2. One loaf of bread with oil.
3. One wafer.

After placing these three on the pieces of fat and on the right thigh, he then put them in the hands of Aaron and his sons and waved them as a wave offering before the LORD. According to Jewish tradition, Moses put his own hands under the hands of the Aaron and his sons and together they lifted their hands and waved them backwards and forwards, before the assembly of the people, signifying they were willingly and joyfully offering it to the LORD. Moses then took the two loaves, the wafer and the right thigh from their hands and placed them on top of the second ram for the burnt offering on the altar and completely burned them. This was an ordination offering and a food offering with a pleasing aroma to the LORD.

17

Moses took the breast and waved it before the LORD: (v29), since Moses was divinely appointed to perform the priestly service the breast was his portion of the ram of ordination. The right thigh was ordinarily the portion given to Aaron and his male descendants from his immediate bloodline (these were called Aaronic priests), but it was not limited to his sons only, for his daughters could also eat the right thigh with their families. (Lev. 10:14).

But here the breast was given to Moses. Perhaps this is because the breast that was waved was ordinarily given to the common Levite priests (and their families) that were not descents of Aaron, and since Moses was clearly not Aarons descendant it was appropriate that he should be rewarded with the breast.

As the LORD commanded Moses: (v29), this statement is repeated six times in this chapter (v4, v9, v13, v17, v21), and refers to the commandments the LORD gave to Moses during his forty days on Mount Sinai or in the tabernacle in the wilderness of Sinai.

- You shall take the breast of the ram of Aaron's ordination and wave it for a wave offering before the LORD, and it shall be your portion. (Exod. 29:26).

ANOINTING OIL AND BLOOD

LEVITICUS 8:30

Moses Sprinkles Oil and Blood on Aaron and His Sons Garments.

- **Leviticus 8:30:** Then Moses took some of the anointing oil and of the blood that was on the altar and sprinkled it on Aaron and his garments, and also on his sons and his sons' garments. So he consecrated (sanctified in KJV) Aaron and his garments, and his sons and his sons' garments with him.

When animals were sacrificed and killed its blood was drained into a bowl for the following two reasons:

1. So that the officiating priest could dip his finger into it and place on the four horns of the brazen altar of burnt offerings in the outer court or the four horns of the golden altar of incense in the Holy Place.
 2. So that the officiating priest could sprinkle it on the priest garments.
- So, Moses could put some of the blood on the lobes of Aaron and his sons' right ears, on the thumbs of their right hands and on the big toes of their right feet. (Leviticus 8:24).

The bowl was kept on the brazen altar of burnt offerings. (Lev. 8:30). Moses took some of the anointing oil and the blood of the ram of ordination, that had been caught in a bowl and placed on the brazen altar of burnt offerings. It is impossible to know whether the anointing oil and the blood were mixed together, or separately sprinkled, from this passage or from the following verse:

- Then you shall take part of the blood that is on the altar, and of the anointing oil, and sprinkle it on Aaron and his garments, and on his sons and his sons' garments with him. He and his garments shall be holy, and his sons and his sons' garments with him. (Exodus 29:21).

As the sacred garments were the emblem of the priests and the priesthood:

- You shall speak to all the skillful, whom I have filled with a spirit of skill, that they make Aaron's garments to consecrate him for my priesthood. (Exod. 28:3).

The garments received the same cleansing and sanctification as the priests themselves confirming the following statement of the apostle Paul.

- Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins. (Heb. 9:22).

LEVITICUS 8:31-32

Boil the Flesh and Eat the Bread in the Basket of Ordination.

- **Leviticus 8:31-32:** And Moses said to Aaron and his sons, "Boil the flesh at the entrance of the tent of meeting, and there eat it and the bread that is in the basket of ordination offerings, as I commanded, saying, 'Aaron and his sons shall eat it.'³² And what remains of the flesh and the bread you shall burn up with fire.

Moses tells Aaron and his four sons Nadab, Abihu, Eleazar and Ithamar (Num. 3:2) to boil the flesh (i.e., the meat) of the ram of ordination; (except for the fat parts and the right shoulder, which were burnt upon the altar, and the wave-breast, which was given to Moses as the officiating priest). It was to be boiled at the entrance of the outer court, not at the door of the tabernacle that led into the Holy Place

REMAIN IN THE TABERNACLE SEVEN DAYS

LEVITICUS 8:33-36

You shall Not Go Outside the Tabernacle for Seven Days.

- **Leviticus 8:33-36:** And you shall not go outside the entrance of the tent of meeting for seven days, until the days of your ordination are completed, for it will take seven days to ordain you. ³⁴As has been done today, the LORD has commanded to be done to make atonement for you. ³⁵At the entrance of the tent of meeting you shall remain day and night for seven days, performing what the LORD has charged, so that you do not die, for so I have been commanded." ³⁶And Aaron and his sons did all the things that the LORD commanded by Moses.

The command, "you shall not go outside the entrance of the tent of meeting," refers to the entrance into the outer court, not the entrance into the Holy Place, this is clearly shown by the command to remain eating for seven days, at the entrance of the tent of meeting (v35), added to this it would be unseemly for them to be sitting in the Holy Place eating meat and bread. The clear meaning is that they were not to go out of the court for seven days. After all the previous sacrifices, offerings and ceremonies, they still had to undergo a week's isolation in the court of the tabernacle before they were fully ordained to enter-into the Holy Place and Most Holy Place of the tabernacle.

As has been done today: (v34) meaning, the rites of consecration which have been performed upon them this day (i.e., the first day), the LORD has commanded to be repeated every day for seven days. The same sacrifices were to be repeated, the sin offering, the burnt offering, and the ordination offering were to be offered up, and Aaron and his sons, including their garments, were to be sprinkled with the sacrificial blood and the anointing oil for seven days. At the end of the seventh day their ordination would be concluded.

So that you do not die: (v35) they were expressly commanded to strictly adhere to all that Moses has said, for any breach would lead to their death. Since the place was holy, some may wonder where they would go to ease nature, but the orders to remain in the court for seven days, are not necessarily to be taken to be so strict that they could not go out at all, but rather that when they did go out they were not to go out for any length of time, or to attend to any other business or work. It is most likely they organised a roster system, so that some always remained within the court keeping the LORD's command while others went out, for it is highly unlikely they were expected to go seven days without sleep or food.

NOTE: though the seven days completed Aaron and his son's ordination the following chapter shows that on the eighth day, Moses was to offer a young bull calf for a sin offering for Aaron and his sons to make atonement for them. At the end of the chapter the glory of the LORD appears to all the people and fire comes out from before the LORD and consumed the offering. (Lev. 9:24).

As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.
