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Leviticus 9

(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 9.

FOCUS: OFFERINGS FOR AARON AND THE PEOPLE

Topics.

- Aaron, his sons and elders to take a bull calf for a sin offering.
 - Israel takes a goat, a calf, a lamb, an ox and a ram for an offering.
 - Aaron offers a sin and a burnt offering to make atonement for himself.
 - Aaron kills the sin offering and put the blood on the horns of the altar.
 - Aaron burns the head and the entrails of the burnt offering on the altar.
 - Aaron kills the ox, the ram and the sacrifice of peace offerings.
 - Aarons waves the breast and right thigh.
 - The glory of the LORD appears, and fire consumes the burnt offering.
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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: covers Moses ordination of Aaron and his sons; the eight Holy garments for the high priests and the anointing oil; Moses anointing of the tabernacle; the altar; the court; Aarons head; killing a bull for the priests' sin offering and putting the blood, the entrails and the fat on the altar; killing a ram for a burnt offering; killing a ram for ordination; offering a loaf a wafer and the right thigh that the priests waved. The chapter ends with Aaron and his sons remaining in the tabernacle for seven days to complete their ordination.

AARONS SIN AND BURNT OFFERING

LEVITICUS 9:1-2

Aaron, his Sons and Elders Take a Bull Calf for a Sin Offering.

- **Leviticus 9:1-2:** On the eighth day Moses called Aaron and his sons and the elders of Israel, and he said to Aaron, "Take for yourself a bull calf (a young calf in KJV) (i.e., a young bull in its first year) for a sin offering and a ram for a burnt offering, both without blemish, and offer them before the LORD.

In the previous chapter Moses called Aaron to:

- Assemble all the congregation at the entrance of the tent of meeting (the door of the tabernacle of the congregation in KJV). (Lev. 8:3).

And spoke to Aaron and his sons' saying:

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

The eighth day: (v1) refers to the day after these seven days. According to ancient tradition the eighth day was the first of the month of Nisan (i.e., March). In Scripture the eighth day is famous for the perfecting and purifying men and animals.

- If a woman gave birth to a male child, she was unclean for seven days, as she was at the time of her menstruation and on the eighth day the flesh of the child's foreskin was to be circumcised. (Lev. 12:2-3).
- For a man with a leprous disease to be cleansed he was to wash his clothes; shave off all his hair; bathe himself in water, then he could come into the camp but live outside his tent for seven days. On the seventh day he was to shave off all his hair from his head, his beard, and his eyebrows, and wash his clothes and bathe his body in water, and after making an offering on the eighth day he would be declared clean. (Lev. 14:8-10).
- Seven days were needed for a person with a discharge to be cleansed they were to wash their clothes; bathe their body and on the eighth day make an offering before the LORD at the entrance of the tent of meeting and give it to the priest. (Lev. 15:13-14).
- When an ox or sheep or goat was born, it was to remain seven days with its mother, and from the eighth day on it was acceptable as a food offering to the LORD. (Lev. 22:27).

Though the death of Christ did away with all these washings and sacrifices they teach us that we all need washing in the pure and more noble sacrificial blood of the Lamb of God, our heavenly High Priest to cleanse us of our guilt

A bull calf (a young calf in KJV): (v2) a young bull in its first year was to be offered for Aaron's sin offering.

A ram: (v2) a male sheep was to be offered for Aaron's burnt offering.

THE PEOPLES SIN AND BURNT OFFERING

LEVITICUS 9:3-5

Israel Takes a Goat, a Calf, a Lamb, an Ox and Ram for an Offering.

- **Leviticus 9:3-5:** And say to the people of Israel, 'Take a male goat for a sin offering, and a calf (i.e., a young bull in its first year) and a lamb, both a year old without blemish, for a burnt offering, and an ox and a ram for peace offerings, to sacrifice before the LORD, and a grain offering mixed with oil, for today the LORD will appear to you.' And they brought what Moses commanded in front of the tent of meeting, and all the congregation drew near and stood before the LORD.

Say to the people of Israel: (v3), since Moses could not speak to the entire nation at the same time, he most likely spoke to the priests and elders who then spoke to the heads of their tribes who then spoke to the heads of the families and in this manner the word of the LORD would have been spread throughout the nation.

Congregation: comes from the Hebrew word (*`edah*) and means an assembly, multitude, gathering, (specifically a public space) or generically a family or crowd). It carries the idea of assembling a crowd as a witness and testimony. In chapter eight the congregation was called to witness the anointing of Aaron and his son's ordination (consecration in KJV). (Lev. 8:12) (Lev. 8:22). Now in this chapter the elders (the representatives of the people) are called to join with the congregation to witness Aaron and his sons' ordination (consecration in KJV). (Lev. 8:12) (Lev. 8:22). Both the elders and the congregation were summoned to witness the newly-installed priests being anointed to the ministry of the priesthood. After a seven-day purging the newly-created priests commenced their sacred duties and partook of their privileges on this unique and symbolical day. Having all the congregation witness the instalment of Aaron into his office prevented murmurings and made it clear to all the people who was to be anointed to the office of the high priest.

Today the LORD will appear to you: (v4) on this very day the LORD was about to appear before the people of Israel, but before He did they were to bring the following six offerings before the entrance of the tent of meeting to sacrifice before the LORD.

1. A male goat for their sin offering (v3, 15).
2. A calf a year old for their burnt offering (v3).
3. A lamb a year old for their burnt offering (v3).
4. An ox for their peace offerings (v4, 18).
5. A ram for their peace offerings (v4, 18).
6. A grain offering mixed with oil for their grain offering (v4, 17).

The people brought these six offerings to the entrance of the tent of meeting and stood before the LORD.

NOTE: Aaron and the elders brought the following two animals for themselves

1. The bull calf (i.e., a young bull in its first year) for Aarons sin offering (v2, 8). The bull calf is not mentioned in the list of animals the people were to bring before the entrance of the tent of meeting, because Aaron and the elders were to bring it themselves.
2. The ram for Aarons burnt offering. Moses directly tells Aaron to take the bull calf and the ram for himself to offer to before the LORD. (v2)

AARONS COMMANDED TO OFFER HIS AND THE PEOPLES OFFERING

LEVITICUS 9:6-7

Aaron Offers a Sin and a Burnt Offering for Atonement for Himself.

- **Leviticus 9:6-7:** And Moses said, "This is the thing that the LORD commanded you (the people of Israel) to do, that the glory of the LORD may appear to you." ⁷Then Moses said to Aaron, "Draw near to the altar and offer your sin offering and your burnt offering and make atonement for yourself and for the people, and bring the offering of the people and make atonement for them, as the LORD has commanded."

It is interesting to notice: almost all false or corrupt forms of religion inspire their followers with an idea that the leader or priests and ministers are purer and have favour with God far above the level of others. The fact Aaron's priesthood was required to offer a sacrifice for their own sins showed that the priesthood was flawed as we all are. Naturally the imperfection of Aaron's priesthood, does not extend to the Gospel age for our great High Priest, who has entered for us into the true tabernacle, knew no sin.

- For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God. (2 Cor. 5:21).

AARON KILLS THE SIN OFFERING FOR HIMSELF

LEVITICUS 9:8-11

Aaron Kills the Sin Offering and put Blood on Horns of the Altar.

- **Leviticus 9:8-11:** So Aaron drew near to the altar and killed the calf (i.e., a young bull in its first year) of the sin offering, which was for himself. 9And the sons of Aaron presented the blood to him, and he dipped his finger in the blood and put it on the horns of the altar and poured out the blood at the base of the altar. 10But the fat and the kidneys and the long lobe of the liver from the sin offering he burned on the altar, as the LORD commanded Moses. 11The flesh and the skin (hide in KJV) he burned up with fire outside the camp.

Aaron slew the calf of the sin offering: (Lev. 9:8) though Aaron killed the young bull in its first year with his own hands his sons may have assisted him, in cutting it up into its pieces and removing its entrails (inwards in KJV) (i.e., the innards and intestines) and helped him carry out all the other parts of the rituals that Aaron carried out at the brazen altar of burnt offerings on behalf of the people.

Upon the four horns of the altar: (Lev. 9:9) four speaks of the four corners of the earth and signify north, south, east and west. Aaron dipped his finger in the blood and put it upon the four horns of the brazen altar of burnt offerings, signifying that the blood of Christ is available for atonement in the four quarters of the earth and every part of the world. Though Aaron himself killed the calf (near to the altar) for the sin offering for himself, his sons presented the blood in a bowl to him, after which:

- Aaron dipped his finger in the blood and put some on the horns of the altar and poured the rest of it out at its base. (v9).

One of Aarons sons most likely held the bowl in which the blood was received as it ran from the sacrificial animal, and then handed the bowl to Aaron their father.

The innards and the body of the calf: Aaron took the fat, the kidneys, the long lobe of the liver of the young bull in its first year and burned them on the altar as an offering to the LORD and completely burned the flesh (i.e., its body) and the skin outside the camp. (v10-11), this means that the entire animal was burned. Aaron did not act on this occasion according to the ordinary Law as previously laid out in Leviticus chapter four, which states if an anointed priest sinned, he was to:

- Offer a bull for a sin offering. (Lev. 4:3).
- Lay his hand on the head of the bull and kill the bull. (Lev. 4:4).
- Take some of the blood of the bull into the tent of meeting. (Lev. 4:5).
- Sprinkle part of the blood seven times before the LORD in front of the veil of the sanctuary. (Lev. 4:6).
- Put some of the blood on the horns of the altar of fragrant incense in the tent of meeting and pour the rest of the blood at the base of the brazen altar of burnt offering in the outer court. (Lev. 4:7).

- Burn the entrails (innards) and all the fat that covers the inward parts on the brazen altar of burnt offering. (Lev. 4:8-10).
- Burn the rest of the bull on the ash heap, all its skin, its flesh, with its head, its legs, its entrails (what remains), and its dung. (Leviticus 4:11-12).

The most likely reason Aaron did not act according to the ordinary Law as stated prior to this was because he had not yet been formally introduced as the high priest and ordained to enter-into the holy place of the tabernacle.

The flesh and the skin (hide in KJV) he burnt: (v11) the flesh and the skin, were normally given to the officiating priest:

- The 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. 6:26)

But on this occasion the flesh and the skin were to be burnt, because the priest was not permitted to eat or benefit from his own sin offering. The expression, "burnt with fire without the camp," means that it was burnt with common fire, for fire from the LORD only came upon the altar.

AARONS KILLS THE BURNT OFFERING FOR HIMSELF

LEVITICUS 9:12-14

Aaron Burns the Head and Entrails of Burnt Offering on the Altar.

- **Leviticus 9:12-14:** Then he killed the burnt offering (the ram) (v2), and Aaron's sons handed him the blood, and he threw it against the sides of the altar. ¹³And they handed the burnt offering to him, piece by piece, and the head, and he burned them on the altar. ¹⁴And he washed the entrails and the legs and burned them with the burnt offering on the altar.
- Aaron killed the ram (v2) for the burnt offering and again his sons handed him the blood contained in a bowl and he threw it against the sides of the altar. (v12).
- Aarons sons handed the burnt offering to him, piece by piece including the head and he burned them on the brazen altar. (v13).
- Aaron washed the entrails (inwards in KJV) (i.e., innards and intestines) and the legs and burned them with the burnt offering already placed on the altar. (v14).

Leviticus chapter four shows that the laws concerning the anointed priests sin offering was given to Moses prior to Aaron and his sons' ordination and that the blood of the anointed priests sin offering (and the peoples sin offering) was to be taken into the Holy Place of the tabernacle.

- 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. (Lev. 4:16-18).

These two verses are in the context of the anointed priest who sins, offering a bull for the sin he has committed and taking some of the blood into the tent of meeting, then dipping his finger in the blood and sprinkling part of the blood seven times in front of the veil. (Lev. 4:1-6). They show

that long before the ordination of Aaron and his sons, the laws for the anointed priest sin offering were established and that the blood of his sin offering was to be taken into the Holy Place of the tabernacle. Yet, here in chapter nine Moses simply puts some of the blood upon the four horns of the brazen altar in the outer court as he did in the previous chapter for Aarons sin offering of consecration and ordination spoken of in the following verse.

- He (Aaron) killed it, and Moses took the blood, and with his finger put it on the horns of the altar (in the outer court) 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. (Lev. 8:15).

This verse is in the context of Moses

- Anointing and consecrating the tabernacle and all that was in it including its altar, utensils, the basin and its stand. (Lev. 8:10-11).
- Anointing ordaining and consecrating Aaron and his sons. (Leviticus 8:10-12).
- Purifying, consecrating and making atonement for the altar in the outer court. (Lev. 8:15-12).
- Ordinating and consecrating of Aaron and his sons including their garments. (Lev. 8:22, 28, 30-31).

Chapter eight begins with Moses gathering all the people and saying, "This is the thing that the LORD has commanded to be done," and then he washes Aaron and his sons; puts the coat on Aaron; ties the sash around his waist; clothes him with the robe; puts the ephod and its skillfully woven band around him; places the breastpiece and the Urim and Thummin on him; sets the turban on his head, and the golden plate, the holy crown around his head. (Lev. 8:5-9). This entire anointing, ordination, consecration and atonement process took seven days to be completed. (Lev 8:33-34). Throughout chapter eight and nine the expression, "as the LORD commanded," and "which the LORD commanded" is used multiple times, this is because Moses is officially ordaining and establishing Aaron, his sons, and his offspring to be the official bloodline for all future high priests to be chosen from. The reason Aaron still did not have access to the Holy Place of the tabernacle even though he had been ordained and consecrated as high priest in chapter eight, was because he had not yet offered a sacrifice of sin for himself on the brazen altar in the outer court. Once the seven days were finished and he had offered the bull here in chapter nine on the eighth day (Lev. 9:1-3, 8) for as a sin offering his ordination and consecration was complete.

Aarons' sin offering: Aaron was to take for himself the following two sacrifices:

1. A young bull calf not more than a year old for a sin offering (v2).
2. A ram for a burnt offering. (v2).

Both the sin and the burnt offering were to make atonement for Aaron (v7).

Aaron killed the bull calf near the brazen altar for his sin offering, to make atonement for himself. (v8). His sons presented the blood in a bowl to him, and he dipped his finger in the blood and put it on the horns of the altar in the outer court and poured the rest out at its base. (v8). Aaron burned the fat, the kidneys, the long lobe of the liver, taken from the sin offering on the altar (v10), but took the flesh and the skin outside the camp and burned it with fire. (v11).

Aarons burnt offering: after the sacrifice of Aarons' sin offering is completed, he kills the ram for the burnt offering. Aaron's sons handed him the blood in a bowl and he throws it all against the sides of the brazen altar, then his sons hand him the pieces of the burnt offering including

the head and he puts them on the fire of the altar, after this he washes the entrails (inwards in KJV) (i.e., the innards and intestines) and the legs and placed them on top of the pieces already on the altar. (v12-14).

The peoples' sin offering: the people were to take a male goat for a sin offering (v4). Prior to this Moses was acting as high priest, but now that Aarons sins have been atoned for he is qualified to act as high priest himself, which he does. He kills the goat for the people's sin offering and offers it in the same manner that the young bull calf was offered for Aarons' sin offering. (v15).

The peoples' burnt offering: the people were to take a calf and a lamb, for a burnt offering (v4). Aaron presented these for a burnt offering on behalf of the people and offered it according to the rule for burnt offerings (v16).

The rule of burnt offerings: Leviticus chapter six tells us that the rules and laws for burnt offerings were as follows:

- The burnt offering was to remain on the altar through the night until the morning. (Lev. 6:9). Then every morning the priest was to:
- Burn wood on the altar to keep the fire burning. (Lev. 6:9, 12-13).
- Put on his linen garment and linen undergarments and take the ashes of the burnt offering on the altar and put them beside the altar. (Leviticus 6:10).
- Take off his garments and put on other garments and carry the ashes outside the camp to a clean place. (Lev. 6:11).
- Arrange the burnt offering on the altar. (Lev. 6:12).
- Burn the fat of the peace offerings on the altar. (Lev. 6:9).

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On the first day the burnt offering was to be burnt all night on the altar with the fat of the peace offerings placed on the top of it, then in the morning its ashes were to be removed in the morning. This was a daily ritual to be continually repeated. (Leviticus. 6:8-13).

The place where they killed the burnt offering: Levitical chapter one tells us that the sacrificial animal was to be killed in a specific place. The following verses give us the location of the place for killing sacrificial animals for burnt offerings:

- The animal sacrifice was to be killed on the north side of the brazen altar of burn offering in the court. (Lev. 1:11).
- The brazen altar is was front of the entrance of the tent of meeting (in from of the door of the tabernacle of the congregation in KJV). (Leviticus 1:5) (Exod. 40:6).

This means that the place where all animal sacrifices were killed was in the outer court in front of the entrance of the tent of meeting on the north side, the implication is that the LORD is in the north. The following verse speaks of God dwelling in the north and His glory coming out of the north.

- Out of the north comes golden splendor; God is clothed with awesome majesty. (Job 37:22).

In the book of Isaiah, we are told that Lucifer in his rebellion said in his heart:

- I will ascend to heaven; above the stars of God I will set my throne on high; I will sit on the mount of assembly in the far reaches of the north. (Isaiah 14:13).

This verse clearly implies that the dwelling place of God is in the north.

- Great is the LORD and greatly to be praised in the city of our God! His holy mountain, ²beautiful in elevation, is the joy of all the earth, Mount Zion, in the far north, the city of the great King. (Psalm 48:1-2).

This is a clear reference to the New Jerusalem spoken of in the following verse:

- You have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering. (Heb. 12:22).

These verses signify that the heavenly city of God and of Christ is in the north, while the words, "Beautiful in elevation in the far north," (Psalm 48:2), is a reference to the fact that God has a beautiful overview of the entire universe and of the whole earth. From these verses we see that Scripturally north and northward speak of upward and as such signifies heaven.

For further information concerning burnt offerings see:

- Leviticus Chapter One (the entire chapter is focused on burnt offering for sin and has all the information needed concerning burnt offerings).

In Commentary OT (ON WEBSITE MENU).

They handed the burnt offering to him, piece by piece: (v13) after Aarons ram for the burnt offering had been skinned and cut into pieces (Lev. 1:6) separating its head, legs, the fat and inward parts, Aarons sons handed the pieces of the sacrificial dismembered ram to Aaron piece by piece.

In Leviticus chapter eight: we read that Aaron and his sons took a bull for a sin offering (Lev 8:2); they laid their hands on the head of the bull (Lev 8:14), then after it had been killed Moses put the blood on the horns of the brazen altar of burnt offerings with his finger and purified the altar and poured out the blood at its base to consecrate it and make atonement for it. (Lev 8:15). Then Moses presented a ram for Aaron and his sons' ordination and they laid their hands on the head of the ram. (Lev 8:22). This was an ordination and food offering with a pleasing aroma to the LORD. (Lev 8:28). Moses then commanded Aaron and his sons not go outside the entrance of the tent of meeting for seven days, until the days of their ordination were completed, because it would take seven days to ordain them. (Lev 8:33), for the LORD commanded this to be done to make atonement for Aaron and his sons. (Lev 8:34).

Here in chapter nine: we read that Moses called Aaron, his sons and the elders on the eighth day and said to Aaron, "Take for yourself a bull calf for a sin offering (v2), because today the glory of the LORD will appear to them." (v4, 6). Aaron killed the calf of the sin offering, which was for himself (v8) and killed the goat of the sin offering which was for the people and presented them as sin offerings. (v15). After this Aaron came down from offering the sin offerings and the glory of the LORD appeared to all the people and fire came out from before the LORD and consumed the burnt offering. (v22-24).

Summary of chapter eight and nine: the primary focus of chapter eight is upon Aaron and his sons' ordination. Naturally, they needed to offer a bull for a sin offering, because they were going to be ordained to the high office of the priesthood which would take seven days to complete. The primary focus of chapter nine is upon the glory of the LORD appearing to Aaron, his sons, the elders and the people on the eighth day. Since, seven days had passed they naturally needed to make another sin offering, before the glory of the LORD appeared to them.

Aaron Kills the Peoples Goat and Offers it for their Sin Offering.

- **Leviticus 9:15-16:** ¹⁵Then he (Aaron) presented the people's offering and took the goat of the sin offering that was for the people and killed it and offered it as a sin offering, like the first one. ¹⁶And he presented the burnt offering and offered it according to the rule.

Like the first one: (Lev. 9:15) refers to Aarons burnt offering for information see the title: "Aarons burnt offering," following (v12-14) (above).

According to the rule: (Lev. 9:16) for information concerning the rule of burnt offerings see the notes following the title: "The Rule for Burnt Offerings," following (v12-14) above.

AARONS OFFERS THE GRAIN OFFERING

LEVITICUS 9:17

Aaron Presents the Grain Offering and Burns it on the Altar.

- **Leviticus 9:17:** And he (Aaron) presented the grain offering, took a handful of it, and burned it on the altar, besides the burnt offering of the morning.

The peoples' grain offering: the grain offering (meat offering in KJV) the word offering here comes from the Hebrew word (*minchah*) meaning to apportion, (i.e. bestow a donation, gift and present). It carries the idea of a bloodless and voluntary sacrificial offering. The grain offering is called the meat offering in the King James Bible. Grain offering is a better translation since this offering does not involve animals, so there is no meat. The King James Bible uses the word meat, because in ancient times meat was taken to mean food of any kind.

Following is the law of the grain offering:

- The grain offering was a mixture of fine flour, oil and frankincense.
- The priest was to offer it before the LORD in front of the altar.
- The priest was to take a handful from the grain offering and burn it on the altar as a memorial portion and pleasing aroma to the LORD.
- The high priest and their sons could eat the rest of the grain offering in the outer court of the tent of meeting. (it was not to be baked with leaven). This was the high priest and his sons' portion of the LORD'S food offerings. (Lev. 6:14-30).

The grain offering for a lamb: (Num. 15:4-5) with every lamb a grain offering of a tenth of an ephah of fine flour, mixed with a quarter of a hin of oil and a quarter of a hin of wine for the drink offering was to be offered.

The grain offering for a ram: (Num. 15:6-7) with every ram a grain offering of two tenths of an ephah of fine flour mixed with a third of a hin of oil and for the drink offering a third of a hin of wine, for the drink offering was to be offered.

The grain offering for a bull: (Num. 15:8-10) with every bull a grain offering of three tenths of an ephah of fine flour, mixed with half a hin of oil and for the drink offering half a hin of wine was to be offered.

The grain offering for a bull, ram, lamb and young goat: a grain offering was to be offered with each bull, ram, lamb and young goat no matter how many were offered. (Num. 15:11-13).

General rules for grain offerings: each animal had to come from the persons own flock and a memorial portion (a handful) of each grain offering was burned on the altar. Only the males among the children of Aaron could eat the following two grain offerings:

1. The sin offering.
2. The guilt offering.

They were not to be baked with leaven; these offering were a pleasing aroma to the LORD. (Lev. 6:17-18) (Num. 15:13).

Ab ephah: is around 23 kilograms (209 cups).

A hin: is slightly more than 6 litres.

Summary: the grain offering was an offering of unleavened baked goods mixed with flour and oil with wine poured over the top symbolising joy. A memorial portion (i.e., handful) was burned (with incense) on the altar. It was a gift to God from the best of the worshipper's agricultural produce and an act of thanksgiving for sins forgiven. Every son of the high priest could eat the remainder of the grain offering, except when it was offered by a high priest, in this circumstance it was not to be eaten, the entire offering was to be burned. (Lev. 2:3, 10) (Lev. 6:22-23). For further information concerning grain offerings see: "Leviticus Chapter Two" (the entire chapter is focused on grain offerings), in Commentary OT (ON WEBSITE MENU).

AARONS OFFERS THE PEOPLES PEACE OFFERING

LEVITICUS 9:18-20

Aaron Kills the Ox, the Ram and the Sacrifice of Peace Offerings.

- **Leviticus 9:18-20:** Then he (Aaron) killed the ox (bullock in KJV) and the ram, the sacrifice of peace offerings for the people. And Aaron's sons handed him the blood, and he threw it against the sides of the altar. ¹⁹But the fat pieces of the ox and of the ram, the fat tail and that which covers the entrails and the kidneys and the long lobe of the liver—²⁰they put the fat pieces on the breasts, and he burned the fat pieces on the altar.

The people were to take an ox and a ram for their peace offering, (v4). Aaron was to kill the ox and the ram. The blood would flow into a bowl, which Aarons sons would hand to him and he would then throw the blood against the side of the altar and burn the fat pieces, the fat tail that covers the entrails (inwards in KJV) (i.e., the innards and intestines) the kidneys and the long lobe of the liver of both animals on the brazen altar.

AARONS WAVES THE BREAST AND RIGHT THIGH

LEVITICUS 9:21-22

Aaron Finishes Offering the Sin, Burnt and Peace offering.

- **Leviticus 9:21-22:** but the breasts and the right thigh Aaron waved for a wave offering before the LORD, as Moses commanded. ²²Then Aaron lifted up his hands toward the people and blessed them, and he came down from offering the sin offering and the burnt offering and the peace offerings.

Aaron waved the breasts (today called brisket) and right shoulder of the bullock and the ram before the LORD. The wave offering was not a separate offering but a portion of the main offering that was offered to God and then set aside as a reward for the priests. They were most likely waved horizontally, backward and forward as a sign of thanksgiving, much like worshippers in a church service wave their hands to and fro before the Lord as an act of worship, gratitude and thanksgiving. After these had been waved before the LORD they were given to Aaron and his sons to eat for their reward for their service to the people and to the LORD. The act of waving them acknowledged that God was Lord of all and supplied all they had.

NOTE: there is no mention of the meat offering and wave offering in the offerings the priests made for themselves This is because they could not bear their own sins and therefore could not eat of their own sin sacrifices as they were free to do in the case of the people's offerings.

The following gives a list of all the sacrifices Aaron and the Levites could eat: Numbers 18:8-15 tells us that Aaron and his present and future sons could eat from the flowing offerings in a most holy place.

- Every offering of the people, and the most holy things, reserved from the fire.
- Every grain, sin and guilt offering and contribution of the peoples' gift offering.

Aaron, his present and future sons and daughters and everyone who was clean in his house could eat from the flowing: -

- All the wave offerings and the best of the oil, wine and grain offerings.
- The first ripe fruits (i.e., firstfruits) of what the people gave to the LORD and every devoted thing in Israel.
- Every firstborn animal that the people offered to the LORD, except for the firstborn of unclean animals. (Num. 18:15-16).

Generally speaking: the high priest and the common priests could eat from all of the peoples sacrifices, but not of sacrifices the priests offered for themselves or of sacrifices in which the blood of the animal was taken into the Holy Place of the temple.

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 (i.e., trusting in his righteousness or in our own self-righteousness) and walking in the character (i.e., love, kindness, compassion etc.), of our 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 GLORY OF THE LORD APPEARS TO ALL THE PEOPLE

LEVITICUS 9:23-24

The LORD'S Glory appears and Fire Consumes the Burnt Offering.

- **Leviticus 9:23-24:** And Moses and Aaron went into the tent of meeting, and when they came out, they blessed the people, and the glory of the LORD appeared to all the people.
²⁴And fire came out from before the LORD and consumed the burnt offering and the pieces of fat on the altar, and when all the people saw it, they shouted and fell on their faces.

This chapter gives the first complete series of offerings made by the high priest in their appointed order:

1. **The first official act:** was the sacrifice of a young bull calf for a sin offering to make atonement. (Perhaps the calf is an allusion to Aaron's involvement in the sin of the golden calf). (Exod. 32:22-24).
2. **The second official act:** was a burnt offering, firstly signifying the newly ordained priests and their devotion to the LORD and secondly signifying their voluntary service to the LORD and the surrender of their body and spirit to Him.
3. **The third official act:** once the newly appointed priests had done what was required for themselves, they were called to offer a sin and burnt offering for the people.
4. **The fourth official act:** the whole of the sacrificial ceremony ended with a national peace-offering, in which the priests took part in the celebration of a common sacrificial feast showing that communion with the LORD is safe for those who are justified and sanctified, it also made known their oneness with each other and with the LORD

At the end of the seven day offerings (chapter eight) the LORD made Himself known here in this chapter on the eighth day by a special revelation of His glory, to bear witness before the whole nation of Israel that their service at the altar was acceptable to Him, and to impress upon their minds that Aaron and his sons were to be appointed to the office of high priests from this day forward.

The people saw it, they shouted and fell on their faces: (v24) the LORD sent forth fire, that suddenly consumed the sacrifices on the brazen altar that normally continued smoldering all day and night. When the people saw this outward spectacular manifestation of God's divine acceptance of their sacrifices and services, they fell-down on their faces, no doubt in an attitude of overwhelming awe, reverence and humility and an awareness that God's divine presence was near to them. Their simultaneous shout was most likely firstly one of breathtaking surprise and secondly of joy praise and gratitude, that the LORD manifested His power and favour toward them in such an awesome manner. This also echoes the day of Pentecost when all the disciples were gathered together in the upper room:

- And divided tongues as of fire appeared to them and rested on each one of them. ⁴And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance. (Acts 2:3-4)

Confirming God's favour and acceptance of them and their great commission to:

- Go into all the world and proclaim the gospel to the whole creation. (Mark 16:15).

Though God does not manifest such dramatic displays of His glory, wonder and power today, He does by His Spirit and His love draws near to those who draw near to Him by faith in the Lord Jesus Christ, and all offerings, works and services of faith are pleasing and acceptable to Him. Animal sacrifices were done away with by the death and resurrection of Jesus, however, they teach us today that no matter how good our efforts, services and deeds maybe we need washing in the blood of the LORD's sacrifice, His Son the Lord Jesus Christ, to be cleansed of our sin.

- For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. (John 3:16).

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.
