

180404-4 Leviticus 9, 1-24, The 8th Day, The Priests' Service Begins – Craig Thurman

In chapter 8 the Lord directed Moses to sanctify for service the tabernacle, all of its furniture and vessels which were both inside and outside of the tabernacle, as well as the priests.

Ex. 29.1, And this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office ...

Ex.29.44 And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office. 45 And I will dwell among the children of Israel, and will be their God. 46 And they shall know that I am the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am the LORD their God.

Ex 40:9 And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy. 10 And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy. 11 And thou shalt anoint the laver and his foot, and sanctify it. 12 And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water. 13 And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office.

This sanctification probably took place about a week before the anniversary of the LORD's deliverance of the Israelites from Egyptian bondage.

Ex 40:17 And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up.

Their first observance of the memorial of Passover is in two weeks.

Nu 9:1 And the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying, 2 Let the children of Israel also keep the passover at his appointed season.

In about seven weeks from now the nation shall breakdown camp and begin their sojourn to the land of promise.

Nu 10:11 And it came to pass on the twentieth day of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony.

In the chapter before us (9) the priests begin their holy services under the watchful eye of Moses. Neither Aaron nor his sons have come into the tabernacle to this time. Moses (a type of the Law of God), probably with his minister (Joshua, Ex.24.13, a type of Jesus Christ) has established the whole worship of God for Israel; the place, the people, and the priesthood are set under the Law of Moses. (Ex.29; 40; Le.8). Aaron has not come into the tabernacle yet, but will be led in *by* Moses once the sacrifices of the day are complete. (cf. Le.9.23) To this worship, and to the government which God has set up over Israel His children are subject to until the first coming of the Messiah, or even to the second coming for those who remain in unbelief during the times of the Lord's working among the gentiles.

This system cannot save them. This system is the instrument by which God will keep natural Israel in a natural sphere of operation. They are not all Israel which are Israel. The true Israelite is he who believes in God. It is clear that many in Israel did not trust in Him. *Faith does not come by the law; never has and never will.* But those of the faith of Abraham were subjected to this law being of Israel after the flesh. So Christ came. By His perfect subjection and obedience to this very Law He will lead His own election of grace out from the bondage of this law to serve the true and living God under a new covenant. There was nothing wrong with the worship and system which God has imposed upon Israel at this time. The

fault was in the people; their sinful flesh. The whole history of national Israel recorded in the Old Testament testifies to their inability to keep the Law of God. God judged them again and again for their disobedience. Clearly, the law could not impart the capacity to obey. For this reason Christ came to redeem them that were under the law by offering Himself the perfect sacrifice which would fulfill all the righteousness of the Law of God, satisfy all the demands of the Mosaic rule so that He could bring to His people the blessings of the New Covenant, which in fact imparts both the power to will and to do God's good pleasure. Contrary to what so many are saying today, Christ did not bring to us the new covenant so that we might return to the old.

Chapter 9

1 ¶ And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel;

As we showed in the last lesson, the children of Israel and the elders mean the same thing. (cf. 8.3, *and gather thou all the congregation together; 9.5, and all the congregation drew near and stood before the LORD.*)

The elders are called to witness, not only the sanctifying of the priests, but they are called to witness the first exercises of the priests in their office.

This is the first instance where the priests minister in their priestly office. It is one thing to be told how to do something. It is one thing to see something done by another. It is quite another to do something for ourselves. Moses oversees the priesthood. Aaron is learning his charge.

2 And he said unto Aaron, Take thee a young calf for a sin offering, and a ram for a burnt offering,

A young calf is the same as a young bull. (Le.4.3) A ram is a male of the flock of sheep. (Le.1.10) Except that the LORD required in this instance a ram the burnt offering could otherwise have been a male of the flock;

either sheep or goat no younger than 8 days old. (Le.22.27) And there were certain fowls that could have been offered. (cf. Le.1.14)

The calf and the ram are both the most costly and the most precious animals of the sacrifices.

without blemish, and offer them before the LORD.

3 And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin offering; and a calf and a lamb, both of the first year, without blemish, for a burnt offering;

So Israel, properly the elders for Israel, takes the perfect specimens of their herd and flock for sacrificing to the LORD for sin and burnt offerings. *of the first year*, again not under 8 days. See again the calf and lamb represent the most costly and the most precious of the offerings.

4 Also a bullock and a ram for peace offerings, to sacrifice before the LORD; and a meat offering mingled with oil: for to day the LORD will appear unto you.

This does not say that the Lord is coming because they offer these sacrifices. It says that He is coming, and for that they needed to be ready. It is a promise.

5 And they brought that which Moses commanded before the tabernacle of the congregation: and all the congregation (represented by the elders) drew near and stood before the LORD.

6 And Moses said, This is the thing which the LORD commanded that ye should do: and the glory of the LORD shall appear unto you.

the glory of, כְּבוֹד, noun in the construct state; KJV, *glory, honor*; the verb, כָּבַד, rich, glorify, honor, heavy.

and ... appeared, וַיֵּרָא, Niphal (simple pass.) fut., 3ps. masc. of רָאָה, to see. (cf. v.23)

There will be an appearance or sight of something that the LORD will do that will honor or glorify Him.

7 And Moses said unto Aaron, Go unto the altar, and offer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the people: and offer the offering of the people, and make an atonement for them; as the LORD commanded.

go, Qal imperative, קָרַב of קָרַב, whether to come, go, approach, draw near.

offer (and make), עָשָׂה, Qal imper. (twice in this verse), to do

and make an atonement, וְכַפֵּר, Piel imperative, meaning to be busy about the work of propitiation, appeasing, forgiving, reconciling, pacifying, cleaning .

The commandments of the LORD are clear: go, offer, and atone!

8 ¶ Aaron therefore went unto the altar, and slew the calf of the sin offering, which was for himself.

9 And the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and put it upon the horns of the altar, and poured out the blood at the bottom of the altar:

There is a difficulty about the sin offering that I have been unable to resolve until now. (If you have followed these messages I'd beg each of you to reconsider those remarks there in light of better information today.) The blood of the sin offerings for the priests and the congregation, which are given in ch.4, are brought into the sanctuary of the Tabernacle and sprinkled before the vail seven times, then applied to the horns of the incense altar; the remaining blood is taken out and poured at the bottom of the altar of burnt offering. However, the sin offerings in Ex.29.12; Le.8.15, and here at Le.9.9 is not the same. This sin offering is part of the

purification and cleansing of the brazen altar and consecration of the priests to their ministry. Ez.43.20, 26 will clarify this for us.

Eze 43:20 And thou shalt take of the blood thereof, and put it on the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt thou cleanse and purge it. ... 26 Seven days shall they purge the altar and purify it; and they shall consecrate themselves. 27 And when these days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you, saith the Lord GOD.

Once the priesthood is established the sin offerings of Leviticus chapter 4 will be offered.

10 But the fat, and the kidneys, and the caul above the liver of the sin offering, he burnt upon the altar; as the LORD commanded Moses.

11 And the flesh and the hide he burnt with fire without the camp.

12 And he slew the burnt offering; and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar.

13 And they presented the burnt offering unto him, with the pieces thereof, and the head: and he burnt them upon the altar.

14 And he did wash the inwards and the legs, and burnt them upon the burnt offering on the altar.

In the future the priest that officiates the burnt offering has a right to the skin of this sacrifice. (cf. Le.7.8)

15 And he brought the people's offering, and took the goat, which was the sin offering for the people, and slew it (on the north side of the altar of burnt offering, Le.4.24, 29; 1.11), and offered it for sin, as the first.

Earlier, when reading the details of the offering bringing his sin offering to the priests that it might have been thought that the person killed the victim. But here it becomes clear that the priest slays the animal. (4.24, 28) Being that Christ is represented in both the sacrificial victim and the mediating priest it shows how that no man took His life, but that He laid it down of Himself.

Jn.10. 17 Therefore doth my Father love me, because I lay down my life, that I might take it again. 18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

16 And he brought the burnt offering, and offered it according to the manner.

17 And he brought the meat offering, and took an handful thereof, and burnt it upon the altar, beside the burnt sacrifice of the morning.

beside, מִלְּבַד, prefixed prepositions מִן, from, and לְ, to; cf. Ge.26.1; Lev.9.17; means apart from.

So that there is no misunderstanding, every sacrifice has an essential work to do even though each might have something in common between them. For example, each animal sacrifice treated the fat the same. It was always the LORD's and burnt upon the brazen altar. That being so does not negate the need for the fat of each sacrifice being offered.

18 He slew also the bullock and the ram for a sacrifice of peace offerings, which was for the people:

In this case, had not the LORD specified otherwise, Israel could have brought either a male or female of the herd or flock. (Le.3.1, 6) But the quantity of the offering is infinite. It is a matter of thankfulness, willingness on the part of the offerer.

There was no peace offering above offered for the priests. And I do not know why two, except that once again we see the most costly and the most precious sacrifices elements of the offerings made by fire to the LORD.

and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about,

19 And the fat of the bullock and of the ram, the rump (or tail [of the sheep]), and that which covereth the inwards, and the kidneys, and the caul above the liver:

20 And they put the fat upon the breasts, and he burnt the fat upon the altar:

21 And the breasts and the right shoulder Aaron waved for a wave offering before the LORD; as Moses commanded.

Le.7.31 And the priest shall burn the fat upon the altar: but the breast shall be Aaron's and his sons'. 32 And the right shoulder shall ye give unto the priest for an heave offering of the sacrifices of your peace offerings.

So, the sacrifices are completed for this day. The last one was the peace offering. This was the time of the sacred feast when all parties involved and may sit together in peace to feast around the table on the same food; and that food is Christ.

Col.1.20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. 21 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled 22 In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight ...

22 And Aaron lifted up his hand toward the people, and blessed them, and came down from offering of the sin offering, and the burnt offering, and peace offerings.

Not that the altar was necessarily elevated. But to finish the services of the LORD would be to come down from the altar.

Ex 20:26 Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

In Scripture, when someone comes to Jerusalem they go up, and when they depart they go down. (up, Mt.20.18; Mk.10.32, 33; Lk.2.42; 18.31; Jn.2.13; 5.1; 11.55; Acts 11.2; 13.31; 15.2; 21.4, 12, 15; 24.11; 25.9; down, Mt. 3.22; Lk.10.30; Acts 8:26; 25.7)

And, perhaps it is so with the offerings too. Offering sacrifices is a spiritual, heavenly, work. This does not have to mean that the priests were somehow physically exalted above the position of the people.

23 ¶ And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people:

The blessing that Aaron shall pronounce upon the children of Israel shall become this:

Nu 6:23 Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, 24 The LORD bless thee, and keep thee: 25 The LORD make his face shine upon thee, and be gracious unto thee: 26 The LORD lift up his countenance upon thee, and give thee peace. 27 And they shall put my name upon the children of Israel; and I will bless them.

and the glory of the LORD appeared unto all the people.

and ... appeared, וַיֵּרָא, Niphal (simple pass.) fut., 3ps. masc. of רָאָה, to see. (cf. v.6)

That Moses and Aaron come into the tabernacle together presents a good picture of our Lord Jesus. Though death was threatened at every turn for failing to fully comply with the commandments, what did we see? There

was perfection. Christ fulfilled every jot and tittle of the law of God. By this He showed Himself to be the Son of God. (Mt.5.18; Jn.1.14, 32)

Aaron entered into the tabernacle for the very first time at this place. It was Moses under ministry that the tabernacle was reared up. Aaron hadn't seen the glory of the inside the sanctuary.

And only those who will walk after God will ever see the glories of Christ. Too many believers are standing outside looking in. They should have come into the holy services of Christ in one of His churches. Yes, the tabernacle is a picture of our Lord Jesus Christ. But in the way that this is the place of holy service for the holy people of God who cannot see a type of the church?

How we have been led by the types in these Scriptures to think of the Lord and His church. They were redeemed by the precious blood of a lamb; they went through the waters of the dead sea; they received His word; they ate the manna from heaven; they drank the bitter waters made sweet; they were called to follow in special service as priests of God; they were dress in the glorious apparel of the priesthood, they were hallowed for service and now minister to the Lord daily. That's the life of the faithful Christian.

And the LORD kept His promise. He appeared to them, and the people of God were ready for that appearance. There is a day when Christ is coming and many, many are not prepared, even among the people of God. And what a tragic day that will be for them. But what a glorious day that will be for the saints of God that are watching and praying for the coming of Christ from glory.

24 And there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: which when all the people saw,

when ... saw, אִירָא, Qal fut. 3ppl. masc. of רָאָה; to see

they shouted, and fell on their faces.

Worshipful humility. (Nu.14.5; 16.22, 45, humble stance to beseech; Nu.20.6; Jud.13.20, 1Chron.21.16, humble stance of fear before the Lord; 1Ki.18.39, humble submission; Re.7.11, 11.16, humble worship.)

they shouted, וַיִּרְנוּ, Qal fut. 3ppl. masc. of רָנָן; Job 38.7, *sang*; Is.12.6, *shout*; Pv.8.3, *cried*; Ps.33.1, *rejoice*; Ps.84.2, *crieth out*; Ps.92.4, *rejoice*.

At this point, I believe that I stated that God was the one which lit this altar of burnt offering afire, and that it was the priests' duty to keep it burning. The truth is, that it was burning in these sacrifices for the past eight days. But God as it were showed them His pleasure with what had been done by licking up that which remained burning on the altar at that moment of the burnt offering. What did this say? It said in future terms that the heavenly Father was pleased to receive in their behalf the offering up of the sacrifice of His only begotten Son. His was the real offering made by fire of a sweet smell before Him.

What a blessing it is to be called into the divine services of Christ in one of His New Testament churches.

Joh 14:21 He that hath my commandments, and keepeth them, he it is that loveth me:

Jesus gave His commandments/His word to someone, and they are to keep them. These are N.T. saints. (not believer's at large)

Joh 17:14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. ... 17 ¶ Sanctify them through thy truth: thy word is truth. ... 22 And the glory which thou gavest me I have given them; that they may be one, even as we are one ...

and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

Joh 14:23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

There is no higher calling for the children of God than to be called into the services of one of His churches.