

their ordination. Moses wrote down the instructions and each priest must have been carefully instructed out of the book of the law. Priests were not anointed until they were instructed.

Throughout all succeeding generations these laws will be kept. The priests will live from their portion of the altar. It would seem necessary to be very emphatic and clear concerning the priest's portion. It is indeed necessary when discussing money or food to write it in large letters.

vs. 37,38 In two verses the entire sacrificial system is summed up. We notice the inclusion of "the consecration offerings." These were the offerings made at the time the priests were set into their office—the sin and trespass offerings were used at their ordination. We are here anticipating the detailed description of such a consecration to follow in the next chapter. The last phrase refers us back to the beginning of Leviticus. All these instructions were given and learned before Israel left Sinai.

FACT QUESTIONS 7:35-38

191. When did the priests learn of their duties?
192. Why so emphatic in these instructions?
193. Why mention "the consecration" in the midst of the sacrifices?

B. HISTORICAL SECTION 8:1—10:20

1. THE CONSECRATION OF THE PRIESTS 8:1-36

a. INTRODUCTION 8:1-5

TEXT 8:1-5

- 1 And Jehovah spake unto Moses, saying,
- 2 Take Aaron and his sons with him, and the garments, and

- the anointing oil, and the bullock of the sin-offering, and the two rams, and the basket of unleavened bread;
- 3 and assemble thou all the congregation at the door of the tent of meeting.
- 4 And Moses did as Jehovah commanded him; and the congregation was assembled at the door of the tent of meeting.
- 5 And Moses said unto the congregation, This is the thing which Jehovah hath commanded to be done.

THOUGHT QUESTIONS 8:1-5

149. How many sons did Aaron have? Name them.
150. List the garments here involved.
151. Why two rams? Why the unleavened bread?
152. Isn't this an impossible request? *i.e.* assembling the whole congregation before the tent of meeting? Discuss possible solutions to this problem.

PARAPHRASE 8:1-5

The Lord said to Moses, Now bring Aaron and his sons to the entrance of the Tabernacle, together with their garments, the anointing oil, the young bull for the sin offering, the two rams, and the basket of bread made without yeast; and summon all Israel to a meeting there. So all the people assembled, and Moses said to them, What I am now going to do has been commanded by Jehovah.

COMMENT 8:1-5

vs. 1-3 The command of God is always very clear and distinct. Since the sacrifices have been described we need now to describe the men who will administer them. We are all acquainted with Aaron, the older brother of Moses. Aaron has four sons. Their

names are: Nadab, Abihu, Eleazar, and Ithamar. Two of them are soon to lose their lives because of sacrilege. The garments were those worn by Aaron, the high priest, and those worn by his sons and all other lesser priests. The six garments of the high priest are pictured and described in this text. The composition of the holy anointing oil is given in Exodus 30:22-33. It was made of myrrh, cinnamon, aromatic cane, cassia and olive oil. A bull was taken to be used in the sin offering, two rams were led by these six men. One ram for the burnt offering and one for the consecration or ordination of the priests. The basket of unleavened bread was the meal offering always given with the burnt offering. It must have been an impressive ceremony to have assembled before the tabernacle such a vast concourse of people. Since the ceremony was to last seven days, perhaps we are to understand that the people came and left as they could find a place during the entire time or that they were represented by their princes or elders.

vs. 4,5 It is more than a little encouraging to realize God wants *all* the congregation to see and understand the function of the priesthood. It is the same today except that the congregation is the priesthood. Our problem is that of Aaron's sons; we do not respect our great high priest and his words to us.

FACT QUESTIONS 8:1-5

194. Why would we expect the installation of the priests at this particular place in the text?
195. Who were the sons of Aaron?
196. Name the elements used in the holy anointing oil.
197. What was the purpose of the bull? Two rams? Of the unleavened bread?
198. How was it possible to have the whole congregation before the tent of meeting?
199. Why did God want all the congregation before the tabernacle? How do we compare with Aaron's sons?

THE CONSECRATION 8:6-36

TEXT 8:6-36

- 6 And Moses brought Aaron and his sons, and washed them with water.
- 7 And he put upon them the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the skilfully woven band of the ephod, and bound it unto him therewith.
- 8 And he placed the breastplate upon him: and in the breastplate he put the Urim and the Thummim.
- 9 And he set the mitre upon his head; and upon the mitre, in front, did he set the golden plate, the holy crown; as Jehovah commanded Moses.
- 10 And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them.
- 11 And he sprinkled thereof upon the altar seven times, and anointed the altar and all its vessels, and the laver and its base, to sanctify them.
- 12 And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.
- 13 And Moses brought Aaron's sons, and clothed them with coats, and girded them with girdles, and bound head-tires upon them; as Jehovah commanded Moses.
- 14 And he brought the bullock of the sin-offering: and Aaron and his sons laid their hands upon the head of the bullock of the sin-offering.
- 15 And he slew it; and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and poured out the blood at the base of the altar, and sanctified it, to make atonement for it.
- 16 And he took all the fat that was upon the inwards, and the caul of the liver, and the two kidneys, and their fat; and Moses burned it upon the altar.
- 17 But the bullock, and its skin, and its flesh, and its dung, he

burnt with fire without the camp; as Jehovah commanded Moses.

- 18 And he presented the ram of the burnt-offering: and Aaron and his sons laid their hands upon the head of the ram.
- 19 And he killed it; and Moses sprinkled the blood upon the altar round about.
- 20 And he cut the ram into its pieces; and Moses burnt the head, and the pieces, and the fat.
- 21 And he washed the inwards and the legs with water; and Moses burnt the whole ram upon the altar: it was a burnt-offering for a sweet savor; it was an offering made by fire unto Jehovah; as Jehovah commanded Moses.
- 22 And he presented the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.
- 23 And he slew it; and Moses took of the blood thereof, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.
- 24 And he brought Aaron's sons; and Moses put of the blood upon the tip of their right ear, and upon the thumb of their right hand, and upon the great toe of their right foot: and Moses sprinkled the blood upon the altar round about.
- 25 And he took the fat, and the fat tail, and all the fat that was upon the inwards, and the caul of the liver, and the two kidneys, and their fat, and the right thigh:
- 26 and out of the basket of unleavened bread, that was before Jehovah, he took one unleavened cake, and one cake of oiled bread, and one wafer, and placed them on the fat, and upon the right thigh:
- 27 and he put the whole upon the hands of Aaron, and upon the hands of his sons, and waved them for a wave-offering before Jehovah.
- 28 And Moses took them from off their hands, and burnt them on the altar upon the burnt-offering: they were a consecration for a sweet savor: it was an offering made by fire unto Jehovah.
- 29 And Moses took the breast, and waved it for a wave-offering

- before Jehovah: it was Moses' portion of the ram of consecration; as Jehovah commanded Moses.
- 30 And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, upon his garments, and upon his sons, and upon his sons' garments with him, and sanctified Aaron, his garments, and his sons, and his sons' garments with him.
- 31 And Moses said unto Aaron and to his sons, Boil the flesh at the door of the tent of meeting: and there eat it and the bread that is in the basket of consecration, as I commanded, saying, Aaron and his sons shall eat it.
- 32 And that which remaineth of the flesh and of the bread shall ye burn with fire.
- 33 And ye shall not go out from the door of the tent of meeting seven days, until the days of your consecration be fulfilled: for he shall consecrate you seven days.
- 34 As hath been done this day, so Jehovah hath commanded to do, to make atonement for you.
- 35 And at the door of the tent of meeting shall ye abide day and night seven days, and keep the charge of Jehovah, that ye die not: for so I am commanded.
- 36 And Aaron and his sons did all the things which Jehovah commanded by Moses.

THOUGHT QUESTIONS 8:6-36

153. When Moses washed Aaron and his sons how much water did he use? *i.e.*, how was it done?
154. Describe in a sentence each of the following: (1) the coat; (2) girdle; (3) robe; (4) ephod; (5) band of the ephod; (6) breastplate; (7) Urim and Thummin; (8) turban; (9) golden plate or holy crown.
155. Why anoint inanimate objects such as the items of the tabernacle?
156. What is meant by "the foot" of the laver? What was its purpose?

157. Upon what part of Aaron did Moses pour the anointing oil?
158. List the items of clothes worn by Aaron's sons.
159. Are we to understand from verse 15 that Moses had to make atonement for the altar? Explain.
160. How is it that none of the meat from the sin offering was eaten by the priests?
161. For whom was the sin offering made? For whom was the burnt offering given? Aren't they in reverse order? Discuss.
162. Why did Moses place the blood upon the ear, the hand and the foot of Aaron and his sons?
163. What happened to the right thigh of the animal? To the unleavened bread? To the breast of the ram?
164. How were the garments of Aaron and his sons consecrated?
165. What was eaten during the seven days of the ordination? How prepared?
166. Aaron and his sons were restricted as to movement. Why?

PARAPHRASE 8:6-36

Then he took Aaron and his sons and washed them with water, and he clothed Aaron with the special coat, sash, robe, and the ephod-jacket with its beautifully woven belt. Then he put on him the chestpiece and deposited the Urim and the Thummim inside its pouch; and placed on Aaron's head the turban with the sacred golden plate at its front—the holy crown—as the Lord had commanded Moses. Then Moses took the anointing oil and sprinkled it upon the Tabernacle itself and on each item in it, sanctifying them. When he came to the altar he sprinkled it seven times, and also sprinkled the utensils of the altar and the washbasin and its pedestal, to sanctify them. Then he poured the anointing oil upon Aaron's head, thus setting him apart for his work. Next Moses placed the robes on Aaron's sons, with the belts and caps, as the Lord had commanded him. Then he took the young bull for the sin offering, and Aaron and his sons laid their hands upon its head as Moses killed it. He smeared some of the blood with his finger upon the four horns of the altar,

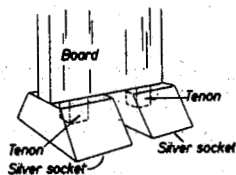
and upon the altar itself, to sanctify it, and poured out the rest of the blood at the base of the altar; thus he sanctified the altar, making atonement for it. He took all the fat covering the entrails, the fatty mass above the liver, and the two kidneys and their fat, and burned them all on the altar. The carcass of the young bull, with its hide and dung, was burned outside the camp, as the Lord had commanded Moses. Then he presented to the Lord the ram for the burnt offering. Aaron and his sons laid their hands upon its head, and Moses killed it and sprinkled the blood back and forth upon the altar. Next he quartered the ram and burned the pieces, the head and the fat. He then washed the insides and the legs with water, and burned them upon the altar, so that the entire ram was consumed before the Lord; it was a burnt offering that pleased the Lord very much, for Jehovah's directions to Moses were followed in every detail. Then Moses presented the other ram, the ram of consecration; Aaron and his sons laid their hand upon its head. Moses killed it and took some of its blood and smeared it upon the lobes of Aaron's right ear and the thumb of his right hand and upon the big toe of his right foot. Next he smeared some of the blood upon Aaron's sons—upon the lobes of their right ears, upon their right thumbs, and upon the big toes of their right feet. The rest of the blood he sprinkled back and forth upon the altar. Then he took the fat, the tail, the fat upon the inner organs, the gall bladder, the two kidneys with their fat, and the right shoulder, and placed on top of these one unleavened wafer, one wafer spread with olive oil, and a slice of bread, all taken from the basket which had been placed there before the Lord. All this was placed in the hands of Aaron and his sons to present to the Lord by a gesture of waving them before the altar. Moses then took it all back from them and burned it upon the altar, along with the burnt offering to the Lord; and Jehovah was pleased by the offering. Now Moses took the breast and presented it to the Lord by waving it before the altar; this was Moses' portion of the ram of consecration, just as the Lord had instructed him. Next he took some of the anointing oil and some of the blood that had been sprinkled upon the altar, and sprinkled it upon Aaron

THE GARMENTS OF THE HIGH PRIEST

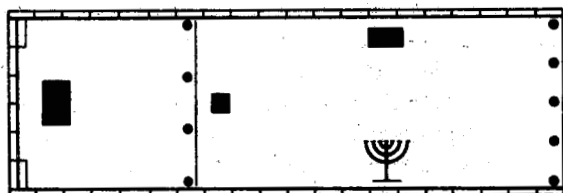
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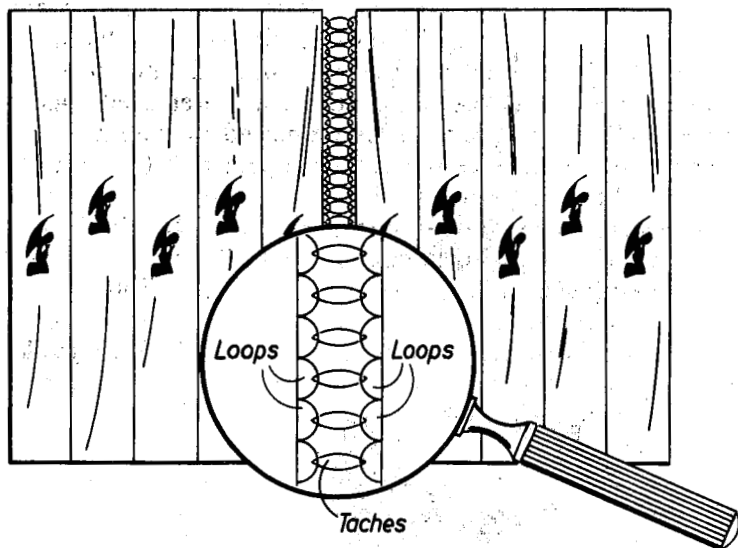
1. Holy Crown
2. Mitre
3. Breastplate
4. Ephod
5. Coat
6. Robe
7. Band (girdle)



8. A board of the Tabernacle - tenons



9. Floor plan—showing its boards



10. The innermost (linen) curtain of the Tabernacle. Note that it was formed of two groups of five curtains decorated with cherubim, and joined by loops and taches (or clasps).

and upon his clothes and upon his sons and upon their clothes, thus consecrating to the Lord's use Aaron and his sons and their clothes. Then Moses said to Aaron and his sons, "Boil the meat at the entrance of the Tabernacle, and eat it along with the bread that is in the basket of consecration, just as I instructed you to do. Anything left of the meat and bread must be burned. Next he told them not to leave the Tabernacle entrance for seven days, after which time their consecration would be completed—for it takes seven days. Then Moses stated again that all he had done that day had been commanded by the Lord in order to make atonement for them. And again he warned Aaron and his sons to stay at the entrance of the Tabernacle day and night for seven days. If you leave, he told them, you will die—this is what the Lord has said. So Aaron and his sons did all that the Lord had commanded Moses.

COMMENT 8:6-36

v. 6 The washing of Aaron and his sons is very important. It only happened one time. Whereas their feet and hands later were washed many times, they were bathed but once at the entrance into their office and work. The water used was from the laver. Whether they could be immersed in such a container is open to question since the size or capacity of the foot of the laver is not known; neither is the size of the laver itself described. We do know "we are buried with Christ in baptism" (Rom. 6:4) as we enter our office and work of priests (I Pet. 2:5), and that such a washing is called "the bath (or laver) of regeneration and the renewal of the Holy Spirit" (Titus 3:5). We need often to return to the source of cleansing, the precious blood, and repent, confess and pray over our sins that He might forgive us and keep us clean. I John 1:7-9. Cf. Acts 8:22ff.

v. 7 Following the purification there must be the endowments. These come almost simultaneously. The six garments of the high priest are here under consideration. We ask the reader to once again refer to the picture and description found in this

text. We shall add a few additional observations here:

(1) *Ephod*: This seems to be the one garment which distinguished a priest. Cf. I Sam. 2:28; 14:3; 21:9; 22:18; 23:6; 30:7. David's request for "the ephod" is tantamount to saying "bring to me the priest." Both David and Samuel put on the ephod to perform the tasks of a priest. They could have not so acted without the ephod.

(2) *A coat of fine linen*: There was a sash and trousers to accompany the coat—all of these to be worn under the ephod. Tradition has it that this coat was without seam like our Lord's (John 19:23).

(3) A turban, a mitre, or a "bonnet" were worn by both the high priest and the lesser priests for ornament and beauty. Upon the headdress of the high priest was a golden plate upon which was inscribed "holiness unto the Lord."

(4) The ephod for the high priest had a sash, girdle, or band. This was "skillfully woven" with the colors of blue, scarlet and purple.

(5) Under the ephod and over the coat was "the robe of the ephod." It reached down to the feet; it was set alternately with silver bells and pomegranates.

(6) Finally the breastplate.

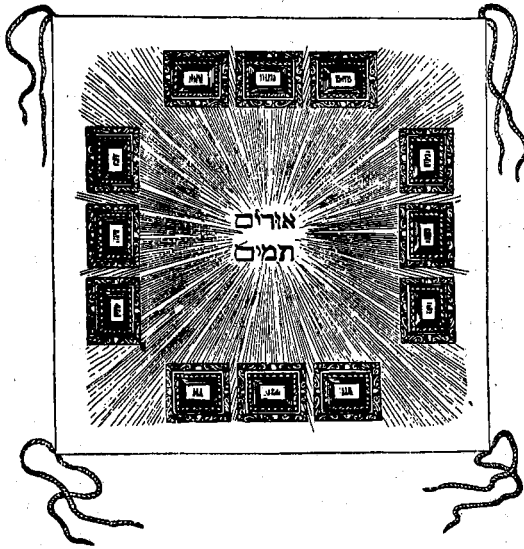
v. 8 In this folded piece of cloth was a pocket, and in the pocket was the Urim and the Thummim. Sewn onto the outside of the breastplate were twelve stones: one stone for each tribe and the names inscribed upon each separate stone. Such stones have been described in Exodus chapter 28. We fondly hope that all our readers will have a copy of Wilbur Field's splendid text on Exodus. For the benefit of those who do not, we shall describe briefly the breastplate and its meaning. We ought to mention the fact that in order to hold the breastplate upon Aaron's chest, two stones were sewn on the ephod upon his shoulders. The names of all twelve tribes were engraved on each of those stones. The breastplate was held here by cords or chains. Thus the twelve tribes of Israel were upon the heart and shoulders of the great high priest. The application of these thoughts to our great high priest are too obvious to need much more than a mention of

them. Andrew Bonar has a most unusual comparison to make just here: (15a)

It is curious to notice a connection between *New Jerusalem* glories and the *breastplate*, and yet more to observe that both point back to *Eden*. It may thus be shewn. The first precious stone mentioned in the Bible is the *onyx-stone* (Gen. 2:12); and it was this stone that formed the "stones of memorial" on the shoulders of the high priest's ephod (Exodus 28:9), on which the names of the twelve tribes were engraven. Then, further, and more directly as to the breastplate, there is mention in Ezekiel (who is the prophet that describes the *cherubim*, and most frequently refers to *Eden*) of the following precious stones having been in Eden:—"The sardius, topaz, and diamond, the beryl, and the onyx, and the jasper, the sapphire, the emerald, and the carbuncle" (chap. 28:13). It would almost appear as if the *breastplate* of the high priest pointed back to Eden, promising to God's Israel readmission into its glories; while *New Jerusalem* speaks of the same, presenting to the redeemed all, and more than all, the glory of Paradise, into which they are introduced by the Lamb, the true High Priest, who bears their names on His heart. Add to this, that in Revelation 4:3, He who sits on the throne was "to look upon as *the jasper and the sardine stone*"—the first and last in order of the breastplate stones. So to speak, here is the *breastplate tinge* in the beams that radiate from the Father who sent His Son.

We do wish to comment upon the meaning of the two strange objects called "the Urim and the Thummim." The first word means "lights" used in the same way as the sun and moon are called "lights." Cf. Psalms 136:7. The second term means "perfections." Whatever they were they had to do with the communication of God to Aaron through them. Bonar believes the Urim and Thummim are another form of the ten commandments or more of the commandments of God. Perhaps there is an allusion to them in Psalms 19 where the "law of the Lord is said to be perfect" and the commandments of the Lord to be an "enlightener" of the eyes. It has been suggested by one who is a "ready scribe in the law of God," that the stones of the

breastplate were arranged in the manner in which the tents were pitched around the ark thus:



The *Urim* and *Thummim* would be in the midst, corresponding to the place of the ark; and the stones on each of the four sides. If so, do we not see Israel encamped in safety with *the Law in the midst*? Or in other words, with the Revealed God in the midst. There—deemed abide secure because His revealed will is their rule. (Cf. I Sam. 14:41, 42; 28:6)

The mode of consulting the Lord by the Urim is uncertain. It may have been simply this: the priest put on the breastplate with all it contained, when he drew near the Lord's presence. And this was an appropriate action for the Urim was a sign or testimony of the Lord being in the midst of Israel, ready to be consulted in time of need. (I Sam. 28:6; Neh. 7:65) (*Bonar*)

v. 9. The headdress of the high priest is called "a mitre" in contrast to the headgear of the common priest which was called "a bonnet." Upon this turban or mitre was fastened a "golden

crown or golden plate"; we cannot be sure of the size or design of the plate, *i. e.* if it were rectangle or a half-circle. Engraved upon it were the words "holiness to the Lord"—hence it is called the holy crown.

The thought seems to be that all the high priest accomplishes is to exalt and uphold the holiness of God. As we look up into the face of the sinless Son of God we read again and again what God requires is holiness. In our High Priest we can be both holy and righteous.

vs. 10, 11 Aaron and his sons are arrayed and anointed; they are now left by Moses to stand within the court of the tabernacle. Moses is to take the anointing oil and apply it to the various items of furniture in the tabernacle. These same pieces have been previously sprinkled with blood, they are now anointed or set-apart for their service. It is very instructive to notice the careful consistency of the scriptures: no one is ready for service until he is first cleansed and then anointed. It is just as true of inanimate objects such as the table of showbread or the golden candlestick.

The altar of burnt offering is of special significance because it is from this altar all sacrifices and services begin. Seven times must the anointing oil be applied to it. The flesh hooks, the basins, the pans and all other items used to serve the altar received the anointing oil.

The base or foot of the laver along with the top or basin of this receptacle were anointed. If the "molten sea" was patterned after the laver then the laver could have held considerable water. Even the portable lavers in Solomon's temple held 240 gallons of water. (I Kings 7:38, 39) The lower portion of the tabernacle laver was for cleansing necessary for both priest and sacrifice and this would require a large quantity of water. The ritual thus performed "sanctified" or set-apart these physical items for a holy purpose.

v. 12 This verse reminds us of Psalms 133:1, 2 "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious oil upon the head, that ran down upon the beard, even Aaron's beard; that came down upon the

skirt (or collar) of his garment." Unity comes from God not man—from the Spirit of God not the spirits of men. The oil was a composite of several substances. So are the many to contribute to each other in a fragrance better than any one apart from the other. Perhaps the point is with the abundance of oil as compared with the abundance of joy shared in unity. The oil was poured, not sprinkled. We are also reminded of our Lord who was anointed with the Holy Spirit at His baptism and received Him without measure (Acts 10:35; John 3:34).

v. 13 The sons of Aaron had distinctive dress. It consisted of linen drawers, with a close fitting cassock, also linen, white, but with diamond or chessboard pattern on it (Exodus 29:8, 9). Upon their heads they were to wear caps or bonnets in the form of a cup-shaped flower, also of fine linen. In all their acts of ministration they were to be barefooted. The subsequent sons of Aaron were to make up the priesthood as separate from the Levites.

v. 14 A sin offering must be made for the priests before worship can be conducted on behalf of others. Both Aaron and all four of his sons laid their hands upon the head of the young bull. This is the only act performed by them; all other action was taken by Moses. The sins of the priests must first be admitted and transferred to the sin bearer. If more preachers today were as repentant about their sins as they expect the people to be about theirs, we would all be able to worship in spirit and in truth.

vs. 15-17 The altar must be purified before it can be used. It has already been set-apart or "sanctified," but for this particular ceremony or service it must be purified with blood. Much of the altar was touched with the blood—the horns and base. Bonar has an interesting observation here: "But why 'purify' the altar? In order to bring to view another truth. The sin laid on the altar would have polluted it had not this blood been previously laid on it to preclude this danger. So the Son of Man was prepared by the depth and intensity of His purity—by the abundant indwelling of the Holy Spirit—for bearing the sin laid upon Him without being thereby polluted at all. He was so set

apart and purified beforehand, in the body prepared for Him, that the sins of a world lying upon His person communicated no stain whatsoever to Him." We indeed have "an altar."

vs. 18-21 The ceremony for the burnt offering is the same here as given in 4:9-11. Cf. 1:3-9. All we have said earlier as to the significance of the burnt offering is related here to Aaron and his sons. The priest was indeed "himself compassed about with infirmity"; offerings then must not only be made for the worshippers, but for himself.

v. 22 It would seem that to a very large extent all that preceded was but preliminary to the offering of the ram of consecration. It has been well observed that "this is the priest's trespass offering." What thoughts were in the mind of the priest as he laid his hand upon the head of this ram? He must identify himself with the animal—he is saying—"I am being offered, he is taking my place." But more than this, he sees himself given—sacrificed in the service of the priesthood.

vs. 23, 24 In a most dramatic manner the whole person is dedicated to the service of God and man. Blood upon the right ear symbolizing the dedication of what we hear. There are two aspects of this dedication: (1) We can choose what we hear. Not all we hear can be chosen, but when we can choose we prefer to listen to that which pleases the One to whom these ears are dedicated; (2) We can respond to what we have heard as if we were acting in the place of God for indeed we are! The order of anointing is meaningful: the hand and foot move in response to what is heard.

Once again our great high priest is our example in this dedication—"A body hast thou prepared for me" (Heb. 10:5) well describes His commitment. We are reminded that our bodies are not ours, but His (I Cor. 6:19, 20).

vs. 25-27 These verses are a review summary of the parts of the sacrifice offered. They also present in a most meaningful manner the dedication of the priests to God. Notice the various portions as they are placed in the hands of the priests: (1) The fat of the flesh and the fat of the tail; (2) the fat that belonged to the Lord, *i.e.* the fat from the inward parts including the

fat upon the liver and the kidneys; (3) the right thigh of the animal; (4) three pieces of the unleavened bread—one piece from each of the three orders of preparation. All of these were placed in the hands of Aaron and his sons. When their hands are thus full they are to wave this before God as an expression that all of it is devoted or given to Him. We are sure that in this ceremony the priest is saying "My body, soul and spirit are given to Thee in service to men," but we believe there is something also symbolic in the portions chosen: (1) the fat of the flesh or tail—the external energy of the everyday activities; (2) the fat sacred to God—I am responsible for giving it to Him—my deepest desires belong to Him; (3) my strength comes from Him and belongs to Him; (4) all I have is "a gift" of thanksgiving to Him. The priests really had their hands full in the task given to them by God. We are those priests today! (I Pet. 2:5)

vs. 28, 29 We must remember the altar of burnt offering was always alive—the altar fire never went out. One sacrifice had not been consumed until another was laid upon the burning embers. Upon such a fire was the ordination offering cast by Moses. "The whole burnt offering was in a manner, the primary sacrifice; it expressed atonement, full atonement. Therefore, the putting on it of those pieces which represented the giving up of feelings and desires, and the meat offering, which represented the person's whole substance, was a declaration that all we offer to God must be on the foundation of atonement. By Him, therefore, let us offer the sacrifice of praise to God continually." (Heb. 13:15) (*Ibid.*)

The last action of the consecration of the priests was the holding up and waving before God by Moses of the breast of the consecration ram. It seems a most poignant conclusion to all the proceedings. Does this say as the heart of the sacrificial animal is held up and offered to Jehovah so we give our hearts to Him? Or is this saying all we have given is represented in the heart of the animal we now offer to Thee?

v. 30 It would seem in this verse we have a repetition of what has already been done. Has not the blood and oil already been sprinkled upon Aaron and his sons and even upon their

garments? (Cf. vs. 12, 24) Indeed it has but not upon them as *priests*. They were only men, the sons of Levi. They are now priests unto God and as such they receive a double portion of God's blessings. Someone has well observed that "blood separates and oil unites"—when they are mixed God's man is set-apart and committed to Him; twice over have Aaron and his sons been given to Him.

Isn't it curious to read of garments being set apart? We have allusions to this in the New Testament: "hating even the clothing stained by corrupted flesh" (NIS) or "but hate the very clothing that is contaminated with sensuality." (NEB) Cf. Rev. 3:4; 16:15. Garments are analogous to our outward appearance and actions. May our actions and attitudes compliment our purposes as well chosen clothes compliment the person of the one who wears them.

v. 31 The ram of the consecration will be eaten by the priests and in this sense does indeed become their trespass offering. This is an indication of the peace and atonement made by the previous sacrifices. The fire for the cooking no doubt came from the brazen altar. Boiled meat and unleavened bread at the door of the tabernacle. This was done in the sight of all the congregation to assure them that these men were acceptable to God and were now their servants.

v. 32 There must be nothing left to corrupt, and nothing left neglected. Either it must be wholly eaten or wholly burned. This would suggest the fact that there are no half-way measures in the service of God.

vs. 33, 34 We have suggested earlier that the presence of the priests within the tabernacle, *i. e.* the outer court (—or was it the holy place?) suggests that peace has been accomplished and to all intents they enjoy the benefits of the peace offering. What would these men do during these seven days? Perhaps these ceremonies took longer than they seem to by merely reading about them. Were they repeated for the benefit of some who could not be present to see them the first time? Perhaps meditation then was much more fully developed than it is today.

v. 35 This should be no weariness to those who rejoice in the

presence of God. But God is serious about this prohibition—do it or die! It is interesting to note Moses disclaiming authority for this command. He says “for so I am commanded.”

Are present-day priests to be continually in any form of service to God? We read “Rejoice evermore, pray without ceasing,” “in everything give thanks” (Rom. 12:12) (I Thess. 5:17). It is an imperative with us also—we do this or we die spiritually.

v. 36 When the Lord ceased to speak it was time for men to act. Aaron and his sons did as the Lord commanded. From what we later learn of two of Aaron’s sons their hearts must have not been in their actions.

Bonar has a fine application of the meaning of the word “consecration” as it relates to the New Testament. He says:

“Looking back on this chapter, the subject of the *consecration* of the priests leads us to an interesting investigation. The *consecration* was the time when a priest was fully brought into the duties of his office, and all the privileges of his office. Though of Aaron’s line, still he was not fully a priest till he was consecrated. This is to be kept in mind; for, with a reference partly to this idea and partly to the Hebrew term for it *millē’ yadh*, “filling the hand,” the Septuagint were led to adopt the Greek word “perfect” to express *consecration*.

If we keep this in remembrance, we are prepared to understand several passages of the New Testament that otherwise are difficult and obscure. In the Epistle to the Hebrews, Christ is spoken of (chapter 2:10) as “*made perfect by sufferings*”; and more specially (chapter 5:9), “*being made perfect*” is connected with His priesthood; and in chapter 7:28, this is the term used to describe His consecration. There is no difficulty left, when we see it is *office*, not character, that is spoken of. Now, in a figurative way, but with a reference to this idea, Heb. 10:14 represents Jesus as “perfecting” those that are set apart by His blood; *i.e.* He puts them, by His one offering, into the possession of all the privileges of fully pardoned and justified ones. The “*spirits of just men made perfect*” (Heb. 12:23) bears the same reference; they are entered into possession of, or fully installed in, what was intended for them. Like Aaron’s sons,

looking forward to privileges inasmuch as they were priests' sons, but not entered on possession till the day of "perfection"—so had it been with these just men. James (2:22) says, "By His works was faith *made perfect*." Faith was carried out to its proper purpose; it entered on its proper work; it was inaugurated visibly by His works. It is thus, too, in I John 2:5, "*Whoso keepeth His word, in him verily is the love of God perfected.*" The love of God, which he feels, is carried out to its proper extent, or is fully made use of for the purpose intended, when it leads a man to walk holily. It has its *consecration-day*—it has fully entered on its office.

This is still better seen in I John 4:17, "Herein is our love made perfect." It is *God's love to us* that is the theme—"the love that is with us." He calls it (as if the name *Immanuel* were running in his mind) "*the love with us,*" *i. e.*, God's display of love to us (v. 16) in His Son, which is now our property. He says this love of God to us "*is made perfect*"—has got its consecration-day—has fully entered on its office. "*Herein (viz., as v. 10, in the sending of His Son) has God's love to us reached its perfection.*" The ocean has been filled with love; it is an ocean which we may call "*ours*"; angels cannot call it "*theirs*." And so complete is this display of God's love to us, that at the day of judgment we shall have no fear; and even at present, in spite of indwelling sin, we by union to Him are as really righteous as our Surety—"as *He* is, so are *we!*" Hence it is that they altogether mistake the gospel who cherish fears and doubts, as if they were part of its results. This love has no element of fear in it; nay, "*He that feareth is not made perfect in love*" v. 18. He who still fears, and has suspicious doubts remaining, has not entered upon his consecration-day—has not fully entered upon the enjoyment of the privileges to which this love entitles him: for *this perfect love* casts out all fear. Such a man is not installed in full possession of *the love*.

FACT QUESTIONS 8:6-36

200. Why is the washing of Aaron and his sons so important? How does it relate to us?
201. Name and describe the six items in the dress of the high priest. What application is there in this for us?
202. Discuss the meaning and use of the "Urim and Thummim."
203. Why anoint the furniture in the tabernacle since it was already sprinkled with blood?
204. How is "the laver" related to "the molten sea"? How related to us?
205. How is the anointing of Aaron compared to the unity of brethren?
206. List the items in the dress of Aaron's sons.
207. Why the sin offering before the burnt offering?
208. Why was it necessary to purify the altar?
209. What is distinctive about this burnt offering as compared with all others?
210. What constituted "the priest's trespass offering"? Discuss.
211. Please carefully analyze the use of blood on the person of Aaron and his sons. Relate it to us as priests unto God.
212. The priests really had their hands full. Describe the items in their hands and what they mean.
213. In what sense can we say "the whole burnt offering was in a manner the primary sacrifice"?
214. What was the last act in the consecration of the priests—of what significance?
215. Show how verse 30 is not repetitious.
216. Why sanctify the garments of the priests?
217. Why burn up all left from the meal? What lesson is taught to the congregation by the meal of the priests?
218. Why the insistence that the priests stay within the precincts of the tabernacle? What lesson for us?

2. THE ENTRANCE OF AARON AND HIS SONS
ON THEIR OFFICE 9:1-24

a. THE PRESENTATION OF THE OFFERINGS 9:1-21

- (1) THE SIN OFFERING
- (2) BURNT OFFERING
- (3) MEAL OFFERING
- (4) PEACE OFFERING

TEXT 9:1-21

- 1 And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel;
- 2 and he said unto Aaron, Take thee a calf of the herd for a sin-offering, and a ram for a burnt-offering, without blemish, and offer them before Jehovah.
- 3 And unto the children of Israel thou shalt speak, saying, Take ye a he-goat for a sin-offering; and a calf and a lamb, both a year old, without blemish, for a burnt-offering;
- 4 and an ox and a ram for peace-offerings, to sacrifice before Jehovah; and a meal-offering mingled with oil: for to-day Jehovah appeareth unto you.
- 5 And they brought that which Moses commanded before the tent of meeting: and all the congregation drew near and stood before Jehovah.
- 6 And Moses said, This is the thing which Jehovah commanded that ye should do: and the glory of Jehovah shall appear unto you.
- 7 And Moses said unto Aaron, Draw near unto the altar, and offer thy sin-offering, and thy burnt-offering, and make atonement for thyself, and for the people; and offer the oblation of the people, and make atonement for them; as Jehovah commanded.
- 8 So Aaron drew near unto the altar, and slew the calf of the sin-offering, which was for himself.
- 9 And the sons of Aaron presented 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 base of the altar:
- 10 but the fat, and the kidneys, and the caul from the liver of the sin-offering, he burnt upon the altar; as Jehovah commanded Moses.
- 11 And the flesh and the skin he burnt with fire without the camp.
- 12 And he slew the burnt-offering; and Aaron's sons delivered unto him the blood, and he sprinkled it upon the altar round about.
- 13 And they delivered the burnt-offering unto him, piece by piece, and the head: and he burnt them upon the altar.
- 14 And he washed the inwards and the legs, and burnt them upon the burnt-offering on the altar.
- 15 And he presented the people's oblation, and took the goat of the sin-offering which was for the people, and slew it, and offered it for sin, as the first.
- 16 And he presented the burnt-offering, and offered it according to the ordinance.
- 17 And he presented the meal-offering, and filled his hand therefrom, and burnt it upon the altar, besides the burnt-offering of the morning.
- 18 He slew also the ox and the ram, the sacrifice of peace-offerings, which was for the people: and Aaron's sons delivered unto him the blood, which he sprinkled upon the altar round about,
- 19 and the fat of the ox and of the ram, the fat tail, and that which covereth *the inwards*, and the kidneys, and the caul of 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 thigh Aaron waved for a wave-offering before Jehovah; as Moses commanded.

THOUGHT QUESTIONS 9:1-21

167. What is the purpose for this eight-day celebration? Or is it a celebration? Discuss.
168. For whom was the calf for a sin offering and a ram for a burnt offering?
169. For whom was the he-goat for a sin offering and the calf and the lamb for a burnt offering?
170. An ox and a ram were to be used for a peace offering. Why this elaborate ceremony?
171. What was involved in "the appearance" or "the glory of Jehovah" to His people?
172. Hadn't Aaron already made a sin offering on his own behalf? Why another one? (Cf. Heb. 10:1ff.)
173. Why no mention of entering the tabernacle to sprinkle the blood of the sin offering before the veil?
174. Aaron's sons are assisting their father in the sacrifices. Any special reason for this?
175. The fat was placed upon the breasts of the animal. Why? (Cf. v. 20)

PARAPHRASE 9:1-21

On the eighth day (of the consecration ceremonies), Moses summoned Aaron and Aaron's sons and the elders of Israel, and told Aaron to take a bull calf from the herd for a sin offering, and a ram without bodily defect for a burnt offering, and to offer them before the Lord. And tell the people of Israel, Moses instructed, To select a male goat for their sin offering, also a yearling calf and a yearling lamb, all without bodily defect, for their burnt offering. In addition, the people are to bring to the Lord a peace offering sacrifice—an ox and a ram, and a grain offering—flour mingled with olive oil. For today, Moses said, Jehovah will appear to them. So they brought all these things to the entrance of the Tabernacle, as Moses had commanded, and the people came and stood there before the Lord.

Moses told them, When you have followed the Lord's instructions, His glory will appear to you. Moses then told Aaron to proceed to the altar and to offer the sin offering and the burnt offering, making atonement for himself first, and then for the people, as the Lord had commanded. So Aaron went up to the altar and killed the calf as a sacrifice for his own sin; his sons caught the blood for him, and he dipped his finger in it and smeared it upon the horns of the altar, and poured out the rest at the base of the altar. Then he burned upon the altar the fat, kidneys, and gall bladder from this sin offering, as the Lord had commanded Moses, but he burned the meat and hide outside the camp. Next he killed the burnt offering animal, and his sons caught the blood and he sprinkled it back and forth upon the altar; they brought the animal to him piece by piece, including the head, and he burned each part upon the altar. Then he washed the insides and the legs, and offered these also upon the altar as a burnt offering. Next he sacrificed the people's offering; he killed the goat and offered it in just the same way as he had the sin offering for himself. Thus he sacrificed their burnt offering to the Lord, in accordance with the instructions God had given. Then he presented the grain offering, taking a handful and burning it upon the altar in addition to the regular morning offering. Next he killed the ox and ram—the people's peace offering sacrifice; and Aaron's sons brought the blood to him and he sprinkled it back and forth upon the altar. Then he collected the fat of the ox and the ram—the fat from their tails and the fat covering the inner organs—and the kidneys and gall bladders. The fat was placed upon the breasts of these animals, and Aaron burned it upon the altar; but he waved the breasts and right shoulders slowly before the Lord as a gesture of offering it to Him, just as Moses had commanded.

COMMENT 9:1-21

vs. 1-5 This whole chapter concerns one subject: the entrance of Aaron and his sons into their work as priests. The eighth day,

or as we would know it, the first day of the week is totally occupied with the many important opening ceremonies of this start of the Levitical priesthood. *Keil* and *Delitzsch* sum up these verses in a most meaningful manner: "On the eighth day, *i.e.* on the day after the seven days' consecration, Aaron and his sons entered upon their duties with a solemn sacrifice for themselves and the nation, to which the Lord had made Himself known by a special revelation of His glory, to bear solemn witness before the whole nation that their service at the altar was acceptable to Him, and to impress the divine seal of confirmation upon the consecration they had received. To this end Aaron and his sons were to bring to the front of the tabernacle a young calf as a sin offering for themselves, and a ram for a burnt offering; and the people were to bring through their elders a he-goat for a sin offering, a yearling calf and a yearling sheep for a burnt offering, and an ox and ram for a peace offering, together with a meal offering of meal mixed with oil; and the congregation (in the persons of the elders) was to stand there before Jehovah, *i.e.* to assemble together at the sanctuary for the solemn transaction." We are impressed again and again with the repetitious need to expiate the sins of both the priests and the people. Truly it was constantly necessary for Aaron to offer up sacrifices, first for his own sins, and then for the sins of the people. (Heb. 7:27) The trespass offering is not here represented because no specific trespass in either the things of God or man had been committed. Personal sin is admitted both individually and collectively in the sin offerings. A double burnt offering in the calf and lamb is to say in the most emphatic manner that they *had* confidence in God's forgiveness. The peace offering in its fullest form is to affirm strongly the complete peace and reconciliation they had found in God through the sacrifices. The meal offering mingled with oil represented the whole assembly and priests offered as a consecrated gift to God.

vs. 6, 7 Moses addresses himself to the congregation and then to his brother, Aaron. He makes a promise to the assembly: "When these sacrifices have been made you can confidently expect the glory of the Lord to appear unto you." We do not

know all involved in the phrase "the glory of the Lord." Other occasions for the use of this expression suggests a brightness or some other physical manifestation. Perhaps he is anticipating the fire from heaven found at the conclusion of this ceremony and this then is but a promise of that event.

Aaron is told plainly that the sacrifices for himself and the people will result in an atonement for both himself and the people. There was indeed the provision for at-one-ment in the sacrifices, but such an atonement must be repeated time and again. Our high priest offered Himself once and for all in an atonement that needs no repetition.

vs. 8-11 "As soon as Aaron had slain his sin offering, his sons caught its blood in the bowls of the altar; and as each of the four stood—perhaps one at each corner of the altar—Aaron bent down and dipped his finger in their bowl of blood, and sprinkled the horns of the altar. Thus, the four horns were seen by the people wet with blood, a loud voice of atonement thereby ascending to heaven, crying, 'Pardon to the guilty! For here is his penalty.' Then Aaron emptied out of the bowls, and out of the body of the animal, the blood that remained, till a torrent of red crimson blood flowed round the altar's base." (*Bonar*)

vs. 12-14 All that is said about actual sacrificing through verse 14 relates to Aaron and his need. Whatever actual animals were slain, were slain for Aaron. Perhaps such extensive sacrifices on behalf of the sin and need of the high priest was to create empathy between himself and his people. Did Aaron think of another calf, one of gold, as he sacrificed this one? Did he recall in tender memory the ram of Abraham as he offered the ram of the burnt offering?

In verse 13 we have the first plain statement of what must have been true of every burnt offering; *i. e.* that the body of the animal was dismembered. (*Cf.* 1:6; 8:20.) We do not know why the pieces were given to him one at a time. In this action the import of the offering could be fully realized. We need to mark the fact that the fire was burning upon the altar and God accepted it—we say this here to offset the thought that the fire was kindled by God at the conclusion of this day's sacrifices. (*Cf.* v. 24)

vs. 15-17 C. D. Ginsburg says: "Being reconciled to God by the atoning sacrifice which he offered for his own share in the sin, Aaron now was qualified to offer the sin offering of the people." The manner of this sacrifice was identical to the one made for himself and in keeping with the instructions given earlier. (*Cf.* 9:8; 1:3ff.) In verse 15 we have the expression concerning the goat of the sin offering—"he offered it for sin." It is quite properly translated "he made it sin"; *i.e.* every such sacrifice had sin imputed to it. We think immediately of our Lord as described in II Cor. 5:21, "He (*i.e.* God) made Him sin for us." Jesus became our Great Sin Offering when He was slain for us; He was treated as if He were the sum total of all the sin of all time.

Exodus 29:30,40 gives the instructions for the daily morning and evening sacrifices which were being offered each day. These special offerings did not pre-empt the need for the daily offerings. The actual beginning of the priestly functions of Aaron started with the morning sacrifice—these were not superseded by the eight-day ceremonies.

This could remind us that we have a daily sacrifice to offer at the throne of grace that should take precedence over all special services we might hold. Indeed we cannot properly serve until we have been with Him in the daily course of worship.

vs. 18,19 We have made extensive comments on 3:1ff, all of which relate to the peace offering here made by Aaron for the people.

vs. 20,21 The breasts referred to in these verses are the breast of the bull and of the ram which have just been slain and dismembered for the peace offering. Are we to understand that since the Lord's portion has been laid upon these pieces they are especially honored or set-apart? The fat belongs to God—the breasts belong to the priests, but first they belong to God. The holding up and waving before God suggests something of this thought.

FACT QUESTIONS 9:1-21

219. What is the *one* subject discussed in this chapter?
220. With what are we "impressed again and again" as we read of these sacrifices?
221. Why no trespass offering in the eighth day service?
222. Give the meaning of the four sacrifices to the occasion of their use.
223. What did Moses have in mind when he promised to the people that "the glory of the Lord" would appear?
224. Was there a real atonement in the sacrifices? Discuss.
225. Show how Aaron's four sons assisted him.
226. Why such extensive sacrifices on behalf of Aaron?
227. Why dismember the animal for the burnt offering?
228. What comparison to our Lord is found in the offering of the goat for a sin offering? *Cf.* v. 15; II Cor. 5:21.
229. Show the relationship of the daily sacrifices with those of the eighth day.
230. What use was made of the breasts of the ram and of the bull? Discuss.

THE BLESSING AND FIRE FROM HEAVEN 9:22-24

TEXT 9:22-24

- 22 And 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.
- 23 And Moses and Aaron went into the tent of meeting, and came out, and blessed the people: and the glory of Jehovah appeared unto all the people.
- 24 And there came forth fire from before Jehovah, and consumed upon the altar the burnt-offering and the fat: and when all the people saw it, they shouted, and fell on their faces.

THOUGHT QUESTIONS 9:22-24

176. From where did Aaron "come down" after he had made the offerings? Why lift up his hands in blessing the people?
177. Why did Moses and Aaron go into the tent of meeting?
178. Explain what is meant by or the reaction to "the glory of the Lord" as it appeared to the congregation.
179. Does verse 24 suggest that God Himself started the fire on the altar of burnt offering? Discuss.

PARAPHRASE 9:22-24

Then, with hands spread out towards the people, Aaron blessed them and came down from the altar. Moses and Aaron went into the Tabernacle, and when they came out again they blessed the people; and the glory of the Lord appeared to the whole assembly. Then fire came from the Lord and consumed the burnt offering and fat on the altar; and when the people saw it, they all shouted and fell flat upon the ground before the Lord.

COMMENT 9:22-24

vs. 22-24 Some commentators believe all the sacrifices—both for Aaron and the people were made in the morning and that Aaron went into the tabernacle's holy place with Moses in the late morning and stayed there until the evening sacrifice. It would seem to the present writer that the time involved in each of the sacrifices would consume most of the day. Be that as it may, before Aaron went into the tabernacle he with uplifted hands blessed the people. This was probably done from the elevated earthen ramp that led up to the altar. It was probably the priestly blessing of Numbers 6:24-26. Deuteronomy 10:8; 21:5 expresses the thought that God separated Levi from the rest of the tribes for the express purpose of blessing the people. This would be accomplished through teaching as well as through sacrifices.

According to tradition the arms were raised above the head and extended toward the people—the hands were joined by clasping the thumbs and the two forefingers, separating the other fingers to form a triple division, thus to represent the triune God.

Upon walking down the ramp of the altar Aaron and Moses walked together in the presence of the large assembly and entered the door of the tabernacle. We are sure their first act was to burn incense upon the golden altar, for this was the completion act of the sacrifices. (Cf. Exodus 20:7ff.) Perhaps while in the holy place Moses gave Aaron the specific instructions for the burning of the incense, the trimming of the lamps, the order of the bread on the golden table. The Lord had promised to manifest His glory to the people—did Moses and Aaron pray about this? If they did it wasn't that God would keep His promise, but that both they and the people would be ready to receive it. "The glory" that appeared to the people was probably in the form of a "more luminous appearance of the cloudy pillar." Ginsburg says, "This glorious appearance which, in a lesser degree, always filled the tabernacle, was now visible in greater effulgence to all the people who witnessed the installation. (Cf. Ex. 16:10; 40:34; I Kings 8:10-12) The purpose of this manifestation is more important than the event. God is saying by this brightness that He has accepted the priesthood and all their service to Him and for the people.

The climax of the whole day and ceremonies was the fire from God which consumed the sacrifices already smoldering upon the fire of the altar. God several times attested His acceptance as with the sacrifices of: Gideon, Judges 6:20,21; Elijah, I Kings 18:28; Solomon, II Chronicles 7:1,2.

We see no sacred perpetual fire connected with this incident. The fire was there before God sent the supernatural flame—it was there after this occurrence.

The response of the people is an encouragement; "they shouted and fell on their faces." This must have been an expression of awe and gratitude. Cf. II Chronicles 27:3.

FACT QUESTIONS 9:22-24

231. When were the sacrifices of the eighth day made?
232. What did Aaron say when he blessed the people?
233. In what direction and in what posture did Aaron lift up his hands? Discuss.
234. What did Moses and Aaron do in the tabernacle?
235. What was "the glory" that appeared to them?
236. Why did God send fire from heaven?

3. THE SIN AND PUNISHMENT OF NADAB AND ABIHU 10:1-20

- a. THEIR SIN 10:1
- b. THEIR PUNISHMENT 10:2
- c. THE WARNING 10:3
- d. DISPOSAL OF THE BODIES 10:4-7
- e. INSTRUCTIONS TO AARON AND HIS SONS 10:8-11
- f. DISPOSAL OF THE OFFERINGS 10:12-20

TEXT 10:1-20

- 1 And Nadab and Abihu, the sons of Aaron, took each of them his censer, and put fire therein, and laid incense thereon, and offered strange fire before Jehovah, which he had not commanded them.
- 2 And there came forth fire from before Jehovah, and devoured them, and they died before Jehovah.
- 3 Then Moses said unto Aaron, This is it that Jehovah spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.
- 4 And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Draw near, carry your brethren from before the sanctuary out of the camp.
- 5 So they drew near, and carried them in their coats out of the

camp, as Moses had said.

- 6 And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Let not the hair of your heads go loose, neither rend your clothes; that ye die not, and that he be not wroth with all the congregation: but let your brethren, the whole house of Israel, bewail the burning which Jehovah hath kindled.
- 7 And ye shall not go out from the door of the tent of meeting, lest ye die; for the anointing oil of Jehovah is upon you. And they did according to the word of Moses.
- 8 And Jehovah spake unto Aaron, saying,
- 9 Drink no wine nor strong drink, thou, nor thy sons with thee, when ye go into the tent of meeting, that ye die not: it shall be a statute for ever throughout your generations:
- 10 and that ye may make a distinction between the holy and the common, and between the unclean and the clean;
- 11 and that ye may teach the children of Israel all the statutes which Jehovah hath spoken unto them by Moses.
- 12 And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meal-offering that remaineth of the offerings of Jehovah made by fire, and eat it without leaven beside the altar; for it is most holy;
- 13 and ye shall eat it in a holy place, because it is thy portion, and thy sons' portion, of the offerings of Jehovah made by fire: for so I am commanded.
- 14 And the wave-breast and the heave-thigh shall ye eat in a clean place, thou, and thy sons, and thy daughters with thee: for they are given as thy portion, and thy sons' portion, out of the sacrifices of the peace-offerings of the children of Israel.
- 15 The heave-thigh and the wave-breast shall they bring with the offerings made by fire of the fat, to wave it for a wave-offering before Jehovah: and it shall be thine, and thy sons' with thee, as a portion for ever; as Jehovah hath commanded.
- 16 And Moses diligently sought the goat of the sin-offering, and, behold, it was burnt: and he was angry with Eleazar and with Ithamar, the sons of Aaron that were left, saying,

- 17 Wherefore have ye not eaten the sin-offering in the place of the sanctuary, seeing it is most holy, and he hath given it you to bear the iniquity of the congregation, to make atonement for them before Jehovah?
- 18 Behold, the blood of it was not brought into the sanctuary within: ye should certainly have eaten it in the sanctuary, as I commanded.
- 19 And Aaron spake unto Moses, Behold, this day have they offered their sin-offering and their burnt-offering before Jehovah; and there have befallen me such things as these: and if I had eaten the sin-offering to-day, would it have been well-pleasing in the sight of Jehovah?
- 20 And when Moses heard *that*, it was well-pleasing in his sight.

THOUGHT QUESTIONS 10:1-20

180. Just what is involved in "strange fire"? Strange as compared with what?
181. Was the sin in the choice of the fire or in the attitude of those who offered it?
182. From where did the fire originate that devoured them? Where were they when they died?
183. Moses interpreted the death of Aaron's sons as being a vindication of what?
184. Evidently Nadab and Abihu were not "near" the Lord. Explain. What did Aaron say to Moses' words?
185. Who were Mishael and Elzaphan? Why call on them for this task?
186. Why weren't their coats consumed by the fire?
187. What is meant by the phrase: "Do not let the hair of your head hang loose"?
188. Why not mourn these deaths?
189. How long were Aaron and his sons to stay with the tabernacle?
190. Were Nadab and Abihu drunk when they were slain?
191. Just what is involved in the use of the terms clean and

unclean—holy and common?

192. Please notice the vast import of verse 11. Discuss the full work of the priests.
193. What possible purpose did Moses have in giving careful instructions to Aaron and his sons as in vs. 12ff?
194. Moses was upset about the goat of the sin offering. What was the problem? What was the answer of Aaron?

PARAPHRASE 10:1-20

But Nadab and Abihu, the sons of Aaron, placed unholy fire in their censers, laid incense on the fire, and offered the incense before the Lord—contrary to what the Lord had just commanded them! So fire blazed forth from the presence of the Lord and destroyed them. Then Moses said to Aaron, This is what the Lord meant when He said, I will show Myself holy among those who approach Me, and I will be glorified before all the people. And Aaron was speechless. Then Moses called for Mishael and Elzaphan, Aaron's cousins, the sons of Uzziel, and told them, Go and get the charred bodies from before the tabernacle, and carry them outside the camp. So they went over and got them, and carried them out in their coats as Moses had told them to. Then Moses said to Aaron and his sons Eleazar and Ithamar, Do not mourn—do not let your hair hang loose as a sign of your mourning, and do not tear your clothes. If you do, God will strike you dead too, and His wrath will come upon all the people of Israel. But the rest of the people of Israel may lament the death of Nadab and Abihu, and mourn because of the terrible fire the Lord has sent. But you are not to leave the tabernacle under penalty of death, for the anointing oil of Jehovah is upon you. And they did as Moses commanded. Now the Lord instructed Aaron, Never drink wine or strong drink when you go into the tabernacle, lest you die; and this rule applies to your sons and to all your descendants from generation to generation. Your duties will be to arbitrate for the people, to teach them the difference between what is holy and what is ordinary, what is

pure and what is impure; and to teach them all the laws Jehovah has given through Moses. Then Moses said to Aaron and to his sons who were left, Eleazar and Ithamar, Take the grain offering—the food that remains after the handful has been offered to the Lord by burning it on the altar—make sure there is no leaven in it, and eat it beside the altar. The offering is most holy; therefore you must eat it in the sanctuary, in a holy place. It belongs to you and to your sons, from the offerings to Jehovah made by fire; for so I am commanded. But the breast and the thigh, which have been offered to the Lord by the gesture of waving it before Him, may be eaten in any holy place. It belongs to you and to your sons and daughters for your food. It is your portion of the peace offering sacrifices of the people of Israel. The people are to bring the thigh that was set aside, along with the breast that was offered when the fat was burned, and they shall be presented before the Lord by the gesture of waving them. And afterwards they shall belong to you and your family, for the Lord has commanded this. Then Moses searched everywhere for the goat of the sin offering and discovered that it had been burned! He was very angry about this with Eleazar and Ithamar, the remaining sons of Aaron. Why haven't you eaten the sin offering in the sanctuary, since it is most holy, and God has given it to you to take away the iniquity and guilt of the people, to make atonement for them before the Lord? he demanded. Since its blood was not taken inside the sanctuary, you should certainly have eaten it there, as I ordered you. But Aaron interceded with Moses. They offered their sin offering and burnt offering before the Lord, he said, but if I had eaten the sin offering on such a day as this, would it have pleased the Lord? And when Moses heard that, he was satisfied.

COMMENT 10:1-20

vs. 1,2 We do want to understand as best we can the exact nature of the sin of these two sons of the high priest. It would seem to be the sin of presumption on several counts: (1) they did

not have a word from God concerning the *time* they chose to burn the incense. They presumed to enter the holy place and burn incense for a reason that did not originate with God; (2) they did not wait until they were within the holy place to burn the incense. Just why they would walk in the outer court with incense burning in their censers can only be accounted for in the assumption that they were drunk, the *place* was wrong; (3) the *fire* was wrong—this was the count upon which God struck them dead. They had evidently approached the door of the tabernacle when the same fire that kindled the sacrifice on the altar of burnt offering flashed across the mercy seat and across the golden altar to consume those who presumed on God's law without knowing it—or better stated—those who knew His will but for reasons best known to them, chose to ignore it. The specific sin was using fire not from the altar to kindle the fire for the incense. Cf. 16:12. To obey is better than sacrifice regardless of the intentions for the sacrifice.

v. 3 Moses sees a very literal fulfillment of the words of Exodus 19:22; 28:41 and 29:44. God will either be sanctified (*i. e.* set-apart) by obedience or by punishment of those who draw near to Him as priests. Increase of privilege involves increase of responsibility and of danger. Aaron accepted the evaluation of his brother.

vs. 4-7 Uzziel was the youngest brother of Amram, the mother of Moses and Aaron, therefore his sons were second cousins to the slain. (Cf. Exodus 6:18-22) Their sin was public; their death was public; their burial must also be public. What an awesome scene! Word must have spread rapidly throughout the camp. The area around the tabernacle must have soon been crowded with curious worshippers. When Mishael and Elzaphan reached for the dead bodies they knew at once it was God who did it, for the priestly coats were not burned—only the instrument of the sin was punished. Like the unclean portion of the sacrifice the bodies must be removed from the camp. We see some definite similarities in this action to the impression the death of Ananias and Sapphira made upon the whole church and the community of Jerusalem. Cf. Acts 5:1-11.

Moses was very explicit in his instructions about mourning. There was to be no expression of grief—under the penalty of death and the threat of death to the whole congregation; they were to suppress their grief. They were not to mourn, *i.e.* to give outward expression to their deep sorrow. We believe Aaron and his remaining sons must have felt the deepest pain. Indication of this follows in the fact that Aaron and his sons did not eat the meat of the sin offering because they were just not hungry—so they burned it. Cf. 16-20. Willing, personal submission to God's clearly revealed will is ultimately a real relief to the saved. A genuine recognition of God's control in the affairs of men has a wonderful calming influence upon us. This was the response of Job (1:18-21) and of David (II Sam. 12:15-23) and it can be ours (Rom. 8:28).

The service within the tabernacle must be completed—His ministers must remain within the tabernacle until it is done. The anointing oil separated Aaron and his sons to the service of God and there was no one else to take their place! Burying the dead is never as important as following the will of the Lord!

vs. 8-11 It seems to be particularly meaningful that the Lord spoke to Aaron and not to Moses. It was Aaron, not Moses, who was responsible for the actions of his sons. A calm, clear head and heart are needed as men minister about sacred things. The Lord is mercifully strict. "Lest ye *die*" seems unduly severe, but Satan is not easy with those who follow him. He has but *one* end for his followers—*death*. The reason for this prohibition is seen in the little expression, "You are to distinguish between the holy and the common." Such would have to do with moral as well as physical distinctions. The Corinthians had a similar problem, because they were filled with wine they could not make such moral evaluations and were sick and some dead. In addition to making such decisions these men were the only means God had for dispensing His word among His people. They were His teachers. Cf. Deut. 24:8; Mal. 2:7. When we are responsible for the proper decision of right and wrong among others and when they look to us as teachers we must not, we cannot, fail them. We shall be responsible for their death as well as our own.

vs. 12-15 It would seem that Moses is concerned that the needs of the day be met even if personal tragedy had struck. Or it could be that he wanted to encourage Aaron and his sons in their continued service. He was saying in essence: "take up your duties, you still have all the rights and privileges God gave you earlier." How good are the words of C. H. MacKintosh just here:

There are few things in which we are more prone to fail than in the maintenance of the divine standard when human failure has set in. Like David, when the Lord made a breach upon Uzzah because of his failure in putting his hand to the ark, "he was afraid of God that day, saying, 'How shall I bring the ark of God home to me?' " (I Chron. 13:12). It is exceedingly difficult to bow to the divine judgment and, at the same time, to hold fast the divine ground. The temptation is to lower the standard—to come down from the lofty elevation—to take human ground. We must ever carefully guard against this evil, which is all the more dangerous as wearing the garb of modesty, self-distrust, and humility. Aaron and his sons, notwithstanding all that had occurred, were to eat the meat-offering in the holy place. They were to do so, not because all had gone on in perfect order, but "because it is thy due," and "so I am commanded." Though there had been failure, yet their place was in the tabernacle; and those who were there had certain "dues" founded upon the divine commandment. Though man had failed ten thousand times over, the word of the Lord could not fail; and that word had secured certain privileges for all true priests, which it was their place to enjoy. Were God's priests to have nothing to eat—no priestly food, because failure had set in? Were those that were left to be allowed to starve, because Nadab and Abihu had offered "strange fire"? This would never do. God is faithful, and He can never allow any one to be empty in His blessed presence. The prodigal may wander and squander and come to poverty, but it must ever hold good that "in my Father's house is bread enough and to spare."

"And the wave breast and the heave shoulder shall ye eat in a clean place; thou and thy sons, and thy daughters with thee: for they be thy due, and thy sons' due, which are *given* out of the

sacrifices of peace-offerings of the children of Israel . . . by a *statute forever, as the Lord hath commanded*" (vs. 14-15). What strength and stability we have here! All the members of the priestly family, "daughters" as well as "sons"—all, whatever be the measure of energy or capacity, are to feed upon "the breast" and "the shoulder"—the affections and the strength of the true Peace-offering, as raised from the dead, and presented, in resurrection, before God. This precious privilege is theirs, as "given by a statute forever, as the Lord hath commanded." This makes all "sure and steadfast," come what may. Men may fail and come short, strange fire may be offered, but God's priestly family must never be deprived of the rich and gracious portion which divine love has provided and divine faithfulness secured "by a statute forever."

vs. 16-20 What was the objection of Moses? Was it justified? How did Aaron answer him? Why was Moses content with Aaron's answer? Moses does not address himself directly to Aaron, but to Eleazar and Ithamar who were personally responsible for the infraction. According to 6:26-29 the remains of the sin offering were to be eaten—instead these two burned it! "It was a privilege to share in the forgiveness of the worshipper and you have missed it," is the thought of Moses. He expands on it in verses 17 and 18. The blood was not brought into the holy place and sprinkled before the veil. You certainly ought to have done it! You have failed yourselves, the congregation and God! The first answer of Aaron has to do with the fact that he and his sons up to the death of Nadab and Abihu had kept the law without exception. Whereas Moses addressed his sons, both men knew Aaron was ultimately responsible. Aaron says in essence: "Behold, even today they (Eleazar and Ithamar) have obeyed the Lord and have offered the sin offerings and the burnt offerings—consider what we *have* done as well as what we haven't done." Aaron freely admits his deficiency but pleads for patience and mercy because of "such things as these have befallen me" *i.e.* because of the sudden death of his sons. Aaron is saying he and his sons felt unworthy to share in the momentous responsibility of "bearing the iniquity of the congregation" in the act

of eating the sin offering. In a very real sense Aaron is entering into the spirit of the sacrifice as well as the letter. He is saying he and his sons did not feel up to the task of taking upon themselves the "iniquity of the congregation." There must have been something emotionally exhausting about identifying with the sins of the worshipper. Because of their grief, loss, shock—Aaron and his sons were not able to fulfill this task. Such an explanation satisfied Moses and he held his peace. This chapter began with the violation of the law of sacrifice—it ended with the same act. Death the result of the one—acceptance or permission the result of the other, but how vastly different were the motives.

FACT QUESTIONS 10:1-20

237. What was the basic motive behind the sin of Nadab and Abihu? Explain.
238. What is meant by "strange fire"?
239. Mention the two possible ways God can be—will be, sanctified in the eyes of the people.
240. Show how Exodus 19:22; 28:14 and 29:44 relate to this chapter.
241. Did Aaron know of the motives of his sons? Why accept Moses' explanation of their punishment?
242. Who was Uzziel? Why involve him and his family?
243. Those who buried the bodies—and all others—knew these deaths were supernatural—how so?
244. Discuss the similarities of this incident and that of Acts 5:1-11.
245. Why did God prohibit mourning? Is God saying the father and brothers were to feel no sorrow? Discuss.
246. Show how the words of our Lord, "Let the dead bury the dead" have real application here.
247. Why did God speak to Aaron about the non-use of wine and strong drink in the tabernacle service?
248. What was involved in discerning between "the holy and the common"?

249. The priests had a large responsibility beyond officiating at the sacrifices. What was it?
250. Discuss the comment of C. H. MacKintosh on vs. 12-15.
251. Moses objected to the use of a goat in the sin offering—what was the objection?
252. Show how the explanation of Aaron really answered the problem.

C. THE LAWS OF PURITY 11:1-15:30

1. LAWS OF CLEAN AND UNCLEAN FOOD 11:1-47

a. FROM THE STANDPOINT OF DIET 11:1-23

(1) QUADRUPEDS 11:1-8

TEXT 11:1-8

- 1 And Jehovah spake unto Moses and to Aaron, saying unto them,
- 2 Speak unto the children of Israel, saying, These are the living things which ye may eat among all the beasts that are on the earth.
- 3 Whatsoever parteth the hoof, and is clovenfooted, *and* cheweth the cud, among the beasts, that may ye eat.
- 4 Nevertheless these shall ye not eat of them that chew the cud, or of them that part the hoof: the camel, because he cheweth the cud but parteth not the hoof, he is unclean unto you.
- 5 And the coney, because he cheweth the cud but parteth not the hoof, he is unclean unto you.
- 6 And the hare, because she cheweth the cud but parteth not the hoof, she is unclean unto you.
- 7 And the swine, because he parteth the hoof, and is cloven-footed, but cheweth not the cud, he is unclean unto you.
- 8 Of their flesh ye shall not eat, and their carcasses ye shall not touch; they are unclean unto you.