

180328-4 Leviticus 8, The 7-Day Consecration of the Priests – Craig Thurman

There are five basic offerings for Israel. They are the burnt offering, the meal offering, the peace offering, the sin offering, and the trespass offering. Now they will be put to their uses, first to the priesthood, and then to the congregation. In this chapter (ch.8) is the consecration, or setting of Aaron and his sons to the office of the priesthood.

מִלֻּאִים, mil-lu-eem, masc. pl. noun, tss. *consecration* (10), *be set* (3); the verb root is מָלֵא, mah-leh, and מָלָא, mah-lah, tss. *to fill, expire, presume, replenish, accomplish, consecrate, gather, and satisfy*.

This consecration involves atoning, כָּפַר, ka-phar, or, as the LXX has ἐξιλάσασθαι, *propitiating* for the sins of the priests. The sacrifices are offered, oil and blood are variously applied, food is eaten, and the priests are constrained to keep to the grounds of the tabernacle, and the entire ceremony is repeated day after day, for seven days. At which time the priests are *consecrated* or *perfected* for service.

Chapters 8-10 are summed up like this – ‘The section about the priests is of unexcelled interest. The point of it is that if fellowship between the redeemed and their holy God is to be maintained, there must not only be a *sacrifice* (as in chapters i.-vii.), but a *priest* (as in these chapters viii.-x.). Besides absolution from guilt there must be *mediation*. Thank God, the Lord Jesus is both sacrifice and priest in one, to His believing people, so that we have access to God by “a new and living way” (Heb. x.20) ...’ *Explore the Book*, J. Sidlow Baxter, p.125

The tabernacle has been built, and everything is in place. Now is the time to dedicate everything to the holy services of Christ. Then the LORD will come to dwell among them. (ch.9) This is very much like it is for the Lord’s churches. Not until men and women, in whose hearts the LORD has worked His saving grace, when they have followed in baptism and come to covenant themselves into a N.T. church relationship will the Lord dwell among them. Not until they commit their lives to live to the glory of Jesus Christ can they begin to enjoy the blessings of His presence to guide, instruct, and use them for His own holy purposes. They have

all that they need know what His will is. But will they trust Him and obey? Many will. Some don't. (ch.10)

What we witness in ch.8.1-30 is all that the LORD commands Moses to perform upon Aaron, his sons, and the tabernacle, furniture, and its instruments. Moses probably had ministers that helped him, but it is difficult to think that this day's service didn't take a greater part of the day to accomplish. There are three animals to sacrifice which all must be handled in their own way, the washings, the clothing of the priests, and the anointing of everything.

Chapter 8

1 ¶ And the LORD spake unto Moses, saying,

2 Take Aaron and his sons with him,

take, Qal imperative of לקח, la-qauch; KJV, to take (most often), fetch, marry, receive, have, reserve.

Remember that this was not something that Aaron thought to do himself. And neither is this a family arrangement by Moses. The use of these brethren for this purpose was the LORD's will. (cf. J-F-B, vol. 1, p.448; Gill, vol. 1, p.570) Moses took Aaron and Aaron's sons because it was commanded him to do it. So, Moses took his elder brother and those of his sons as the LORD commanded him.

and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread;

For the priests:

A bull for a sin offering. The directions for the sin offering were previously given in Exodus chapter 29 as well as in Leviticus chapter 4. Remember, there were two sin offerings which blood came into the tabernacle. The one for the priests and the other for the congregation.

The first ram for a burnt offering. The second ram for consecration . And a basket which has in it an unspecified number of unleavened loaves, cakes and wafers.

3 And gather thou all the congregation together unto the door of the tabernacle of the congregation.

gather thou all the congregation, very likely means that the representative body of the nation gathered to witness the consecration of the priesthood to the Lord's service. (comp. Ex.12.3 with v.21; Nu.35.12, 24, 25 with Jos. 20.4, 6, 9)

to the door would be in the vicinity near to the eastern side of the tabernacle where the opening to the tent is located. Loosely speaking, probably on the eastern side of the courts around the tabernacle. But it certainly involves the area around the front of the tent where the altar of burnt offering and laver were situated.

*Ex 40:11 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.*

At this it is manifest that everything that had been commanded of Moses to have made according to the pattern showed to him in Mount Sinai has been completed; the garments, the tabernacle, the furniture, all of the instruments, and the holy anointing oil.

4 And Moses did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.

5 And Moses said unto the congregation, This is the thing which the LORD commanded to be done.

So Moses informs the congregation that what he is about to do is because the LORD commanded it.

6 And Moses brought Aaron and his sons, and washed them with water.

The implication is that Moses washed the priests', five in all, hands and feet with water from the laver. They were Aaron, the father, and his four sons, Nadab, Abihu, Eleazar, and Ithamar. (Ex.6.23; Lev.10.1, 12)

Moses, a servant of the LORD, ministered to his brother and his brother's sons, just as Christ ministers to cleanse us from the pollutions of the world by His word.

Eph.5.25 ... Christ ... loved the church, and gave himself for it; 26 That he might sanctify and cleanse it with the washing of water by the word, 27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

Moses was used to inaugurate the washing that would necessarily continue as the priests ministered before the LORD. For them to offer worship to God with their uncleanness upon them would result in judgment and death. So, all of the people witnessed in them the necessity for cleansing before rendering worship LORD.

Ex.30.20 When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD: 21 So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed throughout their generations.

As children of God, we should expect judgment, chastening, discipline when we would render any service of the Lord while living in known sin.

7 And he put upon him 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 curious girdle of the ephod, and bound it unto him therewith.

There is no mention of the breeches. Their nakedness was covered. There is no shame in the holy services of the LORD.

8 And he put the breastplate upon him: also he put in the breastplate the Urim and the Thummim.

9 And he put the mitre upon his head; also upon the mitre, even upon his forefront, did he put the golden plate, the holy crown; as the LORD commanded Moses.

10 And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them.

anointed, וַיִּמְשַׁח, vay-yim-shach, Qal fut. 3ps. masc. of מָשַׁח, *anoint* (oft), *paint* (1).

11 And he sprinkled (נָזַף, na-zah; splattered, 30) thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them.

There are two different Hebrews words in this chapter from which the English word *sprinkle* is translated:
verses 11, 30: *sprinkle*, נָזַף, na-zah; KJV, *sprinkle*; 6.27 (2); *sprinkle* here has to do with *splattering* or *spurting* of the blood.

verses 19, 24: *sprinkle*, זָרַק, za-raq; 8.19, 24; 9.12, 18; KJV, *tss. this to sprinkle, strow, scatter, here and there*; *sprinkle* here has to do with *scattering, throwing* or *tossing* the blood.

Here, it sounds like the anointing or painting of the holy oil was applied to everything that belonged to the tabernacle but for the perimeter of the court. But the altar of burnt offering was *splattered* with the holy anointing oil seven times. This anointing sanctified everything for holy use in the service of the LORD. In this way everything is *dedicated* (the noun, קִדְּשׁ, qo-desh) to the LORD.

לְקַדְּשׁוֹ (l^e-qad-d^e-sham, v.11, 12, Piel [intensive act.] infin.) and לְקַדְּשׁוּ (l^e-qad-d^e-sho, v.10, 15, 30, Piel [intensive active] fut.); both with the prefixed לְ, l^e-, to or at; the root Hebrew verb, קָדַשׁ; KJV, *to keep holy, consecrate, sanctify, hallow*.

First, everything which typify most clearly the Person of Jesus Christ in His first coming is anointed; that is, the entire tabernacle assembly (the tent, furniture, vessels, and instruments).

12 And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.

poured, יָצַק, vay-yitz-tzok, Qal fut. 3ps. masc. of יָצַק, yah-tzak; KJV, to pour, melt, cast, lay on, overflow.

Aaron must have received a profuse anointing of this oil.

Ps 133:2 It (v.1, brethren dwelling together in unity) is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments ...

He, alone received it. It was a full anointing, which the sprinkling of the oil seven times upon the brazen altar helps to signify. And like Aaron, our Lord Jesus Christ received the fullness of the Spirit.

Joh 3:34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.

This is called an anointing.

Ac 10:38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

The sons of Aaron receive a part of this anointing. (v.30)

Joh 1:16 And of his fulness have all we received, and grace for grace.

Which is also called anointing.

1Jn.2.18 ¶ Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. 19 They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us. 20 ¶ But ye have an unction from the Holy One, and ye know all things. ...26 These things have I written unto you concerning them that seduce you. 27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

13 And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the LORD commanded Moses.

So Aaron was gloriously arrayed, and having his sons with him (He is not ashamed to call them *brethren*, He.2.11), before the congregation of Israel.

The priests are now fully clothed to minister in the things of God.

Heb 5:1 For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins ...

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

The reckoning of the sacrificial victim's death for theirs. Who can serve in newness of life without knowing that Christ's death was for them? No one. These priests saw in this animal, and the congregation bore witness to it,

their death to. They were spared to live and to serve God according to His will. If we have died to sin, then we are freed from it to serve God.

Ro 6:8 Now if we be dead with Christ, we believe that we shall also live with him: 9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. 10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. 11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. 12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

And so, the priest's freed from the penalty due for sin against the LORD could enter into the services of God openly, boldly, freely, confidently.

15 And he slew it; and Moses took the blood, and put it upon the horns of the (incense) altar round about with his finger, and purified the altar,

and purified, וַיְחַטֵּא, vay-chat-teyh, Piel (intensive active) fut. 3ps. masc. of חָטָא, cha-tah; in Qal and Hiphil, tss. to sin; In Piel and Hithpael, tss. to cleanse, bare the loss of, offer for sin, make reconciliation, purge, and purify.

the altar, הַמִּזְבֵּחַ, masc. sing noun.

There is no mention here of the sprinkling of the blood seven times before the vail. We would have gotten that detail from Leviticus chapter 4. But the altar here appears to be the incense altar, not the altar of burnt offering. Remember, the blood of the priest's sin offering was brought into the tabernacle. (Ex.29.12; Lev.4.7, 18) and applied to the horns that were round about it. How many horns were there round about upon this altar? Four. So each horn had blood applied to it. Clearly, communication with God cannot be received apart from the death of Jesus Christ. Prayers that come into heaven are sanctified by the blood of Christ.

Heb 9:23 It was therefore necessary that the patterns of things in the heavens should be purified with these (the blood of calves and goats); but the heavenly things themselves with better sacrifices than these. (which was the shed blood of Jesus Christ)

and poured the blood at the bottom of the altar (of burnt offering), and sanctified it, to make reconciliation upon it.

to make reconciliation, לְכַפֵּר, l°-ka-payr, Piel (intensive active) infin. w/the prefixed preposition לְ, to; the verb root, כָּפַר; the same Piel infinitive is in v.34, tss. to make an atonement; KJV, to reconcile, appease, atone, pacify, pardon, forgive, disannul, and cleanse.

The foundation for atonement, pardon, forgiveness is nothing but the blood of Christ.

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

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

The sin offering is complete. Whether Moses did all of this personally or with the aid of a minister is not revealed. (Joshua might have been his minister.)

Ex 24:13 And Moses rose up, and his minister Joshua: and Moses went up into the mount of God.

18 And he brought the ram for the burnt offering:

Sin was the major concern. As far as I know this is the one time that the sin offering came before the burnt offering. After this, the burnt offering will be kept burning night and day upon the brazen altar. (Lev.6.9) Hereafter the burnt offering forms the basis of all of the other offerings which typifies Christ's offering up of Himself to God in behalf of His elect.

and Aaron and his sons laid their hands upon the head of the ram.

19 And he killed it;

On the north side of the altar of burnt offering. (Lev.1.11)

and Moses sprinkled (זָרַק, za-raq; to throw or toss) **the blood upon the altar** (of burnt offering) **round about.**

sprinkled, root זָרַק; 8.19, 24; 9.12, 18; KJV, tss. this to sprinkle, strow, scatter, here and there

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

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

Christ offered Himself up to God for us. The burnt offering is complete.

22 And he brought the other ram, the ram of consecration:

consecration, הַמִּלְאִים, a masc. pl. noun, tss. consecration (10), and be set (3); the adj. מָלֵא, full, fullness; the verb מָלֵא, מָלָא, tss. to fill, to expire, to presume, accomplish, be at an end, replenish, consecrate, satisfy, and gather.

Which is first given in Exodus chapter 29. This ram of consecration appears to be a branch of the *peace offering*, which we read of in chapters 3, & 7.

This can be gathered from these two texts:

Ex 29:28 And it shall be Aaron's and his sons' by a statute for ever from the children of Israel: for it is an heave offering: and it shall be an heave offering from the children of Israel of the sacrifice of their peace offerings, even their heave offering unto the LORD.

*Lev.9. 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.***

A peace offering is a food offering. (Lev.3.11) It is as if all parties come together at the same table to eat. In our present text there is the LORD's portion (8.28), Moses' portion (8.29), and a portion which belongs to Aaron and his sons.

'... this was their peace offering ... being brought into close communion with Him as the ministers of His sanctuary, together with their confident reliance on His grace to help them in all their sacred duties ...' *J-F-B Bible Commentary, vol.1., p.451*

In any event, the ram of consecration concludes the sacrifices for each of the seven days. (the fullness, the meaning for *consecration* in the Hebrew; see Hebrew defined directly above)

and Aaron and his sons laid their hands upon the head of the ram.

Again, by imputation, this ram stands in their place.

23 And he (Moses) slew it; and Moses took of the blood of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

24 And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled (זָרַק, za-raq; to throw or toss) the blood upon the altar round about.

Evidently, either a perfecting or reconciling the ears of the priests to the word of God; the works of the priests to the will of God; and the goings of the priests to the way of God. Where before now they were living in complete ignorance to the will of God.

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

Later, when an Israelite brought his peace offering the *right shoulder* would be the officiating priest's portion. (Lev.7.32, 33) But here it is consumed upon the altar of burnt offering.

26 And out of the basket of unleavened bread, that was before the LORD, he took one unleavened cake (or loaf), and a cake of oiled bread, and one wafer, and put them on the fat, and upon the right shoulder:

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

and waved them, וַיַּנֵּף, Hiphil (causative act.) fut., 3ps masc. of נָפַח, nooph; Is.10.32 *he shall shake* his hand; Ex. 20.25, if *thou lift up* thy took upon it; Ex.29.24, *and shalt wave*; 35.22 *offered*; Deu. 23.25, *move*, et al.

Aaron and his sons gathered close around while Moses put into their hands these things which they waved before the LORD. At least signifying that they offer this food to be accepted by the LORD.

28 And Moses took them from off their hands, and burnt them on the altar upon the burnt offering:

Again, in a type, the basis for peace is the burnt offering, or the offering of the body of Jesus Christ.

they were consecrations (or perfections) for a sweet savour: (pleasing odor)

consecration, הַמִּלֵּאִים, a masc. pl. noun, tss. *consecration* (10), and *be set* (3); the adj. מָלֵא, *full, fullness*; the verb מָלֵא, מָלֵא, tss. *to fill, to expire, to presume, accomplish, be at an end, replenish, consecrate, satisfy, and gather*.

it is an offering made by fire unto the LORD.

29 And Moses took the breast, and waved it for a wave offering before the LORD: for of the ram of consecration it was Moses' part; as the LORD commanded Moses. (Ex.29.26 ...it shall be thy part)

30 And Moses took of the anointing oil, and of the blood which was upon the altar,

Seems to mean, that blood which remained after applying the blood to the right ears, thumbs, and great toes of the priests.

and sprinkled (נָזַף, na-zah; splattered) it upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, and his garments, and his sons, and his sons' garments with him.

Which garments will very likely be washed each night. (Lev.6.27)

So, now Aaron and his sons receive an anointing together of the blood and oil. In this type the sons of God in a N.T. church body enjoy a portion of the Spirit of God for service together around the things of God.

31 ¶ And Moses said unto Aaron and to his sons, Boil the flesh at the door of

boil, בָּשַׁל, Ex.29.31 seeth, same Hebrew root, בָּשַׁל, ba-shal.

פֶּתַח, pe-thach; not דֶּלֶת, de-leth, door, but entrance, entryway.

the tabernacle of the congregation:

Referring to the remaining part of the ram of consecration which had not been offered upon the altar of burnt offering. The priests, if they will eat, must prepare the food which the LORD has apportioned for them.

For us, there is a great difference between being *fed* the word of God and *feeding* upon that food which we prepare ourselves. None appreciate the treasures of the word of God more than those who mine them out for themselves.

and there eat it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

Who prepared the bread is not revealed.

at the door, meaning in the near vicinity of the tabernacle; to abide by it. It must mean that they will not leave the courts of the Lord.

Le 6:16 And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten (or, unleavened shall it be eaten) in the holy place; in the court of the tabernacle of the congregation they shall eat it.

Le 6:26 The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation.

So, the food which the priests eat in their consecration is that portion which is allotted them of the peace offering.

32 And that which remaineth of the flesh and of the bread shall ye burn with fire.

ye, here refers to Aaron and his sons; however, in Ex.29.34 has *thou*, which refers to Moses. All will burn that food which remains to the morning.

Ex 29:34 And if ought of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire: it shall not be eaten, because it is holy.

burn with fire, is what they must do with the food which remained uneaten by the morning. Again, this detail would show that the priests were not confined strictly inside of the holy place, but certainly restricted to the court surrounding the tabernacle.

33 And ye shall not go out of the door (entrance) of the tabernacle of the congregation in seven days,

Or, And ye shall not depart from the entrance of the tent of meeting for seven days ... reading right to left ...

reading right to left ... ומפתח אהל מועד לא תצאו שבועת ימים
and from the door of the tent of meeting not you shall depart for seven days

until the days of your consecration be at an end: for seven days shall he consecrate you.

you shall ... go out, תצאו, Qal fut., 2pl. masc. of יצא, ya-tzah; to go.

Compare this, v.33, *And ye shall not go out of the door (entrance) of the tabernacle of the congregation in seven days* to v.35, *Therefore shall ye abide at the door of the tabernacle of the congregation day and night seven days ...* Certainly, during this time, the priests are not going to their own tents.

34 As he [Moses] hath done this day, so the LORD hath commanded [him] to [continue to] do [the next 7 days], to make an atonement for you.

Day after day Moses would perform his duties for Aaron and his son in the presence of the great congregation. At the end of this period of seven days the priesthood would be reconciled ceremonially to do their service before the Lord and for the children of Israel.

35 Therefore shall ye abide at the door of the tabernacle of the congregation day and night seven days, and keep the charge of the LORD, that ye die not: for so I am commanded.

To what extent that this ceremony was repeated day after day I cannot tell. It could be that every detail was repeated; that the priests took their holy garments off each night, perhaps staying in the holy place at night, then going through each and every step just as it was on the first day. To fail in this was threatened with death.

36 So Aaron and his sons did all things which the LORD commanded by the hand of Moses.

And they obeyed. It is true, that if we are not willing to discipline ourselves it is sure that the Lord will. And in this way we are taught to become obedient. I do not doubt that these things began to be taken very seriously from the start. But sadly, it was not taken serious enough by all for very long, and it did cost some their lives, because they disobeyed the LORD.

(cf. Lev. 10.1-7; Acts 5.1-11)

Ps 2:11 Serve the LORD with fear, and rejoice with trembling.

Ps 100:2 Serve the LORD with gladness: come before his presence with singing.