

# Leviticus

## Lesson 6

Finally, in today's lesson we will put everything we have learned in this book to use. With all the details and laws in place concerning the *burnt, grain, sacrifice of peace, sin and guilt offerings*, it was then time for the ordination of Aaron and his sons as the first priests of the Nation of Israel. All of the details and laws were important and the first time the nation would experience them was during the consecration of the Tabernacle complex and the ordination of the priests. Moses was in charge of all of this. He would be the one to consecrate the Tabernacle and preside over the ceremony of the anointing of the priests. The date of this consecration and ordination was recorded by Moses in the book of Exodus. It would be worthwhile for us to hear that record again to set the stage for the details in our study for today. Exodus 40, starting in verse 17. (*Words in parenthesis are mine in the following passage.*)

### **Instructions for Setting Up the Tabernacle of the Tent of Meeting**

<sup>1</sup>Then the LORD spoke to Moses, saying, <sup>2</sup>“On the first day of the first month (*Nisan*) you shall set up the tabernacle of the tent of meeting (*the Tabernacle stood inside the Tent of Meeting*). <sup>3</sup>You shall place the ark of the testimony (*Ark of the Covenant*) there, and you shall screen the ark with the veil. <sup>4</sup>You shall bring in the table and arrange what belongs on it; and you shall bring in the lampstand and mount its lamps. <sup>5</sup>Moreover, you shall set the gold altar of incense before the ark of the testimony, and set up the veil for the doorway to the tabernacle. <sup>6</sup>You shall set the altar of burnt offering in front of the doorway of the tabernacle of the tent of meeting. <sup>7</sup>You shall set the laver (*basin with water*) between the tent of meeting and the altar and put water in it. <sup>8</sup>You shall set up the court all around and hang up the veil for the gateway of the court.

### **Instructions for Anointing the Tabernacle in the Tent of Meeting**

<sup>9</sup>Then you shall take the anointing oil and anoint the tabernacle and all that is in it, and shall consecrate it and all its furnishings; and it shall be holy. <sup>10</sup>You shall anoint the altar of burnt offering and all its utensils, and consecrate the altar, and the altar shall be most holy. <sup>11</sup>You shall anoint the laver and its stand, and consecrate it.

### **Instructions for Anointing the Priests**

<sup>12</sup>Then you shall bring Aaron and his sons to the doorway of the tent of meeting and wash them with water. <sup>13</sup>You shall put the holy garments on Aaron and anoint him and consecrate him, that he may minister as a priest to Me. <sup>14</sup>You shall bring his sons and put tunics on them; <sup>15</sup>and you shall anoint them even as you have anointed their father, that they may minister as priests to Me; and their anointing will qualify them for a perpetual priesthood throughout their generations.”

<sup>16</sup>Thus Moses did; according to all that the LORD had commanded him, so he did.<sup>7</sup> (Exodus 40:1-16).

In the rest of Exodus chapter 40, we can read about each step Moses took to fulfill the instructions we just read. On the first day of Nisan, 1464 BC, Moses led the erection of the Tabernacle complex with the material that had been prepared. He then anointed the complex in order to consecrate it in preparation for the ordination ceremony. He then brought Aaron and his sons to the complex and performed the ceremony just as he was instructed.

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<sup>7</sup> [\*New American Standard Bible, 1995 Edition: Paragraph Version\*](#). (1995). (Ex 40:1–16). La Habra, CA: The Lockman Foundation.

#### IV. The Ordination and Offerings for Aaron and His Sons by Moses

##### A. Day One of the Ordination

###### 1. The Priest and the Offerings (8:1-4a)

Here in Leviticus chapter 8, the mystery writer introduces the LORD's instruction to Moses for the ordination ceremony of Aaron and his sons on the same day as the erection and consecration of the Tabernacle complex Verse 1. *"Then the LORD spoke to Moses, saying, 'Take Aaron and his sons with him, and the garments and the anointing oil and the bull of the sin offering, and the two rams and the basket of unleavened bread, and assemble all the congregation at the doorway of the tent of meeting. So Moses did just as the LORD commanded him.'"* (8:1-4a).

Day one of the ordination of Aaron and his sons included the garments, anointing oil, a bull for the sin offering, two rams and unleavened bread which will be used as a *grain offering*. The men and the items were gathered together at the doorway of the Tent of Meeting which covered the holy Tabernacle.

###### 2. The Announcement to the Nation (8:4b – 5)

When everything was ready and the congregation was assembled, verse 4b says the following. *"When the congregation was assembled at the doorway of the tent of meeting, Moses said to the congregation, 'This is the thing which the LORD has commanded to do.'"* (8:4b – 5).

The announcement to the nation is not too surprising. What I find surprising is what is not said or explained in this verse. The curtains that surrounded the courtyard of the complex were high enough that no one outside the curtains could have seen in. The courtyard was 175 feet long and 87 ½ feet wide. It would have been impossible for 601,730 men, age twenty and over to gather inside the curtains in the courtyard of the Tabernacle complex to watch. The whole square footage of the courtyard was 15,313 ½ feet. That means that on every square foot, 39 people would have to be standing, not sitting, on each other's shoulders – 39 people high. Impossible. But the clue to this problem is found in the passage we read a few minutes ago in Exodus 40:8. *"You shall set up the court all around and hang up the veil for the gateway of the court."* The LORD did not instruct Moses to hang the curtain that surrounded the court. He told him to set up the court, which included the Tabernacle, the Basin, Altar of Incense, Table of Show Bread, the Candlestick, and Brazen Altar, but says nothing about the curtain. Further, He told Moses to hang the veil that acted like the door of the curtain boundary on the east side. Because of the way Moses was told to have the poles and braces for the veil door constructed, the veil could be hung without relying on the curtain screen that surrounded the complex. Therefore, when the assembly gathered at the "doorway of the tent of meeting, it must have meant that they gathered all around the complex and out as far as needed for everyone to be present without the barrier of the curtain screen being present.

###### 3. The Washing of Aaron and His Sons (8:6)

With everyone present, Moses followed the instructions. Verse 6. *"Then Moses had Aaron and his sons come near and washed them with water."* (8:6).

The Basin of water for washing was located about halfway between the door of the Tent of Meeting and the Brazen Altar. Its first use was to wash the feet and hands of Moses and Aaron and Aaron's sons. Going back to Exodus chapter 40 and starting in verse 30 we find the following.

**Exodus 40:30** He placed the laver between the tent of meeting and the altar and put water in it for washing. <sup>31</sup>From it Moses and Aaron and his sons washed their hands and their feet. <sup>32</sup>When

they entered the tent of meeting, and when they approached the altar, they washed, just as the LORD had commanded Moses.<sup>8</sup>

#### 4. The Dressing of Aaron (8:7-9)

Moses dressed Aaron first. Verse 7. *“He put the tunic on him and girded him with the sash, and clothed him with the robe and put the ephod on him; and he girded him with the artistic band of the ephod, with which he tied it to him. He then placed the breastpiece on him, and in the breastpiece he put the Urim and the Thummim. He also placed the turban on his head, and on the turban, at its front, he placed the golden plate, the holy crown, just as the LORD had commanded Moses.”* (8:7-9).

Moses did not stop here in Leviticus to explain the meaning of all of these pieces that made up the High Priest’s garments. He did not need to do that in this book because the people had just finished making them a short time before and all of that was recorded in the book of Exodus. For our purposes here, we will create a chart with the items and a short description.

Item	Description
Tunic, Turban and Sash	You shall weave the tunic of checkered work of fine linen, and shall make a turban of fine linen, and you shall make a sash, the work of a weaver. <sup>9</sup>
Robe	You shall make the robe of the ephod all of blue. <sup>32</sup> There shall be an opening at its top in the middle of it; around its opening there shall be a binding of woven work, like the opening of a coat of mail, so that it will not be torn. <sup>33</sup> You shall make on its hem pomegranates of blue and purple and scarlet <i>material</i> , all around on its hem, and bells of gold between them all around: <sup>34</sup> a golden bell and a pomegranate, a golden bell and a pomegranate, all around on the hem of the robe. <sup>35</sup> It shall be on Aaron when he ministers; and its tinkling shall be heard when he enters and leaves the holy place before the LORD, so that he will not die. <sup>10</sup>
Ephod with artistic band	They shall also make the ephod of gold, of blue and purple <i>and</i> scarlet <i>material</i> and fine twisted linen, the work of the skillful workman. <sup>7</sup> It shall have two shoulder pieces joined to its two ends, that it may be joined. <sup>8</sup> The skillfully woven band, which is on it, shall be like its workmanship, of the same material: of gold, of blue and purple and scarlet <i>material</i> and fine twisted linen. <sup>9</sup> You shall take two onyx stones and engrave on them the names of the sons of Israel, <sup>10</sup> six of their names on the one stone and the names of the remaining six on the other stone, according to their birth. <sup>11</sup> As a jeweler engraves a signet, you shall engrave the two stones according to the names of the sons of Israel; you shall set them in filigree <i>settings</i> of gold. <sup>12</sup> You shall put the two stones on the shoulder pieces of the ephod, <i>as</i> stones of memorial for the sons of Israel, and Aaron shall bear their names before the LORD on his two shoulders for a memorial. <sup>13</sup> You shall make filigree <i>settings</i> of gold, <sup>14</sup> and two chains of pure gold; you shall make them of twisted cordage work, and you shall put the corded chains on the filigree <i>settings</i> . <sup>116</sup> They made the onyx stones, set in gold filigree <i>settings</i> ; they were engraved <i>like</i> the engravings of a signet, according to the names of the sons of Israel. <sup>7</sup> And he placed them on the shoulder pieces of the ephod, <i>as</i> memorial stones for the sons of Israel, just as the LORD had commanded Moses. <sup>12</sup>
Breastpiece	You shall make a breastpiece of judgment, the work of a skillful workman; like the work of the ephod you shall make it: of gold, of blue and purple and scarlet <i>material</i> and fine twisted linen you shall make it. <sup>16</sup> It shall be square <i>and</i> folded double, a span in length and a span in width. <sup>17</sup> You shall mount on it four rows of stones; the first row <i>shall be</i> a row of ruby, topaz and emerald; <sup>18</sup> and the second row a turquoise, a sapphire and a diamond; <sup>19</sup> and the third row a jacinth, an agate and an amethyst; <sup>20</sup> and the fourth row a beryl and an onyx and a jasper; they shall be set in gold filigree. <sup>21</sup> The stones shall be according to the names of the sons of Israel: twelve, according to their names; they shall be <i>like</i> the engravings of a seal, each according to his name for the twelve tribes. <sup>22</sup> You shall make on the breastpiece chains of twisted cordage work in pure gold. <sup>23</sup> You shall make on the breastpiece two rings of gold, and shall put the two rings on the two ends of the breastpiece. <sup>24</sup> You shall put the two cords of gold on the two rings at the ends of the breastpiece. <sup>25</sup> You shall put the <i>other</i> two ends of the two cords on the two filigree <i>settings</i> , and put them on the shoulder pieces of the ephod, at the front of it. <sup>26</sup> You shall make two rings of gold and shall place them on the two ends of the breastpiece, on the edge of it, which is toward the inner side of the ephod. <sup>27</sup> You shall make two rings of gold and put them on the bottom of the two shoulder pieces of the ephod, on the front of it close to the place where it is joined, above the skillfully woven band of the ephod. <sup>28</sup> They shall bind the breastpiece by its rings to the rings of the ephod with a blue cord, so that it will be on the skillfully woven band of the ephod, and that the breastpiece will not come

<sup>8</sup> Exodus 40:30–32

<sup>9</sup> Exodus 28:39

<sup>10</sup> Exodus 28:31–35

<sup>11</sup> Exodus 28:6–14

<sup>12</sup> Exodus 39:2–7

	loose from the ephod. <sup>29</sup> Aaron shall carry the names of the sons of Israel in the breastpiece of judgment over his heart when he enters the holy place, for a memorial before the LORD continually. <sup>30</sup> You shall put in the breastpiece of judgment the <sup>b</sup> Urim and the Thummim, and they shall be over Aaron's heart when he goes in before the LORD; and Aaron shall carry the judgment of the sons of Israel over his heart before the LORD continually. <sup>13</sup>
Urim Thummin	You shall put in the breastpiece of judgment the <sup>b</sup> Urim and the Thummim, and they shall be over Aaron's heart when he goes in before the LORD; and Aaron shall carry the judgment of the sons of Israel over his heart before the LORD continually. <sup>14</sup>
Golden Plate and Holy Crown	They made the plate of the holy crown of pure gold, and inscribed it like the engravings of a signet, "Holy to the LORD." <sup>31</sup> They fastened a blue cord to it, to fasten it on the turban above, just as the LORD had commanded Moses. <sup>15</sup>



As far as what these six items looked like, we are helpless. Long have they been gone, perhaps since the destruction of the Temple by Titus in 70 AD.

Nevertheless, thankful to Josephus (born 30 AD in Jerusalem, died 100 AD in Rome), a Jewish historian of the first century who was writing for the Romans, we have written descriptions of the various items which he had the privilege of seeing. For further details about these items of the priestly garments, I have described them in detail in my Exodus lesson 19, Chapters 28:2-4 study and those notes can be found on my website under the Exodus tab or with this quick link.

<https://02exodus.s3.us-east-2.amazonaws.com/02+Exodus+19.pdf>

### 5. The Anointing of the Tabernacle (8:10-11)

After dressing Aaron, Moses anointed the Tabernacle. Verse 10. *"Moses then took the anointing oil and anointed the tabernacle and all that was in it, and consecrated them. He sprinkled some of it on the altar seven times and anointed the altar and all its utensils, and the basin and its stand, to consecrate them."* (8:10-11).

We find this story in Exodus chapter 40.

*"Then you shall take the anointing oil and anoint the tabernacle and all that is in it, and shall consecrate it and all its furnishings; and it shall be holy. <sup>10</sup> You shall anoint the altar of burnt offering and all its utensils, and consecrate the altar, and the altar shall be most holy. <sup>11</sup> You shall anoint the laver and its stand, and consecrate it."* (Exodus 40:9-11).

### 6. The Anointing of Aaron (8:12)

Then Moses anointed Aaron. Verse 12. *"Then he poured some of the anointing oil on Aaron's head and anointed him, to consecrate him."* (8:12).

Exodus 40:13 says, *"You shall put the holy garments on Aaron and anoint him and consecrate him, that he may minister as a priest to Me."*

The process of anointing Aaron fulfilled the purpose of consecrating him, meaning it set him apart from all others to be the first high priest of the Nation of Israel. From that moment on, he was in a different class from all the other people of the nation.

<sup>13</sup> Exodus 28:15–30

<sup>14</sup> Exodus 28:30

<sup>15</sup> Exodus 39:30–31

### 7. The Dressing of Aaron's Sons (8:13)

Next, Moses dressed Aaron's sons. Verse 13. *"Next Moses had Aaron's sons come near and clothed them with tunics, and girded them with sashes and bound caps on them, just as the LORD had commanded Moses."* (8:13).

It is not mentioned here in Leviticus, but after dressing Aaron's sons, Moses anointed them too. We find that in Exodus 40:14-15. *"You shall bring his sons and put tunics on them; and you shall anoint them even as you have anointed their father, that they may minister as priests to Me; and their anointing will qualify them for a perpetual priesthood throughout their generations."*

### 8. The Bull of the Sin Offering (8:14-17)

Following the anointing of Aaron and his sons as priests, Moses offered a bull as a sin offering. In lesson 4, we covered in detail the ceremony of the sin offering. The LORD gave that instruction first so Moses would know how to perform it properly. It was time for the first sin offering to be experienced and Moses would be the one to demonstrate it to Aaron and his sons who would perform it many times in their office duties as priests. The order of the ceremony was always the same.

- The animal was offered.
- The laying of the hands occurred to transfer the sin.
- The animal was slain, skinned and cut up.
- The blood was sprinkled around the Brazen Altar and rubbed on its four horns.
- The rest of the blood was poured out at the base of the Altar.
- The fat was offered.
- All the rest of the animal, including the hide, was burned to ashes outside the camp.

Here is the record for this bull sin offering in Leviticus chapter 8 starting with verse 14. *"Then he brought the bull of the sin offering, and Aaron and his sons laid their hands on the head of the bull of the sin offering. Next Moses slaughtered it and took the blood and with his finger put some of it around on the horns of the altar, and purified the altar. Then he poured out the rest of the blood at the base of the altar and consecrated it, to make atonement for it. He also took all the fat that was on the entrails and the lobe of the liver, and the two kidneys and their fat; and Moses offered it up in smoke on the altar. But the bull and its hide and its flesh and its refuse he burned in the fire outside the camp, just as the LORD had commanded Moses."* (8:14-17).

All sin offerings followed this same order.

### 9. The First Ram of the Burnt Offering (8:18-21)

Then Moses offered a ram, a male sheep, for a burnt offering. We studied in detail the order of the ceremony for a burnt offering in the first lesson, chapter 1. This ram was the first burnt offering following the giving of the LORD's guidelines for it. The order of the ceremony was always the same.

- The animal, if it was a sheep was offered on the northside of the Brazen Altar.
- The laying of the hands occurred to transfer the sin.
- The animal was slain, skinned and cut up.
- The blood was sprinkled around the Brazen Altar (not rubbed on the four horns).
- The legs and entrails were washed and placed on the Brazen Altar.
- All of the rest of the animal was burned to ashes on the Brazen Altar except the hide.
- The hide was given to the priest.



Here is the record for this ram sin offering in Leviticus chapter 8 starting with verse 18.

*“Then he presented the ram of the burnt offering, and Aaron and his sons laid their hands on the head of the ram. Moses slaughtered it and sprinkled the blood around on the altar. When he had cut the ram into its pieces, Moses offered up the head and the pieces and the suet in smoke. After he had washed the entrails and the legs with water, Moses offered up the whole ram in smoke on the altar. It was a burnt offering for a soothing aroma; it was an offering by fire to the LORD, just as the LORD had commanded Moses.” (8:18-21).*

#### 10. The Second Ram of the Ordination Offering (8:22-36)

The second ram, (male sheep), was brought to the northside of the Brazen Altar where, as before with the first ram, Aaron and his sons placed their hands on the ram to transfer their sin. This was the ordination offering and it had to do with consecrating Aaron and his sons. Therefore, we see a few new details in this offering that, in the future, would only apply to the ordination of the priests. It would never apply to the offerings of common people. Here is a snap shot of the order of the ceremony.

- The animal, if it was a sheep was offered at the door of the Northside of the Brazen Altar.
- The laying of the hands occurred to transfer the sin.
- The animal was slain, skinned and cut up.
- The blood was placed on the right ear lobe, right thumb and right big toe of the priests being ordained and the rest of the blood was sprinkled around the Brazen Altar (not rubbed on the four horns).
- The fat, including the fat tail because this was a sheep, and the right thigh were presented.
- The grain offering of the ordination, which was introduced in chapter 6 verses 19-23, was presented. One cake, one cake with oil and one wafer was placed on both the fat and thigh. Aaron and his sons offered the fat and thigh as wave offerings. Moses then took them back and placed them on the Brazen Altar.
- The breast was presented as a wave offering.
- All of the rest of the animal was burned to ashes on the Brazen Altar except the hide.
- The garments of Aaron and his sons were sprinkled with blood and anointing oil.
- The breast was boiled.
- All the rest of the meat, cakes and wafers were burned.
- Aaron and his sons entered the Tent of Meeting and stayed inside for seven days.

Here is the whole story in the book of Leviticus chapter 8 starting in verse 22. *“Then he presented the second ram, the ram of ordination, and Aaron and his sons laid their hands on the head of the ram. Moses slaughtered it and took some of its blood and put it on the lobe of Aaron's right ear, and on the thumb of his right hand and on the big toe of his right foot. He also had Aaron's sons come near; and Moses put some of the blood on the lobe of their right ear, and on the thumb of their right hand and on the big toe of their right foot. Moses then sprinkled the rest of the blood around on the altar. He took the fat, and the fat tail, and all the fat that was on the entrails, and the lobe of the liver and the two kidneys and their fat and the right thigh. From the basket of unleavened bread that was before the LORD, he took one unleavened cake and one cake of bread mixed with oil and one wafer, and placed them on the portions of fat and on the right thigh. He then put all these on the hands of Aaron and on the hands of his sons and presented them as a wave offering before the LORD. Then Moses took them from their hands and offered them up in smoke on the altar with the burnt offering. They were an ordination offering for a soothing aroma; it was an offering by fire to the LORD. Moses also took the breast and presented it for a wave offering before the LORD; it was Moses' portion of the ram of ordination, just as the LORD had commanded Moses. So Moses took some of the anointing oil and some of the blood which was on the altar and sprinkled it on Aaron, on his garments, on his sons,*

*and on the garments of his sons with him; and he consecrated Aaron, his garments, and his sons, and the garments of his sons with him. Then Moses said to Aaron and to his sons, “Boil the flesh at the doorway of the tent of meeting, and eat it there together with the bread which is in the basket of the ordination offering, just as I commanded, saying, ‘Aaron and his sons shall eat it. The remainder of the flesh and of the bread you shall burn in the fire. You shall not go outside the doorway of the tent of meeting for seven days, until the day that the period of your ordination is fulfilled; for he will ordain you through seven days. The LORD has commanded to do as has been done this day, to make atonement on your behalf. At the doorway of the tent of meeting, moreover, you shall remain day and night for seven days and keep the charge of the LORD, so that you will not die, for so I have been commanded.” Thus Aaron and his sons did all the things which the LORD had commanded through Moses.” (8:22-36).*

## B. Day Eight of the Ordination (9:1-24)

### 1. The Calling of Aaron, His Sons and the Elders (9:1-6)

#### a) Words to Aaron and His Sons – Sin and Burnt Offerings (9:1-2)

On the eight day after the ordination, Moses came to the Tent of Meeting and call Aaron and his sons out of the tent. Moses also called the elders to join them. Chapter 9 verse 1 tells us what Moses said next. *“Now it came about on the eighth day that Moses called Aaron and his sons and the elders of Israel; and he said to Aaron, Take for yourself a calf, a bull, for a sin offering and a ram for a burnt offering, both without defect, and offer them before the LORD.” (9:1-2).*

#### b) Words to the Elders - Sin, Burnt, Sacrifice of Peace and Grain Offerings (9:3-4)

At the same time, Moses gave the elders instructions for their offerings. Verse 3. *“Then to the sons of Israel you shall speak, saying, ‘Take a male goat for a sin offering, and a calf and a lamb, both one year old, without defect, for a burnt offering, and an ox and a ram for peace offerings, to sacrifice before the LORD, and a grain offering mixed with oil; for today the LORD will appear to you.’” (9:3-4).*

Aaron and his sons would make two offerings on the last day of their ordination ceremony, the elders would make four.

#### c) Words of Moses to Aaron, His Sons and the Elders (9:5-6)

At Moses’ calling, the men complied with Moses’ command. Verse 5. *“So they took what Moses had commanded to the front of the tent of meeting, and the whole congregation came near and stood before the LORD. Moses said, ‘This is the thing which the LORD has commanded you to do, that the glory of the LORD may appear to you.’” (9:5-6).*

### 2. Aaron’s Offerings (9:7-8)

Aaron’s bull calf sin offering would be first. Verse 7. *“Moses then said to Aaron, ‘Come near to the altar and offer your sin offering and your burnt offering, that you may make atonement for yourself and for the people; then make the offering for the people, that you may make atonement for them, just as the LORD has commanded.’ So Aaron came near to the altar and slaughtered the calf of the sin offering which was for himself.” (9:7-8).*

Aaron’s offerings were for two purposes as listed in this passage. First, it was to make atonement for Aaron himself. Second, it was to make atonement for the people of the nation. The word *atonement* means the “reconciliation between God and a person or group of people.”<sup>16</sup> Aaron brought his bull calf sin offering first to reconcile himself to God.

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<sup>16</sup> Brockway, D. (2016). [Atonement](#). In J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, ... W. Widder (Eds.), *The Lexham Bible Dictionary*. Bellingham, WA: Lexham Press.

### a) Aaron's Sin Offering (9:9-11)

The order of this sin offering was the same as the order of the sin offering eight days before. A sin offering is a sin offering and the LORD detailed the order in chapter 4. We presented the order earlier in this lesson. May we do it again here for review.

- The animal was offered at its proper place at the Tent of Meeting. In this case, because it is a bull, it is offered where all bulls in all offerings are offered, at the door to the Tent of Meeting.
- The laying of the hands occurred to transfer the sin.
- The animal was slain, skinned and cut up.
- The blood was sprinkled around the Brazen Altar and rubbed on its four horns.
- The fat was offered.
- All the rest of the animal, including the hide, was burned to ashes outside the camp.

Now we will read the Scripture to see that the order was followed by Moses. Aaron would bring the bull and slay it. The blood was given to Moses. Verse 9. *"Aaron's sons presented the blood to him; and he dipped his finger in the blood and put some on the horns of the altar, and poured out the rest of the blood at the base of the altar. The fat and the kidneys and the lobe of the liver of the sin offering, he then offered up in smoke on the altar just as the LORD had commanded Moses. The flesh and the skin, however, he burned with fire outside the camp."* (9:9-11).

### 3. Aaron's Ram Burnt Offering (9:12-14)

Aaron's ram burnt offering would be second. In this case, the offering was for the people of the nation. Once again, the order of the burnt offering ceremony was always the same. The only change would depend on the kind of animal being slain and where it was to be slain. Here is that order as we have already seen in this lesson.

- The animal, if it was a sheep was offered on the northside of the Brazen Altar.
- The laying of the hands occurred to transfer the sin.
- The animal was slain, skinned and cut up.
- The blood was sprinkled around the Brazen Altar (not rubbed on the four horns).
- The legs and entrails were washed.
- All of the rest of the animal was burned to ashes on the Brazen Altar except the hide.
- The hide was given to the priest.

Now we will read the record and see that Aaron's second offering matched the order of the burnt offering. *"Then he slaughtered the burnt offering; and Aaron's sons handed the blood to him and he sprinkled it around on the altar. They handed the burnt offering to him in pieces, with the head, and he offered them up in smoke on the altar. He also washed the entrails and the legs, and offered them up in smoke with the burnt offering on the altar."* (9:12-14).

The record matched the LORD's details from chapter 1 perfectly.

### 4. Elder's Offering (9:15-24)

#### a) The Goat Sin Offering (9:15)

On that same day, Moses offered the six offerings presented by the elders of the Nation of Israel. Each of the offering ceremonies were presented exactly in accordance with the guidelines presented by the LORD in the first six chapters of this book. So, here, we come to the first of the six offerings for the people. Verse 15. *"Then he presented the people's offering, and took the goat of the sin offering which was for the people, and slaughtered it and offered it for sin, like the first."* (9:15).



That is all Moses recorded about this goat sin offering. Yet, because we have learned the details of the sin offering, we know exactly what took place that day. The ceremony followed the order for the sin offering as follows.

- The animal was offered at its proper place at the Tent of Meeting. In this case, because it was a goat, it was offered at the northside of the Brazen Altar.
- The laying of the hands occurred to transfer the sin.
- The animal was slain, skinned and cut up.
- The blood was sprinkled around the Brazen Altar and rubbed on the four horns.
- The fat was offered.
- All the rest of the animal, including the hide, was burned to ashes outside the camp.

#### b) The Calf and Lamb Burnt Offering (9:16)

All Moses said about this calf and lamb burnt offering was in one sentence. Verse 16. *“He also presented the burnt offering, and offered it according to the ordinance.”* (9:16).

In verses 3 – 4 of this chapter, Moses had told the elders what to bring for the burnt offering. There we find that the animals were to be a calf and a lamb, both in their first year of life. It is a burnt offering, therefore it was to follow the instructions given by the LORD for a burnt offering found in chapter one. Here is a snapshot of the order of worship.

- The animal, if it was a calf, it was offered at the door to the Tent of Meeting. If it was a sheep it was offered on the northside of the Brazen Altar.
- The laying of the hands occurred to transfer the sin.
- The animal was slain, skinned and cut up.
- The blood was sprinkled around the Brazen Altar (not rubbed on the four horns).
- The legs and entrails were washed.
- All of the rest of the animal was burned to ashes on the Brazen Altar except the hide.
- The hide was given to the priest.

There were two animals offered that day. The first was a calf and the second was a lamb. Except for their hides, their entire bodies were burnt on the Brazen Altar.

#### 5. The Grain Offering (9:17)

With the sin and burnt offering completed, the grain offering was brought to the Altar. Verse 17. *“Next he presented the grain offering, and filled his hand with some of it and offered it up in smoke on the altar, besides the burnt offering of the morning.”* (9:17).

No details here, but we know the details because we know the instruction the LORD gave concerning the ceremony of this offering. Here is a snapshot of the offering.

- The ingredients of fine flour, oil and incense were mixed together. It could be raw, baked, pan fried on a griddle, cooked in a pot or roasted. No leaven or honey could be used.
- The offering was handed to Moses on the westside of the Brazen Altar.
- Moses took a handful of the grain offering and placed it on the Brazen Altar as a memorial portion.
- The rest of the grain offering was given to the priest to eat.

## 6. Ox and Ram Sacrifice of Peace Offering (9:18-21)

Back in verses 3-4, Moses instructed the elders to bring an ox and a ram for the sacrifice of peace offering. Here they were offered. The ceremony for these two offerings were detailed in chapter 3. Here is a snapshot of the sacrifice of peace offering.

- The animal, if it was a calf or ox, it was offered at the door to the Tent of Meeting. If it was a sheep or ram, it was offered on the northside of the Brazen Altar.
- The laying of the hands occurred to transfer the sin.
- The animal was slain, skinned and cut up.
- The blood was sprinkled around the Brazen Altar (not rubbed on the four horns).
- The fat portions of the animal were placed on the Brazen Altar.
- The fat of the breast was put on the Brazen Altar. The actual breast was waved before the LORD as a wave offering and then boiled to be eaten by the priest.
- The rest of the animal was given to the priests to eat.
- The hide was given to the priest.

With those guidelines from chapter 3, let us see what Moses said here in chapter 9. Verse 21. *“Then he slaughtered the ox and the ram, the sacrifice of peace offerings which was for the people; and Aaron's sons handed the blood to him and he sprinkled it around on the altar. As for the portions of fat from the ox and from the ram, the fat tail, and the fat covering, and the kidneys and the lobe of the liver, they now placed the portions of fat on the breasts; and he offered them up in smoke on the altar. But the breasts and the right thigh Aaron presented as a wave offering before the LORD, just as Moses had commanded.”* (9:18-21).

All six offerings made by the elders were completed in perfect accord with the commands of the LORD found in the first six chapters of Leviticus. Nothing was amiss. Nothing was misplaced. The LORD was pleased.

## C. The Appearance of the LORD to All the People (9:22-23a)

### 1. The Blessing by Aaron (9:22-23a)

On that eighth day, after the offering for Aaron and his sons and the offerings of the elders for the Nation of Israel, Aaron stepped forward to present a blessing to the people. Verse 22. *“Then Aaron lifted up his hands toward the people and blessed them, and he stepped down after making the sin offering and the burnt offering and the peace offerings. Moses and Aaron went into the tent of meeting.”* (9:22-23a).

Picture, if you will, this scene in your mind. Moses was in charge of performing the ceremonies of these offerings on that day. The newly ordained priests were helping Moses. When the offerings were completed, Aaron, who, for the next thirty-nine years would preside over all the offerings, stepped toward the people and spoke a blessing. It could have been Moses, but it was not. It was Aaron. Aaron was ordained and it was time for him to take the lead in presenting the offering to the LORD as the high priest. It was time for Moses to step aside from that position that he held only for the ordination of the first priests of the Nation of Israel. From that time on, the priests would ordain the priests. Aaron gave the blessing and he entered the Tent of Meeting with his brother, Moses. We must wonder what was said inside that tent that day. We do not know. But, they did not stay in the tent very long. The LORD had a plan and it involved showing Himself to His nation.

## 2. The Glory of the LORD from the Tent of Meeting (9:23b-24)

### a) The Appearance of Moses and Aaron (9:23b)

After being in the Tent of Meeting for an unknown amount of time, Moses and Aaron came out before the people to bless them. Verse 23b. *“When they came out and blessed the people, the glory of the LORD appeared to all the people.”* (9:23b).

Notice that the verse says, *“the glory of the LORD appeared to all the people.”* What does that mean? The “glory” of the LORD means the radiance or glow from the LORD. Note this, when you see the glory of the LORD one day in your future, you will understand why the *glory of the LORD* means His radiance no matter where it was said in the Scripture and no matter the context.

Moving on, the Tabernacle stood inside the Tent of Meeting. Once both were in place it would seem to all the onlookers that they were the same structure, but they were not. The Tent of Meeting was erected by the people first. In that Tent of Meeting, the LORD met with Moses to give him the instructions presented in this book called Leviticus. Then, on the day of the ordination ceremony, the Tabernacle was erected inside the Tent of Meeting first, followed by the anointing of the Tabernacle and the first day of the priest’s ordination. On that day, the LORD showed Himself above the Ark of the Covenant between the two cherubs on the Mercy Seat which acted as the top of the Ark of the Covenant. Hovering there between the two cherubs was the Shekinah Glory of the LORD. Perhaps our best description of it would be a radiating cloud that hovered between the two carved cherubs. It was so bright that it gave light to the entire Tabernacle even from behind the Veil. No doubt, when the door to the Tabernacle was opened by Moses and Aaron as they came out, the glow of the glory of the LORD shined forth and was clearly visible to all the people even in the daylight hours. But then, the LORD did something miraculous that only He could do.

### b) The Fire of the LORD (9:24)

After exiting the Tent of Meeting and blessing the people, with the glory of the LORD radiating from the tent behind them, the spectacular occurred. Verse 24. *“Then fire came out from before the LORD and consumed the burnt offering and the portions of fat on the altar; and when all the people saw it, they shouted and fell on their faces.”* (9:24).

Picture that. Fire came out of the door of the tent, passed around Moses and Aaron and consumed in an instant all the offerings on the Brazen Altar. It did not take hours. It only took a flash in the eyes of the people. No wonder they screamed and fell on their faces. You would too if you had been there. The presence of the living God is a fearful thing.

With that, the offerings of the Brazen Altar for the ordination of the Tabernacle and the priests were over and the Altar had been licked clean by the tongues of the fire of the glory of the LORD. It would not be the last time the people would see this glory of the LORD come from the tent in fire. And that will come in the next lesson and the next chapter.