There are many Great truths in Leviticus that every believer needs to understand:

1. Five Sacrifices of Leviticus 1-7
   1. The five offerings give us a full view of the Person of Christ and His Great Sacrificial Work on the Cross.
      1. **The Burnt offering**—Christ our Substitute

The whole offering was burnt except for the skin all was offered up to God. Christ offered Himself entirely to do His Father’s will even unto death.

* + - 1. (Lev.1:3-9) a bullock out of the herd.
      2. (Lev.1:10-13) a sheep or a goat out of the flock.
      3. (Lev.1:14-17) a turtle dove or a young pigeon of the fowls.
* The Sufferings of Christ with Total Obedience to the Father’s Will.

Eph. 5:2—*And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.*

Psalm 40:8—*I delight to do thy will, O my God: yea, thy law is within my heart* Hebrews 10:7—*Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.*

Lev. 1:6—*And he shall flay the burnt offering, and cut it into his pieces*. 6:9 Command Aaron and his sons, saying, This is the law of the burnt offering: It is the burnt offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it. 7:8 And the priest that offereth any man's burnt offering, even the priest shall have to himself the skin of the burnt offering which he hath offered.

John 4:34—*Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.*  John 5:19—*Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.*  John 5:30—*I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.* John 6:38—*For I came down from heaven, not to do mine own will, but the will of him that sent me.*

* The law and procedure of the burnt offering signifies the sufferings of Christ, and the devout affections and with a holy fire, Christians must enter into Christ’s sufferings and offer up themselves willingly, their whole spirit, soul, and body in **total obedience to God**.

2Chron.29:34 But the priests were too few, so that they could not flay all the burnt offerings: wherefore their brethren the Levites did help them, till the work was ended, and until the other priests had sanctified themselves: for the Levites were more upright in heart to sanctify themselves than the priests.

* + 1. **The Meal offering**—Christ the Perfect and Sinless Man
* Fine flour is a type of the Lord’s Perfect character in the Life of the Believer.

There was no shedding of blood in this offering so it speaks of the perfections of Christ's Person and life rather than of His death. The **fine flour** pictures His sinless life with perfect moral virtues, the **oil** typifies the grace and power of the Holy Ghost, while **frankincense** is symbolic of the sweet fragrance of His Person and life.

Every born again believer is changed from his natural state into a new creature to the glory of Christ.

Flour---Not in its natural state (grounded from grain) to Powder

The Process of making Flour is a type of

The Making of the True Believer

John 12:24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

Making flour is not for the faint hearted.

It is a long, ongoing process in which the **wheat** is planted, harvested, cut, tied, threshed, winnowed, stored ground to Powder and then sifted and stored in air tight containers for awhile until used.

* Wheat flour is flammable. Wheat mills have been known to explode or catch fire from just a spark.
* Wheat is prone to toxins so must use care when growing, harvesting and storing wheat.

Plowing, Planting, Watering, Weeding, Waiting, Harvesting – Cutting, Tying, Threshing-shake all the grain off (get rid of the stalk) In Winnowing – the grain falls, the chaff flies away, Grinding, Sifting, Storing in airtight containers for a while until used.

* Leavened bread is a symbol of an evil influence.

Mtat.13:33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

16:6 Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

11. How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

12 Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

Mark 8:15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.

Luke 12:1 In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the **leaven** of the Pharisees, **which is hypocrisy**.

13:21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

1Cor. 5:6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

8 Therefore let us keep the feast, not with old leaven, neither with the **leaven of malice and wickedness**; but with the unleavened bread of sincerity and truth.

Gal. 5:9 A little leaven leaveneth the whole lump.

* **Unleavened bread** a symbol of righteousness. (The Righteous Acts of Saints) No evil

1Cor. 5:8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the **unleavened bread of sincerity and truth.**

2Cor. 1:2 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

II Cor.2:17 For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

2Cor. 9:10 Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;)

Eph 5:9 (For the fruit of the Spirit is in all goodness and righteousness and truth;)

Php 1:9 And this I pray, that your love may abound yet more and more in knowledge and in all judgment;

10 That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ;

11 Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

Titus 2:7 In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity,

1John 3: 7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

18 My little children, let us not love in word, neither in tongue; but in deed and in truth.

* Being a full grown Christian is not for the faint hearted and becoming a fully matured Son of God is an **absolute surrender and a total commitment to God**.
  + 1. **The Peace offering—**Christ is the Reconciler

God made a provision to reconcile the world back to Himself.

Lev. 3:9 And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the **fat** thereof, and the **whole rump**, it shall he take off hard by the **backbone**; and the fat that covereth the inwards, and all the fat that is upon the inwards,10 And the **two kidneys**, and the fat that is upon them, which is by the flanks, and the **caul above the liver**, with the kidneys, it shall he take away.11 And the priest shall burn it upon the altar: it is the food of the offering made by fire unto the LORD.

* This was God's part—“unto the LORD”

The breast was to be waved and the shoulder was to be heaved to symbolize the cross.

Lev. 7:30 His own hands shall bring the offerings of the LORD made by fire, the fat with the breast, it shall he bring, that the breast may be waved for a wave offering before the LORD. Lev. 7:32 And the right shoulder shall ye give unto the priest for an heave offering of the sacrifices of your peace offerings.

* This was man's part—Right shoulder and breast

Lev. 7:33 He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right shoulder for his part.34 For the wave breast and the heave shoulder have I taken of the children of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons by a statute for ever from among the children of Israel.

The breast was given to Aaron and his sons and the right shoulder to the offering priest.

God and man both fed on the same offering which speaks of communion and fellowship and typifies the communion which the believer in Christ enjoys with God on the ground of the work of Christ at the cross and His blood shed there for our sins. We are at peace with God through the work of the cross and can feed upon Christ in fellowship with the Father.

Psalm 85:10 Mercy and truth are met together; righteousness and peace have kissed each other.

Mercy and peace are on one side; truth and righteousness on the other. Truth requires righteousness; mercy calls for peace. Luke 2:14 Glory to God in the highest, and on earth peace, good will toward men.

Ps 107:22 And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing. Ps 119:165 Great peace have they which love thy law: and nothing shall offend them.

2Cor. 13:11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

Eph 6:23 Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

Php 2:1 If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, 2 Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. 1Thess. 5:13 And to esteem them very highly in love for their work's sake. And be at peace among yourselves.

2John 1:3 Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love. Jude 1:2 Mercy unto you, and peace, and love, be multiplied.

Romans 5:10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

2Cor. 5:18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; 19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. 20 Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. 21 For he hath made him to be sin ( **a sin offering**) for us, who knew no sin; that we might be made the righteousness of God in him.

Col 1:21 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled

God is the RECONCILER in Christ, all those that are reconciled become ambassadors for Christ, let this reconciliation then have its designed effect. Be reconciled to God, that is, let God reconcile you to Himself

* + 1. **The Sin offering**—Christ is the only Savior

Lev. 14:19 And the priest shall offer the sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering: 20 And the priest shall offer the burnt offering and the meat offering upon the altar: and the priest shall make an atonement for him, and he shall be clean.

The whole bullock was to be burnt upon the ground outside the camp of Israel after the blood and fat were put upon the altar for God. This offering was for sin and typifies Christ who was made sin for us (2 Cor. 5:21) and endured the judgment and wrath of God against sin in our stead as our substitute. The holiness of God and the awfulness of sin are brought out in the bullock being entirely burnt up outside the camp. It pictures Christ, forsaken of God, as our Sin-bearer as given in Psalm 22 and Mark's Gospel.

### The Sin-offering Differed with the Rank of the Offerer

* 1. The high-priest on the Day of Atonement— **bullock**

Lev. 4:3 If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, **a young bullock** without blemish unto the LORD for a sin offering. 13 And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the commandments of the LORD concerning things which should not be done, and are guilty;14 When the sin, which they have sinned against it, is known, then the congregation shall offer **a young bullock** for the sin, and bring him before the tabernacle of the congregation.

Lev. 16:3 Thus shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering. 11 And Aaron shall bring **the bullock** of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself:

* 1. The people on the Day of Atonement—two kids of the **goats**

Lev. 16:5 And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering.

Num. 28:15 And one kid of the goats for a sin offering unto the LORD shall be offered, beside the continual burnt offering, and his drink offering.

Num. 29:5 And one kid of the goats for a sin offering, to make an atonement for you: 11 One kid of the goats for a sin offering; beside the sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings.

* 1. The ruler who had sinned through ignorance—A kid of **goats**

Le 4:22 When a ruler hath sinned, and done somewhat through ignorance against any of the commandments of the LORD his God concerning things which should not be done, and is guilty; 23 Or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish:

Num. 15:24 Then it shall be, if ought be committed by ignorance without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt offering, for a sweet savour unto the LORD, with his meat offering, and his drink offering, according to the manner, and one kid of the goats for a sin offering.

* 1. The consecration of the Tabernacle—kid of **goats**

Lev. 9:3 And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin offering; and a calf and a lamb, both of the first year, without blemish, for a burnt offering; 4 Also a bullock and a ram for peace offerings, to sacrifice before the LORD; and a meat offering mingled with oil: for to day the LORD will appear unto you. 15 And he brought the people's offering, and took the goat, which was the sin offering for the people, and slew it, and offered it for sin, as the first.

* 1. The common people— a kid of the **goats**, (female) a **lamb**

Lev. 4:27 And if any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the LORD concerning things which ought not to be done, and be guilty; 28 Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.

Lev. 5:4 Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these. 5 And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing: 6 And he shall bring his trespass offering unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin.

* 1. The Nazarite— one **ewe lamb** of the first year without blemish for a sin offering
  2. The Leper— one **ewe lamb** of the first year without blemish

Num. 6:14 And he shall offer his offering unto the LORD, one he lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without blemish for a sin offering, and one ram without blemish for peace offerings,

Lev. 14:2 This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest: 10 And on the eighth day he shall take two he lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour for a meat offering, mingled with oil, and one log of oil.

The lowest grade of sin-offering was that of turtle-doves or young pigeons offered at certain purifications (Lev 12:6; 15:14,29; Num 6:10); or else as a substitute for other sacrifices in case of poverty— extreme cases something resembling to, or 'as a meat-offering' being even allowed (Lev 5:11-13).

### The Blood to be Sprinkled

Theblood of the sin-offering was *sprinkled*. When offering bullocks and goats, whose carcases were to be burned without the camp, the officiating priest stood in the Holy Place, between the golden altar and the candlestick, and sprinkled of the blood seven times towards the Most Holy Place, to indicate that the covenant-relationship itself had been endangered and was to be re-established, and afterwards touched with it the horns of the altar of incense.

Seven was the symbolical number of the covenant.

The most solemn of all sacrifices were those of the Day of Atonement, when the high-priest, arrayed in his linen garments, stood before the Lord Himself within the Most Holy Place to make an atonement. Every spot of blood from a sin-offering on a garment conveyed defilement, as being loaded with sin, and all vessels used for such sacrifices had either to be broken or scoured.

Lev. 6:28 But the earthen vessel wherein it is sodden shall be broken: and if it be sodden in a brasen pot, it shall be both scoured, and rinsed in water.

* + 1. **The Trespass offering**— a ram Restitution must be made through Christ

Lev. 5:15 If a soul commit a trespass, and sin through ignorance, in the holy things of the LORD; then he shall bring for his trespass unto the LORD a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass offering: 16 And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.

The means of Restitution:

[1]. "restore the principal" (vs. 5) Give back the property or item in question.  
[2]. He must add the fifth part, so that the one who was offended receives interest on his temporary loss. (vs. 5)  
[3]. Then he had to bring the ram for his trespass offering, one without blemish.  
[4]. He had to present the silver to 1/5th the ram's estimated worth.

Here sin is looked at as a trespass against the government of God. Amends had to be made for the wrong done and the fifth part added to it. Atonement was made by the blood of the offering, and the trespasser was forgiven. This offering presents Christ who died for our sins and trespasses on the cross restoring that which He took not away (Ps. 69:4). He has not only answered to God for our sins and paid our debt by His shed blood, but has added the fifth part, as it were, bringing more glory to God and more blessings to man than were had before sin was committed. This is the first view the sinner gets of the Cross of Christ. Psalm 69 and Matthew's Gospel present this aspect of the offering of Christ.

The *trespass-offering* was provided for certain transgressions committed through ignorance, or else, according to Jewish tradition, where a man afterwards voluntarily confessed himself guilty. The Rabbis arrange this class into those for *a doubtful* and for *a certain trespass*.

Leviticus 6:2; 19:20 (in these three cases the offering was a ram); and Leviticus 14:12 and Numbers 6:12 (where the offering was a he-lamb). The Word of God considers every wrong done to another, as also a wrong done against the Lord (Psa 51:4), and hence, as needing a trespass-offering. A trespass-offering was also prescribed in the case of a healed leper (Lev 14:12), and in that of a Nazarite, whose vow had been interrupted by sudden defilement with the dead (Num 6:10-12), since leprosy was also symbolically regarded as a wrong to the congregation as a whole, while the interruption of the vow was a kind of wrong directly towards the Lord.

After burning the inwards on the altar of (Lev 7:3), was only to be eaten by the officiating priests within the Holy Place, the lamb offered for such a Nazarite might be eaten by others also, and anywhere within Jerusalem. The blood of the trespass-offering (like that of the burnt-offering) was thrown on the corners of the altar below the red line. The Jews have a tradition (as we have it from the learned bishop Patrick) concerning the sprinkling of the blood of the trespass-offering round about upon the altar, That there was a scarlet line which went round about the altar exactly in the middle, and the blood of the burnt-offerings was sprinkled round about above the line, but that of the trespass-offerings and peace- offerings round about below the line.

Le 6:10 And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar.

Le 6:11 And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place.

Le 16:4 He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on.

Le 16:23 And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there:

Le 16:24 And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people.

Le 16:32 And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments: {consecrate: Heb. fill his hand}

Le 21:10 ¶ And he that is the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes;

1. **The Ordination** of the Priests: Ordaining Ministers of God

God calls and God ordains. Ordination is essential if a person is to serve God. In fact, no person should ever try to serve in the ministry unless he has been ordained by God.

1. The meaning of the Ordination
2. Appointed by God to serve in the ministry of God.
3. Called, separated, set apart, and consecrated to the service of God.
4. God investing His power into the minister He has made.

The significant fact in ordination is this: it is God who calls, separates, sets apart, and consecrates a person to serve Him. The minister and the ministry is God's; therefore, He has the right to decide who will serve in the ministry. God calls and God ordains. No person can serve God, effectively, unless he is called and ordained by God.

 John 15:16 Ye have not chosen me, but I have **chosen** you, and **ordained** you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

Eph 3:7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

Col 1:23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

The ordination of the priests needs to be closely studied by every minister of God as well as by every believer.

Aaron and his sons were called and appointed by God to the priesthood: they were to be the ministers of God to God's people.

1. The Call and Appointment of the Minister of God.
   * + 1. The congregation was called together to be witnesses. 8:1-4.
       2. The ordanation was to be done exactly according to God's commandment, 8:5.
       3. The priests were washed, dressed and equipped for service, 8:6-9,13.
       4. The tabernacle and the utensils of it were anointed, and then the priests, 8:10-12.
       5. A sin-offering was offered for them, 8:14-17.
       6. A burnt-offering, 8:18-21.
       7. The ram of consecration, 8:22-30.
       8. The continuance of this consecration was for seven days, 8:31.

Acts 9:15—*But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:*

Acts 26:16*—But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;*

2Cor. 3:4*—And such trust have we through Christ to God-ward: 5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; 6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.*

2Cor. 5:18—*And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;* 19*—To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.* 20*—Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.*

1Tim. 1:12—*And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;*

2Tim. 1:9—*Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,*

**Righteousness**

Every believer must walk in the righteousness of Christ, that he will bring dignity and honor to the ministry of God.

**Anointing—Oil— Holy Ghost— Consecration**:

1.  The Tabernacle was consecrated, set apart for the service of God. 8:10

2.  Moses anointed the altar seven times and anointed its utensils, basin, and stand 8:11

3.  Moses anointed Aaron's head for service 8:12

4.  Moses anointed and clothed the other priests, for service to God. 8:13

 Every believer being ordained to the ministry must be anointed by the Holy Ghost. He must be called by God and led to dedication and consecration to God. The person must be totally dedicated to the service of God through the presence and power of the Holy Ghost.

**Forgiveness of Sins**

1.  Transfer and substitution 8:14

2.  Sin Offering

3.  There was the placing of blood on the horns of the altar 8:15

4.  There was the remaining blood at the base of the altar being poured out

5.  There was the offering of the best parts of the sacrifice to God 8:16

This included the fat, the liver, and the kidneys. Note that these were burned upon the altar.

6.  They took parts of the sacrifice outside the camp and burnt them 8:17

The hide, the flesh, and the offal (waste, filth). Remember, this is a symbol of Christ taking away the sins of the world. By this act, the sins of the priests were pictured as being removed, taken off, and taken away from them. A substitute sacrifice died for them and took away their sins.

**Total Dedication**

The covenant of priesthood must be made by sacrifice.

1. Sin offering 8:14
2. Burnt offering 8:18-21
3. Peace offering 8:22-30
4. Aaron and his son’s were to finish the ordinances. 8:31-36
   1. Boil the flesh
   2. Eat it with the bread that is in the basket of consecrations
   3. Burn the remaining part
   4. Seven days of consecration, can’t leave the tabernacle.

God would have us focus our eyes upon His Son, who is able to meet all of our needs.

Hebrews 7:25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them

1. The Better Ministry
2. We have a Perfect Sacrifice, a Sinless Substitute.

No man can save himself. Every one faces the same problems. God makes very clear that we need a substitute. Christ our substitute will meet all the needs that pertain to life and Godliness as we exercise our faith in Him.

1. We Have a Great High Priest, a mediator, one to go to God for us.

We cannot solve our problems even though the sacrifice is provided; there is still need for faith.

1. We need the Revelation of a standard, a Perfect measure for life. We need to know what is right and what is wrong, what things are helpful and what are harmful, what will move us forward or what will hinder us, what is Holy and what is unclean.
2. We have an opportunity to obey the Lord perfectly.
3. We absolutely need the Holy Ghost to understand all these things.

* The basic reason we need a minister is that none of us can see ourselves.
* We see each other better than we see ourselves.

God is always trying to teach us this -- even by our physical experience. For instance, you know that you can't look at your own face. By yourself you can't tell the color of your eyes nor the shape of your nose. You have no idea what your face really looks like -- without a mirror. A priest is a mirror, another human being standing before us by which we can see a reflection of what we are like. We don't even understand the problems we need to have solved without that kind of help. And God knowing that, and having designed us that way, has given us a priesthood which is particularly skilled and adept at meeting those needs.

Lev.8:1-4 introduces the subject by describing the essentials for priesthood, that which makes it possible:

God lists necessary elements for a priesthood: You may have missed the first item on the list. It is the very first few words of the passage: "The LORD said to Moses..."

You see, first comes the word of God. A true priesthood never originates from man's conception of what he needs. It comes from God's word, God's thoughts. God knows us and he has designed this for us. It doesn't come from a pope, nor a council, nor a convention, nor a synod of bishops, nor any other form of human committee. As we will see, this priesthood involves every believer. It is really an expression of the truth that the members of the body of Christ are to minister to one another. And we need to make clear right at the start that this is God's idea, not man's, and that he initiated the whole process. It began with the word of God.

The second element is Aaron and his sons with him. Aaron was the half-brother of Moses. He had a family of boys and these sons were to be associated with him in the priesthood. He and his descendants were the only family in the entire Old Testament authorized to serve as priests. And in this family Aaron himself was to be the chief priest, the high priest.

All of this is beautifully designed by God to teach us truth about ourselves. For, as the book of Hebrews makes very clear, we too have a high priest. Aaron is the picture of that great high priest, Jesus Christ our Lord. And his priesthood is as necessary to us as Aaron's was to the Israelites. When we read about Aaron by himself, serving as high priest, we are looking at a picture of Jesus and of what he can be to us.

If you don't understand this priesthood of Jesus to you today then you are missing out on a great part of your Christian heritage. This is the reason why so many people have a boring Christian life. They don't know the provision God has made for them. And they have so much struggle and weakness because they don't understand the resources which are available to them to meet them in their need and to alleviate their emotional depression. That is why God is teaching us here by this process.

While Aaron is a picture of our great high priest, his sons represent every believer in Jesus Christ, assembled with Christ and serving also as priests. In other words, everyone who knows Jesus Christ as Lord and Savior is constituted a priest to the other members of the human family, both to the world at large and to the rest of the body of Christ.

Now, some denominations have a priesthood in which certain men are set aside to serve as priests. I have no objection to that -- except that it is not to be exclusive. The true priesthood is not limited to a certain class of people. Every believer, man or woman alike, is a priest. You find this clearly taught in the New Testament:  In the book of Revelation, John says that Jesus has made us "a kingdom of priests unto God," {Rev 1:6 KJV}. Peter says that we have been built into a spiritual house as living stones, so that we might be a holy priesthood to offer up spiritual sacrifices acceptable unto God {cf, 1 Pet 2:5}.

It is extremely important that we understand what it means to be a priest. It is exciting to be a priest because here we are dealing with all the basic emotional problems that individuals have and are learning how to solve them. So one of the great lessons this book is going to teach us is how to serve effectively as priests to one another and to God.

The third ingredient of the priesthood is the garments. A little later on, Moses describes them for us. He is God's representative, and is acting here on God's behalf. He is told to take with him the priests' garments in preparation for the consecration of the priesthood. In the symbolism of Scripture, garments are always a revelation of the character of the individual who wears them. So as we examine this list of garments we will understand what a priest is, what he does, and how he functions.

The fourth ingredient of the priesthood is the anointing oil, which, in Scripture, always speaks of the Holy Spirit. This means that a priest, to be effective, always must be walking in the Spirit. You will never be an effective priest unless you learn the ministry of the Holy Spirit, learn how he works in you and through you, imparting the life of Christ to others through you.

The next ingredient is the sacrifices. Moses is told to take the bull and the two rams. These always speak of redemption, of the need for dealing with the problem of sin and guilt. Since Aaron and his sons were but men, they too needed sacrifices. But the sacrifices were also food. They were what the priests were to eat, what they were to feed on, what they were to live by. As we come to that we will understand more about what that means.

The sixth element of the priesthood was the fact that God told Moses to bring all the congregation together. God insisted on that. He wanted all the adults there, and all the children as well. He wanted the humblest and the greatest in Israel to be present. So Moses had to assemble the whole congregation -- more than a million people. That must have created quite a seating problem! Perhaps they erected grandstands. But in any event they were all to be there in order that God himself might teach them what a priesthood meant. He didn't want anyone to miss it because this was for everyone.

Finally, the seventh element was that they were to assemble in front of the tent of meeting, the tabernacle. As we have already seen, the tabernacle is a picture of man. It was built on the pattern upon which we are built. It was a three-fold entity; just as we have body, soul, and spirit, so the tabernacle had a three-fold layout. This is God's way of telling us that he himself will teach us what all this means and that he will do so from within ourselves, from the place where God meets man. Remember that Paul says, "We have received the Spirit of God, by which we might know the things pertaining to God," {cf, 1 Cor 2:12}. God will teach us from within, from the tent of meeting where we live, and will make all this clear to our minds and hearts as we study it together.

That is an introduction to the priesthood. And, beginning here, as Moses was led step by step to give us the account, we will read of the process by which God called this priesthood into being. This morning we will have time to take only one or two steps.

Now, this is going to be very dull and boring to you if you don't see yourself here, if you don't understand that this is related to you! You have a great high priest, of whom Aaron is always the picture. And, in fact, *you* are a priest and *you* have the ministry which will be outlined as we study this through.

The first step is found in Verses 5-6:

**And Moses said to the congregation, "This is the thing which the LORD has commanded to be done." And Moses brought Aaron and his sons, and washed them with water. {Lev 8:5-6 RSV}**

What does that signify? I hope you are learning to read your Bibles carefully, because God always puts things together. Two things are brought together here which furnish a clue, a key to help us understand what this means. Don't ignore them.

Moses said, "This is the thing which the LORD has commanded to be done." That is, "This is the word of God." And then he washed Aaron and his sons with water. Thus the word and water are linked together.

In the New Testament, the third chapter of the Gospel of John, you remember that Jesus said to Nicodemus, that religious intellectual who came to him by night, "Except a man be born of water and of the wind, he cannot enter into the kingdom of God," {cf. John 3:5}. What did he mean? Well, water stands for the Word, and wind stands for the Spirit. And except a man be born by believing the Word, thus releasing the operation of the Spirit of God into his life, he can never enter into the kingdom of God. So the word, in its capacity to cleanse and to purify, is pictured for us by water. Jesus uses the same symbol in the fifteenth chapter of John. He says to his disciples, "Now you are clean through the word which I have spoken unto you," {cf, John 15:3}.

In the seventeenth chapter {of John}, in his great high priestly prayer, Jesus says of his own, "They are not of the world, even as I am not of the world. Sanctify them in the truth; thy word is truth. As thou didst send me into the world, so I have sent them into the world. And for their sake I consecrate myself, that they also may be consecrated in truth," {John 17:14, 17:17-19 RSV}. That is the fulfillment of what we are reading about back here in Leviticus. Jesus, the only one fit to do so, consecrated himself as the great high priest by the washing of the water of the word.

And here Aaron, as his picture, or type, is consecrated with water by Moses. Then the sons are similarly washed. It is by the proclamation of the word that the priesthood operates, and only by that. By that it is prepared for its ministry.

The second step is the dressing of the high priest in his garments. Verse 7:

**And he put on him** [not on the sons but only on Aaron himself] **the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and girded him with the skillfully woven band of the ephod, binding it to him therewith. And he placed the breastpiece on him, and in the breastpiece he put the Urim and the Thummim. And he set the turban upon his head, and on the turban, in front, he set the golden plate, the holy crown, as the LORD commanded Moses. {Lev 8:7-9 RSV}**

This whole ensemble is God's idea.

What are the meanings of these garments? Well, if you simply follow the exciting pattern of the Old Testament you are given clues as to what Jesus Christ is prepared to be and to do in your life, for the garments reflect the character and the quality of the great high priest. Let's look at them:

When Moses began dressing him Aaron didn't have anything on. He had just been washed with water and he was naked. Then, at the command of God, Moses put an inner garment upon him, a white linen coat of sorts, which fit closely around Aaron's body and served as his undergarment. He bound it around him with an inner girdle. After Aaron was fully dressed these two items were invisible. And yet each has its own significance.

In Scripture a coat is always a picture of the righteousness of an individual. This inner coat is a picture of that inner, hidden righteousness of the Lord Jesus which only God could see. Jesus had a purity within -- which God could discern but man could not. That is why the Father spoke as he did at the baptism of Jesus, which took place after almost thirty years of life in the town of Nazareth. Many have wondered what kind of a person Jesus was as a growing boy. Did he ever misbehave and get into trouble? The Father spoke from heaven and said, "This is my beloved Son in whom I am well pleased," {Matt 3:17}. There was nothing at all wrong inside. He had that inner righteousness.

A girdle, in Scripture, always symbolizes a servant. This inner girdle represents that inner spirit of servitude, that willingness to be a servant which our Lord reflects, and again which man could not see but which God the Father saw. Do you remember how Paul puts it in Philippians? He says that Jesus, "though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross," {Phil 2:6-8 RSV}. It is that inner willingness to stoop and meet us at our lowest need which is characteristic of the life of our great high priest.

Over these garments Moses put the outer robe. This is described in Exodus {28:31-34, 39:22-26} as an exquisite robe of finely woven cloth, all of one piece and colored a brilliant and beautiful blue. Again this robe speaks of righteousness, but, in this case, the visible righteousness which men could see. Jesus challenged his critics, saying, "Which of you convinces me of sin?" {cf, John 8:46). That is, "Here is my life. Look it over. Do you find any fault in it?" No one could. Even Pilate, the Roman official who examined his life judicially, was compelled to say, "I find no fault in him." He had that outward, visible righteousness which man could see.

Over the robe was put the ephod. This was a kind of vestment, a surplice, or tunic, which hung from the shoulders of the priest down to his knees. It was always the mark of the high priest's authority because it hung from his shoulders, which in Scripture are the symbol of authority and power. In promising the coming of Jesus, Isaiah says, "For to us a child is born, to us a son is given; and the government will be upon his shoulder," {Isa 9:6a RSV}. By this ephod we are reminded of Jesus' words just before he ascended into the heavens. He said to his disciples, "All power is given unto me in heaven and on earth," {Matt 28:18b KJV}.

I would like to stress that, because we tend to think that he has power in heaven, yes, but that men can turn aside his purposes on earth. That is not true. All power is given to him in heaven and on earth. He is able to act as he chooses. Half the trouble of the church today is that we have forgotten the source of our power, have lost sight of the fact that we have a high priest who is authoritative, whose word carries weight, who "opens and no man shuts; and shuts and no man opens," {cf, Rev 3:7 RSV}.

When you ask him to act on your behalf and he does so there is nothing which can stop him. We need to keep our eyes on this priest of power, this high priest who is able to undergird us in the midst of this troubled, confused, and mixed-up world. Otherwise we will lose all sense of control in life and will just drift about frightened and upset.

Around the ephod was bound the golden girdle, a very beautiful band of cleverly woven cloth intertwined with gold. Again, the girdle is a picture of the servitude of Jesus, but in this case his outward servant character, i.e., his obvious willingness to stoop to meet our need, whatever it is. This means that our great high priest, with all his power and authority, is willing to meet us right where we are.

You don't need to pop a pill and have your mind expanded before you can find God. He will meet you. He is great enough and powerful enough and good enough to meet you right where you are, on his terms, and as a servant to stoop to your weakness.

Remember that in the upper room Jesus bound a towel around himself and began to wash his disciples' feet. Thus he manifested his willingness to meet their need even when they were ashamed of it, and ashamed of themselves. Peter tried to reject this ministry. But the Lord said, "There was no way you can be helped, Peter, if you do not accept my servant character," {cf, John 13:4-17}.

So here is this high priest, bound with a girdle to remind us that Jesus is willing to be our servant and to meet us at the place of our need. Then, in the middle of Aaron's breast, Moses hung the breastpiece. This was a square of gold on which were written the names of all twelve tribes of Israel. Thus Israel was reminded that the high priest held closest to his heart, in affectionate concern, every one of the people of Israel. As this is applied through Jesus to all God's people it has the tremendously reassuring meaning that our Lord Jesus always holds close to his heart, in very deep, affectionate concern, the needs of every one of his own. He is deeply involved with each of us. He knows where you are and what you are going through. He is greatly concerned about it. Once you realize this you need never be discouraged again, because Jesus holds you close to his heart.

In the midst of the breastpiece, Moses put the two instruments called the Urim and Thummim. Now, what are these? No one really knows. Strangely enough they are never described in the Bible. Even the ancient rabbis lost any description of what these looked like. Their names mean "Lights" and "Perfections." And, though we don't know what they looked like, we know what they were for. Clearly they were used by the priests to determine the mind and the will of God concerning specific events. Whenever a king, or even an ordinary person, desired to know what God wanted him to do, he came to the priest, and, through the Urim and the Thummim, the priest was able to help him. It was the way to find direction in life.

We are getting very close to the true meaning of these when we translate the words *Insights* and *Outworkings*. You see, "lights" are insights. And "perfections" are the outworkings of circumstances to accomplish the goal God has in mind. When a problem arose, an individual brought it to the priest who would use these instruments to gain insight from God into the nature of the problem. Then he also received assurance from God that the way God was moving would work the problem out to perfection. As you well know, if you have had any experience as a Christian, this corresponds exactly with what the Spirit of God does in our hearts through the Word of God and through the counsel of other members of the priesthood of God. He helps us to gain an understanding of the problem and to have reassurance that he is working out his perfect purposes in our lives.

My patron saint, Dr. H. A. Ironside, used to tell of a young man who was a recent graduate of a theological seminary. Educated beyond his intelligence, he had arrived at the spot where he thought he knew all the answers to all the theological problems. He came to a certain town where there lived an old Christian layman who had never been to a Bible school, nor a seminary, but had taught himself the Word of God under the tutelage of the Holy Spirit. In a very humble way he had gained a reputation as a man of wise counsel. When this young theologian heard about him, he said, "I'd like to meet that man. I think I could ask him a question or two that he couldn't answer!" So a meeting was arranged. The first thing the young man said was, "Sir, I hear that you have quite a reputation as a Bible student. I'd like to ask you a question." The old man said, "Well, I don't know if I can answer it but I'd be glad to try. What is your question?" The young man said, "Tell me, what were the Urim and the Thummim?" The old man thought a moment, then said, "Well, sir, I don't really know -- and I don't think anyone else does either. We do know the names mean 'Lights' and 'Perfections' and that these were instruments by which the high priest could determine the mind of God in specific instances. Beyond that I don't think I could go. But you know, I've found that if you change just one letter in these words you have the instrument by which I can know the mind and will of God for me, in my life." The young man was a bit puzzled. "What do you mean?" The old man said, "Well, if you change the '*r*' in Urim to an '*s*', you'll make it 'Usim and Thummim.' And when I want to know the mind of God, I just take the pages of my Bible and I 'usim and thummim.' And, by that means, I can learn what I need to know!"

I don't know how theologically accurate that is but I think the old man had arrived at a very practical approach to exactly what the Urim and Thummim were for in the Old Testament day.

On the head of the priest Moses set a turban, a beautiful cloth bound around his head. This is a symbolic picture of the mind under control, the intelligence of the priest in subjection to the workings of God. It represents what Paul describes in Second Corinthians as "bringing into captivity every thought to the obedience of Christ," {2 Cor 10:5 KJV}. The priesthood is to use its intelligence under the control of the mind and will of God. This is what our great high priest does. He embodies all the treasures of wisdom and knowledge, and works intelligently on our behalf under the control of the mind and will and purpose of God the Father in our lives. And that is what we also are to do, as priests, as we begin to understand the things of God.

Finally, squarely in the middle of the turban Moses set the golden plate which is called the crown of the high priest. Only the high priest wore it. Inscribed on it were the words, "Holiness to the LORD." As we have already learned from the book of Leviticus the word *holiness* really means "wholeness." God's purpose among men is to make us into whole people again. This is a beautiful picture of how our great high priest always holds in public purview his ultimate purpose in our lives: to make us whole before the Lord. And as the Lord Jesus works in your life and mine this is what he is working toward.

The book of Hebrews tells us "We have not a high priest who cannot be touched with the feelings of our infirmities. He was in all points tempted like as we are, yet without sin," {cf, Heb 4:15 KJV}.

He has known discouragement and the way it feels. He has known hostility and the contradiction against himself of people who were intent upon sabotaging every effort he made. He has wept with those who wept. He was angry when he saw injustice stalking the earth unopposed. He got indignant with those who were oppressing others. He spoke scorching words to those who stood in the way of people who were seeking help. He understands how men feel. He knows how *you* feel. He knows where *you* are!

Whatever your problem may be at this moment, he has been where you are. He has all power and he has a servant heart, ready to meet you at your place of need. And he knows how to work your problems out. The reason we are so weak and so faltering, as people of God, is that we lose sight of this great high priest who is so capable, and so ready to meet us right where we are, and who is available to us twenty-four hours a day.

God would have us focus our eyes upon His Son, who is able to meet all of our needs.