

# Leviticus 8-10

## Bible Study

Leviticus now turns from instructions from God concerning the sacrifices to narrative story...the event—the ordination of Aaron and his sons

## Review

### Leviticus 6:8—7

A new set of instructions for the priests

Summarizes the five sacrifices—with additional information...showing how the sacrificial meat portions were to be divided

- The priests were responsible to keep the fire burning on the altar—symbolic of God’s presence among his people and that they should worship him alone
- The fat portions were dedicated to God and blood was not to be eaten

This section ends the first part of the book of Leviticus (Ch. 1-7)—instructions regarding the sacrifices--given by God on the 1<sup>st</sup> day His presence entered the tabernacle

Chapters 8—10 [Second part of the book of Leviticus]—ordination of the priests and their first sacrifices



<sup>1</sup>**And** the Lord spoke to Moses, saying:

<sup>2</sup>“Take Aaron and his sons with him, and the garments, the anointing oil, a bull as the sin offering, two rams, and a basket of unleavened bread;

v. 1 “and the Lord spoke to Moses”

Instructions given from God to Moses concerning the ordination of the priests

- as directed in **Exodus 29** [consecration] **and Exodus 28** [High Priest’s garments]

v. 2 “**Take** Aaron and his sons”

**Moses** acts as high priest on this occasion **to ordain** Aaron and his sons

v. 2 Aaron and his sons—the ones to be ordained

- Bull as a sin offering
- **Two** rams one for ordination and one for a burnt offering
- Unleavened bread for a wave offering

v. 3 and gather all the congregation together at the door of the tabernacle of meeting

v. 3 '**congregation**' (Heb. *eda*)= assembly, congregation, multitude, people

(Theological wordbook OT) "*eda* is a feminine noun from *yaad* 'to appoint', hence is an **assembly by appointment** and is rendered in the KJV most frequently as *congregation*"

(Word) "This description suggests that the **elders** of the various tribes assembled immediately before the tent of meeting and others gathered behind them.

The ordination of Aaron and his sons was a major event in the history of the Israelite faith....it was critical that the ordination be a public ceremony with all the tribes in attendance"

(Tyndale) "Since the rite of ordination and consecration of the priesthood to divine service was to affect everyone in Israel, the ceremony was a public one....

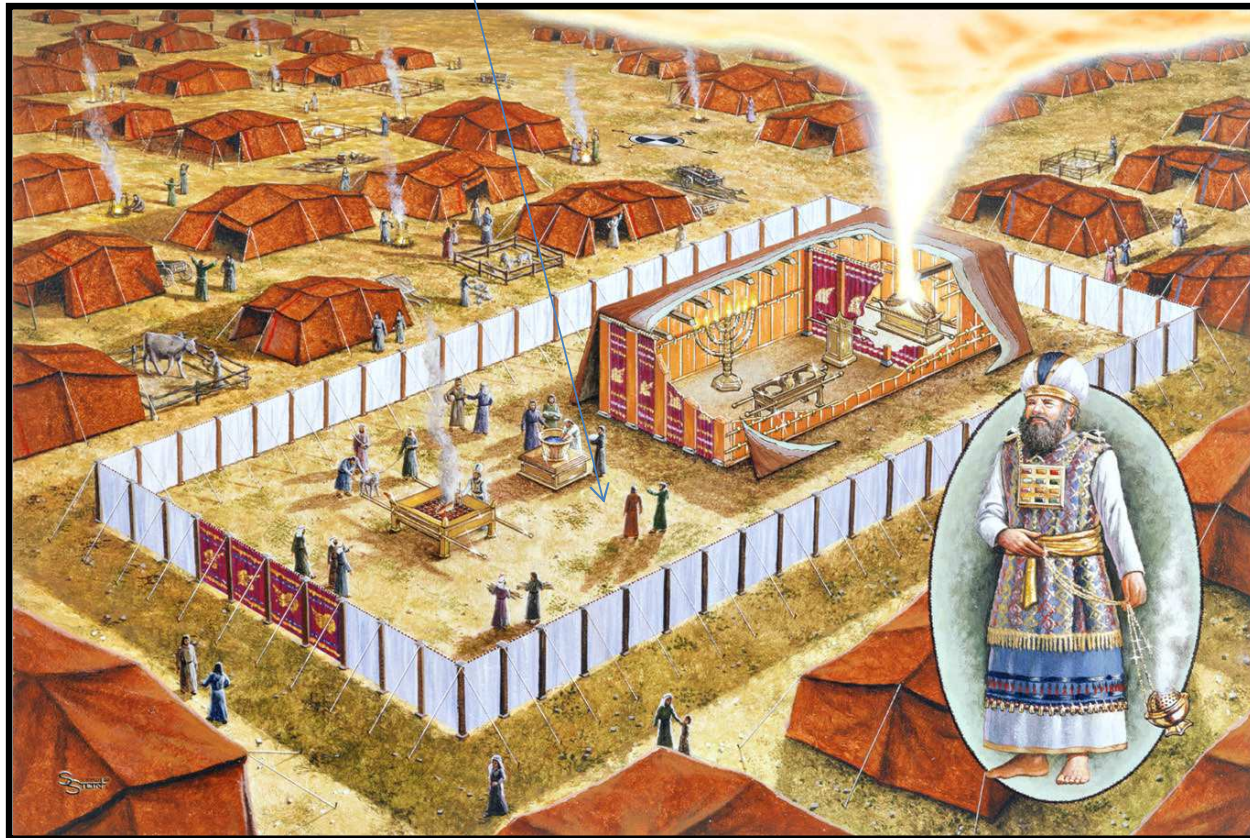
The remainder of the Israelites would have to obtain the best view of the proceedings that they could, perhaps by standing on some elevation at the foot of Mount Sinai, where they encamped at this period."

<sup>4</sup>So Moses did as the Lord commanded him. And the congregation was gathered together at the door of the tabernacle of meeting.

<sup>5</sup>And Moses said to the congregation, “This *is* what the Lord commanded to be done.”

v. 4 ‘door of the tabernacle of meeting’

➤ The courtyard area in front of the tabernacle



Moses God's chief servant ordains Aaron and his sons

**1<sup>st</sup> part** of the consecration to the office of priesthood—by washing, clothing and anointing [v.6-13]

<sup>6</sup>Then Moses brought Aaron and his sons and washed them with water. [Ex. 29:4]



(Keil and Delitzsch) “This cleansing from bodily uncleanness was a symbol of the putting away of the filth of sin;

the washing of the body, therefore, was a symbol of spiritual cleansing, without which no one could draw near to God, and least of all those who were to perform the duties of reconciliation”

v.6—30

Contains a past tense repetition of Exodus 29 with some minor differences...and the noted phrase: “as the Lord had commanded Moses”

The holy garments [described in Ex. 28] are now put upon Aaron

<sup>7</sup>And he put the tunic on him, girded him with the sash, clothed him with the robe, and put the ephod on him; and he girded him with the intricately woven band of the ephod, and with it tied *the ephod* on him.

<sup>8</sup>Then he put the breastplate on him, and he put <sup>ε</sup>the Urim and the Thummim in the breastplate.

<sup>9</sup>And he put the turban on his head. Also on the turban, on its front, he put the golden plate, the holy crown, **as the Lord had commanded Moses.**

(New Int. Comm. OT) “These beautiful vestments drew attention to the supreme dignity and holiness of the high-priestly office....his costly garments symbolized the value of his ministry to the nation”



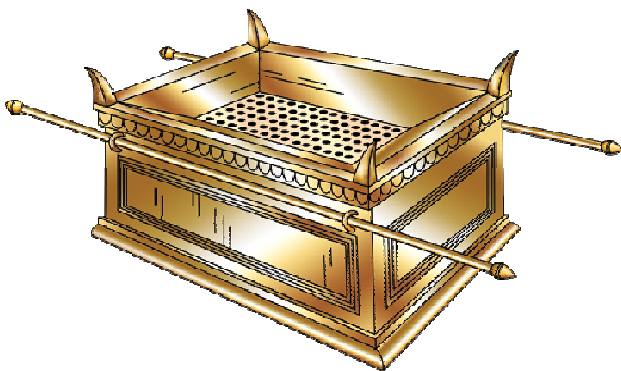
<sup>10</sup>Also Moses took the anointing oil, and anointed the tabernacle and all that *was* in it, and consecrated them.

<sup>11</sup>He sprinkled some of it on the altar **seven** times, anointed the altar and all its utensils, and the laver and its base, to consecrate them.

By anointing the tabernacle and its items, Moses dedicated them to God's service

(New Int. Comm. OT) "Both people and things are dedicated to God through ceremonial anointing with oil"

v. 11 the altar of burnt offering and the laver (bronze basin) were set apart and consecrated to God





<sup>12</sup>And he poured some of the anointing oil on Aaron's head and anointed him, to consecrate him.

Aaron as High Priest was anointed with oil upon his head—symbolic of a special dispensation of God's Holy spirit

Isaiah 61: 1

“The Spirit of the Lord God is upon me, because the Lord has anointed me...”

(NIV Application Com.) “Aaron's anointing was special, so that he and each high priest who succeeded him could be called ‘the anointed priest’ [4:3]

Aaron sons apparently were not anointed in the same manner as he was, but they were all sprinkled with the anointing oil and blood [v.30]

<sup>13</sup>Then Moses brought Aaron's sons and put tunics on them, girded them with sashes, and put hats on them, as the Lord had commanded Moses.

**"Aaron's sons"**

(Companion) "These could not be invested till after Aaron"

**"tunics"**

The "linen garment" of chapter 6:10—a tunic or robe of linen with a belt (sash) around the waist

The **2<sup>nd</sup> part** of the consecration ceremony would be—a **threefold** sacrifice

(New Int. Comm. OT) "If God was to be present at the sacrifices offered by the priests, his sanctuary had to be purged from sin's pollution, especially of those pollutions introduced by the priests themselves...  
to this end, **the first sacrifice** was a purification offering on behalf of Aaron and his sons"



**1<sup>st</sup> sacrifice—a Sin/Purification offering ceremony [v.14-17]**

<sup>14</sup>And he brought the **bull for the sin offering**. Then Aaron and his sons laid their hands on the head of the bull for the sin offering,

<sup>15</sup>and Moses killed *it*. Then he took the blood, and put *some* on the **horns of the altar** all around with his finger, and purified the altar. And he poured the blood at the base of the altar, and consecrated it, to make atonement for it.

(Tyndale) “The altar itself was purified so that no pollution of the sacrificial offerings would occur to disrupt the holiness of the sanctuary and the community”

<sup>16</sup>Then he took all the fat that *was* on the entrails, the fatty lobe *attached to* the liver, and the two kidneys with their fat, and Moses burned *them* on the altar.

<sup>17</sup>But the bull, its hide, its flesh, and its offal, he burned with fire outside the camp, as the Lord had commanded Moses.

Fat portions dedicated to God [v.16]  
and the hide burned outside of the camp[v.17]—typical of the sin offering

**2<sup>nd</sup> Sacrifice: Burnt offering ceremony—1<sup>st</sup> ram [v.18-21]**

<sup>18</sup>Then he brought the **ram as the burnt offering**. And Aaron and his sons laid their hands on the head of the ram,

<sup>19</sup>and Moses killed *it*. Then he sprinkled the blood all around on the altar.

<sup>20</sup>And he cut the ram into pieces; and Moses burned the head, the pieces, and the fat.

<sup>21</sup>Then he washed the entrails and the legs in water. And Moses burned the whole ram on the altar. It *was* a burnt sacrifice for a sweet aroma, an offering made by fire to the Lord, as the Lord had commanded Moses.

(Tyndale) “The burnt offering of a ram followed the directions of Lev. 1:3-13....in this sacrifice the priests demonstrated their complete obedience to God’s will, and proclaimed their desire to renew and maintain fellowship with him”

v. 18 the burnt offering’

(Tabernacle, Priesthood and Offerings) “The Hebrew word (*ohlah*) translated ‘burnt offering’ means in reality that which ascends or goes up. It designates a sacrifice which entirely ascended in fragrance.

Noah’s offerings when he came out from the ark into the new world, were of this character”

**3<sup>rd</sup> Sacrifice: Consecration ceremony—2<sup>nd</sup> ram [v.22-29]**

<sup>22</sup>And he brought the second ram, the ram of **consecration**. Then Aaron and his sons laid their hands on the head of the ram,

“ram of **consecration**”= ordination  
Literally (Heb.) = ‘filling the hand’—installing into office

<sup>23</sup>and Moses killed *it*. Also he took *some* of its blood and put it on the tip of Aaron’s right ear, on the thumb of his right hand, and on the big toe of his right foot.

<sup>24</sup>Then he brought Aaron’s sons. And Moses put *some* of the blood on the tips of their right ears, on the thumbs of their right hands, and on the big toes of their right feet. And Moses sprinkled the blood all around on the altar.

The 2<sup>nd</sup> ram of special consecration—ordination

Before sprinkling blood around the altar, Blood was smeared on the right ear, thumb and right large toe of Aaron and his sons[Ex.29:19-20]

- Ear—represents hearing of God’s instructions
- Right thumb of right hand—represents actions
- Right toe—represents the walk with God

Filling the hand—wave offering ceremony: from 2<sup>nd</sup> ram of consecration

<sup>25</sup>Then he took the fat and the fat tail, all the fat that *was* on the entrails, the fatty lobe *attached to* the liver, the two kidneys and their fat, and the right thigh;

<sup>26</sup>and from the basket of unleavened bread that was before the Lord he took one unleavened cake, a cake of bread *anointed with* oil, and one wafer, and put *them* on the fat and on the right thigh;

<sup>27</sup>and he put all *these* in Aaron's hands and in his sons' hands, and waved them *as* a wave offering before the Lord.

(BKC) "A unique procedure occurred when Moses placed the fat of the ram with its right thigh...in the hands of Aaron and his sons. [v.25-27]

This seemed to symbolize in the eyes of all the people the sanctity of the office to which the priests had been appointed."

<sup>28</sup>Then Moses took them from their hands and burned *them* on the altar, on the burnt offering. They *were* consecration offerings for a sweet aroma. That *was* an offering made by fire to the Lord.

<sup>29</sup>And Moses took the breast and waved it *as* a wave offering before the Lord. It was **Moses'** part of the ram of consecration, as the Lord had commanded Moses.

(Tyndale) "Because Moses had for the moment officiated as a substitute for the high priest, it was necessary for him to present an offering to God on his own behalf"

The breast of the ram, which was waved by Moses as officiating high priest was retained by him for food



Exodus 29:26

<sup>26</sup>"Then you shall take the breast of the ram of Aaron's consecration and wave it *as* a wave offering before the Lord; and it shall be your portion.

Moses performs an additional act of consecration by sprinkling a mixture of anointing oil and blood upon Aaron, his sons and their garments

<sup>30</sup>Then 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, his sons, and the garments of his sons with him.

(Understanding the Bible Com.) “This act, a distinctive part of the ordination, is reminiscent of the sprinkling of blood in the tabernacle during the sin offering. Priests and priestly attire are protected from defilement”

(Tyndale) “The priests were thus spiritually secure in their office because they were protected by the blood of the sacrificial animal, just as the Israelites themselves had been when the first Passover was celebrated in Egypt”



Conclusion of the consecration ceremony—the sacrificial meal

<sup>31</sup>And Moses said to Aaron and his sons, “Boil the flesh *at* the door of the tabernacle of meeting, and eat it there with the bread that *is* in the basket of consecration offerings, as I commanded, saying, ‘Aaron and his sons shall eat it.’

<sup>32</sup>What remains of the flesh and of the bread you shall burn with fire.

v. 31 The priests were instructed to cook and eat the remaining meat portions as well as the remaining bread in the court of the tabernacle

v. 32 Whatever was not eaten on the day of sacrifice was to be burned

(Tyndale)“This was a symbolic means by which the covenant established between God and the priesthood would be sealed in the presence of the whole congregation.”

**Seven** days—Aaron and his sons were required to stay in the tabernacle  
➤ This would complete their ordination

<sup>33</sup>And you shall not go outside the door of the tabernacle of meeting *for seven days*, until the days of your consecration are ended. For seven days he shall consecrate you.

<sup>34</sup>As he has done this day, so the Lord has commanded to do, to make atonement for you.

v. 33 “For seven days he shall consecrate you”



The previous consecration offering, the sin offering and purification of the altar are to be repeated for each of the seven days

<sup>35</sup>Therefore you shall stay *at* the door of the tabernacle of meeting day and night for **seven days**, and keep the charge of the Lord, so that you may not die; for so I have been commanded.”

v. 35 “seven days”

(An Exposition of the Pentateuch, Allis) “These days are apparently to be counted from the day of the setting up of the tabernacle [Ex.40:2] which was the 1<sup>st</sup> day of the 1<sup>st</sup> month of the 2<sup>nd</sup> year

(NIV Application Com) “During the week, a purification offering was to be performed each day to purify the outer altar [Ex. 29:35-37].

Because the priests were in a transitional and therefore vulnerable state, they were not to leave the sacred precincts.”

<sup>36</sup>So Aaron and his sons did all the things that the Lord had commanded by the hand of Moses.

**1<sup>st</sup> day**—God's presence enters tabernacle  
(2<sup>nd</sup> year after leaving Egypt) [Ex.40: 17,34]

- Lev. Chapters 1-7—instructions given concerning sacrifices and priesthood
- Ordination of priests begins (Lev. 8:1-32)

**Seven days** of consecration (8:33)

**8<sup>th</sup> day (9:1)**—priesthood service begins

**14<sup>th</sup> day**—Israel's 2<sup>nd</sup> Passover  
(Numbers 9:1-5)

## Chapter 9

### The Commencement of the public sacrificial system

“8<sup>th</sup> day”—the only date mentioned in Lev.

- 8<sup>th</sup> day was the day following the seven days of consecration

<sup>1</sup>It came to pass on the **eighth** day that **Moses called** Aaron and his sons and the **elders** of Israel.

<sup>2</sup>And he said to Aaron, “Take for yourself a young bull as a sin offering and a ram as a burnt offering, without blemish, and offer *them* before the Lord.

(Word) “At the end of the seven-day separation to complete the priest’s ordination, a **special day** is proclaimed for the inauguration of the regular use of the new sanctuary.

On this occasion the newly ordained priests are to offer up **the first public sacrifices.**”

v. 2 Aaron was to bring a young bull for a sin offering and a ram for a burnt offering for the priests

<sup>3</sup>And to the children of Israel you shall speak, saying, ‘Take a kid of the goats as a sin offering, and a calf and a lamb, *both* of the first year, without blemish, as a burnt offering,

<sup>4</sup>also a bull and a ram as peace offerings, to sacrifice before the Lord, and a grain offering mixed with oil; for today the Lord will appear to you.’”

v. 3 Moses, in charge tells Aaron to give these instructions to Israel...

The people through their elders [v.1] –were to bring a goat for a sin offering, a calf and a lamb for burnt offerings [v.3], also a bull and ram as peace offerings along with a grain offering [v.4]

➤ Marks the point that the people begin to participate in the sacrificial system

v. 4 “the glory of the Lord will appear to you”

(BKC) “The whole sacrificial system was placed in its theological context in the reason given by Moses for these offerings: For today the Lord will appear to you.”


<sup>5</sup>So they brought what Moses commanded before the tabernacle of meeting. And all the congregation drew near and stood before the Lord.

<sup>6</sup>Then Moses said, “This *is* the thing which the Lord commanded you to do, and **the glory of the Lord will appear to you.**”

v.5 ‘congregation drew near’—the tribal leaders [elders v.1] and those behind them

(Tyndale) “His glory had already descended upon the finished tabernacle [Ex. 40:34], and now it was about to ratify the ministry to be undertaken there”

Moses now delegates to Aaron to begin the sacrifices as priest



<sup>7</sup>And Moses said to Aaron, “Go to the altar, offer your sin offering and your burnt offering, and make atonement for yourself and for the people. Offer the offering of the people, and make atonement for them, as the Lord commanded.”

(Understanding the Bible Com. Series) “The last verse in this preparatory section indicates that the primary function of these offerings is **atonement**—for Aaron first to prepare him properly and next for the people.



v. 8-14 Aaron's offerings

v.8-14 (Expositors)

"These verses give the details of Aaron's offering **for himself** the sacrifices mentioned in v.2

<sup>8</sup>Aaron therefore went to the altar and killed the calf of the sin offering, which *was* for himself.

<sup>9</sup>Then the sons of Aaron brought the blood to him. And he dipped his finger in the blood, put *it* on the horns of the altar, and poured the blood at the base of the altar.

v. 9 'he dipped his finger in the blood, put it on the horns of the altar'

(Keil and Delitzch) "The blood was not taken into the sanctuary, but only applied to the horns of the altar of burnt-offering; because the object was not to expiate some particular sin of Aaron's, but to take away the sin which might make his service on behalf of the congregation displeasing to God"

v. 9 last part: 'poured the blood at the base of the altar'

(The Tabernacle, the Priesthood and the Offerings) "The blood of the sin offering alone was poured at the bottom of the altar.

The altar thus was established upon blood—poured out blood was the very basis upon which it stood. It was Israel's place of access to God, where gifts were also presented."

<sup>10</sup>But the fat, the kidneys, and the fatty lobe from the liver of the sin offering he **burned** on the altar, as the Lord had commanded Moses.

<sup>11</sup>The flesh and the hide he **burned** with fire outside the camp.

v. 10 “the fat...he **burned** on the altar” as incense (Heb.) *katar*—Sweet savor going up to God

v. 11 “**burned**...outside the camp” (Heb.) *saraph*—completely burned outside the camp, it does not ascend up to God

v. 12-14 The whole burnt offering for the priests—with emphasis on the distinctive parts of the offering

<sup>12</sup>And he killed the burnt offering; and Aaron’s sons presented to him the blood, which he sprinkled all around on the altar.

<sup>13</sup>Then they presented the burnt offering to him, with its pieces and head, and he burned *them* on the altar.

<sup>14</sup>And he washed the entrails and the legs, and burned *them* with the burnt offering on the altar.

## The offerings for the people (v.15-22)

<sup>15</sup>Then he brought the people's offering, and took the goat, which *was* the sin offering for the people, and killed it and offered it for sin, like the first one.

<sup>16</sup>And he brought the burnt offering and offered it according to the prescribed manner.

<sup>17</sup>Then he brought the grain offering, took a handful of it, and burned *it* on the altar, besides the burnt sacrifice of the morning.

v. 15 "the goat, which was the sin offering..."

Leviticus 4: 14 specifies the bull as the sin offering for the congregation, however a goat was used on some occasions [Lev. 16: 5, 9; Num. 15: 22-26]

- The blood was not brought into the holy place, but applied to the altar of burnt-offerings

(Keil and Delitzch) "the object was not to expiate any particular sin...but simply to place the sacrificial service of the congregation in its proper relation to the Lord"

<sup>18</sup>He also killed the bull and the ram *as* sacrifices of **peace offerings**, which *were* for the people. And Aaron's sons presented to him the blood, which he sprinkled all around on the altar,

<sup>19</sup>and the fat from the bull and the ram—the fatty tail, what covers *the entrails* and the kidneys, and the fatty lobe *attached to* the liver;

<sup>20</sup>and they put the fat on the breasts. Then he burned the fat on the altar;

<sup>21</sup>but the breasts and the right thigh Aaron waved *as* a wave offering before the Lord, as Moses had commanded.

(Understanding the Bible Com.)“This offering connotes communion with God, emphasizing that God, people, and priests are linked by their participation in this sacrifice. This link is celebrated in the communal meal.”

v. 18 “sacrifices of peace offerings”  
(Tabernacle, Priesthood and Offerings, Soltau) “One sacrifice is added to the list, which had not been offered in their consecration: a bull and a ram for peace offerings. The word ‘sacrifice’ in the Hebrew is confined to this peace offering, or as it should be called *peace-sacrifice*.  
This was the concluding sacrifice.”

<sup>22</sup>Then Aaron lifted his hand toward the people, **blessed them**, and came down from offering the sin offering, the burnt offering, and peace offerings.

Aaron pronounced a blessing on Israel at the inauguration of the sacrifices

➤ The specific wording of the blessing commanded by God is found in Numbers 6: 24-26

Numbers 6:22-26

<sup>22</sup>And the Lord spoke to Moses, saying:

<sup>23</sup>“Speak to Aaron and his sons, saying, ‘This is the way you shall bless the children of Israel. Say to them:

<sup>24</sup> “The Lord bless you and keep you;

<sup>25</sup> The Lord make His face shine upon you, And be gracious to you;

<sup>26</sup> The Lord lift up His countenance upon you, And give you peace.””

Moses and Aaron enter the tabernacle, come out and pronounce another blessing [v.23]

- Aaron now is functioning as High Priest

<sup>23</sup>And Moses and Aaron went into the tabernacle of meeting, and came out and blessed the people. Then **the glory of the Lord appeared** to all the people,

<sup>24</sup>and fire came out from before the Lord and consumed the burnt offering and the fat on the altar. When all the people saw *it*, they shouted and fell on their faces.

v. 23 “the glory of the Lord appeared”

(Tyndale, Harrison) “There seems little doubt that the phenomena of the cloud and fire, prominent at the time of the Exodus [Ex. 13:21], descended again upon the tabernacle at this juncture”

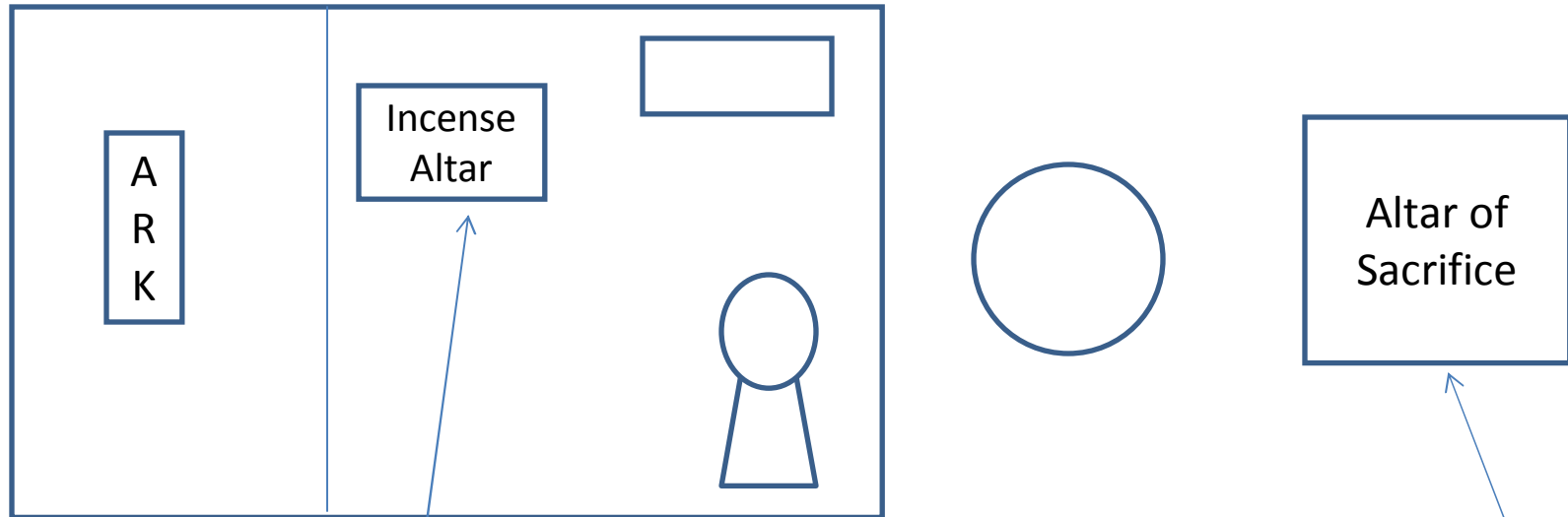
v. 24 The sacrifices were consumed by fire from before the Lord, not by fire ignited by Aaron

- One of five times recorded in the OT that fire from God was used as a sign the sacrifice was accepted (Judg. 6:21; I Kings 18:38; I Chr. 21:26; II Chr. 7:1)

(Word) “The divine fire comes and devours these first public offerings. With **this manifestation** Yahweh dramatically **accepts the sacrifices** at the new sanctuary.”

## Introduction to chapter 10

Daily incense offerings were prescribed in Ex. 30:7-8



(Companion) “the golden altar in the holy place was **kindled by fire** from the brazen altar in the outer court, on which atonement was made”

(Expositors, notes) “Since making a fire was rather a chore in former times, all fire was preserved carefully, and coals were carried about to start other fires. The fire on the incense altar, however, was not perpetual.”

## Leviticus 10

(JSB, Tanakh) “Chapters 9 and 10 comprise one unit recounting events of the 8<sup>th</sup> day. In the Hebrew text no new division occurs at 10:1.

<sup>1</sup>Then Nadab and Abihu, the sons of Aaron, each took his censer and put fire in it, put incense on it, and offered profane fire before the Lord, which He had not commanded them.

“**censer**” (Heb. *mahta*) “firepans...would be used to carry the coals to light one fire from another...most translate *mahta* as censer” (Theol. Wordbook OT)

(Word, notes) “**Fire**, refers to the glowing embers that are put in the fire pan”

(New Int. Com. OT) “**Incense** was produced by mixing aromatic spices together, which were then vaporized by putting them in a censer containing glowing lumps of charcoal, i.e.. Fire”

### “**profane** fire”

(New Bible Com) “The Hebrew word *zara* means ‘strange’, ‘from outside’. Perhaps they took fire from outside the sanctuary instead of from the altar, as if to say, any fire will do”

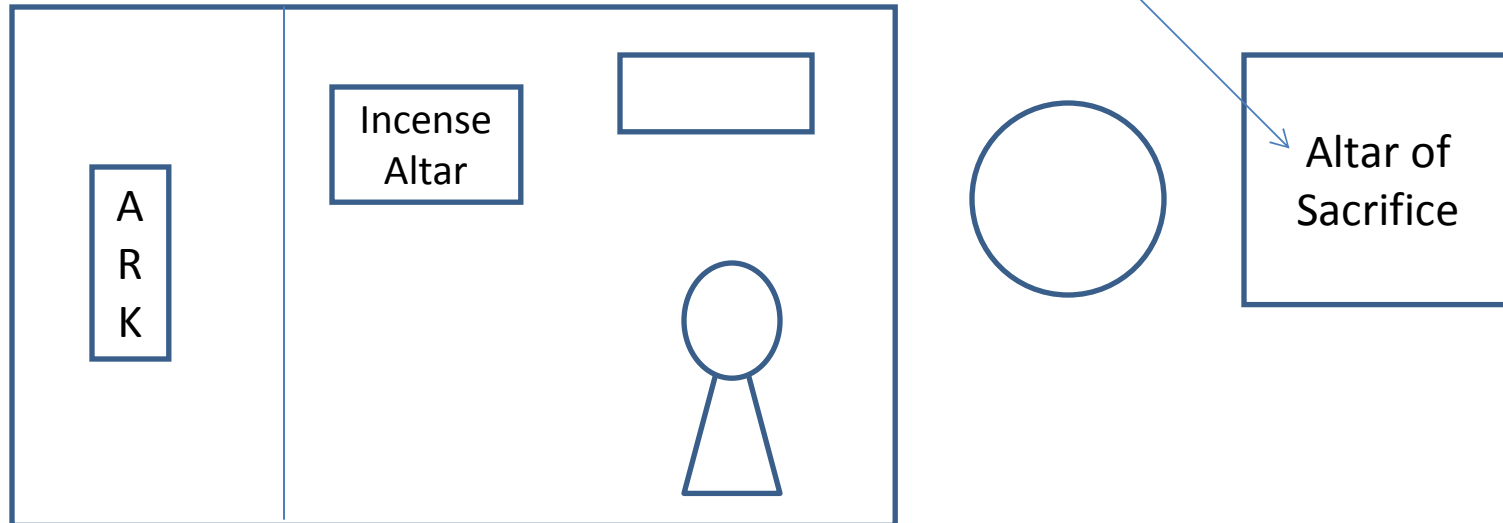
“had not commanded them”

This is the first recorded use of incense by an individual(s) and it is done in disobedience



Possible scenarios:

1) The fire must have consisted of live coals from a source other than the altar of sacrifice



2) The incense perhaps was not prepared according to God's directions

- Aaron was to burn incense every morning and evening—but not with 'strange incense'

[Ex. 30:9]

3) Nadab and Abihu entered the most holy place—only the high priest was to enter there and only on the Day of Atonement

<sup>2</sup>So fire went out from the Lord and devoured them, and they died before the Lord.

‘they died before the Lord’ [Judgment fire]

What they did was not in ignorance for God had given clear instructions through Moses on how he was to be regarded

(Theological Wordbook OT) “The strategic thing is that they were disobedient at the point of worship”

<sup>3</sup>And Moses said to Aaron, “This is what the Lord spoke, saying: ‘By those who come near Me I must be regarded as holy; And before all the people I must be glorified.’” So Aaron held his peace.

Isaiah 52: 11 “Be pure you who carry the vessels of the Lord”

<sup>4</sup>Then Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said to them, “Come near, carry your brethren from before the sanctuary out of the camp.”

<sup>5</sup>So they went near and carried them by their tunics out of the camp, as Moses had said.

The corpses had to be removed immediately—they could not be allowed to remain in the sacred area (contamination)

v. 4 “from before the sanctuary” —they had been slain in front of the entrance to the holy place

<sup>6</sup>And Moses said to Aaron, and to Eleazar and Ithamar, his sons, “Do not uncover your heads nor tear your clothes, lest you die, and wrath come upon all the people. But let your brethren, the whole house of Israel, bewail the burning which the Lord has kindled.

<sup>7</sup>You shall not go out from the door of the tabernacle of meeting, lest you die, for the anointing oil of the Lord *is* upon you.” And they did according to the word of Moses.

v. 6 “Do not uncover your heads nor tear your clothes...”

- Aaron’s remaining sons were to show no grievance but were to continue their priestly duties
- To show grief “would have indicated dissatisfaction with the judgment of God” (Keil and Delitzch)

Only here—God spoke to Aaron without mediation from Moses

<sup>8</sup>Then **the Lord spoke to Aaron**, saying:

<sup>9</sup>“Do not drink wine or intoxicating drink, you, nor your sons with you, when you go into the tabernacle of meeting, lest you die. *It shall be* a statute forever throughout your generations,

<sup>10</sup>that you may distinguish between holy and unholy, and between unclean and clean,

<sup>11</sup>and that you may teach the children of Israel all the statutes which the Lord has spoken to them by the hand of Moses.”

It appears that the wrong use of alcohol could have played a role in what Nadab and Abihu had done to bring profane fire before the Lord

v. 10 [a key verse] “that you may distinguish between the holy and unholy, and between clean and unclean...”

(BKC) “The priests’ task to teach the Israelites the way of holiness prepared the setting for the instructions in Leviticus 11-15”

v. 12-15 Instructing Aaron and his remaining sons about the portions of the sacrifices that were theirs to eat for food, in conjunction with the sacrificial events of chapter 9

v. 13 “it is your due and your sons’ due...”

<sup>12</sup>And Moses spoke to Aaron, and to Eleazar and Ithamar, his sons who were left: “Take the grain offering that remains of the offerings made by fire to the Lord, and eat it without leaven beside the altar; for it *is* most holy.

<sup>13</sup>You shall eat it in a holy place, because **it *is* your due and your sons’ due, of the sacrifices** made by fire to the Lord; for so I have been commanded.

<sup>14</sup>The breast of the wave offering and the thigh of the heave offering you shall eat in a clean place, you, your sons, and your daughters with you; for *they are* your due and your sons’ due, *which* are given from the sacrifices of peace offerings of the children of Israel.

<sup>15</sup>The thigh of the heave offering and the breast of the wave offering they shall bring with the offerings of fat made by fire, to offer *as* a wave offering before the Lord. And it shall be yours and your sons’ with you, by a statute forever, as the Lord has commanded.”

<sup>16</sup>Then Moses made careful inquiry about the goat of the sin offering, and there it was—burned up. And he was angry with Eleazar and Ithamar, the sons of Aaron *who were* left, saying,

“goat of the sin offering”—at the conclusion of the consecration ceremonies [Lev.9: 3,15]

➤ Was not to be burnt up—but to be eaten by the priests

<sup>17</sup>“Why have you not eaten the sin offering in a holy place, since it *is* most holy, and *God* has given it to you to bear the guilt of the congregation, to make atonement for them before the Lord?

<sup>18</sup>See! Its blood was not brought inside <sup>£</sup>the holy *place*; indeed you should have eaten it in a holy *place*, as I commanded.”

(BKC) “Moses became angry with Eleazar and Ithamar when he discovered they had burned up the entire carcass of the people’s sin offering [9:15] instead of eating it as prescribed (since its blood had not been taken into the holy place [v.18];

If the blood had been taken into the holy place, then the carcass would properly have been burned ‘outside the camp’” [4:12, 21]

<sup>19</sup>And Aaron said to Moses, “Look, this day they have offered their sin offering and their burnt offering before the Lord, and such things have befallen me! *If* I had eaten the sin offering today, would it have been accepted in the sight of the Lord?”

<sup>20</sup>So when Moses heard *that*, he was content.

(LASB) “Aaron explained to Moses that his two sons did not feel it appropriate to eat the sacrifice after their two brothers had just been killed for sacrificing wrongly. Moses then understood that Eleazar and Ithamar were not trying to disobey God. They were simply afraid and upset over what had just happened to their brothers”

(Holman) “Some feel that Aaron did not eat the sacrifice because he was too overwhelmed with grief at the death of his sons to eat at all”

v. 20 “Moses heard that , he was content”

(NIV App. Com.) “This suggests, perhaps, that God is more gracious to those who make mistakes because they fear him than those who carelessly and impudently enter his presence, as Nadab and Abihu did”

v. 19 “this day”

(Barnes) “The events recorded in this chapter must have occurred immediately after the offering of the sacrifices of inauguration, in the evening of the same day.”

## Lessons

Aaron was ordained as high priest even though he had presided over Israel's idolatrous golden calf incident

God's mercy and forgiveness he showed Aaron serves as proof that God is equally merciful and forgiving to us

Nadab and Abihu disregarded and were careless with God's instructions were killed

Luke 12:48

"Everyone to whom much is given, of him will much be required"