

NOTES
ON
THE BOOK OF LEVITICUS

by

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"Things new and old."

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Leviticus 8, 9

Having considered the doctrine of sacrifice, as unfolded in the first seven chapters of this book, we now approach the subject of priesthood.

The two subjects are intimately connected:

- the sinner needs a sacrifice;
- the believer needs a priest.

We have both the one and the other in CHRIST, who, having offered Himself, without spot, to GOD, entered upon the sphere of His priestly ministry, in the sanctuary above. We need no other sacrifice, no other priest. JESUS is divinely sufficient. He imparts the dignity and worth of His own Person to every office He sustains, and to every work He performs.

- when we see Him as a sacrifice, we know that we have in Him all that a perfect sacrifice could be; and,
- when we see Him as a priest, we know that every function of the priesthood is perfectly discharged by Him.

As a sacrifice, He introduces His people into a settled relationship with GOD; and, as a priest, He maintains them therein, according to the perfectness of what He is. Priesthood is designed for those who already stand in a certain relationship with GOD. As sinners, by nature and by

practice, we are all brought nigh to GOD by "**the Blood of the Cross.**" We are brought into an established relationship with Him. We stand before Him as the fruit of His own work. He has put away our sins, in such a manner as suits Himself, so that we might be before Him, to the praise of His name, as the exhibition of what He can accomplish through the power of death and resurrection.

But, though so fully delivered from every thing that could be against us; though so perfectly accepted in the Beloved; though so complete in CHRIST; though so highly exalted, yet are we, in ourselves, while down here, poor feeble creatures, ever prone to wander, ready to stumble, exposed to manifold temptations, trials, and snares. As such, we need the ceaseless ministry of our "**Great High Priest,**" whose very presence, in the sanctuary above, maintains us, in the full integrity of that place and relationship in which, through grace, we stand, "**He ever liveth to make intercession for us**" (Hebrews 7:25).

We could not stand, for a moment, down here, if He were not living for us, up there.

- "**Because I live, ye shall live also**" (John 14:19).

- "**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**" (Romans 5:10).

The "**death**" and the "**life**" are inseparably connected, in the economy of grace. But, be it observed, the life comes after the death. It is CHRIST's life as risen from the dead, and not His life down here, that the apostle refers to, in the last-quoted passage.

This distinction is eminently worthy of my reader's attention. The life of our blessed Lord JESUS, while down here, was, I need hardly remark, infinitely precious; but He did not enter upon His sphere of priestly service until He had accomplished the work of redemption.

Nor could He have done so, inasmuch as:

- "**it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood**" (Hebrews 7:14).

- "**For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law**" (Hebrews 8:3, 4).

- "**But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption . . . For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us**" (Hebrews 9:11, 12, 24)

Heaven, not earth, is the sphere of CHRIST's Priestly ministry; and on that sphere He entered when He had offered Himself without spot to GOD. He never appeared as a priest in the temple below. He oftentimes went up to the temple to teach, but never to sacrifice or burn incense. There never was any one ordained of GOD to discharge the functions of the priestly office on earth, save Aaron and his sons. "**If he were on earth, he should not be a priest.**"

This is a point of much interest and value, in connection with the doctrine of priesthood.

Heaven is the sphere, and accomplished redemption the basis, of CHRIST's priesthood. Save in the sense that all Believers are priests (I Peter 2:5), there is no such thing as a priest upon earth. Unless a man can show his descent from Aaron, unless he can trace his pedigree up to that ancient source, he has no right to exercise the priestly office. Apostolic succession itself, could it be proved, would be of no possible value here, inasmuch as the Apostles themselves were not priests, save in the sense above referred to. The feeblest member of the household of faith is as much a priest as the Apostle Peter himself. He is a spiritual priest; he worships in a spiritual temple; he stands at a spiritual altar; he offers a spiritual sacrifice; he is clad in spiritual vestments.

- **"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ"** (I Peter 2:5).

- **"By him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name. But to do good and to communicate forget not, for with such sacrifices God is well pleased"** (Hebrews 13:15, 16).

If one of the direct descendants of the house of Aaron were converted to CHRIST, he would enter upon an entirely new character and ground of priestly service. And be it observed, that the passages just quoted present the two great classes of spiritual sacrifice which the spiritual priest is privileged to offer. There is the sacrifice of praise to GOD, and the sacrifice of benevolence to man. There is a double stream continually going forth from the believer who is living in the realization of his priestly place - a stream of grateful praise ascending to the throne of GOD, and a stream of active benevolence flowing forth to a needy world. The spiritual priest stands with one hand lifted up to GOD, in the presentation of the incense of grateful praise; and the other opened wide to minister, in genuine beneficence, to every form of human need.

Were these things more distinctly apprehended, what hallowed elevation, and what moral grace, would they not impart to the Christian character!

Elevation, inasmuch as the heart would ever be lifted up to the infinite Source of all that is capable of elevating - moral grace, inasmuch as the heart would ever be kept open to all demands upon its sympathies. The two things are inseparable. Immediate occupation of heart with GOD must, of necessity, elevate and enlarge. But, on the other hand, if one walks at a distance from GOD, the heart will become groveling and contracted. Intimacy of communion with GOD - the habitual realization of our priestly dignity, is the only effectual remedy for the downward and selfish tendencies of the old nature.

Having said thus much on the subject of priesthood in general, both as to its primary and secondary aspects, we shall proceed to examine the contents of the eighth and ninth chapters of the Book of Leviticus.

"And the Lord spake unto Moses, saying, take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread; and gather thou all the congregation together unto the door of

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

There is special grace unfolded here. The whole assembly is convened at the door of the tabernacle of the congregation, in order that all might have the privilege of beholding the one who was about to be entrusted with the charge of their most important interests. In Exodus 28 and 29 we are taught the same general truth with respect to the vestments and sacrifices connected with the priestly office; but, in Leviticus, the congregation is introduced, and allowed to look on at every movement in the solemn and impressive service of consecration.

The humblest member of the assembly had his own place.

Each one, the lowest as well as the highest, was permitted to gaze upon the person of the high priest, upon the sacrifice which he offered, and upon the robes which he wore. Each one had his own peculiar need, and the GOD of Israel would have each to see and know that his need was fully provided for by the varied qualifications of the high priest who stood before him.

Of these qualifications the priestly robes were the apt typical expression.

Each portion of the dress was designed and adapted to put forth some special qualification in which the assembly as a whole, and each individual member, would, of necessity, be deeply interested. The coat, the girdle, the robe, the ephod, the breastplate, the Urim and the Thummim, the mitre, the holy crown - all told out the varied virtues, qualifications, and functions of the one who was to represent the congregation and maintain the interests thereof in the divine presence.

Thus it is the believer can, with the eye of faith, behold his great High Priest, in the heavens, and see in Him the divine realities of which the Aaronic vestments were but the shadows. The Lord JESUS CHRIST is the holy One, the anointed One, the mitred One, the girded One. He is all these, not in virtue of outward garments to be put on or off, but in virtue of the divine and eternal graces of His Person, the changeless efficacy of His work, and the imperishable virtue of His sacred offices.

This is the special value of studying the types of the Mosaic economy.

The enlightened eye sees CHRIST in all. The blood of the sacrifice and the robe of the high priest both point to Him - both were designed of GOD to set Him forth. If it be a question of conscience, the blood of the sacrifice meets it, according to the just claims of the sanctuary. Grace has met the demand of holiness. And, then, if it be a question of the need connected with the believer's position down here, he can see it all divinely answered in the official robes of the high priest.

And, here, let me say, there are two ways in which to contemplate the believer's position - two ways in which that position is presented in the Word, which must be taken into account ere the true idea of priesthood can be intelligently laid hold of. The believer is represented as being part of a body of which CHRIST is the Head. This body, with CHRIST its Head, is spoken of as forming one man, complete, in every respect. It was quickened with CHRIST, raised with CHRIST, and seated with CHRIST, in the heavens. It is one with Him, complete in Him,

accepted in Him, possessing His life, and standing in His favour, before GOD. All trespasses are blotted out. There is no spot. All is fair and lovely beneath the eye of GOD. (See I Corinthians 12:12, 13; Ephesians 2:5-10; Colossians 2:6-15; I John 4:17).

Then, again, the believer is contemplated as in the place of need, meekness, and dependence, down here, in this world. He is ever exposed to temptation; prone to wander, liable to stumble and fall. As such, he, continually, stands in need of the perfect sympathy and powerful ministrations of the High Priest, who ever appears in the presence of GOD, in the full value of His Person and work, and who represents the believer and maintains His cause before the throne.

Now my reader should ponder both these aspects of the believer, in order that he may see, not only what a highly exalted and privileged place he occupies with CHRIST on high, but also what ample provision there is for him, in reference to his every need and weakness, here below.

This distinction might, further, be developed, in this way. The believer is represented as being of the church, and in the kingdom. As the former, Heaven is his place, his home, his portion, the seat of his affections. As the latter, he is on earth, in the place of trial, responsibility, and conflict. Hence, therefore, priesthood is a divine provision for those who though being of the Church, and belonging to Heaven, are, nevertheless, in the kingdom, and walking on the earth. This distinction is a very simple one, and, when apprehended, explains a vast number of passages of Scripture in which many minds encounter considerable difficulty. *

* A comparison of the Epistle to the Ephesians with the First Epistle of Peter will furnish the reader with much valuable instruction in reference to the double aspect of the believer's position, The former shows him as seated in Heaven; the latter, as a pilgrim and a sufferer, on earth.

In looking into the contents of the chapters which lie open before us, we may remark three things put prominently forward, namely, the authority of the Word, the value of the Blood, the power of the Spirit. These are weighty matters - matters of unspeakable importance - matters which must be regarded, by every Christian, as, unquestionably, vital and fundamental.

And, first, as to the authority of the Word, it is of the deepest interest to see that, in the consecration of the priests, as well as in the entire range of the sacrifices, we are brought immediately under the authority of the Word of GOD.

"And Moses said unto the congregation, This is the thing which the Lord commanded to be done" (Leviticus 8:5). And, again, **"Moses said, This is the thing which the Lord commanded that ye should do: and the glory of the Lord shall appear unto you"** (Leviticus 9:6). Let these words sink down into our ears. Let them be carefully and prayerfully pondered. They are priceless words. **"This is the thing which the Lord commanded."** He did not say, "This is the thing which is expedient, agreeable, or suitable." Neither did He say, "This is the thing which has been arranged by the voice of the fathers, the decree of the elders, or the opinion of the doctors." Moses knew nothing of such sources of authority. To him there was one holy, elevated, paramount source of authority, and that was, the Word of the Lord, and he would bring every member of the assembly into direct contact with that blessed source. This gave assurance to the heart, and fixedness to all the thoughts. There was no room left for tradition, with its uncertain

sound, or for man, with his doubtful disputations. All was clear, conclusive, and authoritative. The Lord had spoken; and all that was needed was to hear what He had said, and obey. Neither tradition nor expediency has any place in the heart that has learnt to prize, to reverence, and to obey the Word of GOD.

And what was to be the result of this strict adherence to the Word of GOD? A truly blessed result, indeed.

"The glory of the Lord shall appear unto you."

Had the Word been disregarded, the glory would not have appeared. The two things were intimately connected. The slightest deviation from "**thus saith the Lord**" would have prevented the beams of the divine glory from appearing to the congregation of Israel. Had there been the introduction of a single rite or ceremony not enjoined by the Word, or had there been the omission of ought which that Word commanded, the Lord would not have manifested His glory. He could not sanction by the glory of His presence the neglect or rejection of His Word.

He can bear with ignorance and infirmity, but He cannot sanction neglect or disobedience.

Oh! that all this were more solemnly considered, in this day of tradition and expediency. I would, in earnest affection, and in the deep sense of personal responsibility to my reader, exhort him to give diligent heed to the importance of close - I had almost said severe - adherence and reverent subjection to the Word of GOD. Let him try everything by that standard, and reject all that comes not up to it; let him weigh everything in that balance, and cast aside all that is not full weight; let him measure everything by that rule, and refuse all deviation. If I could only be the means of awakening one soul to a proper sense of the place which belongs to the Word of GOD, I should feel I had not written my book for nought or in vain.

Reader, pause, and, in the presence of the Searcher of hearts, ask yourself this plain, pointed question, "Am I sanctioning by my presence, or adopting in my practice, any departure from, or neglect of, the Word of GOD?"

Make this a solemn, personal matter before the Lord. Be assured of it, it is of the very deepest moment, the very last importance. If you find that you have been, in any wise, connected with, or involved in, ought that wears not the distinct stamp of divine sanction, reject it at once and for ever. Yes, reject it, though arrayed in the imposing vestments of antiquity, accredited by the voice of tradition, and putting forward the almost irresistible plea of expediency. If you cannot say, in reference to everything with which you stand connected, "**this is the thing which the Lord hath commanded,**" then away with it unhesitatingly, away with it for ever. Remember these words, "**as he hath done this day, so the Lord hath commanded to do.**"

Yes, remember the "**as**" and the "**so**;" see that you are connecting them in your ways and associations, and let them never be separated.

"So Aaron and his sons did all things which the Lord commanded by the hand of Moses"
(Leviticus 8:36).

"And Moses and Aaron went into the tabernacle, of the congregation, and came out, and blessed the people: and the glory of the Lord appeared unto all the people. And there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat: which, when all the people saw, they shouted and fell on their faces" (Leviticus 9:23, 24).

Here we have an "**eighth day**" scene - a scene of resurrection-glory. Aaron, having offered the sacrifice, lifted up his hands in priestly benediction upon the people; and then Moses and Aaron retire into the tabernacle, and disappear, while the whole assembly is seen in waiting outside. Finally, Moses and Aaron, representing CHRIST in His double character as Priest and King, come forth, and bless the people; the glory appears in all its splendour, the fire consumes the sacrifice, and the entire congregation falls prostrate in worship before the presence of the Lord of all the earth.

Now, all this was literally enacted at the consecration of Aaron and his sons. And, moreover, all this was the result of strict adherence to the Word of the Lord. But, ere I turn from this branch of the subject, let me remind the reader, that all that these chapters contain is but the "**shadow of good things to come.**" This, indeed, holds good in reference to the entire Mosaic economy. (Hebrews 10:1).

- Aaron and his sons, together, represent CHRIST and His priestly house.
- Aaron alone represents CHRIST in His sacrificial and intercessory functions.
- Moses and Aaron, together, represent CHRIST as King and Priest.

"**The eighth day**" represents the day of resurrection-glory, when the congregation of Israel shall see the Messiah, seated as Royal Priest upon His throne, and when the glory of the Lord shall fill the whole earth, as the waters cover the sea.

These sublime truths are largely unfolded in the word, they glitter like gems of celestial brilliancy, all along the inspired page; but, lest they should, to any reader, wear the suspicious aspect of novelty, I shall refer him to the following direct Scripture proofs; viz., Numbers 14:21; Isaiah 9:6, 7; 11; 25:6-12; 32:1, 2; 35; 37:31, 32; 40:1-5; 54; 59:16-21; 60-66; passim. Jeremiah 23:5-8; 30:10-24; 33:6-22; Ezra 48:35; Daniel 7:13, 14; Hosea 14:4-9; Zephaniah 3:14-20; Zechariah 3:8-10; 6:12, 13; 14.

Let us, now, consider the second point presented in our section, namely, the efficacy of the blood.

This is unfolded with great fullness, and put forward in great prominence. Whether we contemplate the doctrine of sacrifice or the doctrine of priesthood, we find the shedding of blood gets the same important place.

"And he brought the bullock for the sin offering; and Aaron and his sons laid their hands upon the head of the bullock for the sin offering. And he slew it; and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it" (Leviticus 8:14, 15).

"And he brought the ram for the burnt offering; and Aaron and his sons laid their hands upon the head of the ram. And he killed it; and Moses sprinkled the blood upon the altar round about" (Ver. 18, 19).

"And he brought the other ram, the ram of consecration; and Aaron and his sons laid their hands upon the head of the ram. And he slew it; and Moses took of the blood of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot. And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about" (Ver. 22-24).

The import of the various sacrifices has been, in some degree, developed in the opening chapters of this volume; but the passages just quoted serve to show the prominent place which the blood occupies in the consecration of the priests.

- a blood-stained ear was needed to hearken to the divine communications;
- a blood-stained hand was needed to execute the services of the sanctuary; and
- a blood-stained foot was needed to tread the courts of the Lord's house.

All this is perfect in its way. The shedding of blood was the grand foundation of all sacrifice for sin; and it stood connected with all the vessels of the ministry, and with all the functions of the priesthood. Throughout the entire range of Levitical service, we observe the value, the efficacy, the power, and the wide application of the blood. **"Almost all things are by the law purged with blood"** (Hebrews 9:22).

CHRIST has entered, by His own blood, into heaven itself. He appears on the throne of the majesty in the heavens, in the value of all that He has accomplished on the Cross. His presence on the throne attests the worth and acceptableness of His atoning blood. He is there for us. Blessed assurance! He ever liveth. He never changeth; and we are in Him, and as He is. He presents us to the Father, in His own eternal perfectness; and the Father delights in us, as thus presented, even as He delights in the One who presents us.

This identification is typically set forth in **"Aaron and his sons"** laying their hands upon the head of each of the sacrifices. They all stood before GOD, in the value of the same sacrifice. Whether it were the **"bullock for the sin offering," "the ram for the burnt offering,"** or **"the ram of consecration,"** they jointly laid their hands on all.

True, Aaron alone was anointed before the blood was shed. He was clad in his robes of office, and anointed with the holy oil, before ever his sons were clothed or anointed. The reason of this is obvious. Aaron, when spoken of by himself, typifies CHRIST in His own peerless excellency and dignity; And, as we know, CHRIST appeared in all His own personal worth and was anointed by the Holy Ghost, previous to the accomplishment of His atoning work. In all things He has the pre-eminence. (Colossians 1). Still, there is the fullest identification, afterwards, between Aaron and his sons, as there is the fullest identification between CHRIST and His people. **"The sanctifier and the sanctified are all of one"** (Hebrews 2).

The personal distinctness enhances the value of the mystic oneness.

This truth of the distinctness and yet oneness of the Head and members leads us, naturally, to our third and last point, namely, the power of the Spirit.

We may remark how much takes place between the anointing of Aaron and the anointing of his sons with him. The blood is shed, the fat consumed on the altar, and the breast waved before the Lord. In other words, the sacrifice is perfected, the sweet odour thereof ascends to GOD, and the One who offered it ascends in the power of resurrection, and takes His place on high. All this comes in between the anointing of the Head and the anointing of the members.

Let us quote and compare the passages.

First, as to Aaron alone, we read, "**And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith. And he put the breastplate upon him: also he put in the breastplate the Urim and the Thummim. And he put the mitre upon his head: and upon the mitre, even upon his forefront, did he put the golden plate, the holy crown; as the Lord commanded Moses. And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them. And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them. And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him**" (Leviticus 8:7-12).

Here we have Aaron presented alone. The anointing oil is poured upon his head, and that, too, in immediate connection with the anointing of all the vessels of the tabernacle. The whole assembly was permitted to behold the high priest clothed in his official robes, mitred and anointed; and not only so, but as each garment was put on, as each act was performed, as each ceremony was enacted, it was seen to be immediately founded upon the authority of the Word. There was nothing vague, nothing arbitrary, nothing imaginative. All was divinely stable. The need of the congregation was fully met, and met in such a way as that it could be said, "**This is the thing which the Lord commended to be done.**"

Now, in Aaron anointed, alone, previous to the shedding of the blood, we have a type of CHRIST who, until He offered Himself upon the Cross, stood entirely alone. There could be no union between Him and His people, save on the ground of death and resurrection.

This all-important truth has already been referred to, and, in some measure, developed in connection with the subject of sacrifice; but it adds force and interest to it to see it so distinctly presented in connection with the question of priesthood.

Without shedding of blood there was no remission - the sacrifice was not completed. So, also, without shedding of blood Aaron and his sons could not be anointed together. Let the reader note this fact. Let him be assured of it, it is worthy of his deepest attention. We must ever beware of passing lightly over any circumstance in the Levitical economy. Everything has its own specific voice and meaning; and the One who designed and developed the order can expound to the heart and understanding what that order means.

"And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, and his garments, and his sons, and his sons garments with him" (Leviticus 8:30).

Why were not Aaron's sons anointed with him at verse 12? Simply because the blood had not been shed.

When **"the blood"** and **"the oil"** could be connected together, then Aaron and his sons could be **"anointed"** and **"sanctified"** together; but not until then.

"And for their sakes I sanctify myself, that they also might be sanctified through the truth" (John 17:19). The reader who could lightly pass over so marked a circumstance, or say it meant nothing, has yet to learn to value aright the types of the Old Testament Scriptures - the **"shadow of good things to come."** And, on the other hand, the one who admits that it does mean something, but yet refuses to enquire and understand what that something is, is doing serious damage to his own soul, and manifesting but little interest in the precious oracles of GOD.

"And Moses said unto Aaron and to his sons, Boil the flesh at the door of the tabernacle of the congregation; and there eat it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it. And that which remaineth of the flesh and of the bread shall ye burn with fire. And ye shall not go out of the door of the tabernacle of the congregation in seven days, until the days of your consecration be at an end: for seven days shall he consecrate you. As he hath done this day, so the Lord hath commanded to do, to make an atonement for you. Therefore shall ye abide at the door of the tabernacle of the congregation day and night seven days, and keep the charge of the Lord, that ye die not: for so I am commanded" (Ver. 31-35).

These verses furnish a fine type of CHRIST and His people feeding together upon the results of accomplished atonement.

Aaron and his sons, having been anointed together, on the ground of the shed blood, are here presented to our view as shut in within the precincts of the tabernacle during **"seven days."** A striking figure of the present position of CHRIST and His members, during the entire of this dispensation, shut in with GOD, and waiting for the manifestation of the glory. Blessed position! Blessed portion! Blessed hope!

To be associated with CHRIST, shut in with GOD, waiting for the day of glory, and, while waiting for the glory, feeding upon the riches of divine grace, in the power of holiness, are blessings of the most precious nature, privileges of the very highest order. Oh! for a capacity to take them in, a heart to enjoy them, a deeper sense of their magnitude. May our hearts be withdrawn from all that pertains to this present evil world, so that we may feed upon the contents of **"the basket of consecrations,"** which is our proper food as priests in the sanctuary of GOD.

"And it came to pass on the eighth day, that Moses called Aaron, and his sons, and the elders of Israel. And he said unto Aaron, Take thee a young calf for a sin offering, and a

ram for a burnt offering, without blemish, and offer them before the Lord. 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; also a bullock and a ram for peace offerings, to sacrifice before the Lord; and a meat offering mingled with oil; for TODAY THE LORD WILL APPEAR UNTO YOU" (Leviticus 9:1-4).

The "**seven days**" being over, during which Aaron and his sons were shut in in the retirement of the tabernacle, the whole congregation is now introduced, and the glory of the Lord unfolds itself.

This gives great completeness to the whole scene. The shadows of good things to come are here passing before us, in their divine order. "**The eighth day**" is a shadow of that bright millennial morning which is about to dawn upon this earth, when the congregation of Israel shall behold the True Priest coming forth from the sanctuary, where He is now, hidden from the eyes of men, and with Him a company of priests, the companions of His retirement, and the happy participators of His manifested glory.

In short, nothing, as a type or shadow, could be more complete.

In the first place, Aaron and his sons washed with water - a type of CHRIST and His people, as viewed in GOD's eternal decree, sanctified together, in purpose. (Leviticus 8:6). Then we have the mode and order in which this purpose was to be carried out. Aaron, in solitude, is robed and anointed - a type of CHRIST as sanctified and sent into the world, and anointed by the Holy Ghost. (Ver. 7-12; comp. Luke 3:21, 22; John 10:36; John 12:24). Then, we have the presentation and acceptance of the sacrifice, in virtue of which Aaron and his sons were anointed and sanctified together (ver. 14-29), a type of the Cross, in its application to those who now constitute CHRIST's priestly household, who are united to Him, anointed with Him, hidden with Him, and expecting with Him "**the eighth day**," when He with them shall be manifested in all the brightness of that glory which belongs to Him in the eternal purpose of GOD. (John 14:19; Acts; 2:33; 19:1-7; Colossians 3:1-4). Finally, we have Israel brought into the full enjoyment of the results of accomplished atonement. They are gathered before the Lord: "**And Aaron lifted up his hand toward the people, and blessed them, and came down from offering of the sin offering, and the burnt offering, and Peace offerings**" (See Leviticus 9:1-22).

What, now, we may legitimately enquire, remains to be done? Simply that the topstone should be brought forth with shoutings of victory and hymns of praise.

"And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the Lord appeared unto all the people. And there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat: which when all the people saw, THEY SHOUTED, AND FELL ON THEIR FACES" (ver. 23, 24).

This was the shout of victory - the prostration of worship. All was complete. The sacrifice - the robed and mitred priest - the Priestly family associated with their Head in priestly benediction - the appearance of the King and Priest - in short, nothing was lacking, and therefore the divine glory appeared, and the whole assembly fell prostrate, in adoring worship.

It is, altogether, a truly magnificent scene - a marvelously beautiful shadow of good things to come. And, be it remembered, that all which is here shadowed forth will, ere long, be fully actualized. Our great High Priest has passed into the heavens, in the full value and power of accomplished atonement. He is hidden there, now and, with Him, all the members of His priestly family but when the "**seven days**" have run their course, and "**the eighth day**" casts its beams upon the earth, then shall the remnant of Israel - a repentant and an expectant people - hail, with a shout of victory, the manifested presence of the Royal Priest; and, in immediate association with Him, shall be seen a company of worshippers occupying the most exalted position. These are the "**good things to come**" things, surely, well worth waiting for - things worthy of GOD to give - things in which He shall be eternally glorified, and His people eternally blessed.

~ end of chapter 8, 9 ~

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