

August 9, 1995, October 27, 1995
[1-13 edited in mo file, kings.wp]

Lev 8

[Gill's introduction] The order for the consecration of Aaron and his sons is renewed, #Le 8:1-3 which accordingly was set about and performed by Moses, #Le 8:4,5 who having first washed and clothed them, first Aaron, and then his sons, with the garments of the priesthood, anointing at the same time the tabernacle of the altar, and what appertained to them and Aaron also, #Le 8:6-13 and then he slew the bullock for the sin offering, and the ram for the burnt offering, and the ram of consecration; and did with the blood, fat, shoulder, and breast, and the meat offering belonging thereunto, as he had been directed, #Le 8:14-30 and the chapter is concluded with some instructions about boiling the flesh, and burning the remainder of it, and keeping the charge of the Lord night and day for seven days, #Le 8:31-36.

Vv. 1-3

The Lord, speaking from the tabernacle, tells Moses to take Aaron and his sons, their priestly garments, the anointing oil, items for their offerings, and gather the congregation together for the ceremony. Everything and everyone is to be assembled at *the door of the tabernacle of the congregation*. The people are to see what is going on. *All the congregation* probably speaks of the representatives of the congregation, heads of tribes and elders of the people. It would be quite impossible to gather 3-6 million people at the door of the tabernacle.

It appears that all the people are to know that even those who fill the office of the priest of God must first be accepted by God through the sacrifice and offering. Clearly, the men being set aside by the Lord were not set aside because of any good on their part, but because the Lord God chose them.

Vv. 4-13, and Moses did as the Lord commanded him. V. 5, Moses tells the people that he is doing what he is doing at the Lord's command, and they are witnesses.

Every piece of clothing, every action of the ceremony, as well as the oil and sacrifice, pictured Christ.

The meaning of the events listed are not difficult to follow:

First, v. 6, clearly speaks of washing with the water of the Word of God, washed by the blood of the Lamb, making us priests and kings to the most high God, Ps 51:2, 7; Re 1:5, 6.

A basic prophecy looking forward to Christ is found in Ezekiel 36, starting with v. 22. Sin literally scattered God's people who were under the old covenant; the promise is that the Lord will show Himself strong and holy through His people who are scattered among the heathen. The promise, v. 24, is that He will call His people unto Himself no matter where in the world they are scattered. Ez 36:24 is obviously fulfilled in Christ, and, accordingly, has no reference to a physical location despite its wording. There are enough passages proving that Christ is the **land** spoken of by Ezekiel 36:24 where the **clean water** is sprinkled upon His people that all doubt should be destroyed, e.g. Old Testament passages, Isaiah 5:26; 11:10, 12; 18:3; 30:17, & 31:9, &c., and New Testament fulfilments, John 3:14-16; 8:28; 12:32, &c.

We should also note that if one is determined to use Ez 36:24 literally, *i.e.* a literal land Palestine, then he **MUST ALSO** use v. 25 literally, sprinkling all persons in the literal land with literal *clean water* in order to remove *all filthiness* as promised by the passage.

The following argument is found in *Identifying Identity*, pp 20-21, by this author.

Isaiah 5:26; 11:10, 12; 18:3; 30:17, & 31:9. When these passages are viewed with John 3:14 & 12:32, we clearly see that Christ is the Ensign to which His people gather. The Ensign is neither a national flag nor a nation, e.g. the USA [nor Israel with its Star of David, ed]; it is the Cross of Christ. See also Jn 6:37-44; 10:27, 28; 15:16, &c. The point that Christ is the **Ensign** to which His people are gathered is important enough to pursue. Isaiah 11:1-5 was/is a clear prophecy concerning the birth and work of the Son of David,

the Lord Jesus Christ. Though there is controversy over where vv. 6-9 fit into the Father's order of time, vv. 10-12 are clear, *viz.* Christ is the Ensign of God, v. 10. As Christ is lifted up as an ensign is lifted, *the remnant of his people*, no matter where they are located, will be drawn to Him, John 3:14. Both Jews and Gentiles will be drawn to Christ, the Ensign, *and his rest shall be glorious*. Moreover, as if to confirm that Christ is the Ensign to which all people, whether Jew or Gentile are drawn, Paul quotes this passage from Isaiah 11 in Romans 15. See Isa 60:3; Mat 11:28; 12:21; Luke 2:32; John 3:14; 12:32; Acts 26:17, 18; 28:28; Rom 15:7; 2 Th 1:7; Heb 4:1, &c. E.W. Hengstenberg, in his book, *Christology of the Old Testament*, makes some points about Isaiah 11 worth mentioning: First, the Messiah is compared to a *root* and to an *ensign*. From the very foundation of everything to the sum total of everything, Christ covers all areas. He is from the undermost to the uppermost of all; He works under or behind everything that takes place, and He is lifted up in full view of everyone. Second, The Gentiles feel that they cannot do without the Redeemer; they see, at the same time, His riches and their poverty; and this knowledge urges them on to *seek* Him that from Him they may obtain *light* (ch. xlii.6), that He may communicate to them His *law* (ch.xlii. 4), that he may teach them of His ways, and that they may walk in His paths (ch.ii.3), &c. Third, the seeking by the Gentiles started with the Magi from the East seeking the new born King, Mat 2:2. Moreover, the Gentiles seek Christ as they did Solomon: *Behold, a greater than Solomon is here*. *Christology*, vol I, pp 454-482. See Keil-Delitzsch &/or Hengstenberg for the identity of the nations listed in Isaiah 11:13.

Let us develop Ensign further: Isa 11:10 clearly refers to Christ, the *root of Jesse*. Christ is lifted up as Moses lifted up the serpent in the wilderness, Jn 3:14, 15; the elect from all nations, Jews and Gentiles alike, are then drawn to Christ, v. 11 & Jn 12:32; *& to it shall the Gentiles seek* & is explicitly referred to by Paul, Rom 15:9-12. *& and his rest shall be glorious* plainly refers to the promised rest in Christ, Heb 4:1. Furthermore, Isa 11:11, *And in that day* & is the glorious day spoken of in v. 1, *viz.* the day of Christ. Thus we are living in *that day*.

Paul, a converted Jew, clearly tells us that the promised gathering place of the redeemed is to Christ, not to any physical location, *e.g.* America, British Isles, &c. The land of rest for God's Elect has always been and always will be Christ, Hebrews Chapter 4.

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We should point out that passages such as 2 Sam 7:10 and Ps 2:8, which one might stretch to promise a physical inheritance to a particular race, are clearly talking of Christ. 2 Sam 7:10 & 1 Chron 17:9, 10, the Lord promised to build David *an house*. The house is Christ, and the promise is that those in His house, the Church of the First Born, will never be moved, Rom 8:35. Ps 2:7-9, the king is King Jesus, for the one addressed is the only begotten Son, Jesus Christ, and the rod of iron refers to Christ, Rev 2:27; 12:5; 19:15. Furthermore, passages such as Isa 14:1-4 have been historically considered spiritual passages, *viz.* God's people finding rest *in their own land*: [where] *the strangers shall be joined with them*. The rest and the promised land is the rest found only in Christ, Eph 2:12, 13; Hebrews chapter 4, &c. Geneva's Isa 14:1-4 notes are self-explanatory:

[a] He fheweth why God will hafte to defstroy his enemies, to wit, becaufe he will deliuer his Church. [b] Meaning, that the Gentiles fhalt be ioyned with the Church, and worfhip God. [c] Signifying, that the Iewes fhould be fuperiors to the Gentiles, and that they fhould be brought vnder the feruice of Christ by the preaching of the Apoftles, whereby all are brought to the fubiectiō of Chrifft, 2 Cor 19.5.

Also the promised subjection of the Gentiles in Isa 60 is the Spirit subduing them unto the Church.

Referring to the Geneva chapter heading:

3 The Gentiles fall come to the knowledge of the Gofpel. 3 They fhall come to the Church in abundance. 19 They fhall have abundance though they fuffer for a time.

Isaiah 49:1-6. God the Father calls God the Son, Israel, v. 3. There are two Israels identified in this short passage: vs. 5-7, a gathered nation of individuals, and v. 3, the One to Whom the Father is speaking through the prophet (the One Who has a *mouth like a sharp sword*, the One Who was *made & a polished shaft*, the One Who was *called & from the womb*). Undoubtedly, Isaiah 49:3 is one of the most significant passages identifying the true Israel of God. Another important passage is Hosea 11:1, which is used by Matthew to identify Christ, Mat 2:15. Thus according to God's Word, the true Israel of God is Christ, and hence all who

are in Christ by the work of grace through faith (wrought by the Divine Spirit of God according to His good pleasure alone, Eph 1:11) are members of the true Israel. Furthermore, Israel was called God's firstborn, Ex 4:22; Christ is the Firstborn as are all who are in Him by faith, Heb 12:23. **ISRAEL IS CHRIST! CHRIST IS ISRAEL!** And thus all who are in Christ by faith are part of *the Israel of God*, Gal 6:15. Furthermore, we should mention under ISRAEL that the new nation of God spoken of by the Old Testament prophets is not found in any particular land, e.g. America [nor Israel, ed], but is found in Christ, 1 Pe 2:9, &c.

Another cross reference for Lev 8:6 is Zech 13:1ff., [see also 1 Cor 6:11; Eph 5:27; Titus 3:5ff.; Heb 9:13ff.; 1 John 1:7; 5:6; 1 Pe 1:19, &c.] prophesying of the cleansing event for believers through Christ, an event that took place starting with the resurrection. *In that day* spoke of the day of Christ in which we are living; it is not referring to some future time. The prophecy's fulfillment is found in John 13:8ff.; 1 Cor 6:11; Eph 5:26; Heb 9:10 & 10:22.

Second, v. 7, Aaron's garments obviously speaks of the garments provided by Christ for His people, viz. Christ's righteousness. The prophecy is in Isa 61:3, 10, and its fulfillment is found in Rom 3:22; 13:14, & Gal 3:27.

Third, v. 8, the breastplate and the Urim and Thummin. The prophecy is found in Isa 59:17, and its fulfillment the breastplate of Christ's righteousness, faith and love is found in Eph 6:14 & 1 Th 5:8. Note that the righteousness of Christ enables the believer to correctly judge the things around him according to the Word of God hence, the Urim and Thummin.

Fourth, v. 9, *the mitre, the golden plate and the holy crown*. The believer crowned in this world? I believe it speaks, again, of the office given to us by the blood of Christ.

Moreover, we have been commanded to *take the helmet of salvation*, enabling us to wage an effective battle on this earth for the King. See closing points below.

Sixth, vv. 10-12, *the anointing oil* a special mixture which was not to be duplicated obviously speaks of anointing by the Spirit of God for service. Everything the men, tabernacle and all therein was anointed *to sanctify them*. Everything is prepared for one purpose, viz. set aside for God's service and His glory.

And we must say that all of creation is for one purpose, to serve the Creator and do His will. Every part of creation willingly does His will, except fallen man.

Christ was anointed with the oil of gladness above His fellows.

There is a pointed reference in Ps 133:2, to the anointing of Aaron as recorded here, speaking of Christians dwelling together in unity. [I did something on this. See file, unity.wp.]

Finally, v. 13, *Aaron's sons...* The clothing with Christ's righteousness of all God's people as priests is prophesied in Ps 132:9; Isa 61:6, 10. Its fulfillment is found in 1 Pet 2:5, 9.

I see three things established in this section:

1) Aaron's office primarily typified the office of the believer, for Christ was *a priest for ever after the order of Melchisedec*, Ps 110:4, Heb 5:6, 10, 20; 7:11, 17 & 21. Thus the washings and sacrifices spoke of what Christ did/does for the believer, giving the believer free access to the Heavenly Father.

2) clearly presented in this section is that the believer is set apart for a purpose: serve God, keep His commandments and witness to the world around him for the grace of God, Ecc 12:13.

3) this third point I find very encouraging. There is more to "the priesthood of the believer" than just free access to the Heavenly Father through the work of Christ. This section tells us that believers are exalted in this world in Christ. Thus, **THE KINGSHIP OF THE BELIEVER**. We hear much about the priesthood of the believer, but how much about the **KINGSHIP OF THE BELIEVER?**

We must not remove the following passages from God's Word. Let us start at the starting place, the Old Testament prophecy:

Isa 61:1-9 The Spirit of the Lord GOD [is] upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to [them that are] bound; 2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; 3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified. 4 !" And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. 5 And strangers shall stand and feed your flocks, and the sons of the alien [shall be] your plowmen and your vinedressers. 6 But ye shall be named the Priests of the LORD: [men] shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. 7 For your shame [ye shall have] double; and [for] confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them. 8 For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them. 9 And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they [are] the seed [which] the LORD hath blessed.

Vv. 1-3 was read by Christ in the synagogue at Nazareth; when He closed the book and sat down, He said, **THIS DAY IS THIS SCRIPTURE FULFILLED IN YOUR EARS.** And thus Christ set it in motion with His public ministry. Christ's earthly ministry fulfilled Isa 61:1-3.

The next verse, Isa 6:4, accordingly, must presently be in effect, unless, that is, one tries to separate by 2000 + years, v 3 from v. 4. Look at what v. 4 says: **those whose mourning in Zion has been turned to joy and praise through the work of the Spirit of Christ shall build the old wastes cities, the desolations of many generations.** The Spirit does not stop with saying that those washed in the blood of the Lamb will **build the old wastes**, but continues, vv. 5-9. Now, I must admit that vv. 5, 6, 8 & 9 are difficult to comprehend, but v. 7 is not:

*For your shame [ye shall have] double; and [for] confusion they shall **rejoice** in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.*

There are a great many New Testament passages that show us v. 7 is fulfilled now.

*2 Co 4:17 For our light affliction, which is but for a moment, worketh for us a far more exceeding [and] eternal weight of glory; 2 Thess 2:16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given [us] everlasting consolation and good hope through grace, 17 Comfort your hearts, and stablish you in every good word and work. Lu 6:23 **Rejoice** ye in that day, and leap for joy: for, behold, your reward [is] great in heaven: for in the like manner did their fathers unto the prophets. Php 3:1 Finally, my brethren, **rejoice** in the Lord. To write the same things to you, to me indeed [is] not grievous, but for you [it is] safe. Php 3:3 For we are the circumcision, which worship God in the spirit, and **rejoice** in Christ Jesus, and have no confidence in the flesh. Php 4:4 **Rejoice** in the Lord alway: [and] again I say, **Rejoice.** Col 1:24 Who now **rejoice** in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church: 1 Th 5:16 **Rejoice** evermore. Jas 1:9 Let the brother of low degree **rejoice** in that he is exalted: 1 Pe 1:6 Wherein ye greatly **rejoice**, though now for a season, if need be, ye are in heaviness through manifold temptations: 1 Pe 1:8 Whom having not seen, ye love; in whom, though now ye see [him] not, yet believing, ye **rejoice** with joy unspeakable and full of glory: 1 Pe 4:13 But **rejoice**, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.*

Isa 61:1-3 are fulfilled, and v. 7 is fulfilled in Christ: Rejoicing in bad circumstances is a mark of the indwelling Spirit of Christ. That means the rest of the passage is currently in effect during the "Church Age."

PRIESTS & KINGS?

- 1) Those of v. 3 are the rebuilders of v. 4.
- 2) The rebuilders of v. 4 are *the Priests of the Lord*.
- 3) The *Priests of the Lord* of v. 4 are identified as *kings* in Rev 1:6.

It sure does not seem as though we are kings here and now, but look at that God says:

1 John 4:17 *Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.*

Rev 1:5, 6 *And from Jesus Christ, [who is] the faithful witness, [and] the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father; to him [be] glory and dominion for ever and ever. Amen.*

Re 5:10 *And hast made us unto our God kings and priests: and we shall reign on the earth.*

Rev 5:10 is placed far off into the future by many people, but 1 John 4:17 says it is in effect now. And the Apostle John wrote both books.

Isa 61:5 presents an interesting thought: *And strangers shall stand and feed your flocks, and the sons of the alien [shall be] your plowmen and your vinedressers.* I have found that, as a rule, the unsaved are far more willing to help me than are the saved; in fact, many times they will go out of their way to be of an assistance. Other pastors have found the same situation.

Lev 8:1-13 pictures not only the work of Christ for the believer in giving him free access as priest to the Most Holy Heavenly Father, but it clearly pictures crowning believers as kings upon this earth through the work of Christ, ***in this world.***

Why cannot we claim that place in the Lord? Probably because of unbelief. As unbelief grows and God's redeemed relinquish their places as kings over God's creation, situations deteriorate; as situations deteriorate, His people loose more faith; the downward spiral continues. The only hope is the Spirit of God renewing faith in the hearts of individual Christians.

Isa 61:4 speaks about being a rebuilders. The Lord has called us to use the Word of God to "rebuild" that destroyed by humanism.

Vv. 14-30

This section deals with the offerings for sin and for consecration of Aaron and his sons. Many times over, we read, *as the Lord commanded Moses*. The Lord explicitly told Moses what to do and how to do it in order to set Aaron and his sons apart. Not only were they set aside, but they also had to have their sins dealt with.

V. 14, Aaron and his sons had to confess their sins, acknowledge their guilt, and that they deserved to die as the creature had to die. They transferred their guilt to the beast, which died in their place.

V. 15, Moses made this first sacrifice to sanctify Aaron and his sons. Moses also sanctified the altar for the Lord's use that it might be fit to have sacrifices offered upon it to make atonement and reconciliation for sins. This, obviously, was a ceremonial sanctification.

Vv. 16, 17, the parts claimed by God are given to God upon the altar.

V. 18, as in v. 15, the sins of these mortal men are ceremonially transferred to the innocent victim.

Vv. 19-25, Moses does to the innocent victim as commanded by the Lord.

V. 23 was a one time event: This was the first original dedication of Aaron and his family to the priesthood, and it "flowed" automatically to the following generations. Moses' actions show that each part of the men's bodies

are cleansed, sanctified set apart, and given into the Lord's holy service.

Vv. 25-30, Moses does the work of the priest, and the Lord provides the priest's portion for Moses: *it was Moses's part*, v. 29.

Vv. 31-36.

Again, the priests are commanded to eat the flesh of the sacrifice. What they did not eat was to be burned with fire. They could not pass it on to someone else.

V. 33, the Lord "locked up" Aaron and his sons for the first seven days for their consecration. We cannot imagine that they were locked as in a prison, but they all remained "on duty" for this first seven days of the tabernacles operation.

Evidently, from this point on, the priests of Aaron's family took turns serving as priests, and it was a seven day duty.

V. 35, their duty could not be underestimated, for they would die if they failed to follow the Lord's instructions properly.

V. 36, *Aaron and his sons did all things which the Lord commanded by the hand of Moses.*