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On the Eighth Day
9: 1-7

On the eighth day DIG: What was the significance of the ministry of the priesthood beginning on the eighth day? What function was served by the various sacrifices? What impressions do they leave you with? What was ironic about Aaron offering a bull-calf?

REFLECT: How excited were you on your first day on the job? What do you think Aaron and his sons were feeling? Why were both the chatt'at and 'olah offerings made? How would you feel outside the Tabernacle waiting with over two million people for the Sh'kinah to appear?

Parashah 26: Sh'mini (Eighth) 9:1 to 11:47

(See my commentary on Deuteronomy,to see link clickAf – Parashah)

The Key People are **Moshe, Aaron, Nadab, Abihu, Mishael and Eltsafan, Eleazer and Ithamar.**

The Scene is **the Tabernacle** in **the wilderness of Sinai**.

The Main Events include **Aaron's first offerings; Moshe and Aaron entering the Tabernacle; the Sh'khinah glory appearing; fire consuming the burnt offering; the people falling on their faces; Nadab and Abihu offering strange fire and dying; Eleazer and Ithamar distinguishing holy and unholy and pure from impure.**

It was **the eighth day** of the first month. On each of the previous seven days, the sacrificial services had been officiated by **Moshe**. **He** had performed the functions of **the priesthood**, **offering the sacrifices**, applying the blood and even eating the **priestly** portion of the sacrifices. But **on the eighth day, he** prepared to turn those responsibilities over to **his** brother **Aaron, and his** four **sons: Nadab, Abihu, Eleazar,** and **Ithamar.**[123]



The first day on the job (9:1-4): Now it came about (Hebrew: *vayehi*) **on the eighth day, Moshe called Aaron, his sons and the leaders of Isra'el, and said to Aaron, "Take** for **yourself a bull-calf** (Hebrew: *egel, the same word used for the golden calf*) **for a chatta't offering** (**to see link click Aq – The Chatta't Offering: Communicating God's Forgiveness**). **Jewish commentators have long noted the irony of this command to Aaron.** The first **sacrifice he** had to **offer** is **a bull-calf**, as if to atone for **his sin** in making **the golden calf** (see the commentary on **Exodus Gr – Aaron Made an Idol in the Shape of a Calf**), while **a ram for a 'olah offering** (see **Ao – The 'Olah Offering: Providing Access to God**)**,** recalled the same animal **offered** by **Abraham** instead of **Isaac** (see the commentary on **Genesis Fl –Abraham Tested**). **Both** were to be **offered without defect before ADONAI (9:1-2).** The **sinfulness** of mankind certainly underlined this command. For seven days **sacrifices** had been **offered** to purge **Aaron's sins** in the ordination service. Yet in the first services that he conducts, **Aaron offered sacrifice** both on **his** own and **the people's** behalf.[124]

*Dear Heavenly **Father**, Praise **Your** love, holiness and wisdom. Thank **You** that **Your** holiness seeing sin in man's heart, and knowing that there was nothing man could do to pay his sin penalty; **You Yourself** willingly bore our sin and shame on the cross, that **You** might be able to give **Your** righteousness to all who love and follow **You** as their **Lord and Savior (Romans 10:9-10)**. **He made the One who knew no sin to become a sin offering on our behalf, so that in Him we might become the righteousness of God (Second Corinthians 5:21).** We love to live our life as a love offering back to **You**! In **Jesus'** holy name and the power of **His** resurrection. Amen*

Then **Aaron and his sons** were to perform **their** first **priestly** service on **Isra'el's** behalf by bringing **a purification offering, two burnt offerings, two peace offerings and a grain offering** on behalf of **Isra'el**. In addition, to these special **offerings**, the daily **burnt offering** of **one lamb** for the morning continual **burnt offering** would also be required. Following that, **Aaron** was to **tell the people of Isra'el, "Take a male goat for a purification offering and a calf and a lamb, both a year old and without defect, for a burnt offering, and an ox and a ram for peace offerings, to sacrifice before ADONAI also, a grain offering mixed with olive oil.** This was a memorable occasion, not only because it began **the** daily **offerings**, but also **because** something very special would happen. **Moses** told **Aaron, "Today ADONAI is going to be seen by the people" (9:3-4).**[125]

The offerings were made for **the whole nation** and served as a means of atonement for every one of **the Israelites**. **Aaron offered** every type of **sacrifice** except **the asham offering** (see **Ar – The Asham Offering: The Ministry of Reconciliation**). **His** purpose was to atone for the general **sinfulness** of **the nation**, to dedicate **the whole nation** to the worship of **the LORD**, and to pray for **ADONAI's** blessing on **His people**.

The order of **the sacrifices** is enlightening. **The purification offering** was first to show that the priority was cleansing **the Tabernacle** due to defilement and **sin**. Then **the worshippers** could find full acceptance in the presence of **God** through the atoning effect of **the burnt offering** (see **Ai – The Burnt Offering**). And this prompted **their** dedication to **ADONAI** as expressed through **the grain offering** (see **Aj – The Grain Offering**). Finally, **the worshippers** could enjoy celebrating **peace** with **God** with the communal meal (see **Ak – The Peace Offering**). Each **sacrifice** foreshadowed some aspect of **the sacrifice** of **Yeshua Messiah** in the B'rit Chadashah.[126]

Come near (9:5-7): The whole nation was gathered at the entrance to **the Tabernacle** so that **the Sh'khinah glory** might appear. The Torah commanded that all **Isra'el** appear before **ADONAI (Exodus 23:17)** and promised that in doing so **they** would behold **His Sh'khinah glory**. All eyes were on **the** new **priests. They brought what Moshe had ordered before the Tabernacle, and the whole nation approached and stood before ADONAI (9:5). Moshe said, "This is what ADONAI has ordered you to do, so that the Sh'khinah glory of ADONAI will appear to you" (9:6)**, just as **His glory** appeared when **the Tabernacle** was completed (see the commentary on **Exodus Hh – The Glory of**

the LORD Filled the Tabernacle). **The Sh'khinah glory** is the visual manifestation of God's **glory** (see the commentary on **Isaiah Ju – The Glory of the LORD Rises Upon You**). This is important because it provides another helpful way for us to understand the manifestation of **ADONAI** in **Messiah Yeshua**. When **He** came to earth to dwell in bodily form, **John 1:14** states: **The Word became a human being and lived with us, and we saw His Sh'khinah, the Sh'khinah of the Father's only Son, full of grace and truth.** Now in our passage in **Leviticus**, we can see another illustration of what **John** meant when **he** said: **And we saw His Sh'khinah,** and how **the Eternal One** was revealed in the person of **Yeshua**.[127]

This is important because it provides another helpful way for us to understand the manifestation of **ADONAI** in **Messiah.** When **Yeshua** came to the earth in bodily form, **John 1:14** states: **The Word became flesh and tabernacled among us, and we saw His Sh'khinah gory, the Sh'khinah of the Father's only Son, full of grace and truth.** In both **John Chapter One** and **Leviticus Chapter Nine**, we are told that seeing **the Sh'khinah glory** is likened to seeing an appearance of **Ha'Shem Himself**. Thus, based on what happened in **Leviticus Chapter Nine**, we can now understand a little more of how **the Eternal One** was revealed in the person of **Yeshua**.[128]

The sacrifices are termed *korbanot*, that is, *things brought near*. The entire sacrificial procedure is about the mechanics of making the approach into the presence of **God** on earth. **Moses** assured **Aaron** and all **Isra'el** that on that day **ADONAI will appear to them (9:4). The sacrifices** were meant as a means to draw **Isra'el** near to **Him**. **They** were also necessary to cover and protect (and atone for) **Isra'el** and **the priesthood**. If **Isra'el** and **her priest** were to withstand the presence of **God** in **their** midst, **they** would need atonement to protect **them**. **Moshe** stated this explicitly, saying to **Aaron, "Approach the bronze altar, offer your chatta't offering and 'olah offering, and make atonement for yourself and the people.** Up until this time, it was **Moshe** who was doing **the sacrifices**. **Then Moshe** invited **Aaron** to take over and begin the ministry for the first time. To **present the offering of the people and make atonement for them, as ADONAI ordered" (9:7).**[129]