
LEVITICUS 9:1 On the eighth day, Moses called Aaron and his sons, and the elders of Israel;

Aaron is commanded to offer, on the eighth day, a sin-offering and a burnt-offering, Lev 9:1, Lev 9:2. The people are commanded also to offer a sin-offering, a burnt-offering, peace-offerings, and a meat-offering, Lev 9:3, Lev 9:4. They do as they were commanded; and Moses promises that God shall appear among them, Lev 9:5, Lev 9:6. Aaron is commanded to make an atonement for the people, Lev 9:7. He and his sons prepare and offer the different sacrifices, Lev 9:8-21. Aaron and Moses bless the congregation, Lev 9:22, Lev 9:23. And the fire of the Lord consumes the sacrifice, Lev 9:24.

Verse 1

On the eighth day - This was the first day after their consecration, before which they were deemed unfit to minister in holy things, being considered as in a state of imperfection. "All creatures," says Ainsworth, "for the most part were in their uncleanness and imperfection seven days, and perfected on the eighth; as children by circumcision, Lev 12:2, Lev 12:3; young beasts for sacrifice, Lev 22:27; persons that were unclean by leprosy, issues, and the like, Lev 14:8-10; Lev 15:13, Lev 15:14; Num 6:9, Num 6:10. So here, the priests, until the eighth day, were not admitted to minister in their office."

LEVITICUS 9:2 and he said to Aaron, "Take a calf from the herd for a sin offering, and a ram for a burnt offering, without defect, and offer them before the LORD.

Verse 2

Take thee a young calf, etc. - As these sacrifices were for Aaron himself, they are furnished by himself and not by the people, for they were designed to make atonement for his own sin. See Lev 4:3. And this is supposed by the Jews to have been intended to make an atonement for his sin in the matter of the golden calf. This is very probable, as no formal atonement for that transgression had yet been made.

LEVITICUS 9:3 You shall speak to the children of Israel, saying, 'Take a male goat for a sin offering; and a calf and a lamb, both a year old, without defect, for a burnt offering;

Verse 3

Take ye a kid - In Lev 4:14 a young bullock is commanded to be offered for the sin of the people; but here the offering is a kid, which was the sacrifice appointed for the sin of the ruler, Lev 4:22, Lev 4:23, and hence some think that the reading of the Samaritan and the Septuagint is to be preferred. Speak unto the Elders of Israel, these being the only princes or rulers of Israel at that time; and for them it is possible this sacrifice was designed. It is however supposed that the sacrifice appointed

Lev 4:14 was for a particular sin, but this for sin in general; and that it is on this account that the sacrifices differ.

LEVITICUS 9:4 and a bull and a ram for peace offerings, to sacrifice before the LORD; and a meal offering mixed with oil: for today the LORD appears to you.”

LEVITICUS 9:5 They brought what Moses commanded before the Tent of Meeting: and all the congregation drew near and stood before the LORD.

LEVITICUS 9:6 Moses said, “This is the thing which the LORD commanded that you should do: and the LORD’s glory shall appear to you.”

Verse 6

And the glory of the Lord shall appear - God shall give the most sensible signs of his presence among you; this he did in general by the cloud on the tabernacle, but in this case the particular proof was the fire that came out from before the Lord, and consumed the burnt-offering; see Lev 9:23, Lev 9:24.

LEVITICUS 9:7 Moses said to Aaron, “Draw near to the altar, and offer your sin offering, and your burnt offering, and make atonement for yourself, and for the people; and offer the offering of the people, and make atonement for them; as the LORD commanded.”

Verse 7

Make an atonement for thyself - This showed the imperfection of the Levitical law; the high priest was obliged to make an expiation for his own sins before he could make one for the sins of the people. See the use made of this by the apostle, Heb 5:3; Heb 7:27; Heb 9:7.

LEVITICUS 9:8 So Aaron drew near to the altar, and killed the calf of the sin offering, which was for himself.

LEVITICUS 9:9 The sons of Aaron presented the blood to him; and he dipped his finger in the blood, and put it on the horns of the altar, and poured out the blood at the base of the altar:

LEVITICUS 9:10 but the fat, and the kidneys, and the cover from the liver of the sin offering, he burned upon the altar; as the LORD commanded Moses.

LEVITICUS 9:11 The flesh and the skin he burned with fire outside the camp.

LEVITICUS 9:12 He killed the burnt offering; and Aaron’s sons delivered the blood to him, and he sprinkled it around on the altar.

LEVITICUS 9:13 They delivered the burnt offering to him, piece by piece, and the head: and he burned them upon the altar.

LEVITICUS 9:14 He washed the innards and the legs, and burned them on the burnt offering on the altar.

LEVITICUS 9:15 He presented the people's offering, and took the goat of the sin offering which was for the people, and killed it, and offered it for sin, like the first.

LEVITICUS 9:16 He presented the burnt offering, and offered it according to the ordinance.

LEVITICUS 9:17 He presented the meal offering, and filled his hand from there, and burned it upon the altar, besides the burnt offering of the morning.

LEVITICUS 9:18 He also killed the bull and the ram, the sacrifice of peace offerings, which was for the people: and Aaron's sons delivered to him the blood, which he sprinkled around on the altar,

LEVITICUS 9:19 and the fat of the bull and of the ram, the fat tail, and that which covers the innards, and the kidneys, and the cover of the liver:

LEVITICUS 9:20 and they put the fat upon the breasts, and he burned the fat on the altar:

LEVITICUS 9:21 and the breasts and the right thigh Aaron waved for a wave offering before the LORD, as Moses commanded.

LEVITICUS 9:22 Aaron lifted up his hands toward the people, and blessed them; and he came down from offering the sin offering, and the burnt offering, and the peace offerings.

Verse 22

And Aaron lifted up his hand toward the people, and blessed them - On lifting up the hands in prayer, see Exo 9:29. The form of the blessing we have in Num 6:23, etc.: "The Lord bless thee and keep thee! The Lord make his face shine upon thee, and be gracious unto thee! The Lord lift up his countenance upon thee, and give thee peace!" See the notes on these passages Exo 9:29 (note), and Num 6:23 (note).

And came down from offering of the sin-offering, etc. - A sin-offering, a burnt-offering, a meat-offering, and peace-offerings, were made to God that his glory might appear to the whole congregation. This was the end of all sacrifice and religious service; not to confer any obligation on God, but to make an atonement for sin, and to engage him to dwell among and influence his worshippers.

LEVITICUS 9:23 Moses and Aaron went into the Tent of Meeting, and came out, and blessed the people: and the LORD's glory appeared to all the people.

Verse 23

Moses and Aaron went into the tabernacle - It is supposed that Moses accompanied Aaron into the tabernacle to show him how to offer the incense, prepare the lamps and the perfume, adjust the shew-bread, etc., etc.

And the glory of the Lord appeared - To show that every thing was done according to the Divine mind,

1. The glory of Jehovah appears unto all the people;
2. A fire came out from before the Lord, and consumed the burnt-offering. This was the proof which God gave upon extraordinary occasions of his acceptance of the sacrifice. This was done probably, 1. In the case of Abel, Gen 4:4. 2. In the case of Aaron; see above, Lev 9:24.
3. In the case of Gideon, Jdg 6:21.
4. In the case of Manoah and his wife. Compare Jdg 13:19-23.
5. In the case of David dedicating the threshing-floor of Ornan, 1Chr 21:28.
6. In the case of Solomon dedicating the temple, 2Chr 7:1.
7. In the case of Elijah, 1Kgs 18:38.

Hence to express the accepting of an offering, sacrifice, etc., the verb ישן *dishshen* is used, which signifies to reduce to ashes, i. e., by fire from heaven. See Psa 20:3. In such a case as this, it was necessary that the fire should appear to be divinely sent, and should come in such a way as to preclude the supposition that any art or deceit had been practiced on the occasion. Hence it is not intimated that Moses and Aaron brought it out of the tabernacle, professing that God had kindled it there for them, but the fire Came Out from Before the Lord, and All the People Saw it. The victims were consumed by a fire evidently of no human kindling. Josephus says that "a fire proceeded from the victims themselves of its own accord, which had the appearance of a flash of lightning;" $\epsilon\lambda\alpha\upsilon\tau\omega\nu\ \pi\upsilon\rho\ \alpha\nu\eta\phi\theta\eta\ \alpha\upsilon\tau\omicron\mu\alpha\tau\omicron\nu\ \kappa\alpha\iota\ \acute{\omicron}\mu\omicron\iota\omicron\nu\ \alpha\sigma\tau\rho\alpha\pi\eta\varsigma\ \lambda\alpha\mu\pi\eta\delta\omicron\nu\ \acute{\omicron}\rho\omega\mu\epsilon\nu\ \tau\eta\ \phi\lambda\omicron\gamma\iota$. "and consumed, all that was upon the altar." - Antiq., lib. iii., c. 8, s. 6, edit. Haverc. And it is very likely that by the agency of the ethereal or electric spark, sent immediately from the Divine presence, the victims were consumed. The heathens, in order to give credit to their worship, imitated this miracle, and pretended that Jupiter testified his approbation of the sacrifices offered to him by thunder and lightning: to this Virgil seems to allude, though the words have been understood differently.

Audiat haec genitor, qui foedera fulmine sancit.

Aen. xii., ver. 200. "Let Jupiter hear, who sanctions covenants by his thunder."

On which words Servius makes this remarkable comment: *Quia cum fiunt foedera, si coruscatio fuerit, confirmantur. Vel certe quia apud majores arae non incendebantur, sed ignem divinum precibus eliciebant qui incendebant altaria.* "To sanction the covenant signifies to confirm it; for when a covenant was made, if there were a flash of lightning, it was considered to be thereby confirmed: or rather because our Ancestors lighted no fire upon the altars, but obtained by their supplications divine fire," etc. The expression *apud majores*, "among our ancestors," shows that they could boast of no such divine fire then; nor could they ever before, as the whole account was borrowed from the Jews. Solinus Polyhistor gives us an account to the same effect; for, speaking of the hill of Vulcan in Sicily, he says: *In quo, qui divinte rei operantur, ligna vitea super aras struunt, nec ignis apponitur in hanc congerlem: cum prosicias intulerunt, si adest deus, si sacrum probatur, sarmenta licet viridia sponte concipiunt, et nullo inflagrante halitu, ab ipso numine fit accendium, cap. v. in fine.* "They who perform sacred rites in this place, put a bundle of vine-tree wood upon the altar, but put no fire to it; for when they lay the pieces of the victim upon it, if the deity be present, and he approve the sacrifice, the bundle, although of green wood, takes fire of itself, and without any other means the deity himself kindles the flame." These are remarkable instances, and show how exactly the heathen writers have borrowed from the sacred records. And in farther imitation of

this miracle, they had their perpetual fire in the temple of Vesta, which they feigned to have descended at first from heaven, and which they kept with the most religious veneration.

LEVITICUS 9:24 Fire came out from before the LORD, and consumed the burnt offering and the fat upon the altar. When all the people saw it, they shouted, and fell on their faces.

Verse 24

When all the people saw, they shouted, and fell on their faces -

1. The miracle was done in such a way as gave the fullest conviction to the people of its reality.
2. They exulted in the thought that the God of almighty power and energy had taken up his abode among them.
3. They prostrated themselves in his presence, thereby intimating the deep sense they had of His goodness, of their unworthiness, and of the obligation they were under to live in subjection to his authority, and obedience to his will -

This celestial fire was carefully preserved among the Israelites till the time of Solomon, when it was renewed, and continued among them till the Babylonish captivity. This Divine fire was the emblem of the Holy Spirit. And as no sacrifice could be acceptable to God which was not salted, i. e., seasoned and rendered pleasing, by this fire, as our Lord says, Mar 9:49, so no soul can offer acceptable sacrifices to God, but through the influences of the Divine Spirit. Hence the promise of the Spirit under the emblem of fire, Mat 3:11, and its actual descent in this similitude on the day of pentecost, Act 2:3, Act 2:4.

The most remarkable circumstance in this chapter is the manifestation of the presence of God, and the consuming of the victims by the miraculous fire. We have already seen that the chief design of these sacrificial rites was to obtain reconciliation to God, that the Divine Presence might dwell and be manifested among them. To encourage the people to make the necessary preparations, to offer the sacrifices in a proper spirit, and to expect especial mercies from the hand of God, Moses promises, Lev 9:4, that the Lord would appear unto them on the morrow, and that his glory should appear, Lev 9:6. In hope or expectation of this, the priest, the elders, and the people purified themselves by offering the different sacrifices which God had appointed; and when this was done God did appear, and gave the fullest proofs of his approbation, by miraculously consuming the sacrifices which were prepared on the occasion. Does not St. John evidently refer to these circumstances, 1Jn 3:2, 1Jn 3:3 : "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is; and every man that hath this hope in him, purifieth himself, even as he is pure." This manifestation of God in the tabernacle was a type of his presence, first, in the Church militant on earth; and secondly, in the Church triumphant in heaven. They who expect to have the presence of God here, must propitiate his throne of justice by the only available sacrifice; they who wish to enjoy everlasting felicity, must be purified from all unrighteousness, for without holiness none can see the Lord. If we hope to see him as he is, we must resemble him. How vain is the expectation of glory, where there is no meetness for the place! And how can we enter into the holiest but by the blood of Jesus? Heb 10:19. And of what use can this sacrifice be to those who do not properly believe in it?

And can any faith, even in that sacrifice, be effectual to salvation, that does not purify the heart?
Reader! earnestly pray to God that thou hold not the truth in unrighteousness.