

Washed, Clothed and Anointed (Leviticus 8)

Expository Lessons from the Book of Leviticus

I. Review of Prior Lessons

- a. **Leviticus 1-5** covered five types of sacrificial offerings that the priests would make. **Leviticus 6-7** discussed more rules associated with those offerings. The five offerings in **Leviticus 1-5** are:
 - i. Burnt offering
 - ii. Grain offering
 - iii. Peace offering
 - iv. Sin offering
 - v. Trespass offering
- b. The entire sacrificial system, and all five of these offerings it seems to me, foreshadow some aspect of Jesus, as stated or implied in **Hebrews 8-10**. There it explains that Jesus is the ultimate High Priest, who offered the ultimate sacrifice on our behalf: an unblemished life, His own body and blood.
- c. In **1 Peter 2**, Peter says *we* are now members of a royal priesthood. In **Romans 12:1**, Paul says, “I beseech you therefore, brethren, by the mercies of God, that you *present your bodies a living sacrifice*, holy, acceptable to God, which is your reasonable service.” (**Romans 12:1**, NKJV)
 - i. This “therefore” verse marks the transition between the case made in **Romans 1-11**, and the application Paul makes from that, for our own lives (**Romans 12-15**). He goes into detail to explain all the different things we are called to do as “living sacrifices”.
 - ii. We used that verse, **Romans 12:1**, as the launching point for the immediate previous lesson, ‘Romans in One Lesson’.
- d. We now return to the text of **Leviticus**, where the next subject is the ordination of the priests. Since *we are members of the new priesthood*, let us look to find things to enlighten us regarding *our own service* as priests.
- e. **Two Personal Examples Regarding Prototypes**
 - i. First Example: Deer Island Wastewater Treatment Plant, Boston Harbor

1. As a young engineer, I was involved in designing of the very large egg-shaped tanks that are located at the wastewater treatment plant for Boston, at Deer Island. (These prominent landmarks are readily seen when flying into Logan Airport.)
2. I worked for months on the 2-dimensional design drawings, since my company was responsible for designing these facilities.
3. However, the construction phase was handled by another firm; hence I never saw these being constructed, nor for many years after they were in operation.
4. About 20 years after I had worked on the design of this facility, one of my children was on a home-schooling co-op field trip to this facility. Of course, I went along too!
5. Standing in the interconnecting piping tunnels at the foot of these tanks, I had the strange feeling that 'I had been here before'. I knew where everything was, intuitively, even before I turned around to see what was there. This was because I had labored over the drawings, which were 2-dimensional, to-scale representations of the full-scale facility!

ii. Second Example: Saint Peter's Basilica, Vatican City

1. Several years ago, I attended a Bible teachers conference in Rome, Italy. One of the side-trips we made in association with that conference was a tour of the Vatican, including the Sistine Chapel and Saint Peter's Basilica.
2. While looking up at the ceiling of the Sistine Chapel, I ended up getting separated from the rest of my group. I ended up following the general flow of the crowd out of the Chapel and into the main church, Saint Peter's Basilica.
3. Upon entering and wandering through the basilica alone, apart from my group, I felt strange as if 'I had been there before'. That was because as a child, I attended a small Roman Catholic church in New Jersey (as well as other older Catholic churches after that) built by Italian artisans, who clearly had copied the style, shape and features of the much larger St. Peter's Basilica, in Rome.

- iii. In a similar way, if we become familiar with the sacrificial system of Leviticus, it will help us to recognize the full-scale realization of these things in the New Testament. These things in **Leviticus** all foreshadowed, in detail, Christ and the new covenant.

1. Paul wrote: "So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths, which *are a shadow of things to come, but the substance is of Christ.*" (**Colossians 2:16–17**, NKJV)
2. From the writer of **Hebrews**: "For if He were on earth, He would not be a priest, since there are priests who offer the gifts according to the law; *who serve the copy and shadow of the heavenly things*, as Moses was divinely instructed when he was about to make the tabernacle. For He said, 'See that you make all things according to the pattern shown you on the mountain.'" (**Hebrews 8:4–5**, NKJV)

II. Aaron Anointed with Oil, Before the Assembly

- a. Read **Leviticus 8:1-13** and **8:30**.
- b. Things we learn from the text include:
 - i. Initially, only Aaron and his four sons were ordained to be priests.
 1. All of the Levitical priests in the future would be descended from Aaron.
 2. Aaron was descended from Levi.
 - ii. This was done in public, before the entire assembly.
 - iii. The special garments and accessories are described in detail in **Exodus 24-31**, when the Lord gave specific instructions to Moses on Mount Sinai.
 - iv. Other parts of the ordination process of **Leviticus 8** (which we did not read) include sacrificing animals, blood, special bread, special food to be eaten, etc.
 - v. The ordination process lasted seven days (as explained in **Leviticus 8:33-36**).
 - vi. The most distinctive part of this ordination procedure (it seems to me) was the *anointing with a special oil*.
- c. Here, in this ordination of Aaron and his sons, Moses is fulfilling part of what the Lord had told him on Mount Sinai, as recorded in **Exodus 29**.
 - i. Read **Exodus 29:1-9**.
 - ii. Notice the process described.
 1. The priest was washed, clothed and then anointed.

2. Following that, several different kinds of sacrifices are offered.
- d. More about the special *anointing oil*.
 - i. Read **Exodus 30:22-33**, where the formulation and restrictions regarding this oil are described.
 1. The anointing oil was a fragrant, perfumed oil that had to be made according to a very specific formula.
 2. The oil was “holy”: it was set apart for God’s purposes. Anyone who used it for common purposes would be cut off from his people.
 - a. This provides a practical definition of the word “holy”.
 - b. “Therefore gird up the loins of your mind, be sober, and rest your hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ; as obedient children, not conforming yourselves to the former lusts, as in your ignorance; but as He who called you is holy, you also be holy in all your conduct, because it is written, ‘Be holy, for I am holy.’” (**1 Peter 1:13-16**, NKJV)
 - c. “Pursue peace with all people, and holiness, without which no one will see the Lord ...” (**Hebrews 12:14**, NKJV)
 - i. These passages speaking about how we must live our lives: living as obedient children, no longer conformed to our passions.
 - ii. This is not talking about the righteousness of Jesus being somehow imputed to anyone who believes in Him, regardless of how we live.
 - iii. This cannot be captured by just following a set of rules. It goes way beyond that and impacts every facet of our lives (who we marry, how we choose our closest friends, how we spend our money and time, what we read/watch and what we avoid, etc.)
 - ii. The significance of Aaron being *anointed with oil*.
 1. Read **Psalms 133** (designated **Psalms 132** in the LXX).

- a. Apparently, lots of oil was used in the anointing of Aaron; it was running down his beard and his robe!
 - b. In describing *how good and pleasant* it is for brothers to live in unity, David goes back 400 years to this particular story, when Aaron was anointed, to find something *wonderful enough* to compare brotherly unity to. Apparently, Aaron being anointed with oil was a very happy event in Jewish history. It was a time of great celebration.
- iii. As we discussed in the prior lesson on **Leviticus**, I believe **Leviticus 4** is the first place in the Scriptures where someone is referred to by the title of "Christ / the Anointed One".
 - 1. In the LXX it refers to Aaron or his descendant, the one making the sin offering, as being "Christ (the anointed one; Greek = χριστός) the priest", in **Leviticus 4:5** and **Leviticus 4:16**.
- iv. Here we see the priests, especially the High Priest, being anointed with special oil. The offices where people would be anointed with oil are:
 - 1. Priest;
 - 2. King (think of Saul and David being anointed by Samuel, and Zadok the priest anointing Solomon); and
 - 3. Prophet.
 - a. "Then the LORD said to him [*to Elijah*]: 'Go, return on your way to the Wilderness of Damascus; and when you arrive, *anoint Hazael as king over Syria*. Also you shall *anoint Jehu the son of Nimshi as king over Israel*. And Elisha the son of Shaphat of Abel Meholah you shall *anoint as prophet* in your place.'" (**1 Kings 19:15-16**, NKJV)
- v. Consider how Jesus, as *prophet*, *priest* and *king*, is the ultimate Anointed One.
 - 1. From the great prophecy regarding the Christ who would come, the Anointed One:
 - a. "Why do the nations rage, And the people plot a vain thing? The kings of the earth set themselves, And the rulers take counsel together, Against the LORD and against His Anointed..." (**Psalm 2:1-2**, NKJV; note also **Acts 4:25-26** where the apostles quote this verse

following the LXX, where it says “...and against *His Christ*”)

- b. Jesus, the Christ (= the Anointed One) fulfilled all the promises regarding the anointed one who was to come. He was:
 - i. A *prophet* (like Moses, see **Deuteronomy 18:15-19** and **Acts 3:22-23**);
 - ii. A *priest* (like Aaron the High Priest, see **Hebrews 9:11**); and
 - iii. A *king* (descended from David and destined to reign over the eternal kingdom, see **2 Samuel 7:12-16** and **Luke 1:26-37**).
2. I believe that Christ, as the Anointed One, also was foreshadowed in the story of Jacob anointing the pillow/rock with oil, in **Genesis 28:10-22**.
 - a. Jesus applies this story to himself in **John 1:51**, in His conversation with Nathaniel.
 - b. Recall that the anointed rock was described as “the house of God”, “the gate of heaven”, and the portal connecting heaven and earth, upon which the angels ascend and descend.
 - c. The rock here is “anointed”, proving a key to unlock all the other prophecies about unusual rocks throughout the Scriptures (water coming from them, growing into mountain/kingdom, stumbling stones, rejected rock that become precious cornerstones, etc.). These *unusual rocks* are found in **Psalms, Isaiah, Daniel, Exodus**, etc. Examples of ‘unusual rocks/stones’ in Scripture that I can think of include:
 - i. A rock that becomes a *pillow* for someone to sleep on (**Genesis 28:10-22**).
 - ii. A rock that *follows the Jews* in the desert and *produces streams of water* for them to drink from (**Exodus 17:5-7, 1 Corinthians 10:4**).
 - iii. A rock that *becomes a mountain that fills the whole earth* (**Daniel 2:34-45**).

- iv. A stone that was *rejected by the builders*; yet *becomes the chief cornerstone* of the building (**Psalm 118:22**).
 - v. The stone that *causes people to stumble* (**Isaiah 8:14**).
3. The One to come, who would be *anointed with the special oil*, was referred to as “God” in the Old Testament Scriptures.
- a. “But to the Son He says: ‘Your throne, O God, is forever and ever; A scepter of righteousness is the scepter of Your kingdom. You have loved righteousness and hated lawlessness; Therefore God, Your God, has anointed You With the oil of gladness more than Your companions.’” (**Hebrews 1:8-9**, NKJV; quoting from **Psalm 45:6-7**, designated **Psalm 44:7-8** in the LXX)
 - b. Note that there are *two* in this psalm who are referred to as ‘*God*’! “Therefore God, *your God* has anointed you...”
 - i. Therefore, according to this psalm, the Anointed One is referred to as ‘*God*’ (the One who is the Son of God, as stated in **Psalm 2** and **2 Samuel 7**).
 - 1. Yet this psalm also speaks of God (the Father) as being “*his God*”.
 - ii. This psalm teaches both the divinity of Christ (He is God), and the subordination of Christ to His Father (the order of the Father’s *headship* over His Son).
 - c. The subordination of ‘God’ (the Son) to ‘God’ (the Father) is referred to in several places in the Scriptures.
 - i. “You have heard Me say to you, ‘I am going away and coming back to you.’ If you loved Me, you would rejoice because I said, ‘I am going to the Father,’ for *My Father is greater than I.*” (**John 14:28**, NKJV)
 - ii. Also, Jesus says to Mary at the tomb, after His resurrection: “Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, ‘I am ascending to My

Father and your Father, and *to My God* and your God.” (**John 20:17**, NKJV)

- iii. Paul wrote: “But I want you to know that the head of every man is Christ, the head of woman is man, and the *head of Christ is God*.” (**1 Corinthians 11:3**, NKJV)

III. How Do These Things Apply to Us?

- a. **Question:** The ordination of the High Priest and the other priests certainly points to Christ. But other than that, is there *any practical significance* for us today?
 - i. Recall that Jesus is the High Priest (**Hebrews 9:11**), and we are members of the new priesthood (**1 Peter 2**).
 - ii. The ordination of priests and their ministry as described in **Leviticus 8-9** (also in **Exodus 40:10-14**) can be summarized by the following steps. The priests were:
 1. Washed;
 2. Clothed with special clothing;
 3. Anointed; and then
 4. Offered different types of sacrifices and prayers in their service.
- b. Those priests foreshadowed us and the ministry we Christians have been called to. Consider the parallels.
 - i. Like those priests, we have been washed.
 1. “Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, by a new and living way which He consecrated for us, through the veil, that is, His flesh, and having a High Priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience *and our bodies washed with pure water*.” (**Hebrews 10:19-22**, NKJV)
 2. “But when the kindness and the love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, through the *washing of regeneration* and renewing of the Holy Spirit,” (**Titus 3:4-5**, NKJV)

- a. This reminds me of what Jesus had said in **John 3:3-5**, that we must be born again *of water and the Spirit*.
3. “Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God. And such were some of you. But *you were washed*, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God.” (**1 Corinthians 6:9-11**, NKJV)
4. Paul, in recounting his own conversion story, tells that Ananias said to him, in Damascus: “And now why are you waiting? Arise and be baptized, and *wash away your sins*, calling on the name of the Lord.” (**Acts 22:16**, NKJV)
5. “For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and overcome, the latter end is worse for them than the beginning. For it would have been better for them not to have known the way of righteousness, than having known it, to turn from the holy commandment delivered to them. But it has happened to them according to the true proverb: ‘A dog returns to his own vomit,’ and, ‘a sow, *having washed*, to her wallowing in the mire.’” (**2 Peter 2:20-22**, NKJV)
- ii. Like those priests, we have been clothed with special clothing.
 1. “For as many of you as were baptized into Christ have *put on* Christ.” (**Galatians 3:27**, NKJV)
 - a. In the NIV translation, in this passage, it says, “...have *clothed yourselves* with Christ”.
 2. In **Ephesians 6**, Paul tells of the full armor of God we must *put on* in order to be equipped to take our stand against the devil.
 - a. Remember all the special clothing the high priest was required to wear: the tunic, the robe, the ephod, the breastplate, the turban and the crown. The priests also had special tunics, belts and hats. (**Leviticus 8:7-9, 13**)
 - b. Just like those priests, we must put on God’s full spiritual armor in order to have victory over the evil one!

3. "Do not let your adorning be external—the braiding of hair and the putting on of gold jewelry, or the clothing you wear— but *let your adorning be the hidden person of the heart with the imperishable beauty of a gentle and quiet spirit*, which in God's sight is very precious. For this is how the holy women who hoped in God used to adorn themselves, by submitting to their own husbands," (**1 Peter 3:3-5**, ESV)
4. "Likewise you younger people, submit yourselves to your elders. Yes, all of you be submissive to one another, and be *clothed with humility*, for 'God resists the proud, But gives grace to the humble.'" (**1 Peter 5:5**, NKJV)

iii. Like those priests, we have been anointed.

1. "Now He who establishes us with you in Christ and *has anointed us is God*, who also has *sealed us* and given us the Spirit in our hearts as a guarantee." (**2 Corinthians 1:21-22**, NKJV)
 - a. "In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were *sealed with the Holy Spirit of promise*, who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory." (**Ephesians 1:13-14**, NKJV)
 - b. "And do not grieve the *Holy Spirit of God, by whom you were sealed* for the day of redemption." (**Ephesians 4:30**, NKJV)
2. "Little children, it is the last hour; and as you have heard that the Antichrist is coming, even now many antichrists have come, by which we know that it is the last hour. They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but they went out that they might be made manifest, that none of them were of us. *But you have an anointing from the Holy One*, and you know all things." (**1 John 2:18-20**, NKJV)
3. "These things I have written to you concerning those who try to deceive you. But *the anointing which you have received from Him abides in you*, and you do not need that anyone teach you; but as the same anointing teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, you will abide in Him." (**1 John 2:26-27**, NKJV)

- a. The anointing which we received from Jesus “abides in us”. Based on what Jesus taught, this refers to the Holy Spirit. Christians have all been anointed by God from the Holy Spirit, who dwells in us.
 - b. Jesus had said: “If you love Me, keep My commandments. And I will pray the Father, and He will give you another Helper, that He may abide with you forever—the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and *will be in you*.” (**John 14:15–17**, NKJV)
4. A few comments on the significance of the term ‘*Christian*’.
- a. What I was taught many years ago regarding the term ‘*Christian*’:
 - i. The first reference to the term ‘*Christian*’ is in **Acts 11**, where it says, “... the disciples were first called *Christians* in Antioch.” (**Acts 11:26**, NKJV)
 - 1. **Claim Made:** This word was initially a derogatory term, meaning something like ‘little Christs’. It was applied at first by the opponents of those who followed Christ, beginning in Antioch of Syria.
 - ii. The word ‘*Christian*’ only appears three times in the New Testament, whereas the word ‘*disciple*’ is used a lot more (over 270 times), especially in the teachings of Jesus in the gospels.
 - 1. Therefore, it was proposed that we should focus on and use the term ‘*disciple*’ much more than ‘*Christian*’. Furthermore, we were taught a formula:
 - a. “Disciple = Christian = Saved”.
 - 2. The agenda behind this ‘formula’ approach was to convict casual believers who would call themselves ‘*Christians*’ but would not consider themselves ‘*disciples*’.
 - a. Since the term ‘*disciple*’ sounded like a very committed person,

which most believers in the US are not!

- b. If someone concluded they were not a *disciple*, we would convince them that they were not really a Christian, and therefore not saved.
- b. Actually, the word “disciple” is a rather generic term. It just means a *student* or *follower* of someone. The Pharisees had disciples, and so did John the baptist.
 - i. “Then they said to Him, “Why do the *disciples of John* fast often and make prayers, and *likewise those of the Pharisees*, but Yours eat and drink?”” (Luke 5:33, NKJV)
 - ii. “Then they reviled him and said, “You are His disciple, but *we are Moses’ disciples*.” (John 9:28, NKJV)
- c. **Question:** What did the term Christian mean in the beginning? Wouldn’t it be great if we could somehow ask a Christian in ancient Antioch what this term originally meant?
 - i. Actually, we *can* do that! Theophilus, one of the earliest Christian apologists, was bishop of the church in Antioch, in Syria.
 - 1. According to Eusebius (in *Ecclesiastical History*, book 4, chapter 20), Theophilus was the sixth to occupy the office of bishop in Antioch, after the time of the apostles. He was born c. 115 AD and likely died in the 180’s AD.
 - 2. He was originally a pagan, but explains he was converted to the Christian faith by the evidence of fulfilled prophecies.
 - ii. From his surviving work, *Theophilus to Autolychus*, he answers a sharp critic of the Christians.
 - 1. His opponent is mocking the Christians.

2. Autolychus has taunted the Christians with the challenge: "Show me your God!". Theophilus is up to the task and answers with compelling reason and evidence.
3. In the course of that, Theophilus explains the meaning of the term '*Christian*'.

iii. "CHAP. XII.—MEANING OF THE NAME CHRISTIAN

1. "And about your laughing at me and calling me 'Christian,' you know not what you are saying. First, because that which is anointed is sweet and serviceable, and far from contemptible.
2. "...Wherefore we are called Christians on this account, *because we are anointed with the oil of God.*"
3. (Source: Theophilus of Antioch, *Theophilus to Autolycus*, book 1, chapter 12; found in Ante-Nicene Fathers vol. 2, p. 92).

iv. According to Theophilus, the name Christian was given to indicate that *we are the ones who have been anointed by God!*

1. Some early Christians refer to a physical anointing with oil as an early practice. However, such a practice does not appear to be explicitly mentioned in the New Testament. Also, while some early Christians refer to this as their practice, this is not universally attested to.
2. However, we know that *we have been anointed*, as Paul says!

IV. Summary and Conclusion

- a. We can recognize Christ foreshadowed in the ordination and service of the High Priest, in **Leviticus 8-9**.
- b. We also see ourselves, as members of royal priesthood, foreshadowed in those passages. Like the earlier priests who went before us:

- i. We have been *washed*.
- ii. We have been *clothed* with special clothing.
- iii. We have been *anointed*.
- iv. We have been set apart for a special ministry of service.
 - 1. We are to offer our bodies as living sacrifices (**Romans 12:1**).
 - 2. We are to pray always (**Ephesians 6:18, 1 Thessalonians 5:17**).