

Leviticus & Hebrews: The Necessity of the Cross

Lesson 6: Priests Through the Cross

Key Verse: *Then 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. And Moses and Aaron went into the tent of meeting, and when they came out they blessed the people, and the glory of the LORD appeared to all the people. And fire came out from before the LORD and consumed the burnt offering and the pieces of fat on the altar, and when all the people saw it, they shouted and fell on their faces. ~Leviticus 9.22-24*

Paraskevidekatriphobia is the fear of Friday the 13th. Discussion about this superstition emerged because a Friday fell on the 13th of September 2024. Surprisingly, the superstition surrounding Friday the 13th originated with Jesus' "Last Supper" where He inaugurated the new covenant¹. His final meal occurred on a Thursday seder meal with 13 people in attendance. His arrest alongside the subsequent flogging and abuse occurred on that same night, with His crucifixion on the following day, Friday. To this historic event, add the human tendency towards magical thinking, and thus we have the birth of the superstition surrounding Friday the 13th. God revealed His nature with the inauguration of the **Priesthood** and the commencing of the rituals of God's law. An improper understanding of His nature combined with the abuse of His rituals led to the instantaneous death of two priests. Rather than allowing His people the opportunity for magical thinking to understand the chaos and confusion of these deaths, God confirms that His **Mediator** must be consecrated (set apart) and obedient to Him *alone*. The fear of God is not derived from a superstitious misunderstanding. Rather the fear of God originates in understanding the great mercy a holy God extends in pursuing communion with so sinful a people.

My Mediator, my Priest, and my God, like Your people have always done in Your presence, I shout in praise and immediately fall down in worship (9.24). I present to You my mind and my time. Consecrate it. I present to You my sins. Forgive them. As I enter Your Presence through Your Word, give me life. After this act of worship, use me, Your priest, as Your ambassador of Christ, my Great High Priest, to all You bring to me.

Leviticus 6.1-10.20 The LORD spoke to Moses, saying, ² "If anyone sins and commits a breach of faith against the LORD by deceiving his neighbor in a matter of deposit or security, or through robbery, or if he has oppressed his neighbor ³ or has found something lost and lied about it, swearing falsely—in any of all the things that people do and sin thereby— ⁴ if he has sinned and has realized his guilt and will restore what he took by robbery or what he got by oppression or the deposit that was committed to him or the lost thing that he found ⁵ or anything about which he has sworn falsely, he shall restore it in full and shall add a fifth to it, and give it to him to whom it belongs on the day he realizes his guilt. ⁶ And he shall bring to the priest as his compensation to the LORD a ram without blemish out of the flock, or its equivalent, for a guilt offering. ⁷ And the priest shall make atonement for him before the LORD, and he shall be forgiven for any of the things that one may do and thereby become guilty."

⁸ The LORD spoke to Moses, saying, ⁹ "Command Aaron and his sons, saying, This is the law of the burnt offering. The burnt offering shall be on the hearth on the altar all night until the morning, and the fire of the altar shall be kept burning on it. ¹⁰ And the priest shall put on his linen garment and put his linen undergarment on his body, and he shall take up the ashes to which the fire has reduced the burnt offering on the altar and put them beside the altar. ¹¹ Then he shall take off his garments and put on other garments and carry the ashes outside the camp to a clean place. ¹² The fire on the altar shall be kept burning on it; it shall not go out. The priest shall burn wood on it every morning, and he shall arrange the burnt offering on it and shall burn on it the fat of the peace offerings. ¹³ Fire shall be kept burning on the altar continually; it shall not go out.

¹⁴ "And this is the law of the grain offering. The sons of Aaron shall offer it before the LORD in front of the altar. ¹⁵ And one shall take from it a handful of the fine flour of the grain offering and its oil and all the frankincense that is on the grain offering and burn this as its memorial portion on the altar, a pleasing aroma to the LORD. ¹⁶ And the rest of it Aaron and his sons shall eat. It shall be eaten unleavened in a holy place. In the court of the tent of meeting they shall eat it. ¹⁷ It shall not be baked with leaven. I have given it as their portion of my food offerings. It is a thing most holy, like the sin offering and the guilt offering. ¹⁸ Every male among the children of Aaron may eat of it, as decreed forever throughout your generations, from the LORD's food offerings. Whatever touches them shall become holy."

¹⁹ The LORD spoke to Moses, saying, ²⁰ "This is the offering that Aaron and his sons shall offer to the LORD on the day when he is anointed: a tenth of an ephah of fine flour as a regular grain offering, half of it in the morning and half in the evening. ²¹ It shall be made with oil on a griddle. You shall bring it well mixed, in baked pieces like a grain offering, and offer it for a pleasing aroma to the LORD.

²² The priest from among Aaron's sons, who is anointed to succeed him, shall offer it to the LORD as decreed forever. The whole of it shall be burned. ²³ Every grain offering of a priest shall be wholly burned. It shall not be eaten." ²⁴ The LORD spoke to Moses, saying, ²⁵ "Speak to Aaron and his sons, saying, This is the law of the sin offering. In the place where the burnt offering is killed shall the sin offering be killed before the LORD; it is most holy. ²⁶ The priest who offers it for sin shall eat it. In a holy place it shall be eaten, in the court of the tent of meeting. ²⁷ Whatever touches its flesh shall be holy, and when any of its blood is splashed on a garment, you shall wash that on which it was splashed in a holy place. ²⁸ And the earthenware vessel in which it is boiled shall be broken. But if it is boiled in a bronze vessel, that shall be scoured and rinsed in water. ²⁹ Every male among the priests may eat of it; it is most holy. ³⁰ But no sin offering shall be eaten from which any blood is brought into the tent of meeting to make atonement in the Holy Place; it shall be burned up with fire.

¹ [Why is Friday the 13th considered so unlucky?](#), Here and Now (WBUR) September 13, 2024; this segment begins at timestamp 26:10

CH 7 "This is the law of the guilt offering. It is most holy. ² In the place where they kill the burnt offering they shall kill the guilt offering, and its blood shall be thrown against the sides of the altar. ³ And all its fat shall be offered, the fat tail, the fat that covers the entrails, ⁴ the two kidneys with the fat that is on them at the loins, and the long lobe of the liver that he shall remove with the kidneys. ⁵ The priest shall burn them on the altar as a food offering to the LORD; it is a guilt offering. ⁶ Every male among the priests may eat of it. It shall be eaten in a holy place. It is most holy. ⁷ The guilt offering is just like the sin offering; there is one law for them. The priest who makes atonement with it shall have it. ⁸ And the priest who offers any man's burnt offering shall have for himself the skin of the burnt offering that he has offered. ⁹ And every grain offering baked in the oven and all that is prepared on a pan or a griddle shall belong to the priest who offers it. ¹⁰ And every grain offering, mixed with oil or dry, shall be shared equally among all the sons of Aaron. ¹¹ "And this is the law of the sacrifice of peace offerings that one may offer to the LORD. ¹² If he offers it for a thanksgiving, then he shall offer with the thanksgiving sacrifice unleavened loaves mixed with oil, unleavened wafers smeared with oil, and loaves of fine flour well mixed with oil. ¹³ With the sacrifice of his peace offerings for thanksgiving he shall bring his offering with loaves of leavened bread. ¹⁴ And from it he shall offer one loaf from each offering, as a gift to the LORD. It shall belong to the priest who throws the blood of the peace offerings. ¹⁵ And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten on the day of his offering. He shall not leave any of it until the morning. ¹⁶ But if the sacrifice of his offering is a vow offering or a freewill offering, it shall be eaten on the day that he offers his sacrifice, and on the next day what remains of it shall be eaten. ¹⁷ But what remains of the flesh of the sacrifice on the third day shall be burned up with fire. ¹⁸ If any of the flesh of the sacrifice of his peace offering is eaten on the third day, he who offers it shall not be accepted, neither shall it be credited to him. It is tainted, and he who eats of it shall bear his iniquity. ¹⁹ "Flesh that touches any unclean thing shall not be eaten. It shall be burned up with fire. All who are clean may eat flesh, ²⁰ but the person who eats of the flesh of the sacrifice of the LORD's peace offerings while an uncleanness is on him, that person shall be cut off from his people. ²¹ And if anyone touches an unclean thing, whether human uncleanness or an unclean beast or any unclean detestable creature, and then eats some flesh from the sacrifice of the LORD's peace offerings, that person shall be cut off from his people."

²² The LORD spoke to Moses, saying, ²³ "Speak to the people of Israel, saying, You shall eat no fat, of ox or sheep or goat. ²⁴ The fat of an animal that dies of itself and the fat of one that is torn by beasts may be put to any other use, but on no account shall you eat it. ²⁵ For every person who eats of the fat of an animal of which a food offering may be made to the LORD shall be cut off from his people. ²⁶ Moreover, you shall eat no blood whatever, whether of fowl or of animal, in any of your dwelling places. ²⁷ Whoever eats any blood, that person shall be cut off from his people." ²⁸ The LORD spoke to Moses, saying, ²⁹ "Speak to the people of Israel, saying, Whoever offers the sacrifice of his peace offerings to the LORD shall bring his offering to the LORD from the sacrifice of his peace offerings. ³⁰ His own hands shall bring the LORD's food offerings. He shall bring the fat with the breast, that the breast may be waved as a wave offering before the LORD. ³¹ The priest shall burn the fat on the altar, but the breast shall be for Aaron and his sons. ³² And the right thigh you shall give to the priest as a contribution from the sacrifice of your peace offerings. ³³ Whoever among the sons of Aaron offers the blood of the peace offerings and the fat shall have the right thigh for a portion. ³⁴ For the breast that is waved and the thigh that is contributed I have taken from the people of Israel, out of the sacrifices of their peace offerings, and have given them to Aaron the priest and to his sons, as a perpetual due from the people of Israel. ³⁵ This is the portion of Aaron and of his sons from the LORD's food offerings, from the day they were presented to serve as priests of the LORD. ³⁶ The LORD commanded this to be given them by the people of Israel, from the day that he anointed them. It is a perpetual due throughout their generations." ³⁷ This is the law of the burnt offering, of the grain offering, of the sin offering, of the guilt offering, of the ordination offering, and of the peace offering, ³⁸ which the LORD commanded Moses on Mount Sinai, on the day that he commanded the people of Israel to bring their offerings to the LORD, in the wilderness of Sinai.

CH 8 The LORD spoke to Moses, saying, ² "Take Aaron and his sons with him, and the garments and the anointing oil and the bull of the sin offering and the two rams and the basket of unleavened bread. ³ And assemble all the congregation at the entrance of the tent of meeting." ⁴ And Moses did as the LORD commanded him, and the congregation was assembled at the entrance of the tent of meeting. ⁵ And Moses said to the congregation, "This is the thing that the LORD has commanded to be done." ⁶ And Moses brought Aaron and his sons and washed them with water. ⁷ And he put the coat on him and tied the sash around his waist and clothed him with the robe and put the ephod on him and tied the skillfully woven band of the ephod around him, binding it to him with the band. ⁸ And he placed the breastpiece on him, and in the breastpiece he put the Urim and the Thummim. ⁹ And he set the turban on his head, and on the turban, in front, he set the golden plate, the holy crown, as the LORD commanded Moses. ¹⁰ Then Moses took the anointing oil and anointed the tabernacle and all that was in it, and consecrated them. ¹¹ And he sprinkled some of it on the altar seven times, and anointed the altar and all its utensils and the basin and its stand, to consecrate them. ¹² And he poured some of the anointing oil on Aaron's head and anointed him to consecrate him. ¹³ And Moses brought Aaron's sons and clothed them with coats and tied sashes around their waists and bound caps on them, as the LORD commanded Moses.

¹⁴ Then he brought the bull of the sin offering, and Aaron and his sons laid their hands on the head of the bull of the sin offering. ¹⁵ And he killed it, and Moses took the blood, and with his finger put it on the horns of the altar around it and purified the altar and poured out the blood at the base of the altar and consecrated it to make atonement for it. ¹⁶ And he took all the fat that was on the entrails and the long lobe of the liver and the two kidneys with their fat, and Moses burned them on the altar. ¹⁷ But the bull and its skin and its flesh and its dung he burned up with fire outside the camp, as the LORD commanded Moses. ¹⁸ Then he presented the ram of the burnt offering, and Aaron and his sons laid their hands on the head of the ram.

¹⁹ And he killed it, and Moses threw the blood against the sides of the altar. ²⁰ He cut the ram into pieces, and Moses burned the head and the pieces and the fat. ²¹ He washed the entrails and the legs with water, and Moses burned the whole ram on the altar. It was a burnt offering with a pleasing aroma, a food offering for the LORD, as the LORD commanded Moses. ²² Then he presented the other ram, the ram of ordination, and Aaron and his sons laid their hands on the head of the ram. ²³ And he killed it, and Moses took some of its blood and put it on the lobe of Aaron's right ear and on the thumb of his right hand and on the big toe of his right foot. ²⁴ Then he presented Aaron's sons, and Moses put some of the blood on the lobes of their right ears and on the thumbs of their right hands and on the big toes of their right feet. And Moses threw the blood against the sides of the altar. ²⁵ Then he took the fat and the fat tail and all the fat that was on the entrails and the long lobe of the liver and the two kidneys with their fat and the right thigh, ²⁶ and out of the basket of unleavened bread that was before the LORD he took one unleavened loaf and one loaf of bread with oil and one wafer and placed them on the pieces

of fat and on the right thigh. ²⁷ And he put all these in the hands of Aaron and in the hands of his sons and waved them as a wave offering before the LORD. ²⁸ Then Moses took them from their hands and burned them on the altar with the burnt offering. This was an ordination offering with a pleasing aroma, a food offering to the LORD.

²⁹ And Moses took the breast and waved it for a wave offering before the LORD. It was Moses' portion of the ram of ordination, as the LORD commanded Moses. ³⁰ Then Moses took some of the anointing oil and of the blood that was on the altar and sprinkled it on Aaron and his garments, and also on his sons and his sons' garments. So he consecrated Aaron and his garments, and his sons and his sons' garments with him. ³¹ And Moses said to Aaron and his sons, "Boil the flesh at the entrance of the tent of meeting, and there eat it and the bread that is in the basket of ordination offerings, as I commanded, saying, 'Aaron and his sons shall eat it.'" ³² And what remains of the flesh and the bread you shall burn up with fire. ³³ And you shall not go outside the entrance of the tent of meeting for seven days, until the days of your ordination are completed, for it will take seven days to ordain you. ³⁴ As has been done today, the LORD has commanded to be done to make atonement for you. ³⁵ At the entrance of the tent of meeting you shall remain day and night for seven days, performing what the LORD has charged, so that you do not die, for so I have been commanded."

³⁶ And Aaron and his sons did all the things that the LORD commanded by Moses.

CH 9 On the eighth day Moses called Aaron and his sons and the elders of Israel, ² and he said to Aaron, "Take for yourself a bull calf for a sin offering and a ram for a burnt offering, both without blemish, and offer them before the LORD. ³ And say to the people of Israel, 'Take a male goat for a sin offering, and a calf and a lamb, both a year old without blemish, for a burnt offering, ⁴ and an ox and a ram for peace offerings, to sacrifice before the LORD, and a grain offering mixed with oil, for today the LORD will appear to you.'" ⁵ And they brought what Moses commanded in front of the tent of meeting, and all the congregation drew near and stood before the LORD.

⁶ And Moses said, "This is the thing that the LORD commanded you to do, that the glory of the LORD may appear to you." ⁷ Then 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 bring the offering of the people and make atonement for them, as the LORD has commanded." ⁸ So Aaron drew near to the altar and killed the calf of the sin offering, which was for himself. ⁹ And 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. ¹⁰ But the fat and the kidneys and the long lobe of the liver from the sin offering he burned on the altar, as the LORD commanded Moses. ¹¹ The flesh and the skin he burned up with fire outside the camp. ¹² Then he killed the burnt offering, and Aaron's sons handed him the blood, and he threw it against the sides of the altar. ¹³ And they handed the burnt offering to him, piece by piece, and the head, and he burned them on the altar. ¹⁴ And he washed the entrails and the legs and burned them with the burnt offering on the altar. ¹⁵ Then he presented the people's offering and took the goat of the sin offering that was for the people and killed it and offered it as a sin offering, like the first one. ¹⁶ And he presented the burnt offering and offered it according to the rule. ¹⁷ And he presented the grain offering, took a handful of it, and burned it on the altar, besides the burnt offering of the morning. ¹⁸ Then he killed the ox and the ram, the sacrifice of peace offerings for the people. And Aaron's sons handed him the blood, and he threw it against the sides of the altar. ¹⁹ But the fat pieces of the ox and of the ram, the fat tail and that which covers the entrails and the kidneys and the long lobe of the liver— ²⁰ they put the fat pieces on the breasts, and he burned the fat pieces on the altar, ²¹ but the breasts and the right thigh Aaron waved for a wave offering before the LORD, as Moses commanded.

²² Then 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. ²³ And Moses and Aaron went into the tent of meeting, and when they came out they blessed the people, and the glory of the LORD appeared to all the people. ²⁴ And fire came out from before the LORD and consumed the burnt offering and the pieces of fat on the altar, and when all the people saw it, they shouted and fell on their faces.

CH 10 Now Nadab and Abihu, the sons of Aaron, each took his censer and put fire in it and laid incense on it and offered unauthorized fire before the LORD, which he had not commanded them. ² And fire came out from before the LORD and consumed them, and they died before the LORD. ³ Then Moses said to Aaron, "This is what the LORD has said: 'Among those who are near me I will be sanctified, and before all the people I will be glorified.'" And Aaron held his peace. ⁴ And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said to them, "Come near; carry your brothers away from the front of the sanctuary and out of the camp." ⁵ So they came near and carried them in their coats out of the camp, as Moses had said. ⁶ And Moses said to Aaron and to Eleazar and Ithamar his sons, "Do not let the hair of your heads hang loose, and do not tear your clothes, lest you die, and wrath come upon all the congregation; but let your brothers, the whole house of Israel, bewail the burning that the LORD has kindled. ⁷ And do not go outside the entrance of the tent of meeting, lest you die, for the anointing oil of the LORD is upon you." And they did according to the word of Moses.

⁸ And the LORD spoke to Aaron, saying, ⁹ "Drink no wine or strong drink, you or your sons with you, when you go into the tent of meeting, lest you die. It shall be a statute forever throughout your generations. ¹⁰ You are to distinguish between the holy and the common, and between the unclean and the clean, ¹¹ and you are to teach the people of Israel all the statutes that the LORD has spoken to them by Moses." ¹² Moses spoke to Aaron and to Eleazar and Ithamar, his surviving sons: "Take the grain offering that is left of the LORD's food offerings, and eat it unleavened beside the altar, for it is most holy. ¹³ You shall eat it in a holy place, because it is your due and your sons' due, from the LORD's food offerings, for so I am commanded. ¹⁴ But the breast that is waved and the thigh that is contributed you shall eat in a clean place, you and your sons and your daughters with you, for they are given as your due and your sons' due from the sacrifices of the peace offerings of the people of Israel. ¹⁵ The thigh that is contributed and the breast that is waved they shall bring with the food offerings of the fat pieces to wave for a wave offering before the LORD, and it shall be yours and your sons' with you as a due forever, as the LORD has commanded."

¹⁶ Now Moses diligently inquired about the goat of the sin offering, and behold, it was burned up! And he was angry with Eleazar and Ithamar, the surviving sons of Aaron, saying, ¹⁷ "Why have you not eaten the sin offering in the place of the sanctuary, since it is a thing most holy and has been given to you that you may bear the iniquity of the congregation, to make atonement for them before the LORD?"

¹⁸ Behold, its blood was not brought into the inner part of the sanctuary. You certainly ought to have eaten it in the sanctuary, as I

commanded.”¹⁹ And Aaron said to Moses, “Behold, today they have offered their sin offering and their burnt offering before the LORD, and yet such things as these have happened to me! If I had eaten the sin offering today, would the LORD have approved?”²⁰ And when Moses heard that, he approved.

Diamonds: Having established the foundational sacrifices in Leviticus 1-5, God provides more exact details of how to process the elements of the sacrifices, including the cleanup in Leviticus 6-7. Additionally, God institutes the priesthood including the introduction of a high priest, whose duties included the once yearly entry into God’s presence on the Day of Atonement (Leviticus 8-9).

God’s further instructions on the specifics of the sacrifices and rituals are much more than a checklist to keep the order of events sorted. These instructions reveal God’s holy nature (clean) and uniqueness among all other gods (consecrated). As such, He is eternally the absolute source of all provision required to be in His Holy Presence. In other words, every seed planted and livestock born is His Sovereign work to be used in service to His Glory.

The most succinct explanation of the first 7 chapters of Leviticus is found in 7.37-38. Surprisingly, it is also here that we discover that this isn’t the first time God has instructed His people about how to approach Him and how to maintain a relationship with Him.

1. According to Leviticus 7.37-38, how many legal offerings are explained in Leviticus 1-7? ____
2. Contrast this number with Jesus’ invitation to enter God’s presence in Matthew 11.28-30. What does this contrast teach you about God?

With great clarity, God reveals what He requires to remain in His people’s presence, or in the tabernacle (Exodus 25-31, 35-45). From finite details of the tabernacle’s construction and furniture to how to keep it clean, God reveals Himself as holy, set apart (consecrated) from other gods, and in pursuit of relationship with His people. The three unique locations within the tabernacle provide a tactile learning method for helping us grasp these truths:

- The court[yard] of the tent of meeting:
 - a holy place
 - the closest the common Israelite would be able to enter God’s presence
 - where the people killed their sacrifices, under the priest’s guidance and instruction
 - location of the worshipper’s communion meal prescribed in the (voluntary) peace/fellowship offering
 - location of the priests’ communion meals and portions provided by God as provision for Aaron and his sons
 - Holy Place:
 - only the priest could enter this area *after* he had been ritually cleansed *and* accepted by God
 - required specific and unique clothing to enter
 - specific sacrifices that required specific rituals were brought into this section of the tabernacle
 - where the Urim and Thummim, two “dice” used to discern God’s decisions, could be used
 - Most Holy Place:
 - entered once yearly
 - entered only by the Divinely appointed High Priest
 - required specific and even more unique clothing to enter
3. Remembering that Leviticus reveals the theology of God, what teachings about God do you see revealed in this summarized list of a few elements of the tabernacle?

Unlike our culture today, which prizes organic vegetables and meats from natural or wild sources, God required that the animals and produce used and consumed through the sacrifices and rituals “were a direct result of the crop raising of the people”².

4. Focusing exclusively on the grain offering in Leviticus 6.14-18, how many times does God explicitly state His ownership of the grains in this offering? _____
5. How does God’s statement regarding the “wave offering” in Leviticus 7.30 explain the role and relationship between the farmer and his produce?

Note that in Leviticus 6.18, the holy food makes the *objects* it touches holy (such as its serving bowl/platter), NOT the people. In other words, people cannot become holy by touching holy items. This is an important distinction even in our time period (2024). In all of history there has never been an *item* that could be touched to make a human holy! Only the cleansing work of Jesus’ bloody sacrifice can make one clean, and thus holy, before God.

At this time, Aaron had been consecrated as the Chief Priest and High Priest of Israel but was not Israel’s leader. Moses remained the leader of Israel. This explains why Aaron ran to Moses to understand what happened to his sons and half of the priests (Leviticus 10.3)! In addition, this also explains why Moses sought out the LORD when he believed Aaron’s sons, and the final two additional priests (Eleazar and Ithamar), had violated God’s command regarding the priests eating the sin offering made for the people’s atonement (Leviticus 10.16-20). Because God had not judged Eleazar and Ithamar guilty of violating His commands (proven by their remaining alive), Moses accepted Aaron’s explanation as God’s favorable judgment (Leviticus 10.20).

6. This disagreement between Moses and Aaron regarding their misunderstanding and possible misapplication of God’s law illustrates God’s exclusive right to accurately judge His servants’ obedience to Him. What practical application are you taking from this reality, especially as you are tempted to form a sharp opinion about the actions and decisions of your brothers and sisters in Christ?

Deity: Mediator~ (Leviticus) One who goes between two parties in an attempt to reconcile them. Jesus Christ is the only saving Mediator between God and the human race (Romans 5.10; 2 Corinthians 5.18-19; Ephesians 2.13-18; Colossians 1.19-22).³

Moses remains mediator of the Old Covenant in Leviticus. The evidence of this is found in God’s persistent, direct communication with Moses. Only once does God speak to Aaron in all of Leviticus (Leviticus 10.8), but God speaks explicitly to Moses in all other instances. (“The LORD spoke to Moses” is repeated over 50 times in Leviticus!) However, in this ordination service, Moses transitions to the singular role as Israel’s leader, while Aaron moves from being Moses’ helper to becoming Israel’s priest (though they remain brothers).

Through the disaster and crisis created by Aaron’s oldest sons, Nadab and Abihu, the role of the mediator is

²Sproul, Daily Video, August 11, 2024

³MacArthur, J. & Mayhue, R., *Biblical Doctrine*, A Systematic Summary of Bible Truth (Wheaton, Illinois: Crossway, 2017), p. 933

revealed. “Leviticus 9 and 10 together portray both the blessedness of Israel’s access to YHWH, as well as the depth of danger that access has simultaneously created for Israel...While it is difficult to understand the precise form of Nadab and Abihu’s transgression, the nature of their sin – and the main point of emphasis – was in their doing that which YHWH ‘had not commanded them’....it could be that [Aaron’s] sons were performing their duties while drunk. Others suggest that ‘strange fire’ probably refers to fire not taken directly from YHWH’s glory (so as to represent His consuming the sacrifices). A combination of these suggestions is also possible, of course: because Nadab and Abihu were drunk, they were negligent with their duties, appropriating fire from the wrong source. Ultimately, the brothers manifested a lack of the fear of YHWH, which to their negligence (whatever the form of their disobedience)....it appears quite plausible that Nadab and Abihu had attempted to penetrate the Presence of God with the holy of holies [or Most Holy Place].”⁴

7. The death of Nadab and Abihu unintentionally drives us to fear God using superstition. In consideration of all your thinking and praying when answering the questions up to this point in the lesson (Questions 1-6), how are you reconciling an appropriate fear of God alongside the freedom you have in Christ?

8. How does hard contrast between the verses used to define Jesus as our mediator (from four books of the Bible in the beginning statement of this definition) and the instantaneous deaths of Nadab and Abihu help you understand the necessity of a mediator before a holy God? What is your response to Jesus’ desire to be the mediator between you and God?

Doctrine: Priesthood⁵- (Leviticus 10.1-3) instituted by God in Leviticus, of the tribe of Levi, Aaron, and his descendants. The collective priesthood's purpose is singular but most significant in all of scripture: to ensure that “all of the activity that surrounded the worship of the people of God manifested His holiness and declared His glory.” The daily purpose of the individual priest is to be “God’s minister of the holy”.

A job description for the priesthood would describe the task of the priesthood as “to keep before the people their holy vocation, and their call to mirror and reflect the character of God in all their covenant life”. This was accomplished in their devoted attention and obedience to the finite details of the sacrifices and rituals. In addition, the priests revealed God’s plan of salvation for His creation through the oversight and instructional guidance they provided in the sacrifices and rites. While the rituals God instituted and inaugurated in Leviticus progress God’s plan of redemption for all His creation, the priesthood foreshadows the redeeming work of His Son, Jesus the Christ (1 Peter 2.9-10).

9. What supplies was Moses instructed by God to bring to Aaron’s installation and ordination as priest (Leviticus 8.1-4)?

10. According to 8.35, how many days were Aaron and his four sons to spend within the tabernacle to complete God’s ordination service? ____ Using math (and a calculator!), calculate how many animals were killed in this ordination service: ____

In Exodus 28.2 we learn that the garments Moses is to construct for his brother Aaron’s consecration into the

⁴Morales, pp.146-147

⁵Sproul, Daily Video, August 11, 2024

priesthood are to be “for glory and for beauty.”

11. The design, detail, and care of the garments for the priesthood are considered “one of the most important aspects of the priesthood...”. Whose “glory” and “beauty” do you think the priest's garments are to showcase? What is God teaching His people about Himself through the care and detail He demands of the garments in Exodus 28? (Please do NOT trudge through the exact details of the garment as they extol God's glory and beauty. Rather, find the broad characteristics and nature of God through the priest's garments.)

God's purpose in the requirement of the priest's change of clothes to perform rituals and to enter His presence may reveal God as a fashionista to some (Leviticus 6.10-11; 8.1-9)! However, God's requirement of a full wardrobe (with a custom closet) for the priest that included ornate requirements of the clothes required to enter the Holy Place, and even *more* ornate clothing required to enter God's presence in the Most Holy Place, is more than a Divine fashion statement.

12. The following verses explain the symbolism of Divinely-appointed and Divinely-given clothing. Choose at least 2 from these options that teach you about the clothing you wear today: Isaiah 61.10; Psalm 132.9; Proverbs 31.25; Zechariah 3.3-5; Revelation 3.5.

13. (Optional) How do the following verses, in their specific order, reveal God's progressive work in clothing His people. How is salvation revealed in God's choice of clothing for His people?

- Genesis 3.21
- Exodus 28.36-43
- Leviticus 8.5-13, 30
- John 19.2
- Galatians 3.26-27
- Revelation 19.11-14
- Revelation 3.5

Levites were stationed around the tabernacle to ensure that “all of the activity that surrounded the worship of the people of God manifested His holiness and declared His glory.” At their inauguration, the priests were also responsible for parts of civil administration, judges, and physicians. These roles would later be meted out by God with the inauguration of judges and kings. However, the role of distinguishing skin diseases either as a “rash or leprosy” remained even until Jesus' time on earth (Matthew 8.2-4).

The purpose of the dietary regulations and food handling (Leviticus 6-8) is not only to health and wellness of God's people, though that is a concern, but instead to symbolically and tangibly teach God as Holy and unlike the gods of other nations. By designating vegetables and meats as clean and unclean, God created another tactile education that explains their call to be a holy nation and a consecrated people, different from all the other nations. This illustrates the truth that God Himself is different from us in that "He is absolutely pure and Holy and His creatures" have been soiled, made unclean, by sin⁶. Thus, to make any of His people an accurate representation of Him (or a priest), they MUST be transformed from unclean, soiled, and stained to cleansed and consecrated as Holy to the LORD.

14. Jesus' compassionate willingness to cleanse a man consumed and covered in leprosy is recorded in Matthew 8.1-4, Mark 1.40-44, and Luke 5.12-14. Read all three documentations of this miraculous event, noting that leprosy is the most supreme symbol of uncleanness. What about Jesus stands out to you from this miraculous event?

"Uncleanness was not in itself a sin. But it was a *symbol* for sin, as we see from the way it represented a barrier to approaching the symbolic presence of God in the temple...Moreover, the Jews understood that touching a leper would communicate uncleanness from one person to another (Leviticus 5.3). Jesus touched the leper (Matthew 8.3), which was a startling act within that culture. People would expect that uncleanness would be communicated from the leper to Jesus. Instead, by Jesus' power, *cleanness* communicated from Jesus to the leper. But still, touching the leper was a sign of identification. Just as the baptism of Jesus signified His identification with the sins of the people, so here His touch indicated His willingness to identify with leprosy, which symbolized sin."⁷

Just as the breastplate of the high priest bore the names of the twelve tribes of Israel over his heart, so too does our Great High Priest, Jesus, bear our names in the presence of our Father, God (Isaiah 43; John 10.1-5, 14; Hebrews 6.19-20; Matthew 19.28).

15. Paul succinctly ties Christ's role as mediator with the priesthood in 2 Corinthians 5.11-21. Read this in several translations (NASB, NLT, The Message). Imagine you are having tea with a friend. Be an ambassador of Christ (2 Corinthians 5.20) by explaining Christ's role as mediator with the priesthood. (To help, focus on key words and phrases of the benefits of being IN Christ. Feel free just to list those if the thoughts won't come to form an explanation.)

Your Scripture-Soaked Prayer: In his fabulous explanation of the priesthood (see this lesson's bibliography), Dr. Sproul teaches that God's instructions and regulations found throughout the Pentateuch (Genesis through Deuteronomy) "...are to worship God in the beauty of holiness". Using any scripture you like, do so here:

⁶ Sproul, Daily Video, August 11, 2024

⁷ Poythress, p.120

Lecture Outline:

Aim: Believers are God's ministers of the holy.

- I. Priestly Duties (Leviticus 6-7) **TR1:** As God's priests, believers have a duty to rightly worship Him through sacrificial giving.
 - a. In what specific ways are you offering yourself and your 'treasures' to God to support His Church?
 - b. How sacrificial is your offering or giving? What could you do differently to ensure your offering rightly worships God?
- II. Priestly Dedication (Leviticus 8-9) **TR2:** As God's priests, believers are consecrated to serve as His ministers of the holy.
 - a. How fully are you devoted to serving God wherever and whenever He calls?
 - b. What changes do you need to make to consecrate yourself to Him to do as He pleases instead of what pleases you?
- III. Priestly Dangers (Leviticus 10) **TR3:** As God's priests, believers are entrusted with the care of 'holy things'.
 - a. Which 'holy things' are you desecrating through your own carelessness or negligence?
 - b. What do you need to change to properly care for the 'holy things' God has entrusted to you?

Mathews, Kenneth A., *Leviticus: Holy God, Holy People*, Preaching the Word (Wheaton, IL: Crossway, 2009) pp. 61-106

Morales, L. Michael, *Who Shall Ascend the Mountain of the Lord?*, (Downers Grove, IL: InterVarsity Press, 2015) pp.15-143

Poythress, Vern S., *The Miracles of Jesus*, (Wheaton, IL: Crossway, 2016)

Sklar, Jay, *Leviticus*, Tyndale Old Testament Commentaries (Downers Grove, IL: InterVarsity Press, 2014) pp.123-162

Sproul, RC, [From Dust to Glory: Aaron & the Priesthood](#), Ligonier Ministries (Daily Video, August 11, 2024)