

**September 20<sup>th</sup>, 2020**  
**Consecration of the Priests**  
**Leviticus 8 – 10**

**BIBLE IN A YEAR READING PLAN**

Sept 13 Ezekiel 43-45	Sept 17 Daniel 7-9
Sept 14 Ezekiel 46-48	Sept 18 Daniel 10-12
Sept 15 Daniel 1-3	Sept 19 Hosea 1-7
Sept 16 Daniel 4-6	Sept 10 Hosea 8-14

**Lesson Introduction:** We continue our study of Leviticus this week by looking at the consecration of the priests and the events which follow. We will see how God expects purity from those He places in positions of leadership, how His glory should inspire both celebration and reverence in our worship, and how God brings judgement on those who rebel against His holiness.

**FOUNDATIONAL TRUTHS:**

- **God calls His servants to be set apart (Ch. 8)**
- **Our worship should be both celebratory and solemn before God (Ch. 9)**
- **God is Holy, and is to be worshiped according to His terms (Ch. 10)**
- **God is a perfect judge (Ch. 10)**

**Read Leviticus 8 – 10**

**Discussion Section 1: The Laying on of Hands (Ch. 8)**

- What does it mean to be “**consecrated**”?
- What is the significance of Moses laying his hands on the priests? (**V. 6, 7-9, 13, 23-24**)
- Why did Moses put blood on the right ear, the right hand, and the right foot (**V. 23-24**)

**Excerpt from Christ-Centered Exposition: Exalting Jesus In Leviticus by Allan Mosely, pg. 92, 95, 96**

“Moses’ public presentation of Aaron and his sons to ordain them to serve as priests also included laying hands on them. Moses’ ceremonial laying on of hands was extensive. He washed them (v. 6), he put the priestly garments on them (vv. 7-9,13), and he placed some of the blood from the ordination offering on them (vv. 23-

24). This ceremony serves as the basis for the practice of laying hands on those whom a church ordains for special roles in serving God.

The practice of laying hands on someone has a long history. It appears first here in Leviticus 8 (plus the brief allusion in Exod 40:13-14). Moses laid his hands on Joshua his successor to commission him for leadership (Num 27:18-23). In the New Testament the nascent church chose seven men to serve tables for the purpose of healing strained relationships in the church. After they chose those seven men, they dedicated them to serve in that role by means of a ceremony that included the apostles praying for them and laying their hands on them (Acts 6:6). In the church in Antioch the Holy Spirit told the church to set apart Paul and Barnabas for their first missionary journey. To dedicate them to that task, they prayed for the men and laid their hands on them (Acts 13:1-3). Timothy was a young pastor in the early church, and twice the New Testament refers to leaders in the church laying hands on Timothy (1 Tim 4:14; 2 Tim 1:6). Hence, the contemporary practice of laying hands on someone being ordained for spiritual leadership is rooted in a significant biblical tradition.”

“In order for old covenant priests to be ready to serve God, they had to be cleansed from sin. The washing mentioned in Leviticus 8:6 was symbolic of cleansing. Verses 14-17 describe the sacrifice of a bull as a sin offering, and verses 18-21 describe the sacrifice of a ram as a second offering. Old Testament priests sinned. If they were to be in the presence of God and ready to serve God, their sin had to be forgiven and cleansed. That is a fundamental difference between the high priest in the Old Testament and Jesus the eternal high priest. Jesus is the only person who has ever lived on the earth without sinning. Hebrews 7:26-27 says that Jesus is our high priest, and it refers to Jesus as, “**holy, innocent, undefiled, separated from sinners, and exalted above the heavens. He doesn’t need to offer sacrifices every day, as high priests do—first for their own sins.**”

Jesus has no need to offer sacrifices for His own sin because He never sinned. Hebrews 4:15 calls Jesus our high priest, and it says that He was “**tested in every way as we are, yet without sin.**” Jesus was always clean morally and spiritually, so He was always ready to serve God.

Unlike Jesus, we, like the old covenant priests, have sinned. To be ready to serve God we must confess our sin

and allow God to forgive us and cleanse us. Why? God requires us to be clean in order to serve Him.

**“Now in a large house there are not only gold and silver bowls, but also those of wood and clay, some for honorable use, some for dishonorable. So if anyone purifies himself from anything dishonorable, he will be a special instrument, set apart, useful to the Master, prepared for every good work.”** (2 Tim 2:20-21)

God wants clean vessels to carry His living water to thirsty people. We are useful to Him when we are pure. Praise His name, He is always ready to make us pure by His forgiveness and cleansing! First John 1:9 says, “If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.” What God requires, God provides. God illustrated His requirement when He commanded His priests to offer sacrifices for their sin before they began to serve Him.”

### **Discussion Section 2: Proper Worship in the Presence of God (Ch. 9)**

-What can we learn about the proper way to worship God from chapter 9?

#### **Excerpt from Christ-Centered Exposition: Exalting Jesus In Leviticus by Allan Mosely, pg. 103-104, 106-107:**

“Leviticus 9 describes God’s people worshiping in the way God had told them to worship—at the tabernacle He had designed, with the sacrifices He had commanded, and led by the priests He had selected. We too worship God in the way He tells us to worship in His Word. His Word tells us to sing praise to Him, so we sing praise to Him. His Word tells us to be contrite in His presence, so we humble ourselves and confess our sin to Him. His Word tells us to pray, so we pray. His Word tells us to express love to our brothers and sisters in Christ, so we do that. His Word tells us to read and preach the Scriptures in our gatherings, so we do that too. His Word tells us not to offer gifts in worship if our brother has something against us, so we reconcile with one another and then offer our gifts in worship.

The act of worship is not merely observing rituals in a specified order. Worship is not merely attendance at a building where worship is scheduled. Worship is not watching what the people on the podium do. Worship is the people of God submitting to what God has told us to do—gather with His people to express heartfelt praise to Him, speak to Him in prayer, bring gifts to Him, confess

sin to Him, express love to Him and His people, and listen to what He says to us in His Word. God’s Word does not tell us to critique what others do in worship, but to worship. We are not spectators, we are participants. The almighty, holy, sovereign God meets with us in worship. He has told us to gather to worship Him, and He has told us what to do in worship...

Leviticus 9:23 says, “The glory of the Lord appeared to all the people,” and verse 24 says, “Fire came from the Lord and consumed the burnt offering and the fat portions on the altar. And when all the people saw it, they shouted and fell facedown on the ground.” They shouted presumably in celebration. They fell on their faces in contrition because they realized that they were in the presence of almighty God. Sometimes Christians debate vigorously whether worship should be more celebrative or more meditative. Why can’t it be both? Both were expressed in the powerful worship service in Leviticus 9. But people who like to celebrate in worship often are not very comfortable with silence or contemplation. On the other hand, people who like more meditative worship are bothered easily by expressions of celebration. Must we demand of God that our response to Him should be only what is most comfortable to us?

“They shouted and fell facedown.” God manifested His presence. He visited His people. That’s powerful worship—not the power of man but the power of God that’s expressed when we invite Him to worship and He shows up and does in us what only He can do. When He comes, He can convict us, break us, forgive us, restore us, call us, transform us, direct us, empower us, save us, and sanctify us.”

### **Discussion Section 3: Unauthorized Fire (Ch. 10)**

-What does it mean that the sons of Aaron offered **unauthorized fire**?

-What was the main problem with what Aaron’s sons did?

-Why did God put Nadab and Abihu to death?

-What can we learn from this passage regarding how we relate to God?

**Note:** As our lesson comes to a close, we see a startling passage about God’s judgment on some of the priest who had just been set apart for service two chapters

earlier. We see in verse 1 of chapter 10 that **unauthorized fire** was offered before the LORD by the sons of Aaron. We do not know exactly what went on here, but what we do know for sure is that this was something that the LORD had not commanded them (see the end of **V. 1**). Throughout chapters 8 and 9 it is stated 12 times explicitly that Moses and the priest did exactly what the LORD had commanded of them (**Exalting Jesus In Leviticus, Mosely, pg. 111**). Yet here we see two of the priests stepping outside the bounds of God's commandments to do things the way they see fit.

The result of this is tragic. Both men were consumed by fire from the LORD as an act of judgment against them for disobeying His commandments. Remember how important it was for God's priests to be purified back in chapter 8? God's swift and strong judgment on these two men was meant to remind the rest of the priests, as well as all Israel, that His standard is holiness and nothing less. It is important that we recognize the LORD's complete sovereignty to judge as He saw fit in this situation. It may seem excessive to us, but reading and studying the book of Leviticus is meant to remind us that God is completely holy, and that we fall woefully short of that holiness, thus we are all worthy of His swift judgment.

With that said, may we be reminded as we close out this chapter that God has been so incredibly gracious to us by providing Christ as the once for all sacrifice for our sins (**1 Peter 3:18**). Each of us have acted many times in ways that the LORD has not commanded (or against things that the LORD has specifically commanded!), and each of us would be getting what we deserved if we too were consumed by fire from the LORD. But by grace through faith in Christ we have been washed clean and stand righteous before God in the righteousness of Jesus! This passage should be a solemn reminder that God is just to bring judgment to those who rebel against Him, while at the same time be cause for celebration that He has provided The way for us to be right with Him through Jesus Christ His Son.