



The Book of Leviticus: Be Holy for God is Holy

Book	Genesis	Exodus	Leviticus	Numbers	Deuteronomy
Key Idea	Beginnings	Redemption	Worship	Wandering	Renewed Covenant
The Nation	Chosen	Delivered	Set Apart	Directed	Made Ready
The People	Prepared	Redeemed	Taught	Tested	Re-taught
God's Character	Powerful, Sovereign	Merciful	Holy	Just	Loving Lord
God's Role	Creator	Deliverer	Sanctifier	Sustainer	Rewarder
God's Command	"Let there be!"	"Let My people go!"	"Be holy"	"Go in!"	"Obey!"

Leviticus in the Pentateuch

Genesis	Exodus	Leviticus	Numbers	Deuteronomy
ORIGINS of the nation	DELIVERANCE of the nation	LIFE of the nation	TEST of the nation	REMINDERS to the nation
THEOCRACY BORN	THEOCRACY ESTABLISHED		THEOCRACY TESTED AND PREPARED FOR THE NEW HOME	

COVENANT
IS AMPLIFIED

“Keep my
covenant to be a
peculiar
treasure:

“Kingdom of
priests”

“holy nation”
(Exodus 19:5-6)

LAWS
ARE
PRESCRIBED

“which if a
man do, he
shall live in
them: I am the
LORD”

(Lev. 18:5)

Irvin L. Jensen, p 102
(Jensen's Survey of the OT)

Genesis	Exodus
Human Effort and Failure	Divine Power and Triumph
Word of Promise	Work of Fulfillment
A People Chosen	A People Called
God's Electing Mercy	God's Electing Manner
Revelation of Nationality	Realization of Nationality

Exodus	Leviticus
Redemption and Deliverance	Sanctification and Cleansing
Building the Tabernacle	Serving in the Tabernacle
A People Called	A People Consecrated
God's Power Displayed	God's Holiness Displayed
Historical	Legislative
Beginning of Israel as a Nation	Beginning of Worship in Israel
Pardon / Salvation	Purity / Sanctification
God's Approach to Man	Man's Approach to God
Man's Guilt	Man's Defilement
A Great Act	A Long Process

LEVITICUS

Key Verses: 17:11; 11:45

Sacrifice		Sanctification							
Three Voluntary Offerings	1-5	Sanctification by Personal Purity	11-15	16	17	18-20	21-23	24-27	Sanctification in the Promised Land
Two Compulsory Offerings / Review of the 5 Offerings	6-7	Ministry of Priests in Offerings	8-10	16	17	18-20	21-23	24-27	Sanctification by the Priests and Feasts
Laws of Offering	1:1-6:7	Laws of Consecration of Priests	6:8-10:20	16-17	17	18-20	21-22	23-25	Holy People Holy Times Holy Justice Holy Vows
<p>Laws of Offering</p> <p>1:1-6:7</p> <p>The Way to God</p> <p>How to Approach a Holy God</p> <p>Worship</p> <p>Access to God by Sacrifice</p> <p>“I the LORD your God am holy”</p> <p>Location: at Mount Sinai / Duration: ONE MONTH</p>									
<p>The Walk with God</p> <p>How to Walk with a Holy God</p> <p>Walk</p> <p>Fellowship with God by Obedience</p> <p>“You shall be holy”</p>									

Author: Moses – Leviticus states 56 times in 27 chapters that Yahweh imparted these laws to Moses (see 1:1; 4:1; 6:1,24; 8:1; ...; also see Matt 8:2-4 & Lev 14:1-4; Matt 12:4 & Lev 24:9; see also Luke 2:22)
Date: orally given c.1444 BC – beginning with the first Passover (Ex 12:2), the tabernacle was completed 1 year later (Ex 40:17). Leviticus begins in the first month of the second year (cf. Num 1:1 which begins with the second month). Moses could have put it in its final form before his death in Moab, about 1405 BC

Theme: Holiness (11:45; 19:2). It teaches that one must approach a holy God on the basis of sacrifice and priestly mediation, and that one can only walk with a holy God on the basis of sanctification and obedience. God’s chosen people must approach Him in a holy manner.

Purpose:

- 1) to show Israel how to live as a priestly kingdom and a holy nation in fellowship with God
- 2) to provide a guide for worship, a law code and a handbook on holiness for the priests
- 3) to reveal God’s grace as He accepts the death of a substitute as payment for the penalty of sin

I. Laws Pertaining to Sacrifice
(Leviticus 1:1–7:38)

- A. Legislation for the Laity (1:1–6:7)
 - 1. Burnt offerings (chap. 1)
 - 2. Grain offerings (chap. 2)
 - 3. Peace offerings (chap. 3)
 - 4. Sin offerings (4:1–5:13)
 - 5. Trespass offerings (5:14–6:7)
- B. Legislation for the Priesthood (6:8–7:38)
 - 1. Burnt offerings (6:8–13)
 - 2. Grain offerings (6:14–23)
 - 3. Sin offerings (6:24–30)
 - 4. Trespass offerings (7:1–10)
 - 5. Peace offerings (7:11–36)
 - 6. Concluding remarks (7:37–38)

II. Beginnings of the Priesthood
(Leviticus 8:1–10:20)

- A. Ordination of Aaron and His Sons (chap. 8)
- B. First Sacrifices (chap. 9)
- C. Execution of Nadab and Abihu (chap. 10)

III. Prescriptions for Uncleanness
(Leviticus 11:1–16:34)

- A. Unclean Animals (chap. 11)
- B. Uncleanness of Childbirth (chap. 12)
- C. Unclean Diseases (chap. 13)
- D. Cleansing of Diseases (chap. 14)
- E. Unclean Discharges (chap. 15)
- F. Purification of the Tabernacle from Uncleanness (chap. 16)

IV. Guidelines for Practical Holiness
(Leviticus 17:1–27:34)

- A. Sacrifice and Food (chap. 17)
- B. Proper Sexual Behavior (chap. 18)
- C. Neighborliness (chap. 19)
- D. Capital/Grave Crimes (chap. 20)
- E. Instructions for Priests (chaps. 21, 22)
- F. Religious Festivals (chap. 23)
- G. The Tabernacle (24:1–9)
- H. An Account of Blasphemy (24:10–23)
- I. Sabbatical and Jubilee Years (chap. 25)
- J. Exhortation to Obey the Law: Blessings and Curses (chap. 26)
- K. Redemption of Votive Gifts (chap. 27)



The Beginnings of the Priesthood (8:1–10:20)

- Ordination of Aaron and His Sons (chap. 8)**
- First Sacrifices (chap. 9)**
- Execution of Nadab and Abihu (chap. 10)**

Leviticus Chapters 8-10



This chapter gives us an account of the solemn consecration of Aaron and his sons to the priest's office.

- I. It was done publicly, and the congregation was called together to be witnesses of it (Lev_8:1-4).**
- II. It was done exactly according to God's appointment (Lev_8:5).**
 - 1. They were washed and dressed (Lev_8:6-9, Lev_8:13).**
 - 2. The tabernacle and the utensils of it were anointed, and then the priests (Lev_8:10-12).**
 - 3. A sin-offering was offered for them (Lev_8:14-17).**
 - 4. A burnt-offering (Lev_8:18-21).**
 - 5. The ram of consecration (Lev_8:22-30).**
 - 6. The continuance of this solemnity for seven days (Lev_8:31, etc.).**

Matthew Henry on Leviticus 8

¹Then 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 doorway of the tent of meeting."

The Ordination of Aaron & His Sons (8:1-36)



Leviticus 8 - The Consecration of Priests

A. Prelude to the consecration of Aaron and his sons.

1. (1-3) The command given.

- a. **Take Aaron and his sons with him:** Exodus 29 records the command God gave to Moses to carry out this consecration ceremony with Aaron and his sons. Now that the tabernacle was built it was time to perform the ceremony.
 - i. Exodus 29:1 stated the purpose for the ceremony: *To hallow them for ministering to Me as priests.* That is, it was to set the priests aside for God's purpose and will.
 - ii. Since in Jesus we are *a holy priesthood...a royal priesthood (1 Peter 2:5, 9)*, there is much for us to learn by analogy in this consecration ceremony. God wants us set apart for His purpose and will, and He uses these principles to accomplish that goal.
- b. **Gather all the congregation together at the door of the tabernacle of meeting:** God gave a specific list of items needed in the consecration ceremony, and commanded that all the congregation together witness this ceremony. It would not be performed secretly.

<http://www.enduringword.com/commentaries/0308.htm>

4 So Moses did just as the LORD commanded him. When the congregation was assembled at the doorway of the tent of meeting, ⁵ Moses said to the congregation, "This is the thing which the LORD has commanded to do."

The Ordination of Aaron & His Sons (8:1-36)



Leviticus 8 - The Consecration of Priests

A. Prelude to the consecration of Aaron and his sons.

1. (1-3) The command given.

2. (4-5) Moses does as the LORD commands.

a. **This is what the LORD commanded to be done:** The whole matter of consecration stuff was God's plan, not the plan of Moses. In some ways this was a strange and messy plan, but it was God's plan for the process of consecration.

<http://www.enduringword.com/commentaries/0308.htm>

 Entrusting the Word to the Faithful

6 Then Moses had Aaron and his sons come near, and washed them with water.

The Ordination of Aaron & His Sons (8:1-36)



Leviticus 8 - The Consecration of Priests

B. Preliminary aspects of the ceremony of priestly consecration.

1. (6) The washing of the priests.

- a. **Aaron and his sons:** This was not a ceremony for just anyone in Israel. There were special consecration ceremonies available to anyone - such as the Nazirite vow in Numbers 6. But this ceremony was for *priests*, for Aaron and his sons.
- b. **And washed them with water:** The process of consecration began with cleansing. All priestly ministries began with cleansing, and a cleansing that was *received*: you shall wash them. Aaron and his sons did not wash themselves; they *received* a washing.
 - i. This was humbling, because it took place publicly at *the door of the tabernacle of meeting*. We cannot be cleansed from our sin without being humbled first.
 - ii. “Some Jewish interpreters have maintained that the washing of Aaron and his sons was by immersion, as was required of the high priest on the day of atonement (Leviticus 16:4).” (Harrison)

<http://www.enduringword.com/commentaries/0308.htm>

Leviticus 8 - The Consecration of Priests

B. Preliminary aspects of the ceremony of priestly consecration.

1. (6) The washing of the priests.

- iii. This great cleansing was a one-time thing. From then on they just needed to cleanse their hands and their feet.
- iv. Like these ancient priests, every Christian is washed by the work of God's word (Ephesians 5:26), by the regenerating work of the Holy Spirit (Titus 3:5). This cleansing work was accomplished by the death of Jesus for us (Revelation 1:5) and appropriated by faith.

<http://www.enduringword.com/commentaries/0308.htm>

 Entrusting the Word to the Faithful

7 And he put the tunic on him and girded him with the sash, and clothed him with the robe, and put the ephod on him; and he girded him with the artistic band of the ephod, with which he tied *it* to him. ⁸ He **then placed the breastpiece on him, and in the breastpiece he put the Urim and the Thummim. ⁹ He also placed the turban on his head, and on the turban, at its front, he placed the golden plate, the holy crown, **just as the LORD had commanded Moses.****

The Ordination of Aaron & His Sons (8:1-36)



Leviticus 8 - The Consecration of Priests

B. Preliminary aspects of the ceremony of priestly consecration.

2. (7-9) The clothing of the priests in priestly garments.

- a. **And he put the tunic on him:** After being cleansed, the priest had to be clothed - but not in his own clothes. He had to put on garments given by God.
 - i. Like these ancient priests, every believer is clothed in Jesus Christ and in his righteousness (Revelation 3:5). These are clothes that are given freely by Jesus, but received and "worn" by faith.
 - ii. "Note, that *these garments were provided for them*. They were at no expense in buying them, nor labor in weaving them, nor skill in making them; they had simply to put them on. And you, dear child of God, are to put on the garments which Jesus Christ has provided for you, at his own cost, and freely bestows upon you out of boundless love." (Spurgeon)
- b. **Girded with the sash...the ephod...the breastplate...the turban:** Each of these specific articles of clothing were made for the high priest, garments to show the *glory and for beauty* of the priesthood (Ex 28:2).

<http://www.enduringword.com/commentaries/0308.htm>

10 Moses **then** 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** **Then** he poured **some of the anointing oil** on Aaron's head and anointed him, to consecrate him.

13 **Next** Moses had Aaron's sons come near and clothed them with **tunics**, and girded them with **sashes**, and bound **caps** on them, **just as the LORD had commanded Moses**.

The Ordination of Aaron & His Sons (8:1-36)

Leviticus 8 - The Consecration of Priests

B. Preliminary aspects of the ceremony of priestly consecration.

3. (10-13) The anointing of the priests.

- a. **Moses took the anointing oil:** The oil was sprinkled on non-living things, to show that they were specially set apart for the service of the LORD.
- b. **And he poured some of the anointing oil on Aaron's head and anointed him, to consecrate him:** Priests also had to be anointed. The oil (a picture of the Holy Spirit) was *poured* over their heads, indicating that it was given in great measure, not in small measure (Psalm 133:2). *Things* were sprinkled, but upon *people* the oil was out-poured.
 - i. **To consecrate him:** This means that the anointing oil set Aaron apart. If something is *consecrated*, it is then set apart for God's service. Once sprinkled with oil, then the tabernacle wasn't just a tent anymore; the altar was no longer just a fire-pit; and Aaron was no longer just a man.
 - ii. "There is no statement in the OT as to why oil typified the Holy Spirit. Oil was widely used in lamps. As the lamp burned, the oil seemed to vanish into the air. Such a connection of oil and air possibly may have made the typology natural in the Hebrew culture." (Kaiser)
 - iii. Like these ancient priests, every believer has an anointing (1 John 2:20) that they may receive and walk in by faith.

<http://www.enduringword.com/commentaries/0308.htm>

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 Next** Moses slaughtered *it* and took **the blood** and with his finger put **some of it** around on the horns of the altar, and purified the altar. **Then** he poured out ***the rest of the blood*** at the base of the altar and consecrated it, **to make atonement for it**. **16** He also took **all the fat that was on the entrails and the lobe of the liver, and the two kidneys and their fat**; and Moses offered it up in smoke on the altar. **17 But** the bull and its hide and its flesh and its refuse, he burned in the fire outside the camp, **just as the LORD had commanded Moses**.

The Ordination of Aaron & His Sons (8:1-36)



Leviticus 8 - The Consecration of Priests

B. Preliminary aspects of the ceremony of priestly consecration.

4. (14-17) The sacrifice of the sin offering.

- a. **Aaron and his sons laid their hands on the head of the bull:** The washing at the door of the tabernacle was only one aspect of the symbolic cleansing from sin. There also had to be the punishment of the guilty, and this happened in the sin offering. As Aaron and his sons laid their hands on the head of the bull, they symbolically transferred their sin to the bull.
 - i. "The Hebrew word means more than lightly placing the hand, it gives the idea of pressing hard upon the bullock's head. They came each one and leaned upon the victim, loading him with their burden, signifying their acceptance of its substitution, their joy that the Lord would accept that victim in their stead. When they put their hands on the bullock, they made a confession of sin." (Spurgeon)
 - ii. Like these ancient priests, every believer can only be consecrated to God through sacrifice. Our consecration should be greater, because it was made through a far greater sacrifice - the sacrifice of God's own Son.

<http://www.enduringword.com/commentaries/0308.htm>

Leviticus 8 - The Consecration of Priests

B. Preliminary aspects of the ceremony of priestly consecration.

4. (14-17) The sacrifice of the sin offering.

- b. Then he took the blood, and put some on the horns of the altar all around with his finger, and purified the altar: The altar was sanctified with the blood of the sin offering, and the best of the animal was burnt before the LORD - the rest was destroyed outside the camp. The sin offering said, "We have failed to give our best to God. This animal now gives its best to atone for our failure, and we decide to live now giving our best, even as this animal who dies in our place."
 - i. The idea behind the ancient Hebrew word for altar is essentially, "killing-place." The ancient altar - a place of death - was made holy and was consecrated to God. Like that ancient altar, the altar of the New Covenant - the cross - is transformed from a place to death to a place set apart to bring life.

<http://www.enduringword.com/commentaries/0308.htm>



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 Moses slaughtered *it* and sprinkled the blood around on the altar. **20** When he had cut the ram into its pieces, Moses offered up the head and the pieces and the suet in smoke. **21** After he had washed the entrails and the legs with water, Moses offered up the whole ram in smoke on the altar. It was a burnt offering for a soothing aroma; it was an offering by fire to the LORD, just as the LORD had commanded Moses.

The Ordination of Aaron & His Sons (8:1-36)



Leviticus 8 - The Consecration of Priests

B. Preliminary aspects of the ceremony of priestly consecration.

5. (18-21) The sacrifice of the burnt offering.

- a. **Aaron and his sons laid their hands on the head of the ram:** As the sin offering before it, the burnt offering also symbolically received the sins of the priests and they laid their hands on the head of the animal and confessed their sin.
- b. **Moses burned the whole ram on the altar:** The ram was completely burnt before the LORD, with its blood sprinkled on the altar. The burnt offering said, "We have failed to give our all to God. This animal now gives its all to atone for our failure, and we decide to live now giving our all, even as this animal who dies in our place."
 - i. This demonstration of total commitment to the LORD only came after the first three aspects of the ceremony: cleansing, anointing, and atonement. Without these three things settled first, we cannot truly give ourselves to God.

<http://www.enduringword.com/commentaries/0308.htm>

22 Then he presented the second ram, the ram of ordination; and Aaron and his sons laid their hands on the head of the ram. **23** And Moses slaughtered *it* and 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** He also had Aaron's sons come near; and Moses put some of the blood on the lobe of their right ear, and on the thumb of their right hand, and on the big toe of their right foot. Moses then sprinkled *the rest of the blood* around on the altar.

The Ordination of Aaron & His Sons (8:1-36)



Leviticus 8 - The Consecration of Priests

C. The ceremony of priestly consecration.

1. (22-24) The sacrifice and the blood.

- a. **The second ram, the ram of consecration . . . Aaron and his sons laid their hands on the head of the ram: Atonement for sin was performed with the sin offering and the burnt offering. Yet in their consecration, the priests still had to identify with the sacrificial victim. Their identification with the sacrifice went beyond atonement.**
- b. **He took some of its blood and put it on the tip of Aaron's right ear: To express the idea of consecration, blood from the ram was placed on the ear, thumb, and toe of the priest. It was blood from the ram - not the wool, not the fat. God wanted the *life* of the sacrificial victim to mark His consecrated priests.**
 - i. **Leviticus 17:11** is one of many passages that expresses this principle: *For the life of the flesh is in the blood.* God wanted the *life* of the sacrificial victim to be evident in the *body* of the priest.

<http://www.enduringword.com/commentaries/0308.htm>

Leviticus 8 - The Consecration of Priests

C. The ceremony of priestly consecration.

1. (22-24) The sacrifice and the blood.

- c. **Tip of Aaron's right ear, on the thumb of their right hand, and on the big toe of their right foot:** These consecrated priests were stained with the blood of sacrifice. They should *hear* differently because the blood was on their ear. They should *work* differently because the blood was on their thumb. They should *walk* differently because the blood was on their toe.
 - i. Specifically, it was applied to the right ear, hand, and foot. This isn't because God felt they could do whatever they wanted to with their left ear, hand, and foot. It is because the right side was considered superior, with more strength and skill (because most people are right-handed). God wanted their *best* to be dedicated to Him.

<http://www.enduringword.com/commentaries/0308.htm>

 Entrusting the Word to the Faithful

25 And he took the fat, and the fat tail, and all the fat that was on the entrails, and the lobe of the liver and the two kidneys and their fat and the right thigh. ²⁶ And from the basket of unleavened bread that was before the LORD, he took one unleavened cake and one cake of bread *mixed with oil and one wafer, and placed them on the portions of fat and on the right thigh.* ²⁷ He **then put **all these** on the hands of Aaron and on the hands of his sons, and presented **them as a wave offering** before the LORD. ²⁸ **Then** Moses took **them** from their hands and offered **them** up in smoke on the altar with **the burnt offering.** **They were an ordination offering for a soothing aroma; it was an offering by fire to the LORD.** ²⁹ Moses also took the breast and presented it for a wave offering before the LORD; it was Moses' portion of the ram of ordination, **just as the LORD had commanded Moses.****

The Ordination of Aaron & His Sons (8:1-36)



Leviticus 8 - The Consecration of Priests

C. The ceremony of priestly consecration.

2. (25-29) A wave offering to God.

- a. **He took the fat and the fat tail:** The second ram used in the consecration ceremony - the ram whose blood was applied to the ear, hand, and foot of the priest - was used as a wave offering before the LORD.
- b. **Waved them as a wave offering before the LORD:** Part of this second ram - the best parts - was put together with the bread, cake, and the wafer and was first waved before God in an act of presentation. Then these portions were burnt on the altar as an act of complete devotion.

<http://www.enduringword.com/commentaries/0308.htm>



30 So Moses took some of the anointing oil and some of the blood which was on the altar, and sprinkled it on Aaron, on his garments, on his sons, and on the garments of his sons with him; and he consecrated Aaron, his garments, and his sons, and the garments of his sons with him.

The Ordination of Aaron & His Sons (8:1-36)



Leviticus 8 - The Consecration of Priests

C. The ceremony of priestly consecration.

3. (30) Blood is sprinkled on the priestly garments.

- a. **Moses took some of the anointing oil and some of the blood which was on the altar, and sprinkled it:** The blood alone wasn't enough. God wanted blood mixed with oil, and to have the *mixture* sprinkled on the priests. There was to be a combination of both the sacrifice and the spirit (represented by the anointing oil).
 - i. "Yes, brethren, we need to know that double anointing, the blood of Jesus which cleanses, and the oil of the Holy Spirit which perfumes us. It is well to see how these two blend in one . . . It is a terrible blunder to set the blood and the oil in opposition, they must always go together." (Spurgeon)
- b. **On his garments:** This mixture of oil and blood stained the garments of Aaron and his sons. It would be a long reminder of this ceremony of consecration.

<http://www.enduringword.com/commentaries/0308.htm>

31 Then Moses said to Aaron and to his sons, "Boil the flesh at the doorway of the tent of meeting, and eat it there together with the bread which is in the basket of the ordination offering, just as I commanded, saying, 'Aaron and his sons shall eat it.' ³² And the remainder of the flesh and of the bread you shall burn in the fire.

The Ordination of Aaron & His Sons (8:1-36)



Leviticus 8 - The Consecration of Priests

C. The ceremony of priestly consecration.

4. (31-32) A fellowship meal with God.

a. **Boil the flesh at the door of the tabernacle of meeting, and eat it there with the bread:** The remaining meat portions of this ram were given to Aaron and the other priests, after those portions were presented to God as a wave offering. It was then cooked and eaten by the priests during the days of their consecration ceremony.

- i. The second ram - after the ram presented as a burnt offering - had its *life* applied to the consecrated priests. First its life was applied with the application of blood to the ear, hand, and foot of the priest. Then through a ritual meal, its life was applied by the priest taking the ram into himself.
- ii. The eating did not *begin* the process of consecration. It came *after* the washing, the clothing, and the blood-atonement of the priests. The eating speaks of the *continuing relationship* of the priest with God. "Let not this distinction be forgotten; the eating of the sacrifice is not intended to give life, for no dead man can eat, but to sustain the life which is there already. A believing look at Christ makes you live, but spiritual life must be fed and sustained." (Spurgeon)

<http://www.enduringword.com/commentaries/0308.htm>

 Entrusting the Word to the Faithful

Leviticus 8 - The Consecration of Priests

C. The ceremony of priestly consecration.

4. (31-32) A fellowship meal with God.

- iii. In this way, eating is a good picture of a healthy, continuing relationship with Jesus.
- Eating is *personal*. No one can eat for you, and no one can have a relationship with Jesus on your behalf.
 - Eating is *inward*. It does no good to be around food or to rub food on the outside of your body - you must *take it in*. We must take Jesus unto ourselves *inwardly*, not merely in an external way.
 - Eating is *active*. Some medicines are received passively - they are injected under the skin and go to work. Such medicines could even be received while one sleeps - but no one can eat while asleep. We must *actively* take Jesus unto ourselves.
 - Eating arises *out of a sense of need* and produces *a sense of satisfaction*. We will have a healthy relationship with Jesus when we *sense our need* for Him and *receive the satisfaction* the relationship brings.
- b. **What remains of the flesh and of the bread you shall burn with fire: God did *not* want to fellowship with them over stale food. Even if they had the exact same meal, God wanted it made fresh. He wants our fellowship with Him to be *fresh*.**

<http://www.enduringword.com/commentaries/0308.htm>



33 “And you shall not go outside the doorway of the tent of meeting for seven days, until the day that the period of your ordination is fulfilled; for he will ordain you through seven days. 34 The LORD has commanded to do as has been done this day, to make atonement on your behalf. 35 At the doorway of the tent of meeting, moreover, you shall remain day and night for seven days, and keep the charge of the LORD, that you may not die, for so I have been commanded.” 36 Thus Aaron and his sons did all the things which the LORD had commanded through Moses.

The Ordination of Aaron & His Sons (8:1-36)



Leviticus 8 - The Consecration of Priests

C. The ceremony of priestly consecration.

5. (33-36) Seven days of consecration.

- a. **You shall not go outside the door of the tabernacle of meeting for seven days:** With the coming generations, new descendants of Aaron would qualify for the priesthood and would be consecrated the same way. For Aaron and his descendants the consecration process took seven days.
 - i. “Verse 35 indicates that on each of the next seven days Moses was to offer the same sacrifices on behalf of Aaron and his sons.” (Harrison) See also Exodus 29:35-36 to clarify this point.
- b. **You shall stay at the door of the tabernacle of meeting day and night for seven days:** For seven days they lived at the tabernacle and ate the ram of the consecration and the bread of consecration. The consecration ceremony wasn't quick and easy. It took time, reflection, and a constant awareness of sacrifice and atonement.
 - i. "The Lord's part was consumed with fire upon the altar, and another portion was eaten by man in the holy place. The peace offering was thus an open declaration of the communion which had been established between God and man, so that they ate together, rejoicing in the same offering."
(Spurgeon)

<http://www.enduringword.com/commentaries/0308.htm>

Leviticus 8 - The Consecration of Priests

C. The ceremony of priestly consecration.

5. (33-36) Seven days of consecration.

- ii. "I know some good people who are very busy indeed in the services of God, and I am very delighted that they should be, but I would caution them against working and never eating. They give up attending the means of grace as hearers, because they have so much to do as workers." (Spurgeon)
- c. **You shall abide at the door of the tabernacle . . . and keep the charge of the LORD.** After seven days of living in the tabernacle, they would either love the tabernacle of God and His presence, or they would hate them.
 - i. If approached with the right heart, their consecration demonstrate the heart of the Psalmist: *How lovely is Your tabernacle, O LORD of hosts! My soul longs, yes, even faints for the courts of the LORD; My heart and my flesh cry out for the living God.* (Psalms 84:1-2)

<http://www.enduringword.com/commentaries/0308.htm>

 Entrusting the Word to the Faithful



Aaron and his sons, having been solemnly consecrated to the priesthood, are in this chapter entering upon the execution of their office, the very next day after their consecration was completed.

- I. Moses (no doubt by direction from God) appoints a meeting between God and his priests, as the representatives of his people, ordering them to attend him, and assuring them that he would appear to them (Lev_9:1-7).**
- II. The meeting is held according to the appointment.**
 - 1. Aaron attends on God by sacrifice, offering a sin-offering and burnt-offering for himself (Lev_9:8-14), and then the offerings for the people, whom he blessed in the name of the Lord (Lev_9:15-22).**
 - 2. God signifies his acceptance,
 - (1.) Of their persons, by showing them his glory (Lev_9:23).**
 - (2.) Of their sacrifices, by consuming them with fire from heaven (Lev_9:24).****

Matthew Henry on Leviticus 9

¹ **Now** it came about **on the eighth day** that Moses called Aaron and his sons and the elders of Israel; ² and he said to Aaron, "Take for yourself a calf, a bull, for a sin offering and a ram for a burnt offering, both without defect, and offer them before the LORD."

The First Sacrifices (9:1-24)

 Entrusting the Word to the Faithful

Leviticus 9 - More on the Consecration of Priests

A. Introduction: God calls Aaron to minister.

1. (1) Moses calls to Aaron and his sons.

a. **It came to pass on the eighth day:** The whole ceremony of consecration lasted more than a week. It was not a quick and easy process. The call to the priesthood came on the eighth day, the day of new beginnings. After seven days of patient fellowship with the LORD in His tabernacle, God was ready to do a new work in and through the priests.

<http://www.enduringword.com/commentaries/0309.htm>

 Entrusting the Word to the Faithful

Leviticus 9 - More on the Consecration of Priests

A. Introduction: God calls Aaron to minister.

2. (2) Offerings for Aaron.

- a. **Take for yourself a young bull as a sin offering:** As part of the consecration ceremony, Aaron and his sons lived for an entire week at the tabernacle of meeting. Yet they still had sin to atone for during that week. The consecration ceremony did not make Aaron and his sons perfect. During the seven days of just sitting in the tabernacle he added more sin to his account that had to be cleared.
 - i. Through the repetition of sacrifice, God also wanted to show that as useful as the animal sacrifices were, they were not complete and could not make an end of sins. Only the perfect sacrifice of the Messiah could do that.
- b. **And a ram as a burnt offering:** Even though Aaron just spent the prior week in special dedication to the LORD, there was still more to give. Though this was an important experience of dedication, the idea of consecration had to be *ongoing* in the life of Aaron and all of God's priests.

<http://www.enduringword.com/commentaries/0309.htm>



³ Then to the sons of Israel you shall speak, saying,

'Take a male goat for a sin offering, and a calf and a lamb, both one year old, without defect, 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 shall appear to you.'

⁵ So they took what Moses had commanded to the front of the tent of meeting, and the whole congregation came near and stood before the LORD. ⁶ And Moses said, "This is the thing which the LORD has commanded you to do, that the glory of the LORD may appear to you."

The First Sacrifices (9:1-24)



Leviticus 9 - More on the Consecration of Priests

B. Aaron begins the priestly ministry.

1. **(3-6) In a context of atonement and obedience, God will show His glory.**
 - a. **This is the thing which the LORD commanded you to do, and the glory of the LORD will appear to you: Everything Aaron did in the last week prepared him for this moment. This was the end goal of the week of separation and consecration to the LORD - the display of His glory.**

<http://www.enduringword.com/commentaries/0309.htm>

 Entrusting the Word to the Faithful

7 Moses then said to Aaron, "Come near to the altar and offer your sin offering and your burnt offering, that you may make atonement for yourself and for the people; then make the offering for the people, that you may make atonement for them, just as the LORD has commanded."

The First Sacrifices (9:1-24)

 **Entrusting the Word to the Faithful**

Leviticus 9 - More on the Consecration of Priests

B. Aaron begins the priestly ministry.

2. (7) Aaron will begin to minister for the people.
 - a. Offer your sin offering and your burnt offering, and make atonement for yourself and for the people: Aaron had to first deal with his own sin, and then he could truly function as a *priest*, ready to serve others.
 - b. Make atonement for them, as the LORD commanded: Aaron's priesthood existed for the glory of God and for the benefit of the people - not for his own personal benefit. The office of high priest was one of great authority, but of even greater responsibility.

<http://www.enduringword.com/commentaries/0309.htm>



8 So Aaron came near to the altar and slaughtered the calf of the sin offering which was for himself. 9 And Aaron's sons presented the blood to him; and he dipped his finger in the blood, and put some on the horns of the altar, and poured out the rest of the blood at the base of the altar. 10 The fat and the kidneys and the lobe of the liver of the sin offering, he then offered up in smoke on the altar just as the LORD had commanded Moses.

11 The flesh and the skin, however, he burned with fire outside the camp.

The First Sacrifices (9:1-24)



¹² **Then** he slaughtered **the burnt offering**; and Aaron's sons handed **the blood** to him and he sprinkled it around on the altar. ¹³ And they handed **the burnt offering** to him **in pieces with the head**, and he offered **them** up in smoke on the altar. ¹⁴ He also washed **the entrails and the legs**, and offered **them** up in smoke with **the burnt offering** on the altar.

The First Sacrifices (9:1-24)



Entrusting the Word to the Faithful

Leviticus 9 - More on the Consecration of Priests

B. Aaron begins the priestly ministry.

3. **(8-14) Aaron offers sacrifice for his own sin, along with a burnt offering.**
 - a. Aaron therefore went to the altar and killed the calf of the sin offering, which was for himself: This was a display of honesty and humility before the people. Aaron, before offering a sacrifice of atonement for the people, publicly offered one for himself, identifying himself with the people. This sacrifice told the nation, "I am a sinner who needs atonement also."

<http://www.enduringword.com/commentaries/0309.htm>



15 Then he presented the people's offering, and took the goat of the sin offering which was for the people, and slaughtered it and offered it for sin, like the first. **16** He also presented the burnt offering, and offered it according to the ordinance. **17** Next he presented the grain offering, and filled his hand with some of it and offered *it* up in smoke on the altar, besides the burnt offering of the morning.

The First Sacrifices (9:1-24)

 Entrusting the Word to the Faithful

18 **Then** he slaughtered the ox and the ram, the sacrifice of peace offerings which was for the people; and Aaron's sons handed the blood to him and he sprinkled it around on the altar. **19** **As** for the portions of fat from the ox and from the ram, the fat tail, and the fat covering, and the kidneys and the lobe of the liver, **20** **they now** placed the portions of fat on the breasts; and he offered them up in smoke on the altar. **21** **But** the breasts and the right thigh Aaron presented **as** a wave offering before the LORD, **just as Moses had commanded.**

The First Sacrifices (9:1-24)



22 Then Aaron lifted up his hands toward the people and blessed them, and he stepped down after making the sin offering and the burnt offering and the peace offerings.

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

The First Sacrifices (9:1-24)



Leviticus 9 - More on the Consecration of Priests

B. Aaron begins the priestly ministry.

4. (15-21) Aaron offers the sacrifice on behalf of the people.

5. (22-24) God blesses Israel with a display of His glory.

- a. **Then Aaron lifted his hand toward the people, blessed them:** Aaron's heart was turned towards the people. He longed to bless them, and so he lifted his hand toward the people [and] blessed them. His washing, sanctification, justification, consecration, waiting with and for the LORD, his identification with the people, and humility each made him desire a blessing for the people - more than for himself.
- b. **Then the glory of the LORD appeared to all the people, and fire came out from before the LORD:** God proved His presence by sending the fire. The priests were there, the offering was there, the Tabernacle was there, and the nation was there, but it was all incomplete the fire from God.

<http://www.enduringword.com/commentaries/0309.htm>

 Entrusting the Word to the Faithful

Leviticus 9 - More on the Consecration of Priests

B. Aaron begins the priestly ministry.

5. (22-24) God blesses Israel with a display of His glory.

- i. The Bible gives us seven examples of where God showed acceptance of a sacrifice with fire from heaven:
 - Abel (Genesis 4:4)
 - Aaron (Leviticus 9:24)
 - Gideon (Judges 6:21)
 - Manoah (Judges 13:19-23)
 - David (1 Chronicles 21:28)
 - Solomon (2 Chronicles 7:1)
 - Elijah (1 Kings 18:38).
- ii. Fire was often associated with God's presence and work.

Deuteronomy 4:24 tells us, *the LORD your God is a consuming fire, a jealous God*. John the Baptist promised Jesus would come with a baptism with the Holy Spirit and with *fire* (Matthew 3:11). The Holy Spirit manifested His presence on the day of Pentecost by tongues of fire (Acts 2:3). Jesus said: *I came to send fire on the earth, and how I wish it were already kindled!* (Luke 12:49)

<http://www.enduringword.com/commentaries/0309.htm>

Leviticus 9 - More on the Consecration of Priests

B. Aaron begins the priestly ministry.

5. (22-24) God blesses Israel with a display of His glory.

iii. Though this consecration ceremony has a spiritual application to us, we obviously were not literally consecrated to the priesthood through this ceremony. Yet our priesthood is real and after the pattern of the priesthood of Jesus, who never went through such a ceremony. The priesthood of Jesus was based on an oath, as in Hebrews 7:21-22: *For they have become priests without an oath, but He with an oath by Him who said to Him: The Lord has sworn and will not relent, You are a priest forever according to the order of Melchizedek. We are also made priests not by a ceremony, but by the oath - the promise of God - just like Jesus.*

<http://www.enduringword.com/commentaries/0309.htm>

 Entrusting the Word to the Faithful



The story of this chapter is as sad an interruption to the institutions of the levitical law as that of the golden calf was to the account of the erecting of the tabernacle. Here is,

- I. The sin and death of Nadab and Abihu, the sons of Aaron (Lev_10:1, Lev_10:2).**
- II. The quieting of Aaron under this sore affliction (Lev_10:3).**
- III. Orders given and observed about the funeral and mourning (Lev_10:4-7).**
- IV. A command to the priests not to drink wine when they went in to minister (Lev_10:8-11).**
- V. The care Moses took that they should go on with their work, notwithstanding the agitation produced by this event (Lev_10:12, etc.).**

Matthew Henry on Leviticus 10

¹ Now Nadab and Abihu, the sons of Aaron, took their respective firepans, and after putting fire in them, placed incense on it and offered strange fire before the LORD, which He had not commanded them. ² And fire came out from the presence of the LORD and consumed them, and they died before the LORD.

The Execution of Nadab and Abihu (10:1-20)



Leviticus 10 - The Conduct of Priests

A. Nadab and Abihu.

1. (1) The sin of Aaron's sons.

- a. **Nadab and Abihu, the sons of Aaron, each took his censer and put fire in it:** In the afterglow of the consecration experience (which Nadab and Abihu were part of), these two sons of Aaron sought out their own relationship with God, apart from the revelation granted through Moses.
 - i. We don't know what their motivation was. Perhaps it was *pride*, perhaps it was *ambition*, perhaps it was *jealousy*, perhaps it was *impatience* that motivated them. Whatever their exact motivation, it wasn't holiness unto the LORD.
 - ii. Nadab and Abihu had a legacy of great spiritual experiences. They saw first-hand:
 - All the miracles God did in bringing the nation out of Egypt.
 - The voice of God and saw the fire, lightning, smoke, and felt the thunder and the earthquake with the rest of the nation at Mount Sinai.
 - They went up with Moses, Aaron, and the seventy elders for a special meeting with God on Mount Sinai (Exodus 24:1-2), where they saw *the God of Israel* . . . so they say *God*, and they ate and drank (Exodus 24:9-11).

<http://www.enduringword.com/commentaries/0310.htm>

Leviticus 10 - The Conduct of Priests

A. Nadab and Abihu.

1. (1) The sin of Aaron's sons.

- iii. This shows that even a legacy of great spiritual experiences can't keep us right with God - only an abiding relationship grounded in the truth of God's word can.
- b. **Which He had not commanded them:** They came in an unauthorized way, coming to God, but demanding to come their own way. Therefore God considered this a profane fire before the LORD.
 - i. This was a misuse of special incense. This incense was regarded as *holy for the LORD* (Exodus 30:35-37). It wasn't to be used in someone's experiment with God.
 - ii. Profane fire was a fire not kindled from the altar of burnt offering; it was fire not associated with the atoning and redeeming work of sacrifice.

<http://www.enduringword.com/commentaries/0310.htm>

 Entrusting the Word to the Faithful

Leviticus 10 - The Conduct of Priests

A. Nadab and Abihu.

1. (1) The sin of Aaron's sons.

- iii. The fire in the altar of burnt offering was sacred because it was kindled by God Himself. Nadab and Abihu offered a fire of their own making. Perhaps they thought that all fire was the same, and the undiscerning may have agreed with them. But all fire isn't the same and there is a huge difference between the fire kindled by God and fire conjured up by man.
- iv. We also should not forget that Satan himself can deceive with fire. In the great tribulation the Antichrist and his lieutenant will be able to make *fire come down from heaven on the earth in the sight of men* (Revelation 13:13). They will use this fire to deceive the undiscerning.
- v. Worst of all, before the LORD probably means they dared even to go past the veil into the Most Holy Place. Perhaps they thought they had accomplished too much during their time of consecration, and were now worthy to go right in.

<http://www.enduringword.com/commentaries/0310.htm>

 Entrusting the Word to the Faithful

Leviticus 10 - The Conduct of Priests

A. Nadab and Abihu.

2. (2) The judgment of God upon Nadab and Abihu.

- a. **So fire went out from the LORD:** The same fire that showed forth God's glory in Leviticus 9:24 now showed His judgment at these unfaithful priests.
- b. **And devoured them:** The fire of Leviticus 9:24 was a fire of glory and this was a fire of judgment. Yet in many ways it was the *same fire*.
 - i. Fire is a figure of searching judgment and purification. Our works for Jesus will be judged by fire (1 Corinthians 3:13-15), and Jesus is described as having eyes *like a flame of fire* (Revelation 1:14). He has eyes of searching judgment and discernment.
 - ii. Many of those who cry out to God, "send your fire among us" think only of a Leviticus 9:24 fire, without considering the same fire is present to purify and cleanse in Leviticus 10:2. Truth be known, many of us desperately beg God *not* to send his fire, so the purity of His judgments will not be known among us. God reads our hearts and not only our pious prayers to send revival fire.
- c. **They died before the LORD:** They may well have been struck down in the Most Holy Place itself.

<http://www.enduringword.com/commentaries/0310.htm>

16 If anyone sees his brother committing a sin not leading to death, he shall ask and God will for him give life to those who commit sin not leading to death. There is a sin leading to death; I do not say that he should make request for this. 17 All unrighteousness is sin, and there is a sin not leading to death.

1 John 5:16-17 – The Sin Unto Death



16 Do not be excessively righteous, and do not be overly wise. Why should you ruin yourself?

17 Do not be excessively wicked, and do not be a fool.
Why should you die before your time?

Ecclesiastes 7:16-17

 **Entrusting the Word to the Faithful**

26 **For as often as** you eat this bread and drink the cup, you proclaim the Lord's death until He comes. 27 **Therefore whoever** eats the bread or drinks the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord.

28 **But let a man examine himself, and so let him eat of the bread and drink of the cup.** 29 **For** he who eats and drinks, eats and drinks judgment to himself, if he does not judge the body rightly. 30 **For this reason many among you are weak and sick, and a number sleep.** 31 **But** if we judged ourselves rightly, we should not be judged. 32 **But when** we are judged, we are disciplined by the Lord **in order that** we may not be condemned along with the world.

1 Corinthians 11:26-32

³ Then Moses said to Aaron, "It is what the LORD spoke, saying,

'By those who come near Me I will be treated as holy,

And before all the people I will be honored."

So Aaron, therefore, kept silent.

The Execution of Nadab and Abihu (10:1-20)



Leviticus 10 - The Conduct of Priests

A. Nadab and Abihu.

3. (3) God's warning to Moses and Aaron.

- a. **So Aaron held his peace:** Aaron just saw two of his sons struck down before the LORD. It was natural for him to question or even to lament - but God would not allow it. More important than Aaron's right to grieve was the respect of God's holiness.
- b. **By those who come near Me I must be regarded as holy:** Many think they can come their own way before God and do their own thing in His presence. But God demands to be regarded as holy by all those who come near to Him.
 - i. **Make no mistake:** We can come to God just as we are, but we may not come to Him our own way. We must come the way He has provided, the way made in Jesus Christ.
- c. **And before all the people I must be glorified:** This reminds us that God must be glorified in the meetings of His people. The focus must not be on man, on his cleverness, on his insight, or on his ingenuity. Those who fail to glorify God will not be rewarded.

<http://www.enduringword.com/commentaries/0310.htm>

⁴ Moses called also to Mishael and Elzaphan, the sons of Aaron's uncle Uzziel, and said to them, "Come forward, carry your relatives away from the front of the sanctuary to the outside of the camp." ⁵ So they came forward and carried them still in their tunics to the outside of the camp, as Moses had said.

The Execution of Nadab and Abihu (10:1-20)



Leviticus 10 - The Conduct of Priests

B. Aftermath of God's judgment on Nadab and Abihu.

1. (4-5) The bodies are removed.

- a. **Come near, carry your brethren from before the sanctuary out of the camp:** Moses would not send a consecrated priest (Aaron or one of his sons) to carry these dead bodies outside the Tabernacle courts to burial. The work of burial had to be done instead by these relatives.

<http://www.enduringword.com/commentaries/0310.htm>

 Entrusting the Word to the Faithful

6 Then Moses said to Aaron and to his sons Eleazar and Ithamar, "Do not uncover your heads nor tear your clothes, so that you may not die, and that He may not become wrathful against all the congregation. But your kinsmen, the whole house of Israel, shall bewail the burning which the LORD has brought about. ⁷ You shall not even go out from the doorway of the tent of meeting, lest you die; for the LORD's anointing oil is upon you." So they did according to the word of Moses.

The Execution of Nadab and Abihu (10:1-20)



Leviticus 10 - The Conduct of Priests

B. Aftermath of God's judgment on Nadab and Abihu.

2. (6-7) Mourning is prohibited.

- a. **Do not uncover your heads nor tear your clothes, lest you die, and wrath come upon all the people:** This perhaps was the hardest day of Aaron's life. Two of his sons were dead before him, and he could not mourn them. To mourn might have implied - even in the slightest way - that God was wrong in bringing this fire upon Nadab and Abihu, and Aaron or Moses could not communicate this.
- b. **You shall not go out from the door of the tabernacle of meeting, lest you die:** Aaron must also have thought, "I did worse than this at the golden calf incident; why did God take them?" But Aaron did that before his consecration as a priest. After his consecration, he and his sons had a greater accountability (for the anointing oil of the LORD is upon you).

<http://www.enduringword.com/commentaries/0310.htm>

 Entrusting the Word to the Faithful

8 The LORD then spoke to Aaron, saying, ⁹ "Do not drink wine or strong drink, neither you nor your sons with you, when you come into the tent of meeting, so that you may not die - it is a perpetual statute throughout your generations - ¹⁰ and so as to make a distinction between the holy and the profane, and between the unclean and the clean, ¹¹ and so as to teach the sons of Israel all the statutes which the LORD has spoken to them through Moses."

The Execution of Nadab and Abihu (10:1-20)



Leviticus 10 - The Conduct of Priests

B. Aftermath of God's judgment on Nadab and Abihu.

3. (8-11) The prohibition of drunkenness.

- a. **Do not drink wine or intoxicating drink, you, nor your sons with you, when you go into the tabernacle of meeting, lest you die:** This commandment to the priests of Israel came right after the judgment of Nadab and Abihu. This causes us to believe they may have been drunk when they were so foolish as to offer their profane fire before the LORD.
- b. **That you may distinguish between holy and unholy, and between unclean and clean:** God did not want the hearts and minds of his servants clouded with alcohol when they came to serve Him. Since alcohol is a depressant, it takes away the ability to completely give one's self to God.

<http://www.enduringword.com/commentaries/0310.htm>

 Entrusting the Word to the Faithful

12 Then Moses spoke to Aaron, and to his surviving sons, Eleazar and Ithamar, "Take the grain offering that is left over from the LORD's offerings by fire and eat it unleavened beside the altar, for it is most holy." **13** You shall eat it, moreover, in a holy place, because it is your due and your sons' due out of the LORD's offerings by fire; for thus I have been commanded.

14 The breast of the wave offering, however, and the thigh of the offering you may eat in a clean place, you and your sons and your daughters with you; for they have been given as your due and your sons' due out of the sacrifices of the peace offerings of the sons of Israel. **15** The thigh offered by lifting up and the breast offered by waving, they shall bring along with the offerings by fire of the portions of fat, to present as a wave offering before the LORD; so it shall be a thing perpetually due you and your sons with you, just as the LORD has commanded."

The First Sacrifices (9:1-24)

 Entrusting the Word to the Faithful

Leviticus 10 - The Conduct of Priests

B. Aftermath of God's judgment on Nadab and Abihu.

4. (12-15) The priest's portions defined.

- a. **Take the grain offering that remains of the offerings made by fire to the LORD, and eat it without leaven beside the altar: What was left over from a grain offering belonged to the priests, but they could not take it home to eat it. It had to be eaten beside the altar.**
- b. **The breast of the wave offering and the thigh of the heave offering you shall eat in a clean place: These portions of a sacrifice belonged to a priest and to his household. They could be eaten in any clean place.**

<http://www.enduringword.com/commentaries/0310.htm>



¹⁶ **But** Moses searched carefully for **the goat of the sin offering, and behold, it had been burned up! So** he was angry with Aaron's surviving sons Eleazar and Ithamar, saying,
¹⁷ "Why did you not eat **the sin offering** at the holy place? **For it is most holy, and He gave it to you to bear away the guilt of the congregation, to make atonement for them before the LORD.**
¹⁸ **Behold, since its blood had not been brought inside, into the sanctuary, you should certainly have eaten it in the sanctuary, just as I commanded."**

¹⁹ **But** Aaron spoke to Moses, "**Behold, this very day they presented their sin offering and their burnt offering before the LORD. When things like these happened to me, if I had eaten a sin offering today, would it have been good in the sight of the LORD?"** ²⁰ **And when Moses heard that, it seemed good in his sight.**

The Execution of Nadab and Abihu (10:1-20)



Leviticus 10 - The Conduct of Priests

B. Aftermath of God's judgment on Nadab and Abihu.

5. (16-20) Confusion in the priesthood.

a. **Moses made careful inquiry about the goat of the sin offering, and there it was; burned up:** Moses wanted to know why Eleazar and Ithamar didn't eat the portions of sacrifice that were given for the priests to eat. Since Aaron replied on their behalf in Leviticus 10:19, it seems they did not eat it because they followed their father's example.

i. We often find it easy to burn the sin offering, and hard to eat it.

Burning hard against sin in a judging manner is easy. To sit down with a brother or sister as a fellow sinner and partake of the sin offering with them means you realize you aren't any better than them. Only this kind of heart can minister to people.

<http://www.enduringword.com/commentaries/0310.htm>

 Entrusting the Word to the Faithful

Leviticus 10 - The Conduct of Priests

B. Aftermath of God's judgment on Nadab and Abihu.

5. (16-20) Confusion in the priesthood.

- ii. Jesus had this kind of heart, even though He had no sin! He still identified with His people in his humble birth, simple life, baptism, and death. Moses said the sin offering was given to bear the guilt of the congregation, to make atonement for them before the LORD. That's why he was upset when Aaron didn't eat it. But Jesus did "eat" the sin offering when He stood as a sinner in our place and received the judgment we deserved.
- b. **And such things have befallen me! Aaron did not eat of the sin offering because he mourned the loss of his sons.** Though Aaron was not allowed to do any of the other signs of mourning, it was appropriate that he fast on the day of his sons' death - and so he did, and Moses was satisfied with this explanation (he was content).

<http://www.enduringword.com/commentaries/0310.htm>



LEVITICUS

Key Verses: 17:11; 11:45

Sacrifice		Sanctification							
Three Voluntary Offerings	1-5	Sanctification by Personal Purity	11-15	16	17	18-20	21-23	24-27	Sanctification in the Promised Land
Two Compulsory Offerings / Review of the 5 Offerings	6-7	Ministry of Priests in Offerings	8-10	16	17	18-20	21-23	24-27	Sanctification by the Priests and Feasts
Laws of Offering	1:1-6:7	Laws of Consecration of Priests	6:8-10:20	16-17	17	18-20	21-22	23-25	Holy People Holy Times Holy Justice Holy Vows
<p>Laws of Offering</p> <p>1:1-6:7</p> <p>The Way to God</p> <p>How to Approach a Holy God</p> <p>Worship</p> <p>Access to God by Sacrifice</p> <p>“I the LORD your God am holy”</p> <p>Location: at Mount Sinai / Duration: ONE MONTH</p>									
<p>The Walk with God</p> <p>How to Walk with a Holy God</p> <p>Walk</p> <p>Fellowship with God by Obedience</p> <p>“You shall be holy”</p>									

Author: Moses – Leviticus states 56 times in 27 chapters that Yahweh imparted these laws to Moses (see 1:1; 4:1; 6:1,24; 8:1; ...; also see Matt 8:2-4 & Lev 14:1-4; Matt 12:4 & Lev 24:9; see also Luke 2:22)
Date: orally given c.1444 BC – beginning with the first Passover (Ex 12:2), the tabernacle was completed 1 year later (Ex 40:17). Leviticus begins in the first month of the second year (cf. Num 1:1 which begins with the second month). Moses could have put it in its final form before his death in Moab, about 1405 BC

Theme: Holiness (11:45; 19:2). It teaches that one must approach a holy God on the basis of sacrifice and priestly mediation, and that one can only walk with a holy God on the basis of sanctification and obedience. God’s chosen people must approach Him in a holy manner.

Purpose:

- 1) to show Israel how to live as a priestly kingdom and a holy nation in fellowship with God
- 2) to provide a guide for worship, a law code and a handbook on holiness for the priests
- 3) to reveal God’s grace as He accepts the death of a substitute as payment for the penalty of sin

