



LIVING IN THE PRESENCE OF A HOLY GOD

ABF Series • Pastor Brian

PSALM 121:1-4

Psalm 121:1-4 (ESV)

¹I lift up my eyes to the hills. From where does my help come?

²My help comes from the Lord, who made heaven and earth.

³He will not let your foot be moved; he who keeps you will not slumber.

⁴Behold, he who keeps Israel will neither slumber nor sleep.

PSALM 121:5-8

Psalm 121:5-8 (ESV)

⁵The Lord is your keeper; the Lord is your shade on your right hand.

⁶The sun shall not strike you by day, nor the moon by night.

⁷The Lord will keep you from all evil; he will keep your life.

⁸The Lord will keep your going out and your coming in from this time forth and forevermore.

LEVITICUS 1-7

Leviticus 1-7 consist of ritual laws placed in a framework of divine instruction. The emphasis is on the content of that education which serve as a “how to” manual by providing procedures for ongoing performance of sacrifices. Rather than *describing* a particular event, these seven chapters *prescribe* patterns that govern any number of future sacrifices.

SACRIFICIAL SYSTEM

1. Mankind sins in various ways to varying degrees.
2. God demands holiness for a relationship, prescribes a way to maintain that relationship, and is pleased when it takes place.
3. In faith, mankind can follow God's prescription for a relationship.
 - Sacrifice, identification, and obedience to process.
4. Mankind can celebrate their relationship with God via thanksgiving and dedication.

LEVITICUS 8-10 – AARONIC PRIESTHOOD

The story of the installment of the priesthood divides into three parts:

- Chapter 8 – Consecration of the priest
- Chapter 9 – First sacrifice to the God of fire
- Chapter 10 – First judgment from the God of fire

Leviticus 8 – Order of Service

Prelude

God commands Moses to assemble materials, participants, and congregation (vv. 1–5)

Moses carries out the command to get ready for the service (vv. 4–5)

Anointing

Moses washes Aaron and his sons (v. 6)

Moses dresses Aaron in his high priestly regalia (vv. 7–9)

Moses **anoints** the tabernacle (v. 10)

Moses **anoints** the altar (v. 11)

Moses **anoints** Aaron's head (v. 12)

Moses dresses Aaron's sons in their priestly vestments (v. 13)

Sacrifices

Moses officiates a **purification offering** on behalf of the priests (vv. 14–17)

Moses officiates a **burnt offering** on behalf of the priests (vv. 18–21)

Moses officiates an **ordination sacrifice** on behalf of the priests (vv. 22–29)

Anointing

Moses sprinkles anointing oil and blood from the altar on the priests (v. 30)

Conclusion

Moses instructs the priests to eat ordination meat and to remain seven days (vv. 31–35).

Aaron and his sons fulfill Moses' concluding instructions (v. 36).

FOUR TEXTUAL OBSERVATIONS

1. Ordination: This expression literally refers to having one's hand filled with the tools or insignia of one's job. By extension it signifies authorization to fulfill an official function. Ordination was not simply a badge of honorable status; it was a commission to do a job for the Lord.

THE “JOB” OF THE PRIESTS

A priest’s job description included:

1. Worship leadership (Lev. 1–7; 9).
2. Mediation between God and his people (Ex. 28:36–38).
3. Teaching and judging in accordance with divine instructions (Lev. 10:10–11; chs. 13–14).
4. Religious administration (Lev. 27).
5. Guarding the boundaries of the tabernacle (Num. 3:10).
6. Serving as an example of holiness to the community (Lev. 21).

FOUR TEXTUAL OBSERVATIONS

2. Toe Blood: Moses put some of the blood on the lobe of Aaron's right ear, on his right thumb, and on his right big toe. Then he did the same to his sons. In this way he connected Aaron and his sons to the Lord and his altar by a bond in blood. He did the same in Ex. 24:5–8 for all of Israel. This is a “part for all” sanctification.

FOUR TEXTUAL OBSERVATIONS

3. Seven Days: Completion of the priests' "rite of passage" required completion of a seven-day period (8:33–35). This element of time—seven days, as in the creation by God (Gen. 1) and as in purification from severe ritual impurities (e.g., Lev. 12; 14–15)—was essential to elevation of status. During the week, a purification offering was to be performed each day to purify the outer altar (Ex. 29:35–37).

FOUR TEXTUAL OBSERVATIONS

4. Urim and Thummim: These are two untranslated Hebrew words which might mean “lights and perfections.” They refer to some kind of stones or tokens which the ancient high priests of Israel used for discovering the will of God (Nm 27:21). Theories abound, but most guess they were something like dice or coins which had to land upright or upside down. According to Exodus 28:30, they were kept on or in the breast-piece of the high priest.

LESSON – JESUS CHRIST OUR HIGH PRIEST

1. “Christ” means “Messiah” (Anointed One).
2. Hebrews 4:14 defines Jesus as “our great high priest.”
3. Near the beginning of his earthly ministry, Jesus quoted Isaiah 61 with reference to himself: “The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor . . .” (Luke 4:18).
4. Notice the parallel between Christ’s baptism and Spirit-anointing and Leviticus 8, where Aaron and his sons were purified with water and then anointed.

LESSON – EVERY CHRISTIAN IS A PRIEST

1. Peter: There is a sense in which Christians are anointed as “a chosen people, a royal priesthood, a holy nation, a people belonging to God” (1 Peter 2:9).
2. John: “But you have an anointing from the Holy One, and all of you know the truth” (1 John 2:20). For John, “anointing” is a metaphor for a divine gift that provides teaching (2:7), which Jesus said would come through the Holy Spirit (John 14:26).
3. Paul: Connects the spiritual anointing of Christians with the gift of the Holy Spirit: “He anointed us, set his seal of ownership on us, and put his Spirit in our hearts as a deposit” (2 Cor. 1:21–22).