The Book of Leviticus

by
William D. Barrick, Th.D.

Bereans Sunday School Class
Placerita Baptist Church

Section Outline

I. Sacrificial System (Leviticus 1–7)

II. Ministry of the Priesthood (Leviticus 8–10)
   A. The Consecration of the Priests — Moses (8:1-36)
   B. The Commencement of the Priesthood — Aaron (9:1-24)
   C. The Condemnation of Two Priests — Nadab and Abihu (10:1-20)

Defining Priesthood

- Priesthood is the result of a principle of God’s dealing with man: sinful (fallen) man must be represented by a mediator before a holy God (see Job 9:30-33; 16:21; 33:23; 1 Timothy 2:5-6).

- God provided all three biblical priesthoods in order that His people might communicate with Him (Hebrews 4:14–5:3) and He with them (Malachi 2:7).

- Christ’s priesthood is like the Aaronic (levitical) priesthood in principle, not in detail (see Hebrews 7:14).

- None of the three biblical priesthoods is a type of any other. Indeed, if there be any type here, perhaps it could be argued better that Christ’s priesthood, which began before creation, was the type of Aaron’s priesthood, rather than vice versa.

  - See Psalm 110:4 and Hebrews 5:5-6; 8:1-5.
A Comparative Study of Three Biblical Priesthoods

<table>
<thead>
<tr>
<th>Divinely Chosen</th>
<th>Old Testament Levites</th>
<th>Christ</th>
<th>New Testament Believers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Appointment</td>
<td>Hebrews 5:4</td>
<td>Hebrews 5:5-6</td>
<td>1 Peter 2:9*</td>
</tr>
<tr>
<td>Anointed</td>
<td>Exodus 29:7</td>
<td>Isaiah 61:1</td>
<td>1 John 2:20, 27</td>
</tr>
<tr>
<td></td>
<td>Exodus 40:12-15</td>
<td>Acts 10:38</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Leviticus 8:12</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sanctified/Set Apart</td>
<td>Exodus 28:36</td>
<td>John 10:36</td>
<td>1 Corinthians 1:2</td>
</tr>
<tr>
<td></td>
<td>Leviticus 8:30</td>
<td>John 17:19</td>
<td>Hebrews 10:14</td>
</tr>
<tr>
<td></td>
<td>Leviticus 21:6-8</td>
<td></td>
<td>1 Peter 1:2</td>
</tr>
</tbody>
</table>

Divinely Chosen

<table>
<thead>
<tr>
<th>Ministry</th>
</tr>
</thead>
<tbody>
<tr>
<td>Receiving/Keeping Revelation Teaching†</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>Offering Sacrifices</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>Judging Controversies</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>Entering the Holy Place</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>

NOTES

* With regard to the change over of the priesthoods and their relationship to God’s program, compare Exodus 19:6 and Hosea 4:6 with 1 Peter 2:9-10.

† “Law” (tôrâ) = “instruction.” It is interesting to note Aaron’s relationship to God’s instruction in Leviticus. Compare “And the L ORD called/spoke to Moses” (1:1; 4:1; 6:1; 8:1) with “And the L ORD spoke to Aaron/to Moses and Aaron” (10:8; 11:1; 13:1; 14:33; 15:1). However, note that “after the death of the two sons of Aaron” (16:1) the remainder of Leviticus employs the formula, “And the L ORD spoke to Moses” (16:2; 17:1; 18:1; 19:1; 20:1; etc.).

** Israel’s high priest bore the names of the tribes of Israel on his garments as a “memorial.” In other words, he represented the people. Such representation was part of his intercessory ministry.