

▼

Friday, September 29, 2023 ◦ Read Leviticus 10:4–20

Questions from the Scripture text: Whom does Moses call in v4? What relation are they to Aaron? Where does Moses tell them to go? And carry what? Where? So where do they go (v5)? How do they carry them? Where? What important qualifier ends v5? To whom does Moses now speak in v6? What does he tell them not to do to themselves? What will happen to them if they do? What will happen to all the people? Who must mourn this new burning? How many of them must do so? Who has kindled it? But where mustn't Aaron, Eleazar, and Ithamar go? What would happen to them? Why? What does the end of v7 say that they do? To whom does YHWH speak in v8? Who is not to drink what (v9)? When? What will happen to them if they do? To what period of the Aaronic priesthood will this apply? What two types of distinctions will be important for not provoking God's wrath (v10)? What other responsibility will the priests have (v11)? To whom does Moses speak in v12? What does he tell them to eat? Without what? Where? Why? Why must it be they (v13)? What else should they eat, in what place, with whom, and why (v14)? From which offerings (v15)? For what period of the Aaronic priesthood? What did Moses ask after in v16? What had happened to it? How did he respond? Why is he angry (v17)? What does their eating the flesh of the congregation's sin offering display, in part? What signifies which sin offerings they are to eat (v18)? What does Aaron respond about the propriety of eating his share (v19)? How does Moses respond (v20)?

What must those who lead God's people's worship do? Leviticus 10:4–20 looks forward to the evening sermon on the coming Lord's Day. In these seventeen verses of Holy Scripture, the Holy Spirit teaches us that **those who lead God's people in worship must follow and teach God's own instructions for His worship and His people.**

The beginning of this chapter taught a critical lesson: coming near God is very dangerous! When we read that in black and white, or say it out loud, it sounds quite obvious. A Christian is, by definition, someone who knows that there is only one safe way to come near to God: in Jesus Christ. But in the mystifying folly of our remaining fleshliness, much of the worship of evangelical Christians—the very ones who most emphasize coming near to God only in Christ—draws near to God with little care for whether the worship that they are offering is right.

Restoring the right condition for worship. What Israel must learn immediately is that the sin and death have defiled the tabernacle. Now, it must be ritually cleansed. Distinguishing between the clean and unclean will therefore be the subject of chs 11–15. At that point, ch 16 gives instruction for the Day of Atonement, the annual cleansing and re-consecrating of people, priest, and tabernacle. That chapter begins by recalling this one, before chs 17–22 teach Israel to distinguish between the common and the holy.

Only the holy can come near to the Lord in safety. Only what He has consecrated to Himself must come near. Anything else is unholy and treats God as unholy. But by those who draw near to Him, He must be regarded as holy. That which is from man, that which is strange/foreign before God, cannot come near to God.

Following the right logistics of worship. But Aaron, Eleazar, and Ithamar don't have time right now to receive the cleanliness code and the holiness code. The Lord refers to the whole of chs 11–22 in v10–11, but there are immediate applications to be made lest the three remaining priests die (v9)! So, God comes near in mercy and gives the specific instruction that they must have for the moment: bereaved priests who are yet on the first full day of their priestly service.

They are consecrated and can't leave the tabernacle, so Mishael and Elzaphan must dispose of the bodies (v4–5, without touching them lest they become unclean). Since they are consecrated to the tabernacle at the moment, they also cannot remove the priestly garments by tearing them in mourning, or the priestly headgear to put ashes upon their head in mourning (v6–7). Since they are consecrated to the tabernacle at the moment, they may not drink alcohol in mourning (v8–9). Just as a king must leave strong drink to its proper user and use (cf. Prov 31:4–7), so now must also these priests. Furthermore, there are specific foods that they are to eat in the holy place, and that are also for their families (v12–15; cf. 6:16–18, 26; 7:6, 28–35). Whatever is leftover is to be burned.

Offering a right heart for worship. So, when Moses checks to see that everything has been done correctly, he is angry to learn that they have not eaten the sin offering of the people (v16–19). But Aaron's explanation was not that they were doing their own thing, but that their feasting in behalf of the people would not be acceptable before YHWH for a people who were having to mourn in behalf of him (v19).

If the remainder is to be burned, it is valid that the remainder be 100%, so Aaron had not been technically incorrect. For Moses's part, he had missed this in his renewed (understandably) focus on exact procedure. But Aaron had caught it—not because he wasn't following procedure, but because he was following it now with not only the mind but the heart. Regarding God as holy (cf. v3), his main concern was that his and his son's hearts and actions, both of which are “in the sight of YHWH” would be “accepted” (“good”) in His sight.

O that we might learn this lesson! Not only to draw near to the LORD with technically correct actions, but seeking that the conduct of our heart would be acceptable to Him as well (cf. Ps. 19:14)!

How do you fall into unclean or unholy living, becoming unready to worship God? Even though worship is much simplified, with Jesus leading it from the true tabernacle in glory, we continue to be in danger of not following His prescription for how to worship: what are some ways that this is done, or that you are in danger of doing? In what ways have you been zealous and diligent to interact with God Himself in the public worship from your heart?

Sample prayer: Lord, we thank You that You bring us near to Yourself in public worship. Grant that we would live clean and holy lives, that we would come to public worship only by actions You have commanded always with sincerely appropriate offerings of our hearts to You, we ask through Christ, AMEN!

▼

Suggested songs: ARP51B “From My Sins, O Hide Your Face” or TPH274 “Jesus, My Great High Priest”

▼

For more Hopewell @Home devotionals, please visit hpwl.org/hah

(The following is a machine-generated transcription. PLEASE BE AWARE of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Leviticus 10 verses 4 through 20. These are God's words. Then Moses called Michelle and dolls of hands sons of Uzioli uncle of Aaron. And said to them, come near carry your brethren from before the sanctuary out of the camp. So they went near and carried them by their tunics out of the campus.

Moses said, And Moses said to Aaron until. Yeah, it's our andthamar, his sons. Do not uncover your heads. Do not tear your clothes. Was to die and draft come upon all the people. But let your brethren the whole house of israel. Be well the burning, which Yahweh has kindled.

You shall not go out from the door of the tabernacle of meeting unless you die. For the anointing oil of yawhi as upon you. And they did according to the word of mosas. Then Yahwe spoke to Aaron saying do not drink wine or intoxicating. Drink to you nor your sons with you when you go into the tabernacle of meeting Unless you die.

It'll be a statute forever throughout your generations. That you may distinguish between the holy and unholy and between the uncle unclean and the clean. And that you may teach the children of Israel, all the statutes Which offer has spoken to them by the hand of moses. And Moses spoke to Aaron until that's aren't atomar.

His sons were left. Take the grain offering that remains of the offerings made by fire to yahweh. And eat it without loving beside the altar for his most. Holy You shall eat it in a holy place because it is yours you. And your son's Jew of the sacrifices made by fire to yahweh.

For so i have been commanded. The breast of the way of offering in the thigh of the heave offering, You shall eat? In a clean place you and your son's and your daughters with you. For, they are yours, you and your son's dew. And your daughters with you. Sorry.

For they are yours, you and your sons due. Which are given from the sacrifices of peace, offerings of the children of Israel. The thigh of the heave offering and the breast of the wave offering. They shall bring with the offerings of fat made by fire to offer. As a wave of offering before y'all and it shall be yours.

And your sons with you by a statute forever. As y'all say has commanded. Than Moses made careful inquiry about the goat of the sin offering. And there it was burned up. And he was angry with Eliezar and Ithamar, the sons of Aaron who were left saying, why have you not eaten, the sin offering in a holy place?

Since it is most holy and God has given it to you to bear. The guilt of the congregation to make atonement for them before you always see. It's blood was not brought inside the holy place and indeed you should have eaten it in a holy place as I command it.

And Aaron said to Moses. Look this day. They have offered their sin offering and their burnt offering before Yahweh. And such things. Have before and me. If I had eaten the sin offering today, what it had been Accepted in the sight of Yahweh. So in Moses heard that. He was.

Content. So far, the reading of God's. Inspired. And And aren't worth.

Ministries, the priests is vitally important. And it is through their ministry that The people of God. Come near God. And his wrath be turned away from them and his favor be bent upon them. If? Aaron and Ithamar are an Ithamar we're now to die. The three priests to our left.

Israel would be in great peril. And so you see verse 6, lest you die. And wrath come upon. The people. Uh, we Literally infinitely blessed. Our priest is the Lord Jesus Christ. He will never sin. And he died once to atone for our sin. But he rose again from the dead.

And he will never die again. And so the people who come to God through him, May have confidence that God's wrath will never. Come upon us. For it has been satisfied. In the Lord, Jesus, his punitive wrath. Although there is A chastening that is a Display that comes from and is not inappropriately cold wrath.

If we call it chastening wrath for our good out of love, let it come in favor. Towards us. That's That's something. We can discuss in another text, but in this particular, text the immediate danger, Is, that's the Remaining priests. The three remaining priests for this entire nation. Uh, would perish and their ministry is very important.

Uh, they need to distinguish between the clean and the unclean and the holy, and the unholy. Because only that Which is clean may participate in worship. And only that, which is holy, which God has consecrated to himself. May be the means. By which we worshiped and much of the rest of the book of Leviticus then is going to be taken up.

In verse in chapters now versus in chapters, 11 3, 15. He teaches them to distinguish between the clean and unclean in chapter 17 through 22. He teaches them to distinguish between the holy and the unholy And in the middle of those two things. Bridging those two sections together as chapter 16 and the day of atonement.

And, Uh, chapter 16 actually recalls. What has happened here in chapter 10 talking about at begins after the deaths. Have Nadab and to buy you, So, there is a sense in which the whole rest of the book of Leviticus. Is flowing out of this chapter and the necessity of priests who distinguish between the clean and unclean.

Chapters 11, 15, through 15 and priests, to distinguish between the holy and the unholy chapter 17. Through 22. And not only are these priests needed for the leading of the worship verse 10. But they're also the teachers of the people. Because ultimately, Uh, outward ceremonial cleanliness and holiness.

Are not nearly as important as the cleanliness and holiness of the heart that kindness and holiness of the nation's conduct before. God, it's not an either or it's a both and And the people who teach all the statutes of the Lord, To God's people. In this case are Uh, the priests So verse 11.

That you may teach the children of Israel. All the statutes which Yahweh has spoken to them. By the hand of Moses, so it's important. That these guys, Um, survive this day. And they're currently in great danger. They're in great danger because Uh, they feel a profound need to mourn.

As well, we should, whenever A loved one dies. It is appropriate and right to mourn. But there are times like when someone is cut off in the flower of youth, Or when a death comes suddenly and unexpectedly or when a death comes as a result of some great sin.

Or when a death comes in the midst of what was supposed to be a time of great, joy, and celebration. And now all of things, those things are true. About the deaths of native by who? Their words are their names are not infamous. To Aaron and his family and to the nation of Israel, like, they now are to us.

Because of what they are an example to Uh of to us. Their names are precious. There are two of the high priestly family. And so, There is this great felt need to mourn. By Erin and his sons his remaining sons. But they can't tear their garments. The priestly garments.

They can uncover their heads to throw ashes on them. They have the the priestly hats and even Aaron the orange ornate. Garments. And hat. And they can't leave the tabernacle. To carry the bodies out or to go observe any sort of Of burial or morning ritual. They can't even drink strong.

Drink or alcohol. In. In verse 9, do not drink, wine or intoxicating drink when you go into the tabernacle of meeting. But right now they are tied to the tabernacle of meeting. They've been consecrated for their priesthood, they don't have the liberty To leave. So, just like Proverbs 31 and Um, The words to King Lemuel.

That strong drink is for someone who has in great grief, but it's not for the king to drink because the king needs to be attending to the kingly business at the time. Um, So also when the priest's similar to a king are attending to the priestly business in the core to the tabernacle of meeting that's not the time for them to drink wine or strong drink.

And so they can't even do that part. Of. Of the morning to receive God's. Mercy in taking some of the bitterness off. Of the grief by the use of the alcohol. So, There are. Many things. That. That they need to be careful of right now. That they would not do.

Unless they die. And then they might also. In their grief, be distracted from some of their immediate duties. And there are particular sacrifices that have been offered in particular parts of this sacrifices that are for the priests and for their families. One of the things that, Sometimes you have to do in a situation of crisis counseling.

When someone has been suddenly bereaved, is you have to remind them to eat. And to eat. You know, particularly nutritious food people who are grieving they'll forget And they'll let you know, their blood sugar, get low or they'll eat the wrong sorts of things and and that's just part of Common grace practical wise, helping someone who is grieving.

Well, in this case, Uh, their diet has been determined by which sacrifices have been offered. Chapters or verses 12 through 15 or summarizing. Things that have been taught in chapter 6. 16 through 18. Chapter 6. Verse 26, chapter 7 verse 6. In chapter 7, verse 28, through 35. And so it's very uh, very practical.

And kind and wise of Moses to immediately. Remind them of what they are supposed to eat following these sacrifices in. Particularly, when they are in the holy

place, the the menu for The holy place. Um, And so, there's There's a A balance here, there are two things being held together.

One Care. For them. In, in their grieving. With. A priority on obeying god and regarding him as holy But regarding god, as holy is never merely a matter of logistics. It is a matter of logistics. We've just learned if we come to god. In. Another way than he has said.

We disregard him as holy. But just coming to god with the right actions is not. All that, it means to regard to him. As holy We should come to god with. The right heart. And this is what we see opened up a little bit when The end of the chapter, Moses comes.

And he checks on the go to the sin offering and none of it has been eaten. Now, it wasn't necessarily required that all of it to be eaten. They were to eat and whatever was left over, was to be burned up. With it. Now, all of it has burned up and moses is angry.

He is concerned that they haven't followed the procedure to the, to the latter. Um, although You know, you can make the case that they have followed the procedure to some extent. But Aaron points out. That eating the goat of the people sin offering. Was supposed to be done. By a priestly family.

Whose own sin offering? Had been offered, who themselves were clean and holy. But between the offering of The, the people sent offering. And the time that he and his two remaining sons were supposed to eat it. What had happened to his family? Not just that two of them had died.

But that they had died in bringing great sin. Upon the priestly family. And so no longer was it? The consecrated conscience. It's okay. And so no longer was it the consecrated conscience, cleansed priests who had eat the sin offering. But it was priest whose conscience is now had been Defiled.

By what they had done by what their family had done. And so, Aaron says, I wasn't neglecting the rules of the lord. I was following them from the heart. I was considering the order in which these things are, and the reason behind those things, And that it wouldn't have been acceptable to god from the heart.

For us to eat this meat, that was The conscience cleansed consecrated. Family. And Moses hears it. Verse 20 and acting as god's prophet, he's content. In this case, Aaron was actually Uh,

Maybe more in the right isn't the right way of saying it. In this case, Aaron was actually more thoroughly. Considering. What? The lord had instructed. That he needs not just to follow the logistics. Which is required to honor god. To treat him as holy. But he needed to follow it from the heart, he needed to follow them from the heart.

That's a good reminder to us that the lord doesn't just want. Um, External. Conformity to a form conformity. But he wants our hearts to be devoted to him as well, he wants us. Not just to do only those. Parts of worship that jesus is leading from heaven because that is gospel worship.

It's true that he doesn't want us. But he wants our hearts to embrace that jesus is leading from heaven. And he wants us to. To be led by jesus and interact with god through christ in all of the parts of the worship. That he has commanded. And so there's a very helpful.

Reminder here even by not eating part of a goat. That god wants our hearts. Not just our external habits. And so i wondered. Does he have your heart? When we worship, In the public courtship. And we're doing what we do in the public worship. The the way those things got selected is from the bible because that is how god has brought us near in christ.

But are you with your heart coming near to god and christ? Rejoicing. That jesus's righteousness is your worthiness to be there. And his sacrifice. Let's put away your sin. And coming to god through him to give god. The praise that is due knowing that the way the praise works is that jesus sings By using your mouth.

And by feeling your heart with this spirit, And so you're sing from the heart. And you pray from the hearts you agree with the one who whom he has given to lead you in prayer and you. Listen and engage with him in his word. When there's preaching, do you give him your heart?

And do you prepare your heart then for the public worship? And do you follow up with the lord afterward? What a blessed thing, the bible is. That we can learn such lessons. From an uneaten goat. The Lord, the spirit bless. His words to us, let's pray.

Our gracious. God and our heavenly father, we thank you that your son, our lord jesus christ. Has both the perfect actions and with a perfect heart. Not only giving himself for us and giving himself to us. But ministers on our behalf as our Great. High priest. And we pray that by his ministry to us also, by his spirit, he would teach us All that, you have commanded.

And that. Not only would his spirit teach our minds but that he the spirit would conform our hearts to christ. Through whom we ask it. Amen.