

## HANDOUT FOR LESSON THREE

### LEVITICUS 8 -10

Table 1

Christ fulfilled a wide variety of major roles/elements corresponding to those that were essential to the Israelite sanctuary system.

Role/Element	References
Victim	John 1:29; Heb. 9:12-24; 26-28; 10:1-10
Priest	Heb. 4:14-5:10; 7:11-8:7; 9:11-28; 10:11-18
Law	Matt. 5:17; Romans 3:27; 8:2; Gal. 6:2; Heb. 7:12; James 2:8-12
Bread	John 6:48
Light	John 9:5
Veil	Heb. 10:20
Water	John 19:34; 1 John 5:6-8

Table 2

Contrasts between the limited earthbound ritual system officiated by Aaron and his descendants and Christ's unlimited edition of priestly ministry

Aaronic Priestly Ministry		Christ's Priestly Ministry	
Needed sacrifice for sin	Lev. 4:3-12; 16:6, 11-14, 33	Needs no sacrifice for sin	Heb. 4:15; 7:26-28
Had to be shielded from God	Lev. 16:12-13	Needs no shielding from God	Mark 16:19; Rev. 4-5
Did not die as substitutes	<i>e.g.</i> , Lev. 1-7	Died as substitute	Isa. 53; Rom. 5:8; 2 Cor. 5:21
Repeated sacrifices	<i>e.g.</i> , Num.28 – 29	One Sacrifice	Heb. 7:27; 9:28
No expiation for defiant sinner	Num. 15:30-31	Expiation for all who repent	John 3:16; Acts 2:38; 17:30
Ministry for Israel	<i>e.g.</i> , Lev. 1-16	Global ministry	John 1:29; 3:16

## THINGS TO KNOW

**Ephod** – The details of the ephod and its use are not clear. The word is used some 45 times, half of which are in Exod. 28, 39, where Aaron’s garments are described. It is hardly possible to say more than that it was a rich garment made of linen with inwrought gold, blue, purple, and scarlet. It had two shoulder pieces set with onyx stones engraved with the names of the twelve tribes as ancient stamp seals were usually engraved. The ephod was bound around the waist with a colored sash. Fixed to the ephod was the breastpiece (KJV – breastplate). It is not clear whether the ephod was coat length or reached to the ankles. The priest also wore a coat and pants of fine linen. It is possible that the coat or tunic was long and the ephod was waist length or hip length and was worn over the tunic.

**Urim and Thummim** – They are mentioned in Exod. 28:30, but no details are given. It does not say that they were stones or that they were engraved. They were somehow kept in the breastpiece and were used for determining the will of God. The few instances of their use do not help much. They were used by Saul according to the Septuagint of 1 Sam. 14:41, but at last they failed Saul (1 Sam. 28:6). They are mentioned in Ezra 2:63 (Neh. 7:65) as something to be hoped for. If the use of the ephod by David involved the use of Urim and Thummim, then it seems that they gave basically a yes or no answer to some questions. They could not have been just dice, for sometimes they did not give any answer at all (1 Sam. 28:6). They were objects in the ephod used in determining the Lord’s will, probably a kind of sacred lot, and their value derived from the providential behavior of the lots when God’s priest used them (Prov. 16:33).

**Christ, our High Priest** – Jesus’ credentials are not found printed on curriculum vitae; they are engraved in his flesh. John 20:24-28. John saw him in heaven symbolically depicted as a Lamb slain but who was still standing (Rev. 5:6). This suggests that Christ continually carries with him the altar/cross event as if it were happening right now, driving home the evidence that gives us peace with God (Rom. 5:1) and secures that which we need. Even if we have no earthly mediator to speak up for us and nobody here below is praying for our need, we can be certain that Jesus is interceding for us. Aaron’s beautiful vestments drew attention to the supreme dignity and holiness of the high priestly office. The NT teaches that the high priesthood of Christ is far superior to that of Aaron (Heb. 4:14ff). The book of Revelation takes up the symbolism of clothes to stress the worth of Christ’s ministry for his people. He is clothed with a long robe and with a girdle around his breast (Rev. 1:13). As priests under Christ (1 Pet. 2:9), we also have our robes. We are to put on Christ (Gal 3:26-27; Rom. 13:14), all manner of good deed (Col. 3:12-14), and the whole army of God (Eph. 6:10-18). As we fight the good fight of faith (1 Tim. 6:12), it is comforting to know that the “Living One” who is the “First and the Last,” who was dead but is alive for evermore, sits enlightened above this troubled world where his subjects face distress and persecution. The picture of him robed in majesty, holding the symbols of authority and having the eyes, voice and feet of one who can execute judgment shows that God continues to be attentive to the needs of his people and to bear their concerns close to his heart. The outcome of the events on earth will be determined by him, and not by those who strut their bogus dignity through the corridors of human power. Dignity and power belong to him alone.