

The Book of Leviticus, Teacher's Guide

Lesson 6: The Priesthood Begins; Nadab and Abihu

Leviticus 9:1–10:20

Teaching Aim (Teacher Orientation)

Doctrinally, this lesson holds two truths in tension that the modern mind tends to split apart: God is near, and God is holy. Chapter 9 displays His gracious nearness; the whole priestly system exists so a holy God can dwell with a sinful people, and the falling fire is a fire of acceptance. Chapter 10 displays His holiness; the same fire consumes Nadab and Abihu when they offer what He had not commanded. The aim is to let students feel both, so that they neither shrink from God in fear nor presume upon Him with casual familiarity.

Nadab and Abihu must be handled with care. The text's own explanation is 10:3, that God will be sanctified in those who come near. Their sin was offering what the LORD had not commanded, worship of their own devising rather than God's directing. We draw from this the timeless principle that God has revealed how He desires to be approached and that we follow His revealed pattern rather than human invention (John 4:24; Hebrews 12:28–29). This must be taught warmly and pastorally, never as a harsh proof-text wielded to win arguments, and never with a spirit that takes grim satisfaction in their death. The point is reverent love for a holy God, not fear-driven legalism.

For the student's formation, the goal is worship that is both reverent and confident. The Aaronic priesthood that begins here is a shadow fulfilled in Christ our great High Priest (Hebrews 4:14–5:10; 7–8), and all Christians are now a royal priesthood (1 Peter 2:5,9). So we do not bind the Aaronic system on believers; rather we draw near through Jesus with boldness (Hebrews 4:16) and with awe (Hebrews 12:28–29). Aaron's silence teaches trust in grief. The aim is disciples who love God enough to seek His revealed will, who grieve with faith, and who come close through the Son with both reverence and joy.

Question 1

Student Question:

In Leviticus 9, after the offerings are made, the glory of the LORD appears and fire consumes the sacrifice (9:23–24). What does this dramatic moment reveal about God's desire to dwell among His people and about the purpose of the whole priestly system?

Commentary and Teaching Notes

Leviticus 9 records the climax of everything the book has been building toward. The tabernacle is finished, the priests are ordained, and now the system goes live. Aaron offers the sin offering, the burnt offering, and the peace offerings for himself and the people, then lifts his hands to

bless them (9:22). Moses and Aaron go into the tent, come out, and bless the people again, and then the glory of the LORD appears to all the people (9:23).

The fire that comes out from before the LORD and consumes the offering (9:24) is a fire of acceptance and joy. It is God's visible yes to the worship just offered, His public declaration that He has received His people and will dwell among them. The crowd responds exactly as we would hope, shouting and falling on their faces in awe.

This moment reveals the deep purpose of the whole priestly system. All those detailed laws about offerings and priests were never meant to keep God remote. They were the carefully provided way for a holy God to dwell with a sinful people without consuming them. The system exists for nearness, for fellowship, for God to be with His people. That is the heart of God all through Scripture, from the garden to the tabernacle to Immanuel, God with us.

For us, this is gospel preparation. The nearness Israel glimpsed in falling fire is opened fully in Christ, in whom God dwelt bodily (Colossians 2:9) and through whom we now have access to the Father (Ephesians 2:18). The veil that once limited approach is torn (Matthew 27:51; Hebrews 10:19–20). What Israel saw in a moment, we live in continually through our High Priest.

The takeaway is wonder and gratitude. Our God is not a distant deity who must be coaxed near. He is the God who longs to dwell with His people and who has made the way Himself, climactically in His Son.

Doctrinal / Christian Living Issues

- The falling fire of chapter 9 is a fire of acceptance and joy, God's visible yes.
- The whole priestly system exists for nearness, so a holy God can dwell with sinful people.
- God's heart all through Scripture is to be with His people (garden, tabernacle, Immanuel).
- The nearness Israel glimpsed is fully opened in Christ (Ephesians 2:18; Hebrews 10:19–20).
- The torn veil shows the access we now have through our High Priest (Matthew 27:51).

Discussion Prompts

- What does the falling fire reveal about God's desire to dwell with His people?
- Why was the elaborate priestly system actually a gift for nearness rather than a barrier?
- How does Christ fulfill and surpass the access Israel glimpsed in this moment?

Question 2

Student Question:

The people responded to God's glory by shouting and falling on their faces (9:24). When was the last time the holiness and nearness of God moved you to genuine reverence, and what tends to dull that sense of wonder in us?

Commentary and Teaching Notes

The people's response in 9:24, shouting and falling on their faces, is the natural reaction of human hearts that have truly glimpsed the glory of God. Reverence is not something they had to be commanded into; the sight of God's holiness produced it. When God is genuinely sensed, awe follows.

This question invites honest reflection on our own sense of wonder. Familiarity can dull us. We can sing about God's holiness while our minds wander, attend worship as routine, and lose the trembling joy that ought to come with approaching the living God. The problem is rarely that God has become less glorious; it is that our hearts have grown numb.

Scripture treats reverence as essential, not optional. Hebrews calls us to offer acceptable worship with reverence and awe, for our God is a consuming fire (Hebrews 12:28–29). The fear of the LORD is the beginning of wisdom (Proverbs 9:10), not a cringing terror but a right sense of who God is and who we are before Him.

What dulls our wonder? Busyness, distraction, treating holy things as ordinary, hearts crowded with lesser loves. The cure is not manufactured emotion but renewed attention, beholding God again through His word, His works, and supremely His Son, until our hearts remember whom we are dealing with.

Lead students to recall a time the nearness of God genuinely moved them, and to ask what has crowded that out. The goal is not guilt but a fresh hunger to see God clearly enough to worship Him truly.

Doctrinal / Christian Living Issues

- Genuine sight of God's glory naturally produces reverence and awe.
- Familiarity and routine can dull our sense of wonder before a holy God.
- Reverence is commanded for new covenant worship too (Hebrews 12:28–29).
- The fear of the LORD is reverent awe, not cringing terror (Proverbs 9:10).
- Wonder is renewed by beholding God again in His word, works, and Son.

Discussion Prompts

- When did the holiness and nearness of God last move you to genuine reverence?
- What tends to dull your sense of wonder before God?
- How can we cultivate fresh awe without manufacturing mere emotion?

Question 3

Student Question:

Leviticus 10:1–2 tells us Nadab and Abihu offered strange fire, which the LORD had not commanded them. What was the heart of their sin, and what does it teach us about approaching God on His terms rather than our own?

Commentary and Teaching Notes

Leviticus 10:1–2 turns suddenly from celebration to tragedy. Nadab and Abihu, Aaron's elder sons and newly ordained priests, take their censers, put fire in them, lay incense on it, and offer strange fire before the LORD, which He had not commanded them. Fire comes out from before the LORD and consumes them, and they die before the LORD. This is a hard passage, and we approach it with care and reverence rather than with any harshness.

The text itself names the heart of their sin: it was fire which He commanded them not (10:1). Whatever the precise nature of their error, whether wrong fire, wrong time, wrong attitude, or all of these, the defining problem is that they offered worship of their own devising rather than worship God had directed. They substituted their own preference for His revealed will at the very threshold of His holy presence.

It would be easy to read this only as a story of severe punishment, but its deeper lesson is positive and gentle: God has graciously revealed how He desires to be approached, so that His people do not have to guess. The tragedy of Nadab and Abihu is precisely that they ignored a clear and kind revelation in favor of their own invention. God's directions for worship were never arbitrary hoops; they were the loving provision of a holy God making a safe way near.

This teaches a timeless principle that crosses both covenants: we worship God as He has revealed, not as we prefer or invent. Jesus said the Father seeks those who worship Him in spirit and truth (John 4:23–24), worship that is both heartfelt and shaped by God's truth. The principle is not a club to swing at others; it is a humble posture that asks, Lord, how do You desire to be approached?, and then follows His word with glad submission.

Handle this pastorally. The lesson is not that God is looking for a reason to strike us down; the very next chapters show His patient instruction of Aaron's remaining sons. The lesson is reverent love: because God is holy and because He has kindly shown us the way, we honor Him by coming as He has revealed rather than reinventing worship to suit ourselves.

Doctrinal / Christian Living Issues

- The text names the sin: they offered fire God had not commanded (10:1).
- Their core error was worship of their own devising rather than God's directing.
- God graciously reveals how He desires to be approached; we need not guess.
- The timeless principle: worship God as He reveals, not as we prefer or invent (John 4:23–24).
- Handle the passage pastorally; the point is reverent love, not fear-driven legalism.
- God's directions for worship are loving provision, not arbitrary hoops.

Discussion Prompts

- How does the text itself define the sin of Nadab and Abihu?
- Why is it good news, not just warning, that God has revealed how He desires to be approached?

- How can we hold this principle with humility rather than using it harshly against others?

Question 4

Student Question:

Are there places in your own worship or service where you tend to follow what you prefer or find meaningful rather than asking what God has actually revealed? How does this passage speak to that tendency without crushing you?

Commentary and Teaching Notes

This question gently turns the principle inward. It is far easier to spot worship by preference in others than in ourselves. The honest disciple asks where his own approach to God is shaped more by what he finds meaningful than by what God has actually revealed. The aim is self-examination, not self-condemnation.

Worship in spirit and truth (John 4:24) holds two things together. God cares about the heart, not cold ritual; but He also cares about truth, about worship shaped by His revelation rather than our invention. We are prone to drift toward one side or the other, either heartless going-through-motions or heartfelt-but-self-directed novelty. The text calls us back to both, sincere hearts following God's revealed will.

Notice how the passage protects us from harshness even as it instructs us. It does not invite us to scrutinize and condemn one another's every practice. It invites each of us to bring our own worship under the gentle question: Lord, is this how You have shown me to honor You, or merely what I prefer? That is a humbling question, but a freeing one.

The early church gives us a model in Acts 2:42, where the believers devoted themselves to the apostles' teaching, fellowship, the breaking of bread, and prayers. Their worship was shaped by what God had revealed through the apostles, not by what each member happened to find moving. We honor God by gladly following His revealed pattern.

Lead students to one honest area and one gentle adjustment, without crushing them. The God who reveals His will is the same God who in Christ welcomes us with open arms. We seek His way not to escape punishment but because we love Him and want to please Him.

Doctrinal / Christian Living Issues

- Self-examination, not self-condemnation, is the goal of this question.
- Worship in spirit and truth holds heart and revelation together (John 4:24).
- We drift either toward heartless ritual or heartfelt-but-self-directed novelty.
- The passage invites humble self-questioning, not harsh scrutiny of others.
- The early church shaped worship by apostolic teaching (Acts 2:42).

Discussion Prompts

- Where might your worship follow preference more than God's revealed will?
- How do spirit and truth together guard us from two opposite errors?
- What is one gentle adjustment the Lord may be inviting, and how can it be made without fear?

Question 5

Student Question:

In Leviticus 10:3, the LORD says, I will be sanctified in those who come near me, and before all the people I will be glorified. What does it mean for God to be sanctified and glorified by those who draw near, and why does this matter for how we approach Him?

Commentary and Teaching Notes

Leviticus 10:3 gives the divine commentary on what just happened. Moses tells Aaron, This is what the LORD spoke, saying, I will be sanctified in those who come near me, and before all the people I will be glorified. These words are the interpretive key to the whole chapter, and they reward careful, reverent thought.

To be sanctified means to be treated as holy, set apart as utterly other. God is saying that those who draw near to Him, especially those who lead in worship, must honor His holiness. He will not be approached casually or on human terms. The priests, of all people, were called to model reverence before the watching nation; their nearness carried responsibility.

And before all the people I will be glorified. How God is treated by those nearest Him teaches the whole community who God is. When His holiness is honored, the people learn to revere Him; when it is treated carelessly, that carelessness spreads. God's concern here is not wounded pride but the right knowledge of Himself among His people, which is for their good.

This is sobering but also clarifying. It tells us that drawing near to God is a privilege carrying real weight. We come to a God who is genuinely holy, and how we come matters. Yet this same truth, rightly understood, draws us closer rather than driving us away, because it teaches us to treasure the access we have been given.

Under the new covenant the principle abides while the means is transformed. Hebrews warns us to offer acceptable worship with reverence and awe, for our God is a consuming fire (Hebrews 12:28-29), in the very same breath that it invites us to draw near with confidence through Christ (Hebrews 4:16). God is sanctified in us when we approach Him as the holy God He is, through the Mediator He has provided, with hearts that honor Him before a watching world.

Doctrinal / Christian Living Issues

- To be sanctified means God is treated as holy, set apart as utterly other.

- Those who draw near, especially leaders, carry responsibility to honor God's holiness.
- How God is treated by those nearest Him teaches the whole community who He is.
- God's concern is right knowledge of Himself among His people, for their good.
- The principle abides under the new covenant: reverent awe plus confident access (Hebrews 12:28–29; 4:16).

Discussion Prompts

- What does it mean for God to be sanctified in those who come near Him?
- Why does the way leaders honor God shape the whole community's view of Him?
- How can reverence draw us closer to God rather than driving us away?

Question 6

Student Question:

Aaron, having just lost two sons, held his peace (10:3). What does Aaron's silence model for us about grief, trust, and submission to God when we do not understand what He has allowed?

Commentary and Teaching Notes

After the divine word in 10:3, we read four of the most poignant words in the Old Testament: and Aaron held his peace (10:3). His two sons lie dead. He has just heard why. And he does not rage, does not accuse God, does not collapse into despair. He is silent. This is sacred ground, and we tread it tenderly.

Aaron's silence is not the silence of indifference; surely his heart was breaking. It is the silence of a man who, in unbearable grief, will not charge God with wrong. It is reverent submission in the dark, a trust that holds on even when understanding fails. There is no glib explanation here, only a grieving father bowing before a holy God.

This models something deeply needed. There are seasons when we do not understand what God has allowed, when grief is raw and answers are scarce. Aaron shows us that faith in such moments is not the absence of pain but the refusal to let go of God. Like Job, who said though He slay me, yet will I trust Him (Job 13:15), Aaron trusts where he cannot trace.

We must be careful and compassionate here. This is not a command to suppress grief or pretend everything is fine; Scripture gives ample room for lament, for tears, for honest crying out to God. Even Jesus wept at a graveside (John 11:35). Aaron's silence is not denial of sorrow but a particular kind of trust that does not accuse God in the sorrow.

For the student, the lesson is gentle and steadying. When life brings what we cannot understand, we can grieve honestly and still hold our peace before God, trusting that He is holy, He is good, and He has not abandoned us, even when we have no answers. This trust is possible

because of who God has shown Himself to be, supremely at the cross, where His love was proven beyond doubt.

Doctrinal / Christian Living Issues

- Aaron's silence is reverent submission in grief, not indifference.
- Faith in the dark is not the absence of pain but the refusal to let go of God.
- Scripture gives ample room for lament and honest tears (John 11:35).
- Trusting where we cannot trace echoes Job 13:15.
- We grieve honestly while still holding our peace, secure in God's proven love at the cross.

Discussion Prompts

- What does Aaron's silence teach us about trusting God when we do not understand?
- How can we hold honest grief and reverent submission together?
- What helps you keep trusting God in seasons that make no sense?

Question 7

Student Question:

In Leviticus 10:8–11, the LORD forbids the priests strong drink when they go into the tent, so they can distinguish between the holy and the common and teach Israel God's statutes. Why does God connect sober-mindedness, holiness, and the teaching of His word, and what does it say about the seriousness of leading His people?

Commentary and Teaching Notes

Leviticus 10:8–11 records a direct word from the LORD to Aaron: he and his sons are not to drink wine or strong drink when they go into the tent of meeting, lest they die. The stated purpose is twofold: that they may distinguish between the holy and the common, between the unclean and the clean, and that they may teach the people all the statutes the LORD has spoken (10:9–11).

Coming right after the deaths of Nadab and Abihu, this command underscores the sober-mindedness that holy service requires. Whether or not strong drink played a part in their sin, the lesson is plain: those who lead God's people in worship and in teaching must keep clear heads, able to discern rightly and to handle holy things with care.

Notice how God links three things: sobriety, discernment, and teaching. A leader clouded in judgment cannot reliably distinguish the holy from the common, and a leader who cannot discern cannot faithfully teach others God's word. The seriousness of leading God's people demands clarity, self-control, and undivided attention to His revealed truth.

The New Testament carries this forward for those who lead in the church. Elders and deacons must be temperate, sober-minded, not given to much wine, able to teach and to hold firm the

trustworthy word (1 Timothy 3:2–3; Titus 1:7–9). The principle endures: handling holy things and teaching God’s people is weighty work requiring a clear and disciplined life.

For all of us, this commends sober-mindedness as a Christian virtue. Whatever clouds our judgment, dulls our discernment, or compromises our self-control hinders our ability to honor God and serve others well. The call is to the kind of clarity that can tell the holy from the common and live accordingly.

Doctrinal / Christian Living Issues

- The command for sobriety follows the deaths, underscoring that holy service requires clear heads.
- God links sobriety, discernment, and teaching: a clouded leader cannot rightly distinguish or teach.
- Leading God’s people is weighty work demanding self-control and clarity.
- The New Testament requires the same of church leaders (1 Timothy 3:2–3; Titus 1:7–9).
- Sober-mindedness is a Christian virtue; whatever dulls discernment hinders honoring God.

Discussion Prompts

- Why does God connect sober-mindedness with discerning the holy and teaching His word?
- What does this say about the seriousness of leading God’s people?
- How does the New Testament carry this principle into the life of the church?

Question 8

Student Question:

Where in your life do you need greater sober-mindedness and clarity so that you can discern between the holy and the common and honor God well? What dulls that discernment for you?

Commentary and Teaching Notes

This question takes the call to sober-mindedness and makes it personal. The priests needed clear heads to distinguish between the holy and the common; we, too, need discernment to live wisely and honor God in a noisy, blurring world. The issue is broader than literal drink; it is anything that dulls our spiritual clarity.

Many things can cloud discernment: not only intoxicants, but also distraction, exhaustion, an over-full schedule, a steady diet of media that numbs the conscience, and the slow erosion of habits that once kept us alert to God. We can reach a place where we no longer easily tell the holy from the common because our senses have been dulled.

Scripture repeatedly calls believers to be sober and watchful. Be sober-minded; be watchful, Peter writes, for your adversary the devil prowls about (1 Peter 5:8). Paul urges, let us keep

awake and be sober (1 Thessalonians 5:6–8). Clarity is not automatic; it is cultivated by the choices we make about what we feed our minds and how we order our lives.

Discernment between the holy and the common is intensely practical. It is the ability to recognize what honors God and what cheapens our walk, to see temptation for what it is, to value what is sacred in a culture that flattens everything to the ordinary. A dulled heart loses these distinctions; a clear heart keeps them.

Lead students to name honestly what dulls their discernment and one concrete step toward clarity. The goal is not anxious self-monitoring but the kind of alert, clear-eyed walk that can see God's holiness and respond to it, distinguishing the precious from the common in everyday life.

Doctrinal / Christian Living Issues

- The need for discernment is broader than drink; it includes anything that dulls clarity.
- Distraction, exhaustion, and numbing media can erode our ability to tell holy from common.
- Scripture calls believers to be sober and watchful (1 Peter 5:8; 1 Thessalonians 5:6–8).
- Discernment is practical: recognizing what honors God and what cheapens our walk.
- Clarity is cultivated by deliberate choices, not assumed automatically.

Discussion Prompts

- Where do you most need greater sober-mindedness and clarity?
- What tends to dull your discernment between the holy and the common?
- What concrete step could sharpen your spiritual clarity this week?

Question 9

Student Question:

Drawing on Hebrews 4:14–5:10 and chapters 7–8, how does the Aaronic priesthood that begins here point forward to Christ our great High Priest, and how should the truth that all Christians are now a royal priesthood (1 Peter 2:5,9) shape the way we approach God in worship today?

Commentary and Teaching Notes

Here we lift our eyes from the shadow to the substance. The Aaronic priesthood that begins in these chapters was never the final word; it was a divinely given picture pointing forward to a greater Priest. Hebrews develops this at length, and it is the doctrinal heart of this lesson. We have a great High Priest who has passed through the heavens, Jesus the Son of God (Hebrews 4:14).

Consider the contrasts Hebrews draws. Aaron and his sons were sinful men who had to offer for their own sins first; Nadab and Abihu's deaths show how fragile and imperfect this priesthood was. But Jesus is holy, innocent, unstained, separated from sinners (Hebrews 7:26). The Aaronic priests were many, because death prevented them from continuing; Jesus holds His priesthood

permanently because He lives forever (Hebrews 7:23–24). Their sacrifices were repeated daily; He offered Himself once for all (Hebrews 7:27; 9:12).

Hebrews 5:1–10 shows that Christ did not take this honor on Himself but was appointed by God, a priest forever after the order of Melchizedek, who in the days of His flesh offered up prayers with loud cries and tears, and learned obedience through what He suffered. Our High Priest is no distant figure; He sympathizes with our weaknesses, having been tempted in every way as we are, yet without sin (Hebrews 4:15).

This is why we do not bind the Aaronic priesthood on Christians. That whole system was a shadow now fulfilled in Christ (Hebrews 8:5–6; Colossians 2:17). We do not need an earthly priestly caste to mediate for us, because we have one perfect Mediator, Jesus Christ, through whom we draw near to God directly (Hebrews 4:16; 1 Timothy 2:5).

And there is a glorious further truth. Through Christ, all believers are now a holy and royal priesthood (1 Peter 2:5,9), called to offer spiritual sacrifices acceptable to God through Jesus Christ. Every Christian has access; every Christian offers worship, prayer, praise, and a life laid down. This shapes how we approach God today: we come boldly through our great High Priest, yet always with reverence and awe (Hebrews 4:16; 12:28–29), worshiping the holy God as He has revealed, now through His Son. This is the heaviest weight of the lesson, the shadow of the priesthood opening into the full light of Christ and the priesthood of all His people.

Doctrinal / Christian Living Issues

- The Aaronic priesthood is a shadow pointing forward to Christ our great High Priest (Hebrews 4:14).
- Aaron's line was sinful, mortal, and repeated; Christ is sinless, eternal, and offered Himself once for all (Hebrews 7:23–27).
- Christ was appointed by God and sympathizes with our weakness (Hebrews 5:1–10; 4:15).
- We do not bind the Aaronic priesthood on Christians; it is fulfilled in Christ (Colossians 2:17; Hebrews 8:5–6).
- There is one Mediator between God and men, Christ Jesus (1 Timothy 2:5).
- All believers are now a holy and royal priesthood (1 Peter 2:5,9), with direct access through Christ.
- We draw near boldly yet reverently through our High Priest (Hebrews 4:16; 12:28–29).

Discussion Prompts

- How does the imperfect Aaronic priesthood highlight the perfection of Christ our High Priest?
- Why do Christians not need an earthly priestly caste to mediate for us?
- If every believer is now a priest, how should that shape the way you worship and serve?

Question 10

Student Question:

Looking across this whole passage, the falling fire of blessing, the falling fire of judgment, the call to God-directed worship, and Aaron's trusting silence, name one specific way the Lord Jesus is forming you to draw near to God with both reverence and confidence.

Commentary and Teaching Notes

This capstone draws the whole passage together. We have seen two fires: the fire of blessing that fell on the offering in chapter 9, and the fire of judgment that fell on Nadab and Abihu in chapter 10. We have heard the call to God-directed worship, and we have watched Aaron hold his peace in grief. Each thread is meant to form us as we draw near to God through Christ.

The two fires together teach us to hold reverence and confidence in one hand. Because God is holy, we never approach Him casually or on terms of our own invention; we come as He has revealed. Because God is gracious, and supremely because of Christ, we do come, and we come with boldness. Hebrews puts both in one passage: let us draw near with confidence to the throne of grace (4:16), and let us offer acceptable worship with reverence and awe (12:28–29).

The call to God-directed worship forms in us a humble, teachable heart that asks what God has revealed rather than insisting on what we prefer. And Aaron's silence forms in us a trust that holds onto God even in grief we cannot explain. Together these shape disciples who are neither flippant nor fearful, but reverent and secure in Christ.

Notice that all of this is possible only through our great High Priest. We could not, on our own, balance holiness and nearness; we would either presume or despair. But in Jesus, the holy God has come near, and the way to draw near has been opened. The same Lord who is a consuming fire is also the Father who welcomes us through His Son.

Lead students to one specific way the Lord is forming them: perhaps a deeper reverence in worship, a more teachable submission to God's revealed will, a steadier trust in grief, or a fresh confidence to draw near through Christ. The aim is worship and a walk marked by both awe and assurance, because of who God is and what Jesus has done.

Doctrinal / Christian Living Issues

- The two fires teach us to hold reverence and confidence together.
- Because God is holy we come as He reveals; because He is gracious, in Christ, we truly come.
- Hebrews unites both: confidence at the throne of grace and worship with reverence and awe (4:16; 12:28–29).
- God-directed worship forms a humble, teachable heart; Aaron's silence forms trust in grief.
- Holding holiness and nearness together is possible only through our great High Priest.

Discussion Prompts

- How do the two fires of these chapters shape the way you draw near to God?
- Which thread is the Lord pressing on you: reverence, teachableness, trust in grief, or confident access?
- What one specific way is Jesus forming you to worship with both awe and assurance?