

Thesis: Numbers 3:4 shows that Israel’s priesthood stands in continuity with Adam—the first human priest. Those who draw near to God must obey Him, for disobedience brings death—but even when sin occurs, God provides atonement so that He can continue to dwell among His people.

Table 1: Parallels and Contrasts Between Leviticus 8-10

Leviticus 8 & 9	Leviticus 10
Each ritual mentioned in Lev. 8-9 is followed by the phrase “as YHWH commanded” (8:4, 9, 13, 17, 21, 29, 36; 9:7, 10)	10:1 - “...which [YHWH] had not commanded...”
YHWH’s fire <i>consumes</i> the sacrifices Aaron placed on the altar. (9:24)	10:2 - Fire from YHWH <i>consumes</i> Nadab and Abihu.
YHWH is glorified in the presence of all Israel (9:23).	10:3 - YHWH punished Nadab and Abihu, in part, because their actions did not glorify Him “before all the people.”
The community of Israel <i>shouts</i> after YHWH is glorified when He sends fire to consume the sacrifices on the altar. (9:24)	10:3 - “And Aaron was silent.”

Table 2: Parallels Between Genesis 2-3 and Leviticus 10

Genesis 2-3	Leviticus 10
The Garden of Eden was a Garden-Sanctuary.	Tabernacle was a type of the Garden of Eden. Therefore, it was also a Garden-Sanctuary.
Adam was priest in the Garden.	Nadab and Abihu were priests in the Tabernacle.
Adam disobeyed God’s boundary-command. That is, the command <i>not</i> to eat from the Tree of Wisdom.	Nadab and Abihu disobeyed God’s command regarding some feature of worship.
Adam and Eve “die” in the Garden-Sanctuary of Eden.	Nadab and Abihu die in the Garden-Sanctuary of the Tabernacle.
The Garden becomes polluted by death.	The Tabernacle becomes polluted by death.
Sacrifice/atonement is made for Adam and Eve (Gen. 3:21) so that YHWH could continue to have a relationship with humanity.	Sacrifice/atonement is made—the Day of Atonement (Lev. 16)—so that God could continue to have a relationship with Israel.