

Lesson VI.

NADAB AND ABIHU

August 10, 1902

Temperance Lesson

Leviticus 10: 1-11. Commit to memory vs. 8-11.

1 And Na'dab and Abi'hu, the sons of A'aron, took 1 either of them his censor, and put fire therein, and 2 put incense thereon, and offered strange fire before the LORD, which he 3 commanded them not.

2 And there 4 went out fire from 5 the LORD, and devoured them, and they died before the LORD.

3 Then Mo'ses said unto A'aron, This is 6 it that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And A'aron held his peace.

4 And Mo'ses called Mi'shael and El'zaphan, the sons of Uz'ziel the uncle of A'aron, and said unto them, 6 Come near, carry your brethren from before the sanctuary out of the camp.

5 So they 7 went near, and carried them in their coats out of the camp; as Mo'ses had said.

6 And Mo'ses said unto A'aron, and unto Eleaz'ar and unto Ith'amara, his sons, 8 Uncover not your

heads, neither rend your clothes; 9 lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Is'rael, bewail the burning which the LORD hath kindled.

7 And ye shall not go out from the door of the 10 tabernacle of the congregation, lest ye die: for the anointing oil of the LORD is upon you. And they did according to the word of Mo'ses.

8 And the LORD spake unto A'aron, saying, 9 I do not drink wine or strong drink, thou, nor thy sons with thee, when ye go into the 10 tabernacle of the congregation, 12 lest ye die: it shall be a statute for ever throughout your generations:

10 And that ye may put difference between 13 holy and unholy, and between 14 unclean and clean;

11 And that ye may teach the children of Is'rael all the statutes which the LORD hath spoken unto them by the hand of Mo'ses.

Revised Version—1 Each; 2 Laid; 3 Had not commanded them; 4 Came forth; 5 Before; 6 Draw; 7 Drew; 8 Let not the hair of your heads go loose; 9 That ye die not and that he be not wroth upon all the congregation; 10 Tent of meeting; 11 Drink no wine; 12 That ye die not; 13 The holy and the common; 14 The unclean and the clean.

GOLDEN TEXT

1 Thess. 5: 6. Let us watch and be sober.

DAILY READINGS

M. — Lev. 10: 1-11. Nadab and Abihu. (Temp.)
T. — Exodus 30: 1-10. The incense altar.
W. — Ezek. 22: 23-31. Penalty of unfaithfulness.
Th. — Ezek. 44: 15-21. Rules for priests.
F. — Gal. 5: 16-26. A better way.
S. — 1 Cor. 9: 19-27. Cautious living.
S. — 1 Thess. 5: 5-23. Need for watchfulness.

CATECHISM.

Q. 34. What is adoption?

A. Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of the sons of God.

TIME AND PLACE

April, B.C. 1490: on the first day that the priests entered upon their duties, after their week of consecration, Lev. 8: 33; 9: 1. It was just a year from the time of the Exodus. In the camp in the valley before Mount Sinai.

LESSON PLAN

I. A Great Sin, 1.
Committed by holders of a sacred office.
II. An Awful Doom, 2-7.
Inflicted at the beginning of the priesthood.
III. A Solemn Warning, 8-11.
Against the use of strong drink.

LESSON HYMNS

Book of Praise, 217; 91 (Ps. Sel.); 581; 232; 584; 238.

EXPOSITION

Connecting Links.—The book of Leviticus is occupied in the main with ceremonial laws. It is only through knowledge of, and obedience to the laws that govern the relation of Jehovah to His people, that that relation can be maintained. The first seven chapters are occupied chiefly with a series of laws regulating the various kinds of sacrifice and offering. Chapter 8 describes the consecration of the priests. Chapter 9 describes the first official occasion of public worship, followed immediately in chapter 10 by the account of the first sin against the laws of that worship, with the tragic punishment that followed it. It is very solemn and suggestive that sin should begin almost as soon as the worship is established.

I. A Great Sin, 1.

V. 1. *Nadab and Abihu . . . offered strange fire before the Lord, which he commanded them not.* The sinners are two of the high priest's sons. It is not easy, and perhaps not possible,

to say precisely wherein their sin consisted, whether in offering incense other than that specially prescribed in Ex. 30: 34, etc.; or just in taking the matter into their own hands, without waiting for a special command from God; or that they used incense to propitiate Him, when they saw the fire coming forth and consuming the burnt offering on the altar, ch. 9: 24. It is possible that by the words "strange fire" we are to understand that they had not taken the fire from the altar, which was holy. (See v. 10.) It is quite probable that what they did was well meant; they did not mean to carry things with a high hand. But well meant or not, it was in some way a sin against the ordinances.

II. An Awful Doom, 2-7.

V. 2. *There went out fire from the Lord.* The sin was punished fearfully and instantly: for sin, always awful, is most awful in those who have the oversight of holy things, and