

International S. S. Lessons.

Adapted from the Westminster Question Book.

THE GOLDEN CALF.

14 July.

Les. Ex. 32: 1-8 · 20-35. Gol. Text, 1 John, 5: 21.
Mem. vs. 7, 8. Catechism Q. 28.

HOME READINGS.

M. Deut. 5: 22-23..... *Moses the Mediator.*
T. Ex. 24: 1-11..... *God's Covenant with Israel.*
W. Ex. 24: 12-18..... *Moses in the Mount.*
Th. Ex. 32: 1-14..... *The Golden Calf.*
F. Ex. 32: 15-35..... *The Idolaters Slain.*
S. Isa. 44: 10-32..... *The Makers of Idols.*
S. Psalm 115: 1-18..... *The Lord and the Idols.*

Time.—July, B.C. 1491; during Moses' forty days in the mount with God, and at its close.

Place.—The plain Er-Râhah before Mount Sinai.

BETWEEN THE LESSONS.

After the commandments other laws were given which formed the Book of the Covenant. The covenant was then formally ratified between the Lord and the people through their representatives, Moses, Aaron, and his sons, and seventy elders of Israel. Ex. 24: 1-11. Moses then went up into the mount for forty days and nights to receive the law of God. Then occurred the events of to-day's lesson.

LESSON PLAN.

- I. The Sin of the People. vs. 1-6.
- II. The Anger of the Lord, vs. 7, 8.
- III. The Intercession of Moses. vs. 30-35

HELPS IN STUDYING.

1. "When the people saw"—Moses had been absent nearly forty days. 2. "Earrings"—worn in the East by men as well as by women. 4. "Molten"—probably made of wood and covered with gold melted and cast. "These be thy gods"—rather, "thy God." 5. "A feast to the Lord"—they perhaps intended this to be worship of the true God, though mixed with idolatry. 6. "Rose up to play"—after the shameful practices of the heathen. Study carefully vs. 9-20. 30. "Ye have sinned"—all the guilty were not destroyed—only the ringleaders. "Make an atonement"—secure reconciliation. 32. "Blot me"—God had said he would destroy Israel and make of Moses a great people. Moses' prayer meant "If thou destroyest my people, let me die with them." 34. "Mine Angel"—the Angel of the covenant, the Son of God, whose presence was shown in the pillar of cloud. 35. "The Lord plagued"—by afflictions afterwards sent upon them.

LIFE TEACHINGS.

1. We should keep every idol out of our heart.
2. We should love and serve God only.
3. We should be thankful that Christ intercedes for us.
4. The prayers of the righteous often save the wicked from destruction.
5. Whatever we think too much of—money, dress, pleasure—becomes our idol; therefore the Golden Text has a warning for us.

One of the perils of the Church, deadening her spirituality and threatening her very life, is her wealth, which is largely held as personal, without just ideas of stewardship or accountability. The pouring abroad of this superfluous wealth would bless the givers no less than the receivers. The blessing would be of infinite worth compared with the sacrifice necessary to secure it. —N. H. Barnum, D.D., in *The Independent*.

NADAB AND ABIHU.

21 July.

A Temperance Lesson.

Les. Lev. 10: 1-11. Gol. Text, Lev. 10: 9.
Mem. vs. 9-11. Catechism Q. 29.

HOME READINGS.

M. Ex. 33: 1-23..... *God's Presence Promised*
T. Ex. 31: 1-10..... *Moses in the Mount.*
W. Ex. 31: 23-35..... *Moses and the People.*
Th. Ex. 40: 1-16..... *The Tabernacle.*
F. Ex. 40: 17-38..... *The Tabernacle Set Up.*
S. Lev. 8: 1-36..... *Aaron and his Sons Consecrated*
S. Lev. 10: 1-11..... *Nadab and Abihu.*

Time.—April-May, B.C. 1490, shortly after the setting up of the tabernacle.

Place.—The plain Er-Râhah, before Mount Sinai.

BETWEEN THE LESSONS.

Moses' intercession for the people (Ex. 32: 31) and for Aaron (Deut. 9: 20) caused the Lord to turn back his wrath. A second time Moses spent forty days with God on Mount Sinai. On his return he delivered to the Israelites the commands he had received in the Mount, including directions for building the tabernacle, which was set up on the first day of Abib (also called Nisan) about March-April, B.C. 1490, one year after they had left Egypt, and Aaron and his sons were ordained to the priesthood. The event of to-day's lesson occurred soon after.

- I. The Sin of the Priests. vs. 1-5.
- II. Mourning Forbidden. vs. 6, 7.
- III. Wine Prohibited. vs. 8, 11.

HELPS IN STUDYING.

1. "Censer"—a small metallic vessel fitted to receive burning coals from the altar, and on which the incense was sprinkled. "Strange fire"—not taken from the altar as commanded. Ex. 30: 9. 2. "Devoured"—killed, as by a lightning flash. "Before the Lord"—in the court where the altar stood. 3. "That come nigh me"—in the duties of a holy ministration. "Glorified"—held in honor and revered. 5. "In their coats"—the linen garments in which they ministered. 6. "Uncover not your heads"—being consecrated to divine service, they were not to observe the usual signs of mourning. "The whole house of Israel"—but the people at large were commanded to mourn. 7. "The anointing oil"—the symbol of the Holy Spirit, and the sign of the priests being brought near to Jehovah, from whose service they might not turn aside for any purpose. 9. "Do not drink wine"—the connection of this precept with the context seems to imply that the sin of Nadab and Abihu was committed under the influence of strong drink. 10. "That ye may put difference between holy and unholy"—you may not by strong drink so cloud your minds as to unfit you to distinguish between sacred and common things. Our body is God's temple. Anything which unfits it for his indwelling is sinful.

LIFE TEACHINGS.

1. God is holy, and we must approach him with reverence.
2. Disobedience of his commands surely brings punishment.
3. Our body is the temple of the Holy Ghost, and must not be defiled.
4. Strong drink should be avoided, as it defiles the body and leads to sin.
5. Those who teach God's law should practice what they teach.
6. We should cheerfully submit to God's will.
7. Is there any parallel in our lives to the sin of Nadab and Abihu?