

## **Pentateuch 19**

### **Review**

- I. Continuous Drama
  - A. YHWH God called to Adam [in the garden of Eden]; Genesis 3:9
  - B. God called to him [Moses] from within the bush; Exodus 3:4
  - C. YHWH called to him [Moses] from the mountain; Exodus 19:3
  - D. YHWH called to Moses from within the cloud; Exodus 24:16
  - E. YHWH called to Moses and spoke to him from the tent of meeting; Leviticus 1:1

### **Narrative Arc 1:**

- I. Why the difference between Exodus 40:35 and Leviticus 9:23?

### **Narrative Arc 2:**

- I. Leviticus 10:1-3
  - A. Read
  - B. Compare/Contrast to ceremony in chapter 9
    - 1. Nadab and Abihu's action is described by the narrator as not having been commanded by YHWH, deliberately breaking with the pattern of Leviticus 8–9, where each ritual sequence concludes with the phrase 'as YHWH commanded' (8:4, 9, 13, 17, 21, 29, 36; 9:7, 10).
    - 2. Secondly, YHWH 'consumes' ('kl) Nadab and Abihu as he had formerly consumed the sacrifices in 9:24.
    - 3. A third correspondence is with YHWH's not being 'glorified' (kbd) by Nadab and Abihu's unauthorized offering, whereas, after Moses and Aaron's divinely ordained offerings, his glory had appeared before the whole community.
    - 4. Finally, Aaron's silence following the death of his sons contrasts with the community's joyful shout at the conclusion of the tabernacle's inaugural ceremony.[L. Michael Morales, 146.]

C. Why were they killed?

1. The overarching emphasis is that they did not follow the Torah of YHWH.

However, some clues may give us a specific reason.

- a) 10:8-11? [Genesis 9:18-25]
- b) Some say the phrase 'strange fire' means they didn't take the fire from the ascension offering.
- c) Some say a combination of the two.
- d) Others that the brothers attempted to enter the holy of holies

(1) First, the description of their action parallels that of Aaron on the Day of Atonement, specifically in their use of censers (Lev. 10:1; 16:12–13).

(2) Secondly, Leviticus 16 prefaces the Day of Atonement legislation with a rehearsal of the deaths of Nadab and Abihu, drawing a clear point of application: Aaron himself is not to presume to enter at just any time or in any manner within the veil, lest he die (in like manner to his sons). Apparently his sons were guilty of this very presumption, and Leviticus 16 offers, for the first time, torah for the how and when and who of entering the holy of holies. [L. Michael Morales, 147.]

D. Now, notice the bookends of 10:1-3 and 16.

1. What is framed by their deaths?
2. In addition 10:8 serves to add gravity to this section.
3. 15:31 (in light of Nadab and Abihu)