

## Leviticus 10:1–7

1 Then Nadab and Abihu, the sons of Aaron, each took his censer and put fire in it, put incense on it, and offered profane fire before the LORD, which He had not commanded them. 2 So fire went out from the LORD and devoured them, and they died before the LORD. 3 And Moses said to Aaron, “This is what the LORD spoke, saying:

‘By those who come near Me  
I must be regarded as holy;  
And before all the people  
I must be glorified.’ ”

So Aaron held his peace.

4 Then Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said to them, “Come near, carry your brethren from before the sanctuary out of the camp.” 5 So they went near and carried them by their tunics out of the camp, as Moses had said.

6 And Moses said to Aaron, and to Eleazar and Ithamar, his sons, “Do not uncover your heads nor tear your clothes, lest you die, and wrath come upon all the people. But let your brethren, the whole house of Israel, bewail the burning which the LORD has kindled. 7 You shall not go out from the door of the tabernacle of meeting, lest you die, for the anointing oil of the LORD is upon you.” And they did according to the word of Moses.

### Uncommanded Worship Is Christless Worship

**Main idea:** God glorifies Himself in His Son, and those who come near hallow Him by coming only as He has commanded, by which obedience they come through His Son

**Introduction:** Right men, right family, right shovels, right day, rightly consecrated, right (?) incense. Wrong fire. New, consuming fire.

#### 1. Uncommanded worship is foreign, v1

- a. Strange fire (more literal than our version’s “profane”). Not from the Lord Himself. It doesn’t belong. It fails to regard Him as holy (hence, our version’s “profane”).
- b. What was strange about it? “which He had not commanded them.”
  - i) Nadab and Abihu put their ideas instead of God’s commandments
  - ii) Nadab and Abihu put their sincerity instead of God’s desire

#### 2. Uncommanded worship deserves fire, v2, 4–7

- a. The sacrifices not accepted in their behalf. Until this point, the fire that smokified the substitutes had indicated reception by the Lord. Now, the fire burns upon them instead. They are without substitute.
- b. The mercy seat and entire tabernacle unable to mediate for them. The fire came out from before the Lord.
- c. A supernatural fire of judgment. Their tunics do not burn!

d. A fire to be mourned. The Lord providentially situates Aaron, Eleazar, and Ithamar so that they cannot mourn. He providentially calls the whole church to mourning

### 3. Uncommanded worship disobeys the gospel, v3

a. God must be glorified. And He will be in His Son. At the last, we will all “draw near.”

i) This is great blessing for those who are in Him. 2Th 1:7, 10, 12.

ii) This is unending curse for those who are “foreign,” not having obeyed the gospel. 2Th 1:8–9

**Conclusion:** You will be in the presence of God’s glory forever, either as an object of fiery wrath or a display of His glorious grace. Coming in the way He has commanded is to come through Christ, so that public worship is repeated rehearsal of the last day.

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via [hopewellarp.org](http://hopewellarp.org))

Leviticus chapter 10 verses 1 through 7. These are God's words. Then native and About. The sons of Aaron. Each took his sensor and put fire in. Put incense on it. And offered profane fire before, yahweh Which he had not commanded them. So, fire went out from Your way. And, Devoured them.

And they died before. Yahai

And Moses said to Aaron. This is what your way spoke saying. By those who come near me. I must be regarded as holy. And before all the people, I must be glorified. So, Aaron held his peace. Then Moses called mishael and Elza fan, the sons of its yield, the uncle of Aaron and said to them, Come near.

Carry your brethren from before the sanctuary out of the camp. So, they went near and Carried them by their tunics. Out of the camp. As Moses had said, And Moses said to Aaron and to LAazar and ithamar his sons. Do not uncover your heads nor tear your clothes. Lest you die?

And wrath come upon the all the people. But let your brethren the whole house of israel. But will the burning? Which Yahweh has kindled. You shall not go out from the door of the tabernacular meeting blessed you die. For the anointing oil of y'allhey is upon you.

And they did, according to the word. Of moses.

So far, the end of So, for the reading of god's inspired, and And aren't worth.

To us. Who in our original nature, don't Value of the holiness of god. And even with our new natures, We have that remaining fleshliness. That hides from our view. The holiness of god, and Makes us to value it. Less. It seems like such. A. Dreadful response. To such and god forgive us for speaking this way.

I speak as a man. This is the apostle would say To such a small. Error. It does remind you doesn't it of? The famous. What's wrong with you people? Response of our brother RC is now, in glory. Is. Question and answer at one of these conferences and The question was actually, If god is so merciful and Um, Our dear brother was not even willing to Hear that far he corrected immediately since Gone is so mercile.

There's no. If about it. Since god is so merciful. Why was his response? To Adam and Eve's eating of the fruit. So severe.

And indignant about the glory, the offense to the glory of god. And they offends to the mercy of god. He said so severe So severe. This creature from the dirt and i don't remember the rest of his answer entirely. But basically the idea is it's a dirt creature. Who has rebelled against the glory?

Of the living and true god. And despised his goodness. And violated his commandment. After god had given him all of this good.

And god's response. Is not. To immediately cast him into hell. Although that is God's. Right? And not overly severe response. To all who are outside of christ in the last day. But instead, To give them. The promise of the one who had crushed the serpent's head. And then, of course, Brother.

Turn and said, and use think. That his response was severe. What is wrong with you people? And that is the origin of the now. Famous Memed quote. But this does seem to the flesh. And and whatever respect, it seems like a small thing to us. May god do for you and me.

Like he does for Aaron. And give us his explanation and make us to hold our peace. It seems like a small thing. After all, these were the right men. The dab, and I'll be who Were two of errands, four sons. There are 40 percent of the ironic priesthood at the time.

The right men from the right family sons of Aaron. Using the right shovels. Each took his sensor. And as far as we know, The right incense. He put incense on it, it was The right day. They were offering public worship on that day. The right gathering. All israel was gathered.

They had been rightly ordained You know, they still have the stains. Of the blunt of the sin offering on there or other of the The filling the consecration offering on their right earlobe and the right thumb and the right big toe. And they've gone through the seven days and now here is the eighth day in their properly ordained.

Everything was right except The fire. And in response to their selecting their own fire. With which, to make the offering. A new consuming fire comes out from before you all the way he had, just then, remember chapter divisions are artificial. He had just then, in verse 24. Made consuming fire to come out from before him to consume the the sacrifice on the altar.

The ascension and the fact of the The sin offerings and of the peace offerings. That had been. Offered. And the people saw, the glory of yahai has been promised and they had fallen on their faces. But two verses later, there's another consuming fire that comes out from before y'all way and instead of going to the altar

And smoke a flying, the substitute.

It goes to. 40 percent of the priesthood. And devours them. Same word, consumes them. As a curse of death. In verse 2.

What is so wrong? But their worship that god would respond like that. And the answer is, it's uncommanded. It's just uncommanded. If? We? If any of us. Or if a church corporately, Offers to God. Uncommanded worship. It deserves this same response. The fact that This happens continually in our land and in our day and the lord does not incinerate congregations.

And it does not incinerate ministers. Who lead the mean doesn't incinerate the Multitude of lay people. Who preside over the assemblies of the church in? Uncommanded worship worship that man has come up with him. The fact that god doesn't considerate us all Doesn't show that. His views of worship have changed.

Just that his patient. And there's his merciful. Like we see throughout the scripture. In fact, in the great new testament book on public worship, the book of Hebrews The conclusion of the argument and the end of chapter 12 is Let us receive grace that we may worship acceptably with reverence and all for our god, as a consuming fire And what he's saying is that reverence and all aren't just a condition of the heart and expression of the manner.

But that reverence and awe. Is expressed by offering the worship that god has commanded. That there is worship, that is acceptable. And that there is worship, that is unacceptable. And if we do not buy his grace offer, what he has commanded, we are by his definition. Irreverent. Towards God.

That's what he says here in. Leviticus 10, isn't it? Native, and abaihu, doesn't matter how sincere. Their hearts were or the how differential the manner was. They offered, what was from themselves instead of from god? And god said, that doesn't honor me as holy And that is not to glorify me and he glorified himself.

Upon them in wrath. So, what is so wrong with the uncommanded worship? Well, The passage tells us. These three things. That uncommanded worship. There's foreign. That uncommanded worship deserves fire. And that uncommanded worship for sakes the gospel. You see that? And last in verse 3. But we will. Consider what the apostle really expanding upon the lesson of this passage.

Uh, says about the last day. And second Thessalonians, chapter 1. When we get there. So, first uncommanded worship is foreign. Each took a sensor put fire on it, put incense on it and offered. Profane. Fire before. Yahweh Which he had not commanded them. Now the word profane here. It's true.

It's uh, Interpretation of the root word that actually comes from what god says in verse 3 that it doesn't regard him as holy but the root word. The root idea is strange. And it is the same route from which you get the word. Stranger. Throughout the Old Testament or foreigner.

It wasn't, but What god had chosen for himself. The holy god had gathered to himself a holy people. Not because they were pure but because he consecrated them to himself and he atoned for them and he brought them near And this was one of the things that he in his gospel.

With which the the first 10 chapters of Leviticus have been so rich. A people who can't come near the glory of the lord and then he provides them the way of coming near and not only the way of coming near but the way of coming near and which when they see his glory, they know of a certainty that glory is blessing me that glory is for me.

And he has, He has given them this gospel, by the way. Uh, there's an entire book just on this. Passage act your own half of this passage. Uh, by a man named jeremiah burrows. It's called gospel worship. It's all about the regulative principle and Um, and Embracing god bringing us near himself and the way that he is provided.

Um, If you have, Um lucy evangelical friends who like to add attach the word gospel to everything. Yeah gospel. This and gospel that you get them a copy of gospel worship and see how far you can get them into burrows.

But here god in his God in the the gospel is that the holy god has taken for himself a holy people and commanded them to give him a holy worship in which they may come near and blessing. And rather than come in, the way that god has set. They offer that, which Is strange that which is foreign.

Well, what is this worship? That native going to buy? Who bring what does this fire? It's strange. This isn't the fire that has come out from the lord. This isn't the fire that god has commanded. It is foreign to god. And yes, in the context of Of especially, you know, from genesis 12 through Really.

Through the rest of the Old Testament. But the idea of foreign or strange is necessarily idolatrous. It belongs to the nations. That don't know. The lord. It belongs to the nations that he didn't gather to himself. They don't know and have the living god. And so they come in.

Their own way. And so, the worship doesn't belong. It fails to regard him. As holy by his own definition. And what's hard for people to accept but what is plainly taught in the bible? Is that however, well intended, we mean the worship, even if we're believers, even if we're sincere, Even if we believe the gospel and love the lord jesus christ.

If we bring worships that, he hasn't commanded. It's foreign It's not from him. It's One more thing for which We needed Christ to atone for us for which christ suffered wrath. In our place for us. Now, what made it for and what made it strange? Um, There are those who Uh, not satisfied with the explanation that the holy spirit gives and the end of verse one.

You'll want to run down to verse 8 and And say. Uh, behold. He's, he says You always speaks to Aaron and says, do not drink wine or intoxicating, drink you nor your sons with you and so they read back into verse 1 and they say that's why it was strange worship.

Need having a buy who had gotten drunk. And so, this is This is a passage on how you should be careful, not to come to worship drunk. Because your worship is going to be strange and God

will reject it. But verse 1 tells us, what was strange? Strange fire before y'all play which he had not commanded them.

In other words, they put their ideas in the place of God's commandments. Instead of saying, Praise god, that he loves us and he saved us and he made the way for us to come near And he has, In their case, he's given us this tabernacle, and he's given us these sacrifices.

He's given us these instructions, or in our case, He's given us his son, of which, those things were a copy. And his son has ascended to the right hand of majesty and sits on the throne. He has enthroned above the cherubim and he has made it for us a throne of grace.

And he speaks to us from heaven. And he sings God's praise in the midst of our assemblies and he mediates, our prayers. And he has prepared for us a table that on the basis of his sacrifice. We have a right to eat from those who do not have christ.

Do not have a right to eat from and we come in the new and living way that is through his flesh. Having our, our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Isn't it amazing? That god has provided for us. Specific worship and in this case, simple worship.

That can be observed anywhere on earth because he's making the gospel to go to the ends of the earth. And in this gospel age, the worship has led from heaven. Jesus has done all of the heavy lifting And now he leads his church on earth in worship from the throne of heaven.

Now what that means is, If rather than being amazed that god has brought us near in such mercy and such reality and such blessing. What we do is You say, well, here's something else that i think. Might feel more worshipful to me. Or might help people who Aren't really into the reading.

Praying singing sacraments. Stuff. You know, we'll have Um, you know, we'll bring back the shadows. People can't perceive jesus by faith, so we'll bring back instead of jesus. Singing in the midst of the congregation will bring back the choir. Except for none of us are Levites. So we'll do the choir by, you know, warm bodies who are willing to show up once a week to practice and get here, half an hour early Uh, on On the lord's day.

And rather than seeing the instruments as something that again was provided with, with the temple, the setting apart of a levical family requires and political family for for instruments. That was something that david did in the the latter days of his reign as he was setting aside other things like gold and timber and stone for the building of the temple.

He's providing for the temple worship. And he provided instruments and called instrumentalists as god's prophet and as the king, the covenant, mediator of the time, And so, they add Instead of congregational singing they had performances. Some instead of preaching. Jesus addressing us, authoritatively from heaven and see that you refuse, not him, who speaks?

They have, dramas. Or films, or And i dare not guess whatever else they have.

They add. Things to the worship. But if jesus is leading the true worship from heaven, what happens? When you start doing something that jesus doesn't lead from heaven. Foreign. It's

strange. The congregation and glory. Doesn't know what you're doing. You're not worshipping with them anymore. You're not being led by him anymore, you're coming to god without jesus.

And that is more terrifying than it sounds. And it sounds pretty terrifying.

When we do that, we put our ideas instead of god's commandments. And our sincerity. Instead of god's desire. We don't treat him. As holy. He alone is god. He alone can decide what worship us. If we try to decide what worship is, We disregard his holiness. Uncommanded worship is foreign.

God says by those who come near me. I must be regarded as holy. He's saying but native gonna buy who did by offering that which Uh, that which he had not commanded. Was to despise the holiness of god. The second place uncommanded, worship deserves fire.

God had provided. Fire. As for them as a way by which they could ascend to the lord. As identified with their substitute and a spiritual sense. But here, the fire goes out from yahweh. And consumes them. In verse 2. In other words, the sacrifice is no longer accepted on their behalf.

It's actually. Quite terrifying. From where does? The fire come that burns them. It comes from yahweh. From before you, that means, The fire of god. Well starts. Above the mercy seat. To come burn them up. The sacrifices no longer accepted for them. The fire doesn't go to the sacrifice.

Doesn't go to the substitute, the tabernacle no longer the means by which they may have, god, dwell safely with them. The fire is coming out of the tabernacle. It's coming out of the holy of holies. It's coming from the mercy seat above, it's coming from above the cherubim.

And it's a supernatural fire. We've seen supernatural fire already in. Uh, in the bible. By this time. Haven't we remember moises at the bush? And the what was going on with the bush. It was on fire. And it wasn't consumed, was it? Did you notice? How michele and Elza fan?

Carried out, the bodies of native and abaji. By their tunics. There were still in their priestly garments. But god's supernatural. Fire of judgment here was selective. Wasn't it? It burned native, and i buy you to death but their garments We're still intact enough. That their uncles. Could carry out their bodies.

By their tunics. See how God has communicating to us. That this is this is supernatural fire. Of wrath. And it's not just, The fire of god's glory and what happens to us if we come apart from the lord jesus christ? And the supernatural fire of judgment. It is a fire that is to be more and You notice god doesn't say no one shall mourn.

Then verses six and seven.

Good morning at the time, included. Throwing. Ashes are dust on your head. Tearing your garments problem. What's on? Aaron and lolis are endithamar's heads. LA's are an ethemar have priestly caps and Aaron has the great priestly crown of the high priest. LA is our anthom are in the the linen priestly garments and Aaron is in the high priest throbe.

God, providentially prevents Aliasar and ithamar from being able to And air in LA is are an atomar from being able to belwell the loss of their sons and brothers. Because he is providentially, commanding the whole of israel. To grieve over. What? The lord had kindled. To grieve specifically. Over a fire over a display of his glory that because of the disobedience had come not just in blessing on this day.

Remember the beginning of this day Moses and Aaron had said you're going to see the lord and you're going to see the lord's glory. And then the lord displayed his glory and the fire came out and they saw his glory but it came out After he had blessed them twice.

And they fell down and they worshiped and it was glory. That was for them. But now they have seen the glory again. And it is a glory that has Come in wrath. And he commands. Let your brethren the whole house of israel. Bewail The burning with y'allah is cannot.

You know, they're still on the first full day of their priesthood, it's still the eighth day, they're not even allowed to leave the tabernacle precinct. He says In verse 7. But what's he doing for the rest of the nation? He's teaching them to grieve. When our worship provokes god's wrath, This is very different than a response to Man-made, man-invented worship actions.

That. Is indignant. And despising of others. Yes, we are indignant on behalf of god's glory. But he changes us here. Doesn't he to grieve to mourn? Over what we know has disposition towards that worship is So that we should be like the psalmist who says, my, my eyes shed streams of tears.

Because of how the church is worshiping. When god has given the new and right and gospel worship from heaven. That jesus leads. And they're coming with worship. That. However, well intendedly, however, ignorantly is still not laying, hold of christ, not being led by christ and therefore is provoking god's wrath.

And we should grieve over it. Not feel self-superior, not be despising towards them. He wants the rest of his people. He wants the people who can see how he responds. To mourn. And that's if you can see it. And if you If you are understanding how this relates to the worship that is taking place in the churches and not just the papist churches and not just the eastern churches, but the evangelical churches are not just even julichitas but many churches that bear the name reforms.

Or Presbyterian.

One. Great part of her response is that we are to mourn. Over it.

You know, where we are in the History of the reformed and evangelical churches in our nation. It's been about 200 years now. Since. The new measures of worship started to be introduced. In, in the name of Bringing people to. Have spiritual experiences. Charles Finney of course, is the patron saint of that, but You can't blame 200 years of disobedience, on just the one man that's From our flesh.

That's from 200 years worth of synods and presbyterians and sessions not reading Leviticus 10 and responding to Leviticized. And even those who confess Westminster chapter 21 was mr.



Profession 21. And they got it and then their books and they repeated, and their exams. And, They? Uh, they claim. It's a confession of their church.

Well, what's happened? What has happened in these 200 years? Have we not lost? A confidence that god works by almighty power. Have we not diminished, not just spiritually but numerically. Have we not seen the nations in which these churches are placed? More and more rebel, not just against the first table of the law, but even insanity.

Against the second table of the law. Adopting murder adopting perversion adopting stealing adopting lying covetousness as a way of life.

It's not as literally flashy. As a giant blazing fireball. That burns the people, but not the tunics.

But it is, is it not every bit as much an expression of the wrath of god? And is it not to be mourned? That grieving over. What god has righteously kindled and response to what we have done in our worship. We would turn from our sin. And come back to that gospel, where he has made the way.

Of drawing near to him in an eternal and spiritual sense through the lord jesus christ, and in a specific sense in the gatherings of his people and the public worship that belongs to the lord jesus christ.

And this is, this is the great problem, then of the uncommanded worship it forsakes, the gospel by those who come near me. You know that language that come near me, that's the offering language the, the coming near The carbon, if you. Allow a little bit of anglicizing, a latinized hebrew.

Worked. By those who come near me, god has brought us near and Dear congregation. Dear human. Whatever human ever hears this. You are going to be near God. You are going to be near god forever. Those who believe in the lord jesus christ and have his righteousness, counted for them and his atonement wiping away their sin, they are going to be in the presence of his glory forever and in advance of that, he's going to glorify you.

So that you will enjoy his glory as a blessing forever. But those who know not god and obey, not the gospel. We'll also be in the presence of his glory. Forever. Only without grace. Without justification. No righteousness. Counted for them. No atonement for their sin without sanctification. The restraining hand of god no longer even holding back their sinfulness.

But knowing all of the intensity of who god is against all of the reality of who they are forever.

And that's what he's talking about. In second Thessalonians chapter 1 and Read the whole thing. And then, we'll just Make the point about the two glories that we've seen at the end of Leviticus 9. And now the beginning of Leviticus 10, he's talking To a persecuted church. And he says, Um, we ourselves.

I'm going to begin in verse 4 of second decimalians one. We ourselves both of you among the churches of god for your patients and faith, and all your persecutions and tribulations that you endure. Which is manifest evidence of the righteous judgment of god, that you may be counted worthy of the kingdom of god, for which you also suffer.

So the god who has justified them, is the god who is doing the work in them. And when he's done with that work and then they the, the belief, when he's done when god has done with his work. In a believer, the believer will be perfectly suited to the glorious kingdom.

That he is inheritant. You'll be conformed to the lord jesus christ. Since it is a righteous thing with god to repay with tribulation those who trouble you. And to give you who are troubled rest with us. When the lord jesus is revealed from heaven with his mighty angels, In flaming fire.

Taking vengeance on those who do not know god. And on those who do not obey the gospel. Of our lord, jesus christ. These shall be punished with everlasting, destruction from the presence of the lord, and from the glory of his power, When he comes in that day, To be glorified in his saints.

And to be admired among all those who believe Because our testimony among you was believed. Therefore we also pray always for you that our god would count you worthy of this calling and fulfill all the good pleasure of his goodness and the work of faith with power that the name of our lord, jesus christ may be glorified in you.

And, You. In. Him. According to the grace of our god. And the lord jesus christ. And so they've seen god's glory at the end of leviticus 9, And it's a glory that was displayed to them. And that will ultimately be displayed in them for all who believe. But they've seen now another display of god's glory And leviticus 10.

And it is the destruction and fire that comes from god's glory for those who come without christ. And the way we worship must correspond, then To the gospel. That we come in the way that god has provided in our assemblies day by day. Just as we must come to god in the way that he has provided for our everlasting condition with them.

Lest we come in any other way. And our worship assemblies. And our worship be analogous. To coming to the last day. Without the grace of god in christ. Without the righteousness of god in christ. Without god's having atoned for our sin. You dear? Christian. Dear. You will be in the presence of god's glory forever.

If you are not, If you're coming in the way that most of us are accustomed to coming in the public, many of us. Sorry. Most of the church. Is accustomed to coming in the public worship. If we come without in our own way, it will be as an object of fiery wrath.

If you come. The way that he has provided, You will come into the presence of god's glory. As a display of his glorious grace.

Every worship service is a rehearsal. Of the last. Will we come to god his way? Or we come to God in ours.

The lord. We thank you that. It is even by the preaching of your word. In which jesus addresses us from heaven. That you continue to sanctify us, and prepare us for And unshakable kingdom and prepare and unshakable kingdom for us. And so we pray that by your spirit's use of your word preached.

You would give us the grieving, the mourning that is commanded here and grant unto us. To make the necessary corrections in the actions of our worship. Oh lord have mercy upon your churches. At the end. Now of two centuries worth of your judgment upon her. The church in our land is.

Almost to the point of extinction. And the nation the society in our land of god. Is. Lawless like the days of noah. And the cities of sodom and kimora. And we look at what the church has done with your worship. And we conclude, That it is, we who have provoked you to such wrath.

Have mercy, o, lord, and grant repentance. But we do pray, O, Lord. For your grace. We thank you for the reminder. That it is not merely let us resolve. To worship acceptably. But that you owe god, give the grace. By which we make these corrections in our worship. And so lord come by your spirit and convince our hearts and show us the greatness of your gospel that you have provided away in jesus christ.

And that he is the one who leads our worship. And grant to us that we might come through him in the actions that you have commanded. So that we might worship acceptably with reverence and all For we ask it in his name. For your glory and even o lord.

For our good, our blessing and him. Amen.