

Review Questions

Dedication and Calamity

- 1. What happened after the dedication of the tabernacle?** (After the dedication of the tabernacle, the priests were consecrated to their sacred office. These services occupied seven days, each marked by special ceremonies. On the eight day they entered upon their ministration. Assisted by his sons, Aaron offered the sacrifices that God required, and he lifted up his hands and blessed the people. All had been done as God commanded, and He accepted the sacrifice, and revealed His glory in a remarkable manner; fire came from the Lord and consumed the offering upon the altar. The people looked upon this wonderful manifestation of divine power with awe and intense interest. They saw in it a token of God's glory and favor, and they raised a universal shout of praise and adoration and fell on their faces as if in the immediate presence of Jehovah.)
- 2. What terrible calamity took place soon after the dedication of the sanctuary?** ("But soon afterward a sudden and terrible calamity fell upon the family of the high priest. At the hour of worship, as the prayers and praise of the people were ascending to God, two of the sons of Aaron took each his censer and burned fragrant incense thereon, to rise as a sweet odor before the Lord. But they transgressed His command by the use of *'strange fire.'* For burning the incense they took common instead of the sacred fire which God Himself had kindled, and which He had commanded to be used for this purpose. For this sin a fire went out from the Lord and devoured them in the sight of the people.")
- 3. Who were Nadab and Abihu? Why was their sin so terrible? How does this relate to our time?** ("Next to Moses and Aaron, Nadab and Abihu had stood highest in Israel. They had been especially honored by the Lord, having been permitted with the seventy elders to behold His glory in the mount. But their transgression was not therefore to be excused or lightly regarded. All this rendered their sin more grievous. Because men have received great light, because they have, like the princes of Israel, ascended to the mount, and been privileged to have communion with God, and to dwell in the

light of His glory, let them not flatter themselves that they can afterward sin with impunity, that because they have been thus honored, God will not be strict to punish their iniquity. This is a fatal deception. The great light and privileges bestowed require returns of virtue and holiness corresponding to the light given. Anything short of this, God cannot accept. Great blessings or privileges should never lull to security or carelessness. They should never give license to sin or cause the recipients to feel that God will not be exact with them. All the advantages which God has given are His means to throw ardor into the spirit, zeal into effort, and vigor into the carrying out of His holy will.”)

4. **What had Nadab and Abihu lacked in their youth? Explain.** (“Nadab and Abihu had not in their youth been trained to habits of **self-control**. The father’s yielding disposition, his lack of firmness for right, had led him to neglect the discipline of his children. His sons had been permitted to follow inclination. Habits of self-indulgence, long cherished, obtained a hold upon them which even the responsibility of the most sacred office had not power to break. They had not been taught to **respect** the authority of their father, and they did not realize the necessity of exact obedience to the requirements of God. Aaron’s mistaken indulgence of his sons prepared them to become the subjects of the divine judgments.”)

Reverence

5. **How were God’s people to approach Him?** (“God designed to teach the people that they must approach Him with reverence and awe, and in His own appointed manner. He cannot accept partial obedience. It was not enough that in this solemn season of worship nearly everything was done as He had directed. God has pronounced a curse upon those who depart from His commandments, and put no difference between common and holy things. He declares by the prophet: *‘Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness!...Woe unto them that are wise in their own eyes, and prudent in their own sight!...which justify the wicked for reward, and take away the righteousness of the righteous from him!...They have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel.’* Isaiah 5:20-24.

Let no one deceive himself with the belief that a part of God's commandments are nonessential, or that He will accept a substitute for that which He has required. Said the prophet Jeremiah, *'Who is he that saith, and it cometh to pass, when the Lord commandeth it not?'* Lamentations 3:37. God has placed in His word no command which men may obey or disobey at will and not suffer the consequences. If men choose any other path than that of strict obedience, they will find that *'the end thereof are the ways of death.'* Proverbs 14:12.")

6. **Recite Proverbs 14:12.** (*"There is a way which seemeth right unto a man, but the end thereof are the ways of death."*)
7. **What was said unto Aaron and his sons by Moses?** (*"Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die,...for the anointing oil of the Lord is upon you."* The great leader reminded his brother of the words of God, *'I will be sanctified in them that come nigh me, and before all the people I will be glorified.'* Aaron was silent. The death of his sons, cut down without warning, in so terrible a sin—a sin which he now saw to be the result of his own neglect of duty—wrung the father's heart with anguish, but he gave his feelings no expression. By no manifestation of grief must he seem to sympathize with sin. The congregation must not be led to murmur against God.")
8. **God was trying to teach His people _____**

("The Lord would teach His people to acknowledge the justice of His corrections, that others may fear. There were those in Israel whom the warning of this terrible judgment might save from presuming upon God's forbearance until they, too, should seal their own destiny. The divine rebuke is upon that false sympathy for the sinner which endeavors to excuse his sin. It is the effect of sin to deaden the moral perceptions, so that the wrongdoer does not realize the enormity of transgression, and without the convicting power of the Holy Spirit he remains in partial blindness to his sin. It is the duty of Christ's servants to show these erring ones their peril. Those who destroy the effect of the warning by blinding the eyes of sinners to the real character and results of sin often flatter themselves that they thus give

evidence of their charity; but they are working directly to oppose and hinder the work of God's Holy Spirit; they are lulling the sinner to rest on the brink of destruction; they are making themselves partakers in his guilt and incurring a fearful responsibility for his impenitence. Many, many, have gone down to ruin as the result of this false and deceptive sympathy.")

Wine

9. **Why did Nadab and Abihu commit this fatal sin? What counsel was given to Aaron and his surviving sons?** ("Nadab and Abihu would never have committed that fatal sin had they not first become partially intoxicated by the free use of wine. They understood that the most careful and solemn preparation was necessary before presenting themselves in the sanctuary, where the divine Presence was manifested; but by intemperance they were disqualified for their holy office. Their minds became confused and their moral perceptions dulled so that they could not discern the difference between the sacred and the common. To Aaron and his surviving sons was given the warning: *'Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute forever throughout your generations: and that ye may put difference between holy and unholy, and between unclean and clean; and that ye may teach the children of Israel all the statutes which the Lord hath spoken.'* The use of spirituous liquors has the effect to weaken the body, confuse the mind, and debase the morals. It prevents men from realizing the sacredness of holy things or the binding force of God's requirements. All who occupied positions of sacred responsibility were to be men of strict temperance, that their minds might be clear to discriminate between right and wrong, that they might possess firmness of principle, and wisdom to administer justice and to show mercy.")
10. **Recite I Peter 2:9.** ("*But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.*")
11. **What are you required by God to do?** ("We are required by God to preserve every power in the best possible condition, that we may

render acceptable service to our Creator. When intoxicants are used, the same effects will follow as in the case of those priests of Israel. The conscience will lose its sensibility to sin, and a process of hardening to iniquity will most certainly take place, till the common and the sacred will lose all difference of significance. How can we then meet the standard of the divine requirements?")

12. **Recite I Corinthians 6:19-20; 10:31; 3:17.** (*“What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.”* I Corinthians 6:19-20.

“Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.” I Corinthians 10:31.

“Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.” I Corinthians 3:17.)

13. **Thought Question: What does this lesson teach you about respectfulness and self-control?**

Vocabulary Words

Abihu (“my father is he”)	confused	moral perceptions
awe	consecrated	Nadab (“generous”)
censer	discriminate	reverence
common	dulled	sacred
	ministration	“strange fire”

Activity

Make a poster about how alcohol or drugs keep the mind from thinking clearly. Then get permission to hang it in a local store or library.

Hymns

Raise the Standard High
Standing By a Purpose True
Yield Not to Temptation