

CLASS INSTRUCTIONS | Every Class will have Biblical reading for preparation. However, we will not read the whole text in classes. Please pre-read before the class. Take Home Review Sheets for notes will be provided on a weekly basis. Regarding Health and Safety, we will sit in comfortable distanced seating during class – and it is recommended that masks be worn to your seat and as you leave. #WINTER 2021

LESSON SCHEDULE

13.	1/5	The Delay that nearly destroys a Nation (Ex. 32:1-34:17).
14.	1/19	The Covenant Calendar Special days of the Tabernacle (Ex. 23:14-17; 31:12-17; 34:18, 21-26; 35:1-3; Lev. 16:1-34; 19:30; 23:1-44; 25:1-24; 26:2): The Sabbath Day (Ex. 31:12-17; 34:21; 35:1-3; Lev. 19:30; 23:1-3; 26:2); The Sabbath Year (Lev. 25:1-7). The Year of Jubilee (Lev. 25:8-24); *The Passover (Lev. 23:4-5); The Festival of Unleavened Bread (Ex. 34:18; Lev. 23:6-8); The Festival of Firstfruits (Lev. 23:9-14); The Festival of Harvest (Lev. 23:15-22); The Festival of Trumpets (Lev. 23:23-25); The Day of Atonement (Lev. 16:1-34; 23:26-32); The Festival of Tabernacles (Shelters) (Lev. 23:33-44).
15.	1/26	The Tabernacle, the Dwelling Place of God Exodus 36:8-39:43.
16.	2/2	The Tabernacle Itself The census and order of the tribes for its travel (Num. 1:1-46; 2:1-34): The Levites (Num. 3:18-24, 27-30, 33-35) and other clans (Num. 3:21-4:49); The support for the Tabernacle (Num. 7:1-89); The Shekinah of the Tabernacle (Num. 9:15-23); The sons of Aaron at the Tabernacle (Lev. 10:1-20): Slander against the God of the Tabernacle (Lev. 24:10-16, 23).
17.	2/9	The Tabernacle The Priests or stewards overseeing the Tabernacle had regulations regarding their 1) garments (Ex. 28:1-5; 28:39-43; 29:29-30; 39:27-29). 2) The garments for the high priest (Ex. 28:6-14; 39:1-7; 28:15-30; 39:8-21; 28:31-35; 39:22-26; 28:36-38; 39:30-31). The dedication and anointing of the priests (Ex. 29:1-28; 30:30-33; Lev. 8:1-36; Lev. 8:1-36). The Priests or stewards overseeing the Tabernacle had regulations regarding the food for the priests (Ex. 29:31-34; 29:35-46); Further regulations for the priests (Lev. 21:1-24; 22:1-16; 21:7-9, 13-15; 21:16-24). The ministry begins (Lev. 9:1-24). Standard procedures (Num. 5:5-31; 9:1-14) and vows (Num. 6:1-21) and prayers (Num. 6:22-27).
18.	2/16	The Tabernacle The sacrifices in the Tabernacle: The correct way (Lev. 17:1-9; 22:17-33) with the burnt offering (Lev. 1:1-17; 6:8-13); grain offering (Lev. 2:1-16; 6:14-23); peace offering (Lev. 3:1-17; 7:11-38; 19:5-8); sin offering (Lev. 4:1-35; 6:24-30); guilt offering (Lev. 5:1-19; 6:1-7; 7:1-10) and the offering for the firstborn (Ex. 34:19-20)
19.	2/23	The Covenant Ordinances Blood (Ex. 23:18; Lev. 17:10-16; 19:26; 25:24-55)
20.	3/2	The Covenant Offerings
21.	3/9*	The Covenant Offerings
22.	3/23*	The Covenant Ordinances Marriage (Ex. 22:16-17); Fathers and daughters (Ex. 21:7-11); Childbirth and ceremonial cleansing (Lev. 12:1-8).
23.	4/6*	The Covenant Ordinances Elderly (Lev. 19:32); Handicapped (Lev. 19:14): The deaf and the Poor (Ex. 22:25-27; Lev. 19:9-10); Helping one's enemy (Ex. 23:4-5); Treatment of foreigners (Ex. 23:9; Lev. 19:33-34; Masters and slaves (Ex. 21:1-6).
24.	4/13	The Covenant Ordinances Dedication of persons and things (Lev. 27:1-29): Diet (Lev. 11:1-47; 20:25); Intentional Ritual Disfigurment (Lev. 19:27-28); The Covenant Ordinances: Leprosy (Lev. 13:1-59; 14:1-57; Num. 5:1-4).
25.	4/20	The Covenant Ordinances Hatred (Lev. 19:17-18); Lying (Ex. 23:1-3, 6-7; Lev. 19:11, 16): Stealing (Ex. 23:8; Lev. 19:13); Do No Harm or face Punishment (Ex. 21:12-36; 22:1-15, 21-24; Lev. 24:17-22).
26.	4/27	The Covenant Ordinances: Sexual discharges (Lev. 15:1-33); Sexual impurities: Punishments are imposed for various sexual sins. (1) Adultery (Lev. 18:20; 19:20-22; 20:10, 14) (2) Bestiality (Ex. 22:19; Lev. 18:23; 20:15-16) (3) Homosexuality (Lev. 18:22; 20:13) (4) Incest (Lev. 18:1-18; 20:11-12, 17, 19-21) (5) Prostitution (Lev. 19:29) (6) Relations during menstruation (Lev. 18:19; 20:18)
27.	5/4	From Mount Sinai to Kadesh-barnea Moving On (Num. 10:11-36) and the sins along the way (Num. 11-12) and shown disrespect of Miriam and Aaron (Num. 12:1-16).
28.	5/11	Encamping for the Promised Land The spies are sent (Num. 13:1-33) and the people are redeemed (Num. 14:1-21) but still punished (Num 14:22-45).
29.	5/18	

The Tabernacle Itself | *The Tabernacle | The Priests or stewards overseeing the Tabernacle had regulations regarding their 1) garments (Ex. 28:1-39; 29:29-30; 39:1-37, The dedication and anointing of the priests (Ex. 29:1-28; 30:30-33; Lev. 8:1-36; Lev. 8:1-36). Regulations regarding food (Ex. 29:31-34; 29:35-46); Further regulations for the priests (Lev. 21:1-24; 22:1-16). The ministry begins (Lev. 9:1-24). Standard procedures (Num. 5:5-31; 9:1-14) and vows (Num. 6:1-21) and prayers (Num. 6:22-27).*

“These are the garments they shall make: a breastpiece, an ephod, a robe, a coat of checker work, a turban, and a sash. They shall make holy garments for Aaron your brother and his sons to serve me as priests’ (Ex 28:4).

Importantly, the name *Aaron* describes both Moses’ brother himself (Ex. 4:14) as well as any high priest who would be descendants of Aaron (Deut. 10:6). Although there were many priests and Levites in ancient Israel, there was only one Aaron — only one high priest in whom the priesthood was concentrated. The other priests and Levites had their duties (1Chr. 23–24) that would change once the tabernacle became the temple. Yet, in the end, what they did was only a reflection of the high priestly duties of Aaron. Furthermore, Aaron’s superiority and fullest expression of the priesthood is seen in his unique responsibilities. The other members of his tribe could minister in the outer court of the tabernacle, but the high priest alone entered into the Holy Place daily (Ex. 28:29) and the Most Holy Place once a year (Lev. 16). Also, the glory and splendor of his dress (Ex. 28:1–39) as compared to that of the other priests (vv. 40–43) shows that the high priest was the fullest expression and representative of the priesthood and its priests.

“Aaron” represented not only his fellow tribesmen but also, the nation of Israel, evidenced by the twelve tribes of Israel on his shoulders and on his heart (vv. 28:6–30). The high priest did his work on behalf of the people, serving as an intermediary between Creator and creation. His ministry was primarily one of atonement in administering the sacrificial blood. But “Aaron” also represented God to Israel. His garments were made of the same colors and design as the tabernacle itself (Ex. 26; 28:1–39), and when he was seen walking around he looked, in effect, like a mini-tabernacle. He was the Presence among them as well (29:43-46).

Regulations regarding garments (Ex. 28:6-39; 39:1-31). The "ephod" (a garment) was a mixed weave of "gold, of blue, purple, and crimson yarns, and of fine twisted linen, worked into designs..." (28:6-12).

The "breastpiece of decision" worked into a design; make it in the style of the ephod . . . Set in it mounted stones, in four rows of stones . . . The stones shall correspond in number to the names of the sons of Israel: twelve . . . On the breastpiece make braided chains of corded work in pure gold . . . Aaron shall carry the names of the sons of Israel on the breastpiece of decision over his heart, when he enters the sanctuary, for remembrance before the LORD at all times. 30 Inside the breastpiece of decision you shall place the Urim and Thummim, so that they are over Aaron's heart when he comes before the LORD. Thus Aaron shall carry the instrument of decision for the Israelites over his heart before the LORD at all times" (Exod. 28:15-30). Once again, Aaron is described as "carrying" (in these instances, the names, again, and the [breastpiece of] decision).

The “robe” was to be all blue with hemmed pomegranite decorations with bells inbetween. It was done for his protection (28:35) and for his identity as the presence of God among them (28:35).

The “headpiece”, or the "frontlet" (tzitz) (or blossom) that Aaron is to wear on his head dress. “You shall make a frontlet of pure gold and engrave on it the seal inscription: Holy to the LORD... it shall be on his forehead at all times, to win acceptance for them before the LORD” (Exod. 28:36-38). Here, too, as in each of the other cases, the Torah describes Aaron's function as **"carrying" the item**. The headdress would enable Aaron to "bear" or "carry away" the sins of the Israelites—an act that is reminiscent of the function of the "scapegoat" on Yom Kippur (see Leviticus 16:22: "Thus the goat shall carry on it all their iniquities to an inaccessible region; and the goat shall be set free in the wilderness")?

Regulations regarding food (Ex. 29:31-34; 29:35-46). Sacrificial Offerings at their ordination and consecrations was to be eaten. In Deuteronomy 18, Food For Priest And Levites was continued. “The priests the Levites, and all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the LORD made by fire, and his inheritance... And this shall be the priest's due from the people, from them that offer a sacrifice, whether it be ox or sheep; and they shall give unto the priest ... The firstfruit also of corn, of wine, and of oil, and the first of

the fleece of thy sheep,.. For the LORD chose him out of all tribes, to stand to minister in the name of the LORD, him and his sons forever. And if a Levite come... then he will minister in the name of the LORD his God and they will have like portions to eat.." (18:1-9).

Further regulations for the priests (Lev. 21:1-24; 22:1-16). Priests were forbidden from touching dead bodies, except relatives; forbidden to shave to baldness, to make cuts in the flesh; forbidden to take a wife who was a harlot or a widow; and the high priest was forbidden to show grief's custom in his garments. The high priest is said to have to marry a virgin (although that would apply to all priests). And if he was hurt or handicapped in any way, he would surrender his obligations to another who was without defect. If he aimed to fulfill his responsibilities if he was unclean, he would be cut off from the people.

Standard procedures (Num. 5:5-31; 9:1-14) and vows (Num. 6:1-21) and prayers (Num. 6:22-27). It is self-evident in the record of the priestly role of their importance among the people. Further, the priests' responsibility in managing peoples sacrifices with their vows elevates their need among the people. And the high priestly prayer that was to be memorized in order to be recited at a moment's notice in order to impart a blessing from the LORD.

NEXT LESSON | 2/16/2021 | The sacrifices in the Tabernacle: The correct way (Lev. 17:1-9; 22:17-33) with the burnt offering (Lev. 1:1-17; 6:8-13); grain offering (Lev. 2:1-16; 6:14-23); peace offering (Lev. 3:1-17; 7:11-38; 19:5-8); sin offering (Lev. 4:1-35; 6:24-30); guilt offering (Lev. 5:1-19; 6:1-7; 7:1-10) and the offering for the firstborn (Ex. 34:19-20)