

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.	1/12	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.	1/19	The Tabernacle, the Dwelling Place of God Exodus 36:8-39:43.
16.	1/26	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).
17.	2/2	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).
18.	2/9	The Tabernacle 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).
19.	2/16	The Tabernacle Standard procedures (Num. 5:5-31; 9:1-14) and vows (Num. 6:1-21) and prayers (Num. 6:22-27).
20.	2/23	The Tabernacle The support for the Tabernacle (Num. 7:1-89); The Shekinah of the Tabernacle (Num. 9:15-23).
21.	3/2	The Tabernacle The sons of Aaron at the Tabernacle (Lev. 10:1-20): Slander against the God of the Tabernacle (Lev. 24:10-16, 23).
22.	3/9*	The Tabernacle Offerings 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)
23.	3/23*	The Covenant Ordinances Blood (Ex. 23:18; Lev. 17:10-16; 19:26; 25:24-55)
24.	4/6*	The Covenant Ordinances Marriage (Ex. 22:16-17); Fathers and daughters (Ex. 21:7-11); Childbirth and ceremonial cleansing (Lev. 12:1-8).
25.	4/13	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).
26.	4/20	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).
27.	4/27	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).
28.	5/4	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)
29.	5/11	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).
30.	5/18	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).

Lesson 13**The Delay that Nearly Destroys a Nation (Ex. 32:1-34:17).**

Exodus 32-34 is a near disaster for Israel. It began with great excitement and expectation and ended with horror at the loss of life and with wonder at how such a disaster could have happened in the first place. One principle failure for Israel here is impatience but what that impatience manifest is what was still reigning in their hearts: idolatry.

Textual Overview. In chapters 1-17 of the Book of Exodus, we have watched Israel be born as a nation Mt. Sinai over the course of about a year (Ex 19:1; Num 10:11-12). Chapters 19-24 focus on the revelation and ratification of the Mosaic Covenant. And chapters 25-31 and 35-40 deal with the plans and the construction of the tabernacle, along with its furnishings, the former were given to Moses during the 40 day period that he is on Mt. Sinai. Chapters 35-40 describe the construction of the tabernacle, climaxed by the presence of God being manifested in the tabernacle (40:34). But our reading today, chapters 32-34, separate the plans for the tabernacle from the report of its construction. It is vitally important to remember that some of the events of chapters 25-31 are happening simultaneously with some of those in chapters 32-34. That is, while God and Moses are discussing the construction of the tabernacle, the Israelites and Aaron are making preparations for the construction of the golden idol.

It didn't take long. Only days have passed since God had spoken from the mountain, giving Israel this commandment: "You shall have no other gods before Me. You shall not make for yourself an idol, or any likeness of what is in heaven above or on the earth beneath or in the water under the earth. You shall not worship them or serve them; for I, the LORD your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and the fourth generations of those who hate Me" (Exod. 20:3-5). "You shall not make other gods besides Me; gods of silver or gods of gold, you shall not make for yourselves" (Exod. 20:23). To these commandments, along with all the others, Israel repeatedly affirmed, "All the words which the Lord has spoken we will do!" (Exod. 24:3; cf. 24:7; 19:8).

What we observe is (1) The sin of the Israelites happened very soon after the Mosaic Covenant was made, within 40 days. (2) The absence of leadership is a contributing factor to Israel's idolatry (cf. 24:18). There were no "leaders" in a group that wanted an idol as named in other places (e.g. Num. 16:1-3) but instead, it is "the people" (32:1, 3, 6). The absence of leadership plays a significant role in the idolatry of Israel. (3) The hostility of the people plays a significant role in explaining the role which Aaron played in Israel's sin. The crowd which had "assembled about" Aaron suggests that this was an angry, aggressive mob, whose presence Aaron perceived to be a threat to his safety, perhaps even his life, just as it used (but translated differently) in Numbers 16:3. (4) There is a military motivation behind Israel's demand to have a graven image. Twice in our text, the expression, "who brought us up from the land of Egypt," has occurred, the first time with regard to Moses (32:1), the second, with respect to the idol which was made (32:4). Moses led the Israelites out of Egypt. This victory was viewed as a military victory over the army of Pharaoh (cf. Exod. 15). The idol which the Israelites demanded was to serve as the nation's military leader, which would lead them to victory over her enemies.

Idolatry will remain a problem for Israel until her captivity in Babylon and thereafter, there will be no evidence of Jewish participation in idolatry but instead war over it (i.e. the battle of the Maccabee family). And it will always be connected to their presence in Egyptian bondage (Josh. 24:14; Amos 5:25-26; cf. Acts 7:43; 1 Sam. 8:8).

Aaron acquiesces. Aaron responded to "the people" by telling them to "tear off" the gold rings, the "wages" they had received from the Egyptians (cf. 3:21-22; 12:35-36). This gold should also have been what was contributed for the construction of the tabernacle, rather than the golden idol (cf. Exod. 25:3). And it appears that Aaron decided on a calf, or, better, a young bull, as the symbolic representation of God. He melted the gold, cast the idol and fashioned it. When "the people" saw this idol they responded, "This is your god, O Israel, who brought you up from the land of Egypt" (v. 4). Seeing that the Israelites regarded the image as their "god," Aaron began to play the priest, and solemnized it with "worship" which strikingly mimics the actions of Moses in chapter 24. Aaron built an altar (32:5), just as Moses had (24:4). Aaron proclaimed a feast (a covenant meal?), a "feast to the Lord" (v. 5), just as there

was a meal on Mt. Sinai (24:11). Israel's early rising (v. 6) indicates the zeal with which this "worship" was pursued. Burnt offerings and peace offerings were sacrificed, too, (32:6), just as these had been sacrificed in chapter 24 (v. 5). All the people sat down to eat and to drink.

God told Moses to go down to the people. Before Moses departed from God's presence, God first diagnosed Israel's condition, and then threatened judgment which Israel richly deserved. God says three things: 1) the "have corrupted themselves" (7); they "have quickly turned aside" (8) and then in the present tense, He says that He has "seen this people" (v. 9) and they are stubborn (9). God's words in verse 7-10 reflect the consequences of sin—a separation from God and the threat of judgment. God spoke no longer of Israel as "His" people, but rather as the people of Moses (Exod. 32:7). Both in what God says and in the way He says it, Israel's sin has put the nation in great danger. And God affirms it: He wants to annihilate the entire nation, to wipe them out, and to start over, making a new nation of Moses (32:10). However, there is something to note. If God had intended to wipe Israel out, what reason was there for Him to tell Moses about it, and then send Him down to the people? We will learn later about God that He tells of judgment *in advance* so as to afford an opportunity for men to repent. Furthermore, the words, "let Me alone," suggest to Moses that if he did not leave God alone, the people would not be destroyed. The inference is that if Moses did intercede for Israel, God would likely turn His wrath from His people. And Moses did. Moses was never more noble, more fervent, or more eloquent than he was here. He took his clues from the words God had spoken and appears to change God's mind.

Before the "ink has even dried" on the Mosaic Covenant, Israel has broken it in spite of the repeated, zealous affirmations of the Israelites that they would obey it. And just as significantly, the mediator of the Old Covenant would shadow what the Mediator of the New Covenant would do. Redemption was being taught from the beginning of the Law.

So the Lord commanded Moses to remake the two tables of the Covenant and the Lord would demonstrate who He was, "a merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness [and] keeping steadfast love for thousands...." (34:5-7).

Moses' Face. The Israelites will wait once again, for another forty days and nights, until Moses returned with the tablets of stone containing the Ten Commandments. On the first descent, the people were unaware of Moses' descent and Moses' anger must have been reflected in his face. Now the circumstances were different. Moses was unaware of the fact that his face was radiant, or literally, aglow with the glory of God. As Moses drew near, the people became increasingly aware of his radiant countenance, and in fear they withdrew from him. Moses must have been puzzled by what he saw. Predictably, the people were at first frightened by the brightness of Moses' countenance, but then eventually were able to draw near enough to hear Moses speak and to accept his words as from God Himself. Moses used a veil and removed the veil when he went to speak with God and would leave it off until he had conveyed God's words to the people. Then, the veil would be put on until the next time he spoke with God, and it implies that Moses did this often. What function did the "beaming," radiant face of Moses play here? When Moses' face was aglow, the words which Moses spoke were the very words of God. The radiant face of Moses gave testimony to the divinely inspired utterances which he spoke to the people. The meaning of this periodic transfiguration of Moses is not pressed in our passage, other than to imply that Moses' words, which were spoken with this shining face, would likely be taken very seriously by the Israelites. It is not until the New Testament that this unusual phenomenon is taken up more thoroughly in the ministry of Christ.

NEXT LESSON | 1/12/2021 | The Covenant Calendar (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)