

**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	<b>The Delay that nearly destroys a Nation</b> (Ex. 32:1-34:17).
14.	1/19	<b>The Covenant Calendar</b>   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	<b>The Tabernacle, the Dwelling Place of God</b>   Exodus 36:8-39:43.
16.	2/2	<b>The Tabernacle Itself</b>   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.	2/9	<b>The Tabernacle</b>   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.	2/16	<b>The Tabernacle</b>   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.	2/23	<b>The Tabernacle</b>   Standard procedures (Num. 5:5-31; 9:1-14) and vows (Num. 6:1-21) and prayers (Num. 6:22-27).
20.	3/2	<b>The Tabernacle</b>   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).
21.	3/9*	<b>The Tabernacle Offerings</b>   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)
22.	3/23*	<b>The Covenant Ordinances</b>   Blood (Ex. 23:18; Lev. 17:10-16; 19:26; 25:24-55)
23.	4/6*	<b>The Covenant Ordinances</b>   Marriage (Ex. 22:16-17); Fathers and daughters (Ex. 21:7-11); Childbirth and ceremonial cleansing (Lev. 12:1-8).
24.	4/13	<b>The Covenant Ordinances</b>   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).
25.	4/20	<b>The Covenant Ordinances</b>   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).
26.	4/27	<b>The Covenant Ordinances</b>   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).
27.	5/4	<b>The Covenant Ordinances:</b> 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)
28.	5/11	<b>From Mount Sinai to Kadesh-barnea   Moving On</b> (Num. 10:11-36) and the sins along the way (Num. 11-12) and shown disrespect of Miriam and Aaron (Num. 12:1-16).
29.	5/18	<b>Encamping for the Promised Land</b>   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 14****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)

Yahweh said to Moses, "Speak to the Israelites and say to them: 'These are my appointed feasts, the appointed feasts of Yahweh, which you are to proclaim as sacred assemblies'" (Leviticus 23:1-2).

Yahweh appointed days of the year to be remembered and celebrated by Israel. The word "feast" comes from two Hebrew words that mean (Heb. Moaid) "divinely appointed times" and the other (Heb. Khag) means "festival" from the verb which means "to dance". There were **seven days** that were observed annually in ancient Israel, and they were celebrated in this order: Passover, Unleavened Bread, First Fruits, Pentecost, Trumpets, Atonement, and Tabernacles. **Only three were actual feasts:** Unleavened Bread, Pentecost, Tabernacles. The other four were *appointed times*. They were only required to fast on the Day of Atonement. Three times per year: during the feast of Pentecost, Passover, and Tabernacles, all male Israelites were to gather together. These are sometimes referred to as the "gathering," "convocation" or the "pilgrimage" festivals.

The seven Jewish festivals were appointed and ordained by God to be kept to the honor of His name. From these seven are "three" feast seasons, 1) the Feast of Unleavened Bread (Pesach/Passover, March or April), 2) the Feast of Weeks (Shavout/Pentecost, May or June), and 3) the Feast of Booths (Sukkoth, September or October) (c.f. Deuteronomy 16:16-17). These celebration are important not only to Israel, but also to the overall message of the Bible, because each one foreshadows or symbolizes an aspect of the work Messiah would accomplish. Yet, practically for the nation, they served to unify and to strengthen them. They helped the nation *economically* because trade took place for those who travelled for the three feast seasons and exchanged not only products, but stories and ideas. There was, of course, these three helped the nation *religiously*. Still, these three helped the people *nationally* by bringing the people together to emphasize their national identity.

These Jewish feasts were based on a Lunar Calendar (from [crivoice.org/calendar](http://crivoice.org/calendar)). The system of keeping time on the cycles of the moon rather than a solar calendar isn't the same as we use today. In fact, the Hebrew term for "month," chodesh, means "new [moon]," referring to the new moon that began the month. The lunar cycle played a significant role in the cultural and religious life in ancient Israel so that time could be counted by the cycles of the moon (Ex. 19:1). The New Moon was a festival day, observed by burnt offering and sacrifices as well as banquets (Num 29:6, 1 Sam 20:5, 1 Chron 23:31). The New Moon festival was often listed along with Sabbath as an important religious observance (2 Kings 4:23, Ezek 45:17). The new month on the Jewish calendar begins with the molad (pronounced moh-LAHD), a Hebrew word meaning "birth," and refers to what we call the "new moon" in English. Like Sabbath and other rituals, it also came to symbolize empty and self-centered religion when not accompanied by faithfulness to God in other areas (Isa. 1:14, Amos 8:5).

**Days and Years.**

1. **The Sabbath day** (Ex. 31:12-17; 34:21; 35:1-3; Lev. 19:30; 23:1-3; 26:2): Israel is commanded to rest on the seventh day and keep it holy. Those who desecrate it are to be put to death. The Sabbath is intended to remind Israel of two things (Ex. 31:17): God created the world in six days and then rested; God has a special relationship with Israel. As a side note, it is often said that the "sabbath" was changed in the New Testament. However, I would disagree. Sabbath "ended" because as a law, it was given to Israel. As a "principle" it was given to humanity. And the reason Christians worship on Sunday, the first day of the week, is because the Law changed. God mandated that Christians meet on the first day of the week (Acts 20:7; see also Heb. 7-10, especially 7:11-12 and 8:13), and the Sabbath was part of that Law. We are now free to rest whenever we like and Christians can worship whenever they like, but to gather to remember and to honor the day Jesus rose from the dead and freed us from the Law, which was "only a shadow of the good things to come" (Heb. 10:1), was celebrated on the first day of the week (John 20:1; Rev. 1:10; cf. 1 Cor. 16:2; Acts 2:1-36).
2. **The Sabbath year** (Lev. 25:1-7): Israel is to let the land rest from cultivation every seventh year.
3. **The Year of Jubilee** (Lev. 25:8-24): Every fiftieth year all public and private debts are to be cancelled and all land returned to the original owners.

**Feasts and Events Prescribed by Yahweh.**

1. **The Passover** (Lev. 23:4-5): This festival occurs on the fourteenth day of the first month. It celebrates Israel's deliverance from slavery in Egypt after the angel of the Lord passed over the

homes marked with blood on the doorposts, the first of their “ecclesiastical year” as some call it. This permanent feast for Israel reminded them that God was a deliverer – and in Jesus, the ultimate deliverance was to be made (c.f. Matt 26:1-2; John 1:1:36; 1Cor 5:7). He was, in a type, the Passover lamb—that God provided Himself. And this Lamb was no beast—he was fully God and fully man (Heb. 2:17; 4:15). Like the Passover lamb, he was a mature male (Luke 3:23), none of his bones was broken (Ex. 12:46; John 19:36), he was thoroughly examined and found spotless (1Pet. 2:22), and he was slain for our sins (1Cor. 15:3; Rev. 1:5). We are redeemed, “not with perishable things like silver and gold—but with the precious blood of Christ, like that of a lamb without blemish or spot” (1Pet. 1:18–19).

2. **The Festival of Unleavened Bread** (Ex. 34:18; Lev. 23:6-8): This festival begins on the fifteenth day of the first month. For seven days no bread made with yeast is to be eaten. All Israelite males are required to be present at the Tabernacle during this festival. This pointed to the Messiah’s sinless life (as leaven is a picture of sin in the Bible), making Him the perfect sacrifice for our sins. Jesus’ body was in the grave during the first days of this feast, like a kernel of wheat planted and waiting to burst forth as the bread of life. And the reminder weekly in the Communion, of bread unleavened, to remind of His body.
3. **The Festival of Firstfruits** (Lev. 23:9-14): The Feast of Firstfruits actually took place during the week-long Passover celebration (Lev. 23:4–8), on the first day after the Sabbath that occurred in the midst of the week (vv. 9–11). During this festival, the Israelites offered a portion of their first crops of the harvest as well as a year-old lamb with no physical defects. All males are required to be present at the Tabernacle during this festival. And Jesus is, by his resurrection, the first fruits of our redemption and salvation (1Cor 15:20-23).
4. **The Festival of Weeks** (Lev. 23:15-22): This festival follows the Festival of Firstfruits by seven weeks. An offering of bread is made, and several animals are to be sacrificed. It was a common Jewish belief that Weeks was commemorated in order to celebrate the day that the LORD gave Moses the Law on Mt. Sinai and the subsequent birth of Israel as a nation (Ex. 19). Moses brought the people out to meet God and they saw that Mt. Sinai was wrapped in smoke because the LORD had descended upon it in fire (Ex. 19:17-18). And on Pentecost, the Lord sent the Spirit to give His people the message of the New Covenant.
5. **The Festival of Trumpets** (Lev. 23:23-25): This day of rest occurs on the first day of the seventh month and is celebrated by the blowing of trumpets. The blowing of trumpets on Rosh Hashanah, a civil celebration of their new year that signaled the beginning of a new cycle of annual worship in Israel, it proclaimed the celebratory message, “our King is coming!” Not only did Jesus signal that Messiah King came, Jesus is the head of every year—the head of all time, especially since he created time. He is our tabernacle and we have new life in him. As Paul wrote, “If anyone is in Christ, the new creation has come: The old has gone, the new is here!” (2 Corinthians 5:17). Jesus is the new (the second) Adam. Jesus is the head and first of all.
6. **The Day of Atonement** (Lev. 16:1-34; 23:26-32): All of Israel is to fast on the tenth day of the seventh month in contemplation and sorrow for sin. On this day, atonement will be made by the high priest for the Most Holy Place and the rest of the Tabernacle, as well as for the sins of the people. The point conveyed by this imagery is this: It is only through the offering of blood that the condemnation of the law can be abated, and violations thereof covered, and only Jesus’ blood will forgive.
7. **The Festival of Shelters** (Lev. 23:33-44): Beginning on the fifteenth day of the seventh month, families are to live in shelters made of tree branches to commemorate Israel’s wanderings in the wilderness after their deliverance from Egypt. All Israelite males are to be present at the Tabernacle during this festival. Jesus has tabernacled among men (John 1:13-14; Rev. 21:3-4; 2Cor 5:1-4).

**National Feasts inaugurated by the people and not by Yahweh.** Purim and Hanukkah are not festivals ordained by God but are instead festivals proclaimed by the people to celebrate a historical event which demonstrated God’s divine intervention and protection of the Covenant people.

1. **Purim** (Adar = February/March): Celebrates the salvation of the Jews from gentile persecution in the Book of Esther (Esther 9:18-32).
2. **Hanukkah** (or Chanukah): Celebrated in the month of Kislev (December). The feast of the rededication of the Temple in Jerusalem described in 1 Maccabees 4:52-59 and 2 Maccabees 10:6-8. Jesus observed the Feast of Hanukkah in John 10:22.

**NEXT LESSON | 1/26/2021 | The Tabernacle, the Dwelling Place of God | Exodus 36:8-39:43.**