

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).
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).
18.	2/16	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.	2/23	The Tabernacle Standard procedures (Num. 5:5-31; 9:1-14) and vows (Num. 6:1-21) and prayers (Num. 6:22-27).
20.	3/2	The Tabernacle 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*	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)
22.	3/23*	The Covenant Ordinances Blood (Ex. 23:18; Lev. 17:10-16; 19:26; 25:24-55)
23.	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).
24.	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).
25.	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).
26.	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).
27.	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)
28.	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).
29.	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).

The Tabernacle, the Dwelling Place of God | Exodus 36:8-39:43.

The importance of these chapters in Exodus regarding the tabernacle is often overlooked. When we consider that the world was created in six days and the tabernacle was built in forty, it is no surprise that Creation is recorded in one chapter and Tabernacle is in four chapters. Yet, just like the Garden, God would dwell with His people: “Have the people of Israel build me a holy sanctuary so I can live among them” (Exodus 25:8, Leviticus 26:11). It would be called a tent (Exodus 39:3), a tent of meeting (33:7-10), a tabernacle (30:10-11), a tabernacle “of the congregation” (33:17), “of the testimony” (38:21, Numbers 1:50), and “of witness” (Numbers 17:8).

While the Tabernacle would become the precursor to the Temple (1Kings 6), the mobile, desert Tabernacle was built for worship and to see and to know the presence of God. The Tabernacle was set up “*on the first day of the first month in the second year,*” nearly a year after the nationwide exodus of the Israelites from Egypt (Exodus 40:2, 17). The expressions such as, “perpetual” and “throughout your generations” (cf. 30:8, 16, 21, 31) testify to that – but it was temporary in that it moved. The tent was used daily for much more than 40 years, and it would seem as though God had designed it to be used throughout Israel’s history.

Parenthetically, we need to remember that the Temple was part of God’s plan for Israel (as was kings) because He said, “*When you cross the Jordan and live in the land which the LORD your God is giving you as an inheritance,... then it shall come about that the place in which the LORD your God will choose for His name to dwell, there you shall bring everything that I command you: your burnt offerings and your sacrifices...*” (Deuteronomy 12:10). It continued in use during the period of Judges for an unknown period of time. 1 Samuel 1:9 suggests that some other temporary structure may have been used by the time of Eli, the high priest.

It’s easy for Christians to have a mistaken view of the Tabernacle (and the Temple that replaced it) because we think of religious buildings (churches, even Jewish temples) as holy places where people gather regularly for prayer and worship. Though Israel will worship at the Tabernacle and Jewish people will journey to the Temple in Jerusalem for annual feasts, the Tabernacle nor the Temple were the social center of their community (nor should church buildings be). More than anything else, the Tabernacle was God’s dwelling place among his people. God did not *literally* live because He is not contained in any building. But the Tabernacle signified *the presence* of God in Israel. It said in physical form, “I am with you.” Thus, the Tabernacle, and later the Temple, were crucial to the Israelites because they signified God’s presence. Not all worship and sacrifice occurred in the Temple.

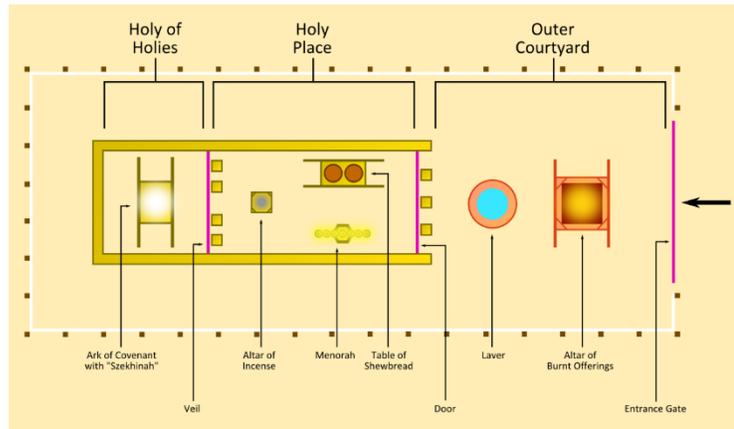
As Israel headed to the Promised Land, unbelief rendered their accession to those promises impossible to that generation. Because of fear of giants (Numbers 13), the Israelites wandered the desert for 40 years. The instructions for Tabernacle were given even before the failure of the spies, but the nation would need a place to worship God. Hence, God instructed them to build a temporary place of worship so that they could worship wherever they wandered until the “entered the land.”

Why did they need a specific place for God to dwell? Tabernacle means “to dwell.” Because God did not dwell in the hearts of humans until after Christ’s death and resurrection, he would dwell in a certain place during the time of the Old Testament. After Solomon built the Temple, he would dwell in the Holy of Holies, the most inner room of the temple where only the High Priest could enter his presence once a year (Hebrew 9:7). But, for the time being, he dwelt in the Tabernacle. In time, God chose to be with his people in a new way. As it says in John 1:14: “So the Word became human and made his home among us.” If you were to translate the Greek original literally, you’d say, “so the Word became flesh and pitched his tent among us.” Jesus is the new Tabernacle. He is God with us, Emmanuel. In Jesus, we have confidence that God is with us and will never depart from us.

What Did the Tabernacle Look Like? In Exodus 27:9-19, God gave specific instructions for construction of the Tabernacle. A rectangular fence surrounded the Tabernacle. In the courtyard, between the fence and the tent (Tabernacle), there was a bronze altar (where they would perform sacrifices) and bronze laver (where the priests would wash their hands). The tent itself had two separate rooms: The Holy Place and the Holy of Holies. Only priests could enter the Holy Place. Inside that room contained an altar of incense, a lampstand (menorah), and table of shewbread, each with their own symbolic purposes. A veil separated the Holy Place and the Holy of Holies. Inside the Holy of Holies, the High Priest would see

the Ark of the Covenant, which housed God (Exodus 37:1-9). Whenever the Tabernacle was to be moved, priests were instructed to carry the Ark with poles. Anyone who touched the Ark would die instantly (2 Samuel 6:7).

What Purpose Did the Tabernacle Serve? Until the time of Solomon, the Tabernacle offered a temporary, proper worship space for the Israelites and a temporary house for God. It allowed the Israelites to sense that God dwelled with them and draw closer to Him. Also, through the sacrificial system held at the Tabernacle (bronze altar), the Israelites learned the gravity of their sinfulness and how much they needed redemption. The ultimate sacrifice, Jesus, paid the penalty for us when he came to earth to “Tabernacle” with us.



The tabernacle testified to the character of God. The excellence of the tabernacle, both in its materials and its workmanship, was intended to be a reflection of God. The tabernacle was a holy place because abiding in it was a holy God (cf. 30:37, 38). It also demonstrates the holiness of God in its structure and function. Aaron engraves on the diadem, ‘Holy to Yahweh’ (28:36). The priests are warned in the proper administration of their office ‘lest they die’ (30:21), and the death of Nadab and Abihu (Leviticus 10.1) made clear the seriousness of an offense which was deemed unholy to God.

The tabernacle should have united the people. While composed of different elements, the tabernacle was to manifest the unity of all, in design, function, and purpose. “And he made fifty clasps of gold, and joined the curtains to one another with the clasps, so the tabernacle was a unit” (Exodus 36:13). “And he made fifty clasps of bronze to join the tent together, *that it might be a unit*” (36:18). Just like the Temple, the Tabernacle was a single work of architecture, a unified unit with free-standing columns, statuary, bas-relief, poetry and music, great huge stones and beautiful timbers.

The tabernacle was God’s idea, God’s initiative, God’s design. Over and over in the account of how the tabernacle is to be made, this phrase appears: ‘And thou shalt make ...’ That is, God told Moses what to do in detail. These were commands, commands from the same God who gave the Ten Commandments. The tabernacle was made after the divine pattern shown to Moses (25.9). The instructions emphasized that every detail of the design was made by explicit command of God (35.1, 4, 10, etc.). Bezalel and Oholiab were equipped with the spirit of God and with knowledge in craftsmanship (31.2ff.) to execute the task. Every detail of the structure reflects the one divine will and nothing rests on the ad hoc decision of human builders. It would house the permanent priesthood of Aaron (27.20f.).

In Hebrews 8:5 (NIV), the apostle Paul wrote that the Aaronic priests “serve at a sanctuary [the Holy and Most Holy compartment] that is a copy and shadow of what is in heaven. This is why Moses was warned when he was about to build the tabernacle: ‘See to it that you make everything according to the pattern shown you on the mountain.’” The Tabernacle which God commanded the people of Israel to construct in the Wilderness of Sin, and in connection with which all their religious services and ceremonies were instituted, was, the apostle Paul assures us, a shadow of good things to come (Colossians 2:17).

Furthermore, Paul explains, “The law is only a shadow of the good things that are coming – not the realities themselves” (Hebrews 10:1-4, NIV) because, it will foreshadow the work God will ultimately accomplish in Israel’s Messiah, the “Son of David” (17:4-15).

NEXT LESSON | 2/2/2021 | 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).