

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

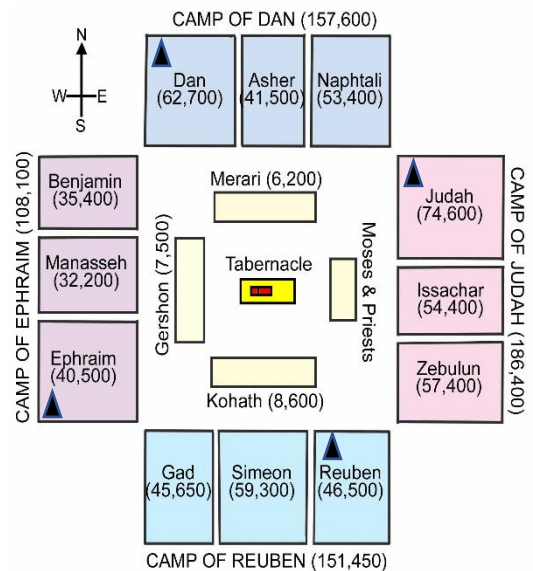
13.	1/5	The Delay that nearly destroys a Nation (Ex. 32:1-34:17).
14.	1/19	The Covenant Calendar Special days of the Tabernacle (Ex. 23:14-17; 31:12-17; 34:18, 21-26; 35:1-3; Lev. 16:1-34; 19:30; 23:1-44; 25:1-24; 26:2): The Sabbath Day (Ex. 31:12-17; 34:21; 35:1-3; Lev. 19:30; 23:1-3; 26:2); The Sabbath 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).
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). Standard procedures (Num. 5:5-31; 9:1-14) and vows (Num. 6:1-21) and prayers (Num. 6:22-27).
19.	2/23	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)
20.	3/2	The Tabernacle
21.	3/9*	
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 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).*

The Book of Numbers, introduced in our readings for this section, is titled in the Hebrew Bible as *Bemidbar* or “In the Wilderness.” The Greek title in the translation of the OT (LXX) was *arithmoi* that emphasized the lists of numbers recorded in the book (1--4; 26). The Latin Vulgate followed the Greek title and named the book *Numeri* from which the English acquires the name Numbers.

The timing of our reading fits within what we have already learned. The Passover was first celebrated on the fourteenth day of the first month of the year and the nation departed from Egypt on the fifteenth day of the first month (Num 33:3; Ex 12:2, 6). The tabernacle was erected at Mount Sinai exactly one year after the Exodus (on the first day of the first month of the second year; Ex 40:2, 17). And one month later the nation prepared to leave Sinai for the Promised Land (on the first day of the second month of the second year; Num 1:1). On the twentieth day of the second month of the second year “the cloud was lifted from over the tabernacle of the testimony and the sons of Israel went out on their journeys from the wilderness of Sinai” (Num 10:11-12).

The Camp Arrangement. The tabernacle of meeting was in the center. The camp of Judah, consisting of the tribes of Judah (74,800), Issachar (84,400), and Zebulun (57,400), a total of 186,400 men, camped to the east (Num. Num. 2:3-7). The camp of Reuben, consisting of the tribes of Reuben (46,500), Simeon (59,300), and Gad (45,650), a total of 151,450 men, camped to the south (Num. 2:10-16). The camp of Ephraim, consisting of the tribes of Ephraim (40,500), Manasseh (32,200), and Benjamin (35,400), a total of 108,100 men, camped to the west (Num. 2:18-24). The camp of Dan, consisting of the tribes of Dan (62,700), Asher (41,500), and Naphtali (53,400), a total of 157,600 men, camped to the north (Num. 2:25-31). Each group was to “camp by his own standard, beside the emblems of his father’s house” (Num. 2:2). The tribe of Levi was unnumbered and camped around all sides of the tabernacle (Num. 2:17, 2:33).



Arrangement of the Camp of Israel
Numbers 2:1-3:39

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God instructed Moses to conduct a census of the Israelite people with the target of “every male, over 20 years, whoever is able to go to war... number them by their armies (1:2-3). The result was 603,550 (2:32). God instructed Moses not to count the Levites because He had called them apart to provide the transportation and reassembly of the tabernacle (1:49-54; 2:33). Later, God instructed Moses to number the sons of Levi (3:15) and the total was 22,000. Then Moses was commanded to number the first-born males (3:40-43). The Levites, God said, would be replacements for the firstborn of all of Israel until the number of Levites ran out – then Moses assessed 5 shekels for each firstborn beyond that and the number was 273 – that money was given to the Levites to meet their needs. [The NET translators observe that this was equal to about 2 ounces of silver per 5 shekels, or converted to US Dollars at a value (in late 2010) of \$21. per ounce, or approximately \$28,665.] For the service of work in the tent of meeting, the Levite men, aged 30 to 50 numbered 8,580 (4:48), were assigned to the transport and care of the tabernacle (4:3) from the clans of the Kohathites (4:34-38), the Gershonites (4:39-41), the Merarites (4:42-45). The sons of Aaron, Nadab, Abihu, Eleazer and Ithamar were the priests who covered all of the tabernacle furniture and holy things to protect their brothers; and the sons of Eleazer were instructed to carry the oil and incense for the tabernacle (4:16). See also Numbers 8:23-26 that they could only serve from the ages of 25-50.

Nadab and Abihu will lose their lives (Lev 10) because of their failure to administer the sacrifices correctly. And much later during King David’s reign, Uzzah (2Sam 6:3–8, 1Chr 13:7–11) will lose his life when he stays the ark (not properly covered and not properly transported) because the Levites had failed to follow God’s instructions. What happened to Nadab and Abihu? In the seven-day ceremony to consecrate the sons of Aaron and his sons in their work, (Lev. 8:1-24) where the first Sin Offering is

Made (Lev. 9:24), both of them put fire in their firepans (censer) (Lev. 10:1). Some have seen their actions to simply be using incense at the wrong time (10:1), perhaps they were standing in the wrong place (16:2), and based upon the injunction God places in a very intense situation, they may have been drunk (10:8-11). Yet, every other time this event is remembered, they died because they offered strange fire (Numbers 3:4; 26:61). From the week-long event, God would send his own fire to consume the sacrifice as a sign of His presence (9:24) and when Nadab and Abihu lit the offering in the censers themselves, their fire was profane because God was not in it. They prepared the incense offering upon kindling of their own and not of the holy incense from the sacred bronze altar. This was seen as foreign or unholy fire (The Jewish Study Bible: Tanakh Translation. The Jewish Publication Society, 2004. Page 227).

The support for the Tabernacle (Num. 7:1-89). One of the longest and repetitive of Old Testament chapters, Numbers 7, is the concluding acts from what began historically in Exodus 40 – in the space of a very short time, probably about 50 days. As an overview, this is the final preparations necessary to make the operation of the priesthood and of God's tabernacle complete. It also shows the tribal leaders bringing their offering, in turn, to the Lord. Beginning with the tribe of Judah, the headman of each tribe brought their tribe's gift to the Tabernacle.....one tribe per day, for a total of 12 days, "that they may be used in the service of the tent of meeting, and [given] to the Levites, to each man according to his service" (7:5). Kohath was given no cart, because God had given instructions on how they would carry their tabernacle equipment. Merari was given 4 carts and Gershom was given two, the greater given to Merari because of the heavy wood planks and structure they were required to move. In Numbers 8, the Levites will be ordained and cleansed.

The Shekinah of the Tabernacle (Num. 9:15-23). When the Tabernacle was completed, the priesthood and Levites cleansed and ordained to their tasks, and the first Passover kept in the Tabernacle (the first Passover was in Egypt), God's "cloud" covered the tabernacle. It's presence was seen in the evening like the appearance of fire through the evening and a cloud by day – much like God's presence for them from the Exodus (Exo 13:21-22; 40:34). The final verse says that on a "sign" from the Lord they either made camp or broke camp. This "sign" is the movement or the stopping of the Fire-cloud. What we must not overlook is that God's presence.....as associated with the Fire-cloud...was real and tangible for the Israelites. It is also interesting that the Fire-cloud makes its debut at the first Passover but not before. It was not until after God redeemed His people, Israel, that He appeared to them to lead them in such an intimate and visible manner. And, once He had redeemed them, and made Him so real and tangible to them, they were expected to respond by obedience. God leads, they follow. Where God goes, they go. Where He does NOT go, they do not go. When He stops they stop, and WHEN God indicates it's time to move on they move on.

Slander against the God of the Tabernacle (Lev. 24:10-16, 23). Let's remind ourselves of the flow of Leviticus. The first section of chapters 1-10 dealt with the offerings (which we will cover in lesson 19); Chapters 11-17 distinguish between clean and unclean things; Chapters 18-22 contained a series of instructions that dealt with the holiness of the nation of Israel; Chapter 23 reviews the series of national Feasts and holy days. However, Lev 24:10-33 differ because they are a narrative (like Lev 10 regarding the sons of Aaron). These 2 narratives seem to serve as reminders in the book of Leviticus to remind people what it is to treat the Lord as holy. The man, a son of a Hebrew mother and an Egyptian father, had argued and fought in the camp with another Hebrew. During the fight, the man of the mixed background blasphemed and cursed by the Name. What is the Name? "Yahweh" is the Hebrew name that God revealed in Exo 3:14. Therefore whatever he said, he would have said something inappropriate for the name of God. In response, the Israelites brought him to Moses (Lev 24:11b) and put him in custody (Lev 24:12). Verse 11b inserts a description of his mother's name and clan, and finally we learn of his identity because thus far, we only know of his crime, and he has been referred to as the man with an Egyptian father. His identity only became clear before the judge, Moses. This was why the people brought him to Moses. Why, then, did they hold him in custody (Lev 24:12)? There must have been a gap of time between verse 11 and 13. They took him to see Moses and they wanted to be very sure that their next steps *were something that God wanted them to do* -- not what they wanted to do, and neither should it be what Moses wanted them to do.

NEXT LESSON | 2/9/2021 | The Tabernacle Itself | 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).