

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.	3/2	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.	3/9	The Covenant Ordinances Blood (Ex. 23:18; Lev. 17:10-16; 19:26; 25:24-55)
20.	3/16	The Covenant Ordinances Marriage (Ex. 22:16-17); Fathers and daughters (Ex. 21:7-11); Childbirth and ceremonial cleansing (Lev. 12:1-8).
21.	3/23	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).
22.	4/6	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).
23.	4/13	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).
24.	4/20	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)
25.	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).
26.	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).
27.	5/18	

The Tabernacle Itself | *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)*

The burnt offering (Lev. 1:1-17; 6:8-13), along with the others described in Leviticus 1-7, was offered on the bronze altar of burnt offering, the plans for which God gave Moses in Exod. 27:1-8 (cf. also 38:1-7). The altar for the burnt offerings was very large altar but certainly not too large considering the large number of sacrifices and offerings which it was required to facilitate. As one entered the courtyard of the tabernacle through the gate, the altar of burnt offering would be the first of the tabernacle furnishings to be encountered as one approached the tabernacle proper. To the left of the altar would be the ash heap, where the ashes from the altar were placed (cf. Lev. 1:16). Between the altar and the tabernacle doorway was the bronze laver (30:17-21; 38:8), where Aaron and his sons cleansed themselves. Then, there was the doorway to the tabernacle. Since the altar was located at the approach to the tabernacle, the sacrifices enabled men to draw near to God who dwelt in the tabernacle, and who spoke to Moses from within it (Lev. 1:1).

The burnt offering does not originate in Leviticus. It is found with Noah (Gen 8:20) and Abraham (Gen. 22:2ff.). Moses told Pharaoh that Israel must take their cattle with them to offer burnt offerings (Exod. 10:25-26). So when God instructs Israel, these are laws on how HIS burnt offerings should be offered.

- (1) It was a personal offering, offered voluntarily (c.f. Lev. 1:2), but sometimes corporate.
- (2) It was regularly scheduled. Burnt offerings were to be made every day, in the morning and the evening (Exod 29:38-42; Num. 28:3, 6, cf. 2 Chron. 2:4, etc.). An additional burnt offering was to be offered up each Sabbath day (Num. 28:9-10). Also, at the beginning of each month (Num. 28:11), at the celebration of Passover on the 14th day of the 1st month (Num. 28:16), along with new grain offering at Feast of Weeks (Num. 28:27), at the feast of trumpets, on sacred day in the 7th month (Num. 29:1ff.), and for the celebration of the new moon (Num. 29:6).²⁵
- (3) It was often offered with another sacrifice, like the guilt offering (Lev. 5:7, 10, 17-18), the sin offering (cf. Lev. 5:7; 6:25; 9:2-3, 7; 12:6, 8), the votive or freewill offering (Lev. 22:18), the sheaf offering (Lev. 23:12), and the new grain offering (Lev. 23:15-22, esp. v. 18). Sometimes, it was used in connection to a cleansing (Lev 12:6-8) or of a leper (Lev 14:19-20) or a man with a discharge (Lev. 15:14-15) among others.
- (4) It was a whole “burnt offering,” which was totally consumed on the altar. Most of the sacrifices benefited the offerer and the priests, in addition to being pleasing to God. Sometimes, the offerer would eat some of the meat of the sacrificial animal, and most often the priest received a portion of it. Thus, when one offered a sacrifice to God, one’s mouth would water, knowing that he would be able to partake of the sacrifice. Not so in the case of the burnt offering, however (cf. Lev. 7:8).
- (5) It could be from the herd (bull), vv. 3-9; the flock (a sheep or a goat), vv. 10-13; the wild (i.e. birds like turtledoves or pigeons), vv. 14-17. (The poor could not afford a bull, cf. 14:21-22, 31).
- (6) It was to be a “fine” example of quality. A bull, a sheep, or a goat, were all livestock of considerable value. With the exception of birds which could be offered for a burnt offering, the animal must be a male (v. 10 or v. 3) and young.

The purpose of the burnt offering was to make atonement for the sin of the offerer and thus to gain God’s acceptance. The offerer laid his hands upon the animal, identifying with it. More specifically, he identified his sins with the animal. Thus, when the animal was slain (by the hand of the offerer) it died for the sins of the offerer. It is not so much for the offerer’s specific sins (which are dealt with by other sacrifices), but rather for the offerer’s general state of sinfulness. Look at the “burnt offerings” of Noah in Genesis 8 and of Abraham in Genesis 22.

- (1) The sacrifice Noah offered was for the covenantal promise that God would never again destroy every living thing by a flood again (Gen. 8:21), not due to the fact that all sin had been destroyed from the face of the earth. The fact of man’s depravity (as will soon be manifested in Noah and his family) is still present, for God can still say, “the intent of man’s heart is evil from his youth” (Gen. 8:21), a statement very similar to that of Exodus 32:9, where God told Moses, “I have seen this people, and behold, they are an obstinate people.”
- (2) The sacrifice Abraham offered affirmed the covenant God had made before (12:3). While it demonstrated death and resurrection of Abraham’s offspring, when Abraham placed his hand on his son’s head (as was the custom) before slaughtering him – and then upon the ram that God would supply, Abraham (and then every Israelite) would have understood how the sacrifice

was substitutional – and that something must take place in the future, so that the death of Isaac, which was prevented by the sacrifice of the ram, could be carried out in some greater way – ultimately in Jesus.

- a. John the Baptist indicated this when he greeted Him with the words, “Behold the Lamb of God, who takes away the sin of the world” (John 1:29).
- b. Christ as the Lamb of God died “once for all” (9:28; 10:10) there is no longer any need for the burnt offering, the type of which our Lord is the ultimate and final antitype.

Grain offering (Lev. 2:1-16; 6:14-23). The Grain Offering in Leviticus 2 in 1-3—The uncooked grain offering; it could also be cooked in various ways (4-10); it was to be prepared without leaven but seasoned with salt (11-13); yet, early grains were accepted (14-16).

While it is distinguishable from the burnt offering, there are similarities. 1) Both offerings required the highest quality offering to be sacrificed. Such “fine” flour was that which was fit for a king (cf. 1 Ki. 4:22). And 2) The Grain Offering was, like the Burnt Offering, an offering by fire. Frequently in both chapters 1 and 2 of the Book of Leviticus we find the expression, “an offering by fire ...” (cf. 1:9, 13, 17; 2:2, 9, 10, 16). Both the Burnt Offering and the Grain Offering were offered to God by fire, on the altar of burnt offerings. 3) The Grain Offering and the Burnt Offering produced a “soothing aroma to the Lord.” Only the Burnt, Grain, and Peace Offerings (cf. 3:5, 16) were said to produce a “soothing aroma to the Lord.”

(4) There is a close connection between the Burnt and Grain Offering because the two were often carried out together. The Grain Offering was often an adjunct of another offering (cf. Exod. 29:38-46; Lev. 23:9ff.; Num. 6:13ff.; 7:13, 19, etc.; 8:8; 15:1-9). The 28th and 29th chapters of the Book of Numbers most dramatically demonstrate the association between the Grain and the other offerings.

Yet, there is some important distinctions. 1) The Grain Offering was not a “whole burnt offering,” but only a portion of it was burned on the altar, while the rest was eaten by the priests. The Burnt Offering was totally consumed upon the altar, with the priests benefiting only from the hide (Lev. 1:5-9; 7:8; 2:2-3; Num 18:21-24). 2) The Burnt offering allowed no additions or substitutes while the grain offering allowed and encouraged Israelites to “add more” to it. The distinction is because the purpose of was not atonement but worship, the acknowledgment of God’s divine provision of the needs of the Israelite for life itself. The Grain Offering praised God for His abundant supply of the “daily bread” of the Israelite.

Peace offering (Lev. 3:1-17; 7:11-38; 19:5-8). Essentially “peace” has the connotation of “wholeness” or “completeness.” You could offer a Peace Offering as an act of thanksgiving (7:12; 22:29-30), or to fulfill a special vow (7:16; 22:21), or as a freewill offering (7:16; 22:18, 21, 23). These were all optional offerings, which an Israelite could offer at any time, except for the feast of Pentecost (23:19) and the fulfillment of the Nazarite’s days of separation (Num. 6:13-20), when the offering was mandatory.

There are several distinctions: 1) It must be from the herd or from the flock (but not a bird), whether male or female. 2) It was shared by God, by the priests, and by the offerer. All of the Burnt Offering was the Lord’s (except for the skin). Most of the Grain Offering was for the priests. But the Peace Offering was shared by all, each receiving their appointed portions. 3) It had varied purposes like thanksgiving, completing a vow, and for a freewill offering. 4) it included leavened bread (Lev. 7:13).

A biblical example of the Peace Offering is found in 1Samuel when Hannah made a vow to the Lord that she would dedicate her son to the Lord if He would but give her a boy child. When God answered her prayer, she fulfilled her promise, thus completing her vow. Thus, in obedience to the instructions found in Leviticus pertaining to the Peace Offering, Hannah went to Shiloh and gave her son to the Lord, offering her Peace Offering at this time (1 Sam. 1:22-28). As she had experienced the “wholeness” of child-bearing and of being able to fulfill her vow, she offered her “peace” offering. In many other instances the Peace Offering was offered in the history of Israel. Interestingly, this offering was made both in times of great sorrow (e.g. Judg. 20:26; 21:4) and in times of great joy (e.g. Dt. 27:7; Josh. 8:31; 1 Sam. 11:15). In each instance the Peace Offering focuses on the benefits, the wholeness, which Israel is experiencing, or which she had lost (and for which she hopes), the offering then being an act of faith, a looking forward to a future wholeness or peace, which God will grant His people.

The Burnt Offering satisfies the need for atonement before God; The Grain Offering satisfies the focus on dependence before God, not only for forgiveness and spiritual life, but for physical life. The Peace Offering focuses on the Israelite’s “peace with God,” the joys and the peace of mind which comes from knowing that God is at peace with us. Thus, it is sometimes call the fellowship offering. Of course, Christ would be their Peace Offering (Eph. 2:13-18).

Sin offering (Lev. 4:1-35; 6:24-30) and **Guilt offering** (Lev. 5:1-19; 6:1-7; 7:1-10). 1) The Sin Offering is an offering for a *specific sin*, in contrast to general sinfulness (Lev. 5:1a). Thus, the Sin Offering was an offering for a known sin. 3) However, it was also for those sins which may have been committed unintentionally (cf. 4:2, 13, 22, 27) but later become known (4:14) The term “unintentional” is more carefully defined (c.f. Num. 15:27-31). We might call this a “sin of ignorance.” One example is the Philistines’ capture of the Ark who are commanded to return with a guilt offering (1Sam 6:3-4). Another could be those in Ezra’s day who did not know their sin in intermarriage (9:2). Still, there is the case of the one who has given false testimony under oath (Lev. 5:1), this person has knowingly and deliberately sinned, and thus his sin cannot be called unintentional, and the Sin Offering cannot be offered. Instead, this person must “bear his guilt” (5:1).