

**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); 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	<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). 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	<b>The Tabernacle</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)
19.	3/9	<b>The Covenant Ordinances</b>   Blood (Ex. 23:18; Lev. 17:10-16; 19:26; 25:24-55)
20.	3/16	<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).
21.	3/23	<b>The Covenant Ordinances</b>   Elderly (Lev. 19:32); Disabled (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	<b>The Covenant Ordinances</b>   Dedication of persons and things (Lev. 27:1-29); Diet (Lev. 11:1-47; 20:25); Intentional Ritual Disfigurement (Lev. 19:27-28); The Covenant Ordinances: Leprosy (Lev. 13:1-59; 14:1-57; Num. 5:1-4).
23.	4/13	<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).
24.	4/20	<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).
25.	4/27	<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).
26.	5/4	<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).
27.	5/11	<b>Desert Wanderings</b> —Divine Chastening (Numbers 15:1–19:22)   God’s Legislation Reaffirmed (15:1–41)   God’s Leaders Challenged Again (16:1–50)   God’s High Priest Vindicated (17:1–13)   God’s Priests and Levites Provided For (18:1–32)   God’s People Offered Cleansing for Mass Defilement (19:1–22)   Kadesh to Moab—A New Generation and a New Start (Numbers 20:1–22:1)   First Signs of Retiring Leadership (20:1–29)   Successful Advances to the Plains of Moab (21:1–22:1)The Generation of Deuteronomy and Conclusion

Lesson 25 | 4/27/2021

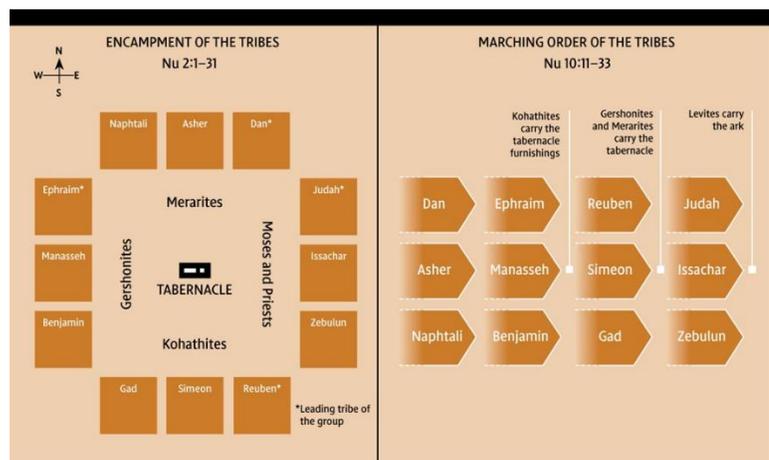
## From Mount Sinai to Kadesh-Barnea | Moving On (Num. 10:11-36) and the sins along the way (11-12) and shown disrespect of Miriam and Aaron (12:1-16).

Now that we have made a cursory view of the Law that was given to Israel by God, we return to the history of the nation in the wilderness wanderings.

### THE JOURNEY FROM SINAI TO KADESH (Numbers 10:11 to Numbers 12:15).

**Moses Pleads with Hobab.** Keep the chronology in mind - the interaction between Moses and Hobab (10:29-32) occurred before the nation left the camp at Mount Sinai (10:33). Moses' father-in-law had gone back to Midian (Ex 18:27, Moses pled with his brother in law and promised God's blessings to him and his family. This "they" set out which means the nation, but likely included Hobab and his family. Hobab's wisdom didn't take the place of God's leading. Rather, Hobab assisted in the everyday problems of a people who were not accustomed to wilderness life. An invaluable guide knows: Where the shade was, water, best routes, safety. Moses saw no contradiction between these and even mentions both the usefulness of Hobab (Num. 10:31) and the leadership of the pillar of cloud (Num. 10:34) only three verses later! Furthermore, there is an important difference between the general route to take (and how long to stay) provided by the cloud and specific arrangements for the camp supplied by human wisdom.

**The March begins** (Numbers 10:11-33). While much of the law study we have been considering was also included in event after this this section, we resume the historical timeline we began. And Moses says that the people set forward from Sinai in the order to march in "the second year, in the second month, on the twentieth of the month" (10:11-12). This date is nineteen days after the census was taken, as reported in Numbers 1:1. The people had been at Sinai for almost a full year (compare Exod. 19:1 and Nu 10:11).



The call to move (10:5) was by "tradition said the convocation sound was a long steady blast, while the advance signal was a succession of 3 shorter notes" (MacArthur Study Bible). The summary of the trip is stated in that they settled down in the wilderness of Paran, a vast barren land in the north-central part of the Sinai Peninsula, but there would be several intermediate stops (cf. Nu 11:3, 34-35; Nu 12:16).

**The People Complain** (Numbers 11:1-15). Several waves of discontent are mentioned. First, the people complained of their adversity. God heard and "fire of the LORD" consumed the outskirts of the camp. The people cry out and Moses intervenes and God relented. They named the place Taberah. The "rabble" consisted of the "mixed multitude" (Ex 12:28) who were probably poor Egyptians who hoped for a better life or had other good reasons for leaving Egypt. Others were foreign slaves belonging both to the Hebrews and Egyptians. Others were a company of hangers-on, that were perhaps made up of vagabonds, adventurers, and debtors, as could no longer stay safely in Egypt. Self-interest was, no doubt, the moving spring with the great mass. And their complaint comes as no surprise. Some of them expressed their greedy desires for more meat (even though it was just a displeasure of what God had provided) and they probably had a poor memory for what their previous life as slaves in Egypt was like.

Every morning the Israelites drew back their tent doors and witnessed a miracle. Covering the ground was manna-food from heaven. They didn't ask God to fill their need; instead, they demanded, "Give us meat to eat!" (11:13). God gave them what they asked for, but they paid dearly for it when a plague struck the camp (see Nu 11:18-20, 31-34). When you ask God for something, he may grant your request. But if you approach him with a sinful attitude, getting what you want may prove costly.

**Moses Complains (11:10-15).** Moses carried another kind of weight in the wilderness—an emotional weight that kept him at a standstill. The Israelites' intense craving for meat instead of manna had reduced them to tears. Hearing their ongoing lament, an exasperated Moses said to God, "I am not able to bear all these people alone, because the burden is too heavy for me" (Num. 11:14). Even though Moses is angry and very frustrated, he remains respectful to the LORD by referring to himself indirectly as a "servant." The word *hard* means "to break into pieces" or "to make good for nothing." Moses was asking the Lord, "Why are you shattering me? I feel good for nothing." Moses' despair was not a sin of murmuring like the nation's clearly indicated by the Lord's immediate response, which was not a rebuke but an offer of help. This is the first of two occasions when the attitude of the people caused Moses to struggle (see 20:1–13). Knowing as we do how ungrateful and hardhearted the people of Israel were, we wonder that Moses wasn't discouraged more often! Still, Moses lost his perspective and got his eyes off the Lord and on himself. His "I am not able" (11:14) reminds us of when God called Moses and assured him of His help (Ex. 3:11–12). But at least Moses took his burden to the Lord and accepted God's counsel (1 Peter 5:7).

**God Appoints the Seventy Elders (11:16-30).** On his own, Moses lacked the resources necessary to fix the problem. God responded by telling him to select 70 men to stand with him and share his load. God told Moses, "[The men] shall bear the burden of the people with you, that you may not bear it yourself alone" (v. 17). These were men that were elders were known to be leaders among the people and therefore, godly men. The LXX translates "elders" with the Greek word *grammateus* which in the NT meant "skilled in the Jewish law" and conveys the sense they were officers like how *grammateus* is used in Acts 19:35. Still complaining, Moses reacted as we often do—trying to figure out how God would perform His promise. Moses couldn't figure it out; but God never asked him to. God will provide, because His arm has not been shortened, nor has He lost any strength.

Two men, Eldad and Medad, although summoned with their brethren, did not come to the assembly at the tabernacle. For some unknown reason, they failed to put in an appearance at the critical time. Yet, they also were granted the Spirit endowment because they did prophesy. Joshua exhibited some jealousy and suspicion, and would have silenced them, because the blessing had not come through Moses; but the great lawgiver, with characteristic insight and generosity, would not heed the request, "Are you jealous for me sake? Would that all the Lord's people were prophets." This one saying proves the incomparable greatness of Moses' character. Little souls are monopolists. They like to be good and gifted, because it gives them a kind of superiority to others; but when a man is really great and good, he longs that all should be as he is, and better.

**God provides Quail (11:31-35).** About a year before this, the people had been thus feasted for one day (Ex 16:13); but now such plenty was to be afforded them for a whole month, and they should use it so greedily, that at last they should entirely loathe the food for which they had so inordinately craved. This historic event was retold by the Psalmist (Psalms 78:26-31) because it showed their true hearts; it took only a brief time each morning to gather enough manna to sustain them for the day, but the Jews were willing to spend two days and a night getting meat to satisfy their carnal appetites.

**Aaron and Miriam Complain and are Punished.** Moses intervenes (Numbers 12:1-15). In this short chapter we find a prime example of jealousy among leaders and how God dealt with it. Miriam and Aaron are envious of Moses' leadership, but they use an occasion – his marriage to the Cushite woman (like an Ethiopian, as translated in the LXX and Vulgate) – to criticize him. Often the immediate criticism is simply a surface issue for a deeper matter. God indicates very clearly he will speak through many people, including them, but Moses is different. Moses is the mediator of the covenant. Miriam was a prophetess (Exodus 15:20) and Aaron had the dignity of the priesthood. They were a Team of Three for sure (Micah 6:4). But it was pride, the crime of the devil (1 Timothy 3:6), that leads them to speak against their own brother. Miriam was the leader in this rebellion, for her name stands first and the judgment falls upon her with the punishment of leprosy.

Her punishment is reduced to seven days by the mercies of the pleading of Moses – but it was a punishment that God believed just. When she was (miraculously) made well on the eighth day, the nation began its movement again.