

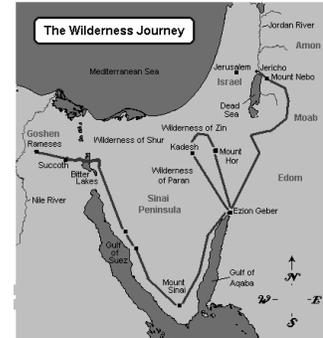
**CLASS INSTRUCTIONS** | Every Class will have Biblical reading for preparation. However, we will not read the whole text in classes. Please pre-read before the class. Take Home Review Sheets for notes will be provided on a weekly basis. Regarding Health and Safety, we will sit in comfortable distanced 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). The Sabbath-Breaker Put to Death (15:32-36); Rebellion of Korah, Dathan and Abiram (16:1-40); More Rebellion and Punishment the next day (16:41-50).
27.	5/11	<b>Desert Wanderings</b> —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

## Desert Wanderings—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

Israel is now heading to the plains of Moab and a new beginning. These chapters make history important because Yahweh's purposes are now going forward. The first section (20:1-21:20) deals with the view that was to be taken of the future as Moses stumbles at the finish. It warns against seeing their future simply as conquest. When Edom resists their advance they must not show aggression and seize their land but must go another way. For Edom's land belongs to Edom and has been given to them by God (this is implicit in Numbers and explicit in Deuteronomy 2), just as shortly their land will belong to them (20:14-21). Israel is only to offer death to those who deserve death. It tells of the death of Aaron and his replacement as 'the Priest' by his son, Eleazar, a member of the new generation, which will lead on to greater blessing (20:22-29). Out of death comes life. And we read of the first defeat of the Canaanites, a further indication of the new beginning and a firstfruit of what was to come. They are at last ready to take the land (21:1-3).



**Miriam Dies (20:1).** Miriam was the first of Moses' siblings to die in the wilderness and her death demonstrated what God promised: That the generation which refused to enter Canaan would die in the wilderness, and the new generation would enter instead (14:29-34). She was great for her courage in assisting Moses and his parents (Ex 2:4-8), and great for her leading Israel in praise (Ex 15:20-21). But she was also disgraced for her rebellion against Moses (Num 12). Her death shows us there were no special exceptions for the family of Moses. God said only Joshua and Caleb would survive from that generation (14:30), and that included, Miriam, Aaron, even Moses himself.

**People Thirst (20:2-6).** There was no water: The need was real, but the response of Israel was filled again with unbelief, still in this new generation. As is often the case, contentions make outrageous statements: "If only we had died when our brethren died before the LORD". The older generation of unbelief was almost dead, and now the younger generation started to act like them. They openly doubted God's promise that He would lead them into the land of promise. Moses and Aaron fell on their faces again because they realized how serious this was.

God said to them, "Take the rod... Speak to the rock before their eyes." Specifically, God told Moses to take the rod but not to use it. Water would be provided. At Sinai, God told Moses to strike the rock and water came (Ex 17:6). But now he was merely to speak to the rock, yet with the rod in his hand. Moses began by doing exactly what the LORD had told him to do: Take the rod and gather the people of Israel. then did something God had not told him to do: *He lectured the nation*. Worse, he lectured the nation with an attitude of heart he had not shown before – *one of anger, contempt and bitterness*. We often try to explain the justness of Moses' frustration (Psalm 106:32-33 describes how the people provoked Moses here), but God does not excuse it. Moses took the rebellion of the people against the LORD too personally and claimed the work as his: "Must **we** bring water for you out of this rock?" This did not elevate God to be HOLY before the people. This lapse from subtle pride is the stumble that will finish Moses. God's rebuke is that "you did not believe Me;" You did not "reverence Me in the eyes of the children of Israel" (His actions made God look no different than an angry or temperamental pagan gods); and as a result, "Therefore you shall not bring this congregation into the land." Moses would later tell us in Deuteronomy 2 that he pleaded with God to change His mind, but God did not.

And perhaps the reason there is such severe punishment is that Moses defaced the shadow of Messiah that God was intentionally painting. Paul said this water-providing, life-giving rock was a picture of Jesus (1Cor 10:4). Jesus, being struck once, provided life for all who would drink of Him (John 7:37). But it was unnecessary – and unrighteous – that Jesus would be struck again, much less again twice, because the Son of God needed only to suffer once (Heb 10:10-12).

**Edom.** Moses sent messengers from Kadesh to the king of Edom so they could travel through the land of Edom – taking them closer to the Promised Land than they had ever been before, beyond where they failed to go in because of unbelief. This was the fifth stage of the Exodus. The first, from Egypt to Mount Sinai (Ex 12:31-18:27); The second, the sojourn at Mount Sinai (Ex 19 to Num 10:10); The third, the first approach to the Promised Land, beginning at Mount Sinai, but being aborted at Kadesh with the refusal to enter the Promised Land in faith (10:11-14:45); the fourth, the 38 years of wandering in the wilderness until the generation of unbelief had died (15:1-20:13); and now the last, the second and final approach to the Promised Land (Num 20:14 to Jos 2:24). Edom refused and certainly tested the nation with more discouragement and danger (21:4-5). In fact, Israel was still commanded to treat the Edomite as a brother (Deut 23:7). God will later announce their doom through Obadiah.

**Aaron dies.** Numbers 33:38 tells us Aaron died there in the fortieth year after the children of Israel had come out of the land of Egypt. There is very little record of what happened during these years; they are compressed into only five and one-half chapters, while the single year at Mount Sinai is given almost 50 chapters. This was to demonstrate these years accomplished nothing, except the death of the generation of unbelief. These were just years, wasted years, of surviving in the desert: much movement – but no progress. Aaron died on the top of the mountain: The passing of Aaron is a huge landmark. Moses, who represented the law, could not lead them into the Promised Land. Miriam, who represents the prophets, could not lead them into the Promised Land. Aaron, who represents the priests, could not lead them into the Promised Land. Only Joshua, (which is the name of that would be Jesus, could lead them into the land of God's promise. Aaron had been Moses' partner (Ex 4:27-31), to initiate the priesthood (Lev 8), and to plead with Moses for the people (Num 16-17). At the same time, he was instrumental in the nation's idolatry (Ex 32) and in Miriam's rebellion (Num 12). God gave special warning about Aaron's death, so a smooth and graceful transition could be made in passing down the position of high priest to Aaron's oldest living son, Eleazar.

**The Canaanites Attack.** Arad, the Canaanite, who dwelt in the South, attacked and captured hostages. Israel pleaded by faith for God's help and it was at Hormah that they defeated them. Still...

**The Nation Falters.** To go around Edom would have been discouraging. But now they had defeated Arad and would have experienced a resurgence in faith with the evidence of God's provision. Yet, they grumbled again. They had no excuse for not trusting in God when their water and food was depleted so the people spoke against God and against Moses. In the eight previous events (Ex 15:24, 16:2, 17:3; Num 12:1, 14:2, 16:3, 16:41 and 20:2), Israel is described as speaking against Moses. While Moses knew (Ex 16:7-8) and the LORD knew (Num 14:27) they were really speaking against God, this generation brazenly spoke against God.

**Punishment and Deliverance.** God sent serpents among the people to punish them. The nations asked Moses to pray for them. God commanded Moses to make a serpent (and Moses makes it out of bronze), to set it on pole, so that those who looked upon it could be saved – and they were. There is no immediate logical connection between merely looking at a serpent on a pole and living; or refusing to look and dying. But God commanded that such a "foolish" thing be used to bring salvation to Israel but it will be this very reference Jesus used to connect the salvation He brings to everyone (Jn 3:14-15). But the threat was not removed. But salvation was provided. They had to trust that something as seemingly foolish as looking at a serpent on a pole was enough to save them.

The **Moabites and Amorites** are defeated by Israel and they take possession of this land from the Arnon to the Jabbok, as far as the people of Ammon, as a foretaste of the prize that awaits them. The same will happen in Bashan by the unprovoked attack of Og.

**Moses dies** (Deuteronomy 34). No successor had yet to be chosen for Miriam. Aaron's successor was his son, Eleazar. Moses' successor will be Joshua who had been nurtured by Moses since the Exodus (31:1-8; 34:9). After Moses' charges to the nation (31-33), he went up from the plains of Moab to Mount Nebo from which he could see the Promised Land, as far as the Western Sea: "And the LORD showed him all the land." A grace God afforded him – not a punishment. Standing on the peak of Nebo on the collection of Mountains called Pisgah, Moses stood on what is the modern nation of Jordan, looking towards the Promised Land. Moses saw the end result of his life's work – leading the children of Israel into the Promised Land – and heard God say, as clearly as he had ever heard God speak, "this is the land."