

UNIT IV

GROWTH IN WORSHIP AND FAITH

When Israel reached Sinai, she had few cultic traditions and an unseasoned faith in Yahweh. Moses had been carrying most of the responsibilities in judiciary and religious matters. Religious rituals had to be developed and leaders or priests ordained. A tabernacle was needed to symbolize the presence of God dwelling in the midst of the congregation of Israel. Much development and organization took place between the giving of the Ten Commandments at Sinai and the entering into the Promised Land.

Lesson 10 discusses the construction of the Tabernacle and the development of ceremonial laws. The last part of Exodus is concerned primarily with the construction of the Tabernacle. Chapters 25–31 describe preparation for the building of the Tabernacle, and chapters 35–40 repeat the description of construction from the perspective of the work having been finished. The Book of Leviticus continues the interest in Israel's worship. This book is devoted to priestly laws and activities of the priests and the Levites. Many of the laws are found in other books of the Old Testament.

Lesson 11 covers the narratives and the laws in the first part of the Book of Numbers. The first ten chapters describe the preparation for departing from Sinai, and the next ten chapters give the experiences in the wilderness during the thirty-eight years of wandering before Israel reached the plain of Moab.

Lesson 12 completes the narrative of Israel's history under the leadership of Moses. It includes the preparation of Israel to enter the land of Canaan during the brief period she was in the land of Moab.

Limitation of time in a three-month term prevents a more thorough examination of the legal portions of the Pentateuch. A knowledge of the law is very important as background to understanding the New Testament. Deuteronomy is not being omitted because of its lack of importance. It is a very important book and deserves more attention than time allows in this course.

LESSON 10

THE TABERNACLE AND CEREMONIAL LAW

Exodus 25–40 and Leviticus

Aim

To become acquainted with Israel's institution of worship.

The Tabernacle

Exodus 25:1–31:18

It has been estimated that the Tabernacle required one and one-fourth tons of gold, four and one-fourth tons of silver, and three tons of bronze in addition to wood, jewels, and other materials. The question is often raised concerning the relation of the Tabernacle in chapters 25–31 and the Tent of Moses in 33:7–13. The Tent of Moses was pitched outside the camp. The Tabernacle may have been patterned after the Tent, but the Tabernacle was much larger. The Tent was a place where God revealed His plan to Moses. The Tabernacle was in the centre of the camp and was used in the complex sacrificial system. It represented the presence of God dwelling in the midst of His people. Instructions for constructing the Tabernacle are given in chapters 25–31, and the carrying out of the instructions is recorded in chapters 35–40. The latter section is very similar to the former, but the verbs change from future to past tense.

Materials for the Tabernacle (25:1-9; cf. 35:20-29)

The beginning of chapter 25 continues the incident when Moses was on the mountain receiving instructions from the Lord. He was to collect contributions for the construction of a sanctuary wherein God could dwell in the midst of His people. According to verse 9 the Lord would show Moses a pattern for the Tabernacle and its furniture. Acacia wood was needed for the framework; skins from rams and dolphins and material of fine linen and goat hair dyed blue, purple, and scarlet were to be used for the curtains.

The Ark (25:10-22; 37:1-9)

The Ark was the most sacred and significant feature of the sanctuary. It was a portable box made of acacia wood. Its size was about 3 3/4 by 2 1/4 feet. It was overlaid inside and out with pure gold, and the top of each side was edged with gold. The golden lid was decorated with two golden cherubim. The centre of the invisible Presence was under the overarching wings of the cherubim and on the lid, called the Mercy Seat. The tables of the Covenant were placed inside the Ark. Two rings of gold on each of the opposite sides allowed the Ark to be carried by using poles of acacia wood.

The symbolism of the Ark is impressive. The laws of the Covenant were within, symbolizing Israel's responsibility to obey God. Moses would approach God, who was enthroned on the Mercy Seat. Sinful man was required to keep the laws of the Covenant, but his hope was in the mercy of God, who forgave him when he failed. The Mercy Seat was where the blood was sprinkled on the great Day of Atonement. Moses was permitted to

Compare the Tent of Meeting and the Tabernacle by writing "Tent" or "Tabernacle" in the blanks.

The _____ was larger.

The _____ was made of beautiful and expensive materials.

The _____ was a place where God revealed His plan to Moses.

The _____ represented the presence of God dwelling in the midst of His people.

The _____ was located outside the camp.

The _____ was used in the complex sacrificial system.

(Compare your answers with the text.)

The most sacred and significant feature of the tabernacle was the _____.

(Ark)

The Ark contained the _____ of the _____,

The _____ symbolized God's forgiveness of sinful man.

(laws, Covenant, Mercy Seat)

approach God and receive revelations from Him on the basis of His mercy.

The table of showbread (25:23-30; 37:10-16)

The table of showbread was also made of acacia wood and was approximately 3 by 1 1/2 by 2 1/4 feet. Like the Ark, it was overlaid with gold and had a gold rim about its border. Gold rings were attached to the frame, and poles overlaid with gold were provided for transporting it. The vessels of gold were for the purpose of wine libations, and they contained the Bread of the Presence. Although some cultures believed that a god needed food, there is no indication that the Bread of the Presence was intended for that purpose in Israel's symbolism. The Bread possibly acknowledged the Lord as the Sustainer of life.

The lampstand (25:31-40; 37:17-24)

The lampstand was one piece of hammered pure gold. Seven lamps were placed on the stand. From a massive central stem, three branches on each side bent outward and upward, ending in a cup with decorations shaped like almond blossoms. Probably, the lamps were lit each night and symbolized the Lord's giving light and guidance to the people.

The Tabernacle (26:1-37; 36:8-38)

The Tabernacle was approximately 45 feet long, 15 feet wide, and 15 feet high. The outer chamber, or Holy Place, was 30 by 15 by 15 feet, and the Holy of Holies was 15 by 15 by 15 feet. The inner chamber was separated from the outer by a curtain. The Ark was placed in the Holy of Holies, and the table of showbread, the altar of incense, and the candlestick were in the Holy Place.

Two large curtains, made of five panels each of fine linen with violet blue, purple, and scarlet tapestry, were joined together by 100 blue loops and 50 gold clamps to form one curtain 60 by 42 feet. The curtains were taken apart for transporting but were connected when in use and spread over the framework of the Tabernacle. The eleven panels of goats' hair (two parts of five and six panels) were joined together by 100 loops and 50 bronze clamps, making a covering 45 by 66 feet. Since this covering was three feet longer than the inner one, it would reach the ground. The sixth panel of the outer curtain hung double as a sort of valance over the front of the dwelling. The 6 feet doubled in front, the 45 feet along the side, and the 15 feet at the back made the 66 feet of the curtain. Two additional coverings for protection against the weather were made; one was rams' skins and the other was goats' skins. The rams' skins were dyed red. The wooden framework of the Tabernacle (26:15-30) was made of acacia wood. The boards were 15 feet long and 2 1/4 feet wide. Twenty boards were on each side and eight were on the back. They stood in bases of silver, each fitting into a socket. The entire framework was strengthened by bars which passed through gold rings and ran horizontally along the two sides and the back.

The veil and the screen (26:31-37; 36:35ff.)

The Holy of Holies was at the back and was separated from the Holy Place by an embroidered veil which hung from golden hooks fixed at the top of the four pillars of acacia wood. Only the Ark of the Covenant was in the Most Holy Place. The candlestick was outside the veil on the south side, and the table of showbread was on the north.

The altar and court (27:1-21; cf. 38:1-20)

The altar was made of acacia wood overlaid with bronze and measured 7 1/2 by 7 1/2 by 4 1/2 feet. The word altar means "the place of sacrifice." Since the altar was without a top and was the place on which the fire was made, perhaps it was filled with

Specific directions were given for the candlestick in the tabernacle to hold _____ lamps.

(seven)

Probably the lighted lamps symbolized God's presence giving _____ to the people.

(guidance)

The place where the Ark of the Covenant was kept was called the _____ of _____.

(Holy, Holies)

The word which means "the place of sacrifice" is _____.

(altar)

stones or earth. The "horns" were projections at each corner and were regarded as the most sacred part of the altar. The blood of sacrifice was applied to them, and to touch them meant sanctuary for any person. A bronze grating surrounded the lower part of the altar. It supported a ledge on which the priest stood to offer sacrifices. Bronze-plated rings attached to the top of the grating and bronze-plated poles were the means by which the altar was transported.

The Tabernacle was surrounded by a court 150 feet long and 75 feet wide. The court was enclosed with linen panels 7 1/2 feet long, which hung from silver hooks attached to posts. Twenty posts were on the north and south sides, and ten were on the west side. The entrance was on the east side. It was enclosed by a 35-foot screen made of embroidered linen.

The priestly garments (28:1-43; 39:1-31)

Moses made holy garments for Aaron and Aaron's four sons before consecrating them to the priestly office. The priests were responsible for the sanctuary, and they were the offerers of sacrifices, the guardians of Urim and Thummim, the givers of oracles, the teachers, and the ministers. Aaron's third son, Eleazar, succeeded him and was regarded eventually as the ancestor of the Zadokite priesthood.

All that was connected with the tabernacle was considered holy. To be holy means to be set apart to the service of God. The four priestly garments worn during tabernacle services were the tunic, trousers, girdle, and cap. Aaron was set apart by the wearing of a robe, ephod, breastplate, and diadem. The clothing was made of gold, blue, purple, and scarlet material. The ephod was a decorated garment worn in front and back above the waist. Perhaps it was open on each side and joined by shoulder pieces. An onyx stone was set on each shoulder of the ephod, each stone bearing the names of six Israelite tribes arranged in order of the births of their ancestors. When Aaron wore this garment, he represented Israel in the presence of God.

The breastplate of judgement (28:13-30) was apparently a pouch, nine inches square in size. It was worn over the ephod and attached by two gold rings and chains to the ephod straps. Twelve jewels, each bearing the name of an Israelite tribe, were on the front of the pouch. Two stones, Urim (no) and (thummim) (yes), which were used to determine divine answers, were carried in the pouch. The pouch represented Israel before God and its contents were the means by which God's revelation was determined.

The chief priest wore a violet (the royal colour) robe under the ephod. The skirt of the robe was decorated with pomegranates and golden bells. In other cultures, the tinkling of bells was believed to drive away evil spirits. For Aaron the tinkling of bells was to indicate his movements in service before God. To be in the presence of God was a dangerous thing. The silence of the bells signified some mishap had befallen the priest who ministered within the Holy of Holies.

The high priest wore a turban of linen on his head. A gold plate with the words "Holy to the Lord" was fastened to the turban by a blue cord. When a high priest wore the turban, he represented Israel before the Divine Presence. The offerings he made were in behalf of the people. The high priest was also to have a long tunic of chequered linen and a girdle or sash.

The consecration of the priests (29:1-37; Lev. 8)

The sacrifices which were prepared for the dedication service were: one young bullock, two unblemished rams, and three kinds of bread. Aaron and his sons were brought to the door of the Tent of Meeting and washed with water. Aaron dressed in the beautiful garments of the high priest, and his sons wore simpler

Priestly garments and other things connected with the Tabernacle were considered holy because they were

_____ (set apart to the service of God)

The priests' function before God was to represent the _____ of Israel.

(people)

clothes. The anointing with oil was the decisive act which accomplished the installation of the priests.

After the anointing of Aaron and the robing of his sons, a bullock (a castrated calf) was brought to the Tent of Meeting for sacrifice. Aaron and his sons laid their hands on the head of the bullock. Some of the blood from the sacrifice was smeared on the horns of the altar, and the rest was poured out at the base of the altar. Laying hands on the head of the sacrificial animal may have identified it as the offering belonging to Aaron and his sons and may have symbolized the confession of sin. Some of the meat was burned upon the altar and the rest was burned outside the camp. Moses made this offering since Aaron was not yet consecrated as high priest. Since this was a sin offering for the priest, none of it was to be eaten.

When the sin offering was for others and not for themselves, the priests were allowed to eat what was not burned upon the altar. A ram was then burned upon the altar to signify the complete consecration of the priests. Apparently the consumption of the offering by fire and the rising of the smoke towards heaven symbolized the receiving of the offering by the Lord. The offering of a second ram involved a cultic meal. The blood was placed on the right ear, on the thumb of the right hand, and on the big toe of the right foot of Aaron and his sons. The ears were to be consecrated to listen to the voice of God, the hands to do His holy service, and the feet to carry the priests in a holy walk.

The sin offering signified cleansing from sin; the whole burnt offering signified the complete devotion of the life to Yahweh; and the installation offering in the form of a peace offering involved a cultic meal. All these offerings were used in the dedication of Aaron and his sons to the priesthood. The ceremony of the third offering involved taking the breast of the lamb and waving it towards the altar and back towards Aaron, signifying that the Lord had consecrated the offering and had given it to Aaron for food. The thigh as well as the breast of the ram offered for the sons was given to the priests. The flesh of the ram and the bread were eaten at the doorway of the Tent of Meeting, and any left over was burned. Apparently the ceremony was repeated on each of seven consecutive days.

Sacrifices were offered twice daily: a lamb with flour, wine, and oil each morning and a second lamb with a cereal offering in the evening.

Various regulations (Exodus 30–31)

The altar of incense has not been mentioned previously. It was constructed of acacia wood overlaid with gold and was 18 by 18 by 36 inches. Gold rings on the sides and poles of acacia wood overlaid with gold were used in transporting it. It was to be placed before the veil in front of the Ark but separated from the Ark by the curtain. Sweet spices were to be burned on it in the morning and the evening. Perhaps the altar symbolized human aspiration and prayer.

Each adult was to pay half a shekel annual temple tax for the maintenance of worship. It was believed to be dangerous to take a military census; therefore, a tax was exacted from everyone from the age of twenty years and older.

The laver (30:17-21; 38:8; 40:30) was placed between the sanctuary and the sacrificial altar and was for the priests to wash their hands.

Anointing oil (30:22-33; 37:29) was used for consecration, healing, and adornment. The four ingredients were myrrh from Arabia, cinnamon from the Far East (perhaps China), cane imported from India, and cassia from the Far East. The oil was to be used only by the priests.

The incense (30:34-38; 37:29) was holy, and the elements of

An elaborate system of offerings and rituals was instituted for the consecration of the_____

(priests)

which it was composed were not to be mixed in the same proportions when used outside of the Tabernacle.

The naming of the craftsmen for the building gives the Tabernacle historical reality (31:1-11; 35:30-36:3).

The observance of the seventh day (31:12-17) as the Lord's day was to be kept. It was a sign between the Lord and His people and served as a reminder that God had set them apart. The penalty of death threatened those who profaned the day.

After the forty days of revelation concerning the place and manner of worship, Moses was given the tablets of stone (31:18) bearing the Ten Commandments. The incident was followed by the breaking of the Covenant which is recorded in the subsequent three chapters.

The Testing of the Covenant Relationship

Exodus 32-34

This section deals with the question, "What would happen to the covenant relationship if the people failed to fulfil their obligations?" The author was convinced that the zeal of Moses for Yahweh preserved the covenant relationship from disintegration.

The golden calf (32:1-35)

The theory has been suggested that there never was a golden calf incident at Sinai. Some scholars say that the story in Exodus 32 arose out of the prophetic attack on the worship at Bethel and Dan during the time of the Divided Kingdom (1 Kings 12:28). The worship of the calf would not have been a strange innovation, however, since Israel would have been accustomed to sacred bulls and the worship of a deity symbolized by the bull from the days of Egyptian slavery.

In requiring the people to give up their earrings in order to have an idol, Aaron may have been attempting to dissuade the people; however, the fact that he later gave in to their demand indicates that he lacked depth of conviction. He had not received the special revelations from Yahweh which Moses had experienced. The image may have been a solid gold one, or it may have been wooden and plated with gold. Aaron poured the molten gold and used an engraving tool to put the finishing touches on the image. Another altar was built, and Aaron announced a feast in honour of Yahweh. Under the wrong man, the people were led to worship at a wrong altar in a wrong manner. The experience ended in a sexual orgy. The incident illustrates how worship can become perverted and sinful.

The intercession of Moses (32:7-14).—Moses, who was still on the mountain before God, was informed concerning the actions of the people. Yahweh threatened to destroy them, but Moses entreated the Lord on the bases of what the Egyptians might say, of the Covenant, and of His promises to the patriarchs.

The breaking of the tablets (32:15-24).—After Moses descended the mountain and rejoined Joshua, the two heard the sounds from the people's festive activities. Moses appeared to be ignorant of what was going on, but when he discovered what was happening, he destroyed the tablets of the commandments. This action symbolized the ending of the Covenant—the people had failed to keep their part of the Covenant. Afterwards, Moses burned the calf with fire and ground it into powder. These actions imply that it was made of wood plated with gold. The gold powder was cast upon the water and the people were made to drink of it. Casting the gold powder upon the water made the people aware of the cost of their sin. They had lost their possessions of gold, and it also revealed the worthlessness of their idol—they were made to drink the material of their god. Aaron was confronted with his misdeed, and he responded by giving the

What did Moses receive after forty days of revelation and instruction from God concerning the place and manner of worship? _____

(Two tablets of stone bearing the Ten Commandments)

The worship of the golden calf during Moses' absence would not have seemed unlikely because of the worship of a deity symbolized by the _____ from the days of _____ slavery.

(bull, Egyptian)

Moses' action in Exodus 32:19 symbolized the ending of the _____.

(Covenant)

The people were made aware of the cost of their sin, as well as the worthlessness of their idol when Moses required them to _____

(drink the water containing the powdered gold)

weak excuse, "I cast it into the fire, and there came out this calf." Aaron placed the blame on the people, "They are set on mischief."

Punishment of the offenders (32:25-29).—Moses bade those on the Lord's side—those who had not joined the apostasy—to join him, and he commanded them to slay the offenders. The ordeal of drinking the ground-up idol may have revealed the most frightened, therefore, the most guilty. The Levites, those of Moses' own tribe, joined him and carried out his command to slay the guilty. The order to the Levites meant to "slay every man his brother, and every man his companion, and every man his neighbour." Three thousand were slain that day. Apparently Moses' purpose was to slay the ringleaders of the rebellion.

Moses' intercession (32:32-35).—This is one of the noblest incidents in the book. Moses proclaimed his own readiness to die on the behalf of his people. His offer was rejected since the guilty must die for their sins. The people were punished later, perhaps by a plague.

God's presence withdrawn (33:1-23)

The departure from Horeb (33:1-6).—The people were instructed to depart from Horeb, and they were promised that an angel would go before them. The Lord withdrew from intimate fellowship with them lest the Presence destroy them because of their sin. Upon hearing the news, the people were saddened and stripped off their ornaments.

The Tent of Meeting (33:7-11).—Emphasis was placed on pitching the Tent of Meeting a good distance from the camp. The action was in harmony with the previous statement that Yahweh had withdrawn His Presence from the camp. Moses continued to approach the Presence of God symbolized by the cloud's descending to the entrance of the Tent, but the people gazed upon the phenomenon from afar. The Tent of Meeting outside the camp depicted the Lord's displeasure with the people. He continued with them in their journey, but His Presence was outside the camp, separated from them.

God's assurance to Moses (33:12-23).—After the apostasy of the people, Moses had reason for concern about the future. He requested a more intimate knowledge of the One who would lead him and the people into the area beyond. Although God continued to be accessible, His Presence was no longer in the camp. God promised Moses that His Presence would go with him but would not be in the midst of the people. Moses made a personal request to the Lord to show him His ways. He realized that the Presence of God accompanied him outside the camp, but he wanted to know the purposes of God. The intimate relation between the Lord and Moses is indicated by the statement, "For you have found favor in My sight, and I have known you by name" (v. 17—NASB). Moses made the further request to see God's glory. God agreed to permit His goodness to pass before Moses, but Moses could not see God's face and live. God preserved His own sovereign rights by withholding the viewing of His face. God's Presence continued veiled. However, Moses heard the Lord proclaim His own name, and he was permitted to behold the back or goodness of God.

God's Further Revelation to Moses

Exodus 34:1-35

The renewing of the tablets (34:1-9)

The Lord instructed Moses to prepare two stone tablets like the former ones and ascend Mount Sinai. Although Moses was refused permission to see the face of God, the Lord pronounced

How many offenders were slain by those who joined Moses on the Lord's side? _____

(3,000)

Moses offered to _____ on behalf of his people, but the guilty must _____ for their own sins.

(die, die)

True or False.

God's displeasure with His people was shown by withdrawal of His presence from the camp.

(True)

His own name to Moses. His name characterized His quality. Yahweh denotes the nature of God to be merciful towards those who sin. Yahweh is the same after man has sinned as He was before man sinned. He is full of affectionate sympathy for suffering humanity. He is gracious and helpful to the afflicted. He does not hasten to punish the sinner but allows him the opportunity to change his evil course. He is plenteous in mercy, granting His blessings beyond the desert of man. He keeps His mercy to the thousandth generation and forgives iniquity. However, He will not allow the guilty to go unpunished. His goodness does not destroy His justice.

Moses responded to God's revelation of Himself with prayer and worship. Since God revealed Himself as merciful, Moses begged Him to forgive the iniquity of the people and to be in their midst.

The restatement of the Covenant (34:10-28)

The Ten Commandments are restated here as thirteen and are sometimes called the "ritual decalogue" as opposed to the "ethical decalogue" of chapter 20. The people had broken the Covenant, but it was restated and renewed. All that is given in chapter 34 is found in Exodus 20-23. The appeal to Israel to keep the Covenant was based on what God would do instead of what He had done. He promised to drive out the inhabitants of Canaan and to give the land to the Israelites. They were instructed not to make a covenant with the Canaanites of the land lest they be tempted to commit idolatry. The restatement appears to have served the purpose of giving emphasis to areas of temptation and weakness. At the end of the forty-day theophany of God on Mount Sinai, Moses was instructed to write the words of the Covenant, the Ten Commandments, on tablets.

The shining of Moses' face (34:29-35)

As Moses descended from Mount Sinai, his face reflected the glory of God. Because the people were afraid of him, Moses placed a veil over his face. He removed it when he went in before the Lord. Moses taught all of Israel that which the Lord had made known to him.

The Construction of the Tabernacle

Exodus 35:1-40:38

Chapters 25 through 31 parallel this section but are cast in the form of instructions for the building of the Tabernacle. Chapters 35 through 40 are a report of the carrying out of the work. The two sections are separated by the event of the golden calf. According to 40:1-33, the sanctuary was erected on the first day of the first month, one year after the Exodus (see 12:1f.). The cloud and the glory of God filled the dwelling (vv. 34-35). The book closes by noting that the cloud became the guide for the sons of Israel in their journey.

Leviticus: The Book of Priestly Laws

Leviticus is known to the Jews as *wayyikra*, "and He called." The Mishnah (compilation of Jewish writings) describes Leviticus' contents as "priests' laws" and "law of the offerings." The book is a collection of enactments constituting the legal basis for the organized civil and religious life of Israel. The laws are largely ritual.

No attempt is made in this course to give a detailed examination of the laws of Israel because of the limitations of time. Only a brief outline and the key concepts will be discussed.

The law of sacrifices (1:1-7:38)

Leviticus was written to teach God's chosen people how to

God's goodness does not destroy His _____

(justice)

Although the people had broken the Covenant, God renewed the _____ and restated the _____

(covenant, Ten Commandments)

The Book of Exodus closes stating that the _____ of the Lord was upon the Tabernacle by day and _____ was in it by night.

(cloud, fire)

The Book of Leviticus is a collection of laws which were the legal basis for the organized _____ and _____ life of Israel.

(civil, religious)

approach Him in a holy manner. Chapter 1 gives instructions concerning burnt offerings. An unblemished male animal was brought before the altar, and the hands of the one making the sacrifice were placed on its head. The purpose of the offering was atonement or covering of sin. The smoke from the offering was a soothing aroma to the Lord, symbolizing the Lord's acceptance of the offering from the worshipper.

Chapter 2 gives instructions concerning the meal offering. Fine flour, mixed with oil and frankincense, and baked goods were to be sprinkled with salt and brought to the altar, and a handful was burned. The remnant belonged to the priests. Leaven and honey were prohibited to prevent fermentation.

Chapter 3 gives instructions concerning peace offerings. A more accurate name might be slain offerings. The ritual of the offering was much like the burnt offering, and the purpose was to connote closeness and fellowship with God. This sacrifice was a shared meal, shared by God and man to promote unity and communion. The worshipper joined the priest in the sacrificial meal. The broad, fat tail of an animal was esteemed a great delicacy and was offered by fire to the Lord. Fat from other parts of the animal was also offered to the Lord.

Offerings for sin are set forth in 4:1-5:13. No sacrifice could atone for sin committed knowingly or deliberately. If the sin offering was on behalf of persons other than the priests, the flesh was eaten that same day by the priests in the Holy Place. As in previous cases, the fat from certain parts of the body was to be removed and offered as a burnt sacrifice. The waste portions were to be burned outside the camp. The sin offering was the means by which the sin of man was taken away. The blood of the sin offering was to be sprinkled on the veil of the sanctuary and on the horns of the altar. The blood symbolized the life which was given for sin. Special instructions are given for sin offerings for the high priest, the whole congregation, the ruler, and ordinary Israelites.

The instructions for the guilt offering are set forth in 5:4-6:7. This offering differed from the sin offering because it had to do with offences where damage had been done. Compensation payments were required: in most cases one-fifth was added to the assessment. Special instructions were given to prevent errors in making holy gifts. These errors were infringements on the rights of the priests who suffered the losses. The priests were supported by the sacrificial system.

Detailed instructions for the priests are given in 6:8-7:38. The point of view in this section shifts from the worshipper to the priest. He was to offer two lambs each day, one at sunrise and one at sunset. Specifications are found for the priest's food from the meat remaining after sacrifices. Instructions are given concerning proper garments to be worn by the priests during the sacrificial offerings.

The fire of the altar was never to go out. It was sacred since it was kindled on the altar by God Himself. The burnt offering was to be burned continually upon the altar as a token of Israel's consecration to God. The cereal offering was to be offered by the anointed priest perpetually, morning and evening. No part of it could be eaten since it was offered for the priests. Concerning the sin offering, all of the flesh except the fat became the priests' portion. The peace offering (7:11-34) was the only one of the sacrifices (burnt, sin, guilt, peace) of which the offerer was permitted to partake. The Lord's portion was the fat and was to be burned on the altar. The priests received the breast and the thighs. The rest of the flesh belonged to the offerer. He was to present cakes of different kinds with the offering. The Israelites were reminded that the Lord had provided for the support of the priests through the sacrificial system (7:35-38).

The purpose of burnt offerings was _____
for sin.
(atonement)

Various offerings prescribed by the ceremonial law were:

1. P. _____ offering to symbolize _____
with God.
2. S. _____ offering for sin committed _____
3. G. _____ offering for offences where _____
had been done.

(1. Peace, fellowship; 2. Sin, unknowingly; 3. Guilt, damage)

The priests were supported by the _____

(sacrificial system)

The consecration of the priests (8:1–10:20)

The background of this material is found in Exodus 28 and 29, where a description of the clothing and anointing of the priests is given. Leviticus 8 and 9 describe the carrying out of the instructions of Exodus 29. Leviticus 10 deals with regulations concerning the priesthood.

Aaron and his sons were washed with water and then arrayed in holy garments (8:1ff.). Moses anointed the Tabernacle and the fixtures and poured oil on Aaron's head in a rite of sanctification and consecration (8:10ff.). A sin offering, a burnt offering, and a consecration offering were made. Since Moses officiated, the priests' portion of the sacrificial animals belonged to Moses. Aaron and his sons laid their hands on the head of the sacrificial animal as a sign that the sacrifice was offered on their behalf. The blood of the sin offering, however, was to cleanse and sanctify the altar at which the priests were to minister.

The consecration ritual included placing the blood on the ears, thumbs, and toes of Aaron and his sons, sprinkling a mixture of oil and blood on them, and pouring oil on Aaron's head (8:22ff.). After seven days of consecration, Aaron had to make additional sacrifices for himself and for the people (9:1ff.). The entire congregation came near to stand before the Lord, and Aaron offered sin, burnt, cereal, and peace offerings. These offerings emphasized the basic ideas of (1) atonement for sin, (2) consecration and dedication of life, and (3) communion with God in a meal.

After Aaron blessed the people, he entered the Holy Place, perhaps signifying that he had been placed in charge of it (9:22ff.). When he came forth, the glory of the Lord was manifested as on the day of the setting up of the Tabernacle. The sacred altar fire was not to be permitted to go out.

The installation of the priests was followed by a sacrilege by Nadab and Abihu, Aaron's two older sons. They took fire from the altar when they had no right to it (10:1ff.). Their sin brought about their deaths. Aaron and his two younger sons were prohibited from mourning for them.

A prohibition against the priests' using alcohol when they entered the Tent of Meeting was given (10:8ff.). They were to perform their duties with clear minds, unclouded with alcohol. When Moses reprimanded Aaron for not following the instructions to eat the sin offering for the people, Aaron replied that the judgement imposed upon two of his sons indicated that he and his other two sons were not sufficiently free of sin to eat the portion of the sin offering (10:16ff.).

Laws of purity (11:1–15:33)

This section does not deal with ethical matters but with ritual cleanness. Some animals were unclean because they had been sacred to other gods. Others were repulsive in looks or habits. Blood, issues of blood, and running sores were unclean because of their unpleasantness and contagion and because life was considered to be in the blood. Unclean fish were those with neither fins nor scales. Birds of prey and carrion were prohibited. Some locusts were permissible, but other insects were prohibited. Only animals which divided the hoof and chewed the cud were to be eaten. Physical contact with dead animals was to be avoided. The people were to keep themselves apart from uncleanness because "The Lord is holy," and, therefore, man must be holy.

Chapter 12 sets forth that a woman who had borne a male child was unclean for forty days thereafter and eighty days after the birth of a female child. At the end of the forty days, she was to bring a lamb for a burnt offering and a fowl for a sin offering.

Chapters 13 and 14 set forth the uncleanness due to leprosy. The individual suspected of leprosy was to be brought to the

The three offerings made to sanctify the priests were:

1. _____
2. _____
3. _____

(Compare your list with the text.)

Animals which had been sacred to other gods were considered _____

(unclean)

priests for examination. If he was judged to have leprosy, he was pronounced unclean. He was banished from the city, perhaps to prevent the spreading of the disease. If he recovered, he was examined by the priests, declared clean, and permitted to return to society. Before restoration to society, the leper underwent a cleansing ritual (14:1-32). The remainder of chapter 14 is concerned with fungus growth (leproseria) in houses. The stones where the patches grew were to be removed. If the fungus growth continued, the house was to be destroyed.

Chapter 15 is concerned with discharges from the sexual organs. Abnormal discharges required seven-day quarantine, bathing, and washing rituals.

The Day of Atonement (16:1-34)

The importance of the Day of Atonement is indicated by the fact that atonement was made on that day for all the sins of the congregation. It was the only day in the year when fasting, the outward expression of sorrow and repentance, was required. On the Day of Atonement, Aaron was to wash himself and put on linen garments instead of the usual apparel. He offered first a sacrifice for himself and his sons and then a sacrifice for the people. In a cloud of incense, he would approach the Mercy Seat and sprinkle blood upon it. Aaron would lay his hands upon the head of a live goat, confess all the sins of the people of Israel, and send the goat away into the wilderness, presumably to die.

The Holiness Code (17:1-26:46)

A. Klostermann designated these chapters in 1877 as the Law of Holiness because of the emphasis placed on God's holiness and on the necessity that His people also be holy. The laws deal with every phase of human life. Chapter 17 concerns the slaughtering of animals for food. Since life was considered to be in the blood (v. 11), the animals were to be killed at the sanctuary and the blood sprinkled on the altar. The fat was to be burned as a burnt offering or sacrifice. The blood of wild animals was to be drained onto the ground and covered.

Chapter 18 concerns immoral behaviour. The Israelites were not to follow the practices of the Egyptians and Canaanites. They were not to have sexual intercourse with blood relatives; neither were they to take two sisters as wives. The Israelites were prohibited from sacrificing their offspring to Molech.

Chapter 19 gives instructions concerning the social order. Children were to respect their parents, and idolatry was to be avoided. Provisions for the poor were made by allowing some of the crops to remain in the fields for them at harvest time (vv. 9, 10). Various laws are given in the remainder of the chapter.

Chapter 20 deals primarily with penalties for crimes listed in chapter 18. People who sacrificed their children to Molech were to be stoned. Likewise, those who turned to spiritists or wizards were to be stoned. The Israelites were warned against adopting the customs of the land of Canaan when they entered and settled there.

Special instructions for the priests are given in chapter 21. Mourning for and touching the dead disqualified the priests for their duties. They were denied these activities except in the case of immediate family. The high priest was not to exhibit grief or defile himself with any dead body. He was not to leave the sanctuary in order to do honour to the dead. He was restricted in marriage to a virgin of his own people. Men were not qualified for priestly duties if they had any kind of imperfection or blemish. According to chapter 22, the priest was not to touch the sacrifices if he was ritually unclean. Uncleanness could result from becoming a leper, from having an issue, or from having come in contact with that which was unclean.

The holy gifts were to be eaten by the priests and their

On what special day of the year was fasting observed?

(The Day of Atonement)

Chapters 17-26 of Leviticus have been named the _____ of _____.

(Law, Holiness)

Using the text, write a short statement concerning the subject of each of these chapters.

1. Chapter 17 - _____
2. Chapter 18 - _____
3. Chapter 19 - _____
4. Chapter 20 - _____
5. Chapter 21 - _____
6. Chapter 22 - _____
7. Chapter 23 - _____
8. Chapter 24 - _____
9. Chapter 25 - _____
10. Chapter 26 - _____

families. No outsider could eat the holy gifts (22:10-16). This rule is interesting in the light of David's eating the showbread (1 Sam. 21:4ff; Mk. 2:26). Blemished animals, except overgrown or stunted ones, were not to be offered as free-will offerings. An animal was not to be offered before it was seven days old, implying that its independent existence came at that time. A mother animal and her young were not to be slain on the same day.

Chapter 23 sets forth the holy days. The Sabbath, Passover, and Feast of Unleavened Bread have already been described. The Passover was on the first month and fourteenth day, and the Feast of Unleavened Bread began on the fifteenth day and continued for seven days. The first and seventh days were holy convocations, and work was prohibited. Since the two tended to run together, the Passover was often included in the designation "Unleavened Bread."

The time of the offering of the first sheaf of new harvest is disputed. Since it was to be offered on "the morrow after the sabbath," the Sadducees maintained that Sabbath meant seventh day of the week; therefore, the offering was always to be on the first day of the week. The Pharisees contended that it meant the day following the first day of Unleavened Bread, which was a Sabbath but not necessarily the weekly Sabbath and was the sixteenth day of the first month. The purpose of the offering of the first fruits was to symbolize the consecration of the entire harvest to God. The full harvest period extended fifty days from the waving of the sheaf. At the end of seven weeks, a new cereal offering in the form of two wave loaves was to be offered. This offering implied the consecration of the daily food of the people to God. Burnt, sin, and peace offerings were made at this time.

Pentecost marked the end of the harvest of wheat. The Feast of Trumpets was on the first day of the seventh month (23:23ff.). The blowing of trumpets marked the completion of the agricultural season. It is described as a "day of solemn rest, a memorial." Blowing of the trumpets reminded the people of the approaching Day of Atonement on the tenth day of the month and of the goodness of God to their fathers and to them. The Day of Atonement (Yom Kippur) has already been described. The Feast of Tabernacles followed on the fifteenth day of the seventh month and continued for seven days. It marked the close of the agricultural year or harvest. Two customs of this pilgrimage festival were carrying of the fruit of "goodly trees" and camping out or living in booths. The feast recalled the long sojourn in the wilderness. The Day of Atonement was a time of fasting to express sorrow for sins and was followed by a festival expressing joy and gratitude to God.

Chapter 24 is concerned with the use of holy objects. The people were to provide oil for the lamps to keep them burning at all times. Instructions were given for the preparation of the showbread; it was to consist of twelve cakes, each containing about fourteen pints of flour. These large cakes were set out in two rows on the table in the presence of the Lord. Half of the loaves were eaten by the outgoing priests and the other half by the incoming priests. The latter part of the chapter deals with blasphemy. One of the mixed multitude, the son of an Israelite woman and an Egyptian man, struggled with an Israelite and "blasphemed the Name and cursed," breaking the Third Commandment (v. 11-RSV). He was brought to Moses, who sought divine counsel concerning the punishment. The penalty involved the laying of hands on his head by those who heard him and his being stoned to death by the congregation. A summary of the penalty of other laws is given in the last part of the chapter (vv. 16-23).

Chapter 25 discusses the special years. The Sabbath year required that every seventh year the land would lie fallow. Crops

On the list of holy days in the Jewish year, match with each day the time of its occurrence, its purpose, and the verse in Leviticus 23 which describes it.

<i>Holy Days</i>	<i>Time</i>	<i>Purpose</i>	<i>Verse</i>
Feast of Unleavened Bread -	_____	_____	_____
Sabbath -	_____	_____	_____
Day of Atonement -	_____	_____	_____
Feast of Tabernacles -	_____	_____	_____
Passover -	_____	_____	_____
Feast of Trumpets -	_____	_____	_____

Time

- a. First month, fifteenth day
- b. Tenth day, seventh month
- c. Seventh day
- d. Fifteenth day, seventh month
- e. First day, seventh month
- f. First month, fourteenth day

Purpose

1. Remembrance of God's deliverance
2. Sorrow for sins and gratitude to God
3. Rest and worship
4. End of harvest and remembrance of long sojourn in the wilderness
5. Consecration of harvest to God
6. Continuation of remembrance of God's deliverance

Verse

Leviticus 23:3, 5, 6, 24, 26, 34

(Compare your answers carefully with the scripture and text.)

would grow of themselves on the untilled land and provide sufficient food for the owner and the servants alike. Every fiftieth year was a year of Jubilee, beginning on the tenth day of the seventh month. The Jubilee involved freedom from tilling the land and general freedom throughout the country. The land was to be returned to the original owners, and slaves were to be freed. If a man had sold his property previously, the buyer understood that it would be his only for the number of years left until Jubilee. These laws prevented property from being accumulated into the hands of a few wealthy families. The buyer was actually buying crops instead of land. Houses within a large city did not come under the Jubilee laws and had to be redeemed within a year; otherwise, they became the permanent property of the new owner. Debtors who sold themselves into slavery had to be released during the year of Jubilee.

Chapter 26 tells of the blessings for obedience and the punishment for disobedience. The people were promised rain and abundant harvest if they obeyed. Obedience would result in Israel's defeat of foreign armies. Disobedience would result in panic, wasting diseases, burning fevers, defeat by enemies and ravaging by wild beasts. Famine, desolation, and destruction would be upon the land. The chapter does not end without hope, however (vv. 40-46). Confession, repentance, and humility would bring forth God's mercy and salvation.

Chapter 27 deals with the making of vows. Vows were not required but, once made, they were to be scrupulously kept. A man might vow himself or some other person of his household to the Lord. The person who was vowed could be redeemed by paying a stipulated price. If a man was too poor to pay the standard rate, the priest was at liberty to exercise his discretion. Vows involving houses or land could also be redeemed. The laws of the Jubilee system determined the redemption value of land. Since first-born animals belonged to the Lord, they could not be vowed but were required to be offered. The firstlings of unclean animals could be redeemed by paying the extra one-fifth. One-tenth of the harvest of the fields and the increase of the cattle belonged to the Lord. The increase of the fields and trees could be redeemed by paying an additional one-fifth, but this did not apply to animals.

Which was the Sabbath year and what requirement was there regarding it? _____

(Compare your answer with the text.)

Every fiftieth year was a year of _____

(Jubilee)

Home Study Exercise

Basic Activity (Levels 1, 2, and 3). After reading the relevant Scriptures in conjunction with the study manual, do the following.

1. Distinguish between the Tent of Meeting and the Tabernacle. _____

2. Briefly describe the Ark and its symbolism. _____

3. What did the lampstand symbolize? _____

4. What effect did the making of the golden calf have on the Covenant? _____

5. Why were the people required to drink the water which contained the powder from the golden calf?

6. Describe the procedure in the sacrifice of a burnt offering. _____

7. Name the different offerings prescribed by the ceremonial law and state the purpose of each. _____

8. Why were some animals considered unclean? _____

9. Why is Leviticus 17–26 called the Holiness Code? _____

10. What was the purpose of the Day of Atonement? _____

11. List the holy days in the Jewish year, the purpose of each, and the approximate time of each according to our calendar. _____

Supplementary activity (Levels 2 and 3). Read pages 87–91 in *A Nation in the Making* and answer the following.

1. Explain why the Israelites wanted a golden calf.
2. What threefold request did Moses make of God in Exodus 33?

Advanced activity (Level 3). Read Exodus 25–34, the study guide, and pages 198–252 in Davies’ book. Answer basic activity questions with greater detail, including information from the three sources you have read.

Seminar Discussion

1. How important was symbolism in the worship of Israel? Was symbolism characteristic of their way of life? What place does symbolism have in interpreting the Bible?
2. What similarities are there between the consecration of the priests for tabernacle service and the ordination of ministers today?
3. How significant was the role of Moses in organizing Israel’s religion?
4. Why was the ritualistic slaughtering of animals for food required?
5. What offerings and sacrifices were required of the Israelites, and what was the purpose of each?
6. How were the priests supported?
7. What were the special days in Israel’s year, and what was the emphasis of each?