

Study 28: Moses, Part 15 & Leviticus, Part 1 Exodus 34-39; Leviticus 1-16

Last week, we read about the idolatry of Israel, the 3,000 men that were killed by the Levites, and the plague with which the Lord struck them as a result. We left off at v 27 of chapter 34:

27 Then the Lord said to Moses, “Write down these words, for in accordance with these words I have made a covenant with you and with Israel.” 28 Moses was there with the Lord **forty days and forty nights** without eating bread or drinking water. And he wrote on the tablets the words of the covenant—the Ten Commandments. [When Jesus went “into the wilderness” after His baptism and fasted there for 40 days and 40 nights, He was in essence reliving this experience of Moses, and thus becoming in a sense a “second Moses,” preparing to be the Mediator of a New Covenant. Actually, He was the antitype, or **fulfillment** of that of which Moses was only the type.]

29 When Moses came down from Mount Sinai with the two tablets of the covenant law in his hands, he was not aware that his face was radiant because he had spoken with the Lord. 30 When Aaron and all the Israelites saw Moses, his face was radiant, and they were afraid to come near him. 31 But Moses called to them; so Aaron and all the leaders of the community came back to him, and he spoke to them. 32 Afterward all the Israelites came near him, and he gave them all the commands the Lord had given him on Mount Sinai.

33 When Moses finished speaking to them, **he put a veil over his face**. 34 But whenever he entered the Lord’s presence to speak with him, he removed the veil until he came out. And when he came out and told the Israelites what he had been commanded, 35 they saw that his face was radiant. Then Moses would put the veil back over his face until he went in to speak with the Lord.

[**2 Cor 3:7-18** says: Now if the ministry that brought death, which was engraved in letters on stone, came with glory, so that the Israelites could not look steadily at the face of Moses because of its glory, transitory though it was, 8 will not the ministry of the Spirit be even more glorious? 9 If the ministry that brought condemnation was glorious, how much more glorious is the ministry that brings righteousness! 10 For what was glorious has no glory now in comparison with the surpassing glory. 11 And if what was transitory came with glory, how much greater is the glory of that which lasts!

12 Therefore, since we have such a hope, we are very bold. 13 We are not like Moses, who would put a veil over his face to prevent the Israelites from seeing the end of what was passing away. 14 But their minds were made dull, for to this day the same veil remains when the old covenant is read. It has not been removed, because only in Christ is it taken away. 15 Even to this day when Moses is read, a veil covers their hearts. 16 But whenever anyone turns to the Lord, the veil is taken away. 17 Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. 18 And we all, who with unveiled faces [reflect] the Lord’s glory, are being transformed into his image with ever-increasing glory, which comes from the Lord, who is the Spirit.]

Exodus 35 Moses assembled the whole Israelite community and said to them, “These are the things the Lord has commanded you to do: 2 For six days, work is to be done, but the seventh day shall be your holy day, a day of sabbath rest to the Lord. Whoever does any work on it is to be put to death. 3 Do not light a fire in any of your dwellings on the Sabbath day.” [This is why those who practice Judaism today will not turn on any electrical devices, such as a T.V., or a light, or even drive a car, as this is “kindling a fire.” The prohibition of cooking a baby goat in its mother’s milk is used to justify the separation of milk and meat products. They distinguish between milk, meat, and “parve” (something that may be eaten with either milk or meat). That this was not the intention of this command is shown by the fact that the Lord Himself didn’t practice it. When He met with Abraham in Gen 18:8, Abraham served Him beef steak with milk and butter (or clotted cream), and the Lord ate them.]

4 Moses said to the whole Israelite community, “This is what the Lord has commanded: 5 From what you have, take an offering for the Lord. Everyone who is willing is to bring to the Lord an offering of [here, he lists the materials that would be needed in the building of the tabernacle. Verse 10:] “All who are skilled among you are to come and make everything the Lord has commanded: 11 the tabernacle with [here, he lists all its furniture and accessories, and the priestly garments]. 20 Then the whole Israelite community withdrew from Moses’ presence, 21 and everyone who was willing and whose heart moved them came and brought an offering to the Lord for the work on the tent of meeting, for all its service, and for the sacred garments. 22 All who were willing, men and women alike, came and brought gold jewelry of all kinds: brooches, earrings, rings and ornaments. They all presented their gold as a wave offering to the Lord. 23 Everyone who had [the materials Moses had requested]. brought them. 24 Those presenting an offering of silver or bronze brought it as an offering to the Lord, and everyone who had acacia wood for any part of the work brought it. 25 Every skilled woman spun with her hands and brought what she had spun—blue, purple or scarlet yarn or fine linen. 26 And all the women who were willing and had the skill spun the goat hair. 27 The leaders brought onyx stones and other gems to be mounted on the ephod and breastpiece. 28 They also brought spices and olive oil for the light and for the anointing oil and for the fragrant incense. 29 All the Israelite men and women who were willing brought to the Lord **freewill offerings** for all the work the Lord through Moses had commanded them to do.

30 [Here, Moses once again speaks of Bezalel and Oholiab, who have been given the skills by the Spirit of God to work with all the materials that were to go into the making of the tabernacle (vs 32-35).]

Exodus 36 So Bezalel, Oholiab and every skilled person to whom the Lord has given skill and ability to know how to carry out all the work of constructing the sanctuary are to do the work just as the Lord has commanded.”

2 Then Moses summoned Bezalel and Oholiab and every skilled person to whom the Lord had given ability and who was willing to come and do the work. 3 They received from Moses all the offerings the Israelites had brought to carry out the work of constructing the sanctuary. And the people continued to bring freewill offerings morning after morning. 4 So all the skilled workers who were doing all the work on the sanctuary left what they were doing 5 and said to Moses, “The people are bringing **more than enough** for doing the work the Lord commanded to be done.”

6 **Then Moses gave an order** and they sent this word throughout the camp: “No man or woman is to make **anything else** as an offering for the sanctuary.” And so the people **were restrained from bringing more**, 7 because what they already had was more than enough to do all the work. [The rest of this chapter through chapter 39 describes the making of the tabernacle].

Exodus 39 32 So all the work on the tabernacle, the tent of meeting, was completed. 42 The Israelites had done all the work just as the Lord had commanded Moses. 43 Moses inspected the work and saw that they had done it just as the Lord had commanded. **So Moses blessed them.** [This sounds a lot like **Gen 2:1-3**, that says, “Thus the heavens and the earth were completed in all their vast array. 2 By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work. 3 Then God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done.” This seems to be equating the creation of the tabernacle purposely with the creation account in Genesis. Of course, it was the same author (yes, *God*, but using Moses), so he can make connections like this without being accused of eisegesis (i.e., “reading into the text” something that’s not really there.)]

Exodus 40 [Verses 1-15 goes through how the tabernacle was set up and the anointing of the furniture]. 6 Moses did everything just as the Lord commanded him.

17 So the tabernacle was set up on the first day of the first month in the second year [that is, from the exodus from Egypt. Verses 18-33 list further details about how the furniture was laid out.] 33.... And so Moses finished the work.

34 Then the cloud covered the tent of meeting, and the glory of the Lord filled the tabernacle. 35 Moses could not enter the tent of meeting because the cloud had settled on it, and the glory of the Lord filled the tabernacle.

36 In all the travels of the Israelites, whenever the cloud lifted from above the tabernacle, they would set out; 37 but if the cloud did not lift, they did not set out—until the day it lifted. 38 So the cloud of the Lord was over the tabernacle by day, and fire was in the cloud by night, in the sight of all the Israelites during all their travels.

End of Exodus – Discussion/Questions

Leviticus 1 The Lord called to Moses and spoke to him from the tent of meeting. He said, 2 “Speak to the Israelites and say to them: ‘When anyone among you brings an offering to the Lord, bring as your offering an animal from either the herd or the flock.

3 “‘If the offering is a burnt offering from the herd, you are to offer a male without defect. You must present it at the entrance to the tent of meeting so that it will be acceptable to the Lord. 4 You are to lay your hand on the head of the burnt offering, and it will be accepted on your behalf to make atonement for you. [From here through chapter 15, there are detailed instructions regarding how the various sacrifices were to take place and various other regulations. Provisions for the poor are made, too. If they cannot afford to bring an animal, they may bring birds instead. Provision was also made for the priests who offered the sacrifices. They were given a portion to eat from what was sacrificed, whether animal or grain (e.g. Lev 7:28-36). And, there are instructions for the ordination of priests (Lev 8).]

Leviticus 7 22 The Lord said to Moses, 23 “Say to the Israelites: ‘Do not eat any of the fat of cattle, sheep or goats. 24 The fat of an animal found dead or torn by wild animals may be used for any other purpose, but you must not eat it. 25 Anyone who eats the fat of an animal from which a food offering may be[c] presented to the Lord must be cut off from their people. 26 And wherever you live, you must not eat the blood of any bird or animal. 27 Anyone who eats blood must be cut off from their people.’”

Leviticus 8 [Ordination of Aaron and his sons.]

Leviticus 9 [Aaron and his sons begin their ministry in the tabernacle, offering sacrifices, and sanctifying the altar with the blood.] 22 Then Aaron lifted his hands toward the people and blessed them. And having sacrificed the sin offering, the burnt offering and the fellowship offering, he stepped down.

23 Moses and Aaron then went into the tent of meeting. When they came out, they blessed the people; and the glory of the Lord appeared to all the people. 24 **Fire came out from the presence of the Lord and consumed the burnt offering** and the fat portions on the altar. And when all the people saw it, they shouted for joy and fell facedown.

Leviticus 10 Aaron's sons Nadab and Abihu took their censers, put fire in them and added incense; and they offered unauthorized fire before the Lord, contrary to his command. 2 So **fire came out from the presence of the Lord and consumed them**, and they died before the Lord. 3 Moses then said to Aaron, "This is what the Lord spoke of when he said:

“Among those who approach me
I will be proved holy;
in the sight of all the people
I will be honored.”

Aaron remained silent.

4 Moses summoned Mishael and Elzaphan, sons of Aaron's uncle Uzziel, and said to them, "Come here; carry your cousins outside the camp, away from the front of the sanctuary." 5 So they came and carried them, still in their tunics, outside the camp, as Moses ordered.

6 Then Moses said to Aaron and his sons Eleazar and Ithamar, "Do not let your hair become unkempt [or *uncover your heads*] and do not tear your clothes, or you will die and the Lord will be angry with the whole community. But your relatives, all the Israelites, may mourn for those the Lord has destroyed by fire. 7 Do not leave the entrance to the tent of meeting or you will die, because the Lord's anointing oil is on you." So they did as Moses said.

8 Then the Lord said to Aaron, 9 "You and your sons are not to drink wine or other fermented drink whenever you go into the tent of meeting, or you will die. This is a lasting ordinance for the generations to come, 10 so that you can distinguish between the holy and the common, between the unclean and the clean, 11 and so you can teach the Israelites all the decrees the Lord has given them through Moses."

2 Moses said to Aaron and his remaining sons, Eleazar and Ithamar, "Take the grain offering left over from the food offerings prepared without yeast and presented to the Lord and eat it beside the altar, for it is most holy. 13 Eat it in the sanctuary area, because it is your share and your sons' share of the food offerings presented to the Lord; for so I have been commanded. 14 But you and your sons and your daughters may eat the breast that was waved and the thigh that was presented. Eat them in a ceremonially clean place; they have been given to you and your children as your share of the Israelites' fellowship offerings. 15 The thigh that was presented and the breast that was waved must be brought with the fat portions of the food offerings, to be waved before the Lord as a wave offering. This will be the perpetual share for you and your children, as the Lord has commanded."

16 When Moses inquired about the goat of the sin offering [or *purification offering*] and found that it had been burned up, he was angry with Eleazar and Ithamar, Aaron's remaining sons, and asked, 17 "Why didn't you eat the sin offering in the sanctuary area? It is most holy; it was given to you to take away the guilt of the community by making atonement for them before the Lord. 18 Since its blood was not taken into the Holy Place, you should have eaten the goat in the sanctuary area, as I commanded."

19 Aaron replied to Moses, "Today they sacrificed their sin offering and their burnt offering before the Lord, but such things as this have happened to me. Would the Lord have been pleased if I had eaten the sin offering today?" 20 When Moses heard this, he was satisfied. [It may be that although Aaron had been commanded by God not to mourn the loss of his sons by tearing his clothes and disheveling his hair, he *was* allowed to forego eating.]

Leviticus 11 [Clean and unclean animals are listed, telling the people what they may use for food. Interesting language used throughout this chapter that calls to mind the Genesis creation.]

Leviticus 12 [Lists the procedures for the purification of a woman after childbirth. After the birth of a male child, she was to be considered unclean for 40 days, and was not allowed to touch anything sacred, or enter the sanctuary during those 40 days. The boy was to be circumcised **on the eighth day**. This time period was doubled for a female child (80 days). To complete her

time of purification, there was to be the sacrifice of a lamb, or 2 pigeons or doves if she was too poor to afford a lamb (v 8). She would then be considered clean, and be able to participate in the sanctuary services again.]

Leviticus 13 [Regulations regarding the identification of various skin diseases and molds.]

Leviticus 14 [Regulations regarding the cleansing of various skin diseases and molds.]

Leviticus 15 [Regulations regarding bodily fluids and discharges.] 31 “You must keep the Israelites separate from things that make them unclean, so they will not die in their uncleanness for defiling my dwelling place [tabernacle], which is among them.”

Leviticus 16 [**The Day of Atonement**] The Lord spoke to Moses after the death of the two sons of Aaron who died when they approached the Lord. 2 The Lord said to Moses: “Tell your brother Aaron that he is not to come whenever he chooses into the Most Holy Place behind the curtain in front of the atonement cover on the ark, or else he will die. For I will appear in the cloud over the atonement cover.

3 “This is how Aaron is to enter the Most Holy Place: He must first bring a young bull for a sin offering [or *purification offering*] and a ram for a burnt offering. 4 He is to put on the sacred linen tunic, with linen undergarments next to his body; he is to [dress in his] sacred garments; so he must bathe himself with water before he puts them on. 5 From the Israelite community he is to take two male goats for a sin offering and a ram for a burnt offering.

[He is also to select a bull for himself and his family.] 7 Then he is to take the two goats and present them before the Lord at the entrance to the tent of meeting. 8 He is to cast lots for the two goats—one lot for the Lord and the other for [the NIV says:] the scapegoat [the Hebrew here is uncertain. May be translated as *for absolute removal*, or *for Azazel*]. 9 Aaron shall bring the goat whose lot falls to the Lord and sacrifice it for a sin offering. 10 But the goat chosen by lot as the scapegoat shall be presented alive before the Lord to be used for making atonement by sending it into the wilderness as a scapegoat [or *for Azazel*. So, who or what is this “Azazel,” (if that is the correct translation)? Some think it was the name of a mountain in the Sinai area. In **Lev 17:7**, it says: “They must no longer offer any of their sacrifices to the goat demons to whom they prostitute themselves.” In the book of Enoch, Azazel is the name of a fallen angel who was condemned to live on the earth in the wilderness for leading mankind astray. So, it *may* be that this goat is sent away, laden with the sins of the people, back to the one who represents the origin of sin. The wilderness may be said to represent the primordial “void” of the Genesis creation.]

11 “Aaron shall bring the **bull** for his own sin offering **to make atonement for himself and his household**, and he is to slaughter the bull for his own sin offering. 12 He is to take a censer full of burning coals from the altar before the Lord and two handfuls of finely ground fragrant incense and take them behind the curtain. 13 He is to put the incense on the fire before the Lord, and the smoke of the incense will conceal the atonement cover above the tablets of the covenant law, so that he will not die. 14 He is to take some of the bull’s blood and with his finger sprinkle it on the front of the atonement cover; then he shall sprinkle some of it with his finger seven times before the atonement cover.

15 “He shall then slaughter the **goat** for the sin offering for **the people** and take its blood behind the curtain and do with it as he did with the bull’s blood: He shall **sprinkle it on the atonement cover** and in front of it. 16 In this way he will make atonement for the Most Holy Place because of the uncleanness and rebellion of the Israelites, whatever their sins have been. He is to do the same for the tent of meeting, which is among them in the midst of their uncleanness. 17 No one is to be in the tent of meeting from the time Aaron **goes in** to make atonement in the Most Holy Place **until he comes out**, having made **atonement for himself, his household and the whole community of Israel**. [Lev 25:9 says there is to be a **trumpet** blown on this day. The Year of Jubilee always began with the blowing of a trumpet on the Day of Atonement (Lev 25:9-10).]

18 “Then he shall come out to the altar that is before the Lord and make atonement for it. He shall take some of the bull’s blood and some of the goat’s blood and put it on all the horns of the altar. 19 He shall sprinkle some of the blood on it with his finger seven times to cleanse it and to consecrate it from the uncleanness of the Israelites.

20 “When Aaron has finished making atonement for the Most Holy Place, the tent of meeting and the altar, he shall bring forward the live goat. 21 He is to lay both hands on the head of the live goat and confess over it all the wickedness and rebellion of the Israelites—all their sins—and put them on the goat’s head. He shall send the goat away into the wilderness in the care of someone appointed for the task. 22 The goat will carry on itself all their sins to a remote place; and the man shall release it in the wilderness.