

February Questions

- 1) [February 1] When Moses was about _____ years old, he “refused to be called the _____ of Pharaoh’s daughter,” (most likely Hatshepsut) and he chose to endure _____ with his fellow Israelites. Hebrews says he did this “by _____,” for he considered “the _____ of Christ greater riches than the treasures of Egypt” (Heb 11:24–26). This took courage, humility, and _____, for Moses had been destined for earthly greatness. Moses tried to bring relief to his people, thinking they would understand that God was using him to deliver them. But rather than trusting God and _____ for His timing, Moses took matters into his own hands and _____ an Egyptian. This stands in stark contrast to _____, who refused to put himself in God’s place and seek revenge on his brothers. How true the saying: ‘It’s never right to do _____, even for a chance to do right.’ Moses fled to _____ and found refuge with a man called _____ (Jethro). Moses stayed with him for the next _____ years. _____ finally died, and God decided the time had come to rescue Israel. God appeared to Moses in a burning bush and told him to go to the new Pharaoh, _____, and bring Israel out of Egypt. God told Moses to tell the Israelites, “I _____ has sent me to you” (Exod 3:14). How appropriate that in a polytheistic culture like Egypt, God announced Himself as the God who IS (cf. Ezek 20:5–8). Moses balked at God’s command and tried to wriggle out of it with all kinds of _____. When he at last simply refused to obey, God became _____ and told him that his brother Aaron would be his mouthpiece. This turned out to be a mixed blessing: Aaron became a testament to Moses’ lack of faith and would later lead the people astray by making them a golden calf.
- 2) [February 2] When Moses and Aaron asked Pharaoh to let the Israelites leave Egypt, his reaction was hostile and sarcastic: “Who is the _____ that I should obey his voice?” (Exod 5:2). To Pharaoh, such a request showed how _____ the Israelites were. Clearly they needed more _____! He stopped giving them straw to make bricks, but demanded they continue to meet their brick quotas. The foremen berated Moses, and he complained bitterly to God: “Why did you ever send me?” Moses clearly expected _____ results and _____ problems. This teaches us that we shouldn’t be surprised when God’s promise to bring about good in our lives leads to _____, setbacks and _____. God allows these problems because we need to learn to _____ through difficulty and _____ Him to do what’s best for us. Our responsibility is to _____ to God’s will, _____ Him in our present situation, _____ on His timing, and _____ that He will not abandon us. God sent Moses back to the Israelites with a message of encouragement: “I will also _____ you with an outstretched arm and with great judgments” (Exod 6:6). God told them to put away their false _____ and worship only Him, but they refused to obey (Ezek 20:5–9). God had brought them to the brink of the greatest miracles in human history, yet they wouldn’t budge because of a little hardship. What a sobering lesson for us! God bore with their sin for His name’s sake, and then He called Moses to renewed action. Moses and Aaron worked a _____ for Pharaoh, but his magicians did the same with their secret arts, and Pharaoh’s heart remained _____ just as God said it would (Exod 7:13).
- 3) [February 3] God called the plagues: “_____ and _____” (Exod 7:3). The plagues were *not* the result of purely _____ processes. They were truly _____ events. God’s purpose in the plagues was to demonstrate His great _____ over the false gods of Egypt and to _____ His name through all the earth (Exod 9:16; 12:12). In this way, the plagues became an _____ tool to draw people to God (Exod 9:20–21). How marvelous to think that even God’s judgments are a severe _____, for they call sinners to repentance! Beginning with the fourth plague, God set apart the land of _____ where the Israelites lived, “that you may

know that I, the LORD, am in the midst of the land” (Exod 8:22). This showed that God was able to _____ His own, and no one could say the plagues were just freak events. Pharaoh refused to submit to God’s authority and _____ hardened his heart (Exod 8:15, 32; 9:34). God also hardened Pharaoh’s heart (Exod 9:12; 10:1, 20, 27; 11:10; 14:8), but God was not keeping him from being able to repent. Rather, God was *enabling him to _____ in his rebellion no matter the cost* (Exod 10:7). In this way the _____ of both Israel and Egypt was decided not by what Moses or Pharaoh willed, but by what God willed. Paul later cited this as evidence that salvation does not depend on _____ effort, “but on God, who has mercy” (Rom 9:16–18).

- 4) [February 4] After the plague of locusts, Pharaoh’s _____ was beginning to weaken. He told Moses, “Please forgive my _____ only this once” (Exod 10:17). Yet he still didn’t want to let Israel go, and so God _____ his will according to the hardness of his own heart (Exod 10:20). Moses warned Pharaoh about the last, terrible plague, but he refused to listen. This teaches us that sin causes people to think and act _____. Humble obedience to God’s will is always the best course of action! God gave Israel instructions concerning the _____, and they followed them to the letter. The Passover sacrifice and meal were intended to _____ the night that God passed over the houses of Israel and killed only the sons of the Egyptians. God wanted this rite to be kept every year so the next _____ would learn that He was the one, true God. This shows us the importance of _____ what God has done in our lives and _____ that knowledge on to our children. The Passover also communicated the spiritual truth that we all need to be saved from the _____ of God. Jesus offered Himself as our sacrificial _____ (1 Cor 5:7), and His _____ secured our redemption from spiritual death (Heb 9:12). Today, the Lord’s _____ (1 Cor 11:20–34) is our Passover remembrance of what it cost to purchase our freedom from the _____ of sin. After the death of all the firstborn of Egypt, Pharaoh _____ the Israelites to leave. They left with great _____ and possessions, a witness to the fact that God had brought them out of Egypt with a mighty hand.
- 5) [February 5] God began to _____ Israel the moment they left Egypt. Knowing they would turn back if they faced _____ with the Philistines, God deliberately led them to a place where they would be _____ between the Egyptian army and the sea. This teaches us that God may lead us into _____ situations in order to test our faith. The Israelites _____ at first, but Moses told them, “Fear not, stand firm, and see the salvation of the LORD” (Exod 14:13). Then “by _____ the people crossed the Red Sea as on dry land” (Heb 11:29). When the Egyptians tried to follow, God drowned the entire army. This teaches us that when we’re confronted by such circumstances, we should put our _____ in God and _____ for His deliverance. God delights to show Himself strong on behalf of those who fear Him (2 Chr 16:9). The awesome miracle at the Red Sea should have shown the Israelites that God was trustworthy, but only _____ days later, they were grumbling about the bitter water of Marah. This teaches us that witnessing _____ does not produce great faith. Instead, great faith is forged in the furnace of _____. It comes from a settled conviction that God can and will keep His word (Luke 7:1–10). Sadly, Israel had to learn from repeated experience that God was able to provide for them. God recorded these events so we can learn to trust Him the _____ time. By focusing on God’s _____ in the past, we can face crises with confidence rather than with doubt and fear.
- 6) [February 6] God chose Israel from among all the nations so they would be “a kingdom of _____ and a _____ nation” (Exod 19:6). Through Christ, we are privileged to be grafted into the olive _____ of Israel as spiritual Jews (Rom 11:13–17). We, too, are part of “a chosen race, a royal priesthood, a holy nation, a people for his own possession,” so that we may “_____ the excellencies of him who called you out of darkness into his marvelous light” (1 Pet 2:9). God came down on Mount Sinai in blazing fire, smoke, thunder, lightning and a thick cloud.

He spoke the ten commandments _____ so all the people could hear His voice, a voice that shook the earth and made them tremble in fear (Heb 12:19, 26). God did this in order to _____ them, “and in order that the _____ of Him may remain with you, so that you may not _____” (Exod 20:20). God graciously gave them His words, commands that helped them understand how to love God and love each other (Matt 22:37–40). The people recognized their need for a _____, and God approved their request, signifying that Moses would be a type of God’s Son, the one mediator between God and man (1 Tim 2:5).

- 7) [February 7] The “Book of the _____” (cf. Exod 24:4–8) contained the commandments, laws, rulings, and judgments God gave to Moses on Mount Sinai (Exod 20–23). These laws were intended to govern the _____ and _____ of Israel, showing them how to properly _____ and _____ God and how to _____ each other. It began with a reminder of the first two commandments and instructions about altar construction. Both were indications of the _____ of worship in the covenant. God then gave rules which protected those who were most often mistreated or exploited: _____ (Exod 21:1–11). God also emphasized the value of human _____ (Exod 21:12–32), sanctioned the _____ penalty for certain crimes (Exod 21:15–17), endorsed the right of private _____ (Exod 22:1), protected property owners by requiring _____ for theft and accidental property damage (Exod 21:33–22:17), and required _____ to be punished by death (Exod 22:19). God’s covenant with Israel makes it clear that He requires us to take personal _____ for our actions (Exod 21:29–36; 22:5–6). Do we remember to love our neighbor by considering how our decisions might _____ them?
- 8) [February 8] The laws in the Book of the Covenant emphasized God’s desire for the people to treat one another _____ and _____. Those who were less fortunate were never to be taken advantage of; instead, they were to be treated with _____. God was so concerned about this that He warned them He would _____ anyone who afflicted an orphan or widow. This teaches us that we should always treat the poor and helpless with kindness and _____ (Exod 22:27). God went on to say that this responsibility to love others applied not only to those who were friends or family, but also to those who were _____. ! The thought of being kind to an enemy was definitely counter-cultural for the Israelites. For them, _____ was a common form of justice. God made it clear that He expected them to do _____ to those who hated them, even to the point of inconveniencing themselves by returning an enemy’s lost _____ (cf. Exod 23:4–5). Jesus later reminded the Jews of this requirement when He told them, “_____ your enemies, do good to those who hate you, _____ those who curse you, _____ for those who mistreat you” (Luke 6:27–28). He was *not* telling them something _____; rather, He was calling them back to a _____ understanding of God’s law. These covenant laws teach us how to put the command, “Love your _____,” into practice. They show us that we need to be reaching out to others in kindness, especially those who dislike and resent us.
- 9) [February 9] For _____ years, the Tabernacle served as a place where God could live among His people and where the people could commune with God. This demonstrates how much God wants to have a _____ with us. Although the Tabernacle enabled God to live among the Israelites, it also _____ direct, _____ access to God’s presence (Heb 9:7–10). This taught the people that God is _____. Fellowship and communion with God can only take place through an _____. In the first covenant, the Levitical _____ were the designated intermediaries between God and the people, but they were only a temporary surrogate for the true Mediator, Jesus Christ. Christ offered up His own _____ as a sacrifice for sin, and we have redemption through his _____. We have been united spiritually with him through the power of his _____, and we have direct access to the Most Holy Place, God’s throne room in

heaven! Every aspect of the Tabernacle—from the bronze altar, where sacrifices were offered for sin, to the mediating high priest, who offered the sacrificial blood on the mercy seat—pointed to God’s _____ plan. It symbolized the ministry of Jesus, who left the glory of heaven and “_____” among his people (John 1:14). Christ is our High Priest, and his blood has redeemed us from the slavery of sin!



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10) [February 10] The design of the priestly garments. The ephod (a kind of apron) and the breastpiece had the _____ of the twelve tribes on them, signifying that the priests _____ the people to God. The robe was hemmed with golden _____ and pomegranates. The bells provided a _____ sound to accompany Aaron as he ministered in the Tabernacle, and the pomegranates represented _____, pointing to the fruitfulness of Christ’s sacrifice on the cross (1 Cor 15:20). The golden diadem had two purposes: to “take away the _____ of the holy things” and that the people “may be _____ before the LORD” (Exod 28:38). What a striking picture of Christ’s priestly ministry! The breeches covered the _____ of the high priest so he would not die, emphasizing how seriously God takes the issue of _____. The instructions God gave Moses for the seven-day priestly ordination ceremony showed that Aaron and his sons needed to be _____, _____ and _____ by blood sacrifice before they could minister before God. God’s instructions for the priestly garments and the ordination ceremony underscore to us the importance He places on beauty, holiness and obedience. Do we remember that our bodies are the temple of the Holy Spirit? Do we take our privileged status in Christ seriously? (1 Pet 2:5).

11) [February 11] The golden altar of incense was designed to hold a censer of burning coals which was sprinkled with a specially prepared incense. As the incense burned, a thick cloud of smoke would curl upward filling the Tabernacle with a sweet smell. The incense symbolized the _____ of

God's people (cf. Rev 5:8; 8:3–4). This shows us how much God _____ our prayers. They are like a fragrant aroma to Him. The bronze washbasin was designed to hold the water that the priests used to cleanse themselves before they entered the Tabernacle. It had the practical use of washing the _____ and _____ from their hands and feet, and it emphasized the need for cleansing before coming into God's presence. The washbasin symbolized the cleansing and sanctifying work of the Holy _____. This shows us how important it is to be _____ from the corruption of sin and to be set apart for God's service. As believers of the new covenant, we have been cleansed by "the washing of _____ and renewal of the Holy Spirit" (Tit 3:5). The census tax was used to provide for the ministry of the priests and Levites as they served in the Tabernacle. Every man over the age of 20 had to give half a shekel, no _____ and no _____. The payment was a sanctioned substitute for their lives. This procedure reminded the people that they _____ to God, and they could _____ or redeem themselves only by paying what God deemed appropriate. This teaches us that our lives are *not* our own. We _____ to God, and we're obligated by love and duty to follow His commands.

- 12) [February 12] Today we read about one of the greatest _____ in human history. God rescued Israel from Egypt with a mighty hand, and He personally descended on Mount Sinai to enter into a _____ covenant with her (Ezekiel 16:8; Jer 2:1–3). Never before had the world seen such an act of divine love. But Israel _____ turned aside from God's commands and committed spiritual _____ by worshiping a golden calf. God's anger burned against them, and He wanted to destroy them, but Moses entreated God to have _____, and He relented. Such is the spirit of a man who has spent forty days in God's glorious presence. Moses went down into the camp to confront the people, and he shattered the tablets of testimony God had inscribed with His own hand. What a picture of how sin destroys what is most precious: our _____ with God. Moses asked his fellow Levites to help bring the people back under control (Exod 32:25), and they _____ some 3,000 of the ringleaders. This teaches us the importance of being _____ with sin (Matt 18:17; 2 Thess 3:6; 1 Cor 5:11). After God punished Israel, He took the initiative in _____ His covenant with Israel. This reveals something beautiful about God's character: He is a God of _____ chances.
- 13) [February 13] The construction of the Tabernacle. When Moses called for contributions of raw materials, the people _____ gave their best. They were so _____ that they brought more than enough, and Moses had to restrain them (Exod 36:5–6). This shows us how much God loves a cheerful giver (2 Cor 9:7). _____, _____ and the other craftsmen stayed true to God's design and carefully crafted each part to His specifications. This teaches us the importance of _____ God's commands, even when we think we know a _____ way of accomplishing His will. The amount of detail recorded about the construction demonstrates how important the people's obedience was to God. This teaches us that God *does* care about _____, and when He gives instructions about things in the material realm, He expects to be obeyed. God also noticed and _____ the sacrifices that were made in carrying out His will. It wouldn't have been an easy thing for a woman to part with her bronze _____ (Exod 38:8).
- 14) [February 14] The crafting of the priestly garments, and the setting up of the Tabernacle. The priestly garments were _____ and _____, and the robe had bells of pure gold along the hem. This shows that worshiping God is more than ceremony and solemnity—it is an occasion of _____ and _____. Once the garments were complete, the Tabernacle was finished. The people brought it to Moses, and he _____ it carefully. Was it complete? Had they cut any corners? Did they do all that God commanded? "And behold, they had done it; as the Lord had commanded, so had they done it. Then Moses blessed them" (Exod 39:43; 35:1–3). What a beautiful reminder that at the end of _____ is the blessing of God! It also shows us that

_____ obedience to God is disobedience! God gave instructions for setting up the Tabernacle, and Moses followed them to the letter. When he was done, God's cloud _____ the tent, and His glory _____ the Tabernacle (James 4:8). Emmanuel—God is with us!

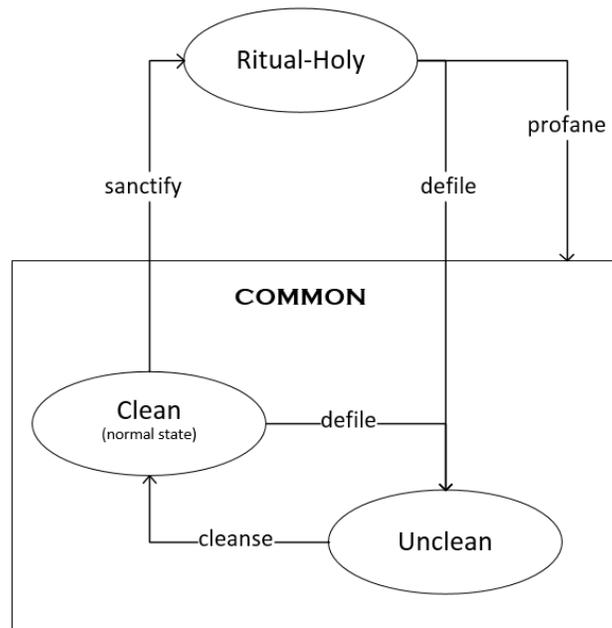
- 15) [February 15] The first three offerings: the _____ offering, the _____ offering and the _____ (fellowship) offering. In the beginning, Adam and Eve enjoyed direct fellowship with God, not needing a sacrifice, but after their fall into sin, that fellowship was _____. Leviticus teaches us that _____ for sin and restoration of fellowship with God only comes by the shedding of _____. That's why God instituted the _____ sacrifices. They were never meant to be _____ in-and-of-themselves (they were _____). Instead, they symbolized and _____ to the saving, atoning work of Christ (Heb 10:1–4). They showed the people that sin brings _____, and blood must be shed in order to atone for sin. In this way they were a poignant picture of the sacrificial death of Jesus on the cross. The burnt offering _____ for the individual and symbolized the complete _____ of their life to God (Rom 12:1). The grain offering, which usually accompanied the burnt offering, was a gift of _____ that honored God as the _____ of life and offered Him the best of the individual's _____. The peace offering served as a _____ of the covenant relationship the individual enjoyed with God and a _____ to covenant duties and loyalty. How wonderful that we experience all of these spiritual realities today through our _____ with Christ!
- 16) [February 16] The last two offerings: the _____ (sin) offering and the _____ (guilt) offering. The purification offering dealt primarily with _____ sin (the exception being an intentional sin of _____; Lev 5:1). Such sin brought _____ on the individual, and, in the case of the high priest or the congregation, brought guilt and its _____ on the entire nation. The blood of the offering was sprinkled to cleanse the impurity and atone for the sin. In cases of corporate guilt, the _____ itself had to be purified. This teaches us that sin not only defiles the individual who has sinned, but also defiles the place where God dwells (Heb 9:22–24). It also shows us that even unintentional sin has consequences—it incurs actual guilt and requires atonement. Today, _____ is our purification offering. His blood is presently, actively cleansing and purifying us from all sin. When we become aware that we have committed a sin, we should _____ and _____ that sin. Jesus is then faithful and just to forgive our sins and to cleanse us from all unrighteousness (1 John 1:7, 9). The reparation offering was made for sins that created a _____ calling for _____ (e.g., improper use of God's "holy things" or mistreatment of a fellow Israelite). Its purpose was to provide for the return of property plus compensation of _____ to the offended party. The sin could be unintentional (Lev 5:15) or _____ (Lev 6:1–7). In the case of deliberate sin, forgiveness was only available to the one who _____ his guilt, repented of his sin and sought forgiveness and restoration. This teaches us that the way back into fellowship with God involves not only sincere repentance but also _____. Today, although Jesus is our reparation offering, we are still responsible to confess our sin and make full restitution to those whom we have wronged.
- 17) [February 17] The ordination of Aaron and his sons, the first Levitical priests. Unlike the secret rites of the pagan religions surrounding Israel, Moses consecrated Aaron and his sons in full _____ of the people (Lev 8:3–5). The ceremony began with washing, signifying spiritual _____ in preparation for the duties of the priesthood. Aaron was then clothed with the high priestly garments, setting him _____ as leader of the priests and showing that God _____ those He calls for service. Moses then anointed the Tabernacle and Aaron with holy oil, a symbol of the _____ and _____ power of the Holy Spirit (cf. Luke 4:18; Acts 10:38). Next, Moses clothed Aaron's sons with priestly garments, setting them apart from the other Levites as God's designated _____. Finally, three animals were sacrificed: a bull for the purification (sin) offering, a ram for the burnt offering and a ram of ordination. These sacrifices spoke of the

need for _____ for sin and the complete _____ of their lives in service to God. The ordination period lasted _____ days, the number of perfection. During those seven days, and for five days after, each tribe presented an offering to God. They all gave the same offering so that all would share _____ in the support of the Tabernacle and priesthood. In this way all the tribes were represented and no tribe had preeminence.

18) [February 18] After Moses, Aaron and his sons carried out God's commands, His _____ appeared to all the people. Fire came out from before the LORD and consumed the burnt offering and pieces of fat on the altar. This spectacular display of God's presence showed that He _____ of the priesthood and _____ the people's worship. God was now pleased to dwell with His people in the midst of the camp. This teaches us that God is _____, and He must be worshiped in the manner He decides. Through Christ, we can come boldly to God's throne, but we are still called to holiness and _____ living. Sadly, this wonderful day was marred with tragedy. God killed Nadab and Abihu, Aaron's eldest sons, for offering "_____ fire" which He had not commanded. The wording of Leviticus 16:1–2 suggests that their sin may have been twofold: (1) they tried to come into God's presence at a _____ which He had not authorized (Aaron was warned not to "come at _____ time"), and (2) they tried to enter a _____ which God had not authorized (Aaron was warned not to go "into the Holy Place _____ the veil" except under *special* circumstances). Also, Leviticus 10:9 hints that Nadab and Abihu may have been _____ and so their judgment and sense of caution would have been impaired. In short, Aaron's sons likely tried to present an incense offering at an unauthorized time (one of their own _____) in an unauthorized place (they _____ into the most Holy Place). God told Aaron, "Through those who are near me I will show myself holy, and before all the people I will be _____" (Lev 10:3 NRSV). This teaches us that if we will not _____ God by our actions as the One who is worthy of fear and reverence, then He may use our death as an opportunity to _____ those around us that He is indeed the God who is to be honored and _____ above all.

19) [February 19] The laws regarding clean and unclean animals. These laws were related to the three _____ states which God instituted for Israel: the _____, the _____, and the _____. They are called 'ritual states' because they set the boundaries for which ritual _____ a person could do (or not do) and which ritual _____ a person could go (or not go). The normal ritual state for an Israelite was _____. They could become ritual-holy by being _____, and they could become unclean by being _____. It wasn't wrong to become unclean, for the ritual states were not _____ states. Indeed, it was possible to be moral-holy and unclean at the same time. However, it was not possible to be unclean and ritual-holy, and it was _____ for someone who was unclean to come in contact with the ritual-holy (Lev 7:20–21; 22:3). This system of ritual states served several purposes: (1) *It _____ the people's understanding of God's holiness.* God's presence dwelt in the most ritual-holy section of a ritual-holy tent, and He was served by ritual-holy priests offering ritual-holy offerings. Nothing _____ was to come near God's presence. (2) *It encouraged the people to _____ that which was ritual-holy.* As they made careful distinctions in the realm of ritual states, they respected and _____ what was sanctified to God. (3) *It taught the people that God wanted them to _____ His holiness.* The ritual states caused everyone to be acutely aware of what state they were in and what could make them unclean. As the people carefully chose between the clean and unclean in the _____ realm, they were reminded to choose between right and wrong in the _____ realm. The laws of clean and unclean animals supported this system. At every meal, Israel was reminded that God had set them apart as His people, and they got _____ in making proper distinctions.

“You are to distinguish between the holy and the common,
and between the unclean and the clean” (Lev 10:10)



20) [February 20] The laws regarding skin diseases and fungal infections. These laws were very important to the physical _____ of the community, for such infections could easily _____ throughout the camp. Because of their contagious nature, God required _____ involvement in the diagnosis, treatment, cleansing and restoration of those affected by these ailments. As we meditate on these laws, several things stand out: (1) Skin diseases and fungal infections signified _____ and its _____ effects. Just as a skin disease can spread across the body and then contaminate others, so a small sin can spread across the soul and then corrupt others. This perspective should radically change our _____ toward sin! (2) Each person was responsible to _____ their ailment and take immediate _____. This meant that personal hygiene was the _____ of each Israelite. In the same way, spiritual hygiene is our duty. We must be on guard for areas of weakness or compromise and take immediate action. (3) The _____ was to be involved in dealing with the infection or disease. The individual was *not* to try to handle the problem on their own. This teaches us that we should seek out our spiritual _____ when we’re struggling with sin. They should be involved in helping us to resist temptation and to stand strong against the enemy. (4) The rituals associated with cleansing and restoration were _____ and _____. They testified to the individual and the community that wellness and wholeness had returned. This speaks to us of the obedient _____ and costly sacrifice of Jesus. These laws help us appreciate all the more what Christ did for us on the cross. (5) As the people carefully followed these laws, they gained _____ in recognizing physical defects and making sure that uncleanness didn’t affect the ritual holiness of the camp or the Tabernacle. This _____ in the physical, ritual realm was meant to carry over into the spiritual, moral realm. God wanted Israel to be as sensitive to sin and its corrupting effects as they were to infections and diseases. What a beautiful and effective way to teach holy living!

21) [February 21] The Day of Atonement was established to _____ the Tabernacle of the ritual pollution caused by the sin and uncleanness of the people (Lev 16:16–19) and to _____ for the people’s sins: “You shall be clean before the LORD from _____ your sins” (Lev 16:30). The Day of Atonement prefigured the _____. Christ’s death on the cross accomplished what the

blood of animals could not, and the effectiveness of His atonement was demonstrated by the _____ of the temple being torn in two (Matt 27:51). Through Him, we now have the right to come into God's presence at any time (Heb 10:19ff.). Christ's _____ to the Levitical high priests is seen in the ceremony of the Day of Atonement: (1) they entered an earthly tabernacle; He entered the _____ "holy places," (2) they entered by means of the blood of animals; He entered by means of His _____ blood, (3) their entrance into the Most Holy Place was repeated and brief; Christ entered _____ for all and remains seated at the right hand of the Father, (4) the result of their offering was temporary (it was repeated each year); His offering secured our _____ redemption, (5) the blood of their offerings only cleansed externally; Christ's blood cleanses and perfects our _____. We have a better covenant, a better sacrifice and a better hope! Hallelujah!

- 22) [February 22] The nations of Egypt and Canaan practiced many sexual _____ : homosexuality, bestiality, etc. Their fertility cults also made immorality a _____ obligation. In contrast, God's laws governing sexual behavior put _____ in place to honor and protect marriage. Further, the laws prohibited the marriage of close _____ , a restriction which became necessary because of the genetic _____ that arose due to the fall. This shows us how much God cares about preserving and protecting the _____ unit and how important it is to instill a proper understanding of appropriate sexual behavior in our _____. God's laws concerning holiness were _____ and directly related to everyday living. Indeed, Leviticus _____ is one of the most important chapters in the Bible when it comes to understanding what it means to be holy. Being holy means: obeying God's ritual requirements, leaving fruit for the needy, not stealing from your neighbor, caring for the deaf and blind, keeping sex within God's boundaries, shunning pagan practices, honoring God's ownership of all things, and respecting the elderly. This teaches us that holiness is all about loving _____ and loving _____. God wants us to be separate from sin and the world and set apart to Him alone (Lev 20:26).
- 23) [February 23] Regulations for the priests and Israel's annual feasts. God placed _____ restrictions on the priests because of their special ministry. The high priest had the strictest rules of all due to his unique role. These restrictions were a reminder to the priests of the _____ they had to serve in God's holy Tabernacle. Their role required greater ritual holiness not only so they could draw near to God, but also so they could _____ to the people how much God valued _____. The holiness of the priest's lives—both ritually and morally—was to be a symbol of God's own holiness. God gave a physical illustration of this by prohibiting any priest with a _____ from offering sacrifices. This was not meant as an insult; rather, it showed the necessity of _____ for those who would enter God's presence. Such perfection is fully realized in the person of _____ , and through Him, we have access today into God's glorious presence! Annual festivals played a major role in Israel's culture, for God established _____ national holidays for remembrance, celebration, fellowship and worship. These holidays differed greatly from the surrounding nations in that they were times of honoring God, not occasions of moral _____. This teaches us that the way we rest, refresh and entertain ourselves should _____ God's holiness and _____ to our love for Him. It also shows us that although God encourages reflection and confession, He seems to favor _____ (five joyous feasts to two solemn ones). God encourages us to be joyful!

Appointed Feasts/ Holy Convocations	Purpose	Takeaway
Passover	Remember Israel's deliverance from God's wrath	Jesus died in my place so I would not have to suffer the wrath of God
Unleavened Bread	Remember Israel's deliverance from slavery in Egypt	Jesus died so I might live a pure and holy life, separated from all sin
First Fruits	Celebrate God's harvest blessing	Jesus is the first fruits of the resurrection, and I am raised with Him to newness of life
Pentecost (Weeks)	Celebrate God's harvest blessing	Jesus gives me the Holy Spirit, who leads me to fulfill all the Law requires
Trumpets	Solemn time of preparation for Day of Atonement. A call to introspection and repentance	Jesus knows my works and calls me to faithfulness and obedience
Day of Atonement	Cleanse all the people of their sins. Cleanse the Tabernacle of ritual impurity.	Jesus has atoned for all my sin with His once-for-all sacrifice
Tabernacles (Booths)	Commemorate journey from Egypt to Canaan. Celebrate God's harvest blessing.	Jesus tabernacled with men so that He might redeem me from sin

24) [February 24] Leviticus 25 contains the laws for the _____ year and the _____ year. The Sabbath year was a year of solemn rest for the _____. For six years the people were allowed to sow their fields, prune their vineyards and orchards, and harvest their crops. But on the seventh year, the land was to lie _____. They could pick and eat whatever the land grew _____, but they were forbidden from sowing, pruning and full-scale harvesting. This teaches us about the character of God. He shows loving _____ to all His creation, whether the land, the _____ who roam it, the _____, workers and sojourners who work it, or the Israelites who were called to tend it. This also reminds us that God is the supreme _____. The people were always tempted to _____ on the land rather than God. By setting aside the normal agricultural work that went on during the year, the people were _____ the land to God. They were reminding themselves that the land belonged to God, and that He was the true provider. After _____ Sabbath years had gone by, the next year was the Jubilee year. This year was the same as the Sabbath year (no sowing, pruning, or reaping), but with an additional, wonderful _____ from God. Everyone who had been forced to sell themselves into slavery was _____, and all the land which had been sold was _____ to its original owner. This teaches us several lessons. Economically, the Jubilee stressed the importance of both _____ and _____. Socially, the Jubilee emphasized the importance of _____. Theologically, the Jubilee reminded the Israelites that _____ and their _____ belonged to God. Finally, it may be noted that _____ took the principles of the Jubilee and applied them to His mission. First, He showed great concern for the _____, and He told His disciples to do the same (Luke 7:20–23; 14:13). He also released people from physical sickness and demonic oppression. Second, and most important, Jesus released us from the debt of our _____, giving us a present _____, as well as a future _____ of final restoration in eternity.

- 25) [February 25] In Leviticus 26, God set two paths before Israel. The path of _____ led to prosperity, peace, and the presence of God, while the path of _____ led to poverty, war, and separation from God. Yet even at the end of disobedience, when all seemed lost and ruined, there was hope. God is a God of _____ and _____, and He provided Israel a way back from apostasy. If they _____ themselves, confessed their sins and _____ from evil, “Then I will remember my covenant with Jacob” (Lev 26:42). How wonderful to serve a God who welcomes back the wayward child! As we meditate on this passage, it becomes clear that God’s judgments are a severe mercy, for they are a form of _____. This chapter gives us a pattern to follow: (1) Make sure that the rules and their consequences are clearly _____. (2) Don’t make threats; make _____, and then follow through. (3) Punish disobedience, but be sure to _____ obedience. (4) Deal with disobedience in _____, giving more severe punishment if the rebellion persists. (5) Always discipline in _____. God had chosen Israel to be a kingdom of _____, and He wanted them to draw the rest of the _____ to Him. It should come as no surprise that God disciplines us today, for the _____ is now His chosen instrument to reach the world for Christ. We need to heed God’s voice and _____ that He is treating us as His children (Heb 12:5–11).
- 26) [February 26] When Israel left Egypt, God sanctified all the _____ of man and beast for Himself (Num 8:17–18; cf. Exod 13:2). Now, instead of requiring the sacrifice of the firstborn, God commanded Israel to offer up the _____ in their place. The Levites in turn offered up a bull and a goat to redeem themselves, and they became “_____ sacrifices” to God (Num 8:12–14). This is a beautiful picture of what Paul told the Romans: “I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living _____, holy and acceptable to God, which is your spiritual worship” (Rom 12:1). In the same way that Moses and Aaron dedicated the Levites to the service of the Tabernacle, we must dedicate _____ to God’s service. He redeemed us from the slave market of sin, and we belong exclusively to Him. This means that everything we do is done in God’s name and is therefore _____.
- 27) [February 27] The Israelites carefully obeyed God’s command to number the people for _____ and His instructions concerning the encampment and _____ order of each tribe (Num 1–2). This reminds us that faithful obedience is necessary no matter _____ God’s directive may be. God intended the _____ —not the women, the children, or the Levites—to wage war against the Canaanites, personally putting them to death with the _____. This meant that each individual’s commitment and faith in God would be put to the _____. God promised Israel the land of Canaan, but their possession of the land came through _____. In the same way, we must claim God’s promised victory over the world by waging _____ war (Eph 6:10–13). Are we being faithful to strap on our swords and do battle with the enemy in God’s name?
- 28) [February 28] Lessons from the Levite census: (1) The Levites had a _____ ministry, for they had the authority to _____ those who tried to violate the Tabernacle (Num 3:10). This reminds us how important spiritual service is in the _____. Those in leadership are responsible for the wellbeing of the _____, and they watch over our _____. We need to obey and submit to them (Heb 13:17). (2) When God set someone apart for Himself, they could not be released unless He gave permission and allowed redemption. This emphasizes the principle of _____, which is such a wonderful part of the gospel. (3) The excess 273 firstborn were not _____ (Num 3:46–48). God knew each one who belonged to Him, and not one was missed or forgotten. This reminds us of Jesus’ comforting words: “Indeed, the very hairs of your head are all numbered” (Luke 12:7). (4) No duty in God’s service was _____. All the menial labor involved in moving and maintaining the Tabernacle was _____ and _____ because it was done for God and in obedience to His will.