



FROM BONDAGE TO FREEDOM | *The Story of Israel*
the books of EXODUS & LEVITICUS & NUMBERS

CLASS INSTRUCTIONS

Every Class will have Biblical reading for preparation. However, *we will not read the whole text in classes.* Please **pre-read** before the class. *Take Home Review Sheets* for notes will be provided on a weekly basis.

Regarding Health and Safety, we will sit in comfortable distanced seating during class – and it is recommended that masks be worn to your seat and as you leave.

#FALL 2020

LESSON SCHEDULE

1.	9/8	Introduction to the Class and the Exodus of Israel
2.	9/15	Bondage and the Rise of the Deliverer Exodus 1-2
3.	9/22	The Call of the Deliverer Exodus 3:1-4:23
4.	9/29	Liberation Begins Exodus 5:1-6:30
5.	10/6	The Prophet and The Power of God Exodus 7:1-10:29
6.	10/13	The Prophet and The Power of God (2) Exodus 11:1-12:51
7.	10/20	The March to Freedom Exodus 14-15
8.	10/27	The Journey of Complaint and the Testing of the People Exodus 16-17
9.	11/3	Jethro and Moses, the Law Giver Exodus 18-19
10.	12/1	Covenant Is Made with Ten Commandments: The Moral Code Exodus 20
11.	12/8	Covenant Ordinances (Ex. 21:1): Obedience and Disobedience (Lev. 26:14-46 with Deuteronomy 28-30) and Capital Crimes (Exodus 21).
12.	12/15	Covenant Ordinances: Holiness (Ex. 22:31; Lev. 19:1-3; 20:7, 26): <i>"You must be holy" involves many things, including respect, Sabbath and the Tithe</i> (Ex. 22:29-30; 23:19; Lev. 27:30-34).

Lesson 12

Covenant Ordinances: Holiness (Ex. 22:31; Lev. 19:1-37; 20:7, 26; 21-22): "You must be holy" involves many things, including respect, Sabbath and the **Tithe** (Ex. 22:29-30; 23:19; Lev. 27:30-34; Num 18:25-28).

Holiness is not stained-glass windows, wearing a vestment for a position in worship, or isolating oneself from the world or people. God said to the nation, "You shall be holy men to Me..." (22:31). Springing from this command is the resultant ordinances to reverence parents (Lev 19:3), keep Sabbaths (ibid) and avoid idolatry in its every form (19:4).

As we approach the subject of holiness, it seems appropriate to begin with of God because He said,

- Lev 19:2 | "Speak to all the congregation of the people of Israel and say to them, You shall be holy, for I the LORD your God am holy."
- Lev 20:7 | "Consecrate yourselves, therefore, and be holy, for I am the LORD your God."
- Lev 20:26 | "You shall be holy to me, for I the LORD am holy and have separated you from the peoples, that you should be mine."
- Lev 21:8 | "You shall sanctify him, for he offers the bread of your God. He shall be holy to you, for I, the LORD, who sanctify you, am holy."

Whether it is the congregation or the priest, their holiness was derived from the model of God's holiness. In his book, *The Holiness of God*, R. C. Sproul said regarding Isaiah 6 where God is pictured as Holy, Holy, Holy. "The Bible says that God is holy, holy, holy. Not that He is merely holy, or even holy, holy. He is holy, holy, holy. The Bible never says that God is love, love, love, or mercy, mercy, mercy, or wrath, wrath, wrath, or justice, justice, justice. It does say that He is holy, holy, holy, the whole earth is full of His glory."

For God to be holy, however, is for Him to be holy in relation to every aspect of His nature and character. When we use the word holy to describe God, we face another problem. We often describe God by compiling a list of *qualities or characteristics* that we call *attributes*. We say that God is a spirit, that He knows everything, that He is loving, just, merciful, gracious, and so on. The tendency is to add the idea of the holy to this long list of attributes *as one attribute among many*. But when the word holy is applied to God, it does not signify one single attribute. On the contrary, God is called holy in a primary sense. That is, holiness is what He is – it is a synonym for His Deity. That is, the word holy calls attention to all that God is. It reminds us that His love is holy love, his justice is holy justice, his mercy is holy mercy, his knowledge is holy knowledge, his spirit is holy spirit.²⁵

When we use holy or holiness to apply to humans, it is definable as:

- (1) **To be holy is to be distinct, separate, in a class by oneself.** As Sproul puts it: "The primary meaning of holy is 'separate.' It comes from an ancient word that meant, 'to cut,' or 'to separate.' Perhaps even more accurate would be the phrase 'a cut above something.' When we find a garment or another piece of merchandise that is outstanding, that has a superior excellence, we use the expression that it is 'a cut above the rest.'"
- (2) **To be holy is to be morally pure.** When things *are made* holy, when they are consecrated, they are set apart to purity or used in a pure way. They reflect purity. Purity is not excluded from the idea of the holy; it is contained within it. But holy is never exhausted by the idea of purity. It is much more than that. It is purity and transcendence.

Moses knew what holiness was to God. In Numbers 20:1-14, Moses and Aaron came in from the presence of the assembly to the doorway of the tent of meeting and fell on their faces. But when Moses lifted up his hand and struck the rock twice with his rod; and water came forth abundantly... But the LORD said to them, "Because you have not believed Me, to treat Me as holy in the sight of the sons of Israel, therefore you shall not bring this assembly into the land which I have given them." While Moses may have had good reason to be angry with the Israelites. Yet, instead of merely speaking to the rock as commanded, in his anger, Moses struck the rock twice. And God told him: "Because you have not believed Me, to treat Me as holy in the sight of the sons of Israel...." (Numbers 20:12). And by dealing severely with Moses for his transgression, God is said to have "proved Himself holy among them" (13).

Herein is true holiness, obeying the commands of God so that we will by nature have the nature of God.

Here are a few of the applications we want to make:

1. Holiness of the priests.

- a. No contact with the dead (21:1-6, 10-12) unless they were relatives.
- b. No outward signs of mourning (21:5).
- c. No unholy wife (21:7-15).
- d. No visible deformities (21:16-24).
- e. And no service while unclean (22:1-9).

2. Holiness of the Israelite.

- a. Respect and reverence in the family (19:3).
- b. Worship only the LORD, no idolatry (19:4).
- c. Proper offering of the peace offering (19:5-8).
- d. Proper consideration of the poor (19:9-10).
- e. Respect your neighbor, do not steal (19:11-12).
- f. Respect your employees (19:13).
- g. Respect others with infirmities (19:14).
- h. Fair treatment (19:15).
- i. Honest Speech without malice (19:16).
- j. Respectful Love (19:17-18).
- k. The rest of the chapter manifests the same focus of instructions around the holiness of life the Israelite was to live (c.f. 20:22-26) but we will address the applications in another lesson(s).

3. Holiness of the Sabbath.

- a. An overview is given in Lev 23:1-3 that reiterates the fourth commandment (Ex 20:8-11). Yet in Ex 23:12, the Sabbath Law was so that they “may refresh themselves” and it is again emphasized that this was for all who lived in their jurisdiction as well as their working animals (Ex 23:12)
- b. The fuller treatment of the Sabbatical Law regarding the weekly observation is found in Exodus 31:12-17, it is called a “sign” of the covenant between Yahweh and Israel. It is there (31:13) connected to their holiness. The chosen punishment for violations indicate the seriousness of it all (31:14).

4. Holiness of Tithing.

Tithing (tenth) is first mentioned when Melchizedek gave Abram a tenth (Gen 14:20) and then Jacob pledged a tithe to God (28:20-22).

- i. *The Levitical, or sacred tithe* (Num. 18: 21, 24).
 1. Abraham’s (Gen 4:10) would be like the sacred tithe of the Law.
- ii. *The tithe of the feasts* (Deut. 14:22-27).
 1. The second tithe had an entirely different aspect as described in Deuteronomy 14:22-27, the tithe for the feasts. Thus, the second tithe was dedicated to the good of man himself since it would make possible his trip to worship God and eat “in His presence.”
- iii. *The tithe for the poor* (Deut. 14:28, 29).
 1. The third tithe for the poor was given only every third year. As the text states, the produce had to be laid up in “your towns” for the Levite, sojourner, fatherless, and widow. Distribution was not left to the individual but was a community project to which everybody contributed. *This tithe, therefore, was also for the neighbor.*

Application Box: Sometimes in the discussion of many of these ordinances of the Law, there is often a wrestle with some – especially Seventh Day Adventists. To be clear, we need to understand that “the day of worship” did not change but the Law itself changed. What is mandated is a change in the Law (see Heb. 7–10, especially 7:11–12 and 8:13), and the Sabbath was part of that Law. We’re now free from the mandates of Mosaic Worship and obligated to the patterns of the worship according to the Apostles. The Law of Moses was “only a shadow of the good things to come” (Heb. 10:1). Further, when Paul tells the Galatians when they were binding circumcision upon Christians, they had “fallen from grace” (5:2-4). And to Rome he says, “we have been released from the Law” (7:6) because “Christ is the end of the Law to righteousness” (10:4).

Some might think that this is quite a novel idea as I did the first time I read it. In reality, however, the Jewish historian, Flavius Josephus, mentions the custom of paying three tithes: “In addition to the two tithes which I have already directed you to pay each year, the one for the Levites and the other for the banquets, ye should devote a third every third year to the distribution of such things as are lacking to widowed women and orphan children” (Antiquities iv. 240).

NEXT LESSON | 1/5/2020 | The Delay that nearly destroys a Nation (Ex. 32:1-34:17).