

**CLASS INSTRUCTIONS** | Every Class will have Biblical reading for preparation. However, we will not read the whole text in classes. Please pre-read before the class. Take Home Review Sheets for notes will be provided on a weekly basis. Regarding Health and Safety, we will sit in comfortable distanced seating during class – and it is recommended that masks be worn to your seat and as you leave. #WINTER 2021

## LESSON SCHEDULE

13.	1/5	<b>The Delay that nearly destroys a Nation</b> (Ex. 32:1-34:17).
14.	1/19	<b>The Covenant Calendar</b>   Special days of the Tabernacle (Ex. 23:14-17; 31:12-17; 34:18, 21-26; 35:1-3; Lev. 16:1-34; 19:30; 23:1-44; 25:1-24; 26:2): The Sabbath Day (Ex. 31:12-17; 34:21; 35:1-3; Lev. 19:30; 23:1-3; 26:2); The Sabbath Year (Lev. 25:1-7). The Year of Jubilee (Lev. 25:8-24); *The Passover (Lev. 23:4-5); The Festival of Unleavened Bread (Ex. 34:18; Lev. 23:6-8); The Festival of Firstfruits (Lev. 23:9-14); The Festival of Harvest (Lev. 23:15-22); The Festival of Trumpets (Lev. 23:23-25); The Day of Atonement (Lev. 16:1-34; 23:26-32); The Festival of Tabernacles (Shelters) (Lev. 23:33-44).
15.	1/26	<b>The Tabernacle, the Dwelling Place of God</b>   Exodus 36:8-39:43.
16.	2/2	<b>The Tabernacle Itself</b>   The census and order of the tribes for its travel (Num. 1:1-46; 2:1-34): The Levites (Num. 3:18-24, 27-30, 33-35) and other clans (Num. 3:21-4:49); The support for the Tabernacle (Num. 7:1-89); The Shekinah of the Tabernacle (Num. 9:15-23); The sons of Aaron at the Tabernacle (Lev. 10:1-20): Slander against the God of the Tabernacle (Lev. 24:10-16, 23).
17.	2/9	<b>The Tabernacle</b>   The Priests or stewards overseeing the Tabernacle had regulations regarding their 1) garments (Ex. 28:1-5; 28:39-43; 29:29-30; 39:27-29). 2) The garments for the high priest (Ex. 28:6-14; 39:1-7; 28:15-30; 39:8-21; 28:31-35; 39:22-26; 28:36-38; 39:30-31). The dedication and anointing of the priests (Ex. 29:1-28; 30:30-33; Lev. 8:1-36; Lev. 8:1-36). The Priests or stewards overseeing the Tabernacle had regulations regarding the food for the priests (Ex. 29:31-34; 29:35-46); Further regulations for the priests (Lev. 21:1-24; 22:1-16; 21:7-9, 13-15; 21:16-24). The ministry begins (Lev. 9:1-24). Standard procedures (Num. 5:5-31; 9:1-14) and vows (Num. 6:1-21) and prayers (Num. 6:22-27).
18.	3/2	<b>The Tabernacle</b>   The sacrifices in the Tabernacle: The correct way (Lev. 17:1-9; 22:17-33) with the burnt offering (Lev. 1:1-17; 6:8-13); grain offering (Lev. 2:1-16; 6:14-23); peace offering (Lev. 3:1-17; 7:11-38; 19:5-8); sin offering (Lev. 4:1-35; 6:24-30); guilt offering (Lev. 5:1-19; 6:1-7; 7:1-10) and the offering for the firstborn (Ex. 34:19-20)
19.	3/9	<b>The Covenant Ordinances</b>   Blood (Ex. 23:18; Lev. 17:10-16; 19:26; 25:24-55)
20.	3/16	<b>The Covenant Ordinances</b>   Marriage (Ex. 22:16-17); Fathers and daughters (Ex. 21:7-11); Childbirth and ceremonial cleansing (Lev. 12:1-8).
21.	3/23	<b>The Covenant Ordinances</b>   Elderly (Lev. 19:32); Handicapped (Lev. 19:14): The deaf and the Poor (Ex. 22:25-27; Lev. 19:9-10); Helping one's enemy (Ex. 23:4-5); Treatment of foreigners (Ex. 23:9; Lev. 19:33-34; Masters and slaves (Ex. 21:1-6).
22.	4/6	<b>The Covenant Ordinances</b>   Dedication of persons and things (Lev. 27:1-29); Diet (Lev. 11:1-47; 20:25); Intentional Ritual Disfigurement (Lev. 19:27-28); The Covenant Ordinances: Leprosy (Lev. 13:1-59; 14:1-57; Num. 5:1-4).
23.	4/13	<b>The Covenant Ordinances</b>   Hatred (Lev. 19:17-18); Lying (Ex. 23:1-3, 6-7; Lev. 19:11, 16); Stealing (Ex. 23:8; Lev. 19:13); Do No Harm or face Punishment (Ex. 21:12-36; 22:1-15, 21-24; Lev. 24:17-22).
24.	4/20	<b>The Covenant Ordinances:</b> Sexual discharges (Lev. 15:1-33); Sexual impurities: Punishments are imposed for various sexual sins. (1) Adultery (Lev. 18:20; 19:20-22; 20:10, 14) (2) Bestiality (Ex. 22:19; Lev. 18:23; 20:15-16) (3) Homosexuality (Lev. 18:22; 20:13) (4) Incest (Lev. 18:1-18; 20:11-12, 17, 19-21) (5) Prostitution (Lev. 19:29) (6) Relations during menstruation (Lev. 18:19; 20:18)
25.	5/4	<b>From Mount Sinai to Kadesh-barnea   Moving On</b> (Num. 10:11-36) and the sins along the way (Num. 11-12) and shown disrespect of Miriam and Aaron (Num. 12:1-16).
26.	5/11	<b>Encamping for the Promised Land</b>   The spies are sent (Num. 13:1-33) and the people are redeemed (Num. 14:1-21) but still punished (Num 14:22-45).
27.	5/18	

## The Covenant Ordinances | Blood (Ex. 23:18; Lev. 3:17; 7:26-27; 17:10-16; 19:26; Deut. 12:23-25; 15:19-23; Eze 33:25)

Leviticus 3:17: "This is a perpetual law for all your descendants, wherever you may live: that you will not eat either fat or blood."

For Israel, this was an absolute prohibition on the consumption of blood. The blood of an animal must be drained before the flesh may be eaten (Lev. 3:17; 7:26; 17:10–14; Deut. 12:15–16, 20–24), a prohibition found nowhere else in the ancient Near East. Further, Moses records that the prohibition (coupled with murder) was given to all descendants of Noah (Gen. 9:4). It is thus a universal law.

When the prohibition(s) are given, first, the law connects it to life: blood is life (Lev. 17:11, 14; Deut. 12:23). Humanity (the sons of Noah) are conceded the right to eat meat if they drain off the lifeblood, which belongs to the Creator (Gen. 9:3–4). Israel had an additional obligation to drain the blood of sacrificial animals on the authorized altar, "for it is I who have assigned it to you upon the altar to expiate for your lives; for it is the blood, as life, that can expiate" for your lives when you take the animal's life for its flesh (Lev. 17:11).

Yet, the primary concern behind these regulations is not to see to it that the priests were kept busy or even fed. Neither was the great danger that the Israelite might slaughter his cattle in some irreligious way. The great danger was that the Israelite would slaughter his beast in a way that would be an act of pagan sacrifice and worship.

1. Note in Eze 33:25: "lift up your eyes to your idols as you eat the blood."
2. Note in Deut 12:27: "offer your burnt offering, the flesh and the blood, on the altar of the Lord."
3. Note in Lev 19:26: "you shall not eat with the blood, not practice divination or soothsaying."

The reason is so that the sons of Israel may bring their sacrifices which they were sacrificing in the open field, that they may bring them in to the LORD, at the doorway of the tent of meeting to the priest and sacrifice them as sacrifices of peace offerings to the LORD. ... And **they shall no longer sacrifice their sacrifices to the goat demons** with which they play the harlot" (Lev. 17:5, 7a, emphasis mine).

The purpose of this regulation was not merely prevention, but cure. Pagan sacrifice which involved the worship of "goat-demons" was something which the Israelites had learned in Egypt and were likely continuing to practice "in their tents" in the wilderness. The commandment contained in verses 3-7 was thus intended to bring a particular false practice to a halt. Joshua will say again: "Now, therefore, fear the LORD and serve Him in sincerity and truth; and put away the gods which your fathers served beyond the River and in Egypt, and serve the LORD" (Josh. 24:14; cf. also Amos 5:25-26).

The regulation of Lev 17:10-13 also forbids the alien to eat the blood of any animal (not just the sacrificial animals dealt with above). The reasons: (1) "the life of the flesh is in the blood," and (2) the function of shed blood is divinely appointed for the atonement of man (v. 11). Thus, anyone who eats the blood of an animal will be "cut off" from his people, an expression which, at best, refers to one's expulsion from the nation, and, at worst, execution, either by the hand of man or by a direct act of God.

There is one occasion where the law was violated: 1Sam 14:32-34: The people rushed greedily upon the spoil, and took sheep and oxen and calves, and slew them on the ground; and the people ate them with the blood. Then they told Saul, saying, "Behold, the people are sinning against the Lord by eating with the blood." And he said, "You have acted treacherously; roll a great stone to me today." Saul said, "Disperse yourselves among the people and say to them, 'Each one of you bring me his ox or his sheep, and slaughter it here and eat; and do not sin against the Lord by eating with the blood.'"

The greatest significance of these blood regulations is how they prepared the Israelites (and all of Noah's race) for the atoning work of Messiah in a day yet to come. It is only in the light of the death of Christ that the significance of these blood regulations can really be grasped.

The inspired writer of the New Testament book of Hebrews defines the necessity of this requirement in Hebrews 9:18-22 concerning the blood sacrifices of what will be the continuation and transformation of Yahweh's Covenant at Mount Sinai. Further, it's important to understand that New Testament believers in Christ have freedom from the Law, and we are to "stand firm" in that liberty (Galatians 5:1). We are not under the Law but under grace. "Therefore do not let anyone judge you by what you eat or drink" (Colossians 2:16).

There is another passage to consider. In Acts 15, a question arose in the early church concerning what was necessary for salvation. Specifically, did a Gentile need to be circumcised in order to be saved (verse 1)? The issue came up in the church in Syrian Antioch, which had a mixture of Jewish and Gentile converts. To address this, leaders met in Jerusalem. They concluded that, no, Gentiles did not need to follow Mosaic Law; circumcision is not part of salvation (verse 19). **However, in verse 29, the leaders compose a letter with these instructions for the Gentiles in Antioch: "You are to abstain from food sacrificed to idols, from blood, from the meat of strangled animals and from sexual immorality.** You will do well to avoid these things." At this point, we must keep the context foremost in our minds. These four commands from Jerusalem to Antioch all dealt with pagan practices associated with idolatry. Most, if not all, of the Gentile converts in Antioch were saved out of paganism. The church leaders were exhorting the new Gentile believers to make a clean break from their old lifestyles. Later, Paul dealt with the same issue. It is perfectly all right to eat meat offered to idols, he says. "Nothing is unclean in itself" (Romans 14:14). But if eating that meat causes a brother in Christ to violate his conscience, Paul "will never eat meat again, so that I will not cause them to fall" (1 Corinthians 8:13). This was the same concern the Jerusalem leaders had in Acts 15: if the Gentile believers ate meat with the blood in it, the Jewish believers might be tempted to violate their conscience and join them in the feast. One's conscience is a sacred thing, and we dare not act against it (see 1 Corinthians 8:7-12 and Romans 14:5).

To make a modern application to eating, the point would apply more to hunters than the steak eaters. It is how life should be revered and valued. And to comment on a peripheral concern about "giving blood and receiving infusions," the Law repeatedly stated that the Lord's ban related to taking in blood by eating it – not to sustain one's own life. **"You must not eat the blood; pour it out on the ground like water. Do not eat it,** so that it may go well with you and your children after you, because you will be doing what is right." Deuteronomy 12:23-25; Deut. 15:23; Leviticus 7:26, 27; Ezekiel 33:25." (emphasis, mine). It was about the sacrificial process.

Finally, there is also the prohibition of eating fat in this connection. However, God did not prohibit all fat (Gen 45:18; Neh 8:10) but instead, He prohibited a **specific** type of fat He wanted them to avoid. In Lev 7:22-25: The Lord said to Moses, "Say to the Israelites: 'DO NOT EAT ANY OF THE FAT of cattle, sheep or goats. 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. Anyone who eats the fat of an animal from which a food offering may be presented to the Lord must be cut off from their people.' The Hebrew word translated as fat from this verse, is "peder." Strong's Dictionary defines this as *"From an unused root meaning to be greasy; suet: – fat."* The term "peder" was only used three times in the Old Testament and it was consistently used in relation to the animal sacrifices (Lev 9:10; 3:4).

Now, why would God command such restriction? Most regard this as the fats and tissues which are for the purpose of either holding, filtering, and storing waste products and toxins that can be harmful to the body, unfit for human consumption. So, in discussing about fat, it appears God specifically identified the suet or greasy, hard fat of the animal as something dangerous to health.