

**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

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| 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 Disfigurment (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 | Marriage (Ex. 22:16-17); Fathers and daughters (Ex. 21:7-11); Childbirth and ceremonial cleansing (Lev. 12:1-8).

The Genesis record tells the story of when God instituted marriage (Gen 2:18-24). In it he planned that each would leave father and mother and become one flesh. It was an institution relationship that would give human society – and Israelite society – its foundation. By the time Israel had come to the Mountain to receive the law from Yahweh to be His holy nation, humanity's vices in human relationship had already proliferated the community of people and brought vices that would have to be regulated in the law Israel would receive.

**Marriage** was a life-long commitment to one spouse. Yet, that Divine rule for this human relationship was often ignored. Polygamy, particularly polygyny (men having multiple wives at once), is one of the most common marital arrangements illustrated in the narrative of the Old Testament, yet most doubt that it was common among average Israelites, yet it is evident in patriarchs and kings, even David (c.f. 1Chr 3:1-3).

Part of the process to marriage was betrothal, a binding promise to marry and was regarded distinct from marriage itself. When betrothed, the couple is held accountable to the laws against adultery, like an officially married couple (Dt 20:7; 22:23, 25, 27). From this implication, a couple is considered to be married even they've only betrothed.

In Exodus 22, the second half of the chapter records various laws of purity and justice, Moses lists an array of laws that survey God's righteous standards: Maintain the sanctity of marriage (16–17); maintain the purity of religious institutions (18–20), maintain the rights of human beings (21–28), maintain the rights of Yahweh (29–31). Although many newer Bible versions translate it as "engaged," betrothal was much more binding than engagements in modern Western cultures. A betrothal, or engagement, could only be broken by a writing of divorcement, even if the marriage had never been consummated (Mt 1:18-19)." (Complete Biblical Library Hebrew-English Dictionary).

If a man seduced a virgin who is not engaged, and lies with her, he must pay a dowry for her to be his wife. Although she was seduced the sex was considered consensual. It was a seduction in the true sense. The woman was receptive to the man's advances; the Bible says the man "seduces" (Ex 22:16) and means he persuades the girl and she consents. It's important to note that since she is "not betrothed" (Dt 22:28), it would be a far more serious charge adultery and potentially be under threat of death. And, it also was not rape (Dt 22:25-27).

Recognizing the potential for irresponsibility in husbands, these laws provide one of the best means for the woman's family to discern the sincerity of a potential husband. Only a sincere suitor will place a value on his bride equal to nearly a year's wages. Her father, in turn, was expected to keep—perhaps to invest—the money for the woman's future possible needs (cf. Gn 31:15). The man who disregarded commitment and had uncovenanted relations with an unmarried woman was required to "pay money equal to the bride price for virgins" to the girl's father (Ex 22:17). A man who raped a virgin was charged fifty months' wages (Dt 22:29), and a man who publicly defamed his wife had to pay her father a hundred months' wages (22:19). In each case, the money was to ensure proper, future provision for the woman.

In Numbers 5:29, often called the "law of jealousy," where a man suspects his wife has been unfaithful but has insufficient evidence, he was to bring her to the priest (who would receive a revelation from the Lord, like casting lots). God speaks through the effects of the ritual to proclaim the guilt or innocence of the woman. There is nothing magical; it is simply revelation – intended to protect the woman. If she is innocent, the man is to be held accountable for slander. If she is guilty, the man is innocent of slander.

In Deuteronomy 22:13-21, offers significant clarification to the first. In this "second giving" of the Law, a similar challenge to the integrity of the wife is discussed. This time it regards a new bride, rather than a wife of long standing. In Deuteronomy, the groom claims that his wife has had premarital relations, is guilty of "shameful deeds" (17). Again, the matter of evidence is considered. This time the wedding-night sheets, in the possession of the bride's father for safe custody, stained with the consummative blood, is considered sufficient proof of her purity. And if the proof could not be produced, the girl was judged to be a harlot and was dealt with as such (20ff). If she were guiltless, the slandering groom was treated in a way appropriate to his guilt. The specifics of this punishment will be discussed in the next chapter, but here I wish to note the nature of his guilt: "he publicly defamed a virgin of Israel" (19). This makes it clear that the husband had a legal obligation to do nothing that would ruin the reputation of his wife, at least as regarded questions of her loyalty to the canons of their marital covenant.

And then in Deuteronomy 24:1-4, another law given to protect the woman against men who would devalue them in marriage, the first man who divorces her is not allowed to take her back. This was not a permission to divorce (Mt 19:1-9) as it was a protection from abusive scandal or men over women.

**Fathers and daughters** (Ex 21:7-11) | It's important to note that the relationship of the common father with his children, namely his daughters here, were not defined by these laws (as noted above). Instead, they were regulatory in nature to protect people in practices that were already developing. A modern comparison would be the United States HIPPA laws where people could ask you status at the hospital decades ago but today, you cannot; Or, seat belts laws. Laws are designed to regulatory are to protect the perceived morality to be defended. The laws in this reading are connected to the fifth and sixth commandments of Moses though they differ radically from our own times and customs, nor are they binding on us.

The right of selling their children into slavery was regarded normal in ancient times in many nations. Among Jews, such sales were, comparatively speaking, rare; but still they occasionally took place, in consequence of extreme poverty (Neh 5:5). Women sold in this way might claim their freedom at the end of six years if they chose (Dt 15:17); but if purchased to be wives, they received a further protection. If the intention were carried out, they were to be entitled to the status of wives during their whole lifetime, even though their husbands contracted further marriages (Ex 21:10). If, instead of becoming the wife of her purchaser, a woman was made over by him to his son, she was to enjoy all the rights of a daughter (Ex 21:9). If the purchaser declined to act in either of these two ways, he was compelled to take one of two other courses. Either he must get another Hebrew to discharge his obligation of marriage (Exo 21:8), or he must return the maid intact to her father, without making any demand for the restitution of the purchase-money (Ex 21:11). These provisions afforded a considerable protection to a woman who might otherwise have been liable to grievous wrong and oppression.

**Childbirth and ceremonial cleansing** (Lv 12:1-8) | This chapter involves purification after childbirth. Being unclean according to the Law was not synonymous with being sinful. The Old Testament Law speaks of two kinds of uncleanness—moral and ceremonial. Moral uncleanness was caused by immoral acts such as those listed in Leviticus 20:10–21, with punishments ranging from childlessness to death. The “impurity” caused by marital sex was of the ceremonial kind and carried no punishment. In addition to marital sexual relations, there were other causes of ceremonial uncleanness. A nocturnal emission of semen caused a man to be ceremonially unclean that day and he had to spend the day outside the camp (Dt 23:10–11). Also, women were ceremonially unclean when menstruating (Lv 15:19–23). In marriage, two become one (Gn 2:24) yet share the ceremonial uncleanness in sexual union (Lv 15:18).

An unclean person had to avoid touching holy things and follow the Law's instructions to return to a state of cleanness. Uncleanness kept a person from approaching the sanctuary (Nu 5:3). An unclean person could not eat consecrated food or even bring it as a tithe (Lv 7:20–21; Dt 26:14). If a person was unclean during the time of Passover, he or she had to wait one month before celebrating the feast (Nu 9:6–13). We can suggest that these rules governing uncleanness were for physical hygiene for individuals and communities to helping couples appreciate the specialness of His gift of sex. But the ultimate purpose for everything in the Law is spiritual. In the case of the laws governing uncleanness, the purpose was to show the people of Israel that God is holy and mankind is not. God told Israel, “You are to be holy to me because I, the Lord, am holy, and I have set you apart from the nations to be my own” (Lv 20:26).

In the ordinance the mother was considered to “be unclean seven days; according to the days of the separation for her infirmity”. The “separation for her infirmity” is a reference to her menstrual period (5). This is more fully explained in 15:9-24. This legislation deals with the secretions that occur when giving birth, which made the mother unclean. So chapter 15, dealing with bodily secretions, provides the context for chapter 12. Verse 7 says she will “be cleansed from the issue of her blood”. This is the third mention. Reproduction is essential to the survival of the human race, yet intercourse made both Israelite man and wife ceremonially unclean (15:18).

Why should any discharge make a person unclean? The Bible gives no explicit answer. Some say it was a reminder that sin is transmitted to each person at birth but Ezekiel 18:20 debunks that. Others say that every bodily discharge is a reminder of sin and death. It is also suggested that a bleeding or discharging body lacks wholeness and is therefore unclean. Loss of blood can lead to death, the antithesis of normal, healthy life. Anyone losing blood is at least in danger of becoming less than perfect and therefore unclean. In any case, the woman was to bring “a burnt offering” and “a sin offering” indicating her total dedication and surrender to God.

The theme of this chapter is not personal holiness but ritual purification for the mother. Nothing here teaches or implies that human sexuality is dirty, that pregnancy is defiling, or that babies are impure. On the contrary, Scripture presents children as blessings from God (Psa 113:9; 127:3-5; 128:3; Prov. 17:6; Matt. 19:14).

In regard to circumcision, Joseph and Mary followed these instructions at the birth of Christ (Luke 2:21). And in Luke 2:22, “And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present [him] to the Lord.”