

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	The Delay that nearly destroys a Nation (Ex. 32:1-34:17).
14.	1/19	The Covenant Calendar 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	The Tabernacle, the Dwelling Place of God Exodus 36:8-39:43.
16.	2/2	The Tabernacle Itself 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	The Tabernacle 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	The Tabernacle 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	The Covenant Ordinances Blood (Ex. 23:18; Lev. 17:10-16; 19:26; 25:24-55)
20.	3/16	The Covenant Ordinances Marriage (Ex. 22:16-17); Fathers and daughters (Ex. 21:7-11); Childbirth and ceremonial cleansing (Lev. 12:1-8).
21.	3/23	The Covenant Ordinances Elderly (Lev. 19:32); Disabled (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	The Covenant Ordinances 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	The Covenant Ordinances 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	The Covenant Ordinances: 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).
25.	5/4	From Mount Sinai to Kadesh-barnea Moving On (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	Encamping for the Promised Land 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 | Elderly (Lev. 19:32); Widow and the Orphan (Ex 20:22-24). Disabled (Lev. 19:14): The Poor (Ex. 22:25-27; Lev. 19:9-10); Helping Enemies (Ex. 23:4-5); Treatment of foreigners (Ex. 23:9; Lev. 19:33-34); Masters and slaves (Ex. 21:1-6).

The Israel of the Mosaic law is God's chosen people, a nation set apart for himself. They are called to be holy both in their purity and in their separateness from other nations. Their distinctiveness is reflected in God's command that they refuse the practices of the nations around them and that they eat only those foods, engage in practices, that are designated as "clean." God promises to reward Israel's obedience by showering them with blessings. If Israel disobeys, on the other hand, they will be cursed. The community is responsible for the behavior of its members and will itself be punished for tolerating lawlessness in its midst.

But the objectives of these laws were community based – that is, to protect and to promote goodness in the relationships that they had. Leviticus 19 deals with social relationships within the community, and these commandments are seen as major regulators of community relationships. God gives all of these laws with a common thought in mind: "You shall be holy, for I the LORD your God am holy." These laws are given because the Lawgiver is God (see verses 4, 10, 12, etc.). They are not primarily statements of authority ("Do this because I tell you"), though some of this is included, but statements of the relationship between the Lawgiver and His law. The laws reflect His nature. The law is what it is because God is what He is. Therefore, if we want to be like God, we will imitate Him by obeying His laws in their physical and spiritual applications.

The elderly were protected. In the wisdom of Proverbs, it was said, "Gray hair is a crown of splendor; it is attained in the way of righteousness" (16:31). Yet the Law also said, "You shall rise up before the gray-headed and honor the aged, and you shall revere your God; I am the Lord" (Lev 19:32). There are two distinct imperatives: "Rise" and "Honor," that is be willing to offer help and support if required and respect if it is not. Even Elihu waited for Job because he was elder to him (Job 32:4-6).

Other fragile groups were protected like the Widow and the Orphan (Ex 20:22-24). Even Isaiah would say (1:17): "Learn to do what is right! Promote justice! Give the oppressed reason to celebrate! Take up the cause of the orphan! Defend the rights of the widow." The reason is based on the same reason of "I am the Lord" in Leviticus 19: "God "is a father to the fatherless and an advocate for widows. God rules from his holy palace" (Psa 68:5).

The disabled were protected. Moses said, "You shall not curse a deaf man, nor place a stumbling block before the blind, but you shall revere your God; I am the Lord" (Lev 19:14). Although the disability in question was the loss of hearing or eyesight, the principle that drove it was, like the other laws above, love for your neighbor.

The poor were protected. While Jesus said the poor are always with us, the Law aimed to give provision and protection to them. You could not exact interest from the poor like a money-lender (Ex 22:25-27) and all people with crops were commanded to leave remnants of their harvests for the poor (Lev 19:9-10).

Even enemies were protected. The wise man said, "Do not gloat when your enemy falls; when they stumble, do not let your heart rejoice" (Proverbs 24:17). And in the gospel age, Jesus said, "love your enemy" and Paul wrote, "On the contrary: "If your enemy is hungry, feed him; if he is thirsty, give him something to drink." (Rom 12:20). But the Law said, "If you see the donkey of one who hates you lying down under its burden, you shall refrain from leaving him with it; you shall rescue it with him." (Ex 23:5).

Foreigners were protected. No Israelite was permitted to oppress a foreigner (Ex 23:9). In terms of business, they were to be treated equally (Lev 19:35) and to apply the "Love you neighbor as yourself" law they applied to their fellow Israelites to foreigners (Lev 19:33-34).

Then there is the matter of **Master and Slaves**. While the Ten Commandments were given without a preceding cause, making them unique in the law codes of the ancient Near East, the remainder of the laws of the covenant addressed specific cases of already patterned behaviors. Yet in these laws, we have seen how God wanted Israel to treat people justly (especially foreigners and enemies). In certain situations, so long as slaves were regarded as full members of the community (Gen. 17:12), it was acceptable. And in the law, they were to receive the same rest periods and holidays as non-slaves (Ex 23:12; Deut 5:14-15, 12:12), and were to be treated humanely (Ex 21:7, 26-27). Most importantly, slavery among Hebrews was not intended as a permanent condition, but a voluntary, temporary refuge for people suffering what would otherwise be in desperate poverty. "When you buy a male Hebrew slave, he shall serve six years, but in the seventh he shall go out a free person, without debt" (21:2; Deut 15:12-13). Cruelty on the part of the owner resulted in *immediate freedom for the slave* (21:26-27). This made male Hebrew slavery more like a kind of long-term labor contract among individuals, and less like the kind of permanent exploitation that has characterized slavery in modern times.

Female Hebrew slavery was in one sense even more protective. The chief purpose contemplated was to be a wife (21:8-9). As wife, she became the social equal of the slaveholder, and the purchase functioned much like the giving of a dowry. Indeed, she is even called a “wife” by the regulation (Exod. 21:10). Moreover, if the buyer failed to treat the female slave with all the rights due an ordinary wife, he was required to set her free (Ex 21:11). This protection against permanent enslavement, however, did not apply to foreigners (Lev. 25:44-46). That is likely because these were people taken in war and considered plunder and became the perpetual property of their owners (Nu 31:9-11, 32-35; Deut 20:11-14; 21:10-14).

In contrast to slavery in the United States, which generally forbade marriage among slaves, the regulations in Exodus aim to preserve families intact. “If he comes in single, he shall go out single; if he comes in married, then his wife shall go out with him” (Exod. 21:3). Regardless of any protections afforded in the Law, slavery was by no means an agreeable way of life. Slaves were, for whatever duration of their enslavement, considered by the means of the work they provided – property.

In our modern world, considered a great moral evil today, some wonder why the Bible doesn’t categorically condemn the practice. Critics even insist that the Bible (both Old and New Testaments) condones, if not promotes, slavery. Consider these important points:

1. The forms of servitude and slavery practiced in a biblical context bear little resemblance to the tyrannical type of slavery found in the American antebellum South and in other modern Western countries. Certain moderate forms of “servitude”—for example, indentured (voluntary) servitude—were considered morally beneficial before God under certain circumstances as noted above.
2. Slaves in the Old Testament were recognized as full persons who possessed human dignity and basic rights (Deuteronomy 5:14; Job 31:13-15). Abusing one’s slaves and servants was viewed as being both imprudent and immoral (Deuteronomy 23:15-16). A group of biblical scholars provide this perspective on the Old Testament’s true position concerning slavery: “Nowhere was the institution of slavery as such condemned; but then, neither did it have anything like the connotations it grew to have during the days of those who traded human life as if it were a mere commodity for sale.”
3. The institution of slavery was so deeply rooted in ancient culture that it could not be dismantled overnight. Old Testament scholar Gleason L. Archer notes: “As to the moral status of slavery in ancient times, it must be recognized that it was practiced by every ancient people of which we have any historical record: Egyptians, Sumerians, Babylonians, Assyrians, Phoenicians, Syrians, Moabites, Ammonites, Edomites, Greeks, Romans, and all the rest” (*Encyclopedia of Bible Difficulties*, 86). Furthermore, Christian apologist Paul Copan states: “During the first century A.D., approximately 85 to 90 percent of Rome’s population consisted of slaves.” (“Doesn’t the Bible Condone Slavery?,” [That’s Just Your Interpretation](#), Grand Rapids: Baker, 2001, 172). Ancient cultures viewed slavery, as they used it, as a critical economic purpose. The fact that the Mosaic Law **limited and regulated the practice and sought to correct its inhumane abuses** (Exodus 20:10; 21:20-27). “Whoever steals a man and sells him, and anyone found in possession of him, shall be put to death” (Ex 21:16).
4. Even in Exodus 21:20-21: “If a man beats his male or female slave with a club and the slave dies as a result, the owner must be punished. But if the slave recovers within a day or two, then the owner shall not be punished, since the slave is his property,” the text does not say “you can beat your slave to within an inch of his life.” It says “If you beat a slave...” So to say that the text endorses slave brutality is a very morbid and twisted way to look at it. We must be careful not to nuance this passage in a way that was never intended. Take for instance again the protasis (the conditional “if’s”) in Deuteronomy 24; these verses were made to suggest God condoned divorcing – and then divorcing for whatever “unseemly” thing men wanted to put there. But the law is to protect those who were being abused – and not to endorse their abusers. The Apologetic Study Bible Notes have this to say about Exodus 21:20-21: “The Bible does not condone slavery any more than it condones polygamy or divorce. Instead, it establishes humane limits for an existing, evil system. ...The law of Moses laid the groundwork for the eventual demise of one of the most demeaning institutions in human society.”

The New Testament indicates that in God’s sight there is “neither slave nor free” (Galatians 3:28; Colossians 3:11) and that both are part of Christ’s church and equally accountable to God (Ephesians 6:5-9). In fact, in the apostolic church, slaves were granted all the rights and privileges of free men (see the book of Philemon). *The likely reason that the apostolic authors of the New Testament did not categorically condemn slavery was because they placed the preaching of the gospel and the redemption of lost souls ahead of societal reform.* Yet that very biblical teaching about humankind and their relationship to God through Christ was the inevitable moral and spiritual force that showed the fundamental injustice of slavery in the Western world.

So while the Bible doesn’t formally and explicitly condemn slavery, neither does it condone anything what America practiced in its slave trade. It was the unique ethical message contained in Scripture concerning human dignity and redemption that provided the moral and spiritual force that ultimately succeeded in eliminating slavery as an institution. The gospel message of salvation in Jesus Christ remains a powerful force against human evil and social injustice. It is also the only antidote for each human being’s slavery to sin and death.