

**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

<b>13.</b>	1/5	<b>The Delay that nearly destroys a Nation</b> (Ex. 32:1-34:17).
<b>14.</b>	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).
<b>15.</b>	1/26	<b>The Tabernacle, the Dwelling Place of God</b>   Exodus 36:8-39:43.
<b>16.</b>	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).
<b>17.</b>	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).
<b>18.</b>	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)
<b>19.</b>	3/9	<b>The Covenant Ordinances</b>   Blood (Ex. 23:18; Lev. 17:10-16; 19:26; 25:24-55)
<b>20.</b>	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).
<b>21.</b>	3/23	<b>The Covenant Ordinances</b>   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).
<b>22.</b>	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).
<b>23.</b>	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).
<b>24.</b>	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).
<b>25.</b>	4/27	<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).
<b>26.</b>	5/4	<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).
<b>27.</b>	5/11	<b>The Generation of Deuteronomy and Conclusion</b>

## **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); Leprosy (Lev. 13:1-59; 14:1-57; Num. 5:1-4).**

This lesson demonstrates the unique aspect of the Mosaic Law in distinguishing Israel from the nations around them. Again and again, God will call them to be holy in their worship, their public lives and in their private lives. 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." And in this lesson, there are dedications of people and unique diet as well as medical practices. Yet, the objectives of these laws were community based – that is, to protect and to promote the community.

It is interesting that the final few matters talked about in Leviticus revolve around funding the sanctuary. From a Biblical perspective, the operation of the sanctuary (which, at this point in Israel's history was a portable tent, the Wilderness Tabernacle) but would later be a fixed building, the Temple) could be funded from a number of sources. And, this chapters deals with the several major categories of sanctuary funding: pledges of silver and animals, consecration of real property like houses and land, giving of firstborn animals and firstfruits of crops, donation of property and tithing. The goal for the priesthood who operated the sanctuary was to obtain silver for maintenance operations. This schedule of values for pledges of land, animals, even PEOPLE, could be exchanged for silver. That is, a vow would be made to give to the sanctuary, and then that person would turn around and REDEEM whatever he had given; and chapter 27 itemizes this. The rules and regulations contained in chapter 27 are constructed in such a way as to make it the NORM that MOST of what the Sanctuary received was silver, money, something easier to exchange than animals and field crops for needed supplies.

We also need to realize that this is looking ahead to the time when Israel was settled in the Land and living a very different kind of life than the nomadic one they were currently experiencing. Common sense dictates that Israel's circumstances would be radically different once they conquered Canaan and they had a permanent home; and this is a good example for us to note that it is the PRINCIPLES of the Law that we need to be more cognizant of than some of the finer details that deal more with cultural and geographical matters as they existed at that moment, but would be fluid as time passed.

What has preceded in Leviticus has concerned religious duties which were obligatory upon all Israelites, but the regulations of this chapter, on the contrary, have to do with special vows which were not obligatory, but voluntary. "If you refrain from vowing, it should not be sin in you; [But] you shall carefully perform what goes out from you lips" (Deut 23:21-23).

**Dedication of persons and things** (Lev. 27:1-29). One could promise to dedicate a person — himself or someone else — for service to the Lord. Hannah did this with her son Samuel (1Sam 1:11). The point was to offer oneself or one's child as a servant of God, usually making such a promise in hopes that the Lord would do something in return for the maker of the vow. Such vows were perhaps usually made in desperation — vow-making was a custom in that culture much more so than it is today — so, it was not unnatural for Hannah to make the promise she did — and thus the law made provision for monetary redemption precisely in order to offer people a way out of a vow that at least sometimes should not have been made. Vows are more often made in times of trouble and difficulty than in times of prosperity. It is simply a fact of human life. What we say in times of desperation is often forgotten in times of calm. But what this chapter is about is how to redeem rash vows people make to God. The Bible says, "When you come into the presence of God don't be swift to speak" (Eccl 5:2). And further, "It's better not to make a vow at all" (5:5). God did not require vows but when someone made a vow to God and would not keep it, God took it seriously. The vow of consecration was therefore far more than mere words, it had a definite action associated with it — and prevented people from making empty vows to God. Once made, a vow to the Lord had to be kept (Deut 23:21–23; Num 30:2). Substitutions could be made, however, and it was this possibility of making a substitution that distinguished the vow from the sacrificial offering made on the altar."

Making a monetary payment in place of a person, animal, or object that had been vowed to the Lord was called "redeeming". The Hebrew word that was used for that kind of redeeming was entirely different from the word that meant to "kinsman-redeem." (Compare Lev 25:23-34). Both kinds of redemption are mentioned in this MESSAGE, and the two should be carefully distinguished, which many interpreters have failed to do.

**Diet** (Lev. 11:1-47; 20:25). Leviticus 11 is dealing with the subject of cleanness and uncleanness—specifically, with the subject of clean and unclean foods. It is important for us to understand the meaning as it is used in the Old Testament. First, the expression clean and its counterpoint unclean is one of the prominent themes of Leviticus: it occurs 132 times in the Old Testament and over half of them are in Leviticus.

1. First, in chapter 11, cleanness and uncleanness has to *do principally with food*. It deals secondarily with cleanness or uncleanness that is the result of contact with a dead animal, but it seems the reason the dead animal is called unclean is because they couldn't eat it.
2. Second, cleanness or uncleanness *is a matter of category more than of condition*. Unlike a "clean" car which is a condition, "Clean" here is a categorical pronouncement. It is all those land animals that chew their cud and have split hooves, whether their hooves have been washed or not.
3. Third, cleanness is defined by God and declared by the priests. Clean or unclean is clean or unclean by the definition, and the definition for the clean and unclean creatures is given in Leviticus 11. It is declared by the priests, which will become more and more important as we get into skin disorders like leprosy. It is the priest who must say, this person or this disease is clean or unclean. It is God's definition; it is the declaration the priests will make.
4. Fourth, it is the state of access to God. The practical outworking of being declared unclean means that we have to stay back. For example, a priest in Leviticus 22 cannot go about his priestly duties in a state of uncleanness. He must wait until he is ceremonially clean. So one may not approach God in his normal worship in an unclean state. It restricts one's fellowship with God, and it restricts one's fellowship with men. That is the natural consequence of the declaration of uncleanness.

Cleanness is then related to holiness this way. We say that "Cleanliness is next to godliness," but I don't think that is scriptural. After raising boys I think that "Cleanliness is next to impossible!" But in Leviticus, cleanliness is next to holiness. Still, God never tells Israel why something is clean or unclean. Here are some reasons **why** some have suggested certain foods were called unclean.

1. They were used in pagan ritual and worship. Because of those animal's association with paganism, God could not allow them to be brought into the Israelite's worship of the True God. For example, pig bones were found all over the Near East, and they were involved in pagan sacrificial rituals. Yet, among the pagans, the sacrifice of a bull was prominent too.
2. They were not healthy options. The basic theory is found in a number of books, one of which is *None of These Diseases*. Since Israel didn't have refrigerators or microwaves, or all the things that kill germs, it sounds reasonable. But if that distinction was the point, why did he declare them clean before refrigeration?
3. The third view is that God was purposely arbitrary. Why did God call the pig unclean and a cow clean? God never explains this, and by looking at all the commentaries, we find that nobody has figured it out either. It may be that there isn't any reason at all other than that God said "clean" or "unclean." Consider God's choice of Israel: Is there some reason why God chose Israel as opposed to the Canaanites? Were they powerful? Pure? Mighty? (c.f. Deut 7:6-11; 4:6-8). It was just God's choice. God said He chose Jacob, and He rejected Esau. Why? Because sovereign choices are sovereign choices, and they don't have reasons.

**Intentional Ritual Disfigurement** (Lev 19:27-28). According to the ancient authorities, this practice to make punctures in the skin to impress certain figures or words, and then fill the cut places with stibium, ink, or some other color, was common among all nations of antiquity. The slave had impressed upon his body the initials of his master, the soldier those of his general, and the worshipper the image of his deity. To prevent this, the Law prohibited this disfiguration of the body since the human body bore God's image. In fact, the Mosaic Law enacted that the Hebrew should have phylacteries which he is to bind as "a sign" upon his hand, and as "a memorial" between his eyes "that the Lord's law may be in his mouth" (Exo 13:9; 13:16; Deut 6:8; 11:18). Further, this addresses the custom for mourners who let their hair grow long and wear it in a disorderly manner (see Lev 10:6), but the bereaved in the East to this day make cuts and incisions in their bodies in mourning for the dead as well. The Israelite, however, who is created in the image of God, and who is to be as holy as the Lord is holy, must not thus disfigure his body (see Lev 21:6; Deut 14:1).

**Leprosy** (Lev. 13:1-59; 14:1-57; Num. 5:1-4). Chapter 13 has to do with the diagnosis of leprosy, and chapter 14 with its cleansing. It is doubtful that there is any disease which so completely reduces the human body to a wreck as the disease of leprosy. We're not exactly certain of the kind of leprosy that existed in the Old Testament (The Hebrew term *sāra'at* comes from a root meaning "to become diseased in the skin," and is a generic rather than a specific description) but today, it is often called, Hansen's disease. After showing the ways to determine if it is leprosy in chapter 13, some things common to do for each infected: 1) his clothes are to be destroyed upon inspection (45,47-59); 2) he as to be shaved (45); 3) he was to be quarantined. As far as the Old Testament is concerned, we have no record of **anyone in Israel** ever being healed of leprosy until Jesus comes. So you can imagine the great impression that was made when the leper approached Jesus and said, "Lord, if you will, you can make me clean." Incidentally, when David confesses his sin, his great sin in Psalm 51 in verse 7, he speaks in the language of the cleansing of the leper, "Purify me with hyssop;" for the hyssop was used in connection with the cleaning of the leper.