

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 | 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. | 4/27 | 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. | 5/4 | 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. | 5/11 | The Generation of Deuteronomy and Conclusion |

The Covenant Ordinances | Sexual sins: (1) Adultery (Ex 20:14; Lev. 18:20; 20:10-12; 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). Sexual discharges (Lev. 15:1-33).

Moral Law was part of the Law prescribed by God through Moses to Israel. The evidence of that is in the Decalogue, or Ten Commandments. Not only was Israel to worship God alone, the nation was commanded to honor parents, to be faithful to their spouse, as well as guard their hearts from evil. One of those commandments are expanded and applied in various ways throughout the Law in this lesson regarding the marital fidelity which was to reflect God's own character as well as to prohibit sexual activity before and during marriage. When God said transparently, "You shall not commit adultery" (Exo 20:14), it is cradled between the "shall not's" of murder and stealing, which should give us an indication as to the severity of adultery in the eyes of God (Exo 20:13, 15 cf. Lev 20:10). In this command, we see the "sacredness of marriage" is clearly emphasized and it is this principle of purity that provides the basis for the other laws regarding sexual relationships and offenses that we will cover in this lesson (cf. Exo 22:19; Lev 18:1-18; Deut 22:13-30).

The holiness of God demands that the matrimonial bed be undefiled by extra-marital affairs (Heb 13:4). Some people defile their marriage by actually sleeping with someone other than their spouse (John 8:4), others have so saturated their minds with "daydreams" of scenarios to have affairs, that if circumstances presented themselves they would do it (Matt 5:28); and yet still, there are those who have slipped on more rings on their one wedding finger than many super bowl champions have on their whole hand – and with little to no effort (John 4:16-19). From the beginning, however, this was not God's ideal plan for marriage (Matt 19:9 cf. Gen 2:24).

First, there was instructions about marriages: Marriage was forbidden with: One's mother (Lev 18:7); A step-mother (Lev 18:8); A sister, a half-sister, or a step-sister (Lev 18:9); A granddaughter, whether by a son or a daughter (Lev 18:10); A half-sister (Lev 18:11); A paternal aunt (Leviticus 18:12); A maternal aunt (Lev 18:13); An aunt by marriage (Lev 18:14); A daughter-in-law (Lev 18:15); A sister-in-law (Lev 18:16); A granddaughter by marriage, whether by a son or a daughter (Lev 18:17); A marriage to the sister of one's wife during the wife's life-time (Lev 18:18). There is little that is hard to understand about this list. Any near kins-person, whether by blood or by marriage, is forbidden as a spouse. Of course, only the men are mentioned here as "taking to wife," but the same prohibition also existed with regard to any woman consenting to such illegal marriages. In those days, only the men were empowered to contract marriages, hence, the one-sided reference here.

Second, there were prohibitions regarding the sexual relations before or while married. It is in Leviticus where we hear of "uncovering nakedness" which is an intimacy connected with sexual activity (Lev 20:11) for which Israel will be condemned (Eze 22:10).

The Law makes it clear that adultery carries with it serious, terrible consequences. It is a defilement (Lev 18:20). It is an evil that Israel was to purge from the land (Deut 22:22). Character is significantly damaged by adultery, as Proverbs notes: the adulterer is simple and senseless (Pro 7:7), compared to an animal caught in a snare and then slaughtered (7:22–23), and has no sense, destroying himself (6:32). The writer of Proverbs says the adulterer is led to death (7:26–27).

And according to the Law, death was the just punishment for adultery (Lev 20:10-12). The law expanded to differing situations where rape was involved (Deut 22:23-27) where if she is unable to "cry out" to be heard, she would be considered a victim. But if she did not, she was considered to be consensual in the act.

Even in the New Testament, the sexual morality that God expects of humanity is not changed. First Corinthians 6:18–20 tells us that sexual sin offends God: "Flee from sexual immorality. Every other sin a person commits is outside the body, but the sexually immoral person sins against his own body. Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, for you were bought with a price. So glorify God in your body."

God commanded the death penalty for adultery in ancient Israel to demonstrate its seriousness and the honor He commanded in the marriage union (Heb 13:5-6). God commanded this ultimate penalty to discourage it. Witnesses had to be so certain of what they saw that they were willing to “cast the first stone” – that is, initiate the execution (Deuteronomy 17:6-7). This also helps us to understand what Jesus did when He confronted the religious leaders who brought to Him the woman taken in adultery (John 8:1-12). By their presence and words, they claimed to have caught the woman in the act of adultery – but they did not also bring the guilty man. No one was willing to identify themselves as a witness and start the execution of the woman (to cast the first stone). Still, Proverbs also tell us that the consequences of adultery carry with them a punishment in and of itself, including the loss of honor and strength (5:9–11), a ruined reputation (5:14), bondage and death (5:22–23), self-destruction (6:32), and the vengeance of a jealous husband (6:34).

Yet, there were other sexual activities also prohibited by God that should be regarded as sins.

Bestiality (Ex. 22:19; Lev. 18:23; 20:15-16). This too exacted the death penalty because it defiled and perverted the people. This is the very development of evil that manifests a wrong viewed perception of human sexuality; namely, that sex can be shared anywhere one chooses. Further, it has larger ramifications than fulfilling one's lust – but in damaging the animal.

Homosexuality (Lev. 18:22; 20:13). Equally considered an abomination was the sin of homosexual sex. The command likely suggests as so many of the others that the practice was not foreign to their experiences. And Sodom (Gen 18) would be a clear example in their history what it will do to a community. In the New Testament, the Apostle Paul is the most expressive where he describes the sin as “degrading” and “unnatural” (Rom 1:26-28); Later, he will group these in with those who are “lawless and rebellious” and “ungodly and sinners” and “unholy and profane” (1Tim 1:8-11).

Incest (Lev. 18:1-18; 20:11-12, 17, 19-21). Equally abhorrent and sinful (Lev 20:20-21) was sex with those who were blood relatives. In the Law, Moses shows the many relations that are prohibited (as noted above) and for which the punishments would vary. But the root of the sinfulness was that it was dishonoring the way of marriage God had instructed: “leaving father and mother”.

Prostitution (Lev. 19:29). A vice regarded as existing since creation is evidenced in the prohibition here. In fact, cultic prostitution was commonplace within idol temples in various places and times in Israel's history. While today's prostitution is worshipped on the altar of greed and sex, the ancient world's prostitution was most common in idolatry – but still a means for woman without sustenance to find income – but usually at the hands of evil men who managed them. God said do not fill the land with this lewdness.

Sexual discharges (Lev. 15:1-33). This last section, however, describes something that is marked “unclean” more than it is marked an evil or a sin. It is a collection of instructions to manage body discharges, some referencing blood (15:25). Some of these could reflect issues of cleanliness to prohibit the spread of disease (15:7-9) yet they were still regarded as ceremonially unclean and required to offer sacrifices in order to appear before God (15:13-14). Yet some of these discharges are sexual, or as translated by the NASB, seminal. And clearly translated in verse 18 it says, “If a man lies with a woman so that there is a seminal emission, they shall both bathe in water and be unclean until morning.”

What is significant about all these laws if the elevated view God has of human sexuality. It is something we should treasure and guard instead of despising it or hiding it. And we see His view of it in the way He demands fidelity between husband and wife; holiness between man and woman; and cleanness for the way the body responds to sexual urges.