

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.	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 | Hatred (Lev. 19:17-18); Lying (Ex. 23:1-3, 6-7; Lev. 19:11, 16); Stealing (Ex. 20:15; 23:8; Lev. 19:13); Do No Harm or face Punishment (Ex. 21:12-36; 22:1-15, 21-24; Lev. 24:17-22).

Hatred (Lev. 19:17-18) | Love is not a New Testament Discovery. The most famous verse in Leviticus may be the command, “Love your neighbor as yourself” (Lev. 19:18). This imperative is so sweeping that both Jesus and the rabbis regarded it as one of the two “great” commandments; the other was, “Love the Lord with all of your heart...” (Mark 12:29-31; cf. Deut. 6:4). In quoting Leviticus 19:18, the Apostle Paul wrote that “love is the fulfilling of the law” (Rom. 13:10). Often, the idea of “loving” someone is muddled down to just being “nice” but in the context of this very command, it is contrasted with *hating someone*. Being nice is often nothing more than a facade and an excuse for disengaging from the people around us. Leviticus 19:17 commands us to do the opposite. “**Reprove** your neighbor, or you will incur guilt yourself”. These two commands—both to love and to reprove your neighbor—seem unlikely together but in the proverb, “Better is open rebuke than hidden love” (Prov. 27:5), they explain each other. Further, God said that to love your neighbor is that “You shall not take vengeance.” With Paul, the reason is that “**Vengeance** belongs to God” (Rom. 12:19). Sometimes, there is a sense we can hold back God’s work of vengeance upon others by seeking it ourselves. Still here, the command to not seek vengeance is because of what God called the people to be – *not because they were prohibited from infringing on God’s work. It is because they were to love their neighbor as themselves.* Of course, this principle applies to many interpersonal relationships but this is a command for people – not governments. Criminals cannot be let free because vengeance belongs to God. God exercises His vengeance through the rightful use of government authority (Rom. 13:1-7). It is possible and appropriate to both personally forgive the criminal and testify against them in court. Adding to the way love expresses itself, God commands Israel that no Israelite was allowed to “**bear a grudge.**” This is very difficult for some. It is easy to cherish a grudge against another, especially when we believe it is deserved; but too much damage is done to the one holding the grudge.

Lastly, this command to love your neighbor as yourself is simple enough yet commonly misunderstood. This doesn’t mean that we must love ourselves **before** we can love anyone else. It means that we already understand what we are doing to take care of ourselves and in the same way, we should have concern for others and act in behalf in the interests of others. We already love ourselves: For no one ever hated his own flesh, nourishes and cherishes it (Eph. 5:29). Paul warned that in the last days, men will be lovers of themselves (2Tim. 3:2) – and not in a positive sense! In fact, our misery when things are going bad shows we love ourselves; we rejoice in the misery of those we hate. Our challenge is to show others the same love we show ourselves.

Lying (Ex. 23:1-3, 6-7; Lev. 19:11, 16) | For the God of truth, his people were to act and to speak truth. “You shall not steal, nor deal falsely, nor lie to one another.” Further, God restricts WHAT we say and WHY we say it “You shall not go about as a slanderer among your people, and you are to not act against the life of your neighbor... [because] you shall not hate your fellow countryman in your heart” (Lev 19:11,16-17). To make it clear, God says that all of these actions would “incur sin” (19:17). In Exodus 23:1-3, it is said that “You shall not circulate a false report.” This command is connected with the next because the circulation of a false report was and is a fundamental way to put your hand with the wicked and follow a crowd to do evil. Further, such a lack of love would not be tolerated against the poor man (23:3). The only way to obey this command is **to put a stop** to a false report. Doing nothing or remaining neutral is to allow the false report to circulate. “The inventor and receiver of false and slanderous reports, are almost equally criminal. The word seems to refer to either, and our translators have very properly retained both senses” (Clarke). Since the issue was a false report, it was proper to ask and require proof from the person bringing the report, and proof as required in the Bible – from two or three witnesses (Deuteronomy 19:15).

Oppression, Bribes and Stealing (Ex. 20:15, 23:8; Lev. 19:11-13) | Another way love for your neighbor manifests itself is in the treatment of their property and their wages. You shall not oppress your neighbor: This oppression is best expressed as cheating (to take money from others with some form of deception would be another way to rob him. Cheating is a Hebrew word which is derived from a root which involves acting with violence and in the LXX (Septuagint) uses the Greek, *adikeo*, which means to do wrong to someone, to cheat someone (Matt. 20:13, Acts 7:26, Gal. 4:12, 2Pet. 2:13), to injure, harm

or damage (Rev. 9:4). Even John uses this in the list of sins that keep someone from heaven (Rev 22:11).

Even the wages of him who is hired was managed by this law because God commanded the prompt payment of those who are hired. When people are hired and not paid, it is not only a sin against those hired – it is also a sin against God. So when the Eight commandment was given, “You shall not steal”, it had clear ramifications over all their relationships. Again, when the LXX translated this word it appears with words like “crush” (Deut. 28:33). Yet, it is mostly connected to money issues of defrauding (Lev. 6:2), extortion (Hos. 12:7), and exploitation (Eze. 22:29). People wrong others (1Sam 12:3). And God prohibits it.

Do No Harm (Ex. 21:12-36; 22:1-15, 21-24; Lev. 24:17-22) | The original statement in Latin is, *primum non nocere*, that means “first, do no harm”. Non-maleficence, which is derived from the maxim, is one of the principal precepts of bioethics that all students in healthcare are taught in medical school and is a fundamental principle throughout the world. The origin of the phrase is uncertain. Some early versions of the Hippocratic Oath include the promise “to abstain from doing harm” but do not include the precise phrase. Wikipedia lists the *Hippocratic Corpus* is in *Epidemics*: “The physician must ... have two special objects in view with regard to disease, namely, to do good or to do no harm”. Yet, here in this collection of laws regarding manslaughter (21:12-27) and harm to animals (21:28-36), the Law reflects that oath for life and it is repeated by Paul: Love does no harm to a neighbor; therefore love is the fulfillment of the law (Rom. 13:10). Even John Wesley, the founder of the Methodist movement, summarized God’s directives to His people in what he called “Three Simple Rules” as: “Do No Harm, Do Good, and Attend to the Ordinances of God.”

The Judgment Regarding Life in these laws is succinct and powerful. “Be put to death” for the life intentionally taken (Lev. 24:17) was a clarion trumpet of doom for the one who would so devalue life that he would take it. It was a standard for the native Israelite as well as for any immigrant or traveler in their land (24:22). The Cities of Refuge were anticipated in the law (Exo. 21:13) and directives regarding them and their establishment were later given. These cities of refuge in the distribution of the Promised Land among the twelve tribes of Israel were for the Levites, who were not given land to develop, but instead, their inheritance consisted of forty-eight cities spread throughout the land (Numbers 35:6-7). Of these forty-eight cities, six were designated as cities of refuge. The cities were Kedesh, Shechem, Hebron, Bezer, Ramoth, and Golan (Joshua 20:7-8).

The Mosaic Law granted the “man-slayer” who killed unintentionally these towns to flee for refuge where he would be safe from the avenger—the family member charged with avenging the victim’s death (Numbers 35:19)—until the case could go to trial. The congregation would judge to find if the attacker acted unintentionally. If he did, he would return to the city of refuge and live there safely until the death of the high priest who was in office at the time of the trial, at which point he could return to his property. If the attacker left the city of refuge before the death of the high priest, however, the avenger would have the right to kill him (Numbers 35:24-28).

Yet it should be observed how seriously God treated human life. And even how seriously God expected his people to treat each other. The law clearly was not intended to keep people from murder but rather to teach them to love each other. And that maxim of human interaction was the only real solution to the problems these laws managed. Capital crimes, when punished by the appropriate action, could be said to be a deterrent to further crime; However, it is more true that God saw the true deterrent to such evil, hate filled action was love.

This love for your neighbor was the great commandment because it would change people inside out instead of managing and monitoring them only from the outside.