

## HOW TO STUDY THE SACRIFICIAL SYSTEM

I. List the major sacrifices and the verses that explain their rituals and their natures.

- A. Burnt Offering – Leviticus 1:1-17; 6:8-13; 7:8; Exodus 29:38.
- B. Meal Offering – Leviticus 2:1-16; 6:14-23; 5:11-12; 23:9-22; Numbers 5:11-15.
- C. Peace Offering – Leviticus 3:1-17; 7:7:11-36; 19:5-8; 22:21-25; 15:2-16; Deuteronomy 12:5-14.
- D. Sin Offering – Leviticus 4:1-35; 5:1-14; 6:24-30; Numbers 15:22-31, \* 32-36\*; Deuteronomy 12:5-14.
- E. Leviticus 5:14-19; 6:1-7; 7:1-7; Numbers 5:5-8.
- F. Day of Atonement Sacrifices – “Yom Kippur” Leviticus 16:1-4; 23:26-32; Numbers 29:7-11.

II. List the sacrifices according to type:

- A. “**Sweet savor**” type – Burnt, meal and peace.
- B. “**Most holy**” type – sin and trespass.
- C. “National Atonement” Type
- D. “The Red Heifer” type – for ceremonial cleansing – Numbers 19:1-22.
- e. “The Cleansing of the Leper – Leviticus 14:1-57.

III. Thing to look for in each sacrifice.

- A. What animal is demanded or allowed?
- B. Can it have blemishes or not?
- C. What ritual is prescribed?
- D. What is the central stage of the ritual in each sacrifice?
- E. Where is the blood applied? (this will indicate how central or how marginal the idea of atonement is in each sacrifice).

F. How is the body of the sacrifice disposed of?

1. If it is burned – how much of it is burned? And where is it burned? And to whom is it burned?

2. If it is eaten – by whom? And for what reason or right? And what portion is eaten by each party participating in the ritual? And where is each part eaten? And why?

IV. Discover the priest's part in each ritual and the sinner's part, or the worshipper's part if the sacrifice is not basically for atonement. (Who slays the animal? And why?)

V. What or whose sins are conceived of as contamination the tabernacle?

VI. How does each sacrifice prophesy specific aspects of Christ's sacrifice?

VII. How does each sacrifice prophesy specific aspects of a Christian's life?

VIII. Find and fit New testament passages on sacrifices into each of the types.

IX. In studying the Old Testament look for passages where God rejects and even hates these very sacrifices and find out why.

### THE LAW OF MOSES

I. **Introduction:** The passage from history to legislation

A. Israel at Sinai – **Exodus 19**

1. **The third month from the Exodus** – on the “same day” (**Exodus 19:1**)

a. Probably being on the day of Pentecost.

b. Fifty days after the Passover, as Jewish tradition affirms.

c. Thus proper analogy from Acts and the giving of the Spirit and the beginning of “the law or liberty” from Jewish legalism.

2. **The place** – mount Sinai – Israel was to “**serve God upon this mountain**” (**Exodus 3:12**).

a. “serve” is “latreusete” in the Septuagint, and means “to worship”.

b. This is the same mountain where Moses saw the burning bush.

3. The recall to memory **“You have seen what I did unto the Egyptians, and how I bore you on eagles’ wings and brought you to myself” (Exodus 19:4).**

a. Eagles perch young on top, not in the claws as other birds do, protecting their young with their own bodies. Deuteronomy 32:8-11, and Matthew 23:37-39.

b. **“and brought you to myself”** to belong to Jehovah alone

1) Ezekiel 16:1-14 describes Israel’s plight in Egypt.

2) Jeremiah 31:32 declares God had made Israel His wife.

3) **“The are to be a peculiar people to me”** as God’s heritage 1 Peter 2:9 and Malachi 3:17.

4) **“for all the earth is mine,”** but Israel is particularly is His! Jehovah is Lord universal! (v.5)

4. “and you\* will be to me a kingdom of priests and a holy nation.” A true dynasty of persons invested with both royal and priestly rank. Levi and Aaron were not to supplant the nation of priests, but to represent it!

5. Three days of sanctification and consecration (v. 10).

a. To deepen their reverence for God

b. Thunders, lightening’s, clouds - awesome and fearful (Hebrews 12:18-13).

c. Mountain fenced from profanation by man or beast (v. 12).

d. Two clear warnings against “the people, lest they break through to Jehovah” (v.12 and v.21).

e. Third and final warning given in verse 24 – The priests to sanctify themselves and then draw near.

## B. The purpose of the Law of Moses

1. To show the Holiness of God and what man ought to be.
2. To show the sinfulness of man – and what man really is.
3. By works of law can no flesh be justified – Galatians 3:16.
4. Salvation is by faith – Habakkuk 2:4; Romans 4:3, 6; Galatians 3:12.
  - a. The blessing of Abraham was not obtainable by the obedient but by the pardoned, Acts 3:75; Galatians 3:8 Ephesians 5:6.
  - b. Reliance on one's own performance is useless – Romans 2:13; 3:19; 4:1-5; 4:15; Galatians 3:10; Deuteronomy 27:26; Leviticus 18:5; Galatians 3:22; Romans 8:7.
  - c. This does not mean the Jews were free from moral law.
    - 1) If it is erroneous to believe we can Keep law and earn our salvation.
    - 2) It es equally erroneous to believe we can break the law with impunity, in other words, without penalty.
5. Law does not have the ability to pardon the guilty – Hebrews 10:28
  - a. Not any more than a mirror can remove the wrinkles and blemishes it reveals.
  - b. Or a plumb-line straighten a wall it shows to be crooked.
  - c. Yet neither the mirror not the plum-line create the derangements they reveal – neither create nor remove – only reveal their presence.
  - d. Like electricity – it is good and useful as long as one uses it respectfully and lawfully.
    - 1) But violate its mandates and it kills without mercy whether its laws are known or unknown.

2) and it is powerless to restore life once it is lost.

3) See again Leviticus 18:5 and Deuteronomy

6. Law only reveals the feebleness of him who tries to keep it all.

7. It contrasts the spiritual beauty of the pure ideal with the wretchedness of him who breaks it.

a. The elaborate sacrificial apparatus accompanied the law to convict its subjects of their violations.

b. Even its priestly ministers were acknowledged transgressors.

8. The law was an authorized statement of what innocence means and establishes the boundaries of the moral, physical and religious duties prerequisite to the preservation of such innocence.

9. It was an organic whole – it is either kept as a whole or it is broken as a whole.

a. Thus states James 2:10; Galatians 5:3

b. For He who gave the 7<sup>th</sup> Commandment also gave the 6<sup>th</sup>.

c. The challenge of God to man cannot be half met.

d. Either it is thoroughly kept or thoroughly broken.

10. Man's failure to keep the law does not mean that the Law failed to accomplish its intended purpose.

a. Through law is the knowledge of sin –Romans 3:20; 7:7.

b. The law works wrath – Romans 4:15; Galatians 3:10.

c. It showed the sinfulness of sin – Romans 7:13.

d. It was added because of transgression – Galatians 3:19.

e. It was given so that the offence might abound – Romans 5:20.

f. It was the Jew's tutor to bring them to the Christ – Galatians 3:24.

g. The law is good, holy, and righteous – Romans 7:12.

11. The Law was frequently called by Moses: **“the testimony”** and the **“ark of the testimony”** (which was the depository of the law in the tabernacle) – Exodus 16:21; 30:6 Leviticus 16:13 – and see Exodus for further study Exodus 32:15; 34:20.

C. However the Jew did not live in a constant state of frustration and hopelessness under the Law’s testimony against him for his sin.

1. Faith was given ample expression under law and in fact Paul said that faith **“established the law”**—Romans 3:31.

2. Love fulfills the law – Romans 13:8, 10.

a. As affectionate men are free from control of law which demands they support their wives and children.

b. Simply because their natural volition coincides with the law’s demands – 1 Timothy 1:8-9; Galatians 5:23.

3. The Jew was assured of grace from God, not by works that justified without faith – but works of obedience that demonstrated his faith – James 2:14-26.

**II. Romans 8:1-4 now puts us under the “law of the spirit of Life” and frees us from “the law of sin and death.”**

A. Not that God has become gentler or better than He was under the Law.

1. His moral righteousness remains unchanged under both economies.

2. His judgments against sin are just as severe.

3. His love and grace are just as available under both systems.

B. But because Christ **“who is the end of the law”** has come – Romans 10:4; Galatians 3:24; romans 7:4.

C. It is because of Christ that the sacrificial system had its symbolic value – as a shadow system both predicting and demanding Christ’s finished work at Calvary – the whole book of Hebrews is a demonstration of this fact.

D. It is evident that Christ is the center of both the Old and of the New Covenant – first in shadow, then in reality.

1. His death was -

2. God “**set forth**” Christ on the cross “for the showing ... of his righteousness because of the passing over of the sins done aforetime – Romans 3:25-26.

### III. Structure and arrangement of the Law

A. Called the “**ten words**” – Deuteronomy 4:13; 10:4; Exodus 34:28.

1. Called “***the two tables of the testimony, tables of stone, written with the finger of God***” Exodus 31:18 also read 2 Corinthians 3:3-10.

2. “***Written on both sides***” and “***the writing was the writing of God, graven upon the stables***” – Exodus 32:15-16.

a. These are the stone Moses broke – Exodus 32:19.

b. Moses made two more tables of stone and wrote the words of the Law – Exodus 43:1. 27-28.

B. The division seemed to be five and five.

1. The first five all have reasons rooted in Jehovah attached to impress upon Israel their importance.

2. The second five have now reasons attached.

3. Deuteronomy 5:17 begins the last series with: “You will not murder” and then continues the series, introducing each additional commandment with the negative copulative “**Neither**” commit adultery, neither steal, and so on.

4. Leviticus 19:1-4 classes honor to father and mother alongside the commandments about images and Sabbath keeping

5. Romans 13:1-10 lists duties to neighbor but does not include the fifth commandment.

C. Catholic addition of the second commandment to the first is gratuitous deception for reasons well known:

1. They thus seek to justify the prevalence of images in worship.
2. They divide the tenth into two in order to restore the number.
3. But then the ninth would simply reiterate the seventh.

D. Therefore each table seems to begin with the gravest duties and descends to the lessor.

**1. The first table - duties to God - later becomes the basis of the sin sacrifice - Leviticus 4.**

- a. First - Sanctifies God's unique personality.
- b. Second - Sanctifies God's spiritual.
- c. Third - Sanctifies God's holy name.
- d. Fourth - Sanctifies God's holy day.
- e. Fifth - Sanctifies God's earthly representatives to children - their parents.

1) The very fountain, foundation, and sanction of all God's law to childhood.

2) Duties to parents seem more sacred than those to a neighbor.

**2. The Second Table - duties to neighbor - basis of trespass offering.**

- a. Sixth - Protects his life.
- b. Seventh - Protects his marriage and family
- c. Eighth - Protects his property.
- d. Ninth - Protects his reputation.
- e. Tenth - Protects his interest in my inner-self and my thoughts about all that is his.

E. Basis of this division and structure.

1. Only proper relation between man and man is in each man's proper relation to God.
2. Man's wisdom would probably reverse in importance the two tables.
3. I believe it was the University of Michigan that asked the students to list the ten commandments in order of importance, and their version went something like this:

- a. First – Don't kill – sixth on God's list.
- b. Second – Don't commit adultery – seventh of God's list.
- c. Third – Don't steal – eighth on God's list.
- d. Fourth – Don't bear false witness – ninth on God's list.
- e. Fifth – Honor father and mother – fifth on God's list
- f. Sixth – Have no other gods – first on God's list.
- g. Seventh – Don't take God's name in vain – Third on God's list.
- h. Eighth – Keep the sabbath – fourth on God's list.
- i. Ninth – Don't covet – tenth on God's list.
- j. Tenth – Don't make graven images –second on God's list.

F. Now the commandments themselves – after God's arrangement, not man's.

1. They are presented in the negative form, but they affirm positive truths that must be sought, affirmed, and defended.
2. The first five contain the basis of all theology – the reverence and religious service we owe God. The last five form the basis of all ethics the honor and duties we owe our fellow man.

3. Deuteronomy 6:4 demands love for God as the basis of all duty to Him.
4. Leviticus 19:18 demands love for man as the basis of all duty to him.
5. The Ten Commandments are the basis of God's covenant with Israel as seen in Deuteronomy 4:13; 1 Kings 8:9.
6. In Matthew 22:35-40 Jesus places love for God as the greatest of all commandments and love for neighbor second to it – for “...***In these two commandments hangs the whole law and the prophets.***”

#### IV. Decalogue – from Him who said: “I am Jehovah your God” – Exodus 20:2.

##### A. The First Commandment : “***You will have no other gods before me***” – Exodus 20:3.

1. Strict monotheism not only revealed but enjoined, commanded.
  - a. Deuteronomy 6:4 “***Hear, O Israel: Jehovah our God (our Elohim) is one Jehovah.***”
  - b. Romans 3:29-30 “... ***Since God is one,***” Then He is the God of the Jews and of the Gentiles.
2. Therefore, God's own declaration of His own unique nature enjoins upon Israel the obligation to Keep all His laws.
  - a. If He is the only God – then His Laws must be Kept.
  - b. “I am Jehovah” is frequently repeated in the Torah as the basis for all statutes, laws, and injunctions – Leviticus 11:44; 18:2, 4, 30; 19:4, 10, 25, 31, and 34.
3. “***You will have no other gods before me***” means: to “have’ as the true God, by knowing, confessing and being in right relation to Him.
4. but even in the prohibition is a marvelous condescension: “**You shall have Me!**”
5. “**You**” – each individual is personally responsible, even if it is a national law (Deuteronomy 5:3).

6. He is the God who had made Himself known and familiar to Israel by miracle and by delivery – Deuteronomy 4:32-40.

a. This is the introductory phrase to the whole decalogue.

b. He is mentioned as the reason for all commands to Israel only.

1) See the Fifth Commandment – applies the law to people on their way to a land this God had given to their father Abraham.

2) See the Fourth commandment – it is enforced by reference to Israel’s servitude in Egypt.

7. Jehovah wants to be known as a personal God – for not true worship of, fight thought about, faith in or obedience to God can exist until He is properly known.

a. Any allegiance to God that does not recognize Him as He has revealed Himself to be is allegiance to a false god.

b. Prohibited by the first commandment are five great evils:

1) Atheism – many must be condemned for having no god at all.

2) Polytheism – whether practical or real.

3) Pantheism – God is everything and in everything.

4) Deism – God created all and left it all.

5) Agnosticism—God has revealed himself.

**B. The Second Commandment – “*You will not make to you a graven image, nor any likeness of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth.*”**

1. Again – “**To you**” – therefore, personalizing it.

2. Motive – having defined who He is in His unicity, He now defines His true nature – Spirit.

a. The spirit nature of God revealed and worship conforming to that nature is enjoined – John 4:24; Acts 17:24-29; Romans 1:20-25.

b. God is external to all created things and is not conditioned nor contained by them.

3. Deuteronomy 4:15-20 explains – **“saw no manner of form.”**

4. Exodus 20:5 adds: **“You will not bow down yourself to them, nor serve them,”** again the Greek word from the Septuagint, (Latreuses = Serve) them.

a. As in prayer or sacrifice or any and all other actions that invoke a god through religious ceremonies.

b. Additional warnings against materialization and secularization of God enjoined.

1) Deuteronomy 4:12, 15-19, 23-24 warnings before giving the law.

2) Exodus 20:23 warnings given after the law was delivered.

5. **“For I am a jealous God”**.

a. Not only a zealous avenger of sinners – zeal for His law.

b. But zeal for self also – who will not allow the transfer of honor belonging only to Him to be paid to another.

c. Such prohibitions are essential to keep man from degrading his concepts of God and thereby debasing himself.

6. There is such a strong influence of evil that if **a “father eats sour grapes, his son will also want to eat sour grapes” (Ezekiel 18:1-4; Jeremiah 31:39).**

7. But good is stronger – **“Showing lovingkindness to thousands of them that love Me and keep My commandments.”**

8. By an act of homage men acknowledge themselves inferior to that which they adore; so that every degradation of the Object of worship involves a simultaneous abasement of the worshipper.

a. God is jealous for the influence of His people upon the world. Israel was appointed to be a guardian of the truth, an apostle of the one God, a harbor-light to the nation in darkness.

b. Idolatry is absurd and irrational; for the workman is better than the work: “he who built the house” (Hebrews 3:3).

**C. The Third Commandment: *You will not take the name of Jehovah your God in vain, for Jehovah will not hold him guiltless who takes his name in vain.***

1. Exodus 3:14 is where God made known His nature, glory, and power in His name - *I AM WHO I AM.*

a. He was not known before by that name – Exodus 6:2-3.

b. Moses is informed that He is the same God who had appeared to Abraham, Isaac and Jacob and made His covenant with them, but they did not know Him by the name Jehovah.

2. Not a prohibition of the use of His name, but of the vain use.

a. Moses is commanded to use it: ***“And Moses said to God, Behold, when I come to the sons of Israel and will say to them, The God of your\* fathers has sent me to you\* and they will say to me, What is his name? What shall I say to them? 3:14 And God said to Moses, I AM WHO I AM. And he said, Thus will you say to the sons of Israel, I AM has sent me to you\*.***

b. In fact the commandment solicits its proper employ.

3. **“in vain”** = to lay desolate, or lay waste or in disorder and empty.

a. As Isaiah 6:11; 37:26 ***“Then I said, Lord, how long? And he answered, Until cities be waste without inhabitant and***

**houses without man and the land become utterly waste,”**  
**36:26 “Have you not heard how I have done it long ago and**  
**formed it of ancient times? Now I have brought it to pass,**  
**that it should be your to lay waste fortified cities into ruinous**  
**heaps.**

b. 2 Kings 19:23 and Lamentations 3:47, Devastation and  
destruction.

4. God’s name is not to be voided but the positive norm is to use it  
properly in worship, invocation, praise, prayer, and thanksgiving.

5. Proper use demanded – **“calling upon the name of the Lord.”**

a. Acts 4:12 – **“in no other name.”**

b. Philippians 2:9 – **“that at the name of Jesus every knee shall**  
**bow.”**

c. Acts 22:16; Romans 10:8-9 – **“calling on the name of the**  
**Lord.”**

d. 2 Corinthians 1:23 Paul calls God to witness the truth.

e. Revelation 10:6 Angels swear by God.

f. Romans 9:1 God’s name confirms Paul’s concern for the lost.

g. Malachi 1:6 **“A son honors his father and a servant his**  
**master. If then I am a father, where is my honor? And if I am**  
**a master, where is my fear? says Jehovah of hosts to you\*, O**  
**priests, who despise my name. And you\* say, How have we**  
**despised your name?”**

6. The Jews seemed to have gone to excess – almost as if god had  
prohibited the use of His name at all.

a. They never pronounce the name of Jehovah, says tradition

b. The use of the Kethibh and Qere. **(A reading in the**  
**consonantal text of the Jewish Scriptures for which in**

**traditional Jewish practice there is substituted a different reading whose consonants are usually given in the margin.)**

7. Like graven images debase God's nature, so to use His name flippantly and irreverently is to degrade His authority and person.

a. So Malachi 2.2 the priests did not ***“lay it to heart, to give glory to my name, says Jehovah of hosts, then I will send the curse upon you\* and I will curse your\* blessings. Yes, I have cursed them already because you\* do not lay it to heart.”***

b. Leviticus 19:12 ***“And you\* will not swear by my name falsely and profane the name of your God. I am Jehovah.”***

**D. The Forth Commandment** – Remember the Sabbath day and keep it holy.

1. Any religious truth perishes if it is not rooted in religious affection and sustained by religious observances.

2. **“Remember”** suggests previous history as well as legislation

a. The memory is of two things:

1) The six days of creation after which God rested.

a) ***“And by the seventh day God finished his work which he had made, and he rested on the seventh day from all his work which he had made” (Genesis 2:2).***

b) ***“for in six days Jehovah made heaven and earth, the sea and all that is in them and rested the seventh day. Therefore, Jehovah blessed the Sabbath day and sanctified it.”***

2) The years of slavery in Egypt.

a) ***“And you will remember that you were a servant in the land of Egypt and Jehovah your God brought you out from there by a mighty***

***hand and by an outstretched arm, therefore Jehovah your God commanded you to keep the Sabbath day” (Deuteronomy 5:15).***

b) First given to man as a law at Sinai, though provision was made to the Exodus people by the fact that Manna didn't fall on the seventh day – **(Exodus 16:22-23)**

b. Applied to man and beasts – as well as **“any stranger within your gates.”**

1) Numbers 15: 32-36 the man stoned for picking up sticks on the Sabbath shows the severity of penalty for disobedience.

2) It represents a perversion of Sabbath typology.

3. Labor, toil, sweat of man's brow – **“And to Adam he said, Because you have obeyed the voice of your wife and have eaten of the tree, of which I commanded you, saying, You will not eat of it, cursed is the ground for your sake. You will eat of it in toil all the days of your life”** Thus the curse because of sin – (Genesis 3:17-19).

a. Then God gave this symbol of future redemption from sin and its consequences.

b. It was a kind of foretaste of future “rest”, and eternal **“Sabbathism”** Hebrews 4:10; Revelation 14:13.

4. The Sabbath is also the basis of other festive seasons and even of the great Day of Atonement – it was a **“high Sabbath.”**

5. Often ignored in this commandment is the fact that **WORK IS ENJOINED** for six days, as well as **REST IS COMMANDED** on the seventh.

a. Man's sin has turned work into a curse.

b. Only a working man can enjoy the rest that follows labor.

**E. The Fifth Commandment – “Honor your father and your mother, that your days may be long in the land which Jehovah your God gives you” (Genesis 20:12).**

1. The command is not placed on a par with duties to fellow-men.
  - a. For duty to parents is classed along with duty to God, for they are God’s representatives.
  - b. Leviticus 19:1-4 classes honor to father and mother alongside of no images and the Sabbath – “...**for I Jehovah your\* God...**”
  - c. Also in Leviticus 19:2, 3 such honor to parents is part and parcel to the command: “**You\* will be holy, for I Jehovah your\* God am holy.**”
2. Fellow men and neighbors are to be ...“**but you will love your neighbor as yourself...**”
  - a. But parents are to be “**obeyed**”, honored, feared, and revered.
  - b. They are God’s ministers to the child’s needs, and the first lessons of obedience to the greater by the lessor is found here.
  - c. Ephesians 6:1, 2 Children are to obey their parents.
3. Jesus interprets this also to include support for aged parents Matthew 15:4-6.
4. “**That your days will be long upon the earth.**”
  - a. This is the first commandment “**with promise**” – Ephesians 6:1-4.
  - b. Rally two promised contained in the original commandment.
    - 1) Possession of the land of promise.

2) Long life in that land -Deuteronomy 5:16; and also, Deuteronomy 6:2; 22:7.

5. **“Disobedience to parents”** is assign of rampant Gentile sin – Romans 1:30.

#### **F. The Sixth Commandment “You will not murder” (Exodus 20:13).**

1. The last five commandments are summed up in one word in Leviticus 19:18.

***“You will love\* your neighbor like yourself. See Matthew 22:37-40).***

2. The order of the last five commands is obvious – offering protection of life, marriage (family) and property.

a. The transgressions of these are all overt actions and deeds.

b. Generally acts that involve the violation of owners’ rights.

3. Then the Law proceeds to the words and thoughts behind the actions themselves – false witness and coveting.

a. Recognizing that deeds are not separated from the disposition or motive of the heart.

b. Romans 13:8-10 deals with the proper motive – that of love, for it protects the person and privileges of the neighbor against any and all abuse.

4. **“You will not Kill”** is further amplified in the law.

a. Not only is murder condemned whether by violence of stratagem Exodus 21:12, 14, 18.

b. But every act that endangers human life, with or without the intent to harm – whether it arises from:

1) Carelessness - Deuteronomy 22:8.

2) Wantonness – Leviticus 19:14.

3) Hatred, anger, or revenge – Leviticus 29:17-18.

5. Life is placed at the head for it is the basis of all human life and existence in God's image Genesis 9:6.

**G. The Seventh Commandment - "*You will not commit adultery*" (Exodus 20:14).**

1. Prohibits either husband or wife from extra-marital relations.
  - a. For such robs one spouse from his or her marriage privilege.
  - b. It involves the dearest of all possessions - the one chosen to share life, home, body, and family.
2. Herein is God's recognition of the sacredness of marriage and of the sanctity of its privileges (Genesis 2:24).
3. The man who violates this union also violates his own body, as seen in 1 Corinthians 6:13-20 - and said body is the Temple of the Spirit.
4. Violation not only degrades marriage and the neighbors union with the bride of his love, but also degrades the total human family.
  - a. Where this law is ignored, then becomes as animals that co-habit without restraint - Jeremiah 5:7-8.
  - b. Home is the moral and social foundation of society.
5. It is to sin in the face of God's remedy against.
  - a. ***"But, because of fornications, let each man have his own wife and let each woman have her own husband" (1 Corinthians 7:2).***
  - b. It is like the rich that steals, even when there is no need.
  - c. Adultery is the highest sort of theft - stealing from a man **"flesh of his flesh."**
6. This commandment contributes to the development of the Fifth commandment - where the fidelity of the parents encourages the children to honor them.



