

## 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” (Exodus 20:11).***

c) Sabbath means **“cessation”** from work.

d) The command to keep the Sabbath was first given at Sinai.

e) Ezekiel 20:12 – God gave the exodus people his ordinances and that included **“my Sabbaths to be a sign between me and them.”**

f) Nehemiah 9:13 – God **“came down upon Mount Sinai and spoke with them from heaven and gave them right ordinances and true laws, good statutes and commandments, 9:14 and made known to them your holy Sabbath”**

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.

#### **H. The Eighth Commandment – "You will not steal" (Exodus 20:15)**

1. Guarantees the sanctity of a man's property – and assures that possession of property is legitimate in God's eyes.
2. Prohibits the appropriation of another's goods whether by open or secret design, whether by damage thereto, or fraudulent retention of the same with or without plan.
  - a. Keeping excessive change, found properties, false evaluations, or unfair advantage.
  - b. See Exodus 21:33; 22:13; 23:4-5; Deuteronomy 22:1-4; Leviticus 6:1-7.
3. There are no true Robin Hoods – and such would be prohibited.
  - a. If a man wants to help his needy neighbor ***"Let the one who steals, steal no longer, but rather let him labor, working at what is good with his hands, in order that he may have something to give to the one who has need" (Ephesians 4:28).***

b. The temptation to steal springs from indolence, greed, covetousness, and vainglory.

4. Refusal to pay debts is stealing! The creation of debts far beyond the ability to pay is stealing! For me to leave Midwestern Christian Institute, and not pay off my financial responsibility to the school is stealing.

5. If the fruit of my labor is mine, then the fruit of another man's labor is his.

6. There may be an underlying distrust for God's providence in this commandment – learn to pray: ***“Give us today our daily bread.”***

**I. The Ninth Commandment – *“You will not bear false witness against your neighbor” (Exodus 20:16).***

1. Literally ***“You shall not testify against your neighbor a false witness.”***

2. The command has its roots in the moral nature of God – Who is truth – if He were not He would not be God.

a. The law which guards truth must be of supreme importance.

b. Colossians 3:9, 10 ***“Do not lie to one another; since you\* have stripped off the old man together with his practices and have clothed yourselves with the new man, who is being renewed to the full knowledge according to the image of him who created him.”***

c. You must now take on the nature of Christ, which prohibits all forms of falseness.

3. Here prohibited is conscious lying to falsify truth.

a. To give a false testimony is not to give a wrong evidence but a wrong witness.

b. Any compromise of truth with half-truths, innuendos, insinuations, or suppression of facts is wrong.

4. This law is evidently designed to protect the life, marriage relations and properties of a neighbor.

a. numbers 35:30 a man's life is protected – as in Deuteronomy 17:6, two witnesses required before the death penalty is inflicted.

b. Deuteronomy 19:15-21 protects property with the false with being subjected to the judges verification.

1) If a false witness is discovered, then the evil he sought to bring is meted out to him.

2) This is the law of **“eye for eye, life for life, tooth for tooth, hand for hand, foot for foot” (Deuteronomy 19:21).**

c. Deuteronomy 22:13 prohibits lying about the chastity of his bride.

5. Generally all lies have their roots in something ill gotten, whether property, reputation, claim to innocence; to avoid honest judgments.

6. Not only telling lies openly is prohibited but also suppression of truth by which another is defrauded or self is advantaged.

7. To be silent when a witness is needed to truth is wrong – see Leviticus 5:1 – he is guilty.

#### **J. The Tenth Commandment - “You will not covet” (Exodus 20:17).**

1. Here is the root from which every sin against God and neighbor has its source – whether in word or deed.

2. Coveting (epenthesis – The Septuagint) proceeds from the heart – Proverbs 6:25-34; Matthew 15:17-20.

This law not only given to protect the neighbor and his property but to protect the Israelite from his own ambitions.

a. My discontent with what I have – envy for what another has.

b. Selfishness on my part degrades my neighbor in my heart, for I esteem him less worthy of his possessions than I.

c. Setting values on things of this world rather than heavenly things – 1 John 2:15-17.

4. Positive side of rule: ***“Honor Jehovah with your substance and with the first-fruits of all your increase, “ (Proverbs 3:9).***

**V. After the Law was given; *“And all the people perceived the thunderings and the lightnings and the sound of the trumpet and the mountain smoking. And when the people saw it, they trembled and stood afar off” (Exodus 20:18).***

A. But now we do not see Israel as blessed because they are doers of the Law – by which they live!

1. They are rather offered blessings as worshipers of God – upon simple altars for sacrifice and devotion.

2. It must not be hewn stones, whereon tools have been raised for such actions pollutes the simplicity of God’s worship pattern.

3. Not by building great monuments by which to glorify man, but in simple worship and sacrifice by which to glorify God.

B. “And I will come and bless you” Exodus 20:24.

1. God and His worshipping people shall meet at an altar of worship.

2. An admirable type of the meeting place between God and sinful man – in Jesus Christ.

3. Where all the claims of Law and Justice and conscience are met and find their total answer and satisfaction.

C. This is a fitting Introduction to the sacrificial system found in the Book of Leviticus.

## HOW TO STUDY THE SACRIFICIAL SYSTEM

### **I. List the major sacrifices and the verses that explain their ritual and their nature.**

- A. Burnt Offering** – Leviticus 1:1-17; 6:8-13; 7:8; Exodus 29:38-46.
- 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; 7:11-36; 19:5-8; 22:21-25; Numbers 15-16
- D. Sin Offering** – Leviticus 4:1-35; 5:1-14; 6:24-30; Numbers 15:22-31 and especially 32-36.
- E. Trespass Offering** – Leviticus 5:14-19; 6:1-7; 7:1-7; Numbers 5:5-8.
- F. Day of Atonement Sacrifices** – “Yom Kipper” – Leviticus 16:1-34; 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. Things 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 party eaten? And why?

**IV. Discover the priest’s part in each ritual and the sinners part or the worshippers part in the sacrifice is not basically for atonement. Who slays the animal” and why?**

**V. What or whose sins are conceived of as contaminating 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.**

**X. Other titles of Leviticus:**

**A. The Greek Septuagint called it Leviticus because the Levites were charged to keep all the tabernacle furniture and its, sacrifices, ceremonies, and institutions. Read Numbers 18:1-9.**

**B. The Talmud, for similar reasons, called it the “Law of the priests.”**

**C. Jewish writers prefer to call it “Vayikra”, which is the first three words of the book.**

## THE SACRIFICIAL SYSTEM

### OF

## LEVITICUS

**Introduction:** The Old Testament priests, sacrifices and tabernacle are so remote to our religious experiences that we feel little need for or profit from a study of Leviticus. We do not seem to understand that much of the New Testament cannot be properly understood until the Old Testament is fully understood. Therefore, we are prejudiced against the study of Leviticus.

A. Some say the study of Judaism has no relevance to Christians today, particularly since the Jewish system has passed away.

1. There seems to be no spiritual to be no spiritual profit for us in ties symbols and rituals.

2. These said rituals are senseless elaborate, and useless for us today.

3. Its laws were extreme and arbitrary, and excessively severe.

4. There is no spiritual profit in the study of the minute prescriptions of either religious or ceremonial nature.

5. In fact, the whole system seems childish and in fact, did not do much to educate Israel to moral and spiritual excellence.

6. The whole of Leviticus seems almost below the dignity and majesty of the Divine Being it is attributed to.

7. Besides, we can't understand any of it, it would take a Hebrew scholar and specialist to interpret the book.

B. The inspiration of Leviticus is doubted by many "scholar" today.

1. Modern "**higher critics**" claim that Leviticus was not written until after the Babylonian captivity.

a. Supposedly because certain priests wanted to magnify their authority over the religious life of Israel.

b. Therefore, they knowingly forged the book, claiming it was Mosaic in origin.

2. Interestingly enough, the book begins with the conjunction **“And”**.

a. Showing that it is the logical continuation of Exodus.

b. Fifty-six times the phrase appears: **“And Jehovah spoke to Moses”**, or its equivalent forms.

c. Leviticus 1:1 **“And Jehovah called to Moses and spoke to him out of the tent of meeting, saying,”** indicating that the Tabernacle had just been completed (possibly in nine months) and erected.

C. Jesus is a sufficient authority to settle the issue of inspiration:

1. Luke 24:44 – He refers to the Pentateuch in general.

2. Matthew 5:18 – The Pentateuch in general.

3. John 5:46-47 – Moses’s writings in general.

4. Matthew 8:4 – Leviticus in particular , **“As Moses commanded”**.  
Read Leviticus 14:3-10.

5. Matthew 12:4 – Leviticus in particular, referring to a law found only in Leviticus 24:9.

6. John 7:22 – Renewal of circumcision found only in Leviticus 12:3.

7. Matthew 23:3-6 – Cursing father or mother, found in Exodus 21:17 and Leviticus 20:9.

D. Purpose for the study of Leviticus.

1. To reveal to Israel the character and holiness of Jehovah.

a. **“Holiness to Jehovah”** is the keynote of the book.

b. Such phrases occur some 83 times in Leviticus.

2. To establish a basis for the Theocratic rule of Israel.

3. To consecrate Israel to its historic mission.
  - a. By keeping the Israelites separate from heathen nations.
  - b. By binding Israel closely with God and His purposes.
4. To reveal to Israel the nature of sin and its consequences on their fellowship with God.
  - a. Revealed in the sacrificial system – no fellowship between God and the sinner until Divine justice has been satisfied.
  - b. Revealed through the precepts of Law.
  - c. Revealed by the severity of the penalties attached to the Levitical laws.
    - 1) Nadab and Abihu – Leviticus 10.
    - 2) Showing the criminality of sin.
    - 3) Showing that God must have absolute right over man.
    - 4) Showing God's intolerance of sin.
    - 5) Man cannot trifle in sin with impunity.
5. Reveal God's mercy, kindness, and graciousness.
  - a. Without the shedding of blood there can be no mercy, and therefore no remission of sin.
  - b. but with shedding of blood there is remission.
6. prepare Israel for Messiah.
  - a. Making all of Israel's religious history and sacrificial system both directly typical and prophetic of Christ.
  - b. Therefore, the Law would become “**a tutor**” to bring Israel to Christ.
  - c. Read Hebrews 8:5; 9:23-26 and parallels.

7. Regulate the natural worship of God by the believer.
8. To define and predict through prophecy the ultimate destiny of Israel and mankind in general.
  - a. Through the observation of specific feasts.
  - b. Through the celebration of specific feasts.
  - c. Through the ceremonies of the sacrifices that predict the ultimate fellowship in heaven between God and man.
9. To institute and maintain healthy social and hygienic practices in Israel.
10. To declare the eternal, unchanging principles by which God governs men through their obedience of faith.
11. Establish the concept of redemption by blood.
  - a. Read Leviticus 17:11 for the basic law and explanation.
  - b. Because of sin, the soul or spiritual life of a man has been forfeited to God, and as a debt due to His justice, it must be rendered back again to Him who gave it.
  - c. But provision is made through an innocent substitute, who stands as a symbol of Christ who actually bore the sin and rendered His life in place of the sinner.
  - d. Obviously the animal sacrificed was inadequate because of the disproportion between the sinner and the substitute.
    - 1) The sinner is a rational, accountable creature, free to think and act, to determine and choose for himself.
    - 2) The sacrificed animal is an irrational creature, destitute of reason, thought or moral feelings and so incapable of sin or holiness.
  - e. An equivalent or higher life was demanded – thus Christ.

- 1) Animal sacrifices were only a temporary, symbolic expedient.
- 2) Designed to keep up the testimony then pictures a much higher satisfaction yet to be revealed.
- 3) And that would be a symbolic representation of Christ until He came.

12. To confirm the need for someone belonging to a higher order, to act in a mediatorial, sacerdotal or priestly capacity – who could minister at the greatest of all altars to present the greatest of all sacrifices that could actually atone for sin.

- a. Under the Levitical system the priest and his sacrifice were separate entities, necessarily divided one from the other.
- b. Under the Levitical system the priest and his sacrifice were separate entries, necessarily divided one from the other.
- c. This victim was acted upon by another.
- d. So Christ is typically prefigured by both priest and sacrifice of the Law.

13. By the very design of the tabernacle the external evidence of broken fellowship between God and man was maintained until Christ.

- a. The curtain (Veil) of separation declared that the sin problem was not being solved with the Jewish sacrifices.
- b. But with the death of Christ the ***“And behold, the curtain of the temple was split-apart into two pieces,... (Matthew 27:51a).”***

D. With the tabernacle being erected, Jehovah now has a place of meeting with his people.

1. It is called frequently ***“the tent of meeting” Exodus 33:7.***
2. Read Exodus 25:8 ***“And let them make me a sanctuary, that I may dwell among them.”***

3. It was built ***“According to all that I show you: the pattern of the tabernacle and the pattern of all the furniture of it, even so will you\* make it.” vs.40 “And see that you make them according to their pattern that has been shown you on the mountain”*** (Exodus 25:9,40 ; 26:30; see, Acts 7:44; Hebrews 8:2-5).

4. In Exodus 40:34 Jehovah filled the tabernacle with the glory of His presence.

a. A cloud by day and fire by night showed God was there as seen in Exodus 40:38.

b. When the cloud was withdrawn, Israel was to decamp and move onward on their journey. Exodus 40:34-37; read Numbers 9:15-23.

5. In Exodus Jehovah speaks with a thundering voice from Sinai, but in Leviticus, it is a calm voice from the tent of meeting.

6. In Leviticus the people have ratified the covenant given them in the Ten Commandments and accompanying laws.

a. Sinai speaks of God's judgments and condemnation for sin.

b. But Leviticus has God offering words of grace mercy and pardon.

E. The sacrifices of Leviticus as they appear in the book.

1. Two basic types:

**a. Bloody:**

1) Burnt Offering – first in order.

2) Peace Offering – third in order.

3) Sin Offering – fourth in order.

4) Trespass or guilt offering – fifth in order.

**b. bloodless:**

- 1) Meal offering – second in order.
- 2) Generally offered with its drink offering.

2. Certain of these sacrifices are called “**food of God**” or “**bread of God**.”

- a. Sometimes, it seems that the “**food**” is for God.
- b. Most frequently it is evident that it is food or bread from God for man. Leviticus 21:6, 8, 17, 21.
- c. Not as the heathen thought to feed the gods – for in Psalm 50:8-15 Jehovah says, “*if I were hungry I would not tell you...*”.
- d. When man is hungry, only food will satisfy his desires.
  - 1) In like manner, God, who desires from man expressions of gratitude, loyalty, trust, and obedience, can only be satisfied when such is given by his people.
  - 2) Being love and righteousness, God cannot be satisfied except in expressions of like kind.
  - 3) The deeper meaning of “bread of God” will become more evident as we proceed in the study.

3. Each of the sacrifices is a pre-figure for some definite aspect of Christ’s sacrificial life and offering Himself to God.

- a. Read Hebrews 9:23 where the sacrifices are plural in form.
- b. Read Hebrews 1:10 where the entire sacrificial system of the Law is only a shadow and a copy of the sacrificial work of Christ during His life and upon the cross and throughout His mediatorial reign as High Priest over the house of God for He is still offering His redeemed people to God as the “*first-fruits of His creation*” according to James 1:18.

This is the end of the Introduction. **The Burnt Offering – also call the Whole Burnt Offering; Leviticus 1 is next.**







