



# TRUTH ON TOUGH TEXTS

EXPOSITIONS OF CHALLENGING SCRIPTURE PASSAGES

WWW.THESCRIPTUREALONE.COM

FROM SOLA SCRIPTURA PUBLICATIONS

ISSUE 139 (Mar./Apr. 2023)

## THE GOSPEL IN LEVITICUS

### LEVITICUS 19:2

**B**ACK IN OCTOBER OF 2022, I HAD THE PRIVILEGE OF speaking at a regional conference of the fellowship of churches to which our church belongs.<sup>1</sup> The theme was, “The Gospel According to Moses.” Each of the five speakers was asked to present the Gospel as foreshadowed in each of the five books of the Pentateuch. I was thrilled to be assigned Leviticus since I was then working on the sequel to my third daily devotional, *Seek Him Early*. This new book (*Seek His Word*), which is still in development, is a daily devotional based on a complete survey of the Bible. The material I shared at the conference became a part of that book.

What good is the OT to the NT believer? Yes, those “things were our example” (1 Cor. 10:1–11), and are wonderfully illustrative, but that’s about it, right? No. There is far more. It is amazing, indeed, that most NT doctrines have their basis in OT theology. From sin, to salvation, to service, the NT is *unfolded* in the OT, while the OT is *unfolded* in the NT. While some theological truths (e.g., the Church) are foreign to the OT, most NT subjects are rooted in the OT: God’s nature, creation, man, morality, sin, redemption, justification, sanctification, worship, wisdom, truth, and the list goes on. Most important of all, everything in the OT *prepares for* and *points to* Christ. How dramatically true this is for the book of Leviticus!

Let’s take a moment to lay a foundation with a quick bird’s-eye view of Leviticus. The English title “Leviticus” comes from the Greek *leitikon*, which means “pertaining to the Levites” or “matters of the Levites” (e.g., Lev. 25:32–33), although the book is actually more of a manual for the priests. The Hebrew title is more significant, however, as it is taken from the first word that is translated, “And he called,” which connects this book to Exodus 40:34–38. There we see the Shekinah glory of God filling the Tabernacle, a foreshadowing of Christ’s, and Heaven’s, glory to come (Rev. 5:12; 15:8; 21:3, 23). So, He who filled His Tabernacle with glory *then, now* calls to Moses concerning the theme of holiness. More precisely, the theme of Leviticus is: A holy people worshipping the Holy God in a holy way. We see God’s holy *character* and the people’s holy *consecration*.

So, as Exodus is the sequel to Genesis, Leviticus is the sequel to Exodus. In *Genesis* we see man RUINED, in *Exodus* we see him REDEEMED, and in *Leviticus* we see him REVERENCING. To complete the Pentateuch, in *Numbers* we see man RE-

BELLING, and in *Deuteronomy* we see him REMEMBERING.)

Another comparison (and I love this!) is that “in Exodus we see how God gets His people out of Egypt, [while] in Leviticus we see how God gets ‘Egypt’ out of His people.”<sup>2</sup> In other words, Exodus is the book of *salvation*, while Leviticus is the book of *sanctification*. To put it still another way, Exodus shows us the way out of *slavery* to the world, while Leviticus shows us the way into the *sanctuary* of God.

Many Christians have easily read Genesis and Exodus but have gotten bogged down in Leviticus and just abandoned the task. That is unfortunate, for this book yields great riches in understanding the work Christ would accomplish. NT writers, in fact, quote it some 18 times.<sup>3</sup>

We will skip the authorship, recipients, and date of Leviticus, for they are not needed for our purposes here (they are covered in the devotional book). Its purpose, however, is important to mention. Leviticus has a profound three-fold purpose. First, it concerns God fulfilling His *promise* in Exodus 25:22 of how He would commune with His people. Second, it concerns the *practice* of right worship and holy living. Third, it concerns the *prophecy* of what Messiah would actually accomplish in contrast to what the sacrifices could only figuratively picture and temporarily accomplish.

That brings us to the key verse (19:2): **Ye shall be holy: for I the LORD your God am holy.** A virtually identical command in 11:44–45, and its context (chs. 11–15), concerns practical matters of holiness, so, in every aspect of life the Jew (and NT believers by application) was to be pure because God is pure, and that is again what the Gospel accomplishes.

The key words of the book are also important. The primary key word is **holy**, which we find 94 times. The Hebrew (*qodesh*) denotes something that is sacred and set apart not only from anything that is *evil* but also anything that is even *common*. God, therefore, is “uncommonly holy” and wants His people to be as well, as that key verse declares.

We also find the word “sacrifice” (*zābach*) 29 times (not including “burnt sacrifice”). Sacrifice was required because the result of sin is death (Rom. 6:23; Jas. 1:15), and the only thing that can pay the price of sin is blood—“without shedding of blood is no remission” (Heb. 9:22; cf. Lev. 4:20). Jesus, therefore, was the focal point of the entire sacrificial system. *Everything* pointed to Him, for He would be the perfect “Lamb of

God, which taketh away the sin of the world" (John 1:29) and who would "save his people from their sins" (Matt. 1:21).

Likewise, "offering" is another key word. The Hebrew behind it (*qurbān*) occurs 40 times and is derived from a verb (*qārab*) that means "to come near, to approach." So, each offering God prescribed was designed to bring His people close to Him. But while they could bring men close to God to a certain extent, they could not do so in the fullest, most complete sense. The far "better" way to draw near to God is through the Lord Jesus Christ, who "offered one sacrifice for sins for ever" (Heb. 10:12). And that is what Leviticus unfalteringly does throughout its pages. With that foundation, let's take a quick trip through the book to see Christ and the Gospel everywhere we look. Leviticus is comprised of two major sections.

## **The Proper Worship of God Through Sacrifice (Lev. 1–10)**

### **The Sacrificial System**

At the very heart of Leviticus is the sacrificial system, all of which pointed to the once-for-all sacrifice of Christ yet to come, and was the very bedrock of the Gospel. The five primary offerings are positively staggering in their application.<sup>4</sup>

*First*, the Burnt Offering (1:1–17; 6:8–13). The word usually translated "burnt offering" (*ʿōlāh*) is derived from a root (*ʾālāh*) that means "to go up, to ascend," or "to move from a lower place to an upper." Its purpose was "to make atonement" for the sin of the offerer (1:4) and to demonstrate—as illustrated by the term "whole burnt offering" (Ps. 51:19)—the offerer's complete consecration and total dedication. So, the nature of the Burnt Offering, which we could even call by the beautiful term, the "ascending offering," was that as the animal was consumed by the flames, the offerer could watch the smoke and sparks ascend heavenward and know that God had accepted him as he identified himself with the sacrificed animal. (Based on wealth, this could be an unblemished bull, male sheep or goat, or male or female dove or pigeon.)

The picture this paints of the coming Lord Jesus is simply breathtaking. His complete dedication is evident as He prayed in Gethsemane, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as [You will]" (Matt. 26:39). Knowing what lay ahead, namely, the ultimate burnt offering He would become, our Lord was willing to be that sacrifice (vv. 39–44; cf. Phil. 2:5–11). *Indeed, what an offering that was as it ascended to the Father!*

*Second*, the Grain Offering (2:1–16; 6:14–23). Also called the "Meal Offering" and the "Meat Offering" in the KJV (as in the general sense of *food*, not the specific sense of *flesh*), this was the only offering that did not involve blood. It could be brought in a variety of forms: fine flour mixed with oil and frankincense (2:1, 2); cakes made of fine flour (with no leaven) mixed with oil and either baked in an oven (v. 4), on a griddle (v. 5), or in a covered pan (v. 7); or fresh heads of roasted grain, again mixed with oil and frankincense (vv. 14, 15). Its purpose was to remind the people that God gave them all their needs and therefore to motivate the offerer to express his thanksgiving and homage to God.

The Hebrew behind "Meal Offering" (*minchâ*) is significant. If I may just interject here, its first occurrence in the OT, in fact, is actually theological. It is used in Genesis 4:3–5 of the

offering *both* Cain and Abel brought to God, which again, did not imply blood at all. Some teachers insist that God did not accept Cain's offering because it was not blood like Abel's. Genesis 3:21, it is argued, reveals that God taught Adam and Eve that blood had to be shed for sin, so this same knowledge was undoubtedly handed down to Cain and Abel. While I certainly respect this view and its defenders, that is not what the text actually says. Again, *minchâ* never refers to blood, rather the general idea of a gift. The offering each man brought, therefore, was appropriate to his vocation and could have been accepted equally. While Abel's presentation of his offering reflected true thanksgiving and homage, Cain's revealed his rebellion and self-sufficiency. Abel's offering was by faith alone (Heb. 11:4); Cain's was not.

The emblems of Christ in this offering, therefore, are striking. His perfect humanity is pictured in the absence of leaven, His pure character is reflected in the fine flour, and the Holy Spirit is represented by the oil (cf. Lk. 4:18; 1 Jn. 2:20, 27). The frankincense added a special fragrance to the memorial part of the offering burned on the altar (2:15; cf. Ex. 30:34–38) and provided another glimpse of the coming Christ as this would be one of the gifts given to Him at His birth.

*Third*, the Peace Offering (3:1–17; 7:11–38). This offering first expressed not only the *peace* the worshipper had with God, but, second, that this peace actually resulted in *fellowship* with God. This fellowship is graphically indicated by the fact that this was the only sacrifice in which the worshipper shared, along with the priest, in a communal meal. This is further underscored by two other unique features: (1) this was the only sacrifice for which a female animal was allowed, and (2) the only sacrifice that did not have to be unblemished. Since the offering was primarily for food for the priest and offerer, such restrictions were unnecessary.

Here is a beautiful foreshadowing of the peace and fellowship we have with God through the Lord Jesus. Besides fellowship with God (1 Jn 1:3), the true Christian knows three types of peace that are beyond the comprehension of the unbeliever and are results of the Gospel:

(1) We have peace *from* God—the *source* of peace: "Grace to you and peace from God our Father, and the Lord Jesus Christ" (Rom. 1:7). "From" is *apo*, which in this construction is descriptive,<sup>5</sup> basically meaning the going forth or proceeding of one object from, by means of, or because of another. Peace doesn't come by meditation or mantras or "finding your inner center"; it proceeds only from God through Christ alone. (2) We have peace *with* God—the *security* of peace: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). "With" is the preposition *pros*, which in the construction here<sup>6</sup> speaks of concepts such as "toward, for the sake or purpose of, near, or beside." No longer are we at war with God, but at peace with Him in security through Christ. (3) We have the peace *of* God—the *serenity* of peace: "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:7). Here the preposition "of" is understood in the construction of the Greek for "God," telling us that this peace belongs to God and that this same peace will "keep" (*phroureō*, "to guard militarily") our minds and hearts.

*Fourth*, the Sin Offering (4:1–5:13; 6:24–30). This stands in dramatic contrast to the first three. While the offerer of

those comes as a *godly worshipper*, the offerer of this one comes as a *guilty sinner*. Further, while the first three were *voluntary*, this one was *mandatory* and required of all: priests (4:3–12); the congregation as a whole (4:13–21); rulers (4:22–26); and common individuals (4:27–35). It, therefore, underscores that we all are sinners (Rom. 3:23). This was, of course, a blood sacrifice—for without the shedding of blood, there is no forgiveness (Lev. 4:20; Heb. 9:22)—and was offered in the case of unintentional sin (Lev. 4:2), sin committed out of weakness (in contrast to defiant, rebellious sin, for which only judgment awaited in Num. 15:30, 31). The Hebrew here (*chātā*) means “to miss the mark,” which is equivalent to the NT *hamartanō* and means the same thing. Some specific examples of such sin, in fact, are listed in 5:1–4. So critical is that “forgiveness,” that the Hebrew (*sālach*; “to pardon or to spare”) appears no less than six times in this Leviticus passage (4:20, 26, 31, 35; 5:10, 13), and almost half its OT occurrences are in Leviticus and Numbers.

The picture this painted of the coming Redeemer is again wondrous. His sacrifice for sin was the full and final one. He was, in fact, “made . . . sin for us, who knew no sin; that we might be made the righteousness of God in him” (2 Cor. 5:21). He was “set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God” (Rom 3:25).

*Fifth*, the Trespass Offering (5:14–6:7; 7:1–10). Also called the Guilt Offering, this was similar to the Sin Offering in that it was also made to atone for sins committed unknowingly. Unlike the Sin Offering, however, which was offered when no restitution was possible, the Trespass Offering was offered when restitution was possible. It was offered for sins committed against “the holy things of the Lord” (5:15), such as: not paying a tithe, eating parts of the sacrifice that belonged to the priests, or failing to redeem the firstborn. It was also required for sins committed against one’s neighbor (6:1–7), such as fraud, robbery, and extortion. Like the Sin Offering, Christ was the full and final Trespass Offering: “And you, being dead in your sins . . . hath he quickened together with him, having forgiven you all trespasses” (Col. 2:13).

Now, a truly fascinating realization hits us when we look at these five offerings in *reverse order* because they correspond exactly with the order of our understanding of Christ. This is so rich! When we first come to the Cross as regenerated believers, the first thing we see is the forgiveness of our trespasses (as typified by the *Trespass Offering*). Almost immediately, we realize that Christ died for all our sins (as typified by the *Sin Offering*). When we grasp both of those, we rejoice then in the wonderful peace we now have with God (as typified by the *Peace Offering*). We then express our thanksgiving and homage to God for His meeting of all our needs (as typified by the *Grain Offering*). And finally, we come into ever-deeper fellowship with Him as our prayers and praise ascend into Heaven (as typified by the *Burnt Offering*).<sup>7</sup>

*Soli Deo Gloria!*

### The Priesthood

Like the offerings just described, also at the heart of the sacrificial system was the priesthood. The word “priest” appears 750 times in the OT, 194 in Leviticus alone. While the OT *prophet* represented God to the people, the *priest*, in con-

trast, did the exact opposite—he represented the people to God. He was the mediator, offering sacrifices, prayers, and praise to God on behalf of the people.

Our Lord, of course, was the complete and total fulfillment of this. As the Great High Priest, He did not just *make* sacrifices, He *was* the sacrifice (Heb. 9:26). This is one of the great themes of Hebrews (cf. 7:27; 9:12, 24–28; 10:1–2, 10–14, 18; 13:12). Most important of all, while the OT priests were constantly offering sacrifices (as do Roman Catholic priests), Jesus offered Himself *only once* (10:12, 14).

Of special import is that Jesus is spoken of as “a *Great* high priest” (Heb. 4:14). Of the many priests under the old system, the High Priest was the focus. Only he could enter the Holy of Holies and then only once a year. On *Yom Kippur*, the most sacred day in the Jewish community, the High Priest selected two unblemished goats, one of which he killed and sprinkled its blood on the mercy seat in the Holy of Holies. He took the other, laid his hands on it, confessed the sins of the nation, and then sent it into the wilderness.

But, while all this was a graphic picture of forgiveness and the taking away of sin, it was just that, a picture, a *representation* but not a *reality*. None of this could forever take away the people’s sin. It had to be repeated over and over again. Only the *Great* High Priest could do that. Of all the high priests spoken of in the biblical record, not one was called *Great*. Never was there a more important adjective! The Greek is *me-gas*, which literally means large in the sense of magnitude. Used metaphorically, as it is here, it speaks of something great in estimation, weight, or importance, such as a “great commandment” (Matt. 22:36, 38) or a “great mystery” (Eph. 5:32). Do you see? So important was He, of such great magnitude and weight was His sacrifice, that all other priests (both then and now) were rendered obsolete. Every Christian, in fact, is now a “believer-priest” (1 Pet. 2:5–9). Each one of us now has direct access to God through the Great High Priest and offers “spiritual sacrifices” (Rom. 12:1–2; Heb. 13:15–16; 1 Pet. 2:5).

Still further, as the OT priest was the intercessor between God and the people, Christ is now our *only* Mediator (1 Tim. 2:5) and is ever interceding for us in prayer (Heb. 7:25; Rom. 8:34). To be lovingly frank, the so-called “priesthood” of Roman Catholicism makes a mockery of our Great High Priest. Neither is there a priesthood in the NT, nor were there priests in the first century Church. Once the Great High Priest came, there was no need for the “lower” ones.<sup>8</sup> Hebrews 7:12 and 17, in fact, explicitly state that the old priesthood has been totally changed, for Christ is “a priest forever after the order of Melchisedec,”<sup>9</sup> totally apart from the Mosaic system.

So again, in the first part of Leviticus (1–10), we see “The Proper Worship of God Through Sacrifice,” a sacrifice that points to the full, final, and once-for-all sacrifice of Christ, which is the Gospel.

### The Practical Walk with God Through Sanctification (Lev. 11–27)

Again, while many Christians struggle through Leviticus, it actually presents many practical and theological truths. Generally speaking, we see two sections in this second part.

#### The Cleanness of life (chs. 11–23)

One of the most outstanding aspects of Leviticus is that it

sets before God's people the critical need for personal cleanliness. Utterly amazing, in fact, this includes: clean *foods* (11); clean *bodies* (12:1—13:46); clean *clothes* (13:47–59); clean *houses* (14:33–57); clean *contacts* (15); and a clean *nation* (16). More amazing still, these laws “were not only medically sound; they also set forth many valuable spiritual lessons concerning the believer's walk.”<sup>10</sup>

This is graphically illustrated by the horrific Bubonic Plague (14<sup>th</sup> century), which spread throughout Europe and the Mediterranean. Because the importance of hygiene was not recognized until the nineteenth century, infection spread all the more readily in the filth of the fourteenth. The effects were staggering. The estimate is that it killed 23–45 million. Of the environmental, economic, social, and religious effects, the religious were the most important. Perhaps the worst was actually anti-Semitism, which most people today do not realize. People of that day (including Christians) noticed that fewer Jews contracted the plague but were totally ignorant of the simple reason why: Jews had far better diet and hygiene practices that were based in Leviticus. As a result, Jewish towns were destroyed and thousands were murdered, for they were accused of such things as poisoning wells.

The whole point of all this, then, was practical sanctification. God wanted a people that was separate in every way from the pagans that surrounded them. We too are a people set apart through Christ, and that sanctification is part of the true Gospel message. As Paul told the Corinthians (who needed the reminder), you are “in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption” (1 Cor. 1:20;). And in Hebrews—the NT “commentary” on Leviticus—we read that Jesus “[sanctified] the people with his own blood” (13:12). Peter likewise understood that we are, “Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ” (1 Pet. 1:2; many other verses we could note: Jn. 17:17, 19; Eph 5:26; 1 Thes. 4:3–4; 2 Thes. 2:3).

How this unambiguously demonstrates that today's “easy believism” is no less than heresy. The Gospel is about repentance from sin and making us holy. Many “evangelicals” today are quick to quote Ephesians 2:8–9, but ignore verse 10: “For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” That's the purpose of salvation, and we must make that clear when we proclaim the Gospel. It's about repentance, transformation of life, and obedience to the Truth.

### The Celebration of God (chs. 24–27).

Briefly, what stands out first here are the feasts (or festivals) and how they foreshadow our Lord.

- The feasts of Passover and Unleavened Bread celebrated God's deliverance from Egypt (Ex. 12:1—13:10; Lev 23:4-8; Deut. 16:1-8): Passover pointed to the *death* of Christ (1 Cor. 5:7), and Unleavened Bread pointed to His *sinlessness* (v. 8).
- The feast of Firstfruits praised God for the harvest and dedicated the first portion of it (Lev. 23:9–14); this pointed to the *resurrection* of Christ (1 Cor. 15:23), the first fruits.

- Pentecost (50 days after the Firstfruits), marked the completion of the harvest, and lasted a single day (Lev. 23:15–22); it pointed to the outpouring of the *spirit of Christ* on the Day of Pentecost (Acts 1:5; 2:4).
- The Festival of Trumpets celebrated the civil new year and called the people together for a “holy convocation” (Lev. 23:23–25); this pointed to Israel's *regathering by Christ* (Matt. 24:31).
- The Day of Atonement (Lev. 23:26–32) again pointed to the *substitutionary sacrifice* of Christ (Rom. 11:26).
- The Festival of Tabernacles celebrated the deliverance from Egypt and the wilderness by living in huts for seven days (Lev. 23:33–44); this pointed to the future when Messiah will *rule* and we will *rest* (Zech 14:16; Rev. 20).

Ah, but there is still more.

Chapter 25 details two important events: the Sabbath Year and the Year of Jubilee. The Hebrew behind “Sabbath” (*shabbath*) is derived from a root that means to cease. But rest is only secondary in the Sabbath. As the fourth commandment specifies—“Remember the sabbath day, to keep it holy” (Ex. 20:8)—the primary focus is in the word “remember.” The Hebrew (*zakhar*) means not only to cognitively remember but also “to think of or pay attention to.” This underscores that remembrance was a major aspect of worship (e.g. Pss. 22:27; 45:17; 63:5–6; 77:11; etc.). Indeed, remembering all that God has done is to worship Him. One day each week was, therefore, to be kept holy, that is, set apart, set aside for worship. As one Hebrew authority observes, Exodus “connects the Sabbath with creation . . . [and] with deliverance from Egypt. . . . Thus every Sabbath, Israel is to remember that God is an emancipator, a liberator.”<sup>11</sup> What a fulfillment we have in Christ! He is the final Liberator, the one we remember each Lord's Day!

Every seven years, then, there was a Sabbath Year (25:1–7). This simply magnified the weekly Sabbath. All industry was to cease, and whatever grew was free to all. It was also a time of special instruction in the Law (Deut. 31:10–13). Think of it! Every day was to be “Sabbath-like.” Every day was to be one of thanksgiving, worship, and learning. Is that not, indeed, what we have in Christ? We are to be constantly growing in grace and knowledge of our Lord Jesus Christ (2 Pet. 3:18).

It was then that every fiftieth year, there was the Year of Jubilee (25:7–55). “Jubilee” (*yôbēl*) refers to a ram's horn, a trumpet, which in this case was blown on the Day of Atonement to announce the Jubilee. This magnified the Sabbath all the more. Verse 10 is the key: “hallow the fiftieth year, and proclaim liberty throughout all the land.” There was no sowing or reaping, all debts were cancelled, all land was returned to the original owner, and all slaves returned to their families.

Oh, how our liberation through the Gospel of Christ is trumpeted here! As Paul would write centuries later, “Stand fast, therefore, in the liberty with which Christ hath made us free, and be not entangled again with the yoke of bondage” (Gal. 5:1). What is “Christian liberty”? It is the freedom from the bondage of sin, the flesh, and religious ritual that we have been given in Christ. We are free from the shackles of sin, the chains of the flesh, and even the bondage of the Law's rituals. Henry Law put it so well: “The Jubilee relaxed the ties of

bondage. So, also, Christ liberates from fetters.”<sup>12</sup> Also returned to us is the inheritance that was lost at the fall.

As we near the end of the book, chapter 26 details the blessings God bestows on those who are obedient (vv. 3–13) and the chastisement on those who are not (vv. 14–39), and that must be emphasized in our Gospel preaching. But our Lord added the far deeper motive that we must also emphasize constantly, “If ye love me, keep my commandments” (Jn. 14:15). The Gospel is not about saying a prayer, asking Jesus into your heart, or walking down the “Romans Road.” It is about holiness and obedience, as *disclosed* in Leviticus, *declared* by our Lord, and *delineated* by Paul.

Leviticus has a unique conclusion (ch. 27). After all the chapters about what is *obligated*, this one is about what is *voluntary*. In thankfulness, a man could vow to the Lord a person (himself or a member of his family), an animal, a house, or a field. The greatest thing we can dedicate to Him now is ourselves as “a living sacrifice” (Rom. 12:1), not a dead one, and that is also what the Gospel is about.

Oh, there is so much more here, but I will just leave you with this. As someone has wisely said: “Where is the gospel in Leviticus? *On every page.*”

Dr. J. D. Watson  
Pastor-Teacher, Grace Bible Church  
Director, Sola Scriptura Publications, a ministry of GBC

#### NOTES

<sup>1</sup> Fellowship of Independent Reformed Evangelicals (F.I.R.E.).

<sup>2</sup> John Phillips, *Exploring the Scriptures* (Moody Press, 1967), 27.

<sup>3</sup> 5:11 (Lk. 2:25); 7:12 (Heb. 13:15); 11:44 (1 Pet. 1:16); 12:1–8 (Lk.

2:22, 24); 13:49 (Matt. 8:4); 14:2–3 (Lk. 17:14); 16:2, 12 (Heb. 6:19); 16:27 (Heb. 13:11, 13); 17:7 (1 Cor. 10:20); 18:5 (Lk. 10:28); 19:18 (Matt. 5:43); 20:7 (1 Pet. 1:16); 23:29 (Acts 3:23); 24:9 (Matt. 12:4); 24:19–20 (Matt. 5:38); 25:10 (Lk. 4:19); 26:12 (2 Cor. 6:16); 26:21 (Rev. 15:1).

<sup>4</sup> The discussions of these offerings are adapted from the author’s *A Hebrew Word for the Day* (AMG Publishers, 2006), 107–113.

<sup>5</sup> Technical note: *Apo* is attached to “God” (*theos*), which is in the genitive case (*apo theou*). The genitive is the case of description.

<sup>6</sup> Technical note: *Pros* is attached to the definite article (“the”) and the noun “God” (*theos*), which are in the accusative case (*pros ton theon*). The accusative is the case of limitation, marking the limit or end of an action. When used with the accusative, then, *pros* marks the object toward or to which something moves or is directed.

<sup>7</sup> Partially adapted from J. Sidlow Baxter, *Explore the Book* (Zondervan), Vol. 1, 124–25.

<sup>8</sup> This study adapted from the author’s *Seek Him Early* (Sola Scriptura Publications, 2017), 105.

<sup>9</sup> See the author’s *A Hebrew Word for the Day* (132), but briefly, Melchizedek was the king of Salem (ancient Jerusalem), who worshipped the true, “most high God” despite the paganism that surrounded him. His priesthood existing before the Levitical system was even revealed, thereby pointing to something deeper, something beyond that temporary system, namely, the Lord Jesus Himself. While Aaron’s priesthood ended and the Levitical system temporary, the priesthood of Christ, which Melchizedek foreshadowed, is everlasting (Heb. 7:15–18). Also, TOTT #84.

<sup>10</sup> Phillips, *Exploring the Scriptures*, 32.

<sup>11</sup> Gleason Archer (et. al.), *Theological Wordbook of the Old Testament* (Moody, 1980), entry #2323.

<sup>12</sup> Henry Law, “The Jubilee” in *The Gospel in Leviticus*.

### **God’s Moral Law: The Ten Commandments, Their New Testament Counterparts, and the Combined Confrontation**

**H**ow important are The Ten Commandments, that is, God’s Moral Law? Are they outdated? Are they for a different age? Do they apply only to the Old Testament times of Law but not the New Testament age of grace? Are they legalistic and therefore violate our Christian liberty? The purpose of this 176-page book, which was based on a series of messages preached to the sheep under Pastor Watson’s care, is to examine God’s Moral Law and answer such questions. The reader will discover that Scripture could not be clearer that God’s Moral Law is just as rich, just as relevant, and just as required now as it was when God etched it on those tablets of stone. [PAPERBACK; Single Copy, \$15.00; 2–3 copies, \$14 ea.; 4+ copies, \$13.00 ea. It is also on Amazon.com and for Kindle Reader.]

## SOLA SCRIPTURA PUBLICATIONS

### Order Form

P.O. Box 235  
Meeker, CO 81641  
970-404-1238  
dwatson@thescripturealone.com

Name: \_\_\_\_\_

Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_

Email (optional) \_\_\_\_\_

Qty.	Title	Price	Total
1	We Preach Christ: The Bible Story (and other booklets)	FREE	FREE
Sub-Total			
<i>Entirely Optional Shipping Donation</i>			
TOTAL			\$

# TRUTH ON TOUGH TEXTS

A Ministry of  
Grace Bible Church  
P.O. Box 235  
Meeker, CO 81641  
[www.TheScriptureAlone.com](http://www.TheScriptureAlone.com)  
[dwatson@thescripturealone.com](mailto:dwatson@thescripturealone.com)  
A F.I.R.E. Church  
[www.FireFellowship.org](http://www.FireFellowship.org)

This monthly publication is intended to address Scriptures that have historically been debated, are particularly difficult to understand, or have generated questions among Believers. We hope it will be an encouragement and challenge to God's people to carefully examine and discern Truth. While the positions presented here are based on years of careful biblical research, we recognize that other respected men of God differ.

If you have a question that perplexes you, please send it along so we might address it either in a full length article or in a "Reader Questions" issue. Other comments are also warmly welcomed, and letters to the editor will be published.

This publication is sent free of charge to anyone who requests it. To aid in the ministry, donations will be greatly appreciated, but never demanded. If you know someone you think would enjoy TOTT, please send along their address.