

## **180530-4 Leviticus 17, The Place for Sacrifice & the Blood Prohibition – Craig Thurman**

Follow the institution of the Day of Atonement, Yom Kippur, is this regulation which prohibits the sacrifices from being offered anywhere but at God's appointed place. As there was only one time for atonement, once a year, on the 10<sup>th</sup> day of the 7<sup>th</sup> month, there was only one place where that offering was to be made. We know that there was a day when our sins were atoned to God. That was the day of the death of Jesus Christ. And we know that there was place where that occurred. That was outside of the city of Jerusalem in place called Calvary. It was on that day, in that place, that that Person alone took away our sins to God. God constrains us to that understanding by His word. Any other time, any other place, and any other person and there is no atonement for sin.

**1 ¶ And the LORD spake unto Moses, saying,**

**2 Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them; This is the thing which the LORD hath commanded, saying,**

**3 What man soever there be of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth it out of the camp, (for the purposes of sacrificing)**

**4 And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD; blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people:**

*shall be imputed*, יִחַשֵׁב, Niphal (simple passive) fut. 3psm. of חָשַׁב; Niphal is tss. *imputed, accounted, reckoned, counted, esteemed*; cf. Lev. 7.18; 17.4; 25.27, (Piel [intensive active]pret.), 31, 50, (Piel pret.), 52, (Piel pret.).

The seriousness of the shedding of the blood of animals is very unusual. But the reason this meets with such serious judgment is because of whom

these sacrifices represent. God knows that these animal sacrifices depict the sacrifice that His only begotten Son shall make in the fullness of time.

*Ga 4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, 5 To redeem them that were under the law, that we might receive the adoption of sons.*

To misappropriate the blood of this animal was to misappropriate the blood of Christ. The apostle Paul corrected the Corinthians for their misappropriation of the Lord's Supper ordinance. The Supper was not to be observed as they had observed it. By so doing, something of Christ is obscured.

*1Co 11:27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.*

They knew better than this. Willful sin shows a degree of disdain for the things of God that will be judged. Again, Paul warns the early Hebrew believers against willfully neglecting the meetings of the congregation. They knew better than this.

*Heb 10:29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?*

So, the LORD would impute the blood of every sacrifice that was offered anywhere other than at the door of the tabernacle of the congregation. The blood of that animal was imputed to the one that offered anywhere but in that place which the LORD ordained.

*To be cut off*; to offer elsewhere resulted in being cut off. It seems that the offender was put out of the camp and from the society of Israel. Once they come into the land of Canaan the LORD will dictate where His sacrifices

shall be offered. And when the children of Israel come into the land of promise the LORD shall direct them to another place.

*Deu.12.5 ¶ But unto the place which the LORD your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come: 6 And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks: 7 And there ye shall eat before the LORD your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee.*

By restricting the offerings to one place the LORD cut off two errors. First, that they would not offer as they pleased, but only as God ordained; offerings must be mediated through the priesthood. (vss.5, 6, *unto the priest ... the priests shall sprinkle the blood*) Second, that they would not offer sacrifices to idols. (v.7)

**5 To the end** (the goal for such severity is) **that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest, and offer them for peace offerings unto the LORD.**

**6 And the priest shall sprinkle the blood upon the altar of the LORD at the door of the tabernacle of the congregation, and burn the fat for a sweet savour unto the LORD.**

**7 And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring.**

*unto devils, לְשַׁעִירִים, prefixed לְ, unto; masc. pl. noun, שַׁעִיר; KJV, tss. hairy, kid, goat, unto devils, satyrs, rough (goat): context will determine the interpretation.*

*whoring, זָנִים, zo-neem, Qal part. act. masc. pl. of זָנָה; KJV, tss. played the whore, go a whoring, commit fornication, commit whoredom, fall to whoredom, harlot, whorish, whore.*

***This shall be a statute for ever unto them throughout their generations.***

*statute, חֻקָּה, fem. noun, חֻקָּה; KJV, tss. statutes, ordinance, customs, manners, rite.*

*for ever, עוֹלָם, masc. sing. noun; KJV, for ever, always, perpetual, everlasting, at any time, in old time, evermore.*

Evidently the Israelites had brought with them from Egypt practices which needed to be put away. To continue with the worship of false gods was for them called whoredom. They were unfaithful to the covenant relationship they said that they would keep.

*Ex 24:7 And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient.*

God held them accountable like no other people of the earth because no other nation had this law given to them. Yet, we know that their history was full of idolatry, or whoredom. They offered to the golden calf. (1Ki.12.28-30) They will offer to the brazen serpent. (2Ki.18.4) And they will offer to many of the gods of the nations.

The Lord brought us into the New Covenant. We are His and we are to worship only Him. For us to follow after another would be an act of whoredom; an act of unfaithfulness to Him that we are joined to in covenant.

*2Co 11:2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.*

*espoused, ἡρμοσάμην, 1ps. aor. ind. mid. of ἀμόζω; only this once; by comparing this to the noun, ἄρμός, tss. joint (He.4.12) it carries the idea that Paul has joined them to Christ via the preaching of the gospel, baptizing the repenting, and teaching them to observe all things that Christ commanded them. In other words when 2-3 of them understood the need to form into a church of Jesus Christ they were so joined to Christ as a chaste virgin is in prospect of her wedding day. In that way Paul espoused (joined) them to Christ.*

***8 And thou shalt say unto them, Whatsoever man there be of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt offering or sacrifice,***

***9 And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD; even that man shall be cut off from among his people.***

Israel must not allow themselves or even strangers among them to disregard this commandment. They are accountable to one another to be sure that is not done. But Israel will prove to be a rebellious people. Why? Because the law could not make them willing.

*Ro 8:3 For what the law could not do (was powerless to do), in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for (concerning) sin, condemned sin in the flesh: 4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. 5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. 6 For to be carnally minded is death; but to be spiritually minded is life and peace.*

*Ro.7.25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.*

Moses, just before his death, wrote of Israel's rebellion.

*De 31:27 For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the LORD; and how much more after my death?*

Though the LORD gave them His law He did not give them an heart to obey.

*De 29:4 Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.*

They manifest one rebellious act after another. They hadn't cross the Red Sea before they had started to complain.

*Ex 14:11 And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?*

Moses hadn't been in the mount Sinai for forty days before they had cast up a golden calf to worship. (Ex.32.17)

*Deu.9.7 ¶ Remember, and forget not, how thou provokedst the LORD thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD. 8 Also in Horeb ye provoked the LORD to wrath, so that the LORD was angry with you to have destroyed you. 9 When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water: ... 12 And the LORD said unto me, Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted themselves; they are quickly turned aside out of the way which I commanded them; they have made them a molten image. 13 Furthermore the LORD spake unto me, saying, I have seen this people, and, behold, it is a stiffnecked people: 14 Let me alone, that I may destroy them, and blot out their name from under heaven: and I will make of thee a*

*nation mightier and greater than they. ... 23 Likewise when the LORD sent you from Kadeshbarnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the LORD your God, and ye believed him not, nor hearkened to his voice. 24 Ye have been rebellious against the LORD from the day that I knew you.*

The LORD did not give them an heart to understand. To be clear, that man does not understand is not a fault with God. The fault is with man which fell in Adam's transgression. Now, if men will obey it is because God grants His grace to open their understanding.

*De 5:29 O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!*

And what is the answer to this type? Why constrain the people to bring all of their offerings to this place? There is no worship of God but that which comes through Jesus Christ. The Jews, apart from Christ do not worship the God of the Bible. That's pretty narrow. And that is what this law shows: the narrow worship of the LORD God of Abraham, Isaac, and Jacob.

***10 ¶ And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people.***

*eateth, יֵאָכֵל, Qal fut. 3ps. masc. of אָכַל; KJV, tss., to eat, consume, devour, that which is for food or meat.*

Here the LORD will cut off such a transgressor who consumes any manner of blood.

*Lev.7.26 Moreover ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings. 27 Whatsoever soul it be*

*that eateth any manner of blood, even that soul shall be cut off from his people.*

כִּי־נַפְשׁוֹ

**11 For the life of the flesh is in the blood:  
soul**

***and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.***

**12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.**

This respects the use of the blood of sacrifices offered to the LORD. The blood is for atoning for sin.

*Heb 9:22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.*

No blood of the sacrifices are to be consumed.

**13 And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten (which for them meant those creatures which the LORD decreed to be clean for sacrifices and eating); he shall even pour out the blood thereof, and cover it with dust.**

*and cover it, וְכָסְתָהּ, וְ, and; Piel (Intensive active) pret. 3ps. masc. w/3ps masc. suff. of the root, כָּסַה; KJV, to cover, (Pr.12.16); to conceal, (Ps.32.1); to hide, (Ps.32.5); overwhelm, (Ps.78.53); to close, (Nu.16.33); to clothe, (1Chr.21.16).*

**14 For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off.**

It's pretty clear. No blood in the sacrifices is to be consumed. Neither is the blood of the creature that they would take for food. Be sure to cover with dust the blood of that creature taken for food. Also, we read that it was not to be consumed *with* the flesh.

*Ge 9:4 But flesh with the life thereof, which is the blood thereof, shall ye not eat.*

Just a warning at this place. There is a practice generally among the American Indians that you see sometimes, which defies the creature (Pantheism: where God is everything; He is the tree, the rock, the creature, the sky. so, everything is eternal and of equal value.) Do not thank the animal for supposedly giving up its life for us. Give thanks to God for His provision, not the animal. Let me mention this too. It is closely associated with this, and we see it all of the time. Do not talk to the dead either. Do not offer things in behalf of the dead. 'Here's to you, dad!' It's not good.

***15 And every soul that eateth that which died of itself, or that which was torn with beasts, whether it be one of your own country, or a stranger, he shall both wash his clothes, and bathe himself in water, and be unclean until the even: then shall he be clean.***

*Ex 22:31 And ye shall be holy men unto me: neither shall ye eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs.*

This seems to say that the Israelite and the stranger *who would worship the LORD*, if he did ate *ignorantly* of that which died of itself, or died by being torn of wild beasts, he must be cleansed first because he has become defiled or polluted.

*Le 22:8 That which dieth of itself, or is torn with beasts, he shall not eat to defile himself therewith: I am the LORD.*

Otherwise, it seems that purposely defying the LORD in this matter would result in certain judgment. Obviously, whether in ignorance or purposely

there needs to cleansing from defilement. But the one should expect judgment for willful disobedience.

The prophet Ezekiel called this *abominable flesh*.

*Eze 4:14 Then said I, Ah Lord GOD! behold, my soul hath not been polluted: for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces; neither came there abominable flesh into my mouth.*

Otherwise, once Israel comes into the land of Canaan, that which was not bled according to the Scripture so that blood is not eaten with the flesh (and so not consumed) could be sold and eaten by the stranger.

*De 14:21 Ye shall not eat of any thing that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou art an holy people unto the LORD thy God. Thou shalt not seethe a kid in his mother's milk.*

**16 But if he wash them not, nor bathe his flesh; then he shall bear his iniquity.**

*his iniquity, רַעְוָה, KJV, iniquity, punishment, mischief, fault, and punishment of iniquity.*

Every soul which would neglect to obey this, but attempted to worship the Lord in this state of defilement or pollution would have an expectation of judgement from the LORD knowing that he has been disobedient to the commandment.