

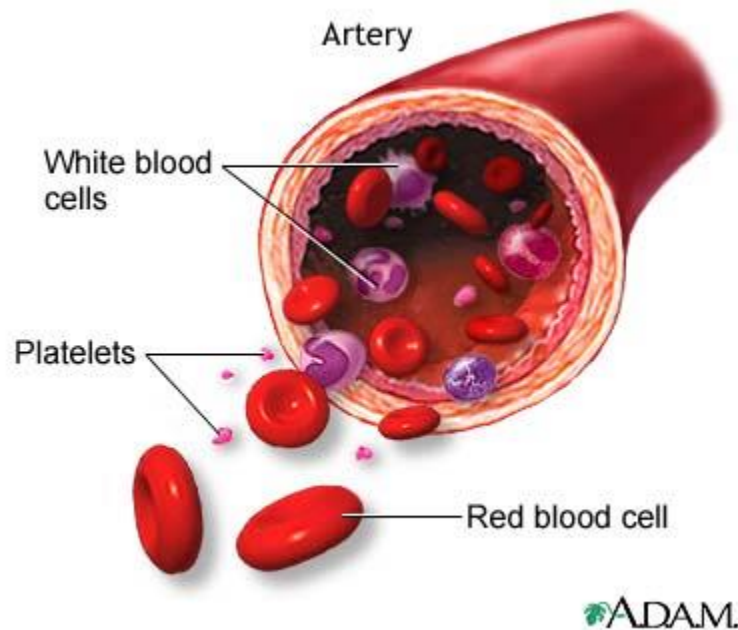
True Worship

Why sacrifice Isaac when a sheep would do?

Then God said, “Take your son, your only son, whom you love—Isaac—and go to the region of Moriah. Sacrifice him there as a burnt offering on a mountain I will show you.” Gen 22:2



Take the quiz about blood



1. **T or F** Blood is about 85% cells and 15% plasma
2. **T or F** 99% of people in China are RH+
3. **T or F** While humans have 4 types of blood, cats have 11 types
4. **T or F** The average adult has 11 – 15 pints of blood
5. **T or F** Crabs have blue blood because it contains copper
6. **T or F** You are able to give blood if you have had a recent tatoo
7. **T or F** There are articial substitutes for real blood
8. **T or F** Blood makes up 7% of your body weight
9. **T or F** Red blood cells fight infection; white cells carry oxygen
10. **T or F** Platelets group together to stop bleeding

<http://www.medicalassistantschools.org/facts-about-blood/>

What is a Sacrifice?

In the Old Testament, sacrifices play a central role. The Hebrew word for “sacrifice” is *Korban*, from the Hebrew word “to approach or draw near.” Beginning with Abel, all the Old Testament patriarchs offered sacrifices to God. They involved an altar, an offering and usually fire.



By the time of Moses, a very clear ritual and process had been established. The Book of Leviticus details the method of bringing sacrifices. Sacrifices were either blood sacrifices (animals) or bloodless sacrifices (grain and wine). Blood sacrifices were divided into the *Olah* sacrifices (burnt offerings, in which the whole animal was burnt), guilt offerings (in which part was burnt and part left for the priest) or peace offerings (in which only part of the animal was burnt).

The blood sacrifices also involved the symbolic act of sprinkling blood. This was a ritual instituted by God with Moses, to teach the Israelites about Himself. When Moses had

finished reading the “book of the covenant” recorded in Exodus chapters 20-23, he had blood sacrifices made, and had all the blood from them collected. Then Moses sprinkled this blood upon all the people, saying “behold, the blood of the covenant”. He also sprinkled the blood on Aaron, the high priest, anointing his earlobe and forefinger.

The blood represented a violent death and the fulfillment of an agreement or covenant. The phrase “blood of the covenant” meant that by the death of something else, the Israelites had entered into a special agreement with God. This fact was visibly and dramatically portrayed to them by Moses when he sprinkled blood from the animal sacrifices upon all the people. This was a vivid symbol and was meant to be just so.



God, blood and the Old Testament

Eight OT verses say a lot to say about blood, its purpose, how to use it and how not to. Match the teaching on the left with when it occurred on the right.

Now you are under a curse and driven from the ground, which opened its mouth to receive your brother's **blood** from your hand. Gen 4:11

He raised his staff in the presence of Pharaoh and his officials and struck the water of the Nile, and all the water was changed into **blood**. Ex 7:20

The **blood** will be a sign for you on the houses where you are, and when I see the **blood**, I will pass over you. Ex 12:13

"This is the **blood** of the covenant that the LORD has made with you in accordance with all these words." Ex 24:8

This annual atonement must be made with the **blood** of the atoning sin offering for the generations to come. It is most holy to the LORD. Ex 30:10

Anyone who eats **blood** must be cut off from their people. Lev 7:27

For the life of a creature is in the **blood**, and I have given it to you to make atonement for yourselves on the altar; it is the **blood** that makes atonement for one's life. Lev 17:11

I have no pleasure in the **blood** of bulls and lambs and goats. Isa 1:11

- God's contempt for the sacrifices of disobedient Israel
- Moses and the plagues in Egypt
- Moses dedicates an altar in the wilderness
- The altar of incense before the holy of holies
- Cain kills Abel
- The consequences for consuming blood
- The Passover
- The rationale for not consuming blood

God, blood and the New Testament

Another eight verses in the NT say more of the same...or maybe not. Match the teaching on the left with when it occurred on the right.

This is my **blood** of the covenant, which is poured out for many for the forgiveness of sins. Matt 26:28

Whoever eats my flesh and drinks my **blood** has eternal life, and I will raise them up at the last day. John 6:54

You are to abstain from food sacrificed to idols, from **blood**, from the meat of strangled animals and from sexual immorality. You will do well to avoid these things. Farewell. Acts 15:29

God presented Christ as a sacrifice of atonement, through the shedding of his **blood**—to be received by faith. Romans 3:25

Is not the cup of thanksgiving for which we give thanks a participation in the **blood** of Christ? 1 Cor 10:16

He did not enter by means of the **blood** of goats and calves; but he entered the Most Holy Place once for all by his own **blood**, thus obtaining eternal redemption. Heb 9:12

It is impossible for the **blood** of bulls and goats to take away sins. Heb 10:4

But if we walk in the light, as he is in the light, we have fellowship with one another, and the **blood** of Jesus, his Son, purifies us from all sin. 1 John 1:7

He is dressed in a robe dipped in **blood**, and his name is the Word of God. Rev 19:13

- How we are made clean
- Jesus explains his mission to his followers
- Instructions to gentile believers
- Jesus at the Last Supper
- How Jesus' death atones for sins
- Paul explains communion
- The futility of the sacrificial system
- Jesus is our new high priest
- Our passport to heaven

Meet Molek

Israel was not the only community making sacrifices to Gods. The Canaanites had a very elaborate and fiendish religious system that required human sacrifices. Their chief diety went by several names – Ba'al Hammon, Chemosh, Saturn and Molek.

The image of Molek was made of brass. His hands were stretched out, and at the time of sacrifice, the bronze core was heated with fire. Live children were placed between his hands and burned. This religion predated Abraham and continued in Israel through Solomon's day.

Molek worship wasn't confined to Middle East. In what is now Tunisia, the ancient city of Carthage was notorious to its neighbors for child sacrifice. Writing in Rome, the statesman Cato said, "There stands in their midst a bronze statue of Saturn, its hands extended over a bronze brazier, the flames of which engulf the child. When the flames fall upon the body, the limbs contract and the open mouth seems almost to be laughing until the contracted body slips quietly into the brazier."



Thus it is that the 'grin' is known as 'sardonic laughter,' since they die laughing." It was this brutal religion, among other things, that compelled Rome's drive to obliterate Carthage in 146 BC, under the leadership of Scipio Africanus the Younger.

Moses expressly forbids the Israelites from infant sacrifice when they enter Canaan: In Leviticus 18:21 he says "Do not give any of your children to be sacrificed to Molek, for you must not profane the name of your God. I am the LORD."

By the time of Jesus, the sacrificial system is in high gear. The temple in Jerusalem annually processes tens of thousands of lambs, bulls, birds and rams. To support this volume, the Mount of Olives has four shops, especially for the sale of sacrificial animals and related needs. Buying an animal there meant paying a fee at the temple to have the animal inspected. It is likely that there was collusion between the owners of the temple bazaar and the inspectors so that many of the animals purchased outside of the temple were rejected as unfit. Purchasing an animal at the temple bazaar assured an acceptable sacrificial offering. These animals were sold at an inflated price, the profits being divided between its high priestly owners and the market proprietors.



But when God became incarnate in Jesus, He came for one purpose -- to fulfill once for all, the requirements of the law, abolishing the need for endless atoning sacrifices. 1 John 2:2 says Jesus "is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world." Jesus willingly gave himself as a sacrifice – God's first-born son -- to accomplish the reconciliation of God and humanity, which had separated itself from God through sin. Jesus' sacrifice on Calvary replaced the insufficient animal sacrifices of the Old Covenant; Christ the "Lamb of God" replaced the lambs' sacrifice at the Temple. We did nothing to help Him; we are merely "spattered" with His blood. We get the benefit of His sacrificial, atoning death when we believe in Him, accepting His work on our behalf.



Will a ewe feed a lamb that isn't hers?

Scent plays a large factor in ewes recognizing their lambs. Each year at the lambing time, there are lambs and ewes which die. A ewe whose lamb has died is filled with milk, but will not nourish any other lamb she does not recognize as her own. An orphaned lamb could starve because no ewe will accept and nourish it. The shepherd takes the dead lamb, slits its throat, and pours its blood over the body of the living lamb. Recognizing the blood, the ewe will now nurse, and save the orphaned lamb.

Hebrews 9: 6-28

⁶⁻¹⁰After this was set up, the priests went about their duties in the large tent. Only the high priest entered the smaller, inside tent, and then only once a year, offering a blood sacrifice for his own sins and the people's accumulated sins. This was the Holy Spirit's way of showing with a visible parable that as long as the large tent stands, people can't just walk in on God. Under this system, the gifts and sacrifices can't really get to the heart of the matter, can't assuage the conscience of the people, but are limited to matters of ritual and behavior. It's essentially a temporary arrangement until a complete overhaul could be made.

¹¹⁻¹⁵But when the Messiah arrived, high priest of the superior things of this new covenant, he bypassed the old tent and its trappings in this created world and went straight into heaven's "tent"—the true Holy Place—once and for all. He also bypassed the sacrifices consisting of goat and calf blood, instead using his own blood as the price to set us free once and for all. If that animal blood and the other rituals of purification were effective in cleaning up certain matters of our religion and behavior, think how much more the blood of Christ cleans up our whole lives, inside and out. Through the Spirit, Christ offered himself as an unblemished sacrifice, freeing us from all those dead-end efforts to make ourselves respectable, so that we can live all out for God.

¹⁶⁻¹⁷Like a will that takes effect when someone dies, the new covenant was put into action at Jesus' death. His death marked the transition from the old plan to the new one, canceling the old obligations and accompanying sins, and summoning the heirs to receive the eternal inheritance that was promised them. He brought together God and his people in this new way.

¹⁸⁻²²Even the first plan required a death to set it in motion. After Moses had read out all the terms of the plan of the law—God's "will"—he took the blood of sacrificed animals and, in a solemn ritual, sprinkled the document and the people who were its beneficiaries. And then he attested its validity with the words, "This is the blood of the covenant commanded by God." He did the same thing with the place of worship and its furniture. Moses said to the people, "This is the blood of the covenant God has established with you." Practically everything in a will hinges on a death. That's why blood, the evidence of death, is used so much in our tradition, especially regarding forgiveness of sins.

²³⁻²⁶That accounts for the prominence of blood and death in all these secondary practices that point to the realities of heaven. It also accounts for why, when the real thing takes place, these animal sacrifices aren't needed anymore, having served their purpose. For Christ didn't enter the earthly version of the Holy Place; he entered the Place Itself, and offered himself to God as the sacrifice for our sins. He doesn't do this every year as the high priests did under the old plan with blood that was not their own; if that had been the case, he would have to sacrifice himself repeatedly throughout the course of history. But instead he sacrificed himself once and for all, summing up all the other sacrifices in this sacrifice of himself, the final solution of sin.

²⁷⁻²⁸Everyone has to die once, then face the consequences. Christ's death was also a one-time event, but it was a sacrifice that took care of sins forever. And so, when he next appears, the outcome for those eager to greet him is, precisely, salvation.



Are you washed in the blood of the lamb?

Have you been to Jesus for the cleansing power?
Are you washed in the blood of the Lamb?
Are you fully trusting in His grace this hour?
Are you washed in the blood of the Lamb?

Refrain

*Are you washed in the blood,
In the soul cleansing blood of the Lamb?
Are your garments spotless? Are they white as snow?
Are you washed in the blood of the Lamb?*

Are you walking daily by the Savior's side?
Are you washed in the blood of the Lamb?
Do you rest each moment in the Crucified?
Are you washed in the blood of the Lamb?

Lay aside the garments that are stained with sin,
And be washed in the blood of the Lamb;
There's a fountain flowing for the soul unclean,
O be washed in the blood of the Lamb!

