

Blood

- What is it about blood that makes it so important within the pages of the Bible? And why did God give laws to the Israelites concerning sacrificing animal blood or concerning the taking of human blood innocently through the vicious act of murder, shedding it without a **justifiable** reason? And why then ultimately did God use blood to redeem all of mankind back to Himself? What makes blood so important in the eyes of God that His word is filled with references to it and the significance of it in the life of His creation? And Who was first to shed it? The answer to this question concerns...

Adam and Eve

Gen 3:21 Unto Adam also and to his wife did the LORD God make (*Heb.6213- procure*) coats (*Heb.3801- cover*) of skins (*Heb.5785- by implication hide, leather*), and clothed them.

- God would have been the first to shed blood. The coats of skins He provided Adam and Eve to cover their shame, came from animals that were sacrificed to procure them. He did not just create them from something that didn't exist because we understand that...

Gen 2:2 ... on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made.

- We can look at several different characters in the Old Testament in order to answer some of the questions here and then Someone in the New Testament to answer the question of blood being used as the final offering to ultimately redeem man back to God.

Cain and Abel

- With that first sacrifice, to supply Adam and Eve their coverings, began the sacrificial system long before the Levitical laws were given to Moses on Mt. Sinai. There were various sacrifices required for different reasons from offering grain to give thanks for the harvest to the offering of the bodies and blood of animals in order to seek forgiveness for transgressions. But whatever the offering, the best was necessary in order to be pleasing to God, and specific offerings required specific sacrifices.

Gen 4:3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. 4 And Abel, he also brought of the **firstlings** of his flock and of the **fat** (*Heb.2459- richest or choice part*) thereof. And the LORD had respect unto Abel and to his offering: 5 But unto Cain and to his offering He had not respect. And Cain was very wroth, and his countenance fell.

- The offering required by God at that time must have had to do with atoning for sin.

Lev 17:11 For the **life of the flesh is in the blood**: 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.

- Different offerings were required at different times for various reasons. Even though Cain brought his best, corresponding with the phrase he also and the fact that Abel brought of the firstlings of his flock and some of the best he raised, it must not have been what God had required at that time. Just like today, faith alone will not save us. And

neither will our best if it isn't in accordance with what God requires. Cain had faith in his sacrifice that it would be acceptable to God but he didn't follow it through with his works.

Jas 2:18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

- A blood sacrifice must have been required on that occasion for God to have no respect for Cain's gift to atone for his sin. To say he wasn't a keeper of livestock is no reason he couldn't have bartered his best produce for the best he could have bought from Abel in order to sacrifice what was required at that time.

Heb 11:4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

Rom 10:17 So then faith cometh by hearing, and hearing by the word of God.

- Obviously Abel offered as he was instructed to by God because he did it by faith. Some comments by Wayne Jackson.

"A consideration of the biblical narratives clearly demonstrates that worship involves more than sincerity alone; it entails substance as well. True worship embraces: the proper object, a genuine disposition of mind, and adherence to the proper format (cf. John 4:24). [emph. mine]"

Joh 4:24 God is a Spirit: and they that worship Him must worship Him in spirit and in truth.

There is no word of censure in the sacred text that would indicate an initially insincere attitude in Cain. When he brought the "fruit of the ground," there is no textual reason that suggests he was less than honest in his attempt to worship God as he saw fit. Rather, his error obviously was that he believed in the principle of "substitution," i.e., it mattered not as to what he brought, so long as he brought something. He felt that he could engineer a plan as well as anyone." [emph. mine]"

"Thus, whereas Abel offered his gifts "by faith," Cain brought his by "sight" (emotion, personal judgment, etc.). There is a vast difference between the two approaches."

"Cain's subsequent anger does not prove that his offering was disingenuous initially. Moreover, the writer of Hebrews specifically says that it was Abel's "sacrifice" that was "more excellent" than his brother's — not his "disposition." ("his countenance fell" showing it was "up" to begin with) Add to this the fact that John declares Cain's "works" were evil (1 John 3:12)."

1Jn 3:12 Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

Wayne Jackson- The Christian Courier

Noah

- Since the creation, man was not permitted to eat meat until after the flood.

Gen 1:29 And God said, Behold, I have given you (*speaking to Adam and Eve*) every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; to you it shall be for meat (*Heb.402-food*).

- It wasn't until after Noah and his family left the ark that man was permitted to consume the flesh of animals. But there was a condition to that permission. The blood was not to be consumed.

Gen 9:3 Every moving thing that liveth shall be meat (*Heb.402-food*) for you; even as (*just like*) the green herb have I given you all things. 4 **But flesh with the life thereof, which is the blood thereof, shall ye not eat.** 5 And surely your **blood of your lives will I require**; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother **will I require the life of man.** 6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made He man.

- To God, blood is equated with life. In verse 6 those who sheddeth man's blood are considered taking the life of another by murder which is unlike taking an animal's life since animals don't have souls. They were not created in God's "resemblance", thus they are not spiritual beings. An animal is to "bleed out" before being consumed because if it wasn't it would be considered consuming that which is deemed the atoning portion once offered to God. It would thus be considered partaking of something that only belongs to Him. If we were to "eat blood" today we would be considering ourselves equal to God. Because even today, it is to be considered (*from my understanding*) a sin to consume the blood of any animal we eat.

Act 15:19 Wherefore my (*James*) sentence is, that we trouble not them, which from among the Gentiles are turned to God: 20 But that we write unto them, that they abstain from pollutions of idols, and *from* fornication, and *from* things strangled, and *from* blood.

- Any animal that is killed by strangulation would not have been bled out thus eating it one would be consuming its blood.

Israel

Psa 106:34 They did not destroy the nations, concerning whom the LORD commanded them: 35 But were mingled among the heathen, and **learned their works.** 36 And they served their idols: which were a snare unto them. 37 Yea, they **sacrificed** their sons and their daughters unto devils, 38 And **shed innocent blood, even the blood of their sons and of their daughters**, whom they sacrificed unto the idols of **Canaan**: and the land was polluted with blood.

- One would think that the Israelites having witnessed the miracles in the wilderness, having enjoyed the gracious benevolence of God obliging their needs for those forty years, that through all of that they would have remained faithful to Him.

Deu 29:5 And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.

Imagine not having to replace your clothing and shoes for forty years. (*Of course today that might not be acceptable due to style changes. I couldn't imagine being an Israelite*)

husband listening to the pining of a style conscious wife.) That forty year apparel warranty alone should have convinced God's chosen people of His generosity and of the desire to obey Him in return. But even those four decades weren't enough to keep them from doing what was an abomination to God. The shedding of blood, here considered innocent because it was the blood of their own children, provoked God to punish His people because it was so vile to Him.

David and Solomon

- After desiring a king like the nations surrounding them, Israel had suffered God's wrath because of the disobedience of their first such monarch. It then became David's responsibility to rid the influence of the heathens and their gods in their midst. That then made way for the construction of the "footstool" of God.

2Sa 7:8 Now therefore so shalt thou (*Nathan*) say unto My servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over My people, over Israel: 9 And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth.

- God was with David from the time he was a shepherd through his reign over Israel and sanctioned the killing of all who stood against him. But when it was time to build a temple to house the ark of the covenant, David was not fit to do so because of the blood his hands had shed. David's part was to bring peace to Israel from the surrounding nations through the wars he fought. Once peace was established it was then the proper time to build the temple. Speaking to David...

2Sa 7:12 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. 13 He shall build an house for My name, and I will stablish the throne of his kingdom forever.

- David's son Solomon was to build the temple and David instructed him concerning it.

1Ch 22:18 Is not the LORD your God with you (*Solomon*)? and hath He not given you rest on every side? for He hath given the inhabitants of the land into mine (*David's*) hand; and the land is subdued before the LORD, and before His people. 19 Now set your heart and your soul to seek the LORD your God; arise therefore, and build ye the sanctuary of the LORD God, to bring the ark of the covenant of the LORD, and the holy vessels of God, into the house that is to be built to the name of the LORD.

1Ch 28:2 Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: *As for me*, I had in mine heart to build an house of rest for the ark of the covenant of the LORD, and for the footstool of our God, and had made ready for the building: 3 But God said unto me, Thou shalt not build an house for My name, because thou *hast been* a man of war, and **hast shed blood**.

- Something about the shedding of blood, even that which was evil and thus sanctioned by God, kept Him from allowing David to build the temple. Solomon would later state...

1Ki 5:3 Thou knowest how that David my father could not build an house unto the name of the LORD his God for the wars which were about him on every side, until the LORD put

them under the soles of his feet. 4 But now the **LORD my God** hath given me rest on every side, *so that there is* neither adversary nor evil occurrent (*Heb.6294- impact [happening]*).

- Although it was **David's** duty to serve **Israel** by fighting her wars and preparing the nation for a time of peace, it was **Solomon's** responsibility to build the temple.

Killing, Murder and Punishment

Webster: murder- the unlawful and malicious or premeditated killing of a person.

Exo 20:13 Thou shalt not kill (*Heb.7523- to murder*). (The sixth commandment.)

- Some have taken that English word kill, which in truth means in the Hebrew to murder, and have mistakenly made it to refer to all killing, whether justified or not. But what about going to war or executing someone who committed a capital crime? Is that considered a **Biblical** murder covered under the 6th commandment? Even though wars and executions could be considered premeditated they aren't illegal according **God's** moral law. Even **God** sanctioned, and still does, moral punishments that fit the crime committed. What about killing someone in self-defense? There again, depending on the circumstance, if it isn't something premeditated or illegal committed when defending yourself or the life of another it could be justified.

Num 35:30 Whoso killeth any person, the murderer (*Heb.7523- to dash in pieces, that is, to kill [a human being], especially to murder*) shall be put to death by the mouth of witnesses: but one witness shall not testify against any person *to cause him* to die. 31 Moreover ye shall take no satisfaction (*Heb.3724- redemption price: -ransom*) for the life of a murderer, which *is* guilty of death: but he shall be surely put to death.

- So why are there so many murderers on death row, and why the idea of losing one's life because of a criminal action isn't taken so seriously?

Ecc 8:11 Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

- **God** still sanctions capital punishment.

Rom 13:3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: 4 For he is the minister of **God** to thee for good. But if thou do that which is evil, be afraid; for he **beareth not the sword in vain**: for he is the minister of **God**, a revenger to *execute* wrath upon him that doeth evil.

- Obviously we are not to agree to government sanctioned murder like what happened during the **Holocaust**. But when the punishment **is** justified...

Deu 19:21 ... thine eye shall not pity; *but life shall go* for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

- Any illegal, immoral, premeditated, malicious killing of another person was to be considered murder under the **Old Testament** 6th commandment and is still to be considered as such in the **New**.

1Pe 4:15 But let none of you suffer as a murderer, or *as* a thief, or *as* an evildoer, or as a busybody in other men's matters.

1Jn 3:15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

Pro 6:16 These six *things* doth the **LORD** hate: yea, seven *are* an abomination unto **Him**: 17 A proud look, a lying tongue, and **hands that shed innocent blood**, 18 An heart that deviseth wicked imaginations, feet that be swift in running to mischief, 19 A false witness *that* speaketh lies, and he that soweth discord among brethren.

- Aborting an innocent unborn child is an act of murder! It has been committed so often around the world that it has dulled the senses of society even to the point of most people becoming apathetic to it, even though when most read their **Bibles** it's considered horrible and ignorant the act of offering children to the idle gods of the nations that influenced **Israel** to replicate them.

Lev 18:21 And thou shalt not let any of thy seed pass through *the fire* to **Molech**, neither shalt thou profane the name of thy **God**: *I am* the **LORD**.

- We may wonder how whole nations could have committed such a horrible act but how can abortion be considered any less evil? Those of old may be considered ignorant and archaic by such acts but how can abortion be considered any differently today?

Jesus and His Supper

- Just as **God** shed the blood of animals to provide covering for the first sin, **He** also offered **His Son** as the final sacrifice for the sins of all of mankind.

Isa 53:11 **He (God)** shall see of the travail of **His (Jesus)** soul, *and* shall be satisfied: by **His** knowledge shall **My** righteous **Servant** justify many; for **He** shall bear their iniquities. 12 Therefore will **I** divide Him *a portion* with the great, and **He** shall divide the spoil with the strong; because **He** hath **poured out His soul (Heb.5315- :-life)** unto death: and **He** was numbered with the transgressors; and **He** bare the sin of many, and made intercession for the transgressors.

- Because **God** loves us so much the price **He** gave to redeem us back to **Him** had to be of **His** own spiritual nature. And since spirit cannot die a body had to be prepared which could die. Once that sacrifice was made, **God** was satisfied with the ransoming of **His Son** for all the souls of **His** creation. So if “the life of the flesh is in the blood” as Lev 17:11 states, then it can also be stated that when **Jesus** “poured out **His** soul”, which translates “life”, **He** emptied **His** unblemished body of its atoning blood.

1Co 10:16 The cup of blessing which we bless, is it not the communion of the blood of **Christ**? The bread which we break, is it not the communion of the body of **Christ**?

1Co 11:27 Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily (*nor according knowledge*), shall be guilty of the body and blood of the Lord.

“The obvious and literal sense is evidently that they should by such conduct be involved in the sin of putting the Lord Jesus to death.” Albert Barnes

- The guilt in this passage, not discerning the difference between the Lord’s supper and a common meal, is equal to the guilt of those who literally put Jesus to death.
- The Old Testament sacrificial system was replaced “by the which will we are sanctified through the offering of the body of Jesus Christ **once for all**” (Heb 10:10).

Heb 10:1 For the law having a **shadow** of good things to come, *and* not the very **image** of the things, can **never with those sacrifices** which they offered **year by year continually make the comers thereunto perfect**.

Heb 10:4 For *it is* not possible that the blood of bulls and of goats should take away sins.

Lev 16:14 And he (*the high priest*) shall take of the blood of the **bullock** (*“of the sin offering”-v. 11*), and sprinkle *it* with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times. 15 Then shall he kill the **goat of the sin offering**, that *is* for the people, and bring his blood **within the vail**, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat:

- Only the high priest was permitted to enter the **Holy of Holies** which was beyond the vail. The blood he took with him was not his own, obviously. And since this was done on a yearly basis the conclusion is made that the blood of those sacrifices was imperfect, incomplete.

Heb 8:3 For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer.

- After Jesus offered the blood of His sacrifice upon the altar we know as His cross He became our **High Priest**. He then entered into **Heaven** itself, the most **Holy** of all places, where the true mercy seat resides as the throne of **God**, to intercede on our behalf giving us direct access to the **Father** through **Him**.

Heb 10:19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, 20 By a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; 21 And *having* an **High Priest** over the house of **God**; 22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

- As Jesus said...

Mat 26:28 For this is My blood of the new testament, which is shed for many for the remission of sins.

#1.You’ve heard

Luk 11:28 Jesus said, "... **blessed** are they that hear the word of God, and keep it."

#2. Do you believe

Eph 1:13 In **Whom** ye also *trusted*, **after** that ye **heard** the word of truth, the gospel of your salvation: in **Whom** also **after** that ye **believed**, ye were **sealed** with that **Holy Spirit** of promise, **14** **Who** is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of **His** glory.

#3. Will you repent

Mat 9:13 "... I am not come to call the righteous, but sinners to repentance."
Rom 3:23 For all have sinned, and come short of the glory of God;

#4. Will you acknowledge Christ as the Son of God

Mat 10:32 "Whosoever therefore shall confess Me before men, him will I confess also before My Father Who is in heaven."

#5. Will you have your sins washed away

Act 2:37 Now when they **heard** *this*, they were pricked in their heart (*because they believed what they heard*), and said unto **Peter** and to the rest of the apostles, Men *and* brethren, **what shall we do?**

Act 2:38 Then **Peter** said unto them, "**Repent**, and **be baptized** every one of you **in the name of Jesus Christ** (*acknowledging His "Sonship"*) **for** the remission of sins, and ye shall receive the gift of the **Holy Ghost** (*the "earnest of our inheritance"*).

#6. Once you've done all these things, will you remain faithful

1Co 15:58 Therefore, my beloved brethren, be ye **steadfast, unmovable, always abounding in the work of the Lord**, forasmuch as ye know that your labour is not in vain in the **Lord**.

#7. Will you resolve to keep growing

Php 1:9 And this I pray, that your love may **abound yet more and more in knowledge** and *in* all judgment; **10** That ye may approve things that are excellent; that ye may **be sincere** and without offence till the day of **Christ**; **11** Being filled with the fruits of righteousness, which are by **Jesus Christ**, unto the glory and praise of **God**.

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