

# The Sacrificial Laws,



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## Fact or Fiction

INTRODUCTION

THE SACRIFICIAL LAWS,  
FACT OR FICTION?



'What Doth  
YAHWEH  
Require of Thee,  
O Israel'

by

H. J. Hendriks

When the herdsmen reached the farmyard with the cattle  
he built a fire in the barnyard pit, killed and dressed the cow  
and put the meat on the spit. The farmer saw the smoke and  
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## INTRODUCTION

Once there was a very good farmer who owned many fine cattle. He had an herdsman who milked the cows, drove them to the pasture in the morning, watched over them during the day, and drove them back to the farmyard at day's end. The farmer instructed the herdsman to keep a careful watch over the cattle and to never fall asleep while he was with them in the pasture. Hungry wolves lurked in the forest near-by. They were always watching for their chance to kill a fat cow for their dinner.

The herdsman kept a careful watch over the cattle. Months and months went by without a single wolf venturing out of the forest. One very warm day the cattle were all sleeping in the shade of the large oak trees in the middle of the pasture. The herdsman was sleepy. He thought that surely no harm would come to the cattle if he took a short nap in the shade of the big tree. The wolves were far away and nowhere to be seen. The farmer would never know that he had taken just a little nap.

But the sleepy herdsman slept longer than he had intended. And while he slept, the hungry wolves crept out of the forest, killed the farmer's prize cow and ate it. When the herdsman awoke and saw what had happened, he was afraid. He knew that he had transgressed the farmer's law, and he knew that his master would hold him responsible for the transgression. The farmer was a good, but exacting master, who did not take lightly any transgression of his orders. The guilty herdsman thought, "What am I to do?"

As the day wore on, the herdsman pondered his plight. Driving the cattle back to the farmyard for the night, he thought of a plan to appease his master. The farmer liked barbecued meat and the sweet savour of the meat cooking over the fire. The herdsman thought, "I will kill the next best cow and barbecue it for my master. When he smells the meat roasting over the fire and tastes the savoury roast that I will offer him, he will forgive my transgression of his law."

When the herdsman reached the farmyard with the cattle, he built a fire in the barbecue pit, killed and dressed the cow and put the meat on the spit. The farmer saw the smoke and smelled the meat cooking over the fire. He went to see what his servant was doing. When the farmer saw that his prize cow was missing, and he learned what had happened, he was angry. The herdsman begged his master, saying, "Do not be angry with me, I am preparing barbecued meat for you. You will forgive me when you taste the savoury roast beef that I am about to set before you." But much to the servant's surprise, the farmer did not approve of his actions. The farmer said, "All these cattle are mine! Why offer me one of my cows as a 'burnt offering'? Will killing one of my cows make amends for your transgression of my law? What I desire of you is repentance and faithful obedience to my commandments."

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## Thus Saith YAHWEH

"The mighty God, even YAHWEH, hath spoken, and called the earth from the rising of the sun unto the going down thereof" (Psalm 50:1).

"Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God.

"I will not reprove thee for thy sacrifices or thy burnt-offerings, to have been continually before me.

"I will take no bullock out of thy house, nor he goats out of thy folds.

"For every beast of the forest is mine, and the cattle upon a thousand hills.

"I know all the fowls of the mountains: and the wild beasts of the field are mine.

"If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof.

"Will I eat the flesh of bulls, or drink the blood of goats?

"Offer unto God thanksgiving; and pay thy vows unto the most High:

"And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me" (Psalm 50:7-15).

### Why Use the Name, "YAHWEH"?

The word, "LORD", printed, as shown here, in block capital letters in most versions of The Bible, is translated from the Hebrew word, "ADNY", which is a scribal interpolation written above the word "YHWH" in the Hebrew texts of The Old Testament Books. It is, therefore, more correct to translate "YHWH" as "YAHWEH" than to translate the scribal interpolation. The word, "YAHWEH", therefore, is used in place of the word, "LORD", in the Bible passages quoted in this book. The reader should refer to the entry given under the word, "JEHOVAH", and to item 6, "The Divine Names", in the entry given under the word, "NAMES", in Funk & Wagnalls NEW STANDARD

BIBLE DICTIONARY. The reader, by all means, should refer to Part III, paragraph 5, in the Introduction to Dr. Moffatt's translation of The Bible.

### The Stage is Set

Genesis 12:6 states that the Canaanite was then in the land when Abram came into the land of Canaan. Animal sacrifice, and even human sacrifice, was an important rite in the religious practices of the Canaanites, and of other ancient heathen and pagan peoples. The rite of animal sacrifice was incorporated into the religious practices of ancient Israel. There are numerous passages in the Bible which tell of the sacrifice of thousands of innocent and helpless animals to appease God for the sins of His people. But the Psalmist, speaking the Word of YAHWEH to His People, Israel, declared, "I will not reprove thee for thy sacrifices or thy burnt-offerings, to have been continually before me. I will take no bullock out of thy house, nor he goats out of thy folds. For every beast of the forest is mine, and the cattle upon a thousand hills . . . Will I eat the flesh of bulls, or drink the blood of goats? Offer unto God thanksgiving; and pay thy vows unto the most High:" (Psalm 50: 8-10, 13, 14).

### Give Heed to Moses and the Prophets

The Christ, The Redeemer of Israel, said, "If they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead" (Luke 16:31). It is obvious that the ONE The Master was referring to was none other than He, Himself, when He said, "Though one rose from the dead". Fickle Israel has always had a tendency to follow the teachings of other men, rather than to follow the teachings of The Christ, Moses and the Prophets. As a result, Israel often got herself into great trouble in ancient times, just as modern Israel has done today.

YAHWEH gave His Law to Israel at Mount Sinai. They agreed to keep the Law, and God made His Covenant with them. But Israel of old often transgressed The Law, and YAHWEH punished them for their sins. Instead of repenting of their sins and obeying The Law, ancient Israel sacrificed innocent animals without number to atone for their trans-

gressions. God raised up The Prophets to call Israel to repentance, and to turn them back to His Law.

### Micah Harks Back to Moses

The Prophet Micah, writing The Word of YAHWEH to Israel asked, "Wherewith shall I come before YAHWEH, and bow myself before the High God? Shall I come before Him with burnt offerings, with calves of a year old? Will YAHWEH be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" (Micah 6:6,7). In these verses, the Prophet Micah asked a number of rhetorical questions. The answer that is usually implied by a rhetorical question is "NO"! The Prophet then went on to show that the correct answer to each of the questions that he posed in verses 6 and 7 is truly "NO". For He declared, "He hath shewed thee, O man, what is good; and what doth YAHWEH require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8).

The Prophet was not merely giving his own prescription in the passage in Micah 6:8, but he hearkened back to Moses and The Law. The Prophet's dictum is a paraphrase of Deuteronomy 10:12,13: "And now, Israel, what doth YAHWEH, thy God, require of thee, but to fear YAHWEH, thy God, to walk in all His ways, and to love Him, and to serve YAHWEH, thy GOD, with all thy heart and with all thy soul, to keep the Commandments of YAHWEH, and His Statutes, which I command thee this day for thy good?"

The Christ, The Redeemer of Israel, hearkened back to Moses (The Law) and The Prophets for the AUTHORITY for many of His teachings. And, likewise, Micah, the ever-faithful Prophet, hearkened back to Moses (The Law) as the necessary second witness to the word that he had received by inspiration. It must be remembered that not everything that is received by inspiration is of God! Since the word that Micah had received by inspiration was in accord with THE LAW (the second witness), Micah proclaimed it as The Inspired Word of YAHWEH.

Peter was the Head of the band of The Twelve bona fide Apostles. If Peter received "visions and revelations", it is certain that he confirmed them by seeking a bona fide

second witness to the validity of each vision or revelation before he proclaimed it. And it is certain that Peter, like Micah of old, would have turned to the teachings of his Lord and Master, and to The Law and The Prophets for the necessary second witness. But Israel, in the main, has followed the teachings of false apostles, who have boasted of "visions and revelations", which, upon examination, are found to lack the confirmation of the necessary second witness.

### Can Two Walk Together, Except They Be Agreed?

Turn again to the questions that were posed, and the dictum that was given by The Prophet in Micah 6:6-8. Bear in mind the valid second witness provided by Deuteronomy 10:12,13. If Micah's words are truly The Inspired and Inerrant Words of YAHWEH, then the so-called sacrificial and ceremonial laws or ordinances must be suspect as not being God's law. But, on the other hand, if YAHWEH really did give Israel the sacrificial and ceremonial laws, as found in "The Five Books of Moses", then the prophet Micah was certainly in error with his questions and dictum as recorded in Micah 6:6-8. And if this be true, then Micah was a false prophet. Common sense, logic and reason tell us that the words of Micah in Micah 6:6-8, on the one hand, and the sacrificial and ceremonial laws and ordinances found in "The Books of Moses", on the other hand, cannot both be true. It is necessary to seek out other witnesses to ascertain the truth.

### The Witness of Isaiah

"Thus saith YAHWEH, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto Me? And where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith YAHWEH: but to this man will I look, even to him that is poor (gentle, humble) and of a contrite spirit, and trembleth at my word. He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions, and will

bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose that in which I delighted not" (Isaiah 66:1-4).

Isaiah was, without doubt, one of YAHWEH'S great Prophets in Israel. If Isaiah's declaration is truly the Inspired and Inerrant Word of Israel's God, then, again, the sacrificial and ceremonial laws must be suspect as not being His law. But, on the other hand, if the sacrificial and ceremonial laws are truly YAHWEH'S Law, then Isaiah was in error when he wrote the strongly worded statement that is found in Isaiah 66:1-4. And if this be true, then Isaiah, also, was a false prophet. It is impossible, on the one hand, for the sacrificial and ceremonial laws and ordinances to be truly the Law of YAHWEH, and on the other hand, for the dictum in Isaiah 66:1-4 to be His Word as well. Both cannot be so! It is necessary to seek out other witnesses to ascertain the truth.

### When the King Disobeyed God's Command

YAHWEH spoke to King Saul through the Prophet Samuel. He commanded the King to destroy totally the Amalekites and all that they had. King Saul led the armies of Israel against the Amalekites. He had the men and the arms and the backing of YAHWEH, to destroy the Amalekites and all that they had, as God had commanded him to do. But King Saul thought that he was a more competent diplomat than God. Ancient Israel was always under diplomatic and military pressure from the heathen and pagan nations that surrounded them. Saul reasoned that Agag, the King of the Amalekites, could be a useful diplomatic pawn in his hand whenever he might have to deal with the kings of any of the surrounding nations. He saved Agag's life, and took him as a hostage. And Saul gave orders to his troops to take as spoil, the best of the sheep, cattle and oxen of the Amalekites.

### Saul Thought to Appease God by Offering Sacrifices

YAHWEH spoke again to Samuel. He sent Samuel to rebuke King Saul for disobeying His commands regarding the Amalekites. Samuel went to the King and rebuked him for his disobedience. But Saul, like the herdsman in the parable in the Introduction, pleaded with Samuel. He boasted that he

had saved the best sheep and oxen of the Amalekites for a very special sacrifice to God. Samuel said to Saul, "Hath YAHWEH (omit: as great) delight in burnt offerings and sacrifices, as in obeying the voice of YAHWEH? Behold, to obey is better than sacrifice, (omit: and) to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the Word of YAHWEH, He hath also rejected thee from being king" (I Sam. 15:22,23). The story of Saul's disobedience of God's commands is in 1 Samuel 15:1-35.

In the passage, I Samuel 15:22,23, quoted above, the words, "as great", and the word, "and", shown in the two sets of parentheses are printed in italics in good editions of the King James Version of the Bible. The words printed in italics indicate words that are not found in the Hebrew Manuscripts of the book, the words being added by the translators. In some cases the added words are necessary to adequately convey the sense of the passage, but in other cases the words were added to make the passage say what the translators thought the passage should say!

Saul, like many of his fellow Israelites, had been duped by the sacrificial system into believing that the offering of animal sacrifices could atone for the transgression of God's Law. But many in Israel today, like Saul and their brethren of old, believe that there is an easy remedy for the transgression of God's Law. They believe that so-called grace will get them "off the hook" for their disobedience of God's Laws. Grace is no more a valid remedy for sin than is animal sacrifice. The only remedy is REPENTANCE!

#### The Witness of Samuel

Before passing on to other witnesses regarding the question of sacrifice, it is necessary to emphasize the question that Samuel, the Prophet of God, asked King Saul, "Hath YAHWEH delight in burnt offerings and sacrifices as in obeying the voice of YAHWEH?" (I Sam. 15:22a). Again, the implied answer to this rhetorical question is "NO"! The Prophet Samuel told Saul in no uncertain terms that YAHWEH does NOT delight in sacrifice, that what He wants is OBEDIENCE.

#### The Witness of The Christ and of Hosea

The Christ, The Redeemer of Israel, said in effect, "If

they hear not Moses and The Prophets, neither will they hear me". This is a paraphrase of Luke 16:31. On one occasion, when The Master was contending with the Pharisees, He said to them, "But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance" (Matt. 9:13). On another occasion, when he was again contending with the Pharisees, The Master said to them, "But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless" (Matt. 12:7). In both instances, the word "compassion" is probably a better translation of the Greek text, than is the word "mercy". Note that, on both occasions, He said, "I will have mercy (compassion), and NOT sacrifice". In the two instances quoted, The Christ said, in effect, that he stood with the Prophets in asserting that God does NOT WANT sacrifice, but that he wants His People to show compassion in their dealings with one another.

The Book of Hosea is concerned with YAHWEH'S dealings with His unfaithful wife, Israel. Hosea proclaimed God's Word to His People. He wrote, "For I desired mercy, and not sacrifice; and the knowledge of God more than burnt-offerings" (Hos. 6:6). Note Hosea's dictum that God does NOT want sacrifice. In the two passages, Matthew 9:13 and Matthew 12:7, referred to in the paragraph above, The Master quoted, in effect, the words of Hosea 6:6. And thus The Redeemer confirmed the Word as given by Hosea, that YAHWEH does NOT WANT His People to indulge in the practice of sacrifice.

If what both The Redeemer and Hosea said concerning the subject of sacrifice is truly in accord with God's will and purpose, then the so-called sacrificial and ceremonial laws and ordinances were NOT given by YAHWEH! But on the other hand, if the sacrificial laws were truly a part of God's Law, then neither the Prophet Hosea nor The Redeemer were speaking the truth about the subject of sacrifice. It is impossible, on the one hand, for the sacrificial and ceremonial laws and ordinances to be truly The Law of Yahweh, and on the other hand, for the dictum of Hosea in Hosea 6:6, which was confirmed by The Master in Matthew 9:13 and Matthew 12:7, to be God's Word as well. Both cannot be so! Other witnesses are yet to be called.

## The Master Endorsed the Psalms by His Use of Them

The Christ, The Redeemer of Israel, taught from the Psalms. For example, in The Sermon on the Mount, He declared, "Blessed are the meek: for they shall inherit the earth" (Matt. 5:5). This declaration is nearly a verbatim statement of Psalm 37:11; "But the meek shall inherit the earth; and shall delight themselves in the abundance of peace". Another example, in The Sermon on the Mount, of The Master's use of the Psalms, is His statement, found in Matthew 5:8, "Blessed are the pure in heart: for they shall see God". This declaration was certainly based on Psalm 24:3,4; "Who shall ascend into the hill of YAHWEH? Or who shall stand in His Holy Place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." The Master, by His frequent use of The Psalms, placed His stamp of approval upon them, and marked The Psalms as being a valid Book of Scripture.

The Redeemer's statement, found in both Matthew 9:13 and in Matthew 12:7, "I will have mercy, and NOT sacrifice", and Hosea's declaration, "For I desired mercy, and NOT sacrifice; and the knowledge of God more than burnt-offerings", confirm and are confirmed by Psalm 40:6-8; "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt-offering and sin offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy Law is within my heart." Do not forget that the Master put his stamp of approval upon the Psalms and thereby declared them to be valid. In Psalm 40:6 it is stated emphatically that YAHWEH does NOT desire sacrifice and offering, and that He has NOT REQUIRED either burnt-offering or sin offering.

## The Witness of The Psalms

The Psalmist's revelation of The Words of YAHWEH in Psalm 50 have been quoted previously. But for the reader's convenience, and because of the great importance of the Psalms in the light of the Master's use of them, the passage is quoted again herewith. "Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God. I will not reprove thee for thy sacrifices or thy burnt-offerings (omit: to have been) continually before me. I

will take no bullock out of thy house, nor he goats out of thy folds. For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof. Will I eat the flesh of bulls, or drink the blood of goats? Offer unto God thanksgiving; and pay thy vows unto the most High: and call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me" (Psalm 50:7-15).

The Psalmist in Psalm 50:8 quoted YAHWEH as saying, "I will not reprove thee (Israel) for thy sacrifices or thy burnt offerings continually before me". The words in italics, "to have been" are omitted because they are not in the Hebrew text and were added by the translators to make the passage say what they thought it should say. The statement, "I will not reprove thee for thy sacrifices or thy burnt-offerings, etc.", implies rather strongly that Israel deserved the reproof of YAHWEH for their practice of offering sacrifices. This passage is a rather forceful statement to the effect that YAHWEH did NOT ask for, NOR does He want sacrifice or burnt offerings.

"O Lord, open Thou my lips; and my mouth shall shew forth Thy praise. For Thou desirest not sacrifice; else would I give it: Thou delightest not in burnt-offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise" (Psalm 51:15-17). This passage should be compared with the passage quoted previously from Isaiah 66:1-4, noting especially, Isaiah 66:2. The passage in Psalm 51:15-17 is another clear statement to the effect that YAHWEH does NOT want sacrifice and burnt-offering.

If the passages, quoted above, from Psalm 40:6, Psalm 50:7-15 and Psalm 51:15-17 are truly the Inspired and Inerrant Word of YAHWEH, then the so-called sacrificial and ceremonial laws must surely be under suspicion as NOT being a part of His Law! But, on the other hand, if the sacrificial and ceremonial laws are truly part of God's Law, then the portions of the Psalms quoted above are IN ERROR, and thus NOT a valid part of God's Inspired and Inerrant Word! It is impossible, on the one hand, for the sacrificial and ceremonial laws and ordinances to be truly The Law of YAHWEH, and on the other hand, for the passages found in Psalm 40:6, Psalm 50:7-15 and Psalm 51:15-17 to be His Word as well. Both cannot be so. There are yet other wit-

nesses to be called.

### Chapter and Verse Divisions? BEWARE!

It should be borne in mind that there were, in general, no verse divisions and, in most books, no chapter divisions in the original Hebrew and Greek texts of the Books of The Bible. The chapter and verse divisions, for the main part, were added much later. Many of the divisions are quite arbitrary and unnatural, and many of them imply divisions in the subject matter that were never intended by the Inspired Writers. The arbitrary and unnatural divisions often cause confusion and often lead to incorrect interpretations of the text. Many people take chapter divisions to indicate a change in subject matter, viewpoint or setting. The division between chapters 7 and 8 of The Book of Jeremiah is a good example of an arbitrary and unnatural division. Jeremiah 8 is a continuation of chapter 7. The division between the two chapters does not indicate a change in subject matter!

#### Jeremiah's Witness

"Thus saith The LORD of Hosts, The God of Israel; Put your burnt-offerings unto your sacrifices, and eat flesh" (Jer. 7:21). This verse is rendered more clearly in Dr. Moffatt's translation: "This is what the Lord of Hosts, The God of Israel, says: 'You can add your burnt-offerings to your other sacrifices, and eat the flesh yourselves!'" Dr. Lamsa's translation is even more meaningful: "Thus says The Lord of Hosts, The God of Israel: Add your burnt offerings to your sacrifices and eat meat which I did not command your fathers to eat." The Priests ate part of the meat that was offered for sacrifice.

"For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: But this thing commanded I them, saying, Obey My voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you. But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward" (Jer. 7:22-24).

Dr. Moffatt's translation is more emphatic! "When I

brought your fathers from the land of Egypt, I said nothing to them, I gave them no orders, about burnt-offerings or sacrifices; my orders were, 'Listen to My voice, and I will be your God, as you shall be my people: live exactly as I order you, that you may prosper.'" (Jer. 7:22,23).

Note carefully the words written by Jeremiah in Jeremiah 7:21-24. He is generally regarded as one who wrote the Inspired Word of YAHWEH. Jeremiah wrote that YAHWEH said that He did NOT speak unto our Israel forefathers, NOR commanded them in the day that He brought them out of the land of Egypt, concerning burnt offerings or sacrifices! If the word written by Jeremiah was indeed the Inspired and Inerrant Word of YAHWEH, then it must be understood that YAHWEH did NOT give Israel the sacrificial and ceremonial laws and ordinances that are found in The Books of Moses! And it must be further understood, that this being the case, the so-called sacrificial and ceremonial laws must have come from another source than from YAHWEH. But, on the other hand, if the sacrificial and ceremonial laws were really given to Israel by God, then Jeremiah was in error in this passage, and thus he was not writing the Inspired and the Inerrant Word of YAHWEH. It is impossible, on the one hand, for the sacrificial and ceremonial laws and ordinances to be truly the Law of YAHWEH, and on the other hand, for Jeremiah's dictum in Jeremiah 7:21,22 to be His Word as well. Both cannot be so!

#### The Witness of Barnabas

Barnabas was, for a time, closely associated with Paul. But, at a later point in time, Barnabas, along with Peter, was indicted by Paul and charged with what Paul said was misconduct against the Gentile converts (proselytes) at Antioch (Gal. 2:11-13). Dr. F.F. Bruce, The Pauline Scholar, writing of Paul's indictment of Peter and Barnabas, said that we find ourselves wishing that we had Peter's side of the story. The "Epistle of Barnabas" was one of the apocryphal books of The New Testament. It was included in the "Codex Sinaiticus" of the fourth century. The testimonies of such leaders of the early church as Clement of Alexandria, Origen, Eusebius and others, show that the "Epistle of Barnabas" enjoyed quasi-canonical status in the early centuries of the Christian era. The Epistle of Barnabas had many supporters in the early

church, and his Epistle almost made it into the New Testament Canon. In his epistle, Barnabas said that the sacrificial and ceremonial laws, and the sacrifices and burnt-offerings prescribed therein, were NOT divinely instituted at all, but were ADDED by the Jews in their blindness and disobedience.

### Jeremiah's Charge Against the Lying Scribes

Recall The Words of YAHWEH as recorded in Jeremiah 7:22, "For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices". And bear in mind that the chapter division between Jeremiah 7 and Jeremiah 8 does not indicate a change in subject matter. Chapter 8 is a continuation of the subject matter of chapter 7. Now note Jeremiah's word in Jeremiah 8:8, "How do ye say, We are wise, and the Law of YAHWEH is with us? Lo, certainly in vain made he it; the pen of the scribes is in vain". The marginal rendering of this verse, which is found in many good editions of the Bible, is as follows: "How do ye say, We are wise, and The Law of YAHWEH is with us? Lo, certainly the false pen of the scribes worketh for falsehood." The marginal reading usually gives a more exact rendering of the Hebrew text.

Dr. Moffatt's translation of this verse is very revealing, "What! you say, 'We are wise, we do have His directions' — when Lo, your scribes have written them wrong, and falsified them?" The translation of this verse in The New English Bible is in the same vein, "How can you say, 'We are wise, we have The Law of YAHWEH, when scribes with their lying pens have falsified it?' The rendering of this verse in the New American Standard Bible is very emphatic. "How can you say, 'We are wise, and The Law of YAHWEH is with us'? But, behold, the lying pen of the scribes has made it into a lie".

Jeremiah's witness concerning burnt-offerings and sacrifices, and the charge which he levelled against the false scribes are of the greatest import. At the risk of seeming repetitious, the gist of his witness and charge is repeated here for added emphasis. Jeremiah proclaimed that God did NOT speak to our Israel forefathers NOR command them concerning burnt-offerings or sacrifices. In the light of the testimonies of Jeremiah and the other witnesses presented, the fact that the so-called sacrificial and ceremonial laws are

written in the Books of Moses presents an enigma. But Jeremiah's charge, if true, that the false scribes wrote lies into The Law, should certainly clear up the problem.

If Jeremiah's charge against the false scribes is true, then the witnesses cited earlier, that is, Barnabas, The Psalms, Micah, Isaiah, Hosea, and The Christ, are vindicated, and their testimonies concerning burnt-offerings and sacrifices are proven to be true! And this being the case, the so-called sacrificial and ceremonial laws and ordinances should be expunged from The Books of The Law!

### The Scribes

During their long period of bondage in Egypt, The Children of Israel were not much more than slaves. It is doubtful if many of them learned to read or write during those years. It also is not likely that very many of their children who grew up during Israel's forty years of wandering in the wilderness learned to read or to write.

When Israel entered the Promised Land under the leadership of Joshua, it is probable that only Joshua and a few of the Tribal Leaders who had been chosen and trained by Moses and Aaron could read and write. Even today, many of the common people of the Middle East, especially those amongst the tribesmen of the Arab countries, cannot read or write. If one of them receives a letter which he wants to have read, or if he needs to have something written for him he seeks out the services of the scribe in the town or the village. The scribe's office is a shady spot on a street corner, or the doorway of a building. In general, there is only one scribe in a town or village. He holds the position of the village scribe because his father was the village scribe before him, and his grandfather was the scribe before his father, and so on back through the generations of his family. The position of the scribe, and the practice of his profession, is kept in the family. In some parts of the Middle East today, the scribes still ply their trade, probably in much the same manner as did their ancestors of some 3 400 years ago, when The Children of Israel entered The Promised Land under the leadership of Joshua.

The first few chapters of The First Book of The Chronicles records the names and the genealogies of the Tribes of Israel and their locations in The Land. The record in I Chronicles

2:55 is most revealing: "And the families of the scribes which dwelt at Jabez; the Tirathites, the Shimeathites, and Suchathites. These are the Kenites that came of Hemath, the father of the house of Rechab." Note that this passage declares that the scribes in Israel, in the days of the Kings, were Kenites, and that the practice of the profession was kept in the families (plural) then, just as it still is in some parts of the Middle East today. It would seem, that the facts of the case are, that the Israelites employed the Kenite Scribes who were living in the Land of Canaan when Israel came into the land after wandering for forty years in the wilderness. The scarcity of teachers and the nomadic life in the wilderness had provided few opportunities for teaching their children to read or to write. Thus, it seems that they turned to the services of the Kenite Scribes out of necessity.

#### The Kenites

"In the same day YAHWEH made a covenant with Abram, saying, Unto thy seed have I given this land, from the River of Egypt unto the great river, the River Euphrates: The Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites" (Gen. 15:18-21).

The passage in Genesis 15:18-21 bears record that the people known as the Kenites were living in the land of Canaan when YAHWEH gave the land to Abram, some 460 years or so before The Children of Israel returned to the Promised Land under the leadership of Joshua. STRONG'S CONCORDANCE shows that the Hebrew word that is translated as "Kenites" in 1 Chronicles 2:55 and in Genesis 15:19 is the word, "Qeyniy" or "Qiyiniy", and that it means a Kenite or a member of the Tribe of Kajin, and that it is derived from the Hebrew word, "Qayin", which means Cain or Kajin. Hence the Kenites are identified with the descendants of Cain. Cain intermarried with pre-Adamic peoples and thus the Kenites were only partially of Adamic stock. They were definitely NOT of the stock of Shem.

Funk & Wagnalls NEW STANDARD BIBLE DICTIONARY says that the Kenites were a nomadic people whose original home was in the region just south of Palestine, and that they were closely associated with the Amalekites.

Balaam, in his prophecy recorded in Numbers 24:20-23, spoke of the Kenites in connection with the Amalekites. One clan of the Kenites joined themselves with the Tribe of Judah and entered Palestine with them under the leadership of Joshua. But it is probable that the main part of them were in the Land of Canaan when Israel came into the land. The passage in Genesis 15:18-21, quoted in the second paragraph above, reveals that, in Abraham's day, the Kenites were in the Land of Canaan, and that they were closely associated with a number of non-Abrahamic peoples such as the Hittites, the Amorites and the Canaanites who were notorious worshippers of Baal. The passage in 1 Chronicles 2:55 states that the Scribes in Israel were Kenites. And there is much evidence that indicates that the ancient Kenites were, in the main, also worshippers of Baal!

#### Back to Jeremiah's Charge Against the Lying Scribes

The Prophet wrote in Jeremiah 7:22 that YAHWEH did NOT speak to, NOR did HE give any command to Israel concerning burnt-offerings or sacrifices in the day that HE brought them out of Egypt. And in Jeremiah 8:8 he emphatically declared that the scribes had falsified The Law by writing lies into it. In the light of the fact that the scribes employed by ancient Israel were Kenites, who for the main part, were worshippers of Baal, and the fact that the rite of animal sacrifice was a most important part of the worship of Baal, Jeremiah's dictum and charge would seem to be substantiated. And thus it was probably the Baal worshipping Kenite Scribes who falsified The Law by writing the so-called sacrificial and ceremonial rites into The Law. Why would YAHWEH command HIS People, Israel, to practice the same rites of animal sacrifice that were so important to the Canaanitish worshippers of Baal? YAHWEH commanded Israel not to follow in the ways of Canaan!

#### Israel Went Backward and Not Forward

The Prophet wrote in Jeremiah 7:23 of YAHWEH'S Word to Israel as follows: "But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be My People: and walk ye in all the ways that I have commanded you, that it may be well unto you."

The Redeemer of Israel admonished His People to hear Moses and the Prophets, Luke 16:31. The Prophet, Jeremiah, in the passage quoted above from Jeremiah 7:23, hearkened back to Moses. YAHWEH said to Israel, "Now therefore, if ye will obey My voice indeed, and keep My Covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine" (Ex. 19:5). And He said, "If ye walk in My statutes, and keep My commandments, and do them; . . . And I will walk among you, and will be your God, and ye shall be My people" (Lev. 26:3,12).

And thus it was, that Jeremiah went back to The Law when he delivered God's charge and promise to His people. He then delivered God's rebuke: "But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward" (Jer. 7:24). Rather than obeying God's Commandments and walking in the ways of His Law, Israel went back to the ways of the Canaanites in the land, and sought to please God by offering sacrifices. And so just as God said, "They went backward and not forward".

"He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but did evil before mine eyes, and chose that in which I delighted not" (Isa. 66:3,4).

The Prophet, in the passage quoted above from Isaiah 66:3,4, was speaking the Word of God to Israel. YAHWEH said that to sacrifice an ox is as great a sin as to slay a man. For He provided the domestic and other clean animals for man's use and needs. It was not His intent that they should be slaughtered for any useless or senseless purpose, such as for sacrifice. "For every beast of the forest is Mine, and the cattle upon a thousand hills . . . If I were hungry, I would not tell thee: . . . Will I eat the flesh of bulls or drink the blood of goats?" Selected, Psalm 50:10-13.

The passage in Isaiah 66:3,4 declares that YAHWEH said to Israel, that in choosing the way of sacrifice, they had chosen their own ways (that is, NOT His Way), and that their

soul delighted in their abominations (that is, in their sacrifices). He went on to say that Israel did NOT answer when He called, they did NOT hear when He spoke to them, and that they did evil and chose that (the way of sacrifice) in which He delighted NOT! This is the same thought as expressed in Jeremiah 7:24, "But they hearkened NOT, NOR inclined their ear, but walked in the counsels and the imagination of their evil heart, and went backward (into the pagan ways of sacrifice), and NOT forward." Thus saith the Prophets! The Master, The Redeemer of Israel said, "If they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead" (Luke 16:31). The ONE that He spoke of was none other than He, Himself.

#### Sacrificial and Ceremonial Ritual

Leviticus, chapter 4, is a lengthy recital of the complicated details of the sacrificial rituals that were specified for various classes of sins and sinners. The passage in Leviticus 4:4-7 specifies that the priest is to lay his hand upon the bullock's head and kill it, that he is to bring the blood to the tabernacle, dip his finger in the blood and sprinkle the blood seven times before the LORD, before the veil of the sanctuary, that he is to put some of the blood on the horns of the altar, and that he is to pour all the blood of the bullock at the bottom of the altar of burnt-offering. And then in verses 8-12 there are instructions which specify the ritualistic details for the disposal of the fat, the kidneys, the skin, the dung, etc. of the victim.

Leviticus, chapter 4, specifies that if a priest committed a sin, then he was to sacrifice a young bullock; that if the whole congregation sinned a collective sin, then, likewise, a young bullock, was to be sacrificed; that if a ruler committed a sin, then he was to bring a male kid of the goats for a sacrifice; and that if any one of the common people committed a sin, then he was to offer a FEMALE kid of the goats for a sacrifice for his sin! If, as it is commonly taught, the animal sacrifices of The Old Testament were a type of the perfect sacrifice of The Christ for personal sin, and if the crucifixion of Jesus was the perfect fulfilment of that type, then according to Leviticus 4:28, Jesus should have been a young WOMAN! The chapter recounts the ritualistic details of the sacrifice specified for each situation. In each case, the priest

was to dip his finger in the blood of the victim and put the blood on the horns of the altar. And in the case of the sacrifice for the collective sin of the congregation, the priest was to dip his finger in the blood and sprinkle it seven times before the LORD, even before the veil.

The complex, ritualistic details of the sacrificial rites described in Leviticus, chapter 4, are typical of the ceremonial rites prescribed in the sacrificial laws and ordinances found scattered throughout the Five Books of The Law. The sacrificial laws and ordinances, without exception, are highly complex and very ritualistic in character.

### The Commandments

Contrast the complex and ritualistic character of the sacrificial laws with the simple, practical, common-sense character of The Commandments. For example, the Commandments, "Thou shalt not kill", "Thou shalt not steal", and "Thou shalt not bear false witness against thy neighbour" are very practical and necessary, and they are very easy to comprehend. Each Commandment is of great value for the welfare of God's People, and this is immediately evident, even to a child. Not one of The Commandments is difficult to understand or to remember. Not one requires the interpretation of a priest or an ecclesiastical lawyer. The Prophets condemned Israel and their civil and religious leaders for turning their backs on The Commandments and for offering sacrifices. The problem that the Priests and the Scribes seemed to have with The Ten Commandments is that there is no room in them for the practice of priestcraft, and there is no need for the services of an ecclesiastical lawyer to interpret them.

Take time to meditate upon the practicality, the simplicity, and the absolute necessity of The Ten Commandments for the welfare of God's People and the well-ordering of their society. And then consider the wasteful destruction of God's useful creatures in the animal sacrifices, the complex ritualistic details of the so-called sacrificial laws, and the usefulness, if any, of the sacrificial system for the welfare of God's People and the well-ordering of their society. When the nature, the character and the social value of The Ten Commandments are contrasted with the nature, the character and the total lack of social value of the sacrificial and ceremonial

laws, then it is obvious that the same God could not be the author of both.

### The Statutes and The Judgments

The Ten Commandments can be thought of as being The Divine Constitution of God's Kingdom on The Earth. The Commandments, like the Constitution of the United States of America, lay down the broad general principles, the "Shalls" and the "Shall Nots", but The Ten Commandments provide no specific laws or administrative procedures for dealing with violations of them. For example, the Commandment, "Thou shalt not steal", provides no regulations or procedures to deal with a case of theft or with the thief.

The Statutes and The Judgments of The Law are the Enabling Acts which put the provisions and the prohibitions of The Divine Constitution into force. One of the Enabling Acts for the Commandment, "Thou Shalt not steal", is found in Exodus 22:1; "If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep." Under the Divine Law, the thief was not put in jail and kept at public expense, he was forced to pay back five for one, or four for one, etc., depending upon what he had stolen. This is a very practical law, which, if enforced, would practically eliminate the crime of theft by removing the profit from the crime.

The civil, the criminal, the agricultural, the economic, the food and the health Laws of The Books of Moses implement The Commandments and provide administrative regulations for dealing with infractions of them. It may be asked, "In what way do the agricultural and the food laws implement any of The Ten Commandments?" The Commandment, "Thou shalt not kill", is usually thought of in too narrow a sense as being only a prohibition against murder and suicide. But any violation of the food laws is a form of slow suicide and/or murder. The individual who eats foods that are prohibited by the food laws is slowly committing suicide. Anyone who serves forbidden foods to others is guilty of committing murder slowly by degree. The nutritious wholeness of our food is depleted and adversely affected by any violation of the agricultural laws. As a result, any violation of the agricultural laws brings on sickness and death for God's People. Therefore the agricultural laws are necessary for the imple-

mentation of The Commandment, "Thou shalt not kill".

Consider the great contrast between The Statutes and The Judgments on the one hand, and the so-called sacrificial and ceremonial laws on the other hand. The Statutes and The Judgments are simple, easy to understand, very practical, and very necessary for the welfare of God's People and the well-ordering of their society. But the so-called sacrificial and ceremonial laws are complicated, hard to understand and of no demonstrable value for the welfare of God's People or the well-ordering of their society. The so-called sacrificial and ceremonial laws are not necessary for the implementation of a single one of the Ten Commandments. Could the same God be the author of the simple, practical, and necessary Statutes and Judgments on the one hand, and of the ritualistically complicated, highly impractical and unnecessary sacrificial laws on the other hand?

When the authenticity of the so-called sacrificial and ceremonial laws is called into question, the objection is raised, that if we question a part of The Bible here and another part there, what is the test, where do we stop? One reliable test of the authenticity of any part of the law that may be called into question is, does the law in question implement or enable one or more of The Ten Commandments? If it does, it is authentic and a true part of God's Law, but if it doesn't pass this test, that part of the law should be suspect. Not one of the so-called sacrificial laws can pass this test!

### The Passover, Not a Burnt Offering or Sacrifice for Sin

The Passover was not a sacrifice in the religious or ritualistic sense of the word. The institution, the celebration and the observance of The Passover are given in detail in chapters twelve and thirteen of The Book of The Exodus. A careful study of these two chapters reveals that The Passover Lamb was NOT burnt on an altar as a sacrificial offering to God. But it was roasted and eaten with bitter herbs and unleavened bread as a meal to provide nourishment and sustenance for the Israelites so that they would be well prepared to flee from Egypt later that night. The eating of bitter herbs with meat is an important aid to the efficient digestion of the meat, and unleavened bread is much easier to digest than is leavened bread. YAHWEH is NOT self-serving and unnecessarily arbitrary. His commands are always for our good, and

this was true of His orders for the Passover meal.

Study Exodus 12 and 13 carefully. There is not a single hint in a single verse of the two chapters that the Passover Lamb was a sacrifice for sin! The interpretation that makes the Passover Lamb to be a sacrifice in the religious sense of the word is the interpretation of men who have read the doctrines of their theology into the account. The translation of Exodus 12:27 in the King James Version is misleading, with the first part of the verse reading as follows: "That ye shall say, It is the sacrifice of YAHWEH'S passover, etc." The Hebrew word that is translated as "sacrifice" simply means to slaughter or to kill. When the turkey is killed for the Thanksgiving dinner, it could be said that the turkey was sacrificed for the dinner, and this is the sense of the word as it is used in Exodus 12:27.

"And this day shall be unto you for a memorial; and ye shall keep it a feast to YAHWEH throughout your generations; ye shall keep it a feast by an ordinance for ever" (Ex. 12:14). Because the false doctrines of dispensationalism have twisted the thinking of our people, and thus have clouded the real meaning of this command to Israel, a brief discussion of this important passage is necessary.

The Hebrew word that is translated as ORDINANCE in Exodus 12:14 is CHUQQA, and it means custom, manner, ordinance, site, statute, and it is based on the root word CHOQ which means an enactment. There are those who insist that the word, ORDINANCE, signifies a sacrificial or ceremonial law, and thus The Passover Ordinance has been interpreted as being sacrificial in nature. But often times the same Hebrew word is also translated as STATUTE, as it is in Genesis 26:5, Exodus 15:25,26, Leviticus 18:5, Leviticus 26:15, and others, where in the context of the passage, the word definitely does NOT mean a sacrificial or ceremonial ordinance. It is a mistake, therefore, to assume that because the Hebrew word CHUQQA has been translated as ordinance in Exodus 12:14, that The Passover is a sacrificial or ceremonial ordinance. The meaning of Exodus 12:14 is that God issued a LAW which established The Passover Observance as a MEMORIAL of His mighty deliverance of Israel from Egyptian bondage. The meaning of this deliverance MUST NOT be moralized or spiritualized. In the context of Exodus 12 and 13, The Passover had NOTHING to do with deliverance from, or atonement for sin! It was a mighty act of physical

deliverance of The People of Israel from the clutches of a mighty nation. And YAHWEH ordained by a LAW that their deliverance from The Bondage of Egypt should be observed as a MEMORIAL throughout their generations for ever!

There is much more that needs to be written on the important subject of The Passover and the observance of it as a MEMORIAL of the Deliverance of Israel, but the full treatment of this subject is outside the scope of this present work.

### Every Sacrifice Shall be Salted with Salt

A search of the four Gospel records turns up very little concrete evidence as to what The Redeemer of Israel said and did regarding animal sacrifices. Except for the two occasions, recorded in Matthew 9:13 and Matthew 12:7, on which He quoted from Hosea 6:6, "I will have mercy, and NOT sacrifice:", referred to earlier, there is on record ONLY ONE other occasion on which The Master is reported to have spoken of, or used the word, sacrifice. This occasion is reported in Mark 9:49; "For every one shall be salted with fire, and every sacrifice shall be salted with salt."

It is enlightening to compare the record of Mark 9:49 with the parallel accounts of the same discourse as recorded in Matthew 5:13 and in Luke 14:34,35. It will be noted that, in both Matthew's account and Luke's account of the same discourse, the statement recorded in Mark 9:49 is NOT given! There is no record of this discourse in John's Gospel. The second half of the verse, "And every sacrifice shall be salted with salt", attributed to The Christ in Mark 9:49, is NOT found in the best manuscripts, and it is considered by competent scholars to be a gloss that was added to Mark's gospel by scribes, probably in Rome, at a later date. Could this be another example of the lying pen of the false scribes? Consequently, such versions as The Revised Version of 1885, Moffatt's Translation, The New American Standard Bible, The New English Bible, Weymouth's New Testament, and others omit from Mark 9:49 the statement, "And every sacrifice shall be salted with salt".

The statement, "And every sacrifice shall be salted with salt", attributed to The Christ in The King James Version of Mark 9:49, is considered to be a reference to Leviticus 2:13, as is shown by the marginal reference in most editions of The

King James Version of The Bible. Reference to STRONG'S EXHAUSTIVE CONCORDANCE will show that Leviticus 2:13 is the ONLY passage that speaks of a sacrifice or offering being salted or seasoned with salt. "And every oblation of thy meat-offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering: with all thine offerings thou shalt offer salt" (Lev. 2:13). The meat-offering that is specified in Leviticus, chapter 2 is described in verses 1,2,4, 5 and 7 as being made of *fine flour or of flour!* In Leviticus 2:14 the same meat-offering is specified as being of "Thy first-fruits green ears of corn dried by fire, even corn beaten out of full ears". Further, in verse 11 it is specified that no meat-offering was to be made with leaven or honey, *such a prohibition could hardly refer to an animal sacrifice.* If the passage in Leviticus 2:13 concerning the meat-offering seasoned with salt and offered with salt is read in the context of the entire second chapter of Leviticus, it is obvious that the so-called meat-offering can NOT be a flesh offering.

If the offering specified in Leviticus 2:13 is NOT a flesh offering, then why is it described as a meat-offering in The King James Version? Any good dictionary will show that the word meat, is derived from the Anglo-Saxon word, *mete*, and that the basic meaning of the word, meat, is food; especially, solid food, as distinguished from drink. In the days of Shakespeare and of King James, the word meat, meant any solid food, be it bread, cabbage, porridge or flesh. The Hebrew word for meat or flesh, per se, does not occur in the Hebrew text of Leviticus 2:13, but the word food is implied by the Hebrew word for offering that occurs in the Hebrew text of the passage.

The Hebrew word that is translated as "Meat-offering" in Leviticus 2:13 is MINCHAH, and it means to apportion, i.e. to bestow to donate, tribute, a gift or a sacrificial offering, usually bloodless and voluntary; see STRONG'S CONCORDANCE. In the light of the meaning of the Hebrew word, MINCHAH, and the fact that the meat-offering specified in Leviticus 2:13 could not be a flesh offering, as was pointed out in the two paragraphs above, it is instructive to look at the rendering of Leviticus 2:13 in a number of other translations.

"Every grain offering of yours, moreover, you shall season with salt, so that the salt of the covenant of your God shall

not be lacking from your grain offering; with all your offerings you shall offer salt." New American Standard Bible.

"Also, you must season every cereal-offering with salt; never leave the salt of the Compact of your God out of your cereal offering; offer salt with every offering." Moffatt Translation.

"Every offering of yours which is a grain-offering shall be salted; you shall not fail to put the salt of your covenant with God on your grain-offering. Salt shall accompany all offerings." The New English Bible.

The passage in Mark 9:49 in The King James Version of The Bible reports The Master as saying, "For every one shall be salted with fire, and every sacrifice shall be salted with salt." As was pointed out above, the parallel accounts in Matthew's Gospel and in Luke's Gospel do NOT record this statement, and it is NOT recorded by John in his Gospel. Further, the best manuscripts of Mark's Gospel do not contain the statement. Consequently, the authenticity of this passage is quite doubtful. The sense of the passage in Mark 9:49 indicates that the statement in question is a quotation from The Law. And as indicated above, the only applicable reference in The Books of The Law is the passage in Leviticus 2:13. It is evident from the preceding discussion of the passage, that if the verse is read in the context of the entire second chapter of Leviticus, then the sacrifice that The Christ was reported to have made reference to in Mark 9:49 could NOT have been an animal or blood sacrifice.

In the light of the foregoing discussion of the passage in Mark 9:49 and the reference in Leviticus 2:13, the only VALID statements by The Master relating to animal sacrifice are His quotations of Hosea 6:6 as recorded in Matthew 9:13 and Matthew 12:7 where it is recorded that He said, "I will have mercy, and NOT sacrifice". Thus The Master, The Redeemer of Israel, indicated rather clearly that the horrible practice of animal sacrifice was contrary to His Way, and thus NOT in The Father's Will.

#### Offer the Gift that Moses Commanded

The Master said to the leper whom He had cleansed, "But go thy way, shew thyself to the priest, and offer the gift that Moses commanded for a testimony unto them". See Matthew 8:1-4 and the parallels in Mark 1:40-44 and Luke 5:12-14. It

will be contended by some, that in His command to the leper who was cleansed, The Master endorsed the practice of animal sacrifice.

The health and the physical well-being of His People is a matter of great concern to YAHWEH. He ordained the food laws because a proper diet is so essential for good health, and He ordained the health laws to protect His people from the contagion and the inroads of disease. The priests were the official health officers in Israel. It was their duty to examine and to pronounce as unclean any one who was afflicted or was suspected of being infected with a contagious disease or condition. Once the unclean edict was pronounced upon an afflicted person, he was socially ostracized and thus effectively placed in isolation or quarantine. It was the duty of the priests to examine and to pronounce as being clean any one who had recovered from a contagious disease, and also to do the same for any one who was suspected of having contracted an infectious disease or condition but who, after a specified time, seemed to be free of the condition.

The Christ, The Redeemer of Israel, always showed the greatest compassion and care for those who were ill or afflicted with physical handicaps or impairments. He never refused to heal a sick or afflicted person who came to Him in good faith. The Master was always careful for the welfare of His People, and thus He upheld the authority and the responsibility of those who were officially charged with civil administration and the maintenance of social order and well-being, whether it was the tax collectors, Matthew 17:24-27, or the duly constituted health officers, the priests, Matthew 8:1-4.

Leviticus, chapter 13, gives the rules and the procedures that the priest followed in examining and certifying a leper, or a suspected leper, or one who had been healed of leprosy as being either clean or unclean. Leviticus, chapter 14, specifies the procedures and the ceremonies required for pronouncing a healed leper to be clean. Leviticus 14:10 specifies that the cleansed leper was to present to the priest three lambs, some fine flour and some oil. Leviticus 14:11-20 is a complicated and highly ritualistic passage. According to the passage, one lamb was offered as a trespass-offering, the second lamb was offered as a sin-offering, and the third lamb was offered as a burnt-offering. Leviticus 14:12 indicates that the lamb of the trespass-offering was a wave-

offering, that is, it was offered to God, but then taken back by the priest for his own use. Leviticus 14:13 states that the sin-offering, as well as the trespass-offering is the priest's. And thus according to Leviticus 14:13, the priest's fee, or gift, for his services rendered in examining the person and issuing the clean edict for him was two lambs.

Leviticus 14:21-22 specifies that if the man is poor, then he need bring only one lamb, and some fine flour and some oil, and either two turtledoves, or two young pigeons, such as he is able to get. The lamb was offered as a trespass-offering, and verse 24 indicates that the lamb of the trespass-offering was a wave-offering, that is, it was taken by the priest for his own use. One turtledove or pigeon was offered as a sin-offering, which belonged to the priest as well. The other bird was offered for a burnt-offering. Since most lepers were poor, it is probable that the usual fee, or gift, for the priest for his services in officially issuing the clean edict for a cleansed leper was a lamb and a turtledove or pigeon.

In light of what The Prophets and The Psalms had to say about the institution of animal sacrifice, it seems probable that The Law given by YAHWEH concerning the gift that the cleansed leper was to bring to the priest said nothing about burnt-offerings or sacrifice. It would seem that the burnt-offering and sacrifice requirements were added later by the false pen of the lying scribes.

The Redeemer said to the leper whom He had cleansed, "But go thy way, shew thyself to the priest, and offer the gift that Moses commanded for a testimony to them". The Master definitely was NOT speaking of sacrifice when he issued His command to the leper, for the Greek word that is translated as gift in this passage is DOREMA which, according to STRONG'S CONCORDANCE, means a bestowment, that is a gift. The cleansed leper was required to bring a gift or a fee to the priest to compensate him for service rendered.

The Master quoted Hosea 6:6 when He said, "I will have mercy, and not sacrifice, etc." as recorded in the passage in Matthew 9:13 and also in Matthew 12:7. In both of these passages the Greek word that is translated as sacrifice is THUSIA, which, according to STRONG'S CONCORDANCE, means SACRIFICE, either the act or the victim, and it is always translated with the English word, sacrifice. And thus it was that when the Master said, "I will have mercy, and NOT sacrifice", He was really speaking out against the

practice of animal sacrifice. But when He commanded the leper to offer the required gift to the priest, He meant gift and NOT sacrifice. Therefore the Master's command to the cleansed leper was not an endorsement of the practice of animal sacrifice, but an endorsement of the priest's right to a gift for examining the man and pronouncing him clean.

### The Christ Gave No Command to Offer Sacrifice

Conservative Protestant theology teaches that animal sacrifice was ordained by God as the mechanism by which the individual sinner could make atonement for his sin before the time that the perfect sacrifice of The Christ was consummated. There is no question that The Master, in the course of His public ministry in Palestine, encountered and ministered to many people who were guilty of Law transgression, or sin. See, for example, Luke 13:1-5. And it is quite likely that a goodly number of such sinners died before the time of The Master's death. It is certain that if, up to the time of Christ's death, animal sacrifice was God's ordained mechanism for the atonement for personal sin, that The Master would have urged every such sinner that he ministered unto to offer the specified animal sacrifice at the earliest possible moment. With the possible exception of His command to the leper in Matthew 8:4, that was dealt with above, The Four Gospels record not a word that He spoke to, or the slightest hint that he gave to a single sinner to the effect that the sinner should offer the specified animal sacrifice. If animal sacrifice was God's ordained means by which the sinner found forgiveness for his sin before the death of The Christ, then The Master was certainly negligent in His ministry to the sinners that he must have encountered!

The Christ, The Redeemer of Israel, was THE WORD OF GOD Incarnate. His Words, "I will have mercy, and NOT sacrifice, etc." should be sufficient to end any argument regarding the subject of animal sacrifices. Add these words of His to the example that He set in His public ministry, in that he never commanded any sinner to offer a single sacrifice, then it must be concluded that animal sacrifices were never in the Will of YAHWEH because He always did the Will of His Father!

False doctrines, long held, die hard. And "die-hards" always put up a fierce fight to hold on to their long-cherished

beliefs. Even though Galileo had the facts on his side to prove that the Earth circles around the Sun, rather than the Sun circling around the Earth, the "die-hards" of his day, and they were influential clergymen and theologians, forced him to recant his belief in The Truth. And in the matter of The Truth about animal sacrifice, the doctrinaire "die-hards" will raise every possible objection, and then some, to save their orthodoxy from the onslaught of TRUTH.

### The Offering of Isaac

Question: What about God's command to Abraham to sacrifice Isaac, and what about the ram that God provided as a substitute for Isaac? Contrary to most questions raised by those opposing the onslaught of truth, this is a good and valid question.

The story of The Offering of Isaac is told in Genesis 22:1-19. The record in Genesis 12:6 states that when Abram entered the Land of Canaan, that the Canaanite was then in the land, and so Abram and his family lived amongst the Canaanites. The Canaanites were Baal worshippers and their religion demanded that each man sacrifice his first-born son to Baal. And there is good evidence to show that this same custom was also practised in the Land of Haran from which Abram came.

When YAHWEH told Abraham to take Isaac and offer him as a burnt-sacrifice on Mount Moriah, this command probably did not seem strange or unreasonable to Abraham, because God asked no more of him than was required of all of Abraham's neighbours by the gods whom they worshipped. It was YAHWEH'S purpose to test Abraham and to show him *that human sacrifice was NOT HIS Way!*

The story of the offering of Isaac, Genesis 22:1-19, is a gripping story. The climax of the story occurs in verses 11 and 12 when God called to Abraham and commanded him to lay not his hand upon the lad and commended Abraham for being obedient to HIS command. By permitting Abraham to go through the preparations for the intended sacrifice, right up to the most crucial point, YAHWEH in a very dramatic and convincing manner, showed Abraham that human sacrifice was NOT HIS Way!

It is all too easy to jump to unwarranted conclusions. Abraham was a great man of God, and consequently many

people consider that Abraham was infallible, and that all he did or said was in complete accord with The Will of God. But Abraham was no more infallible than was David, whom God described as being a man after His own heart, I Samuel 13:14 and Psalm 89:20, or Peter, who was no less than The FIRST of The Apostles, Matthew 10:2. There is no doubt that Abraham, David and Peter were great men of God, but the record shows that not one of them was infallible! See for example, Genesis 12:10-20 and Genesis 20:1-18. Sarah was, indeed, his sister, for she was his half-sister, but she also was his wife. When Abram (or Abraham), because of fear of the Pharaoh and later of Abimelech, represented Sarah as being only his sister, and not his wife, and let first the Pharaoh, and later Abimelech take her with the very real possibility that each would violate her, was Abraham infallible, was he doing The Will of YAHWEH? In each case the heathen king had to rebuke Abram (or Abraham) for not being honest with him, see Genesis 12:18-20 and Genesis 20:9-18.

It will be asked, "What about the ram caught in a thicket by his horns?" Did not Abraham say to Isaac, "My son, God will provide himself a lamb for a burnt-offering"? (Gen. 22:8). Imagine Isaac's concern about not having a lamb for the sacrifice, and imagine Abraham's concern for Isaac's peace of mind. Remember that these are Abraham's words; the passage does NOT say that these are God's words. Where does it say that Abraham spoke for God? Do not forget that Abraham was NOT infallible, and that NOT everything Abraham said and did was in The Will of God. Because the words of great and good men are recorded in The Scriptures, it is often erroneously assumed that their words are, ipso facto, The Very Word of God. Do not make the mistake of jumping to unwarranted conclusions. Much wrong doctrine has resulted from such erroneous assumptions. The Prophets were called to speak God's Word to Israel, and they always said, "Thus saith YAHWEH". In the passage in Genesis 22:8, Abraham did NOT say, "Thus saith YAHWEH".

It will be asked, "But what about the ram caught in the thicket?" (Gen. 22:13). Mount Moriah is not a high mountain. Its peak is well below timberline. In those early days it was probably heavily forested and covered with a thick growth of trees and shrubs. Rams and buck sheep, because of their large horns, are notorious for getting themselves en-

tangled in thick brush. Does the passage in Genesis 22:13 say that God caused the ram to get his horns entangled in the thicket? The passage says no such thing! It is an assumption that God caused the ram to get himself entangled in the thicket. Do not read into any passage any interpretation that is not clearly and implicitly stated in the passage. To do so is to speak for God.

Most people who are familiar with the story of the offering of Isaac believe, and they will stoutly insist on it, that God commanded Abraham to sacrifice the ram in the place of Isaac. Based on what is generally taught about the story, one would be led to believe that the second half of Genesis 22:13 must read as follows: "And GOD TOLD Abraham to offer up the ram as a burnt-offering in the stead of his son." BUT the passage does NOT say any such thing. The passage simply says, "And Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son". Why read into the passage, God's command to sacrifice the ram, when it says NO such thing? Genesis 22:1,2 states explicitly that God told Abraham to offer Isaac to Him. BUT Genesis 22:13 does NOT say that God told Abraham to sacrifice the ram. Do NOT read God's command into verse 13 when it is NOT there. And remember, Abraham was NOT infallible. It is a totally unwarranted assumption, based upon man's theological beliefs, that God told Abraham to sacrifice the ram.

The only thing that can be said for certain about the story of the offering of Isaac, is that God, by the means of a very impressive object-lesson, convinced Abraham, who lived amongst the Canaanites, that HE does NOT want or require human sacrifice.

### The Verdict in Brief

The declarations of The Christ, and of The Prophets, such as Micah, Hosea, Isaiah and Jeremiah, and of a number of The Psalms are sure and clear. YAHWEH did NOT command Israel to offer animal sacrifices to HIM, and HE did NOT approve of their doing so!

Jeremiah, one of the greatest of The Prophets, was most forthright; he wrote, "This is what the Lord of Hosts, the God of Israel, says: 'You can add your burnt-offerings to your other sacrifices, and eat the flesh yourselves!' " (Jer. 7:21 Moffatt Translation). "For I spake not unto your

fathers, nor commanded them in the day that I brought them out of the Land of Egypt, concerning burnt-offerings or sacrifices: But this thing commanded I them, saying, Obey My voice, and I will be your God, and ye shall be My people: and walk ye in all the ways that I have commanded you, that it may be well unto you. But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward" (Jer. 7:22-24). The Prophets made it very clear that YAHWEH'S mechanism for atoning for sin and obtaining forgiveness is repentance and faithful obedience of The Law, NOT sacrifice!

### The Christ Demanded Repentance, NOT Sacrifice

"From that time Jesus began to preach, and to say, Repent: for the Kingdom of Heaven is at hand" (Matt. 4:17).

"Then began He to upbraid the cities wherein most of His mighty works were done, because they repented not" (Matt. 11:20).

"There were present at that season some that told Him of the Galilaeans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things? I tell you, Nay: but, except you repent, ye shall all likewise perish" (Luke 13:1-3).

"But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance" (Matt. 9:13).

The Christ, The Redeemer of Israel, and His TRUE Apostles, made it very clear that YAHWEH does NOT want sacrifice, that God's ordained way to obtain forgiveness is by the way of repentance and obedience of His Commandments, Statutes and Judgments.

The Apostle Peter declared, "Repent ye therefore, and be converted (i.e. turned about), that your sins may be blotted out, when the times of refreshing shall come from the presence of The Lord" (Acts 3:19). And The Apostle John wrote, "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent" (Rev. 2:5).

## The Legacy of Augustinian Theology

Augustine (354-430 A.D.) of Hippo, North Africa, the greatest of the Latin Church Fathers, is the "Father" of Augustinian Theology. Protestants, in general, do not realise that both historic Protestant theology and Roman Catholic theology are firmly based on the tenets of Augustinian Theology. One of the fundamental tenets of Augustinian Theology is that every man is born with the stain of Adam's sin on his soul and that the sacrifice of The Christ was necessary to remove the inherited stain of Adam's sin as well as the stain of any personal sin.

Augustine built his theology primarily on the statements about Adam and his sin in Romans 5:8-21. Augustine did NOT get his theology from The Christ or from The Prophets, as neither The Christ nor any of The Prophets ever said anything about Adam or his sin causing a stain upon anyone's soul, and they denied the necessity for, and the efficacy of sacrifice to make atonement for Law transgression, or sin. BUT instead of sacrifice, The Christ and The Prophets demanded repentance and obedience of The Law! This being so, it should be obvious that the basic theology of both the Roman and the Protestant Churches is built upon a false premise, and is therefore WRONG. The Master admonished us to give heed to His own Words and to the teachings of Moses and The Prophets, and to beware of those who came teaching otherwise.

## The Challenge

Conservative, orthodox protestant theology is based almost in toto upon the doctrine of atonement by sacrifice. The doctrine holds that the death of The Christ was the perfect sacrifice in accord with the requirements of the Old Testament Sacrificial Ordinances. BUT The Christ and The Prophets declared that the sacrificial laws were NOT given by YAHWEH, and that sacrifice was NOT HIS way to make atonement for law transgression. The Christ and The Prophets have spoken the TRUTH.

The question, "Did YAHWEH ordain animal sacrifices?", is a most important question. The Anglo-Saxon and kindred Peoples, which make up the Christian Nations of the World, MUST come to grips with this question, and with the IMPLI-

CATIONS of the fact that the answer to the question is NO! Until we do so, we are going to continue to muddle along in the problems and the difficulties that the errors of the "NOT under law, but under grace" doctrine have brought upon the Nations of Christendom.

The Israel Nations and the Israel People are in serious trouble because they have turned their backs on God's Law. Our people have been misled by our religious leaders into believing that we "are not under law but under grace" and that grace and belief in the substitutionary human sacrifice of The Christ will atone for our sins. "Sacrifice Theology" has had two thousand years to prove the effectiveness of its doctrine. The present predicament of The Israel Peoples is proof positive that "Sacrifice Theology" does NOT work. Israel must repent and return to obeying God's Law.

The time is at hand. The Israel People MUST face the TRUTH and re-examine completely and objectively the basic tenets of traditional, orthodox Protestant theology in the light of the proclamations of The Prophets and the clear teachings of The Christ on the subject of sacrifice. It is mandatory that the Israel Peoples who constitute the Christian Nations of the World get back to The Basics and completely re-think our theology. We must reject "Sacrifice Theology", repent of our disobedience of The Law and turn to the faithful keeping of The Law, not only on a personal basis, but on the national and international levels as well.

## A Persistent Question

The doctrine, that the death of The Christ was the perfect sacrifice in accord with the requirements of The Old Testament Sacrificial Ordinances and that His sacrificial death made atonement and secured forgiveness for our sins, has been held and cherished by many for hundreds of years. When Christian people are confronted with the fact that The Christ and The Prophets denied the validity of the sacrificial ordinances and repudiated the efficacy of sacrifice to make atonement and to obtain forgiveness for Law transgression or sin, the question arises, "Then why did The Christ have to die?" This question demands an answer.

## The Law Does NOT Permit a Substitute Victim

The gist of "sacrifice theology" is that The Son of God

bore, on our behalf, the penalty of the Law for our transgressions. But The Master said, "Think not that I am come to destroy (weaken) the law, or the prophets: I am not come to destroy (weaken), but to fulfil (or to make perfect). For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled (or, till all that must happen has happened, N.E.B.)" (Matt. 5:17,18). The Christ upheld the validity and the sanctity of The Law, even in its minutest details. The Law does NOT permit the substitution of an innocent victim to bear the penalty on behalf of the transgressor.

#### What Saith the Law?

"The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin" (Deut. 24:16).

The witness of Ezekiel: YAHWEH said, "Yet say ye, Why? Doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all My statutes, and hath done them, he shall surely live. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done, he shall live. Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways and live?" (Ezek. 18:19-23).

A second witness: YAHWEH said, "In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge" (Jer. 31:29-30).

Amaziah, The King of Judah, was faithful in his administration of The Law: "And it came to pass, as soon as the kingdom was confirmed in his hand, that he slew his servants

which had slain the king, his father. But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein YAHWEH commanded, saying, The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin" (II Kings 14:5,6).

#### Would YAHWEH Violate HIS Own Law?

"Sacrifice theology" teaches that God sent His Son to be a substitute victim to bear the death penalty on behalf of the sinner. YAHWEH is righteous and HIS Law is righteous. YAHWEH defines righteousness as faithful obedience of The Law. Was King Amaziah more righteous than YAHWEH when the king, in obedience of The Law, did not put the children of the murderers to death? Perish the thought. GOD'S Law states, "The fathers shall NOT be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin" (Deut. 24:16). God is righteous. Righteousness is the faithful obedience of The Law. Therefore God must keep His own Law or He would be unrighteous by His own standards. The Righteousness of God and the clear words of The Law prove that the tenets of "Sacrifice Theology" are FALSE; therefore, "Sacrifice Theology" must be rejected.

#### Back to the Persistent Question

But the persistent question remains, "If God does not require or accept sacrifice, and if His Law does not permit a substitute to bear the death penalty for the sinner, then why did The Christ have to die?"

#### YAHWEH'S Covenant with Israel

"Now therefore, if ye will obey my voice indeed, and keep my Covenant, then ye shall be a peculiar treasure unto me above all people: for all the Earth is mine: . . . And all the people answered together, and said, All that YAHWEH hath spoken, we will do. And Moses returned the words of the people unto YAHWEH" (Ex. 19:5,8).

"And He declared unto you His Covenant, which He

commanded you to perform, even Ten Commandments; and He wrote them upon two Tables of Stone" (Deut. 4:13).

"This day YAHWEH thy God hath commanded thee to do these Statutes and Judgments: Thou shalt therefore keep and do them with all thine heart, and with all thy soul. Thou hast avouched YAHWEH this day to be thy God, and to walk in His ways, and to keep His Statutes, and His Commandments, and His Judgments, and to hearken unto His voice: And YAHWEH hath avouched thee this day to be His Peculiar People, as He hath promised thee, and that thou shouldst keep all His Commandments" (Deut. 26:16-18).

Thus YAHWEH established His Covenant with Israel. He promised Israel that if they would keep and faithfully obey His Commandments, Statutes and Judgments, then He would be their God and they would be His Peculiar People. But He warned them that if they broke His Commandments and disobeyed His Statutes and Judgments, that their disobedience and transgression of His Laws would break the Covenant that bound them to Him (Deut. 28:15-68).

#### Israel Violated the Covenant

But Israel sinned against YAHWEH, their God. "And they rejected His Statutes, and His Covenant that He made with their fathers . . . and went after the heathen that were round about them, concerning whom YAHWEH had charged them, that they should not do like them" (II Kings 17:15). "And they left all the Commandments of YAHWEH their God, and made them molten images . . . and worshipped all the host of heaven, and served Baal" (II Kings 17:16).

"Yet YAHWEH testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep My Commandments and My Statutes, according to all The Law which I commanded your fathers, and which I sent to you by my servants the prophets" (II Kings 17:13).

"Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in YAHWEH their God" (II Kings 17:14).

And thus it was that Israel spurned and disobeyed YAHWEH'S Commandments, Statutes and Judgments and broke The Covenant by which God had bound them to Himself as His "Peculiar People" (Ex. 19:5).

#### YAHWEH Removed Israel Out of His Sight

"Therefore YAHWEH was very angry with Israel, and removed them out of His sight: there was none left but the tribe of Judah only" (II Kings 17:18).

"For they have sown the wind, and they shall reap the whirlwind: . . . Israel is swallowed up: now shall they be among the Gentiles (Nations) as a vessel wherein is no pleasure" (Hos. 8:7,8).

"Thus saith YAHWEH, Where is the bill of your mother's divorcement, whom I have put away? Or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away" (Isa. 50:1).

And thus it was that because Israel disobeyed and spurned YAHWEH'S Commandments, Statutes and Judgments, and broke the Covenant by which He had bound them to Himself as His "Peculiar People", that YAHWEH "removed them out of His sight" and cast them away in punishment, II Kings 17:18, Hosea 8:7,8, and Israel was no longer His People, Hosea 1:9.

#### YAHWEH Yearns for Ephraim

Ephraim, the name of the Birthright Tribe, is used as the collective name for Israel, and particularly for the Kingdom of Israel as distinguished from the Kingdom of Judah in a number of important passages in the Historical and Prophetic Books of Scripture. YAHWEH said, "I am a father to Israel, and Ephraim is my firstborn" (Jer. 31:9b). "Is Ephraim my dear son? Is he a pleasant child? For since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith YAHWEH" (Jer. 31:20). And YAHWEH declared, "How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? Mine heart is turned within me, my repentings are kindled together. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God, not man; The Holy One in the midst of thee: and I will not enter into the city" (Hos. 11:8,9).

Although YAHWEH had cast Israel away from Him in punishment because they had violated His Covenant and had

transgressed against Him and His Law, yet He yearned for Ephraim (Israel) and He yearned to bring Israel back into Covenant Relationship with Himself. YAHWEH said to her, "O Israel, thou hast destroyed thyself; but in Me is thy help" (Hos. 13:9). He pleaded, "O Israel, return unto YAHWEH, thy God; for thou hast fallen by thine iniquity" (Hos. 14:1).

"But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways and live?" (Ezek. 18:21-23). Apparently YAHWEH and His Prophet, Ezekiel, did not know that "Without shedding of blood is no remission (of sin)"! (Heb. 9:22).

#### The Promise of The New Covenant

"Behold, the days come, saith YAHWEH, that I will make a New Covenant with the House of Israel, and with the House of Judah: Not according to the Covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my Covenant they brake, although I was an husband unto them, saith Yahweh: But this shall be the Covenant that I will make with the House of Israel; After those days, saith YAHWEH, I will put my Law in their inward parts, and write it in their hearts; and will be their God, and they shall be my People" (Jer. 31:31-33). YAHWEH loved Israel with an everlasting love, and He purposed to restore Her to Covenant Relationship with Him.

#### Moses was God's Intermediary at Mt. Sinai

YAHWEH chose Moses to be His Intermediary through whom He negotiated His Covenant with Israel at Mt. Sinai. But God would not permit Moses, much less the Children of Israel, to see His face, for He said to Moses, "Thou canst not see my face: for there shall no man see me, and live" (Ex. 33:20). And the people said unto Moses, "Speak thou with us, and we will hear: but let not God speak with us, lest we die" (Ex. 20:19 and Deut. 18:16). And YAHWEH

said, "They have well spoken that which they have spoken" (Deut. 18:17). When Moses went up onto the mountain to talk with God, God hid himself in a thick cloud and talked with Moses. Then Moses went down from the mountain and conveyed God's Words to the Elders of the people. And thus God used Moses as his intermediary to negotiate His Covenant with Israel.

#### The Vineyard of YAHWEH

Moses said to Israel, "Behold, I have taught you Statutes and Judgments, even as YAHWEH my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these Statutes, and say, Surely this Great Nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as YAHWEH our God is in all things that we call upon Him for? And what nation is there so great, that hath Statutes and Judgments so righteous as all this Law, which I have set before you this day" (Deut. 4:5-8).

And Moses said to Israel, "Ye shall walk in all the ways which YAHWEH your God hath commanded you, that ye may live, and that it may be well with you, and that you may prolong your days in the land which ye shall possess" (Deut. 5:33).

In Isaiah 5:1-7, God identified The House of Israel as being His "Vineyard": "For the vineyard of YAHWEH of Hosts is The House of Israel, and the men of Judah his pleasant plant: and He looked for judgment, but behold oppression; for righteousness, but behold a cry" (Isa. 5:7).

YAHWEH had decreed that His "Vineyard" was to bring forth good fruit. The fruit that YAHWEH demanded and expected was righteousness, justice, health, prosperity and peace. He had guaranteed that these good "fruits" would be the product of the righteous administration of His Holy Laws by His Kingdom Nation. See Deuteronomy 28:1-14. But because Israel rejected God's Statutes and Judgments, transgressed His Laws and Commandments and broke His Covenant, they did not bring forth the "fruit" that YAHWEH expected and demanded from His "Vineyard".

When Israel transgressed God's Law and Covenant, He sent

His Prophets to rebuke and correct them: "Yet YAHWEH testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep My Commandments and My Statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets. Notwithstanding, they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in YAHWEH, their God" (II Kings 17:13,14 and II Chron. 24:19).

### Israel Chosen to be God's Servant

"Yet now hear, O Jacob my servant; and Israel whom I have chosen:" (Isa. 44:1).

"And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the Ancient People? And the things that are coming, and shall come, let them show unto them. Fear ye not, neither be afraid; have not I told thee from that time, and have declared it? Ye are even My witnesses. Is there a God beside me? Yea, there is no God; I know not any" (Isa. 44:7,8).

"Remember these, O Jacob and Israel; for thou art My servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee" (Isa. 44:21,22).

YAHWEH chose and formed Israel to be His Servant People and to be His witnesses. When Israel rebelled against God and His Law and broke His Covenant, His purposes in choosing and forming Israel were temporarily thwarted by their disobedience, but YAHWEH would have the last word, and His determination to bind Israel to Him in a New Covenant could not be thwarted.

### There was no Intermediary

God told Moses, "Thou canst not see My face: for there shall no man see Me, and live" (Ex. 33:20). Moses was the intermediary through whom God communicated the terms of The Covenant to the Elders of Israel at Mt. Sinai. When Israel rebelled against God and transgressed His Law and broke His Covenant there was no Moses whom God could use as His intermediary to establish the New Covenant with Israel.

"And He saw that there was no man, and wondered that there was no intercessor (more properly, no one to intervene); therefore his arm brought salvation unto him; and his righteousness, it sustained him . . . "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith YAHWEH. As for Me, this is My Covenant with them, saith YAHWEH; My Spirit that is upon thee, and my words that I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith YAHWEH, from henceforth and for ever" (Isa. 59:16,20,21). The Hebrew word that is translated as "intercessor" in Isaiah 59:16 is PAGA, and it means to impinge upon, to come between, to intervene, to meet, to intercede, etc. The Hebrew word PAGA literally means a go-between.

### A Prophet from Among Their Brethren Like Unto Moses

YAHWEH could find no man who could serve as His intermediary to institute The New Covenant with His People. If Israel was to fulfil the divine destiny that God had ordained for Her to fulfil, it was necessary to bring Israel back into the bond of The Covenant with Him again. He had formed Israel and chosen Her to be His Servant People and His Purposes for Israel were not to be thwarted.

God told Moses, "I will raise them up a Prophet from among their brethren, like unto thee, and I will put my words in His mouth; and He shall speak unto them (The people of Israel) all that I shall command Him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him" (Deut. 18:18,19).

### The Time is Fulfilled

"Philip findeth Nathanael, and saith unto him, We have found Him, of whom Moses in The Law, and the Prophets, did write, Jesus of Nazareth, the son of Joseph" (John 1:45).

"Now after that John was put in prison, Jesus came into Galilee, preaching The Gospel of The Kingdom of God, and saying, The time is fulfilled, and The Kingdom of God is at hand: repent ye, and believe The Gospel (of the Kingdom of God)" (Mark 1:14,15). In Matthew 4:17 it is recorded that

The Master said, "Repent: for The Kingdom of Heaven is at hand".

The time had arrived! YAHWEH was now ready to reclaim His "Vineyard", Isaiah 5:1-7, and to institute the New Covenant with The House of Israel as He had promised by The Prophet Jeremiah, (Jer. 31:31-33). The Prophet, like unto Moses, had arisen from amongst His Brethren. Immanuel had come to be the intermediary to establish the New Covenant between YAHWEH and Israel.

### He Shall Confirm the Covenant with Many

The Prophet Daniel, speaking of Immanuel, said, "And He shall confirm The Covenant with many, etc." (Dan. 9:27). The Hebrew word translated as "confirm" is GABAR, and the word literally means to strengthen, to make strong, to make to prevail, to confirm. The Hebrew word, GABAR, means that Immanuel would not only strengthen and make strong The Covenant, but that He would make it to prevail. The Prophet Malachi spoke of Immanuel as being "The Messenger of The Covenant".

When Moses served as "The Messenger of The Covenant" at Sinai, he did not communicate the terms of The Covenant directly to the people, but he called the Elders of Israel together and laid the Words of YAHWEH before them, (Ex. 19:7). Likewise, Immanuel, The Messenger of The Covenant, chose The Twelve Apostles and trained them and communicated the terms of The New Covenant to them, and then He sent them to proclaim The New Covenant to The Lost Sheep of The House of Israel, their brethren. Immanuel commanded His Chosen Apostles, "Go not into the way of the Gentiles (Nations), and into any city of the Samaritans enter ye not: But go rather (ONLY) to the lost sheep of The House of Israel. And as ye go, preach, saying, The Kingdom of Heaven is at hand" (Matt. 10:5,6). He said, "I am not sent but unto the lost sheep of the House of Israel" (Matt. 15:24). It was to Israel, and Israel only, that He came, and He came to make strong The Covenant and to make it to prevail, just as The Prophet Daniel said that He would do.

### The Covenant is Based on The Commandments

The Covenant that was established between God and Israel

at Mt. Sinai was based on The Ten Commandments. "And He declared unto you His Covenant, which He commanded you to perform, even Ten Commandments; and He wrote them upon two tables of stone" (Deut. 4:13).

Immanuel said, "Think not that I am come to destroy (or, to weaken) The Law, or The Prophets: I am not come to destroy (or, to weaken), but to fulfil (i.e. to make perfect)" (Matt. 5:17). The Prophet Daniel said that Immanuel would come to His People and that He would make strong The Covenant. Immanuel said, "Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment" (Matt. 5:21,22). And He said, "Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:27,28).

He said to His chosen Apostles, "If ye love me, keep My Commandments" (John 14:15). And He said, "He that hath My Commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest myself to him" (John 14:21). Immanuel promised to manifest Himself to those who love Him, and in manifesting Himself to them, He writes His Laws in their hearts as The Prophet Jeremiah promised concerning The New Covenant. And thus it was that Immanuel strengthened The Commandments, and He strengthened The Bond of The Covenant as well. The Beloved Apostle, John, said, "And hereby we do know that we know Him, if we keep His Commandments" (I John 2:3). And John said, "Brethren, I write no new Commandment unto you, but an old Commandment which ye had from the beginning. The old Commandment is The Word which ye have heard from the beginning" (I John 2:7).

Moses assembled The Elders of Israel and conveyed The Commandments and the terms of The Covenant to them, and they in turn carried the Words of The Covenant to the people of Israel. And in a like manner, Immanuel taught and then sent His Chosen Apostles to communicate the terms of the New Covenant (which was based on The same Old Commandments) to the Lost Sheep of The House of Israel. And thus the New Covenant, based on The Commandments of YAHWEH, was communicated to and established with Israel.

### YAHWEH Sent His Son to Reclaim His Vineyard

In The Parable of The Wicked Husbandmen, Matthew 21:33-45, Immanuel reminded the Chief Priests and the Pharisees that YAHWEH had planted and established "His Vineyard", The House of Israel, and that He had turned the care of it over to His Husbandmen, the Rulers and the Priests (the Administrators) of Israel. But in due time, YAHWEH expected to receive the "fruit" that He had ordained for His "vineyard" to bring forth. The "fruit" that He expected was a Righteous Nation governed by His Holy Laws and dwelling in peace and safety and enjoying justice, health, prosperity and tranquility, and being a blessing and example to all the other nations of the world. But, sad to say, Israel then, as today, misled by her civil and religious leaders, had gone a whoring after other nations and their ways, and had transgressed God's Laws and failed to bring forth the good "fruit" that He expected of them.

Immanuel said to the Chief Priests and the Pharisees, "And when the time of the fruit drew near, He (YAHWEH) sent His Servants (The Prophets, II Kings 17:13) to the Husbandmen, that they might receive the fruit of it (that is, of His "Vineyard"). And the Husbandmen (the Priests and the Rulers) took His Servants (The Prophets), and beat one, and killed another, and stoned another. Again, He sent other Servants more than the first: and they did unto them likewise" (Matt. 21:34-36, II Kings 17:13-16).

Immanuel said, "The Scribes and the Pharisees sit in Moses' Seat", that is, in the seat of authority and the administration of The Law (Matt. 23:2). He said unto them, "Ye are the children of them which killed the prophets . . . Ye serpents, ye generation (offspring) of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city;" (Matt. 23:31,33,34). And He said, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23:37).

Return again to the Parable of YAHWEH'S "Vineyard" and the wicked husbandmen. Immanuel said unto the Rulers

and the Priests, "But last of all He (YAHWEH) sent unto them His Son, saying, They will reverence My Son. But when the husbandmen saw the Son, they said among themselves, This is the Heir; come, let us kill him, and let us seize on His Inheritance. And they caught Him, and cast Him out of the 'Vineyard' and slew Him" (Matt. 21:37,38). Remember that the husbandmen were the Rulers and the Priests who had the oversight and the rulership over the "Vineyard".

### Who Killed Immanuel?

In the parable of The Wicked Husbandmen, Matthew 21:33-45, Immanuel gave His own explanation of why He was killed. He said that the wicked Husbandmen would kill Him because they wanted to claim The Kingdom for themselves, and they wanted to rule it their way, NOT His way. He said that they would kill The Son of God in order that they might gain His inheritance. The wicked husbandmen said, "This is the Heir; come, let us kill Him, and let us seize on His Inheritance" (Matt. 21:38). The parable reveals that the wicked husbandmen (that is, the Rulers and the Priests) were interlopers and NOT the true Children of The Kingdom, because if they had been, they would not have had to slay The Son in order to seize the Inheritance. The true Children of The Kingdom are and were co-heirs of The Kingdom with The Son.

Immanuel did NOT say that God demanded His death to pay the penalty for Israel's sin or for our sins. It is the wicked husbandmen who have taught that God demanded His death to pay the penalty for our sins, and that therefore, "Ye are NOT under The Law, but under grace". Although The New Covenant was established by Immanuel nearly two thousand years ago, the wicked priests have managed to keep Israel, by and large, outside of the Bond of the Covenant by the teaching that "We are NOT under The Law, but under grace". Whom should we believe, the wicked husbandmen (the priests, that is, the theologians) or Immanuel? Immanuel said that the wicked husbandmen would kill him so that they might seize the Kingdom, and they have succeeded in passing off the blame for the crime onto God.

### Why Did Immanuel Have to Die?

Although YAHWEH did not require that Immanuel die

as a substitutionary sacrifice for Israel's sins, and although it was the wicked husbandmen who killed Him, NOT God, it is true, in a very real sense, that He did die for, or more correctly, BECAUSE OF Israel's (our) sins, that is, BECAUSE we, Israel, transgressed God's Laws.

If Israel had not violated The Commandments and The Statutes and The Judgments of YAHWEH, The Bond of The Covenant would not have been broken, and Israel would not have been cast away from Him in punishment, and consequently, it would not have been necessary for YAHWEH to send His Son to re-establish The Covenant. But because Israel transgressed The Commandments and The Laws of YAHWEH, and thus broke the Bond of The Covenant, it was necessary for Immanuel to come to re-establish The Covenant. And thus He redeemed us by re-establishing God's Covenant with us and by reclaiming Israel as God's "Vineyard".

BUT, because He came to re-establish The Covenant, and to reclaim YAHWEH'S "Vineyard", the wicked husbandmen killed Him. And so, in a very real sense, He did die because of our sins. BUT He did not die as a sacrifice for our sins. There is a world of difference between the two viewpoints. The doctrine that God demanded Immanuel's death as a sacrifice for the sins of Israel is the lie of the wicked priests to shift the blame for His death from them to God.

#### Why Did God Allow Them to Kill Immanuel?

The question arises; If God did not demand the death of His Son as a sacrifice, then why did YAHWEH permit the wicked priests to murder Immanuel? YAHWEH could not come face to face with The Lost Sheep of The House of Israel to restore The Covenant, because in their sin, they could not look on His face and live, Exodus 33:20. Because Israel had been cast away from Him, God had no man like Moses to mediate the New Covenant with Israel. And so, in the person of Immanuel (God With Us) He came to His people, Israel, as one of their own brethren. He came as The Son of Man so that the children of Israel could look on His face and live, BUT He was also the Son of God.

Immanuel came to Lost Israel as The Son of Man, and so, as a man, He had to exit this life by way of death, or else He would not have been man, but totally God, and if so, no man

could look on His face and live. And so it was necessary, that coming as The Son of Man to restore The Covenant with cast off Israel, He had to go all the way as a man, even unto death. Since Immanuel was none other than YAHWEH manifest in the flesh, He was sinless. Being sinless, he was free from the scourge and plagues of disease. This being so, it was impossible for Him to die of disease or sickness. Being YAHWEH manifest in the flesh, He was omniscient, therefore He was immune to accidents that cause mortal men to die. The only way that He could die, as all men must, was to be killed, and this YAHWEH permitted the wicked husbandmen to do.

BUT YAHWEH turned their evil deed to good purposes. He had given Immanuel the power to take His life back again, John 10:18. His resurrection proved that He was truly Immanuel, and thus it proved His Authority to restore The Covenant with Israel and it proved His Power to write it in our hearts. And His resurrection is our assurance of Eternal Life, if we believe Him and keep His Commandments. Peter and the other True Apostles proclaimed the resurrection of Immanuel, NOT His death. When Peter, the greatest of The True Apostles, officiated at the selection of Matthias to take The Apostleship vacated by Judas, Peter said that a Twelfth Apostle must be ordained to be a witness with the other Eleven of His (Immanuel's) resurrection (Acts 1:21,22). It was His resurrection that proved that He was Immanuel, God with us, NOT His death. But His death was a necessary step in the proof of it.

#### Isaiah 53

Isaiah 53 is considered by many Christians to be a prophecy of The Christ and of His suffering for the sins of His people. There are a number of striking similarities between The Christ and the Suffering Servant depicted in Isaiah 53. But similarities, no matter how apt, do not necessarily prove identity.

On the other hand, there are a number of passages in the fifty-third chapter of Isaiah that can NOT be made to apply to Immanuel, no matter how far the interpretations of these passages are stretched. For example, Isaiah 53:2 speaks of the "Suffering Servant" growing up as a tender plant and as a root out of dry ground having no form or comeliness or

beauty. This passage speaks of The Servant when He is young and tender and growing up. So if the passage does refer to Immanuel, it must refer to him as a child and as a very young man. But Luke 2:40 states: "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon Him." And Luke 2:47 records that the doctors (teachers) in the Temple were astonished at His understanding and wisdom. Luke 2:52 states, "And Jesus increased in wisdom and stature, and in favour with God and man". In no way can Luke's description of The Christ Child be made to conform to the description in Isaiah 53:2. Since the passage in Isaiah 53:2 speaks of the "Suffering Servant" growing up as a tender plant, that is as a child or a very young man, the statements about his appearance in this passage cannot be made to apply to the time of The Christ's crucifixion.

Isaiah 53:3 describes one who is (was) despised and rejected of men and states that "We esteemed him not". But many, many people in Galilee followed and believed and esteemed The Christ. It was His enemies, the ones who wrongfully arrested, tried and crucified Him, who despised Him. And so the statements in Isaiah 53:3 cannot be applied to The Christ because many, many people loved Him and esteemed Him during His Galilean ministry, and countless millions down through the centuries have loved Him and esteemed Him.

The Prophet Isaiah penned the words of Isaiah 53 some 700 years before the Time of The Christ on Earth. And yet many of the verbs which are used to describe what happened to the "Suffering Servant" are in the past tense, and so it would appear that Isaiah may have been referring to a past "Suffering Servant", perhaps a Prophet like Zacharias (or, Zechariah), (II Chron. 24:17-22 and Matt. 23:35). Isaiah 53:7 states, "He WAS oppressed, and he WAS afflicted . . ." PAST TENSE. Isaiah 53:8 states, "He WAS taken from prison . . ." PAST TENSE. Note that these words were written some 700 years B.C.

Arthur Samuel Peake (1865-1929), was an English Primitive Methodist writer, scholar and theologian. He was a respected member of a church that was in the Revivalist tradition and he was noted for his evangelical piety and traditional theology. Arthur Samuel Peake has pointed out that the Hebrew writers often used very personal figures of speech, as though speaking of a single, specific individual

when writing about a group or the nation as a whole. He has pointed out that Isaiah 53 is the fourth in a series of four "Servant passages" in Isaiah and that the other three "Servant passages" definitely refer to Israel as a nation. And he states that there is a good case for identifying the Suffering Servant in Isaiah 53 with the Nation of Israel. If Arthur Samuel Peake had been a rationalist or a so-called modernist, one could pass off his views as being those of an unbeliever. But Arthur Samuel Peake was well-known for his evangelical piety and conservative, traditional theology. His views cannot be passed off lightly.

Isaiah 53:4 states, "Yet we DID (past tense) esteem him stricken, smitten of God and afflicted". The word, "esteem", in this passage is translated from the Hebrew word, CHASHAB, which properly means to plait, to weave, to fabricate, to plot or to contrive, usually in a malicious sense. This word is translated as "esteem" twice, as "imagine" six times, as "think" sixteen times, and as "devise" twenty times. It is also translated a few times with each of several other similar words. The Hebrew word, CHASHAB, really means to fabricate or to devise. And so the passage in Isaiah 53:4 literally says, "Yet we did devise (or, fabricate) that he was stricken, smitten of God and afflicted". The passage does NOT say that God did it to him, but that we have fabricated or devised the story that God did it to him. There is quite a difference.

In summary, the traditional interpretation that Isaiah 53 speaks of The Suffering Christ stands on very shaky ground. But if Isaiah was writing about The Christ, Isaiah 53:4 does not say what it has been translated as saying. The translators here, as in many other passages, slanted the translation to fit orthodox theology.

In conclusion, and bearing in mind Jeremiah's exposé of detrimental activity by scribes in the context of YAHWEH'S Law, bearing in mind too Immanuel's parable of the 'wheat and the tares' and His indictment against the 'scribes', the most important question before His People today is:

"What doth YAHWEH require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

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