

# Connection Between Sin Offering, Blood, and Jesus Christ

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Because animal sacrifices are a foreign concept in today's world, it is hard for most people to imagine why these were part of any society in the past, and what they were supposed to picture. In pagan religious practices, offering an animal or a human being to a god would be done for various reasons. Sometimes, it was meant to appease a god that was believed to be causing harm in the hope he, or she, would cease taking any further action. In other instances, it was believed that a god could be influenced to grant a specific favor if the petitioner offered a sacrifice of some kind. In a manner of speaking, it was like offering a bribe. A modern example of this occurs when parents teach their children to leave cookies, or a similar "offering", for the god Santa Claus in the hope he will be more generous with gifts. In other situations, it was believed "the gods" could predict future events, and these would be revealed when an offering was made -

(see; <http://en.wikipedia.org/wiki/Haruspex>).



## FOR ALL HAVE SINNED, AND FALL SHORT OF THE GLORY OF GOD.

Romans 3:23

In complete contrast, Almighty God created a system of sacrifices to act as a schoolmaster, or tutor, which was intended to teach mankind about the serious consequences of sin. By definition, sin is the transgression of the law and commands contained within God's word, also known as the Bible (1Jn. 3:4).

Therefore **the law** (of animal sacrifice) **was our tutor** (in a household, the guardian responsible for the care and discipline of the children) to bring us to Christ, that we might be justified by faith (trust in God's word). <sup>25</sup> But after faith has come, we are no longer under a tutor (Gal. 3:24-25; NKJV used throughout unless otherwise noted; Ed. notes in parentheses; emphasis added).

For Christ is the end (SGD 5056, *telos*, intended goal, completion; cf. Jas. 5:11) of the law (of animal sacrifice) for righteousness to everyone who believes. <sup>5</sup> For Moses writes about the righteousness which is of the law, '*The man who does those things shall live by them.*' (Rom. 10:4; Ed. notes in parentheses)

Anyone who trusts the word of God, will desire to follow it. In contrast, Adam and Eve did not trust the word of God, and therefore refused to obey it. This action led to their death, and the death of those who followed after them.

For since by man came death, by Man (Christ) also came the resurrection of the dead. <sup>22</sup> For as in Adam all die, even so in Christ **all shall be made alive** (1Cor. 15:21-22; Ed. notes in parentheses; emphasis added).

For all have sinned, and fall short of the glory of God (Rom. 3:23).

Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned – (Rom. 5:12).

It is important to stress that "all shall be made alive" does not mean everyone will automatically inherit everlasting life if they were in a state of rebellion against God's laws prior to their death. Instead, they will need to repent of sin in order to receive God's Holy Spirit, but the possibility of

this happening will have to wait until a future "resurrection of judgment", which is mentioned in numerous scriptures (cf. Mt. 10:15; 11:22,24; 12:36, 41-42, Jn. 5:24; 1Tim. 5:24; Heb. 9:27; 2Pet. 2:9).

Then Peter said to them, 'Repent (of sin), and let every one of you be baptized in the name of Jesus Christ for the remission (forgiveness) of sins; and **you shall receive the gift of the Holy Spirit** (Ac. 2:38; Ed. notes in parentheses; emphasis added).

The next scripture describes those who repented of their sins during their physical lifetimes. They will come up in the first resurrection, which does not involve a period of judgment (Rev. 20:4-6).

But if the Spirit of Him (Almighty God) who raised Jesus from the dead dwells in you, he who raised Christ from the dead will also give life to your mortal bodies because of His Spirit which dwells in you (Rom. 8:11; Ed. note in parenthesis).

Therefore, anyone who has not repented, for breaking God's law and commandments, will not have Almighty God's Holy Spirit (cf. Ac. 5:32b; cf. 1Jn. 3:24), and will not be resurrected from the dead at Christ's return to rule this planet.

For the Lord himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. <sup>17</sup> Then we (those with God's Holy Spirit) who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord (1Thes. 4:16-17; Ed. note in parenthesis).

The serious nature and consequences of sin cannot be emphasized enough, and Almighty God does not want His children living forever in

this state of rebellion against Him. Anyone living in this manner will never be truly happy; not to mention the fact that their attitudes and actions often have a negative impact on other people, which is contrary to the second great commandment.

Then one of the scribes came, and having heard them reasoning together, perceiving that he (Christ) had answered them well, asked him, 'which is the first commandment of all?' <sup>29</sup> Jesus answered him, the first of all the commandments is: 'Hear, O Israel, the Lord our God, **the Lord is one** (not a trinity of gods, or two co-equal gods; cf. Jn. 17:3). <sup>30</sup> And you shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.' <sup>31</sup> And **the second, like it, is this: 'You shall love your neighbor as yourself.'** There is no other commandment greater than these (Mk. 12:28-31; Ed. notes in parentheses; emphasis added).

Therefore, the purpose, for God's law and commandments, is to lay out the rules of conduct in our relationship with Him and our fellowman. If followed universally, everyone would experience lasting peace and happiness. It is because God loves His children that He created these rules, which are to be observed by everyone, regardless of race, gender, or social status.

There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Jesus Christ (Gal. 3:28).

However, at this time, the majority of mankind is hostile toward God's law and commandments.

Because the carnal mind is enmity (hostile) against God; for **it is not subject to the law of God, nor indeed** can be (Rom. 8:7; Ed. note in parenthesis; emphasis added).

In the absence of God's Holy Spirit, the carnal mind will not submit to God's law and commandments. In essence, the mind of man is "spiritually immature" and cannot willingly accept that there is a connection between the love of God, as expressed in His word, and the positive results that occur when it is obeyed (Mt. 4:4). In truth, the carnal mind desperately needs to be transformed (cf. Rom. 12:2; 2Cor. 3:18).

He who says, 'I know Him,' and does not keep His commandments, is a liar, and the truth is not in him. <sup>5</sup> But **whoever keeps His word, truly the love of God is perfected in him.** By this we know that we are in Him (1Jn. 2:4-5; emphasis added).

By this we know that we love the children of God, when we love God and keep His commandments. <sup>3</sup> For **this is the love of God, that we keep His commandments. And His commandments are not burdensome** (1Jn. 5:2-3; emphasis added).

Because the carnal mind is unwilling to trust the word of God and obey it, the animal sacrificial system was introduced to "personalize" the serious consequences associated with breaking God's law and commandments. In other words, anyone committing a sin had to take an animal, that did nothing deserving of death, and kill it as a substitute to temporarily pardon the person who committed the sin, thus prolonging their physical life, or "flesh", as mentioned in Hebrews 9:13 (cf. Lev. 6:1-7). This could be painful financially and emotionally, which emphasized the fact that sinning hurts both the individual as well as other people who can be affected by one's selfish and harmful actions. Even when someone sinned unintentionally, there could still be consequences for themselves and others, which is the reason for the following legislation.

The priest shall take some of the blood of the sin offering and put it on the doorposts of the temple, on the four corners of the ledge of the altar, and on the gateposts of the gate of the inner court. <sup>20</sup> And so you shall do on the seventh day of the month **for everyone who has sinned unintentionally or in ignorance...** (Eze. 45:19-20a; emphasis added).

Since the Industrial Revolution of the 19<sup>th</sup> century, the majority of mankind does not rely directly upon the land for their livelihood. Therefore, it is difficult to relate to the concept of animal husbandry, and having to sacrifice a valuable creature to atone for one's sinful actions (Lev. 17:11). Having to kill an animal during the First Covenant period brought sin "up close and personal", and reminded the sinner that there were consequences associated with their actions. Having to sacrifice an animal acted as a deterrent, even for those who would normally take a casual approach to breaking God's law. However, at the end of the day, Almighty God does not want people to obey Him reluctantly, based only on the fact they want to avoid punishment. Instead, His plan is to lead every sinner to the point where they see their selfish and rebellious attitudes clearly, and deeply regret what they have been doing. At this point, there is no need to have a schoolmaster, or tutor.

So the scribe said to him (Christ), 'Well said, Teacher. You have spoken the truth, for there is one God (the Father), and there is no other but He (in complete authority). <sup>33</sup> And **to love Him with all the heart, with all the understanding, and with all the strength, and to love one's neighbor as oneself, is more than all the whole burnt offerings and sacrifices.**' <sup>34</sup> So when Jesus saw that he answered wisely, he said to him, 'You are not far from the kingdom of God'... (Mk. 12:32-34a; Ed. notes in parentheses; emphasis added).

In fact, Jesus Christ came to fulfill the law of animal sacrifice for every sinner that willingly repents.

Do not think that I (Christ) came to destroy the Law (regarding animal sacrificial legislation) or the Prophets. **I did not come to destroy but to fulfill** (Mt. 5:17; Ed. notes in parentheses; emphasis added).

Therefore, when he (Christ) came into the world, he said: *'Sacrifice and offering You (Almighty God) did not desire, but a body You have prepared for me.'* <sup>6</sup> *In burnt offerings and sacrifices for sin You had no pleasure.* <sup>7</sup> *Then I (Christ) said, 'Behold, I have come – in the volume of the book it is written of me – to do Your will, O God'* <sup>8</sup> Previously saying, *'Sacrifice and offering, burnt offerings, and offerings for sin You did not desire, nor had pleasure in them'* (which are offered according to the law), <sup>9</sup> then he (Christ) said, *'Behold, I have come to do Your will.'* He takes away the first that he may establish the second (covenant). <sup>10</sup> By that will, **we have been sanctified** (set apart) **through the offering of the body of Jesus Christ once for all** (Heb. 10:5-10; Ed. notes in parentheses; emphasis added).

Sacrificing an animal acted as a reminder of sin, but it did not change the basic attitude of the carnal mind, which is inherently self-serving and resistant toward God's law and commandments. Therefore, a more permanent solution is necessary.

For the law (of animal sacrifice), having a shadow of the good things to come, and not the very image of the things, **can never with these same sacrifices, which they offer continually year by year, make those who approach perfect.** <sup>2</sup> For then would they not have ceased to be offered? For the worshipers once purged (cleansed) would have no more

consciousness of sins. <sup>3</sup> **But in those sacrifices there is a reminder of sins every year.** <sup>4</sup> For it is not possible that the blood of bulls and goats could take away sins (on a permanent basis) (Heb. 10:1-4; Ed. notes in parentheses; emphasis added).

So, the dilemma is that the carnal mind needs to be reminded of the serious consequences of sinful actions and yet it is incapable of willingly submitting to God's law and commandments, which would minimize the damages caused by breaking them. Consequently, a component is missing that would allow the connection to be made between God's love, as summarized by His law and commandments, and a peaceful, happy world. However, only Almighty God can intervene to make this connection possible through the power of His Holy Spirit. Before this can occur, every sin that has been committed, and will be committed while carnal minds exist, has to be forgiven. As we've seen, animal sacrifices cannot achieve this goal, or the death of anyone who has committed sin themselves (Ps. 49:7). This is why Jesus Christ had to live a sinless life and be willing to die in order to provide this forgiveness (Heb. 9:22).

But this Man (Christ) **after he had offered one sacrifice for sins forever**, sat down at the right hand of God (Almighty) (Heb. 10:12; Ed. notes in parentheses; emphasis added).

For by one offering he (Christ) has perfected forever those who are being sanctified (set apart). <sup>15</sup> And the Holy Spirit also witnesses to us; for after He had said before, <sup>16</sup> *'This is the covenant that I will make with them after those days, says the Lord: I will put My laws into their hearts, and in their minds I will write them.'* <sup>17</sup> then He adds, *'Their sins and their lawless deeds I will remember no more.'* <sup>18</sup> Now **where there is remission** (forgiveness) **of these, there is no longer** (the necessity of)

**an offering for sin** (Heb. 10:14-18; Ed. notes in parentheses; emphasis added).

**The sacrifices of God are a broken spirit, a broken and a contrite heart** – these, O God, You will not despise (Ps. 51:17; cf. Isa. 66:2; emphasis added).

According to God's law, when someone sins, the penalty for this action necessitates the death of the sinner.

Behold, all souls (SHD 5315; living beings) are Mine; the soul of the father as well as the soul of the son is Mine; **the soul who sins shall die** (Eze. 18:4; cf. 18:20a; Ed. note in parenthesis; emphasis added).

For the wages of sin is death... (Rom. 6:23a).

Therefore, teaching that everyone goes either to heaven or hell following their death is false.

Instead, the dead remain unaware of anything until either the first or second resurrection. Those who are awakened at the time of the first resurrection are the ones who repented of sin during their physical lifetime and continued living a new life of obedience to God's law and commandments until their death (Rom. 6:4-6; Mt. 10:22b). The remainder will awake to a period of judgement, which will occur at the time of the second resurrection (Rev. 20:4-6).

For the living know they will die; but **the dead know nothing**... (Eccl. 9:5a; cf. Job 14:20-21; emphasis added).

So **man lies down** (at death) **and does not rise. Till the heavens are no more, they will not awake nor be roused from their sleep** (Job. 14:12; Ed. note in parenthesis; emphasis added).

As mentioned in Ezekiel 18:4, every living being belongs to Almighty God. Therefore, only He can determine the penalty for breaking His law and commandments. The penalty He imposes is meant to stress how serious sin is. He does not take sin lightly, and for good reason, because it causes harm and heartache to both the sinner, and others who are affected by it. God will not compromise, or be bribed to renege from the penalty He has imposed. One way or another, a life is forfeited for any sin that is committed. This penalty is described as "the curse of the law".



FOR THE WAGES OF SIN IS DEATH...  
Romans 6:23a

Christ has redeemed us from **the curse of the law**, having become a curse for us (for it is written, '*Cursed is everyone who hangs on a tree*') (Gal. 3:13; emphasis added).

As every living being's life is sustained by their blood, "blood" played a major role in the sacrificial system mentioned earlier in this study. When blood was sprinkled on the altar, or other areas of God's temple, it symbolized a life being given up because someone committed a sin.

For **the life of the flesh is in the blood**, and I have given it to you upon the altar to make atonement for your souls (lives); for **it is the blood that makes atonement for the soul** (living being) (Lev. 17:11; Ed, notes in parentheses; emphasis added).

However, the blood shed by an animal did not provide the means for a sinner to inherit everlasting life. It simply meant the sinner would be temporarily pardoned for the sin they had just committed, but as they were still flesh and blood they would likely commit other sins during the course of their lives, requiring more animal blood being shed on their behalf (Lev. 6:1-7; cf. Rom.

7:15-25). Therefore, this cycle would continue until each human being eventually died from an accident, illness, or natural causes. The only way to stop this cycle would be an offering for sin that was intrinsically more valuable than all the animals that could ever be sacrificed. In other words, it would have to be a human being who never committed any sin. This human being has been described in scripture as the Son of Man, as well as a High Priest, who did not sin.

...the Son of Man did not come to be served, but to serve, and **to give his life a ransom for many** (Mt. 20:28b; emphasis added).

For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, **yet without sin** (Heb. 4:15; cf. 2Cor. 5:21; Heb. 7:26; emphasis added).

As the Son of Man is also the Son of God (the Father), his willingness to give up his life, on behalf of sinners, was the embodiment of God's love and mercy.

Have mercy upon me, O God, according to **the multitude of Your tender mercies**, blot out my transgressions (Ps. 51:1; cf. 86:15).

And you, child (John the baptizer), will be called the prophet of the Highest; for you will go before the face of the Lord (Jesus Christ) to prepare his ways, <sup>77</sup> To give knowledge of salvation to His people by the remission (forgiveness) of their sins, <sup>78</sup> through **the tender mercy of our God, with which the Dayspring** (Lit. Dawn, The Messiah) **from on high shall visit us** (Lk. 1:76-78; Ed. notes in parentheses; emphasis added).

Both the Father and His son suffered tremendous anguish in order to provide a way for repentant sinners to be forgiven, and inherit

everlasting life, **while not comprising the law regarding the penalty for sin**. As a result, the blood of Christ was symbolically sprinkled upon the altar in heaven, which provided the opportunity for every repentant sinner to be forgiven of their sins, and eventually inherit everlasting life at a future resurrection of the dead.



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But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation. <sup>12</sup> Not with the blood of goats and calves, but **with his own blood he entered the Most Holy Place once for all, having obtained eternal redemption** (SGD 3085; ransoming, deliverance; esp. from the penalty for sin) (Heb. 9:11-12; Ed. note in parenthesis; emphasis added).

And you know that **he** (Christ) **was manifested to take away our sins, and in him there is no sin** (1Jn. 3:5; Ed. note in parenthesis).

Therefore, through the shedding of his blood, Jesus Christ fulfilled what the blood of the First Covenant "sin offering" could not fulfill, that is, completely removing sin and making everlasting life available to every sinner who repents of their sins (Rom. 6:23b; Heb. 10:4). Consequently, his death removed "the curse of the law", which is everlasting death (Rom. 6:23a; 1Jn. 3:4). However, this did not mean it is acceptable to return to the same way of sinful living that necessitated the sacrifice of Jesus Christ in the first place.

What shall we say then? Shall we continue in sin that grace (SGD 5485; unmerited favor; forgiveness) may abound? <sup>2</sup> **Certainly not!** How shall we who died to sin (symbolically, when immersed in water at baptism; cf. Col. 2:11-12) live any longer in it? (Rom. 6:12; Ed. notes in parentheses; emphasis added).

Therefore, those claiming to be "Christian", while believing they can continue to break the law and commandments of Almighty God, are compared metaphorically to a dog and sow.

But it has happened to them according to the true proverb: 'A dog returns to his own vomit,' and, 'a sow, having washed, to her wallowing in the mire' (2Pet. 2:22; cf. 1Jn. 2:3-5; 5:2-3).



LET THIS MIND BE IN YOU WHICH WAS  
ALSO IN CHRIST JESUS.

Philippians 2:5; cf. Romans 12:2; 2 Corinthians 3:18

The love and mercy of Almighty God has been extended to every repentant sinner so they can be forgiven, and begin living a new life of willing obedience to His law and commandments (Rom. 6:4). This truth was symbolized through the shed blood of the First Covenant animal sacrifices, which prefigured the shed blood of the Messiah, Jesus Christ (Heb. 9:22). Upon repentance, every sinner can begin the process of having their carnal minds transformed, and ultimately be like their delegated master and teacher.

Let this mind be in you which was also in Christ Jesus (Phil. 2:5; cf. Rom. 12:2; 2Cor. 3:18).

So the shed blood of animals could never accomplish this transformation of a fleshly, carnal mind (Rom. 6:19; 7:5, 18, 25; 8:1, 4-5, 8-9, 13; 13:14). Instead, only God the Father's Holy Spirit can affect this change, and it is

promised to everyone who repents of sin and seeks to obey every word of God (Mt. 4:4). During the First Covenant period, God's Holy Spirit was given on an individual basis, but following Christ's death and resurrection the process of bestowing it progressively on larger numbers of people began. The first recorded instance was God's Holy Spirit being granted to three thousand members of the early church on the Day of Pentecost (Ac. 2:41).

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