

Is there  
Redemption  
in the  
*Blood*  
*of Christ?*

Revised

Herbert Lee Peterson



Is there  
Redemption  
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Blood  
Of Christ?

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# The BLOOD-- Is There Redemption In The BLOOD?

It is a most important feature of  
Christianity in terms of the  
Redemption of Man.

The focal point of  
Christ's Life was  
His *Sacrifice*.

To understand the sacrificial system is  
to understand God's Plan for the  
Redemption of Man.

Share with others this  
Great Plan.

hlp

## *Remembering*

May we remember all those who labored to bring God's word,  
the Bible--the Old Testament and the New Testament--to us.  
It is with awe that there were so many that dedicated their work  
and lives to copying, preserving, and translating the scriptures;

Now, we have the benefit of their labors in finding the way of  
the Lord.

May their labors bear fruit in our lives in the knowledge of  
the Lord.

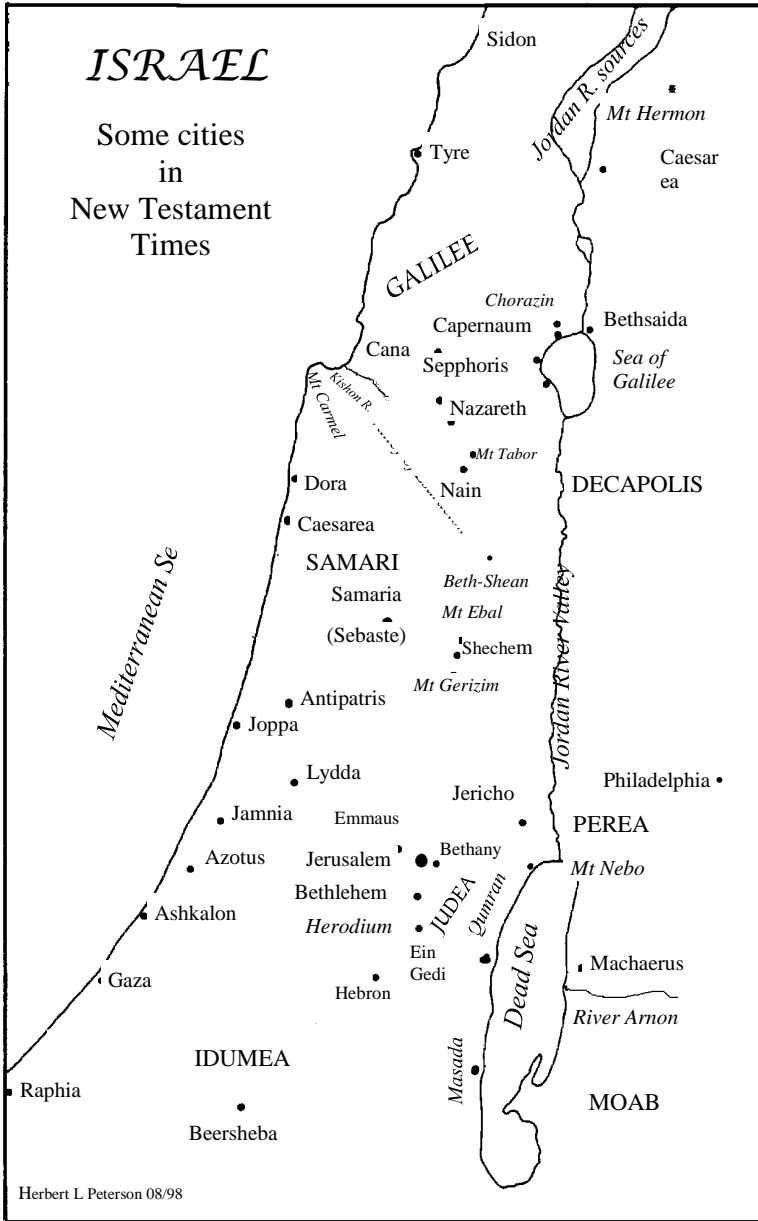
## Foreword

- The main part of this book appeared under the same title as a 28 page booklet copyrighted in 1994. The present inventory is running out and, before doing a new printing, I have revised and enlarged upon the original as follows:
- Several illustrations, charts, and pictures.
- A few new sections: Dispensations, Time-Lines, Lineage of Mary and Joseph.
- Footnotes to better connect to the Bibliography, which is also expanded.
- The main theme remains the same--that of a panorama of the scarlet thread of blood, which starts from the beginning and ends with the Cross.
- The new illustrations give context of time and background. The illustrations of the tabernacle in the wilderness and the temples do have a definite connection since this is where the sacrifices were performed. These are presented in the Appendix.
- A few pages on the Covenants, because these are integral to the story of the blood.

Let us take a walk in the past, so that we can appreciate the future.

# ISRAEL

Some cities  
in  
New Testament  
Times



Herbert L Peterson 08/98



## Table of Contents

Cover	
Table of Contents	9
Mysteries in the Bible	11
Knowledge Revealed	12
Introduction	13
The Theme of Blood	14
Dispensations	16
Time-Events -- Adam To Christ	17
Covenants	18
Covenant With Abraham	19
The Law -- Covenant at Mt Sinai	20
First Mention of Blood	21
The First Passover	22
The Tabernacle	23
Tabernacle -- In the Wilderness	25
Sacrifices defined	26
The Priesthood	28
Gradual Development of Sacrifices	29
Redemption in the O.T.	31
Words Used For Redemption	32
The First Temple	33
The Second Temple	34
The Third (Second) Temple	35
Old Testament (Old Covenants)	36
New Testament (New Covenant)	37
The Temple Defiled	38
Jesus The Christ	40
The Sacrifice of Christ	41
The Apostles' Teaching	42
The Significance of His Death	43
Accessing His Blood	46
Redemption in the N.T.	47
New Testament References	48
The New Covenant	50
Comparison and Contrast of Covenants	52
Review	54
Getting Things Right	55
Divine Sacrifice	57

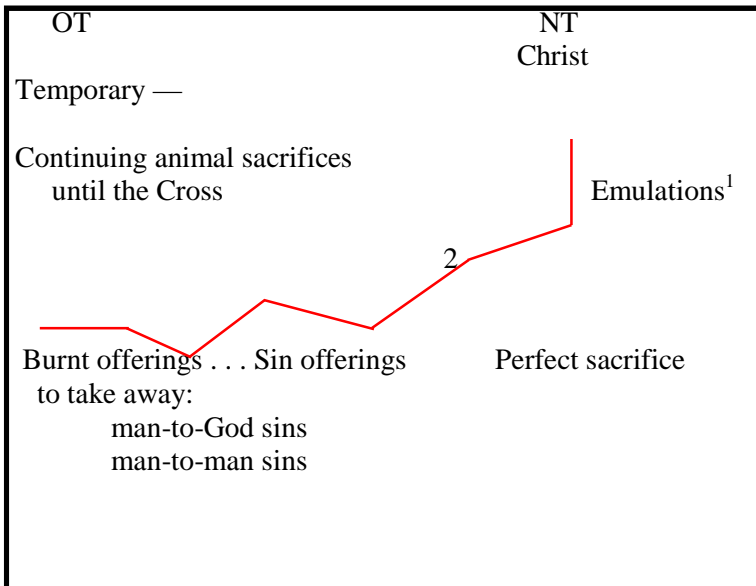
Picture of Baptizing in India	58
Picture of a church baptistry	58
Bibliography	59
Appendixes	61
Abraham's Travels	62
Time-Line Abraham To Christ	63
Solomon's Temple—Plan view	64
Herod's Temple—Plan view	65
Lineage -- Adam To Christ	66
Israel—16 places that Jesus visited	68
Postscript	69

# ... Mysteries in the Bible ...

## Mystery of the Blood

In Old Testament times there were sacrifices, continually, of bulls and goats and sheep, and there was special care in handling the blood. In the New Testament, or New Covenant, there was only one sacrifice.

Preview of God's Plan for the Redemption of man:



**A life has to *die* so that another can *live*--spiritually.**

The OT prophecies looked forward to the Cross.

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1 See later on the death, burial and resurrection of Christ.

2 The red line indicates the blood of the sacrifices. The wavering is meant to be a general indication of the erratic observance of sacrifices over the years due to wars, pillages, and negligence

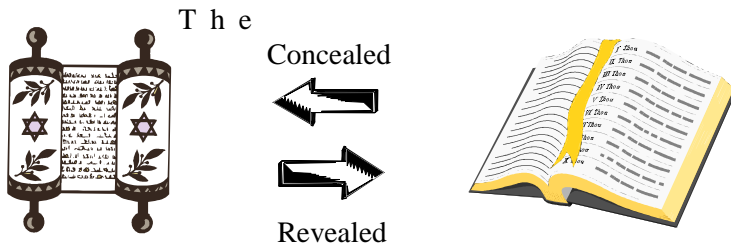
# Mysteries Now Revealed

*It has been said --*

... The Old Testament is the New Testament concealed,  
... The New Testament is the Old Testament revealed.<sup>1</sup>

Old Testament

New Testament



performance and purpose of sacrifices when first instituted must have been a mystery, especially the handling of the blood. The angels in the Holy of Holies looked down at the Mercy Seat as if trying to find the answer.

Now, the mystery of the sacrifices and the blood has been fully revealed by the New Testament.

Now, we know of God's great plan for man: his creation, his life, his freedom of choice, his faith and, best of all, a plan for his redemption through the blood of Christ.

**What a great and glorious plan it is for us!**

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1 Credited to St. Augustine AD 354-430

## Introduction

So, there were many concepts and practices that were mystifying in the Old Testament (OT) period, which are now revealed in the New Testament (NT). Even the angels overlooking the Mercy Seat in the Holy of Holies in the Tabernacle and, later in the temples, seemed to have been anxiously looking into the mystery.

One of the most mystifying concepts has been the *theme of blood*. Many years ago, I heard a preacher say that the Thread of Blood--the Scarlet Thread--runs *throughout the whole Bible*. I did not realize the deeper meaning of this at the time, but was intrigued by it. Gradually, after much time and study, the thread of blood began to unfold, beginning in the OT and ending with the Cross.

Some time ago, in a course on the Theme of Blood in the Bible, I wrote on the chalkboard the word “βαπτίζω”(I baptize), saying, I would not mention that word until much later in the course. This is because there are so many pre-conceived interpretations that are placed on this word in the NT. Therefore, to properly define the word “βαπτισμα.”(noun-baptism), it is better to wait until we bring out the background and basis of the blood sacrifices.

Blood is mentioned 364 times in the Bible, and the Blood of Christ 59 times. Christ spoke of blood several times, and even predicted His death, but it was left for the Apostles to further define the final full meaning of His sacrifice and the efficacy of His blood.

Jesus lived and died under the Old Covenant. Jeremiah, a prophet of old, prophesied that there would be a New Covenant. We are *now* in that New Covenant, and Christ’s blood is the focal point of salvation.

## The Theme of Blood

Since there is so much emphasis placed on the importance of blood in the Bible, let us, then, take a short panorama of it throughout Bible history.

The thread of blood runs throughout Bible history from beginning to end. In the first mention of blood, God said it was important to *life*. Following this, *sacrifices* were developed, beginning with an early form of burnt offering, which, later, were more defined at Mt. Sinai, when Moses went up into the mount to meet the Lord.

At the time of the tenth plague in Egypt, the death of the firstborn, Israelite households were saved by sprinkling the blood of animals on the sides and lintel of the doorway. The Lord observed the blood and *passed over* His people. Not so, for the Egyptians, since, even Pharaoh's firstborn son died.

Then came the rules at Mt. Sinai where the Lord instructed Moses very precisely as to the Priesthood and its duties in the handling of various offerings and sacrifices. The importance of blood was observed, particularly, in the handling of it, during the performance of sacrifices.

The sacrifice for sin—the sin offering<sup>1</sup>—was instituted while at Mt. Sinai, and the blood of animals became of prime importance. There, the principle of redemption emerged: *Something had to die in order for a person to live*. That is, an animal had to *die*, so that the donor of the sacrifice might *live*, spiritually. This was an atonement, a substitution of the life of an animal, so that a man might be saved. This was the beginning of the idea of redemption for man. In particular, at this time, it was for members of the twelve tribes of Israel, beginning at Sinai and continuing to the Sacrifice on the Cross.

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<sup>1</sup> The first mention of “sin offering” is in Ex 29:14. Further, the blood was to be used at the annual atonement, Ex 30:10.

.The highest form of sin offering was in the Day of Atonement, when the sins of all the people of the congregation were “remembered.”

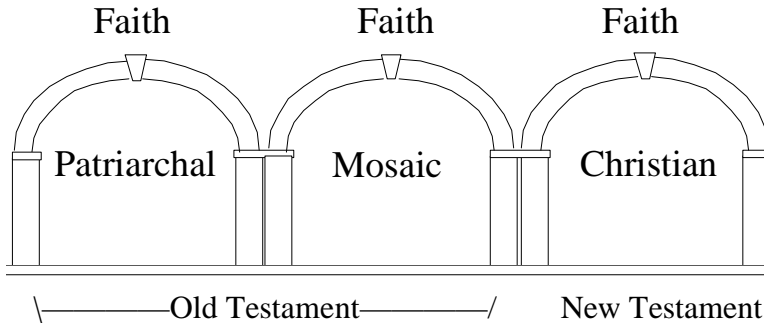
Further, it is important to notice, that the blood of the sacrifices was not actually burned, as was the flesh. It was sprinkled, or saved, somewhere beside the sacrificial altar.

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**Time out --**

You may wish to skip the next few pages to continue with the story of the blood. There are a few pages of background study. I have included them here, rather than put them in the Appendix.

# Dispensations



Religious history may be divided into three great dispensations, ages or periods. As shown above, these are the Patriarchal, Mosaic and Christian ages.

The keystone in the arch of each is *faith*--faith in the Lord and in His commandments. The Patriarchs and saints of old all had faith to obey the Lord's commands.

## **Patriarchal Age**

This began with Adam and ended with Moses. Noah and the flood occurred in this period.

## **Mosaic Age**

This started with Moses, then came Mt. Sinai with the 10 Commandments, the Tabernacle and all the laws. This ended at the Cross. Jesus lived and died in the Mosaic Age and the OT period. The Mosaic Age ended at the moment of death on the Cross.

## **Christian**

The Resurrection of Christ, from the dead, was the dawn of the Christian Age, and it will continue until His second coming.

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Next is a short one-page panorama; a few high points are listed for each period.



## Time Events -- Adam to Christ<sup>3</sup>

Years<sup>3</sup> BC<sup>4</sup>

### **Patriarchs** - - - - -

1	Adam and Eve	Ge 1:26
1656	The Flood	Ge 6:14cf
2008	Abraham	Ge 12cf
2298	Jacob in Egypt	Ge 46

### **Mosaic Period** - - - - -

2433	Moses born -- lived 120 yrs	Ex 2
2513	Began Wanderings 40 yrs	Ex 13
2514	Law received; Tabernacle set up	Ex 40:17

### ***Period of the Judges***

2560	Period of Judges	Judges; Ruth 1; Sam 1--7
2852	End of 300 yrs	Ju 11.26
3023	End 450 yrs	Acts 13:20

### ***Period of the Kings***

3023	1050 Kings: Saul (40 yrs), David (40 yrs)	1,2 Sam
3103	970 Solomon (40 yrs)	1 Kgs 2; 2 Chro 1--9
3106	966 Solomon built 1st Temple, 4th yr of reign	1 Kgs 6.1
3143	930 Divided Kingdoms: Judah and Israel	1 Kgs 12
	753 Lunar eclipse June 15, 763 BC	
	723 Samaria deported, never to return	2 Kgs 17.6
	701 Key date	2 Kgs 18:13
	605 Captivity Judah--70 years in Babylon	Jer 25; Dan 1
	End of 390 years	Ezek 4,5,6
	586 Solomon's Temple destroyed	2 Kgs 25.11
	536 Rtn from Babylon. Zerubbabel rebuilt the Temple(2)	
	444 Nehemiah rebuilt the walls	Neh 6:15
	O.T. written in Hebrew and Aramaic	

### ***Period Between the Testaments -- about 400 yrs***

	332 Alexander conquered whole area	332--323
c. 250	Hebrew OT translated into Greek Septuagint (LXX)	
c. 20	Herod rebuilt the Temple (3); 46 yrs	Jn 2:20
c. 4	Birth of Jesus at Bethlehem	Lu 2
	Carpenter's son for about 30 yrs at Nazareth	Lu 2
	His mission work about 3 1/2 years.	The Gospels
	Sacrifice on the Cross--death, burial . . .	

### **Christian Era** - - - - -

. . . and resurrection; Into Heaven c. 30 AD Acts 1.9  
The Apostles begin work; NT written in Koine Greek

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1 Short one page panorama. Several items have many more references.  
2 Years from Adam. Some dates selected from Anstey. See Bibliography.  
3 Dates BC are selected from Thiele. See Bibliography.

# Covenants

Usually we study the Bible by ages, e.g., Patriarchal, Mosaic and Christian Ages, as shown before, or by other categories.

We know that God has gradually unfolded or revealed his great truths and plans for us--our lives and our salvation. Perhaps this has gone on very slowly over the centuries with apparently little changes in some.

Another way to understand this is to study the personal relationship between God and man: arrangements called covenants. These show a gradual development or stages, and God's will for man at each stage. By this we learn of the details of each covenant: the beginning, the elements, and conclusion. In this way we can "rightly divide" the scriptures and, thus, "rightly divide the covenants."

A study of the covenants reveals that there is a general condition that runs through all. One must:

Believe in God

Love God

Obey Him. See Mt 22:36-40; Heb 11:6.

The requirement is different in each of the covenants.

As described in the OT, God made several covenants with men, some are as follows: Adam, Noah (before and after the flood), Abraham, Isaac, Jacob, the tribe of Levi, Phinehas, Joshua and Israel, David, Jehoida, Hezekiah, Josiah, Ezra and the Israelite Nation<sup>1</sup> (Mosaic covenant). Promises were renewed with the next generation.

The words *covenant*, *testament*, and *will*, are all translated from the Greek word, *diatheke* (διαθηκη). The idea of *arrangement* more nearly expresses the meaning for the OT covenants, whereas the term *will*, meaning a disposition after death, is more nearly applicable for the New Testament. A covenant is a solemn agreement or compact entered into by two

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1 A page on the New Covenant follows later.

parties,  
binding them together to do things on behalf of each other. Man-to-man contracts are “horizontal” wherein each negotiates before acceptance, whereas, God-to-man contracts are vertical, with God determining the conditions and promises. An example of a covenant is one that God made with Abram, later named Abraham.

## Covenant with Abraham

- 1 First Party** -- Benefactor:  
God Gen 12:1; 17:1-3.
- 2 Second Party** -- Beneficiaries: Abraham and his seed to follow in all generations. Gen 17:7
- 3 Conditions** -- (“If you do these”)  
Go out of the country into a new land God would show, Gen 12:1; Walk before God and be perfect, Gen 17:1; offer his son, Isaac, for a burnt offering, Gen 22:2
- 4 Promises** -- (Then I will do these”)  
God would make of him a great nation, Gen 12:2;  
God would bless him and make his name great, Gen 12.2;  
and in thy seed<sup>1</sup> shall all the nations of the earth be blessed, Ge 12:3; Abraham would have a son, Gen 15.4;  
He would be a father of many nations, Gen 17:4;  
God would “give them Egypt to sojourn in,” Gen 26:1-5;  
God would return Abraham’s seed to the Promised Land.
- 5 Mediator:** (Between God and man)  
None. Talked directly to Abraham.
- 6 Token:** Circumcision, Gen 17:9-14.

Next is the Mosaic Covenant—The Law. The Mosaic covenant was more complicated, since this was the basis for the Israelite Nation. For the nation, the Lord’s promise expanded to, “I shall be to them a God, and they shall be to me a people.” Lev 26:12; Heb 8:10.

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1 Christ, see Gal 3:16.

# The Law

## The Covenant at Mt. Sinai<sup>1</sup>

- 1 First Party -- Benefactor:**
  - God Ex 20:1
- 2 Second Party -- Beneficiaries:**
  - All Israel Ex 34:27; Dt 5:1-3
- 3 Conditions**
  - a If promise to obey (voice) Ex 19:3
  - If keep my commandment Lev 26:3
  - People promise to obey Ex 19:8; 24:3
  - b Penalty -- cut off, terror, consumption. Lev 26:14--39
  - c Ten commandments, plus all the statutes and judgments pertaining to private, social (or political), and religious life.
    - Ex 20--Deut
    - Tables put into the Ark Ex 25.16
- 4 Promises -- by benefactor.**
  - Israel shall be a peculiar and holy nation Ex 19:5-6
  - God will give the following: Lev 26
    - Good harvests and ample food Lev 26:5
    - Safety and peace Lev 26:6
    - Deliverance from evil beasts Lev 26:6
    - Protection from and power enemies Lev 26:7-8
    - Respect Lev 26:9
    - Growth in number Lev 26:9
    - His presence Lev 26:12
    - Will be to them a God Ex 29:45
  - Sins remembered annually (Day of Atonement)  
Ex 30:10; Heb 9:7; 10:3; Lev 16:29-34;23:27; Nu 29:7
  - Shadow of new covenant Lev 26:40-46; Jer 31:34
- 5 Mediator -- People are fearful and ask for a mediator**
  - Moses Ex 20:19; Dt 5:5
- 6 Token**
  - Sabbath Ex 31:12-17; Ezek 20:12,20
- 7 Dedicated**
  - With blood Ex 24:8

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<sup>1</sup> Palmer, page 76. See Bibliography.

## **Jeremiah prophesied of a *new covenant***

Jer 31:31 “The time is coming,” declares the LORD, “when I will make a *new covenant* with the house of Israel and with the house of Judah . . . .”

33 “. . . I will put my law in their minds and write it on their hearts, I will be their God, and they will be my people . . .”  
(Repeated in Heb 8:10; 10:16).

## **And, *Christ is the mediator of that new covenant***<sup>1</sup>

Heb 9:15 “For this reason Christ is the *mediator of a new covenant*, that those who are called may receive the promised eternal inheritance—now that he has died as a ransom to set them free from the sins committed under the first covenant.”

## **First Mention of Blood**

Cain and Abel each made sacrifices. Cain came with an offering of the first fruits of the soil. Abel came with fat from the firstborn of his flock. The Lord looked with favor upon Abel’s offering, but without favor for Cain’s offering. Cain was angry and finally killed Abel in the field. This was another mystery to all the heavenly host and, particularly, to Satan. Perhaps the soul of Abel was borne up by the angels in the same manner as that of Lazarus, when he was carried into Abraham’s bosom. This would have further mystified Satan.

But, why was one sacrifice accepted and the other rejected? On this, there is no mention about prior teaching, but they must have been taught something about sacrifices prior to this time. The criteria for selection of the type is not exactly clear. If it was to bring an offering of what each produced in the field, then both did that. If the animal sacrifice was more excellent, then Abel chose correctly, since later, the value of it became more predominant. Some argue that it was the *quantity* brought that was crucial. Paul’s explanation in Heb 11:4 is, “By faith Abel offered unto God a *more excellent* sacrifice than Cain . . .” Abel’s sacrifice was the first mentioned in the Bible. If it was burned, it was probably of the burnt offering type, since the sin

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1 The New Covenant is described later.

offering was not defined until later at Mt. Sinai. It was probably of the sweet savor class, which was later mentioned by Noah. Cain's offering was not further identified, but the first fruits of the ground were later identified as a meal or grain offering--sometimes translated as "meat" offering.

Here is the first hint that *life is in the blood*, when the Lord said to Cain, "the voice of thy brother's blood crieth unto me from the ground." Gen 4.10. Later, the Lord said that, "the life of the flesh is in the blood." Lev 17.11,14. And, further, it was forbidden to eat blood.

As later revealed, the sacrifices were the beginnings in the plan for the salvation of man, and continued to be revealed bit by bit, eventually ending with the sacrificial death of Christ on the cross.

Some of the firsts of the Bible occurred with Cain and Abel:

- First sacrifice
- First offering
- First murder
- First mention of blood.

## The First Passover

As mentioned before, blood saved the first born males of the Israelites in Egypt during the tenth plague.

The Israelites had been in Egypt for a long time, ever since Jacob and his family went to Egypt during a great famine in the land of Canaan. There had arisen a king who knew not Joseph, the youngest son, who had been sold into Egypt as a slave and had risen to rule the land, second only to the king.

Later there was Moses, whom we remember as being hidden in the bulrushes, and was discovered and raised in the royal household. He saw one of his kinsman being beaten, and in a rage, slew the Egyptian and fled to the land of Midian where he found a wife, Zipporah, the daughter of Jethro, and lived for the

second forty years of his life.

The Lord heard the cries of His oppressed people and decided to deliver them. He attracted Moses to a burning bush and announced He had chosen him to go back and deliver his people from the Egyptians. Moses demurred, but agreed to go with Aaron his brother as spokesman. He and Aaron made many visits to the Pharaoh, saying, “let my people go.” It took ten plagues to finally convince the Pharaoh to let them go and, even then, he pursued them to the crossing at the sea.

Now, the tenth plague that the Lord announced, was to be the death of the firstborn of Egypt—man and cattle as well. This is where the work of the blood comes in. At a precise time each household was to make very exact preparations to slaughter a male lamb or goat, one year old and without blemish. Then, on the 14th of the first month of Nisan, each household was to sprinkle the blood of the sacrificial lamb on the side posts and the lintel of the doorway. The animal was to be roasted only and completely eaten in a hurry that same night. The Lord did appear at midnight throughout the land of Egypt and smote the firstborn, and seeing the blood sprinkled on the door posts and lintel, passed over the Israelites. There was such a great cry throughout the land at the death of the firstborn males—even the Pharaoh’s son died—that the king finally let them go.

This was an actual “passing over.” Following this, it was instituted as an annual commemoration to the Lord for generations to come, along with the Feast of Unleavened Bread, as a remembrance that they had been “passed over” during the destruction of the Egyptians.

## The Tabernacle

While the Israelites were encamped near Mt. Sinai, the Lord called Moses up into the mount. During seven trips to the mount, Moses received voluminous and precise instructions on laws, ordinances, and various other commands to govern His people. There were to be Sacred Persons, Sacred Seasons and Sacred Things.

One of the instructions was to set up a national sanctuary in their midst—to be a focal point of activity: “And let them make

me a sanctuary, that I may dwell among them.” Ex 25.8.

The sanctuary was to be a tabernacle, or tent of the congregation, with rooms and furniture, a covering, wall curtains around it, and an opening—or doorway—opening eastward. This was to be with the Israelite tribes in all their travels until a permanent structure could be built when they arrived in the Promised Land.

The Tabernacle was 10 cubits by 30 cubits eastward, surrounded by curtains supported by poles and fastenings. Inside were two rooms, the smaller to the west was the Holy of Holies and the other was the Holy Place. Inside the Holy of Holies was the Ark of the Covenant, a box overlaid with gold, that held the Tables of Stone (the Ten Commandments), Aaron’s rod that budded, and a pot of manna. On top was the Mercy Seat with two cherubim looking down on it. This was the most sacred place, for there, the Lord’s presence would come down to meet with Moses. On the south side was the Golden Censer. In the outer Holy Place were the Altar of Incense, Table of Shew Bread, and a gold candelabrum. In the outer court to the east was a laver for washing, and next was the brazen altar, or altar of burnt offerings. The east side of the tent was the main entrance.

The Lord’s presence was known at all times. For, when in camp, a cloud hung over the tent by day, and a fire by night. When traveling, the cloud went ahead of the congregation.

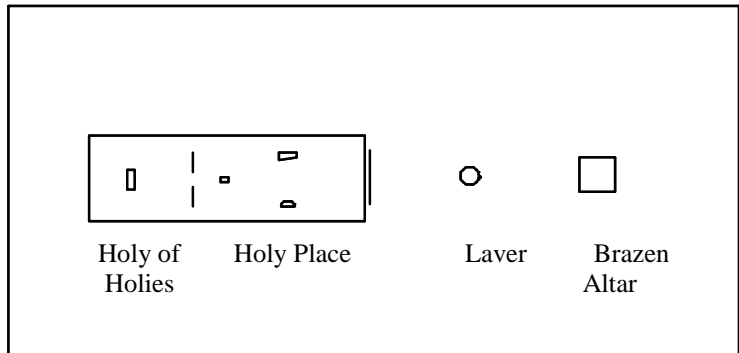
A Priesthood was set up to care for the many sacred duties pertaining to the operation of the Tabernacle and, especially, to do the many and varied animal sacrifices. Moses’ brother Aaron was the first High Priest and, his sons and the lineage to follow, were designated to minister to the office. They were invested with holy garments while working in the Tabernacle.

The blood of animals was used to sprinkle on, and thus, consecrate the furniture in the Tabernacle and in the outer court, as well, and to cleanse the priests in preparation for their duties.

### **Layout of the Tabernacle in the Wilderness**



On the mount, the Lord gave Moses precise instructions for selection of materials, construction, cleansing, dedication, and operation.



Twelve tribes camped around the Tabernacle

### **Holy of Holies**

10 x 10 cubits

Ark of the Covenant: On top was the Mercy Seat and Cherubim;  
inside the Ark was Aaron's rod that budded, Urn of Manna,  
and the Book of the Law.

### **Holy Place**

10 x 20 cubits long.

On the north side was the Table of Shew Bread, Ex 25:23  
On the south side was the Candelabrum--golden candlesticks.  
On the west was the Altar of Incense, next to the Holy of Holies.

A curtain separated the two rooms and, also, at the east entrance.

Toward the east gate was the laver and the Brazen Altar, or Altar of Burnt Offerings, Ex 27:1-8.

The **outside wall** was a hanging of white linen curtains, 50 cubits wide and 100 cubits long, Ex 27: 9-18. A cubit was about 20 inches. The entrance gate was on the east side.

## Sacrifices Defined

As the Tabernacle was to be the place for God to bring His divine presence to meet with the people, so also, it was necessary to bring services to it, such that man could meet with Him and be redeemed. These services were the sacrifices. The principal sacrifices were animal sacrifices. The *blood* of the sacrifices played a most important part.

The sacrifices were designed to be a type, or shadow, of Christ, usually suggestive of good things to follow. Some can be rather specific, while others only vaguely resemble, and cannot be expected to be compared too exactly, just as in the case of parables.

Blood is *life*. Blood is *shed* in animal sacrifices. The blood of bulls and goats was only a *temporary* substitute to take away the sins of man. Animal blood cannot approach the level of man, let alone a divine presence. It cannot take away sins. It really takes a *divine* sacrifice, ultimately, to take away sins, and this was accomplished by Jesus on the Cross. These sacrifices were extremely complicated in arrangement.

Some characteristics of sacrifices under the Mosaic Law:

- Thanksgiving to God
- The sacrifice is offered as a remembrance of sin
- A provision is made for pardon

There were various types of sacrifices:

- The sin offering
- The trespass offering
- Burnt offering
- Peace offering
- Meal or grain (“meat”) offering

Some principles can then be stated—for blood:

- Blood given for atonement      Lev 17.11
- Blood is life      Lev 17.11; Dt 12.23
- Must be offered      Lev 4, 5, 6
- Must be applied      Ro 6.4

In redemption (expiation), there is a suggestion of “covering” sins by:

- A life for a life, i.e.—
- A life has to die so that another might live, spiritually.
- Animal sacrifices afford only temporary relief—until Christ’s sacrifice.
- Christ’s sacrifice *was*, and *is*, the only pure sacrifice.

There was a gradation value of offering according to the sin, e.g., for the congregation on the Day of Atonement, two goats, but for an individual, perhaps if poor, a little flour or two turtle doves.

Again, the blood of animals was for an atonement for sins under the Old Covenant and was only *temporary* until Christ’s sacrifice. Blood was never really burned on the altar, as was the flesh of the sacrifice.

The **first mention** of *sin offering* is in Exodus 29.14. Further, a search for *sin*, *offering*, and *blood* reveals the following (NIV) scripture:<sup>1</sup>

Ex 30:10 “. . . This annual atonement must be made with the *blood* of the atoning *sin offering* for the generations to come. It is most holy to the Lord.” It was a one-day feast on the tenth day of the seventh month for all the congregation to have their sins “remembered” and “remitted” annually. Contrast this with the new covenant, “But when this priest had offered for all time *one* sacrifice for sins, he sat down at the right hand of God.” Heb 10,12.

---

1 Search for *sin* AND *offering* AND *blood* in a nine-bible database.

# The Priesthood

During the Patriarchal age those who officiated could be the head of the family, the firstborn son, princes, and later, heads of communities on great occasions. At the inception of the Tabernacle and sacrifices, the priesthood was set up and consecrated, principally, to serve in and about the Tabernacle (later in the temples), and to officiate at the performance of sacrifices. The priests stood between God and man. The family of Aaron of the tribe of Levi and all lineal descendants were chosen for the priesthood.

## Qualifications

For the priests were quite extensive and rigid, such as:

- **Age:** In training at 25 years of age, 30 or over for full duty; retire at 50.
- **Physical requirements:** free of impurities, infirmities and imperfections; defilement not permitted.
- **Marriage:** Priests to persons of good character; divorce not permitted. High Priest only to a virgin of good character and of his own people.
- **Clothing.** All priests who officiated wore fine white long undergarments, long coat, girdle and turban. Additionally, the High Priest wore the robe of the ephod, the pectoral, or breastplate of Judgment, and a plate of gold on the turban.

## Consecration

(Described in Exodus and Leviticus)

They must be set apart in ceremonies and purified by sacrifices for themselves, so that, in officiating for others, those offerings will be presented pure and clean before the Lord. Moses performed the first ceremonies, consecrating Aaron and his sons. These were quite extensive and continued for eight days.

## Remuneration

Described in Leviticus, Numbers, Deuteronomy and Joshua.

- a. From offerings: skins of burnt offerings; flesh of sin

offerings; flesh of trespass offerings; peace offerings of the congregation at Pentecost; breast and right shoulder of all peace offerings . . .

b. Levites to receive a tithe (1/10) from the people of the produce of the land.

c. The Priests, then in turn, receive a tithe from the Levites.

d. At the numbering, all male Levites used to redeem the firstborn male of Israel.<sup>1</sup>

## Duties

Priests: attend to daily services and assist the High Priest.

High Priest: In charge of performance of sacrifices and duties in the temples. As the mediator between God and man, his was the highest office. He alone went into the Holy of Holies on the great Day of Atonement.

The Priesthood is now changed under the New Covenant:

*Jesus Christ is now our High Priest.*<sup>2</sup>

## Gradual Development of Sacrifices

So we see, during the Patriarchal period, there was a gradual development of sacrifices, beginning with the offerings by Cain and Abel. Early on, it was primitive, with the idea of places set apart, as holy, for remembrance and commemoration to God. Noah, Abraham, Isaac and Jacob set up altars for burnt offerings.

Some examples of early burnt offerings were:

Gen 8.20-22 “Then Noah built an *altar* to the LORD, taking some of all the clean animals and clean birds, he *sacrificed burnt offerings* on it.”

Gen 12.7 Abram came to Shechem and built an *altar* to the Lord.

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1 See long list in Adam Clarke’s Commentary, vol. I p. 729.

2 Heb 7:12; 8:1; 9:11.

Gen 12.8 At Bethel, Abram built an *altar* to the Lord, and called on His name.

Gen 13.4 On his return from Egypt, Abram stopped at the *altar* at Bethel.

Gen 13.18 “So Abram moved his tents and went to live near the great trees of Mamre at Hebron, where he built an *altar* to the LORD.”

Gen 22.1-14 God asked Abraham to *sacrifice* Isaac at Mt. Moriah as a burnt offering. Abraham proceeded to obey, but an angel of the Lord stayed his hand at the last instant.

Gen 24.25 Isaac built an *altar* at Beersheba and called on the name of the Lord.

Gen 33.20 Jacob, after a meeting with Esau, built an *altar* at Shechem, calling it El Elohe Israel. (God, the God of Israel.)

Ex 12.3-13 The Passover was instituted before the tenth plague hit. The *blood* of the sacrificial lamb was put on the sides and lintel of the doorway of each of the Israelite houses. At midnight, the Lord came along and “passed over” the firstborn male of the Israelite families, but not so for the Egyptians.

Ex 17.15 On the way to Mt. Sinai, Moses built an *altar* at Jehovahnissi.

Ex 18. 12 Jethro, Moses’ father-in-law, brought in a *burnt offering*.

Ex 20.24-26 After Moses received the ten commandments, instructions were given for making *altars* for burnt offerings in all places designated by the Lord. Moses also received a series of precepts and ordinances that fall under the 10-commandments and which govern personal living, sometimes referred to as civil, moral and ceremonial laws.

Ex 24.4-8 After the event of the golden calf, Moses built an altar and sprinkled *blood* on the people and upon the altar. The Lord then called him up into the mount to receive the second set of tablets of the ten commandments.

After this, most of the references mention that the sacrifices were performed on the brazen altar in the tabernacle and, later, in the temples.

There were many lapses in observance of sacrifices—some due to the laxity of the priests and, at other times, due to the destruction of the temple.

## Redemption in the O.T.

Redemption began to evolve, even in the Garden of Eden at the fall of man, when the Lord gave a penalty to the serpent. Gen 3.15. But it began, more specifically, with the Law of the Firstborn of the Israelites in the wilderness. This principle was first announced at Succoth and was implemented at Mt. Sinai along with the Mosaic Law. It was again restated at Kadesh-Barnea. There is some confusion as to how much was put into practice in the wilderness but, at least, the Levites were chosen and the redemption match of Levite men with the firstborn of Israel took place at Mt. Sinai. The redemption (buy back, purchase or release) steps are briefly listed here:

### **In Egypt**

The firstborn of Israel were saved by the blood of the passover lamb that was sprinkled on the sideposts and lintel of the doorway. Ex 12.5-7, 13, 29-30

### **At Succoth**

The firstborn of man and beast were to be sanctified (set apart) for service to the Lord—man to perform a religious function and beasts to be sacrificed. Man was later redeemed by the payment of five shekels of the sanctuary. Animals could also be redeemed by the substitution of other animals. Ex 13.1-2, 11-16

## At Mt. Sinai

a. All men redeemed (souls ransomed).

Aside from the ransom of the firstborn, there was, at the numbering, a one-time payment of one-half shekel to be given as a form of redemption and atonement and, also, for a remuneration to the Priests. Ex 30.11-16.

b. The Levite tribe was specifically chosen and dedicated to work for the Lord, in lieu of all firstborn males of Israel. Ex 32.25-29; Nu 1.50ff.

c. Redemption of firstborn males was now started after the numbering—matching and substituting (redeeming) the firstborn of Israel by a Levite firstborn, one month and over. Nu 3.14-51.

d. After the first visit and rejection at Kadesh-Barnea. Nu 18.15-19.

Redemption came about through attitude, action and sacrifices.

## Words Used For Redemption

### English words used in the O.T.

- Ransom purchase, buy back.
- Expiation covering, wipe away.
- Redemption Both of the above.
- Atonement reconciliation.
- Propitiation turning away wrath.

### Nature of redemption

- Purchase (ransom) price paid (buy back).
- Release is obtained (loosed).
- Substitutionary.
- Relative — not permanent until the

***Death and blood of Christ.***

(Heb 9:12; 10:14)



## Frequency of words associated with the redemption process.<sup>1</sup>

	Total	OT	NT
redemption	36	25	11
redeemed	69	62	7
redeemer	18	18	0
atonement	113	108	5
ransom	33	28	5
blood	459	365	94
expiation	12	5	7

Other words used: reconciliation, mercy seat, justification, remission, deliverance, righteous, liberty; expiate--cover, wipe away; ransom--purchase, buy back; propitiation--turning away wrath.

Not all of the total are connected with redemption and blood of the covenant.

## The First Temple

David sought to build a permanent house for the Tabernacle. But, the Lord said David had too much blood on his hands; it would have to wait for his son Solomon to build it.

The first temple was built by King Solomon, I Kgs 6-8; 2 Chr 3 -4; Jer 52. He built it in 966 BC, in the fourth year of his reign. It took seven and a half years to build, 480 years after the Exodus. I Kgs 6.1.<sup>2</sup>

It was built on the threshing floor of Araunah, which David had purchased previously. The area was just north of Ophel, the location of Jerusalem when he had originally conquered it.

Solomon had the Ark of the Covenant brought in accompanied by innumerable sacrifices and thanksgiving. At this time, there was nothing in the Ark save the two Tables of Stone. The Lord descended in a cloud, which filled the house, so that the priests could not stand to minister. I Kgs 8.1-11.

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1 From a database of nine bibles on CD ROM.

2 Anstey says, 594 years. See Bibliography.

At the moment of Solomon's closing benediction, the fire from heaven came down and consumed the burnt offering and sacrifices, and the glory of God filled the house. 2 Chr 7.1.

Solomon's temple, of marble and Jerusalem limestone, was the most ornate ever built, being covered by gold on the walls. It had the two tall bronze columns at the entrance, the one to the south Jachin, and Boaz to the north. Even the Queen of Sheba was astounded by its beauty..

Nebuchadnezzar took the first captives of Jerusalem to Babylon in 605 BC. The temple stood until plundered and destroyed completely by Nebuchadnezzar in 586 BC. Jerusalem was burned, the walls torn down, and Judah was finally transported to Babylon, except for a minor deportation in 582 BC. The temple was not rebuilt until Zerubbabel returned seventy years later.

## The Second Temple

Cyrus, king of Persia, issued a decree that the temple be rebuilt. The Jews, after seventy years of captivity, made the first return under Zerubbabel in 536 BC. The altar was rebuilt, sacrifices again started and the feasts consecrated. Finally, the foundation was laid—over the old one.

Then opposition arose. Priests at Samaria came down and wanted to help, but Zerubbabel rejected them. Finally, it took a decree from Darius, the new king, to authorize the rebuilding. The razed temple was then reconstructed by Zerubbabel. Its appearance was but a shadow of the first, for the older people remembered the glory of Solomon's temple and wept in sorrow. Zerubbabel's temple was finally completed in 516 BC.

Then, the Priesthood was reorganized. Nehemiah came and rebuilt the walls in 444 BC. Following this, was a short period of religious reforms, and sacrificial offerings were again performed.

## The Third (Second) Temple

Herod the King rebuilt the third temple. To this day, the Jews call this the second temple, saying that, Zerubbabel's was a reconstruction of King Solomon's. It is interesting to observe that Herod would take an interest in this, because he was not even of Jewish lineage. His father Antipater, was an Edomite—a descendant from Esau; and his mother Cypros, was a descendant from Ishmael, the son of Hagar.

Herod was a great builder, and it has been suggested that he wanted to do something for the Jews so that they would give a good report to Rome. There is no scripture about it, but Josephus, the Jewish historian, described it.

The **temple platform** was almost square, enclosing about 24 acres of ground. The temple was started about 20 BC and was forty six years in building, at the time that Jesus purged the temple.<sup>1</sup> In general, it was larger and was a complete new building, but with the same layout and foundation as the preceding temples. There was an inner Holy of Holies, the Holy Place and an outer porch with the two large columns on either side, Jachin on the left and Boaz on the right. Covered with marble, it was an impressive sight. Inside the outer walls were three rows of columns spaced about 30 feet and there were about four rows of columns on the south side with the Royal Porch above. Solomon's Porch<sup>2</sup> was at the east row of columns.

The huge **Altar of Burnt Offerings** was 32 cubits square. Eastward was the Court of Men of Israel, and farther, the Court of Women where there were 13 money casks. One time Jesus sat there watching money being thrown in, and he saw the widow who put in all that she had.

Adjacent to the wall on the north and west was the **Tower of Antonia** where the Roman garrison was housed. This was where Jesus suffered the three civil trials. The gate called Golden was in the east wall. This is where Jesus made his triumphal entry into the temple.

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1 John 2:20.

2 John 10:23. Jesus walked there at one Feast of Dedication.

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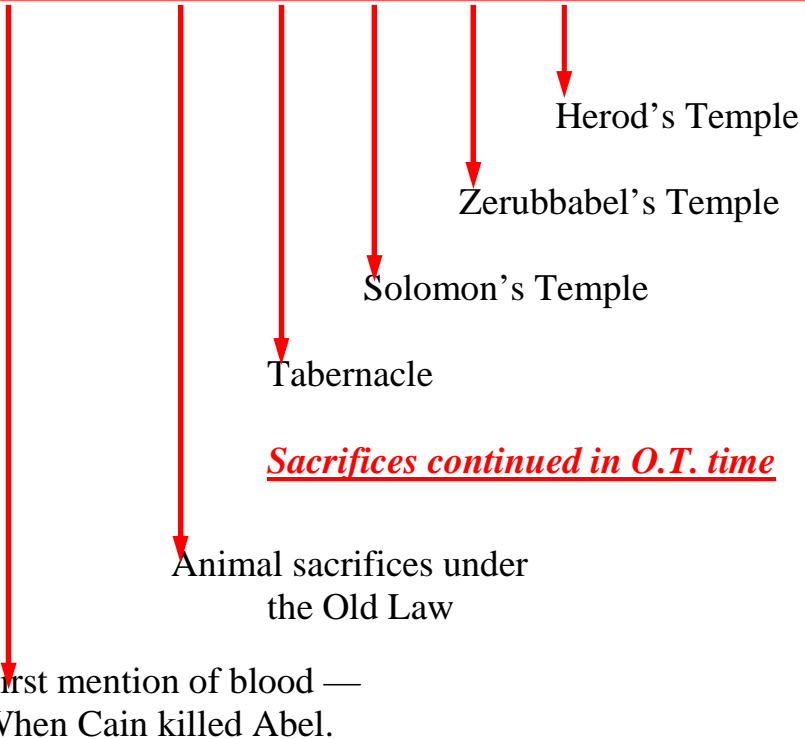
## Old Testament (*Old Covenants*)

Prophecies looking toward the New Covenant >—>

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The Blood —

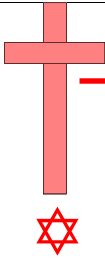
- Animal sacrifices.
- The blood of animals shed to take away sins temporarily until Christ shed His blood on the cross.
- The Saints of old were redeemed under the Old Covenant.
- The blood was never really burned on the altar but carefully saved.
- Principle: It was necessary for an animal to die that man be saved.



Covenants with: Adam, Abraham, Isaac, Jacob . . . . Israelites.

# New Testament (*New Covenant*)

Now under the new covenant in His Blood:  
— The Blood of Christ takes away sins —



The ultimate sacrifice

It is important to note that Jesus lived and died under the old covenant

- The Gospel — Good news: The death, burial and resurrection of Christ.
- The Blood of Christ takes away sins.
- Blood continues under the New Covenant.
- Blood accessible to all those who later participate in His sacrifice—by symbolically entering into His death.
- By entering into His Death we put on Christ.
- We enter into His death *only* by immersion in water for the *remission* of sins and then

Old T.

New T.

His sacrifice was completed at the very moment the Spirit left the body when He said —

*“It is finished”*

The sins of the *Saints* under the Old Covenant finally taken away by Christ’s sacrifice

Many are the souls who have put on Christ down through the ages

Perhaps, more of interest to the Christian was the large outer court, the **Court of the Gentiles**. This is where Jesus taught, and also where his disciples waited until the Holy Spirit came upon them.

Today, there is absolutely nothing remaining of the temples. The Moslem Dome of the Rock sits over a large rock which, by tradition, is where the temples were placed. The Dome of the Rock was built much later, about 690 AD, and represents the third most sacred building of Islam. By tradition, it is the place where Muhammed stepped off on his night ride into heaven.

Nevertheless, one can see the large Herodian wall stones in the lower walls, especially, at the Western Wall and in Wilson's Arch. These are large and rectangular, with 2-inch chamfers around the edges. One can still see a break away point of Robinson's Arch in the southwest corner of the temple platform wall, which was a point where steps led down into the early Tyropoeon Valley (Valley of the Cheesemakers) and westward into the upper city of Mt. Zion. The valley has long since been filled in, and one can walk in through the Dung gate, in the south wall, on into a large area that is next to the Western Wall. There is now a ramp leading up onto the temple platform.

## The Temple Defiled

What could be more insulting to Israel than sacrificing sow meat on the altar in the temple!

The story starts back with Alexander, the young son of Philip of Macedon, who started out in 323 BC. In ten years, he conquered the Persian empire, along with Palestine and Egypt. He had fallen under the Greek influence. Everywhere he went, he tried to pass on the Greek philosophy and way of life to the people. However, he treated Israel with respect. He visited the temple to observe, and made a sacrifice under the direction of the priests, but allowed the services to continue normally. Subsequently, Hellenism had great influence in Israel.

Alexander died at age 33 in Babylon as a result of physical excesses. Supposedly, he was buried in wax in a gold coffin at Alexandria, Egypt. Strange as it may seem, his four foremost generals also had this same pioneering spirit and were influential in spreading the Greek way of life: Antigonus;

Cassander; Ptolemy Lagi who ruled Egypt and Southern Syria; and Lysimachus. Ptolemy's best general was Seleucus, who later controlled Syria, and became a tyrant over Israel.

The control of Israel see-sawed back and forth between Egypt and Syria. The lineage names seemed to alternate between "Seleucus," the original, and "Antiochus." The Seleucids finally gained control of Palestine. Antiochus IV Epiphanes (the Illustrious), in the Seleucid line (175-163), was well schooled in the Greek life and also had been in prison in Rome for 12 years. His passion was to Hellenize Israel with a vengeance. After being forced out of Egypt by the Romans, Antiochus overcame Jerusalem on the Sabbath, as did Ptolemy I earlier. Josephus, a Jewish historian, said the Jews were powerless, since no work or fighting could be done on the Sabbath. Antiochus forced the people to renounce Judaism, to eat pork, and other excesses. Heathen rites were set up and the image of Jupiter placed in the temple. The Jews were forbidden to continue with the usual practice of circumcision, observance of the Sabbath and the regular Jewish feasts. Even the scriptures were destroyed. Swine was sacrificed on the Altar of Sacrifice—the ultimate of insults!

The theater, the hippodrome, nude athletes in gymnasiums, and the Greek way of life infuriated the old pious priests, the Hasidim, especially, since the temple services were neglected. Further, the high priest selection was put on a highest-price bidding, taking it out of the priestly line. Antiochus so infuriated the Hasmoneans that they joined in an anti-Hellenistic, warring movement. They resisted with a fervor. The resistance increased with the Maccabean revolt and finally Judas Maccabeus (the Hammer) led the Jews into Jerusalem, cleansed the altar and reinstated proper worship on the 25th of Chisleu (December) 164 BC. A Feast of Dedication, or Feast of Lights, followed, and now is celebrated as Hanukkah.

## Jesus the Christ

“And the light shineth in darkness; and the darkness comprehended it not.”

. . . Born of woman . . . born in poverty . . . born in another town . . . fled for safety of life to Egypt . . . worked for a living as a carpenter’s son in Nazareth . . . never visited other countries. . . walked . . .

*In personal life:* . . . lowly . . . loved friends . . . friends loyal to him . . . obedient . . . kind . . . humble . . . unselfish . . . spotless . . . benevolent . . . forgiving . . . righteous . . . undefiled . . . faithful to the end . . . the good shepherd . . .

*In public life He was:* . . . buffeted . . . despised . . . hungry . . . spit upon . . . thirsted . . . wearied . . . wounded . . . pierced . . . oppressed . . . persecuted . . . stripped . . . chastised . . . condemned . . . crowned with thorns . . . delivered up . . .

### The Man

On earth He called Himself, “The son of man.”

Pontius Pilate . . . “I find no crime in him . . . Behold, the Man . . .” John the Baptist humbly said, “I am not worthy to remove the latchet of His shoe.”

### He was divine

. . . what was conceived in Mary was of the Holy Spirit . . . prophesied by Isaiah that His name would be Immanuel . . . an angel announced to shepherds that a saviour was born in Bethlehem . . . at the presentation in the Temple, Simeon beheld in Him salvation, and Anna, a prophetess, saw in Him redemption . . . wise men from the east saw His star . . . at twelve years old was found talking to teachers in the temple, and in response to grieving parents said, “I must be in my Father’s house”. . . at His baptism, by John in the River Jordan, the Spirit of God descended like a dove upon Him and a voice from heaven said, “Thou art my beloved son, in whom I am well pleased”. . . and He began to teach at 30 years of age . . . John the Baptist witnessed, “Behold, the Lamb of God that taketh away the sin of the world.”. . . He went about doing good . . . about 35 recorded miracles of healing the sick, feeding,



restoring life . . . evil spirits recognized Him . . . at the transfiguration, the Lord witnessed the same as at the baptism and added “hear ye him” . . . He was put on the cross and

### ***CRUCIFIED***

. . . at his death the veil of the temple was rent in two, from top to bottom . . . many of the saints came out of the tombs . . . the centurion said, “Truly, this man was the Son of God”. . . when the women came on the first day of the week, the angelic vision in the tomb told the women, “He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him”. . . other appearances . . . His commandment to go and disciple . . . carried up into heaven and sat down at the right hand of God.

***He existed before the foundation of the world and will***

***exist for all eternity. . . Amen.***

John 1:1; 17:24; I Peter 1.20

## **The Sacrifice of Christ**

And so, the sacrifice of Jesus was the glorious ending of a long string of animal sacrifices throughout the Old Testament period.

In the beginning, animals were killed and the flesh roasted on the fire. These were mostly of burnt offering type until the sin offering was introduced and defined specifically at the giving of the Law to Moses at Mt Sinai. He came back down from the mount and inaugurated all of the sacrifices; had the Tabernacle built; sacrifices set up; and the Priesthood established to handle the sacrifices, along with other duties. The altar was built to burn the sacrifices.

Before the altar of sacrifice in the tabernacle and temples, there was, perhaps, simply a pile of rocks on which to place the sacrifice. Abraham was born before the Mosaic Law, and knew nothing of the later construction. It would be interesting to know how he was going to sacrifice Isaac, until the Lord

intervened at the last moment. What faith! No wonder he was listed in the great faith chapter in Hebrews (11). Tradition has it that the Muslim Dome of the Rock is built over that very rock, which is supposed to be where the temples were formerly placed on the temple mount in Jerusalem.

Jesus instituted the **Lord's Supper** for a remembrance: "And he took bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body which is given for you; this do in remembrance of me. And the cup in like manner after supper, saying, This cup is the new *covenant in my blood*, even that which is poured out for you." Lu 22.19,20.

## The Apostle's Teaching

Reflecting the nature of this booklet, selections will be focused on the sacrificial aspect of Christ. The NT writers mention the sacrificial, redemptive aspects of Jesus' death.

**The gospel writers record the prophetic words that Jesus said:**

- "for as Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth." Mt 12:40.
- ". . . even as the Son of man came not to be ministered unto, but to minister, and to give his life a *ransom* for many." Mt 20.28.
- ". . . Jesus commanded them, saying, "Tell the vision to no man, until the Son of man be risen from the dead." Mt 17.9.

"Jesus said unto them, The Son of man shall be delivered up into the hands of men; and they shall kill him, and the third day shall be raised up. And they were exceeding sorry." Mt 17.22, 23.

His disciples had not realized the full import until the vision at the tomb reminded them, "Saying, The Son of man must be delivered into the hands of sinful men, and be *crucified*, and the third day rise again." Lu 24:7,8.

Then on the day of Pentecost while in the temple, His disciples received the power of the Holy Spirit so that they could speak in the languages of all nations and even perform miracles. This, so that they could witness for Him in all that He did, especially,

in the focal point of His life, which was the **death, burial and resurrection**--the **gospel** theme: “And ye also shall bear witness, because ye have been with me from the beginning.” Jno 15.27.

### **And they taught and witnessed for Jesus**

Paul said, “But we preach Christ crucified . . .” I Cor 1.23, and, “Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures:” I Cor 15.3-4.

### **And now, there is salvation open to us**

- “. . . buried with him by baptism into death: . . .” Rom 6.4ff.
- “For as many of you as have been baptized into Christ have put on Christ.” Gal 3.27
- “Buried with him in baptism, wherein also ye are risen with him . . .” Col 2.12.
- “therefore baptism doth also now save us.” I Pet 3.21.

Thus, there is great emphasis placed on the **death, burial and resurrection** of Jesus as being the **gospel**, or good news. For, when he died, he shed his blood, which opens up salvation for us. Then he conquered death, and sat down at the right hand of God. As the vision at the tomb said,

**“He is risen.”**

## **The Significance of His Death**

A sacrifice takes effect at the **time** of observance; therefore, His sacrifice was completed at the very moment His Spirit left the body. His final word indicates it when he said, “It is finished.” His blood was shed for all mankind. Then, whoever *participates* in His blood in the future, will have his sins taken away.

So too, in a burial with Him, we complete our observance of His death at the moment--**the very moment**--the burial takes place; that is, when the water covers over the body in immersion—not days, hours or minutes before, or after, but at that *very moment*. Rom 6.4 ff.

This points up the importance of correctly observing his sacrifice. An **action** has to be made for the observance, not just a mental decision, but a concerted movement to do it. Recall the action needed in observance of early sacrifices and Jesus' sacrifice.

If it is not done correctly, do we access the blood—the sacrificial blood? Any other action but that which was, and is, prescribed by the scripture doesn't fit the pattern. The *scriptures are still in full force*, therefore, the mode of accessing His blood is not subject to picking and choosing the mode. The chart on the following page shows the contrast between the different modes man has added over the years.

Just as the Great Commandments—**love of God and love of neighbor**—are still in effect—immutable—so then the pattern of sacrifice and shedding of blood is immutable. The efficacy is still there. The observance the *same*.

This is the sacrifice of Jesus. He shed His blood. Hence, to get into His death is to *participate* in His sacrifice. Then His blood takes away sins. We are buried with Him for the **remission of our sins**. Burial for any other reason is **not** a sacrifice.

How many times do we partake of baptism? Jesus died just once! At the moment of death His last words were, "It is finished." As He died only once, we are to be buried with Him only once. Animals sacrificed died only once. To baptize more than once is to sacrifice Him more than one time. Hence, we should be baptized into His death only once in a lifetime. The only reason for rebaptizing is the former was done for the wrong purpose. Again, the only effectual baptism is one that *simulates His death*, in order to obtain access to His blood—the *only* blood that can take away the sin of man. For, Jesus was of divine nature making it a divine sacrifice, whereas earthly types are only temporary. ("body" and "blood" both mean "death.")

Jesus emphasized the importance of his sacrifice when he instituted the Lord's Supper (Mt 26.26; Mk 14:22; Lu 22:19; I Cor 11.20-29). ". . . as my body and new covenant in my blood," Paul writes, ". . . proclaims the Lord's death until he comes." In Acts 20.7, Paul shows it was the practice to observe the remembrance **every first day of the week**.

## How do we observe His death?

He died on the cross but we don't imitate by being symbolically placed on a cross to get into his blood, which takes away our sins. Paul, in Rom 6.4, describes it as an immersion in water. How do we physically get buried in water? The simplest way is to simulate death by being laid down under the water, like being laid out, in death, in a coffin. Jesus was laid down on the horizontal platform in a tomb. Two possible places may have been, either the Garden Tomb, or the Tomb in the Church of the Holy Sepulcher inside the Jerusalem city walls. Each has horizontal platforms. Archaeologists have judged the Garden Tomb to be typical of that period.

### Non-Biblical modes

There are some modes where the person kneels onto his knees in shallow water and leans forward face down. This hardly qualifies for a burial either. I've observed this form at the River Jordan and, when the person leans forward, is only partially submerged. Would this be a complete burial? It is said that three times forward is to be in the name of the Father, the Son and the Holy Spirit—one time for each name. However, in Mt. 28.19 in the Greek text, all three are grouped under "name"—"in the name of the Father and of the Son and of the Holy Spirit. So, we are *buried* for the purpose of getting *into His sacrifice, into His death, into His blood*, not into a name. *Into a name* would put the great plan of the theme of blood at naught.

Sprinkling? Pouring? Sprinkling with rose petals?—many methods have been introduced over the years that don't fit the semblance of a sacrifice.

## Accessing His Blood

How do we participate in the sacrifice of Christ?  
How do we get into His death?  
How do we obtain remission of sins?  
How do we put on Christ?

Think about it	No
Just “Accept” Christ	No
Just “Believe”	No
Sprinkling water	No
Pouring water	No
Immersion	Yes

Only complete immersion symbolically simulates —

- Death, burial and resurrection of Jesus
- Accessing the blood of Christ
- Putting on Christ
- Complete remission of past sins

Jesus’ sacrifice took place at the time of observance. So, *only at the very moment* of immersion is the *sacrificial burial* simulated—not before, not after—but, at that very moment — This rules out man-made inventions of the scriptures.

One must —

- Hear the word
- Believe
- Repent of sins
- Confess Christ as Lord
- Be *immersed in water*

## Redemption in the N.T.

Now, we begin see that the redemption and atonement of man is the underlying reason for the thread of blood from the earliest sacrifices to the Cross.

It is a mystery of mysteries that God had this plan for making a world, and making all that is in it—especially man—and then, threading the theme of blood as a redemptive process in atoning for sins; and further, atoning completely by sending His Son as the ultimate, final and divine sacrifice, in the scheme of redemption. God's great redemptive plan for man, foreshadowed in the OT, **is now revealed by the NT writers.**

The *death of animals* is on a lower level than man. The offering of animal deaths and blood was a temporary substitute covering sins only for the moment. God, in His infinite wisdom, skipped the level of man-for-man-sacrifices, for the sacrifice by man-for-man cannot be a high enough substitute to take away the sin of man. Ultimately, it takes the sacrifice of a *divine* presence to take away the sin of man. Jesus lived and died as a man but, at the same time, he was of divine nature. This, of course, made Jesus sinless and, most importantly to us, being divine, His sacrifice could take away our sins. Animal sacrifices served in the OT; Jesus in the NT.

Back in early centuries there were instances of *human sacrifices* to please the gods. Young girls have been thrown into craters of volcanoes to stop some catastrophe from taking place, but that doesn't fit the Christian pattern of redemption. This was an attempt to substitute man-for-man.

**Translation.** Space here does not permit going into listing the Hebrew words of the OT and the corresponding translation into English equivalents, nor the Greek words used in the Septuagint (LXX). There is always the difficulty of finding a one-to-one correspondence when translating into another language.

However, there is some help in translating the Greek in the NT since Greek was used in the Septuagint. The same Greek words tend to be used in the NT as in the LXX. The Greek used is the Koine, a common language, which was popular up and down the coast and spoken even in Jerusalem.

This is due directly, to the philosophy of Alexander the Great, in forcing the Greek philosophy and way of life onto all that he conquered. As Gresham Machen, in his *NT Greek for Beginners*, observed, “Common words had to be given new and loftier meanings, and common men were lifted to a higher realm by a new and glorious experience.”

## New Testament References

Some words used in the OT are also used in the NT to describe the atonement process. In addition there are a few used only in the NT, such as: reconcile, propitiation, remit, forgiveness of sins, and remission of sins. Here are a few examples:

### **Ransom**

Mt 20:28 “just as the Son of Man did not come to be served, but to serve, and to give his life as a *ransom* for many.”

Timothy 2:6 “who gave himself as a *ransom* for all men—the testimony given in its proper time.”

### **Covenant**

The blood of the covenant in the OT was animal blood. In the NT it was Christ’s blood. Lu 22:20 says, “ In the same way, after the supper he took the cup, saying, ‘This cup is the *new covenant in my blood*, which is poured out for you.’ ”

### **Remission**

Acts 2:38 “Then Peter replied, ‘Repent, and be baptized every one of you in the name of Jesus Christ for the *remission* of sins, and ye shall receive the gift of the Holy Ghost.’ ”

### **Sacrifice of atonement**

Rom 3:25 “God presented him as a *sacrifice of atonement*, through faith in his blood. He did this to demonstrate his justice, because in his forbearance he had left the sins committed beforehand unpunished.”



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

### **Christ offered his own sacrificial blood into heaven itself**

Heb 9:24 “For Christ did not enter a man-made sanctuary that was only a copy of the true one; he *entered heaven itself*, now to appear for us in God’s presence. 25 Nor did he enter heaven to offer himself again and again, the way the high priest enters the Most Holy Place every year with blood that is not his own.”

I Jno 2:2 “He is the *atonement sacrifice* for our sins, and not only for ours but also for the sins of the whole world.”

### **The saints of old are now saved**

Heb 9:15 “. . . now that he has died as a *ransom* to set them free from the sins committed under the first covenant, . . .”

This is indeed a mystery: how that the sins of the saints under the old dispensation were “covered,” yet, their sins were not completely obliterated until the sacrificial death of Christ.

It is interesting to compare the English words used by the different Bible versions. In many versions a word, say “ransom”, is translated the same at each occurrence. Others may vary. One passage, that comes to mind, is Rom 3:25. The Greek word is “hilasterion” (transliterated), usually meaning propitiation. It is translated differently as follows: ASV and KJV—propitiation; NIV—sacrifice of atonement; RSV—expiation.

Next is a chart of the New Covenant presented with the same format used earlier for the covenant with Abraham and for The Law.

# The New Covenant<sup>1</sup>

- 1 **First Party** -- Benefactor  
God Rom 1:1-16; Heb 1:1-2
  - 2 **Second Party** -- Beneficiaries  
All the world -- Mt 28:29; Mk 16:15,16
  - 3 **Conditions**  
Hear the gospel -- Ro 10:13-14; I Cor 15:1  
Believe in Jesus Christ -- Mk 16:15,16; Jn 20:30,31.  
Confess faith in Christ--Acts 8:37; Ro 10:10;Mt 10:32  
Be baptized into Christ--Mt 28:19; Acts 2:38; Gal 3:27;  
Continue to grow in holiness as a Christian--Mt 28:20
    - By worshipping the Lord -- Jn 4:24; Acts 2:42
    - By praying to God -- 1 Thes 5:17; 1 Tim 2:8
    - By studying His word -- 2 Tim 2:15; 1 Pet 2:2
    - By testifying to all men -- Mt 28:19; Acts 8:29,35.
    - By being a good steward of all life--1Cor 4:1,2; 6:19,20.
    - Remaining faithful until death -- Rev 2:10
- Obeys the law of Christ.** What is the law of Christ?
- a. The commandments summed up by Christ:
    - The two great commandments --  
Love the Lord and love thy neighbor -- Mt 22:35-40.  
Love the Lord thy God with all thy heart, soul, and  
might -- Dt 6:5; 10:12; Mk 12:30  
Love neighbor -- Lev 19:18; Mt 5:43,44; Mk 12:31  
“Golden Rule”: -- Mt 7:12, Lu 6:31  
Duties to enemies -- Ro 12:14,20  
Bear infirmities of weak--Ro 15:1
  - b. The Old Law fulfilled by Love:
    - On these two “hang “all the law & prophets -- Mt 22.40  
He that loveth another fulfilleth the law -- Ro 13:10  
Preeminence of love -- 1 Cor 13  
Law fulfilled in one word -- Gal 5:14  
Bear ye one another’s burden -- Gal 6:2  
Fulfills the royal law -- Jas 2:8

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1 Space not available for all references. Use a chain-reference Bible.  
See Palmer pg. 76, with addition of Law of Christ, based on  
Monser’s Topical Index pp 116, 403. See Bibliography.

- c The new commandment given by Christ/the Apostles  
Love one another -- Jn 13:34; 15:12, 13, 17.  
New comm.: In love same as in beginning 1Jn 2.7-11.  
Love--msg from the beginning -- 1 Jn 3:10-16; 3:22-24.

Therefore, **Love** is the new law written on the tables of the heart.

As a principle, *love* was first stated explicitly as:

- a Love of God with heart, soul and might -- Dt 6:5,6 and
- b Love of neighbor as thyself -- Lev 19:18

This law was repeated by Christ and was carried over into the New Covenant as the fundamental law.

**4 Promises** --consisted primarily of three things:

- a The remission of sins,
- b The gift of the Holy Spirit, and
- c Eternal life.

Forgiveness of sins -- Eph 1:7	Election -- 1 Thes 1:4
Redemption -- Ro 3:23-26	Grace-- Eph 2:8-9; 2 Tim 2:1
Justification -- Ro 8:1,30,31	Salvation -- 2 Tim 2:10
Hope -- 1 Thes 1:3; Eph 1:12	Peace -- 1 Pet 5:14
Wisdom -- Jas 1:5	Inheritance -- Gal 3:26-29
Rest -- Rev 14:13	Victory -- 2 Cor 2:14
Glory -- 2 Tim 2:10	Eternal life--Ro6:23;1Jn 5:11
Protection & help -- 1 Cor 10:13	Righteousness -- Ro 3:21,22.

**5 Mediator** -- Jesus Christ -- 1 Tim 2:5.

**6 Token**

Gift of the Holy Spirit -- Acts 2:38; 2 Cor 1:22; Gal 5:22-25

(Indicates the New Covenant came into force on Pentecost)

**7 Dedicated by --**

The **Blood** of Christ -- 1 Pet 1:19

It's interesting that *love* is not included in the Decalog, however, as cited above, *love* is mentioned in Dt 6.5 and Lev 19:18. But, *love* in the NT, become the ultimate law of Christ.

By 7, above, the New Covenant was dedicated by blood.

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

Next, is a chart showing the differences between the Old Covenant and the New Covenant.

## Comparison and Contrast

Under Old Covenant	Under New Covenant
<p>“ . . . I will make a new covenant. . . says the Lord” Jer 31.31-34 Confirmed in Heb 8:10;10:16<sup>1</sup></p> <p style="text-align: center;">Old abolished . . . . Heb 8:13; 10:1</p> <p>The Cross was the End of the Mosaic Age</p> <p>Old Covenants with God Ex 20</p> <p>Dedicated by <b>blood of animals.</b> Heb 9:18,19</p> <p>The Law &amp; Prophets Jno 1:17; Lu 16:16</p> <p>Ten Commandments Ex 10:3-17</p> <p>Meeting place: Temple, Synagogue</p> <p>Meet on the Sabbath, the 4th commandment. Gen 2:3; Ex 20:8</p> <p>Priesthood with High Priest</p> <p>Many sacrifices, Heb 10:11</p> <p>Sacrifices: daily, weekly, monthly and annually, Heb 9.6</p>	<p>The Cross was the Dawn of the Christian Age.</p> <p>New Covenant with Christ Heb 7.22; 9.15</p> <p>Dedicated by the <b>Blood of Christ.</b> 1 Pet 1:19</p> <p>None. Under Grace and the New Testament commands. Lu 16:16; Eph 2:8; Ro 6:14,15</p> <p>No. All commandments restated in the NT except the 4th— <i>Remember the Sabbath .</i></p> <p>Open air, houses, public places, buildings.</p> <p>Meet on first day of the week to remember Christ’s resurrection and to remember His death by the Communion. Acts 20:7; Jno 1:10; 20:19,20</p> <p>Christ our High Priest, Heb 4.14</p> <p>Individual congregations: deacons, evangelists, and elders, with the elders in charge.</p> <p>Christ, sacrificed once and for all. Heb 9:28.</p> <p>None -- Christ sacrificed once. Heb 9.12; 10.11</p>

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<sup>1</sup> Heb 8:10; 10:16 copied from the Septuagint, almost word-for-word.

Blood of animals covered Sins only temporarily, Heb 10:4	Christ's sacrifice covered the Sins of the saints of old. Heb 9:15
Not perfect      Heb 7:19	Perfect Law      Jas 1:25
Sins remembered annually, Heb 10:3	No more remembrance of sins Heb 10:17
On tables of stone, 2Cor 3:3	On tables of the heart, Heb 8:10
Singing and musical instruments      1Chr 15:16; Neh 12:45; Amos 6:5	Singing only. No instruments mentioned in the NT church Heb 2.12; Eph 5.19; Col 3.16,17
Tithes      Gen 28.22	Give as one has prospered. 2Cor 9.6-9
Earthly kingdoms	Christ's Church & Kingdom Jno 18.36; Lu.17.21; Heb 12.22-28
Seal: Circumcision, Rom 4:11	Seal: Holy Spirit, Eph 1:13
Faith      Heb 11	Faith      Ro 10:17; Heb 11.1ff
Love of God & Neighbor Dt 6.5; Lev 19.17	Love of God & Neighbor Mt 22.35-45
An eye for an eye . . . Ex 21.24; Mt 5.38	Love your enemies. Mt 5.44
Religion of externals	Internals: mind, heart & soul. Heb 8:10; 10:16
Jewish nation only, Eph 2:14	Open to all the world, Mk 16:15
Follow OT Law, Dt 7.11	Follow Christ's commands. Jno 14.23; 2 Thes 1:7-11
Old Law -- Negative	New Law -- Positive
"Rightly dividing the word," inherently means rightly dividing the Covenants.	

(As far as I know, Alexander Campbell, a great Restoration preacher, Bethany, VA (now WV), was the first to develop the idea of dividing the Old and the New Covenants, when, on October 23, 1812, he preached a *Sermon on the Law* at the Bush Run Baptist church near Washington, Pennsylvania. This was considered heretical at the time, and he was asked to leave the church.<sup>1</sup>)

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1 Alger M. Fitch, Jr. *Alexander Campbell*, p 12.

## Review

If Jesus were living today, would He be named Man of the Year? . . . 'Tis doubtful.

He is probably loved and revered and written about by more than anyone else in the world, and yet, at the same time, scorned or ignored by more persons than anyone else in the world.

Nevertheless, the Bible exceeds all other books being published.

We can look to the teachings in the Bible for many things. Rules of morality, expressed in the Bible, have not been superseded or improved upon by any law or device of man. And yet, there is much disregard and a propensity to exalt one's ego into thinking that it is possible to do so.

The laws of physical nature are immutable and not subject to change—momentum, for example. We can only investigate and postulate what is happening.—as if true. It seems that some things will never end; still looking for a unified field theory. There are now more than 92 elements listed in the periodic table. How can anyone, especially a scientist, have any doubt that there has to be a Higher Being that brought this about. Look at the complexity of the “black hole” phenomenon. Scientists are running Einstein's equations backwards trying to find out what happened in the big bang before the first billionth of a second—before time and forces started!

Modern “contraptions,” such as the computer, surely makes the work of search and study immensely more rapid and productive. Can one imagine what delight Cruden's might have had in doing his concordance. Or, J.B. Smith, in his Greek-English Concordance, who spent 20 years of his life with card lists of Greek words and their usage in the KJV. And too, the delight of earlier copyists of the scriptures—like the Essenes in the scriptorium at Qumran. Also, now we can compare many translations at the same time on a CD ROM laser disc.

We have seen, over and over, the exactitude that God has demanded of His people, in the way that things are to be done, and the penalty that has been imposed if not done properly. As

long as Moses held up his hands, the Israelites prevailed; when lowered, they lost. That is why it is so important to examine the procedure of getting into the death, burial and resurrection of Christ, in order to put on Christ—in order to get into His blood. We recall that in a sacrifice the animal died and the blood was not burned, as was the sacrifice. The blood was spoken of as “*life*”—there is *life* in the blood. But the body, without the blood, does not carry the spirit. Both terms mean death, as Paul proclaimed in observing the Lord’s Supper on the first day of the week. Jesus, too, must have thought it was important, since that was one of the last instructions he gave—in the remembrance of his body and his blood. Mt. 26.26; Mk 14.22; Lu 22.19; I Cor 11.23; Acts 20.7.

(Not a part of this discussion but, along with the exactness of doing things, is the hint of the superiority of restoration vs. reformation.)  
Amen.

## Getting Things Right

Suppose someone said to you, “I don’t believe you!” That’s like a dash of cold water in the face, or the trigger for a brawl. Recently I heard someone say, “baptism is not necessary for salvation.” To say that, is almost like saying to each of these—re Mk 16.15,16; 1 Pet 3.21; Gal 3.27:

**To Peter:** “You said it only once, so I don’t think it’s that important.”

**To Paul:** “You and James are so ambiguous, for James says, “faith without works is dead,” and you say, “just believe.” Someone else says, “Well, I do believe, and that’s what my church teaches, ‘just believe’, so I’ll follow my church.”

**To Jesus:** “I remember that you set the example of baptism in the Jordan River, and that the Lord was pleased. But we can’t all be baptized there. I think that the mode used now is unimportant. My heart is right.”

**To God:** “No one does animal sacrifices any more; sacrifices went out when the Temple was destroyed. Besides, observance would need a modern interpretation. I can just think about them and that’s what’s important.”

What do you imagine they would say—Peter? Paul? James? Jesus? the Lord?

I imagine Peter and Paul would say that they spoke under the

spell of the Holy Spirit. Jesus might say that, after I spent all that time on earth, and to say that, makes my suffering in agony on the cross all for naught.

God is the same yesterday, today and forever. Remember what happened to Nadab and Abihu with their strange fire, Lev 10.1-2; and Moses, himself, wasn't allowed to get to the Promised Land—only to view it from afar off on Mt. Nebo. It wouldn't be surprising if the Lord said the same that He said to Belshazzar, “Mene, Mene, Tekel Upharsin.” Dan 5.25. The exactness that the Lord requires of us speaks volumes—in fact, in all through the scriptures we see it. If you think there is now a flaw in the redemption plan—don't bet your life on it. Don't bet your life on something so easily obtainable as the proper simulation of Jesus' sacrifice. Following tradition may mislead, if it strays from the original.

Why the Lord requires baptism to simulate the death, burial and resurrection of Christ is not mentioned in the scriptures. Sprinkling and pouring are obviously not a proper simulation. On a tour to Israel, one of our people was being immersed in the River Jordan and, at the same time, a priest was standing in the water and sprinkling water onto the head of one of his flock. Well, for sprinkling, why not just stand on dry land?

The burial is simulated so that we can get into his death, and also to access his blood—which is what takes away sins. Looking back, we can see that this fits into the scheme of redemption, starting from animal sacrifices and ending with the ultimate sacrifice on the cross.

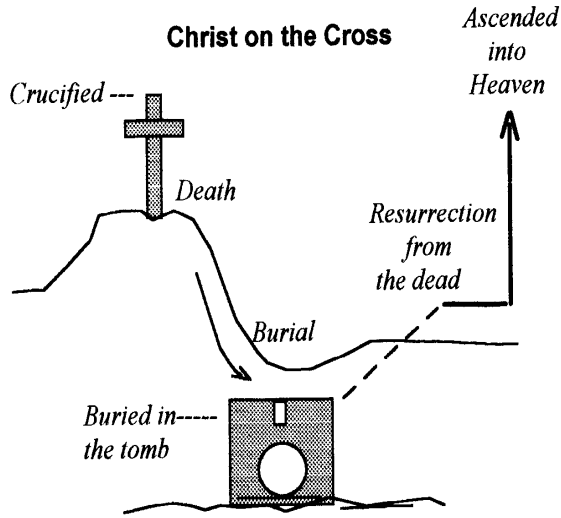
So, common sense leads us to a safe way—**the exact way**. If the scriptures say that we need to be “*immersed for remission of sins,*” then, **who is to go up against the will of the Lord? Some do— regardless!!** Jesus said, “. . . for wide is the gate, and broad is the way, which leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. Mt 7.13,14.

See next: Divine Sacrifice and baptism>>-->

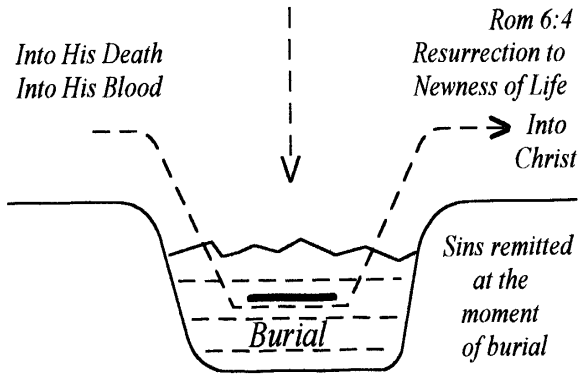


# DIVINE SACRIFICE

## Christ on the Cross



## Emulation of Christ's Death



## Baptism in water

*Baptism means dip or plunge which means complete immersion or burial in order to properly emulate the sacrifice of Jesus--the Death Burial and Resurrection.*

Herbert L Peterson



Baptizing in India



A church baptistry

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AorB,AandB, etc.)—printed out references to altar, blood,  
offering, burnt, sin, and so on.

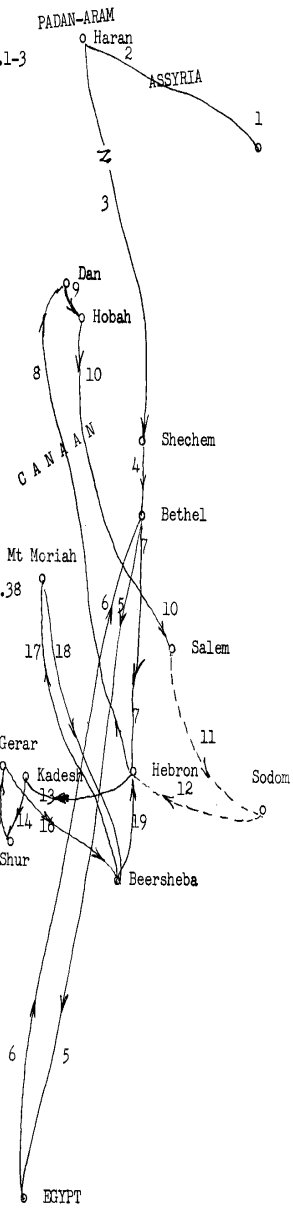
## Appendixes

Here are some charts that are outside the main stream of the story of the blood, but still related. They are included here for background information.

- Abraham's Travels 62
- Time-Line Abraham To Joseph 63
- Solomon's Temple 64
- Herod's Temple 65
- Lineage — Adam to Christ 66
- Map of Israel showing 16 places Jesus visited 68
- Postscript 69

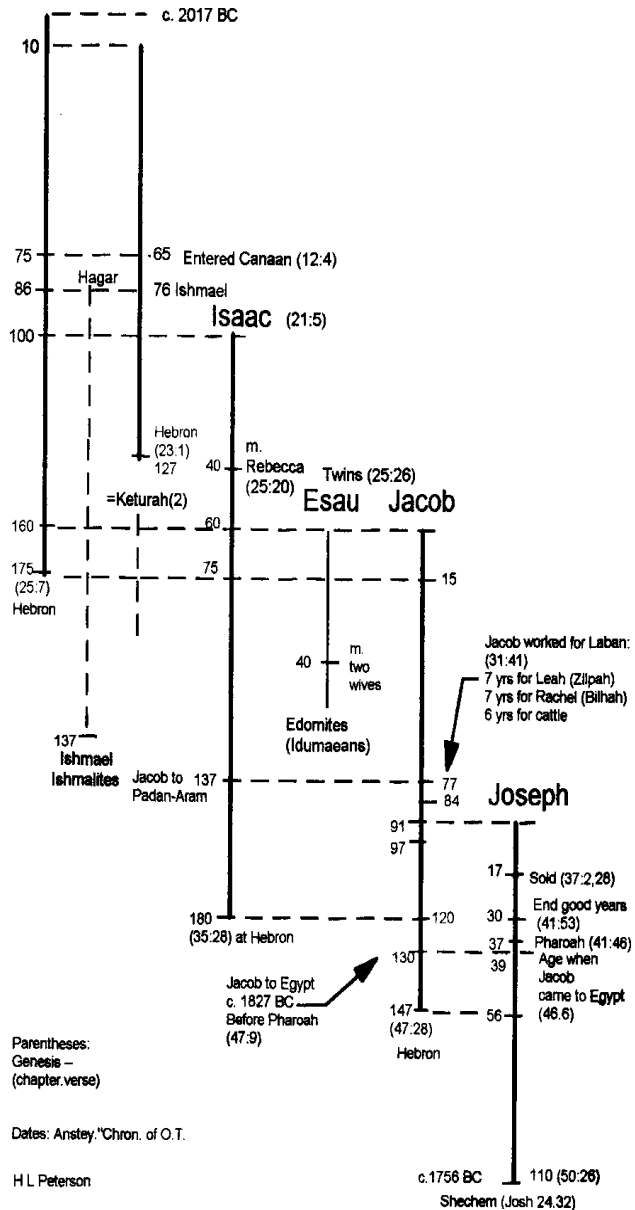
TRAVELS OF ABRAHAM  
(Genesis)  
Reference

<u>No.</u>	<u>Place</u>	<u>Event</u>	<u>Reference</u>	<u>Strip chart (not scaled)</u>
1	Ur	First call	11.27-31	PADAN-ARAM
2	Haran	Terah dies; second call	11.32; 12.1-3	o Haran
3	Shechem	To Canaan, Altar	12.4-7	ASSYRIA
4	Bethel	" " Altar prayer	12.8	1
5	Egypt	Famine in Canaan	12.10-20	3
6	Bethel	Return to Canaan Abraham and Lot separate Promises renewed	13.1 13.5-14 13.14	2
7	Hebron	Move to Hebron, Altar	13.18	9
8	Dan	Rescue Lot	14.1-16	8
9	Hobah	" "	" "	10
10	Salem	Return. Meets Melchisedek	14.18-20	4
11	Sodom	Meets King of Sodom	14.21-24	11
12	Hebron	Promises renewed, and son Hagar and Ishmael Covenant renewed, name changed, circumcision Sodom; Lot escapes	15.1-21 15.1-16 17.1-27 18.16--19.38	6, 5, 10, 7
13	Kadesh	To Gerar, Abimelech	20.	17, 18
14	Shur	deceived	"	"
15	Gerar	Isaac born Hagar and Ishmael	21.1-8 21.9-21	10, 7
16	Beersheba	Covenant with Abimelech	21.22-34	11
17	Mt Moriah	Abraham's test of faith Blessing	22.1-14 22.15-18	12
18	Beersheba	Return	22.19	19
19	Hebron	Death of Sarah, buried in cave at Macphelah Secured a wife for Isaac Abraham marries Keturah Abraham blesses Isaac Abraham dies, buried with Sarah	23. 24. 25.1 25.5 25.7-10	13, 14, 15, 16, 17, 18, 19, 20

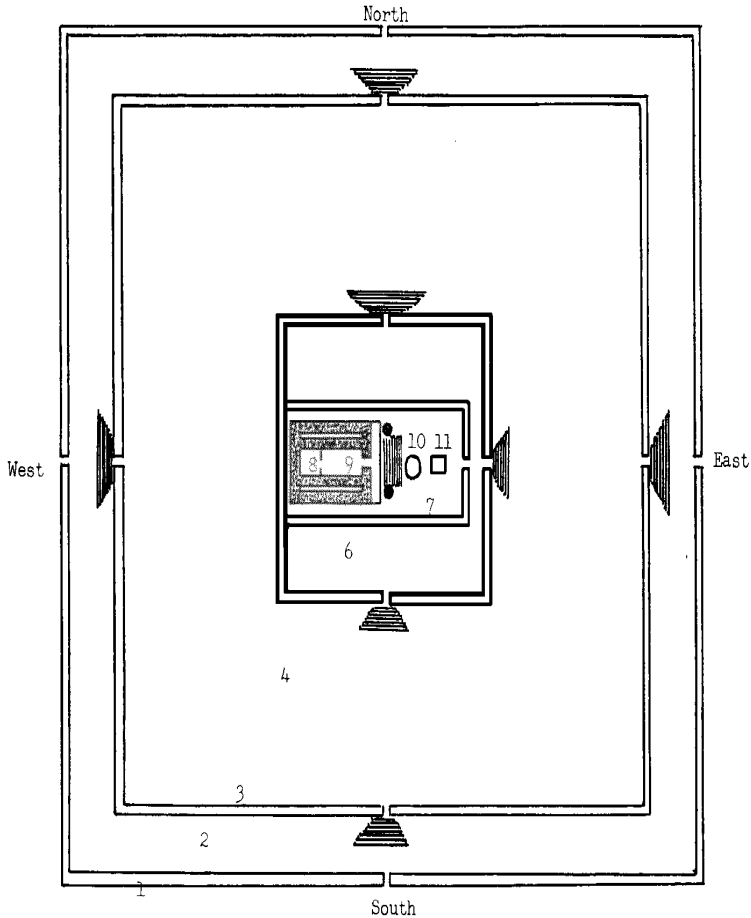


# TIME-LINE ABRAHAM TO JOSEPH

## Abraham Sarah



SOLOMON'S TEMPLE

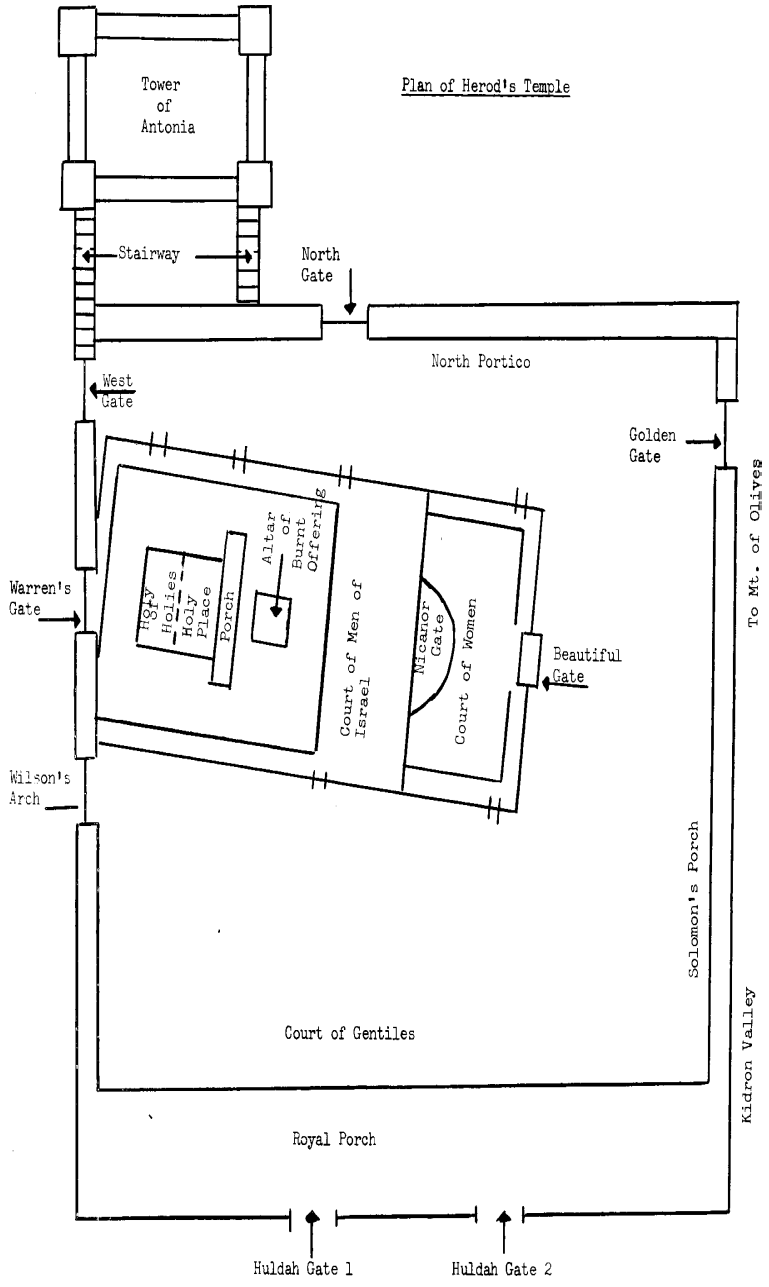


References: 1 Kgs 6-8; 2 Ch 3-4; Jer 52; Ezek 40-42  
Built 966 BC in 4th yr of Solomon's reign; 7½-yrs to build;  
480 years (594--Anstey) after the Exodus (1 Kgs 6.1)  
Built on the threshing floor of Araunah bought by David.

1. Outer enclosure 600 cubits square
2. Court of the Gentiles
3. Wall 500 cubits square
4. Court of Israel
5. Wall 200 cubits square
6. Court of Priests
7. Court of the House of the Lord
8. Temple: Holy of Holies (oracle) 20 cubits square
9. Holy Place (House) 20 x 40 cubits
10. Bronze Laver ("Molten Sea") 10 cubits across
11. Bronze Altar 12 (20 ?) cubits square



Plan of Herod's Temple



# Lineage -- Adam To Christ<sup>1</sup>

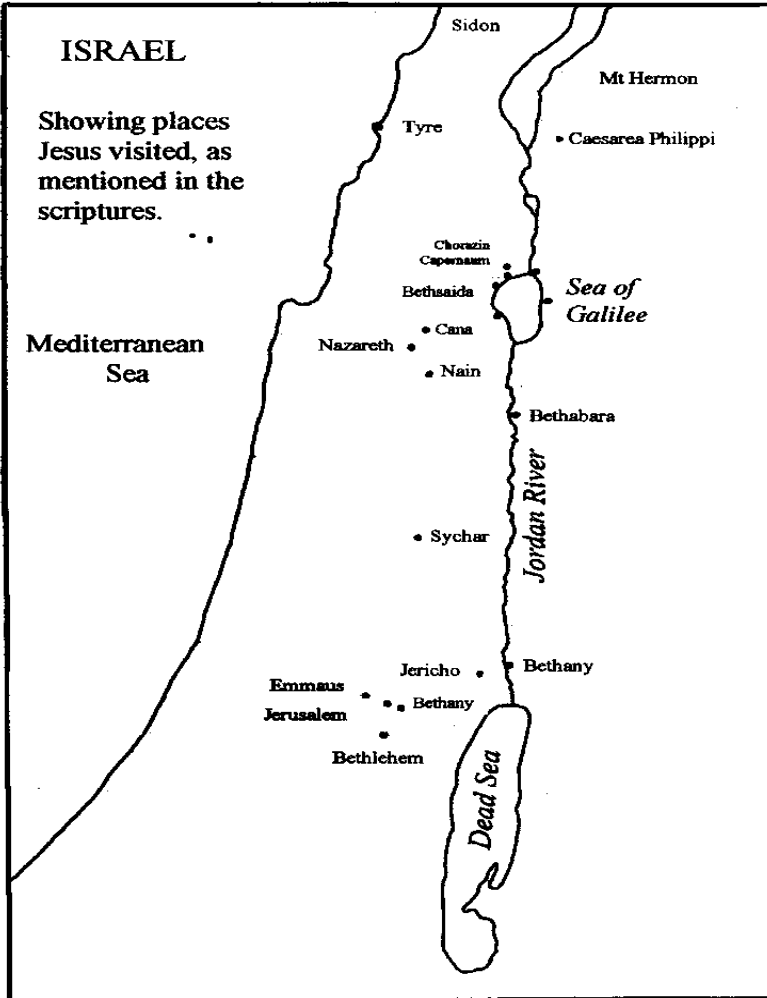
Remarks:

Creation	Age <sup>2</sup>	
God		
1 Adam	130 + 800 930	Patriarchs
2 Seth	105 + 807 912	Adam to Noah Gen 5
3 Enos	090 + 815 905	
4 Kainam	070 + 840 910	
5 Malaleel	065 + 830 895	
6 Jaret	162 + 800 962	
7 Henoch	065 + 300 365	“He was not”
8 Mathusala	187 + 782 969	
9 Lamech	182 + 595 777	
10 Noe	500 + 350 850	Ark Ge 6.14
	600-601	The Flood
11 Sem(3) Ham(2) Japheth(1)		Gen 10.21; 11.10 (Shem youngest)
12 Arphaxad		
13 Kainam		Lineage of Shem -- Joseph
14 Sala		listed in Lu 4:23--38
15 Heber		
16 Phalek		
17 Rhagau		
18 Seruch		
19 Nachor		
20 Thara		
21 Abraam=Sarai		Abraam=Haggar
22 Isaac	Isaac	Ishmael
23 Jacob	Jacob	(Ishmaelites)
24 Judah	Judas	
25 Phares	Phares	
26 Hesrom	Esrom	
27 Arni		
28 Admin	Aram	
29 Aminadab	Aminadab	
30 Naasson	Naason	
31 Sala	Salmon	
32 Boos	Boos	
33 Obed	Obed	
34 Jesse	Jesse	
35	David	

<sup>1</sup> Spelling transliterated from UBS 3rd ed Greek New Testament.

<sup>2</sup> Formula: Age at firstborn + years after = Total Age

36	Natham	Solomon	Mary's lineage line on the left.
37	Mattatha	Roboam	Joseph's line on the right.
38	Melea	Asaph	
39	Menna	Abia	Mary's lineage in Lu 3.23--38,
40	Eliakim	Josaphat	going backward to Adam.
41	Jonam	Joram	
42	Joseph	Ozias	Joseph's line Mt 1:1--16,
43	Juda	Joatham	going forward starting
44	Simeon	Achaz	with Abraham.
45	Levi	Hezekias	Both, of course, go back to Adam.
46	Matthat	Manasses	The two lines go through David:
47	Jorim	Josias	But Mary's line goes through
48	Eliezer	Amos	David's Son Nathan, while
49	Jesus	Jechonias	Jospeh's goes through Solomon.
50	Er	Salathiel . . . . .	At Babylon
51	Elmadam	Zorababel	
52	Kosam	Abiud	
53	Addi	Eliakim	
54	Melchi	Azor	
55	Neri	Sadoc	
56	Salathiel	Achim	
57	Zorobabel	Eliud	
58	Rhesa	Eleazar	
59	Joanan	Matthan	
60	Judah	Jacob	
61	Josech	Joseph - the husband of Mary	
62	Semein		
63	Mattathias		Not known why two lines are not
64	Maath		about the same length.
65	Naggai		
66	Eli		
67	Naum		
68	Amos		
69	Mattathias		
70	Joseph		
71	Jannai		
72	Melchi		
73	Levi		
74	Matthat		
75	Heli		
76	Joseph		
77	Mary . . . . .	Thought to be Mary's Lineage back to Adam,	
	<b>Jesus</b>	with Joseph's name added.	



The scriptures mention about 16 places that Jesus visited during His ministry. There is no mention about any places he may have visited while growing up and working as a carpenter. Some have thought that he may have worked at Sepphoris, since it was a large and flourishing city only about 4 miles to the NW of Nazareth.. It may have been the “city on the hill.”

# Postscript

God's Great Plan for man now revealed



INRI

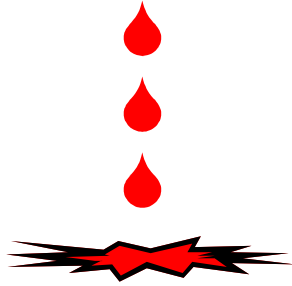
Iesu Nazarenus Rex Iudaeorum  
(Jesus of Nazareth King of the Jews)

- In the beginning the WORD was with God.
- There was a gradual development of animal sacrifices
- Animal sacrifices served in the OT period.
- They were only temporary until the ultimate sacrifice.
- The blood of the sacrifice was the important thing.
- OT prophets prophesied about Jesus.
- Jesus came to earth, being both human and divine.
- He lived as a man, then began to teach.
- “He went about doing good.”
- He was sacrificed on the cross and buried.
- His blood redeemed the saints of old.
- And will redeem the saints under the New Covenant.
- He arose from the dead, then ascended into heaven.
- His Apostles received the miraculous powers of the H.S.
- They went about teaching and spreading the Gospel.
- All are invited to come into Christ by simulating His death.
- Then, live a Godly life.
- Enjoy everlasting life.
- And so, the efficacy of God's great plan is now revealed and continues until Jesus comes again.
- “. . . come, Lord Jesus.” Rev 22.20.
- May the Lord Bless You in your search for the *truth*.
- Pilate asked, “What is truth?” Jno 18.28
- Jesus had said, in his farewell discourse in Jerusalem, . . .  
“ . . . I am the way, and the *truth*, and the life . . .” Jno 14.6.
- “Come unto me, all ye that labor and are heavy laden, and  
I will give you rest.” Mt 11.28.

# Notes

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