

Shedding of Blood to Atone for Sin.

The central theme the New Testament (NT) is the sacrificial offering of the blood of the Messiah has atonement for the sins of the entire world. "The blood of **וַיִּשָּׁחַט** (Yahusha) was shed in our stead and is the only means of atonement for sin.

11 But the Messiah has appeared, high priest of the good things that have come. In the greater and more perfect tabernacle not made with hands (that is, not of this creation), **12** He entered the most Kadosh (holy) place once for all, not by the blood of goats and calves, but by His own blood, having obtained eternal redemption. **13** For if the blood of goats and bulls and the ashes of a young cow, sprinkling those who are defiled, sanctify for the purification of the flesh, **14** how much more will the blood of the Messiah, who through the eternal Ruach (Spirit) offered Himself without blemish to **יְהוָה** (Yahuah), cleanse our consciences from dead works to serve the living Alahym? **15** Therefore, He is the mediator of a new covenant, so that those who are called might receive the promise of the eternal inheritance, because a death has taken place for redemption from the transgressions committed under the first covenant. **16** Where a will exists, the death of the one who made it must be established. **17** For a will is valid only when people die, since it is never in force while the one who made it is living. **18** That is why even the first covenant was inaugurated with blood. **19** For when every command had been proclaimed by Moses to all the people according to the law, he took the blood of calves and goats, along with water, scarlet wool, and hyssop, and sprinkled the scroll itself and all the people, **20** saying, This is the blood of the covenant that **יְהוָה** (Yahuah) has commanded for you. **21** In the same way, he sprinkled the tabernacle and all the articles of worship with blood. **22** According to the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness. **23** Therefore it was necessary for the copies of the things in the Shamyim (heavens) to be purified with these sacrifices, but the heavenly things themselves to be purified with better sacrifices than these. **24** For the Messiah did not enter a sanctuary made with hands (only a model of the true one) but into heaven itself, so that He might now appear in the presence of **יְהוָה** (Yahuah) for us. **25** He did not do this to offer Himself many times, as the high priest enters the sanctuary yearly with the blood of another. **26** Otherwise, He would have had to suffer many times since the foundation of the world. But now He has appeared one time, at the end of the ages, for the removal of sin by the sacrifice of Himself. **27** And just as it is appointed for people to die once—and after this, judgment— **28** so also the Messiah, having been offered once to bear the sins of many, will appear a second time, not to bear sin, but to bring salvation to those who are waiting for Him. **Hebrews 9:11-28**

'For the LIFE of the flesh is in the blood:

Most Believers claim that the absolute need for blood is rooted in the Law of Moses (the Torah). Traditionally they will often cite the book of Leviticus as proof:

"And whatever man of the house of Israel, or of the strangers who sojourn among you, who consumes any blood, I will set My face against that person who consumes blood, and will cut

him off from among his people. 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; **for it is the blood that makes an atonement for the soul.** Therefore, I say to the children of Israel, 'No one among you shall consume blood, nor shall any stranger who sojourns among you consume blood.'" (**Leviticus 17:11.**)

This statement, comes immediately after the regulations concerning the Levitical offerings, and is one of the most important in the Tanakh (Old Testament). It contains four outstanding words: Life, Blood (twice), Altar, Atonement (twice). Blood in the healthy body means life. Blood poured out results in death. The altar is the place of sacrifice. It is the shed blood that makes atonement for the soul. Atonement means 'to cover'. This is the basic objective of the Tanakh (Old Testament) sacrificial system. Which was fulfilled by the Messiah's death.

What should immediately be apparent is that this passage is concerned first and foremost with the prohibition against consuming blood, the same is found in **Deuteronomy 12:23** But be sure you do not eat the blood, because the blood is the life, and you must not eat the life with the meat. **Genesis 9:4** But you shall not eat flesh with its life, that is, its blood.

The subject of atonement here is secondary. We are told that the reason for this prohibition is that the blood contains the life or vitality of the animal. Another reason is that consuming blood was a very important part of the idolatrous religious practices of the people and nations surrounding Israel. Israel was clearly instructed by אֱלֹהִים (Yahuah) through Moses not to imitate this abhorrent pagan practice in any manner Since this passage is predominately concerned with the prohibition against consuming blood, we must look elsewhere in the Scripture for instructions concerning atonement for sins. This passage in Leviticus will become clearer later on. The passage does say that since blood symbolizes the life of the animal, it can be used as a means of atoning for our sins. It does not say, however, that blood is the only means of atoning for sins. Indeed, The Scriptures tell us of several other things that can be used instead of the blood of a sacrificial ram or bullock.

Then there is the emphatic prohibition against eating blood or flesh with the blood undrained from it. The prohibition was heavily enforced upon the Israelites, **Lev. 17. 14; Deut. 12. 16, 23**, and in the New Testament repeated to Gentile believers, **Acts 15. 20; 21. 25** **Gen. 9.** The blood belonged to אֱלֹהִים (Yahuah) and was to be poured out before אֱלֹהִים (Yahuah). Under law, disobedience meant the death penalty.

In three places in the Tanakh (Old Testament) it is stated that the blood is the life, **Gen. 9. 4; Lev. 17. 11; Deut. 12. 23.** Only אֱלֹהִים (Yahuah) is the giver of life. He is the source and dispenser of it. He is the creator of every living thing. If the life of the flesh is in the blood, this emphasizes the tremendous value which אֱלֹהִים (Yahuah) places on blood. The penalty of shedding man's blood, so taking his life, is that the murderer's blood must be shed. Capital punishment is by express divine command, **Gen. 9. 4-6.**

The remarkable fact is that atoning blood is not mentioned in Genesis. When we read that אֱלֹהִים (Yahuah) made for Adam and his wife coats of skin, and clothed them, **Gen. 3. 21**, it is presumed that this involved the death of victims in order to provide the skins. It must also have been by divine instruction that Abel slew the firstling of his flock and offered this, including the richest element, the fat, **Gen. 4. 4.** After the judgment of the flood, Noah opened the new era by offering clean beasts and birds and these were burned with fire on the altar, **Gen. 8. 20.** The same could be said of Abraham and his approach to אֱלֹהִים (Yahuah) in the four altars which he built, climaxed on Mount Moriah when he offered his son Isaac in a figure and then a substitutionary sacrifice of a clean animal, a ram, **Gen. 22.** Similarly, Isaac and

Jacob built and worshipped at altars at critical points in their lives, **Gen. 26. 25; 35. 3, 7**. During that same period Job likewise offered burnt sacrifices on behalf of his family in case they had sinned against אַיָּהוָה (Yahuah), **Job 1.5**.

The record shows that in this early period of man's history, אַיָּהוָה (Yahuah) had revealed to men the fact that they were sinners, and that the only way to approach Him was sometimes by means of a substitutionary sacrifice.

But the fact remains that for the first two thousand years of man's history, in the Scriptural record there is no mention of the blood of the sacrifices. On the other hand it would be a serious mistake to infer from this that the meaning of the blood of the sacrifice was unknown in the earliest times. However it is only in Exodus and Leviticus, the books of redemption and worship, that it is fully revealed, explained and expounded. The blood of the passover lamb, the Levitical offerings, and the Day of Atonement all point forward to the final fulfillment of the pouring out of the precious blood of Messiah for sinners on the tree. The Tanakh (Old Testament) types and their meaning provide a splendid example of the progressive revelation of אַיָּהוָה (Yahuah)'s purposes and Chen (grace).

Leviticus 17:11 tells us that it is the blood that makes an atonement for the soul. Blood in the body means vibrant life, but blood poured out at the altar means death. The offerer lays his hands on the head of the innocent sacrificial victim, identifying himself with it. The animal is killed and the blood pours out. The sacrifice dies vicariously for the offerer. Its blood makes an atonement for his sins and his soul. The word 'atonement' means, to cover. Noah's ark was covered within and without with pitch, **Gen. 6. 14**, where the word for 'covered' is the same as that for 'atonement'. One form of the word is used exclusively of the golden lid that covered the ark of the covenant in the Most Kadosh (Holy) Place. It hid from sight the tables of the law which man had broken and which cried against him for vengeance. This covering is called 'the mercy-seat', **Exod. 25. 17**, (and twenty-six other times).

Other Means of Atonement found in the Tanakh

"And Moses said unto Aaron, 'Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from אַיָּהוָה (Yahuah); the plague is begun.' And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people."
(Numbers 16:46-47)

Here, incense can be used to atone for sins in the same manner as the blood sacrifices of animals. Notice what else could be used in place of blood:

"The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto אַיָּהוָה (Yahuah), to make an atonement for your souls. And you shall take the atonement money of the children of Israel, and shall appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before אַיָּהוָה (Yahuah), to make an atonement for your souls."
(Exodus 30:15-16)

The phrase "to make atonement for your souls" in these verses is the same expression as in **Leviticus 17:11**:

"We have therefore brought an *oblation* for אַיָּהוָה (Yahuah), what every man hath gotten, of jewels of gold, chains, and bracelets, rings, earrings, and tablets, to make an atonement for our souls before אַיָּהוָה (Yahuah)."
Numbers 31:50

In these passages, valuables could be used to make atonement for the children of Israel. The principle here is not that atonement can be bought [this was the practice of the great universal church whose priests routinely sold forgiveness]. Rather, this is about doing charitable things with money. In this case, the money was to be used for the physical maintenance of the temple building.

Does Blood Cover All Sins

According to Scripture, blood sacrifices held only limited atonement capabilities. Foremost among its limitations was that blood sacrifices were only brought for unintentional sins. If a person committed some sin out of ignorance, such as doing work on the Sabbath when perhaps they mistakenly thought it was Sunday, then atonement could be made through a sacrificial sin offering. Sacrifices did not help to atone for sins that were done intentionally. Notice the instructions to the priests concerning this:

"And **יָהוָה** (Yahuah) spoke unto Moses, saying, Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of **יָהוָה** (Yahuah) concerning things which ought not to be done, and shall do against any of them: If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he has sinned, a young bullock without blemish unto **יָהוָה** (Yahuah) for a sin offering. And he shall bring the bullock unto the door of the tabernacle of the congregation before **יָהוָה** (Yahuah); and shall lay his hand upon the bullock's head, and kill the bullock before **יָהוָה** (Yahuah). And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation: And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before **יָהוָה** (Yahuah), before the veil of the sanctuary. And the priest shall put some of the blood upon the horns of the altar of sweet incense before **יָהוָה** (Yahuah), which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation" **Leviticus 4:1-7)**

This claim that only blood could atone for sins raises many questions. What happens if someone could not afford to purchase a ram or bullock for his sin offering? Is it possible that a loving CREATOR would institute a system of atonement that could only be used by the wealthy?

"And if he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two turtledoves, or two young pigeons, unto **יָהוָה** (Yahuah); one for a sin offering, and the other for a burnt offering." **Leviticus 5:7)**

Here, if a person could not afford the sacrificial ram or bullock for a sin offering, certain types of small birds could be used instead. However, what if someone was so destitute, that he couldn't afford even these small birds?

"But if his means are insufficient for two turtledoves or two young pigeons, then for his offering for that which he has sinned, he shall bring the tenth of an ephah of fine flour for a sin offering; he shall not put oil on it or place incense on it, for it is a sin offering." (**Leviticus 5:11)**

Can 'וַיִּשָּׂא (Yahusha),' or any Other Man, Atone For Your Sins

Where did this idea originate that one man, or that anyone for that matter, could atone and pay for the sins of one or more people? It should be perfectly clear by now that such notions stem from the Babylonian mystery religion of ancient Mesopotamia. What is certain is that the idea that an innocent person can be killed instead of those who are guilty is not consistent with what Scripture teaches. After the sin of the Golden Calf, **יָהוָה** (Yahuah) was so outraged

that His intentions were to totally annihilate and destroy the Israelite people. Moses offers to die in their place. Notice the response to Moses suggestion:

"Yet now, if you will forgive their sin...; and if not, blot me, I pray unto you, out of your book which you have written. And אַיָּהוָה (Yahuah) said unto Moses, Whosoever has sinned against me, him will I blot out of my book." (**Exodus 32:32-33**)

Throughout Scripture, Israel's CREATOR says that one person cannot die for the sins of another: "Fathers shall not be put to death for their sons, nor shall sons be put to death for their fathers; everyone shall be put to death for his own sin" (**Deuteronomy 24:16**)

"But everyone will die for his own sin; each man who eats sour grapes, his teeth will be set on edge" (**Jeremiah 31:30**)

"The person who sins will die. The son will not bear the punishment for the father's iniquity, nor will the father bear the punishment for the son's iniquity; the righteousness of the righteous will be upon himself, and the wickedness of the wicked will be upon himself" (**Ezekiel 18:20**)

"He who justifies the wicked, and he who condemns the righteous, both of them are an abomination to אַיָּהוָה (Yahuah)" (**Proverbs 17:15**).

"No *man* can by any means redeem his brother, or give to 'אַיָּהוָה (Yahuah)' a ransom for him" (**Psalms 49:7**)

Unlike the Greek Testament, The Kadosh Scriptures of אַיָּהוָה (Yahuah) the Alahym of Abraham, Isaac, and Jacob clearly teach that we are responsible for our own actions and sins. We alone must account and pay the price. Now the reader is faced with the question of why two theologies are evident when the Tanakh (Old Testament) is compared with the NT?

The Big Question

Here is a question: If indeed the Messiah came as the final sacrifice to atone for the sins of the world, why do *The Scriptures* proclaim that the Third Temple will be built and sacrifices resumed during the Messianic era? The vast majority of average Christians are completely ignorant of these prophecies, as they have been cleverly hidden by their ministers. Notice the clear teachings of *The Scriptures* regarding this:

"Even those I will bring to My Kadosh mountain, and make them joyful in My house of prayer. Their burnt offerings and their sacrifices will be acceptable on My altar; for My house will be called a house of prayer for all the peoples." (**Isaiah 56:7**)

"From beyond the rivers of Ethiopia My worshipers, My dispersed ones will bring My offerings." (**Zephaniah 3:10**)

"All the flocks of Kedar will be gathered together to you, the rams of Nebaioth will minister to you; they will go up with acceptance on My altar, and I shall glorify My glorious house." (**Isaiah 60:7**)

"And I will make a covenant of peace with them; it will be an everlasting covenant with them. And I will place them and multiply them, and will set My sanctuary in their midst forever." (**Ezekiel 37:26**)

"And He will sit as a smelter and purifier of silver, and He will purify the sons of Levi and refine them like gold and silver, so that they may present to אַיָּהוָה (Yahuah) offerings in righteousness. Then the offering of Yahudah (Judah) and Jerusalem will be pleasant to אַיָּהוָה (Yahuah), as in the days of old and as in former years." (**Malachi 3:3-4**)

(Ezekiel 45:17) "And it shall be the princes part to provide the burnt offerings, the grain offerings, and the libations...to make the atonement for the house of Israel."

If the death of 'OWYAZL (Yahusha)' had atoned for all sins for all time, why will atonement need to be made during the messianic era? How do you answer the true words of Israel's Alahym?

The Kadosh (Holy) One of Israel

"Who is a Alahym like unto you, that pardons iniquity, and passes by the transgression of the remnant of his heritage? He retains not His anger for ever, because He delighteth in mercy." **(Micah 7:18)**

"Their heart was not steadfast toward Him, nor were they faithful in His covenant. But He, being compassionate, forgave their iniquity...remembering that they were but flesh." **(Psalms 78:36-39)**

"You have not brought Me the sheep of your burnt offerings...or the fat of your sacrifices, but you have burdened Me with your sins...Nevertheless, I will wipe out your transgressions for My own sake, and I will not remember your sins." **(Isaiah 43:23-25)**

Truly, truly the Kadosh (Holy) one of Israel is a just and merciful CREATOR.

What the Prophets teach:

What the prophets teach us is that our own obedience to the laws of Israel's Alahym combined with sincere repentance and prayer for forgiveness will atone for sin if done with the proper attitude of humility.

"That every man will turn from his evil way, then I will forgive their iniquity and their sin." **(Jeremiah 36:3)**

"Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return to AZAZL (Yahuah), and He will have compassion on him; and to our Alahym. for He will abundantly pardon." **(Isaiah 55:7)**

"And if My people who are called by My name humble themselves and pray, and seek My face and turn from their wicked ways, then I will hear from heaven, will forgive their sin, and will heal their land." **(II Chronicles 7:14).**

"But if the wicked man turns from all his sins which he has committed and observes all My statutes and practices justice and righteousness, he shall surely live; he shall not die. All his transgressions which he has committed will not be remembered against him; because of the righteousness which he has practiced he shall live...When a wicked man turns away from his wickedness which he has committed and practices justice and righteousness, he will save his life...Repent and turn away from all your transgressions, so that iniquity may not become a stumbling block to you **(Ezekiel 18:21- 22,27,30).**

"By loving kindness and truth iniquity is atoned for..." **(Proverbs 16:6).**

"If you return to AZAZL (Yahuah) you will be restored; if you remove unrighteousness far from your tent...then you will delight in AZAZL (Yahuah)..." **(Job 22:23-27).**

Clearly, the central teaching of The Scriptures is that we must break away from our sinful past and sincerely repent. This is the only way to restore our relationship with AZAZL (Yahuah). If one strays from the path set forth by the laws of our CREATOR, one must repent and return

to the path. This is how forgiveness is obtained. Even when sacrifices were offered, they in and of themselves did not effect atonement. The sacrifice was part of the process; it helped bring them to the core of atonement, which is achieved by repentance. What is repentance? Returning to אֱלֹהִים (Yahuah) by forsaking our evil ways and praying for forgiveness. The prophets were constantly correcting the Israelite people for relying on blood sacrifices as the essential element of atonement instead of repentance and obedience to אֱלֹהִים (Yahuah)'s laws:

"What are your multiplied sacrifices to Me? says אֱלֹהִים (Yahuah). I have had enough of burnt offerings of rams, and the fat of fed cattle. And I take no pleasure in the blood of bulls, lambs, or goats...Wash yourselves, make yourselves clean; remove the evil of your deeds from My sight. Cease to do evil, learn to do good; seek justice, reprove the ruthless, defend the orphan, plead for the widow. Come let us reason together says אֱלֹהִים (Yahuah), 'Though your sins are as scarlet, they will be white as snow; though they be red like crimson, they will be like wool, if you consent and obey...'(**Isaiah 1:11-18**).

"The sacrifice of the wicked is an abomination to אֱלֹהִים (Yahuah)." (**Proverbs 15:8**).

"To do righteousness and justice is more acceptable to אֱלֹהִים (Yahuah) than sacrifice." (**Proverbs 21:3**)

"For I delight in loyalty rather than sacrifice, and in the knowledge of אֱלֹהִים (Yahuah) rather than burnt offerings." (**Hosea 6:6**).

"Has אֱלֹהִים (Yahuah) as great a delight in burnt offerings and sacrifices as in obeying the voice of אֱלֹהִים (Yahuah)? Behold, to obey is better than sacrifice, and to hearken more than the fat of rams." (**I Samuel 15:22**)

"With what shall I come to אֱלֹהִים (Yahuah), and bow myself before the Alahym on high? Shall I come to Him with burnt offerings, with yearling calves? Does אֱלֹהִים (Yahuah) take delight in thousands of rams, in ten thousand rivers of oil? Shall I present my firstborn for my rebellious acts, the fruit of my body for the sin of my soul? He has told you, O man, what is good; and what does אֱלֹהִים (Yahuah) require of you but to do justice, to love kindness, and to walk humbly with your Alahym" (**Micah 6:6-8**)

Do you now begin to see what the very wise king Solomon was trying to explain in **1 Kings 8**, when he said that even though the Israelite people may not always have access to the sacrifices and the Priesthood, they would always have access to the Kadosh (Holy) One of Israel. Solomon, the wisest man who ever lived by gift of CREATOR of Israel, understood that repentance and not blood is the Scriptural form of atonement.

Remember the story of Jonah? He was sent to the evil city of Nineveh to warn them of their impending destruction. Jonah does not come into the city and tell the people that unless they begin offering sacrifices they are doomed. He does not tell them that unless they accept on Amanah (faith) that the shed blood of Israel's Messiah will atone for their sins they are lost. No! He warns them to repent. Their response to his warnings is: they fast, pray, and turn from their evil. What is our CREATOR's response to their repentance?

"When אֱלֹהִים (Yahuah) saw their deeds that they turned from their wicked way, then אֱלֹהִים (Yahuah) relented concerning the calamity which He had declared He would bring upon them, *and He did not do it.*" (**Jonah 3:10**).

How did Daniel advise king Nebuchadnezzar to atone for his sins?

"Therefore, O king, may my advice be pleasing to you: Redeem your sins by doing

righteousness, and your iniquities by showing mercy to the poor." (**Daniel 4:27**). The True Power of Prayer After the ten northern tribes split away from Yahudah (Judah), a civil war prevented most of Israel from Temple worship. The prophet Hosea addressed this situation and instructed the people accordingly:

"Return, O Israel, to אֱלֹהֶיךָ (Yahuah) your Alahym (God), For you have stumbled because of your iniquity. Take words with you and return to אֱלֹהֶיךָ (Yahuah). Say to Him, 'Take away all iniquity, and receive us graciously, for we will render as bullocks the offerings of our lips'." (**Hosea 14:1-2**)

We are able to approach our CREATOR directly with prayer, which is possible at all times and regardless of the size of our bank accounts; and He assures us that sincere prayer can achieve forgiveness for our sins:

"Deliver me from blood-guiltiness, O אֱלֹהֶיךָ (Yahuah), the Alahym of my salvation. And my tongue shall sing aloud of Your righteousness. O אֱלֹהֶיךָ (Yahuah), open my lips, and my mouth shall show forth Your praise. For You do not delight in burnt offerings. The sacrifices of אֱלֹהֶיךָ (Yahuah) are a broken spirit, a broken and contrite heart. These, O אֱלֹהֶיךָ (Yahuah), You will not despise." (**Psalms 51:14-17**)"

"I will praise the name of אֱלֹהֶיךָ (Yahuah) with a song, and will magnify Him with thanksgiving. This shall please אֱלֹהֶיךָ (Yahuah) better than an ox or bullock that has horns and hoofs." (**Psalms 69:30-31**)

"For You, אֱלֹהֶיךָ (Yahuah), are good, and ready to forgive, and abundant in loving kindness to all who call upon You. Give ear, O אֱלֹהֶיךָ (Yahuah) to my prayer, and give heed to the voice of my supplications." (**Psalms 86:5-6**)

"And listen to the supplications of Your servant and of Your people Israel, when they pray toward this place; hear from heaven Your dwelling place, *hear and forgive*." (**II Chronicles 6:21**)

“Why does New Testament require a blood sacrifice for sin?”

The New Testament states that blood must be shed in order for אֱלֹהֶיךָ (Yahuah)’s Righteous anger toward sinful humans to be appeased. Before the universe existed, “Why did אֱלֹהֶיךָ (Yahuah) plan to have blood as the solution for mankind’s woeful and condemned condition?” Could אֱלֹהֶיךָ (Yahuah) have come up with some other type of solution? The answer must be no; the only solution was a blood sacrifice (**Hebrews 9:22**) to fulfill the new covenant. Here’s why. When Adam and Eve sinned the judgment was that their life would be taken from them. Once they sinned they were instantly dead. Yes, it would take years before they physically died, but spiritually they were instantly cut off from a right relationship with אֱלֹהֶיךָ (Yahuah). They died the moment they sinned. This is an important to meditate on. Sin took our life! For the wages of sin, Scripture says, is death (**Romans 6:23**). Sin is so awful and so defiant toward a Kadosh (holy) Alahym (God) that the only and just action that He could take was to give the guilty sinner death! So what is the remedy? How can a person deserving of death ever get life? A sinner cannot pay with his life for the sin of another sinner; he must receive the death penalty for his own sin. The only thing that would qualify as the perfect sacrifice to cover and forgive sin on behalf of sinners was the perfectly Righteous, only begotten Son of אֱלֹהֶיךָ (Yahuah), **וְיֵשׁוּעַ** (Yahusha). This now brings us to our question; “Why blood?” I believe that אֱלֹהֶיךָ (Yahuah) chose for **וְיֵשׁוּעַ** (Yahusha) to die the way He did, because Blood is not only the symbol of life, it is life; it is what keeps a person alive. Blood is messy. Blood is respected and feared. Blood is not something that people take lightly. אֱלֹהֶיךָ

(Yahuah) wanted us to understand the severity and graveness of our sin (death) and the cost of what it would take to redeem us from our sinful state (pay the penalty required of sin). He wanted us to know that sin's nature is so depraved that the only way to bring us back to a place of life was for OWYAZL (Yahusha) to suffer the most bloody, the most excruciating, the most graphic death we could think of so that we never lose sight of the wonder of sacrifice. Blood was in the mind of AYAZL (Yahuah) as the perfect way to display the supreme cost and infinite value of our salvation!

Blood was also required when a Covenant was cut, thus the Covenant was made between Mankind and AYAZL (Yahuah), which was cut and sealed by the shed blood of the sacrificial lamb of AYAZL (Yahuah), OWYAZL (Yahusha). The son of AYAZL (Yahuah) who was sin free was able to shed his blood to establish the New Covenant. **Mark 14:24** - And he said unto them, This is my blood of the new testament, which is shed for many.

Matthew 26:28 - For this is my blood of the new testament, which is shed for many for the remission of sins.

OWYAZL (Yahusha)'s blood paid the ultimate price to redeem the lost children of Yisrael and those Gentiles that would surrender the the will of the father by obeying his Commandments and Sabbaths, those sealed in the Name and by the Ruach.

The Perfect Sacrifice

Since the law was a shadow of the good things to come, and not the actual form of those realities, it can never perfect the worshipers by the same sacrifices they continually offer year after year. **2** Otherwise, wouldn't they have stopped being offered, since the worshipers, once purified, would no longer have any consciousness of sins? **3** But in the sacrifices there is a reminder of sins every year. **4** For it is impossible for the blood of bulls and goats to take away sins. **5** Therefore, as He came into the world, He said: You did not want sacrifice and offering, but You prepared a body for Me. **6** You did not delight in whole burnt offerings and sin offerings. **7** Then I said, "See it is written about Me in the volume of the scroll I have come to do Your will, AYAZL (Yahuah)!" **8** After He says above, You did not want or delight in sacrifices and offerings, whole burnt offerings and sin offerings (which are offered according to the law), **9** He then says, See, I have come to do Your will.] He takes away the first to establish the second. **10** By this will of AYAZL (Yahuah), we have been set apart through the offering of the body and blood of OWYAZL (Yahusha) once and for all. **11** Every priest stands day after day ministering and offering the same sacrifices time after time, which can never take away sins. **12** But this man, after offering one sacrifice for sins forever, sat down at the right hand of AYAZL (Yahuah). **13** He is now waiting until His enemies are made His footstool. **14** For by one offering He has perfected forever those who are set apart. **15** The Ruach HaKodesh also testifies to us about this. For after He says: **16** This is the covenant I will make with them after those days, says AYAZL (Yahuah): I will put My Torah (laws) on their hearts and write them on their minds, **17** He adds: I will never again remember their sins and their lawless acts.

Hebrews 8:2-17

Question: "Why did the sacrificial system require a blood sacrifice?"

Answer: The whole of the Tanakh (Old Testament), every book, points toward the Great Sacrifice that was to come—that of **OWYAZL** (Yahusha)'s sacrificial giving of His own life on our behalf. **Leviticus 17:11** **AYAZL** (Yahuah), speaking to Moses, declares: "For the life of a creature is in the blood, and I have given it to you to make atonement for yourselves on the altar; it is the blood that makes atonement for one's life."

A "sacrifice" is defined as the offering up of something precious for a cause or a reason. Making atonement is satisfying someone or something for an offense committed. The Leviticus verse can be read more clearly now: **AYAZL** (Yahuah) said, "I have given it to you (the creature's life, which is in its blood) to make atonement for yourselves (covering the offense you have committed against Me)." In other words, those who are covered by the blood sacrifice are set free from the consequences of sin.

Of course, the Israelites did not know of **OWYAZL** (Yahusha) per se, or how He would die on their behalf and then rise again, but they did believe **AYAZL** (Yahuah) would be sending them a Savior. All of the many, many blood sacrifices seen throughout the Tanakh (Old Testament) were foreshadowing the true, once-for-all-time sacrifice to come so that the Israelites would never forget that, without the blood, there is no forgiveness. This shedding of blood is a substitutionary act. Therefore, the last clause of **Leviticus 17:11** could be read either "the blood 'makes atonement' at the cost of the life" (i.e., the animal's life) or "makes atonement in the place of the life" (i.e., the sinner's life, with **OWYAZL** (Yahusha) being the One giving life through His shed blood). **John 15:13** No one has greater love than this, that someone would lay down his life for his friends. **14** You are My friends if you do what I command you.

Hebrews 9:11-18 confirms the symbolism of blood as life and applies to the sacrifice of **OWYAZL** (Yahusha) HaMashiach. Verse 12 states clearly that the Tanakh (Old Testament) blood sacrifices were temporary and only atoned for sin partially and for a short time, hence the need to repeat the sacrifices yearly. But when **OWYAZL** (Yahusha) entered the Most Kadosh (Holy) Place, He did so to offer His own blood once for all time, making future sacrifices unnecessary. This is what **OWYAZL** (Yahusha) meant by His dying words on the tree: "It is finished" (**John 19:30**). Never again would the blood of bulls and goats cleanse men from their sin. Only by accepting **OWYAZL** (Yahusha)'s blood, shed on the tree for the remission of sins, can we stand before **AYAZL** (Yahuah) covered in the righteousness of **OWYAZL** (Yahusha) (**2 Corinthians 5:21**). The payment was made in full, by the shedding of his innocent blood as a final payment for those that believe and call upon his Name and enter into the New Covenant with him.

To make sense of why blood could not be eaten and why "the life is in the blood" let us firstly read **Leviticus 17:10-14**: " 'Any Israelite or any alien living among them who eats any blood—I will set my face against that person who eats blood and will cut him off from his people. For the life of a creature is in the blood, and I have given it to you to make atonement for yourselves on the altar; it is the blood that makes atonement for one's life. Therefore I say to the Israelites, "None of you may eat blood, nor may an alien living among you eat blood." " 'Any Israelite or any alien living among you who hunts any animal or bird that may be eaten must drain out the blood and cover it with earth, because the life of every creature is its blood. That is why I have said to the Israelites, "You must not eat the blood of any creature, because the life of every creature is its blood; anyone who eats it must be cut off."

First of all, these verses are saying that neither the Israelites nor those who lived with them could eat the blood of animals. It is not saying they could not eat the flesh of animals, because they were permitted to eat animals, but not the blood. So why could they not eat the blood? They could not eat the blood because the blood represents its life source. Let us keep that at the forefront of our thinking, ie there is life in the blood.

Before I give a scriptural and spiritual explanation let us just look at the scientific evidence that life is in the blood of animals and humans.

This is a summary for humans, but surely it applies to animals also. Blood contains proteins, nutrients and oxygen and it needs to be circulated to all parts of the human body to allow every part of the body to be supplied with food and oxygen. If that wasn't happening, the tissue would die and this can cause infection and other problems. However, it is just the living parts of the body that needs oxygen etc. Your hair (fur?) and toenails, which are not living, do not use oxygen and nutrients.

The Franklyn Institute provide this information: "The average adult has about five litres of blood living inside of their body, coursing through their vessels, delivering essential elements, and removing harmful wastes. Without blood, the human body would stop working. Blood is the fluid of life, transporting oxygen from the lungs to body tissue and carbon dioxide from body tissue to the lungs. Blood is the fluid of growth, transporting nourishment from digestion and hormones from glands throughout the body. Blood is the fluid of health, transporting disease fighting substances to the tissue and waste to the kidneys. Because it contains living cells, blood is alive." So in the natural or scientific there is life in the blood!

From Genesis through to Revelation, much is said about blood, sacrifice and its spiritual significance.

Let us start with Adam and Eve in **Genesis 3:21**. **יְהוָה** (Yahuah) covered over their nakedness (sin) by providing animal skins. Abel must have been given some type of revelation, by sacrificing an animal to **יְהוָה** (Yahuah) – a more acceptable sacrifice than Cain's. **Hebrews 11:4**:

"By Amanah (faith) Abel offered **יְהוָה** (Yahuah) a better sacrifice than Cain did. By Amanah (faith) he was commended as a righteous man, when **יְהוָה** (Yahuah) spoke well of his offerings. And by Amanah (faith) he still speaks, even though he is dead."

It is not that Cain's sacrifice was not appreciated but Abel's spoke spiritual volumes about the eternal covenant of **יְהוָה** (Yahuah) to redeem us by the blood of **וְיֵשׁוּעַ** (Yahusha). How did Abel know that the blood of animals would be accepted by **יְהוָה** (Yahuah) as a sacrifice for sin? It must have been a direct revelation! The book of Hebrews indicates this. This blood has always been a representative and forerunner to the death of the Messiah, which would result in an everlasting covenant to eternally forgive our sins.

When **יְהוָה** (Yahuah) made a covenant with Abraham it also had to be done by blood and sacrifice via a blood covenant:

Genesis 15:9-10 and 17-18: "So **יְהוָה** (Yahuah) said to him, "Bring me a heifer, a goat and a ram, each three years old, along with a dove and a young pigeon." Abram brought all these to him, cut them in two and arranged the halves opposite each other" and "When the sun had set and darkness had fallen, a smoking firepot with a blazing torch appeared and passed between the pieces. On that day **יְהוָה** (Yahuah) made a covenant with Abram"

Then we have Abraham who (in faith and trust in **יְהוָה** (Yahuah) was about to sacrifice Isaac.

Genesis 22:8 says: "And Abraham said, My son, אַיָּהוָה (Yahuah) will provide himself a lamb for a burnt offering". **וַיִּשְׂחַק** (Yahusha) said to the Hebrews., Abraham saw my day and rejoiced **John 8:56** which means that (at that moment) Abraham understood that **וַיִּשְׂחַק** (Yahusha) would be sacrificed for us.

Now, the examples I have given were leaving a principle, foreshadow and precursor in the Abrahamic covenant BEFORE the Law was given by אַיָּהוָה (Yahuah) to Moses. The New Testament shows that the Torah (Law) was just a shadow (symbolic) of the things to come (in **וַיִּשְׂחַק** (Yahusha)).

As a conclusion, אַיָּהוָה (Yahuah) forbid the blood of animals from being eaten because of what it represented. It represented the blood and death of **וַיִּשְׂחַק** (Yahusha). The blood was to be used for only the purpose of atoning for our sins via the New Covenant which required the shedding of his Blood, the Blood of the King of Kings, which gave his life willingly for his chosen believers. To use it for other purposes would be to dilute the power of what the blood represents.

The blood symbolised cleansing, forgiveness and LIFE. How could the people decimate this symbol by "eating it"? It was the blood that was poured upon the altar, because the blood was the life source of the animals.

It was אַיָּהוָה (Yahuah) who created blood with the "life" in it and only the life of one sacrificed would be sufficient to cover over our sins. As the whole sacrificial system was to serve as a temporary measure until the total fulfilment in **וַיִּשְׂחַק** (Yahusha), אַיָּהוָה (Yahuah) would not allow abuse of the blood as it would empty it of its power before **וַיִּשְׂחַק** (Yahusha) was sacrificed for us.

So, The ultimate sacrifice was of **וַיִּשְׂחַק** (Yahusha) the "lamb of אַיָּהוָה (Yahuah) who takes away the sins of the World" who now (and always has) eternally exists in Heaven as "a lamb who had been slain"

Revelation 5:6-9 "Then I saw a Lamb, looking as if it had been slain, standing in the center of the throne, encircled by the four living creatures and the elders. He had seven horns and seven eyes, which are the seven spirits of אַיָּהוָה (Yahuah) sent out into all the earth. He came and took the scroll from the right hand of him who sat on the throne. And when he had taken it, the four living creatures and the twenty-four elders fell down before the Lamb. Each one had a harp and they were holding golden bowls full of incense, which are the prayers of the chosen. And they sang a new song: "You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased men for אַיָּהוָה (Yahuah) from every tribe and language and people and nation".

This is why אַיָּהוָה (Yahuah) needed to keep the blood of animals Kadosh (holy) in the sacrificial process.

What does the blood actually do?

The Mosaic sacrificial scheme is for the most part set forth in Leviticus. The sacrifices ordained may be divided into the bloodless and the blood-giving kinds. This division takes into consideration the nature of the offering. But another classification may be made according to the occasion for which the oblation is brought and the sentiments and motives of the offerers. On this basis the sacrifices are divided into: (1) burnt offerings, (2) thanksgiving or praise-offerings, (3) sin or trespass-offerings, and (4) purificative offerings. Among the thank-offerings might be included the paschal lamb, the offering of the first-born, and the First-Fruits; in the category of sin-offerings, the jealousy-offering. As a rule, the burnt, the expiatory, and the

purificative offerings were animal sacrifices, but in exceptional cases a cereal sin-offering was accepted or prescribed. Thank-offerings might consist either of animal or of vegetable oblations.

Animal sacrifices were generally accompanied by bloodless offerings, and in many cases by a libation of wine or a drink-offering also. Bloodless offerings were, however, brought alone; for instance, that of the showbread and the frankincense offering on the golden altar. Another classification might be (1) voluntary or free-will offerings (private holocausts and thank- or vow-offerings) and (2) compulsory or obligatory offerings (private and public praise-offerings)

The Blood.

The utmost care was taken by the priest to receive the blood; it represented the life or soul. None but a circumcised Levite in a proper state of Levitical purity and attired in proper vestments might perform this act; so, too, the sprinkling of the blood was the exclusive privilege of the "priests, the sons of Aaron" (*ib.* i. 5, 11; iii. 2, 8, 13). Moses sprinkled it when Aaron and his sons were inducted; but this was exceptional (*ib.* viii. 15, 19, 23). In holocausts and thank-offerings the blood was sprinkled "round about upon the altar" (*ib.* i. 5, 11; iii. 2, 8, 13). In the sin-offering, the later (*ib.* vii. 2) practise seems to have been to put some of the blood on the horns of the brazen altar, or on those of the golden altar when that was used, or even on parts of the Kadosh (holy) edifice (*ib.* iv. 6, 7, 17, 18, 25, 30, 34). The same distinction appears in the case of turtle-doves and pigeons: when burnt offerings, their blood was smeared on the side of the brazen altar (*ib.* viii. 15; xvi. 18, 19); when sin-offerings, it was partly sprinkled on the side of the altar and partly smeared on the base. The animal was then flayed, the skin falling to the priest (*ib.* i. 6, vii. 8). In some Sin-Offerings the skin was burned along with the flesh (*ib.* iv. 11, 12, 20, 21; comp. *ib.* iv. 26, 31, 35). If the entire animal was devoted to the flames, the carcass was "cut into pieces" (*ib.* i. 6, viii. 20). The bowels and legs of the animals used in the burnt offerings were carefully washed (*ib.* i. 9, viii. 21, ix. 14) before they were placed on the altar. Certain offerings or portions thereof had to pass through the ceremony of waving, a rite which is not further described in Scripture.

I. OWYAZL (Yahusha)'s blood establishes a new covenant (6 references)

Mark 14:24, Luke 22:20, Matthew 26:28) He said to them, "This is my blood of the covenant, which is poured out for many.

1 Corinthians 11:25 In the same way he took the cup also, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me."

Romans 3:23-25 Since all have sinned and fall short of the glory of AYAZL (Yahuah), they are now justified by his Chen (unmerited favor/grace) as a gift, through the redemption that is in OWYAZL (Yahusha) HaMashiach, whom AYAZL (Yahuah) put forward as a mercy seat by his blood, effective through Amanah (faith).

Hebrews 9:12 He entered once for all into the Kadosh (Holy) Place, not with the blood of goats and calves, but with his own blood, thus obtaining eternal redemption.

In AYAZL (Yahuah)'s words of institution for the last Supper in Matthew, Mark, and Luke as well as quoted by Paul in **1 Corinthians**, he says that his blood is the basis for a new covenant. In **Romans 3:24**, there is a direct reference to the Hebrew ritual of the day of atonement, in which the mercy seat of the Arc of the Covenant is covered with the blood of a sacrificial bull as part of the official act by which Israel's covenant with AYAZL (Yahuah) is

restored after a year's worth of sin. When Paul says that אַיָּהּ (Yahuah) put forward OWHYAH (Yahusha)'s blood as a mercy seat, he is saying that OWHYAH (Yahusha)' death on the cross is the eternal basis for the new covenant between אַיָּהּ (Yahuah) and His people, a point which **Hebrews 9:12** makes more explicitly in its reference to the Kadosh (Holy) of Kadosh (Holies) where the priest would go on the Day of Atonement.

II. OWHYAH (Yahusha's blood purifies us (5 references)

Hebrews 9:14 How much more will the blood of Messiah, who through the eternal Ruach (Spirit) offered himself without blemish to אַיָּהּ (Yahuah), purify our conscience from dead works to worship the living Alahym (God)!

Hebrews 9:22 Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins.

Hebrews 13:10-12 We have an altar from which those who officiate in the tent have no right to eat. For the bodies of those animals whose blood is brought into the sanctuary by the high priest as a sacrifice for sin are burned outside the camp. Therefore אַיָּהּ (Yahuah) also suffered outside the city gate in order to sanctify the people by his own blood.

1 John 1:7 The blood of אַיָּהּ (Yahuah) his Son cleanses us from all sin.

Revelation 7:14 These are they who have come out of the great ordeal; they have washed their robes and made them white in the blood of the Lamb.

For ancient people, the blood of an unblemished animal was the cleanest and holiest thing you could possibly touch. **Hebrews 9:19** relates the important role that physical blood had in sanctifying the sacred documents of the ancient Israelites: "For when every commandment had been told to all the people by Moses in accordance with the law, he took the blood of calves and goats, with water and scarlet wool and hyssop, and sprinkled both the scroll itself and all the people."

Leviticus 17:11 explains why blood has such a critical role in the Israelite sacrificial system: "For the life of the flesh is in the blood; and I have given it to you for making atonement for your lives on the altar; for, as life, it is the blood that makes atonement." In our scientific antiseptic age, when people are covered in blood, it's an unsanitary situation that speaks of death, not life! The blood of animals is not something sacred you rub on yourself; you put on gloves to avoid getting blood on your hands.

III. OWHYAH (Yahusha's blood redeems us from slavery to sin (4 references)

Ephesians 1:7 In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace.

1 Peter 1:18-19 You know that you were ransomed from the futile ways inherited from your ancestors, not with perishable things like silver or gold, but with the precious blood of Messiah, like that of a lamb without defect or blemish.

Revelation 1:5-6 To him who loves us and freed us from our sins by his blood, and made us to be a kingdom, priests serving his אַיָּהּ (Yahuah) and Father, to him be glory and dominion forever and ever.

Revelation 5:9 You were slaughtered and by your blood you ransomed for אַיָּהּ (Yahuah) chosen from every tribe and language and people and nation.

What's important is that the way these four passages describe OWHYAH (Yahusha)'s blood as a payment does not refer to a debt incurred through sin and owed to אַיָּהּ (Yahuah). In every

context, it is a payment given to a captor to release a captive. My own opinion is that we need to recover a notion of ransom theory in our prism of atonement theories because it's unfaithful to these four passages to act as though a payment that buys freedom is the same thing as a payment that earns acquittal. They are not the same!

IV. OWYAZL (Yahusha)'s blood gives us life (2 references)

John 6:53-56 So OWYAZL (Yahusha) said to them, "Very truly, I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. ⁵⁴ Those who eat my flesh and drink my blood have eternal life, and I will raise them up on the last day; ⁵⁵ for my flesh is true food and my blood is true drink. ⁵⁶ Those who eat my flesh and drink my blood abide in me, and I in them.

1 Corinthians 10:16 The cup of Barachah (blessing) that we Barak (bless), is it not a sharing in the blood of Messiah? The bread that we break, is it not a sharing in the body of Messiah?

V. OWYAZL (Yahusha)'s blood justifies us against our accusers (2 references)

Romans 5:8-10 But AYAZL (Yahuah) proves his love for us in that while we still were sinners Messiah died for us. Much more surely then, now that we have been justified by his blood, will we be saved through him from the wrath. For if while we were enemies, we were reconciled to AYAZL (Yahuah) through the death of his Son, much more surely, having been reconciled, will we be saved by his life.

Revelation 12:10-11 Now have come the salvation and the power and the kingdom of our Alahym (God) and the authority of his Messiah, for the accuser of our comrades has been thrown down, who accuses them day and night before our Alahym (God). But they have conquered him by the blood of the Lamb and by the word of their testimony, for they did not cling to life even in the face of death.

Revelation 12:10-11 gives more context to the justification attested in **Romans 5:8-10**. Since the blood of the lamb justifies the brethren, it is the basis for their victory over the brethren's accuser (HaSatan) who has been cast out of heaven. To my mind, **Romans 8:31-34** further supports this understanding of justification as AYAZL (Yahuah)'s victory over our accusers:

What then are we to say about these things? If AYAZL (Yahuah) is for us, who is against us? ³² He who did not withhold his own Son, but gave him up for all of us, will he not with him also give us everything else? ³³ Who will bring any charge against AYAZL (Yahuah)'s chosen? It is AYAZL (Yahuah) who justifies. ³⁴ Who is to condemn? It is OWYAZL (Yahusha), who died, yes, who was raised, who is at the right hand of AYAZL (Yahuah), who indeed intercedes for us.

VI. OWYAZL (Yahusha)'s blood reconciles us (2 references)

Ephesians 2:13 But now in OWYAZL (Yahusha) you who once were far off have been brought near by the blood of Messiah.

Colossians 1:20 And through him AYAZL (Yahuah) was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his tree.

These two verses refer to the two different dimensions of reconciliation that OWYAZL (Yahusha)'s blood provides. **Ephesians 2:13** is speaking about the reconciliation between the Gentiles (who were far off) and the Hebrew (who were near). This reconciliation can be described as an extension of the way OWYAZL (Yahusha)'s blood serves as a covenantal

substitution for the mercy seat blood of the Day of Atonement. The next verse says that **OWYAZL** (Yahusha)'s blood "has broken down the dividing wall," making an explicit reference to the wall separating Gentiles and Hebrews in the Jerusalem temple compound.

VII. OWYAZL (Yahusha)'s blood gives us confidence and assurance (2 references)

Hebrews 10:19 We have confidence to enter the sanctuary by the blood (Covenant) of **OWYAZL** (Yahusha).

Hebrews 12:24 The sprinkled blood that speaks a better word than the blood of Abel.

VIII. OWYAZL (Yahusha)'s blood gives Him authority

1 John 5:6-8,11 This is the one who came by water and blood, **OWYAZL** (Yahusha) HaMashiach, not with the water only but with the water and the blood. And the Ruach (Spirit) is the one that testifies, for the Ruach (Spirit) is the truth. ⁷ There are three that testify: ⁸ the Ruach (Spirit) and the water and the blood, and these three agree... And this is the testimony: **AYAZL** (Yahuah) gave us eternal life, and this life is in his Son.

Revelation 19:13 He is clothed in a robe dipped in blood, and his name is called The Word of **AYAZL** (Yahuah).

The reality of the blood of **OWYAZL** (Yahusha) as the means of atonement for sin has its origin in the Mosaic Law. Once a year, the priest was to make an offering of the blood of animals on the altar of the temple for the sins of the people. "In fact, the Toah (law) requires that nearly everything be cleansed with blood, and without the shedding of blood there is no forgiveness" (**Hebrews 9:22**). But this was a blood offering that was limited in its effectiveness, which is why it had to be offered again and again. This was a foreshadowing of the "once for all" sacrifice which **OWYAZL** (Yahusha) offered on the tree (**Hebrews 7:27**). Once that sacrifice was made, there was no longer a need for the blood of bulls and goats.

The blood of **OWYAZL** (Yahusha) is the basis of the New Covenant. On the night before He went to the tree, **OWYAZL** (Yahusha) offered the cup of wine to His disciples and said, "This cup is the new covenant in my blood, which is poured out for you" (**Luke 22:20**). The pouring of the wine in the cup symbolized the blood of **OWYAZL** (Yahusha), which would be poured out for all who would ever believe in Him. When He shed His blood on the tree, He did fulfilled the Tanankh (Old Covenant) requirement for the continual sacrifices of animals. Their blood was not sufficient to cover the sins of the people, except on a temporary basis, because sin against a Kadosh (holy) and infinite Aloah (God) requires a Kadsch (holy) and infinite sacrifice. "But those sacrifices are an annual reminder of sins, because it is impossible for the blood of bulls and goats to take away sins" (**Hebrews 10:3**). While the blood of bulls and goats were a "reminder" of sin, "the precious blood of **OWYAZL** (Yahusha), a lamb without blemish or defect" (**1 Peter 1:19**) paid in full the debt of sin we owe to **AYAZL** (Yahuah), and we need no further sacrifices for sin. **OWYAZL** (Yahusha) said, "It is finished" as He was dying, and He meant just that—the entire work of redemption was completed forever, "having obtained eternal redemption" for us (**Hebrews 9:12**).

Not only does the blood of **OWYAZL** (Yahusha) redeem believers from sin and eternal punishment/termination, i.e... the second death, but "His blood will make our consciences pure from useless acts so we may serve the living Alahym (God)" (**Hebrews 9:14**). This means that not only are we now free from having to offer sacrifices which are "useless" to obtain salvation, but we are free from having to rely on worthless and unproductive works of

the flesh to please אַיָּאֵל (Yahuah). Because the blood of Oװַיָּאֵל (Yahusha) has redeemed us, we are now new creations in Oװַיָּאֵל (Yahusha) (2 Corinthians 5:17), and by His blood we are freed from sin to serve the living Alahym (God), to glorify Him, and to enjoy Him forever.

We often use the expression "under the blood" or "covered with the blood" or "plead the blood." These are not scriptural expressions. There are some Charismatic's and Pentecostal's that use the practice (now a cliché) of pleading the blood over people that are unsaved and things they want cleansed or delivered. Just about anything gets the blood pleaded over it. But this is an unscriptural practice, nowhere do we read of the apostles "pleading the Blood." Although we are priests, Oװַיָּאֵל (Yahusha) is our high priest, we cannot apply the blood over any or every thing we want cleansed. The blood is applied only to those who have Amanah (faith) in the atonement of Oװַיָּאֵל (Yahusha). It is an individual's choice and it happens only once, we cannot put the blood over them or on them. In the Tanakh (Old Testament) motifs, the blood was sprinkled in the holy of Holies for the people by the high priest once a year. But the objects were those set apart for אַיָּאֵל (Yahuah), strict instructions were given by אַיָּאֵל (Yahuah) himself on this matter. The high priest could not sprinkle the blood on anything his heart desired. Especially having the blood to be on unsaved or unsanctified individuals. You can't make something clean that is unclean. This was done only on the objects אַיָּאֵל (Yahuah) set apart in the temple. It was sprinkled on the ark, the mercy seat for their forgiveness.

We see no such practice by the apostles or instructions in the epistles to do any such sprinkling or pleading of Oװַיָּאֵל (Yahusha)'s blood on anyone (even those demon possessed). In the Tanakh (Old Testament) it was a physical act by the priest to put the blood on the altar, not moving it from one place to another. It is the same principle in the New Testament, one cannot move it on to those people or things for cleansing by speaking, (pleading it). The blood represents the life of the person, we cannot plead His life on others? Only the high priest handled the blood to go on the mercy seat for the forgiveness of sins, Oװַיָּאֵל (Yahusha) is the one who sprinkled His blood, not us. We can't physically touch it today nor can we apply it somewhere else spiritually, since we are not the high priest, Oװַיָּאֵל (Yahusha) is.

"Pleading the blood of the Messiah" in prayer is a teaching that can be traced to some of the early leaders of the Word of Faith movement. When people speak of "pleading the blood of the Messiah in prayer" they are referring to the practice of "claiming" the power of Messiah over any and every problem by using the phrase "I plead the blood of Oװַיָּאֵל (Yahusha) over _____."

"Pleading the blood of Oװַיָּאֵל (Yahusha)" has no basis whatsoever in Scripture. No one in Scripture ever "pleads the blood" of Messiah. Those who "plead the blood" do so as if there was something magical in those words or as if by using them their prayer is somehow more powerful. This teaching is born from the misguided and heretical view of prayer that prayer is really nothing more than a way of manipulating אַיָּאֵל (Yahuah) to get what we want rather than praying for His will to be done. The whole Word of Faith movement is founded on the false teaching that faith is a force and, if we pray with enough faith, then אַיָּאֵל (Yahuah) guarantees us health, wealth, and happiness and will deliver us from every problem and every situation. In this view, אַיָּאֵל (Yahuah) is simply a way to get what we want instead of being the Kadosh (holy), sovereign, perfect, and righteous Creator that Scripture reveals Him to be.

Those who teach this Word-Faith falsehood have an exalted view of man and our “rights” to plead what we want and get אַיָּאָל (Yahuah) to respond the way we want. This is in opposition to true Scriptural Amanah (faith) exemplified by Paul’s life and his approach to suffering and trials. Paul wrote that “all who desire to live righteously in אַיָּאָל (Yahuah) will suffer persecution” (**2 Timothy 3:12**). But Word of Faith teaches that, if we suffer or are sick or struggle with sin, it is because we do not have enough faith or that we are not pleading the blood of **OWYָּאָל (Yahusha)** to claim what is rightfully ours. But we do not see Paul pleading the blood of Messiah or claiming what is “rightfully his” when he was faced with trials and persecution. Instead, we see his unwavering Amanah (faith) in **OWYָּאָל (Yahusha)** no matter what the situation: “I know whom I have believed and am persuaded that He is able to keep what I have committed to Him until that day” (**2 Timothy 1:12**).

Paul had “learned in whatever state I am in to be content: I know how to be abased, and I know how to abound. Everywhere and in all things I have learned both to be full and to be hungry, both to abound and to suffer need. I can do all things through **OWYָּאָל (Yahusha)** who strengthens me” (**Philippians 4:11–13**). Paul’s Amanah (faith) was in **OWYָּאָל (Yahusha)** alone, and he could say with conviction, “**OWYָּאָל (Yahusha)** will deliver me from every evil work and preserve me for His heavenly kingdom. To Him be the glory forever and ever, Aman!” (**2 Timothy 4:18**).

“Pleading the blood” as it is commonly practiced has more in common with mysticism—reciting a magical formula and hoping it works—than it does with Scriptural prayer. Saying certain words does not make our prayers magically more powerful. Furthermore, “pleading the blood” of **OWYָּאָל (Yahusha)** is not needed to defeat HaSatan. He has already been defeated, and, if we are truly born again from above, HaSatan has no power over us other than what אַיָּאָל (Yahuah) allows for His purpose and esteem (glory). **Colossians 1:13** makes this perfectly clear: “For He has delivered us from the power of darkness and has translated us into the kingdom of His dear Son in whom we have redemption through His blood, the remission of sins.”

Rather than “pleading the blood” of **OWYָּאָל (Yahusha)** for protection or power, Believers should obey the command in **James 4:7**, “Therefore submit to אַיָּאָל (Yahuah). Resist HaSatan the devil and he will flee from you.” Rather than practicing an unscriptural model of prayer, we are to follow the simple precepts of Scripture—leading a pure life before אַיָּאָל (Yahuah), taking captive all our thoughts to avoid giving sin a place, confessing our sins when we fail those first two precepts, and putting on the full armor of אַיָּאָל (Yahuah) as outlined in **Ephesians 6:13–17**.

Scripture gives us numerous instructions in victorious living in אַיָּאָל (Yahuah), and pleading “the blood of **OWYָּאָל (Yahusha)**” is not one of them. We have been cleansed by the blood of **OWYָּאָל (Yahusha)**, and He is our High Priest and mediator who “always lives to make intercession” for us (**Hebrews 7:25**). As His sheep we are already under His protection; we simply need to live day by day trusting in Him for what He has already promised and provided.

Michael is the strongest angel. Yet, when rebuking HaSatan (the Devil) he did not rebuke him in his own power. He simply said, אַיָּאָל (Yahuah) rebuke you. He did not invoke the blood of **OWYָּאָל (Yahusha)** and neither should we. That is a step toward superstition. If we ever get into a situation where we need to rebuke HaSatan (the devil), Jude gives the Scriptural

teaching about how to do it.

Jude 1:8-9 Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. Yet Michael the archangel, when contending with HaSatan (the devil) he disputed about the body of Moses, does not bring against him a railing accusation, but said, אַיָּאֵל (Yahuah) rebuke You.

You can't spiritually plead the blood of Oװַיָּאֵל (Yahusha) or cover unbelievers with the Blood of Oװַיָּאֵל (Yahusha) in order that they one day become saved. Oװַיָּאֵל (Yahusha)'s blood is a once off covering of our sin and not a repetitive act of sacrifice like they did in the Tanakh (Old Testament). We do not touch the blood of Oװַיָּאֵל (Yahusha), only Oװַיָּאֵל (Yahusha) can do that. It's immediately applied by Oװַיָּאֵל (Yahusha) to those who receive salvation through him, that they can now come into אַיָּאֵל (Yahuah)'s presence and have an eternal relationship with Oװַיָּאֵל (Yahusha).

Heb.10:19-22: "Therefore, brethren, having boldness to enter the Holiest by the blood of Oװַיָּאֵל (Yahusha), by a new and living way which He consecrated for us, through the veil, that is, His flesh, and having a High Priest over the house of אַיָּאֵל (Yahuah), let us draw near with a true heart in full assurance of Amanah (faith), having our hearts sprinkled from an evil conscience and our bodies washed with pure water."

Who has believed what we have heard? And who has the arm of אַיָּאֵל (Yahuah) been revealed to? **2** He grew up before Him like a young plant and like a root out of dry ground. He didn't have an impressive form or majesty that we should look at Him, no appearance that we should desire Him. **3** He was despised and rejected by men, a man of suffering who knew what sickness was. He was like someone people turned away from; He was despised, and we didn't value Him. **4** Yet He Himself bore our sicknesses, and He carried our pains; but we in turn regarded Him stricken, struck down by אַיָּאֵל (Yahuah), and afflicted. **5** But He was pierced because of our transgressions, crushed because of our iniquities; punishment for our Shalom (peace) was on Him, and we are healed by His wounds. **Isaiah 53:1-5**

The word "healed" as translated from both Hebrew and Greek, can mean either spiritual or physical healing. However, the contexts of **Isaiah 53** and **1 Peter 2** make it clear that they are referring to spiritual healing, not physical. "He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed" (**1 Peter 2:24**). The verse is referring to sin and righteousness, not sickness and disease. Therefore, being "healed" in both these verses is speaking of being forgiven and healed, not being physically healed, but Spiritual.

20 Things the Blood of Oװַיָּאֵל (Yahusha) Does.

1. It remits sins (**Matt. 26:28**).
2. It gives life to those who consume it (**John 6:53**).
3. It causes us to dwell in Oװַיָּאֵל (Yahusha) and He in us (**John 6:56**).
4. It is the means by which Oװַיָּאֵל (Yahusha) purchased the believers (**Acts 20:28**).
5. It is the means by which Oװַיָּאֵל (Yahusha) becomes our atonement through faith (**Rom. 3:25**).
6. It justifies us and saves us from wrath (**Rom. 5:9**).

7. It redeems us (**Eph. 1:7; 1 Pet. 1:18-19; Rev. 5:9**).
8. It brings those who were far away from אַיָּהּ (Yahuah) near to Him (**Eph. 2:13**).
9. It grants us the forgiveness of sins (**Col. 1:14**).
10. It brings peace and reconciliation to אַיָּהּ (Yahuah) (**Col. 1:20**).
11. It has obtained eternal redemption for us (**Heb. 9:12**).
12. It cleanses our conscience from dead works to serve the living Alahym (**Heb. 9:14**).
13. It is the means by which we enter the most Kadosh (holy) place with boldness (**Heb. 10:19**).
14. It speaks a better word than the blood of Abel (**Heb. 12:24**).
15. It sanctifies us (**Heb. 13:12**).
16. It makes us complete for every good work (**Heb. 13:20-21**).
17. It cleanses us from all sin (**1 John 1:7**).
18. It bears witness in the earth along with the Ruach (Spirit) and the water (**1 John 5:8**).
19. It is the means by which אֱוָיָהּ (Yahusha) washes us (**Rev. 1:5; 7:14**).
20. It is the means by which we overcome the accuser of the brethren (**Rev. 12:11**).

Summary: Thank אַיָּהּ (Yahuah) for the “precious” blood of אֱוָיָהּ (Yahusha) . . . the blood of “the new covenant” . . . the blood of “the eternal covenant” (**1 Pet. 1:19; Heb. 12:24; Luke 22:20; Heb. 13:20**). “The life is in the blood” (**Lev. 17:11**) **HalleluYAH!**