

Five Conflicting Systems of Worship Part 2

Written by Administrator

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We are now ready to carefully examine the texts which sanction the fifth system – the system which claims that the sacrificial cult did not originate with the true God. Those who accepted and practiced this religious system discarded all

texts supporting the sacrificial rites. I urge you to read it very carefully and with an open mind. Then draw your own conclusions.

Animal sacrifice and the eating of animal flesh were closely intertwined in the Old Testament. One without the other was not possible. The Most High God was always against the idea of sacrifice and very much against the eating of animal flesh because both practices necessitated butchery and the murdering of animals.

There are many passages in the Bible where God categorically rejects the idea that He ever commanded such barbaric rituals. Jeremiah 7:21-26 is just one such passage. But regrettably, this passage has come down to us in its three variant versions. All three however convey basically the same message, although in different words.

World English Bible:

“Add your burnt offerings to your sacrifices, and eat you flesh. For I didn't speak to your fathers, nor command them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: but this thing I commanded them, saying, Listen to my voice, and I will be your God, and you shall be my people; and walk you in all the way that I command you, that it may be well with you. But they didn't listen nor turn their ear, but walked in [their own] counsels [and] in the stubbornness of their evil heart, and went backward, and not forward. Since the day that your fathers came forth out of the land of Egypt to this day, I have sent to you all my servants the prophets, daily rising up early and sending them: yet they didn't listen to me, nor inclined their ear, but made their neck stiff: they did worse than their fathers
.”

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According to the priestly injunctions, there was a distinction between a “burnt offering” and a “fellowship offering.” A burnt offering was wholly burnt and consumed by fire on the altar. It was Yahweh's “meal” or “food” and was offered in order to please him with a “pleasant aroma” of the barbecued meat. The fellowship sacrifice was presented in order that worshippers could feast on barbecued meat. Only a part of it was offered to Yahweh and the rest was consumed by participants. God however plainly says through Jeremiah that He never gave any commands concerning either a burnt offering or a sacrifice. That’s why he tells them that they may as well eat the whole lot themselves since He most certainly does not need the meal they offered Him.

God says that He did not speak to their forefathers concerning these barbaric and sick rituals but He rather told them to walk “in all my ways.” His “all ways” most certainly excluded “burnt offerings and sacrifices” and God clearly made a contrast here. The lying pen of the scribes however inserted a passage in Leviticus 7:37-38 where God is directly contradicted and where we are told that God actually gave commands and regulations concerning burnt offerings and all other sacrificial rituals. God allegedly gave these commands on Mount Sinai with all other laws and commands. But God categorically denies this in Jeremiah 7.

But the lying scribes did not only resort to lies in the days of Jeremiah, but they are also very much at work today. Gradually the NIV Bible, that is, the New International Version, has become the most popular and most widely used Bible among Christians today. We can also clearly detect the lying pen of the scribes in the text of Jeremiah in this version. The scribes have opted to pull out of a hat only one little word which completely changes the context of the text. This “little lie” hides the truth and contributes to the deception of many people. I will quote only one sentence of the text since it is sufficient to show how this little word actually completely changes the context of the passage:

“I did not *just* give them commands about burnt offerings and sacrifices.”

Here we find this little word “just” which deceives the reader and prevents him to detect the problem or detect a contradiction between this passage and that of Leviticus 7:37-38. This word does not exist in the Hebrew text. It is lacking in virtually all English bibles. Chances are that you are usually reading the NIV Bible and therefore I urge you to discard this “lying word” which was inserted by the lying scribes who comprised the International Committee in order to bolster their belief and conviction that it was actually God Himself who prescribed and commanded the sacrificial cult.

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We have seen the version of the World English Bible which is generally the same rendering of virtually all English bibles since they, like World English Bible, are based on the Hebrew Masoretic text which was compiled by the Jewish scribes called Masoretes in the 6th century of the Christian era. But there is another version which is to be found in the Eastern text or the Bible commonly called Peshitta. This version has preserved a different reading in the Aramaic and it is necessary to quote only the first two sentences since the rest of the passage is the same as that of the Masoretic text. The translation is that of Dr. George Lamsa who is actually the translator of the entire Peshitta Bible into English:

“Add your burnt offerings to your sacrifices and eat meat which I did not command your fathers to eat. Neither did I command them concerning burnt offerings or sacrifices in the day when I brought them out of the land of Egypt.”

The Eastern text or the Peshitta Bible is believed by all adherents of the Eastern Christianity. The Patriarch of the East actually claims and maintains that their Peshitta Bible was directly handed to their ancestors by the very Apostles. You may not be aware but those who accept only this Peshitta version number into many, many millions. All Eastern Christians of the Near East, the Church of the East, the Roman Catholic Church in the East, the Monophysites, and the Indian Christians accept and acknowledge the canonicity and authenticity only of the Aramaic Peshitta Bible.

The Assyrian Church, or as it is known, the ancient Apostolic and Catholic Church of the East, was one of the major Christian churches in the world. Not until the 14th century was the church rivalled by any other church. It was the most powerful branch of Christendom in the Near East, Palestine, Arabia, Lebanon, Iran, India, and elsewhere. All these Christians use the Peshitta Bible and therefore their version of Jeremiah 7:21-26 clearly shows that God neither authorized the killing of animals for burnt offerings nor for eating of their flesh.

But this text of Jeremiah is also preserved in another form and version. The words are quoted by no lesser authority than Jesus himself. The words are ascribed to Jesus in the *Gospel of the Holy Twelve*

which has been translated by Rev. Jasper Gideon Eusely in the late 1800's, and which may or may not be authentic. Here Jesus talks with the Pharisees about sacrifice and in order to condemn sacrifice and support his view he quotes the text of Jeremiah saying:

“Is it not written in the prophets, put your bloody sacrifice to your burnt offerings, and away with

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them, and cease ye from the eating of flesh, for I spake not to your fathers nor commanded them, when I brought them out of Egypt, concerning these things. But this thing I commanded saying: Obey my voice and walk in the ways that I have commanded you, and ye shall be my people, and it shall be well with you. But they harkened not nor inclined their ear.”

Both Peshitta and this version speak dually – concerning sacrifice and meat eating. Neither of these two practices God actually commanded or sanctioned when He led them out of Egypt. In the early centuries of the Christian era the epistle of Barnabas was accepted by virtually all Church Fathers and Christians of their time as genuine and authentic. It was only later that its authenticity was questioned and finally rejected and is now classified with other apocryphal books. In chapter 2 verses 9-10 Barnabas writes:

“For so the Lord saith again to those heretofore: Did I at all command your fathers when they came out of Egypt concerning burnt offerings of sacrifices? But this I commanded them, saying, let none of you imagine evil in your hearts against his neighbour, and love no spurious oath.”

Barnabas quotes this from the Old Testament of his day. Whoever wrote the epistle of Barnabas could not have invented this passage anymore than I could invent a passage now that is not in our canonical bibles. The author would have been challenged by his opponents. It is therefore certain that this text was dropped later by the Masoretes in the 6th century and that’s why it is now not found in the Masoretic text or the bibles based on that text.

The passage of Barnabas supports the passage of Jeremiah and also shows that God did not speak about sacrifice nor did He give them permission or injunctions concerning the fellowship sacrifices from which they could eat meat. The text of Leviticus 7 therefore must be a forgery and insertion by the lying scribes and priests.

There is also another passage in the canonical Bible which clearly shows that God did not and could not have given any commands concerning the sacrificial cult. I will quote it from the Greek Septuagint Bible translated by Sir. Lancelot Brenton, since it was the Bible which agrees with the Old Testament passages quoted in the New. In Isaiah 43:22-24 God tells Israel:

“I have not now called thee, O Jacob; neither have I made thee weary, O Israel. Thou hast not brought me the sheep of thy whole-burnt-offering; neither hast thou glorified me with thy

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sacrifices. I have not caused thee to serve with sacrifices, neither have I wearied thee with frankincense. Neither hast thou purchased for me victims for silver, neither have I desired the fat of thy sacrifices.”

These passages clearly contradict the passages inserted by the lying scribes and they plainly show that God never asked for nor did He ever give any commands concerning sacrifices and burnt offerings. In Isaiah 1:11-12 God says:

“Of what value to me is the abundance of your sacrifices? saith the Lord: I am full of whole-burnt-offerings of rams; and I delight not in the fat of lambs, and the blood of bulls and goats: neither shall ye come with these to appear before me; for who has required these things at your hands?” [Greek Septuagint Bible].

So many Christian commentators try to downplay this passage arguing that God did not reject sacrifices per se but rather He objected to sacrifices presented without respect and those which are not accompanied by faith and the corresponding holy life. But this is not true. If that is the case then God could not ask: “who has required these things [sacrifices and burnt-offerings] from your hands?” It certainly was not God. That God did not prescribe the sacrificial cult and that He never gave any commands concerning sin offerings and trespass offerings is clearly stated in Psalm 40:6-7:

“Sacrifice and offering you didn't desire. My ears have you opened: Burnt offering and sin offering have you not required.”

But the lying pen of the scribes has written many passages where God allegedly demands and prescribes sacrificial victims and their blood in order to atone for sins of the Israelites. In Psalm 51:16-19 the psalmist says to God in prayer:

“For you don't delight in sacrifice, or else I would give it. You have no pleasure in burnt offering. The sacrifices of God are a broken spirit. A broken and contrite heart, O God, you will not despise. Do well in your good pleasure to Zion. Build the walls of Jerusalem. Then will you delight in the sacrifices of righteousness, In burnt offerings and in whole burnt offerings. Then they will offer bulls on your altar. ”

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David did not write this psalm, despite of the statement in the introduction. This is evident from the fact that the author lived at the time when Jerusalem was destroyed by the Babylonians. He prayed for the walls of Jerusalem to be rebuilt. The author did not believe in the sacrificial cult. He, like the Essenes, only believed that incense should be offered as a symbol of prayer and a righteous life. The last verse seems to contradict the rest of the passage since we are told that if the walls of Jerusalem are rebuilt, then bulls will be offered on the altar. But offering bulls in sacrifice is not and cannot be “a sacrifice of righteousness” but rather of “iniquity.”

Most English versions of the Bible incorrectly translate the Hebrew word “qatar” as “bulls.” This word is number #6999 in *Strong's Hebrew Dictionary* and actually means “incense.” *Gesenius' Hebrew-Chaldee Lexicon to the Old Testament* on p. 730, likewise states that the primary meaning of the word “qatar” is “incense.” *The Brown-Driver-Briggs Hebrew and English Lexicon* on p. 883, also defines the word “qatar” as “incense.” The *NAS Old Testament Hebrew Lexicon* also defines the word “qatar” primarily as “incense.” The word “qatar” was never translated “bulls” in any other passage but in this one.

The Hebrew words “par, egel, baqar and showr” refer to bulls but not the word qatar.

Therefore the author of this psalm plainly stated that the true God does not delight in sacrifice or burnt offerings of animals. If He did, then he would offer them. He believed that the true sacrifice was the contrite heart and a broken or meek spirit. He believed that if the walls of Jerusalem were rebuilt then they could offer the righteous sacrifice on the altar, namely “qatar,” that is, “incense.” Incense represented a righteous prayer of the saints [Revelation 8:4]. God does not need incense either but the opponents of blood sacrifice used incense, a sweet smelling aroma, as a symbol of thanksgiving and righteousness. Just as water in baptism replaced blood in sacrifice for the remission of sin, so did the aroma of incense replace the aroma of a burnt offering.

Jesus himself pointed out on several occasions that God desires *mercy* and *not sacrifice*. The psalmist points out that God would not despise
prayer
as He despised
sacrifice

. In Isaiah 1 God clearly stated that He hates and despises burnt offerings and sacrifices and that He was disgusted with the fat and blood of slaughtered animals. It is very clear that the psalmist did not believe in a sacrificial system since he said that he would have offered

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sacrifices if God asked him to do it. But since God never asked for sacrifices he therefore would not offer the same. In Barnabas 2:12 we read:

“A sacrifice pleasing to God is a broken spirit; a smell of pleasing aroma to God is a heart that glorifies Him that made it.”

Again Barnabas quotes a passage from the Old Testament which was not preserved in the Hebrew Masoretic text and therefore most of the English bibles. In Psalm 50 God points out that He does not want burnt offerings which the Jews presented daily as His food. God categorically says that He does not eat flesh and that He does not drink blood but that He wants only spiritual sacrifices – praise and thanksgiving. The text is controversial even though the context clearly shows that most translators render it wrong. I guess they do so because they are influenced by the traditional concept that God was pleased with whole-burnt-offerings since it was presented to Him as a “pleasant aroma.” I will quote the text as it stands in the King James Bible:

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

□
I will not reprove thee for thy sacrifices or thy burnt offerings,
to have been
continually before me.
I will take no bullock out of thy house,
nor
he goats out of thy folds.
For every beast of the forest
is
mine,
and
the cattle upon a thousand hills.
I know all the fowls of the mountains: and the wild beasts of the field
are
mine.
If I were hungry, I would not tell thee: for the world
is
mine, and the fullness thereof.

□
Will I eat the flesh of bulls, or drink the blood of goats?
Offer unto God thanksgiving; and pay thy vows unto the most High...
Whoso offereth praise glorifieth me
” [verses 7-14, 23].

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The Hebrew text could be also rendered “Will I not reprove you?” If we apply the words “I will not reprove you” and if we should understand that God was pleased with all their burnt-offerings which they continually presented to Him, why then did He refuse to take them and why does He say that He does not eat flesh or drink blood?

If God had no problem with their sacrificial cult why then did He introduce the text by saying that He will speak to His people and *testify against them*? The context of the text necessitates the interrogative statement: “Will I not reprove you?” If this is however denied, then the only other possible way to understand the text is in a manner that some translators do, adding a clause “for the lack” and make it read thus:

“I will not reprove you for the *lack of* sacrifices or your burnt offerings which are continually before me.”

Either way the text shows that God condemned the sacrificial cult and that the only sacrifice He wants is actually the sacrifice of “thanksgiving” and “praise.” God does not only say that He will not accept their slaughtered animals, but He also directly contradicts several lying insertions of the lying scribes where it is directly and plainly stated that God actually eats the flesh and drinks the blood of the victims offered as whole-burnt-offerings.

In Leviticus 1:9, 13 and 17 we are told that the burnt offerings and the fat thereof are “sweet savour” [KJV] to God. Other translations render this phrase: “pleasing aroma,” “sweet odour,” “pleasant fragrance.” The phrase “sweet savour” comes from the word number #5207 in *Strong’s Hebrew Dictionary* and is defined: “pleasant,” “delight.” According to this text the *fat and blood were to be a delightful fragrance* to God.

In Exodus 29 we are told how often the *meal* for God was to be presented. Please note the following text:

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“Now this is that which you shall offer upon the altar; two lambs of the first year day by day continually. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even: And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine for a drink offering. And the other lamb thou shalt offer at even, and shalt do thereto according to the meat [meal: see Center Reference] offering of the morning and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the LORD. This shall be a continual burnt offering throughout your generations at the door of the tabernacle” [King James Bible, verses 38-42].

This morning and evening offering had nothing to do with expiation for sin. They were completely consumed on the altar. They were daily food or meal for God. The wine was to be His drink. In this meal God supposedly delighted. It was a sweet odour to His nostrils.

In Leviticus 3 we find the following statement:

“...and he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that is upon the inwards, and the two kidneys, and the fat that is on them, which is by the flanks...and Aaron’s sons shall burn it on the altar upon the burnt sacrifice, which is upon the wood that is on the fire: it is an offering made by fire, of a sweet savour unto the LORD...and the priest shall burn it upon the altar: it is the food of the offering made by fire unto the LORD...all the fat is the LORD’s. It shall be a perpetual statute for your generations throughout your dwellings, that ye eat neither fat nor blood” [King James Bible].

This text tells us that all the fat belonged to God. It was to be presented to Him as a *meal* which was to “

delight

” His appetite. The Israelites were forbidden to eat blood. This is because the blood of animals was offered as a

drink

to God along with wine libations. In Ezekiel 44:7 it is explicitly stated that God’s

bread

[food] was

fat and blood

. The following verse is from the King James Bible:

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“In that ye have brought into my sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, even my house, when ye offer MY BREAD, the FAT AND THE BLOOD.”

In Leviticus 1:2 [The Bible for Today] states:

“Sacrifices to please me must be completely burnt on the bronze altar. Bulls or rams or goats are the animals to be used for this sacrifice.”

In a footnote we are told:

“Sacrifices to please me: These sacrifices have traditionally been called “whole burnt offerings” because the whole animal was burnt on the altar. A main purpose of such sacrifices was to please the LORD with the smell.”

It also points out that the word *goat* in Hebrew actually means *male goat*. It is important for you to realize that the Hebrew word for “ram” and “he-goat” is one and the same. Thus it is evident from all these texts that burnt offerings were presented to God so that He may partake of a meal and nourish Himself. Its smell was to

delight

Him. The true Prophets who protested against the sacrificial cult most definitely did not recognize Leviticus 1-7. They most definitely did not believe that fat and blood were to be presented to God as His food, bread, or meal. Neither did they recognize the priests who believed they offered daily bread [food, meal] to God. That priests offered bread to God can be verified from the following text:

“They [priests] shall be holy unto their God, and not profane the name of their God: for the offerings of the LORD made by fire, and the *bread of their God*, they do offer: therefore they shall be holy...No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the *bread of his God*. He shall eat the *bread of his God*.” [Leviticus 21:6, 21-22 King James Bible].

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No priest with any blemish was allowed to present a meal offering to God. He however was allowed to join God in His meal and eat the “bread of his God.” In Isaiah 1:11 God explicitly states that fat of the sacrifice does not please Him. He claims that He *does not delight* in it. But the deceived Jews believed that the fat and blood was the *sweet odour* to His nostrils. In Isaiah 43:23 [Greek Septuagint] God says that He did not desire the fat of their sacrifices. God does not depend on food and drink. He is transcendent, self sufficient.

Can't you realize that the self-sufficient and immortal being cannot possibly depend on food for nourishment? If God was dependent on fat and blood of the animals then He would have starved to death when they were not presented to Him. How can God who is *immortal* depend on *mortal* food? For whatever is sustained by causes and things external to itself, must be mortal and on the way to decay, when anything on which it lives begins to be wanting.

How can God who is far transcendent from us and who lives in unapproachable light, whose face no mortal can see, who has no physical body that can be touched, whose very angels are “flame of fire,” be possibly nourished on things pertaining to the body, that that which is mortal should support that which is immortal? The deceived Jews completely failed to understand God's character. They refused to worship Him on His terms but rather chose to worship Him in the exact manner the pagans worshipped their gods and goddesses.

You may agree that God did not actually consume the fat, blood, grain, oil and whatever else was offered to Him. You may believe that He only enjoyed the pleasing aroma of the sacrifice. You may think that burnt offerings and incense were presented to Him in order to give Him some pleasure and delight. Whoever wrote the text of Genesis 8:20-22 must have believed that the aroma from the sacrificed victims Noah supposedly sacrificed delighted the nostrils of God so much that He actually regretted the act of destroying the Earth with its life. Can you really think that God who knows the end from the beginning, who is absolutely perfect Being can be actually a subject to temporal pleasure and sensual enjoyment?

Can He really be soothed and made gentle by a scent which is soon passing away? For if God can be overcome by pleasure and delight then He also must be subject to its opposite, sorrow, pain and grief. God however should be free from passions and weakness of the mortals if we believe that He is everlasting and immortal. Moreover, every kind of pleasure is in a way a flattery to the mortal body and is related to the well known five senses. But if God above feels

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the five senses He then also must have a physical body which relates to them. If God can appreciate the sweet fragrance arising in smoke towards heaven, then He should also be annoyed by the stench arising from the Earth. Just what pleasure and delight could God possibly get from burnt offerings?

Does He delight to see an innocent creature slaughtered and bled to death? Does His ear take pleasure in continually hearing their cries and moans? Does He delight in seeing the rivers of blood? Does He delight in seeing stomachs cut open, blood and excrement gushing out? Does He delight to see the heart of a dead animal still pounding with the life left in it and the trembling, palpitating veins in the viscera? Even we humans are moved with sympathy and grief when we witness the slaughter of innocent animals. The children cry and resist their slaughter.

Try to spend a day in the modern slaughterhouse where thousands of innocent animals are slaughtered, butchered and cut to pieces. I wonder if the smell of all the bloody mess would really delight your appetite. Since we who are evil do not delight in the butchery of animals but kill them and eat their flesh only because we are slaves to our savage lusts, how then can we even think that God who is the source of love, kindness, tenderness and compassion could possibly delight and take pleasure in burnt offerings or other kinds of sacrifice? Since God Himself insisted that sacrifices and burnt offerings did not please and delight Him, why then continue to believe that He actually instituted these pagan, barbaric rites?

But someone will say that the burnt offerings were presented to God in order to calm His wrath and to appease Him. But why should God change His mind and angry state just because someone kills a bull, lamb, goat or pair of doves? What “magic” is there in their fat, blood or smell to cause Him to forget the wrong and evil one has done against Him? Was this sacrifice to be some kind of a bribe? Does God need “toys” like a little child in order to cool His fits of rage? Those who believed so and actually presented burnt offerings in order to *appease* God were grossly deceived and totally failed to understand the perfect nature, justice and ethics of God.

In Numbers 28:2 God allegedly said:

“Command the children of Israel, and tell them, My offering, my food for my offerings made by fire, of a sweet savor to me, shall you observe to offer to me in their due season .”

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humbly with thy God?
”

[King James Bible].

Micah asked a good and valid question. He asked how and with what should he appear before God in order that his worship would be pleasing and acceptable to Him? If God really and truly commanded the Israelites to honor Him with whole-burnt-offerings and various sacrificial gifts and to please and delight Him with all the “fat and blood” of calves and rams, then Micah would have done so. If Micah came before God with calves and rams and the pleasant aroma of their fat at least then the Christian commentators could not say that the burnt-offerings were presented by a sinful person without respect and a corresponding holy life. But Micah knew better.

He, just like all holy and righteous prophets, knew that the sick and disgusting sacrificial cult was never instituted by God and that is why he says that he would never kill and burn neither humans in sacrifice nor an animal victim. Micah clearly points out that God had plainly shown to humanity what He wants and in what He delights. What God wants us to do is diametrically opposed to the pagan and barbaric sacrificial rituals where innocent creatures of God are cruelly immolated.

But there was another hand that wrote a psalm and obviously the person whose hand wrote this psalm did not agree with Micah. This person delighted in and was very proud to worship God with burnt-offerings and to delight Him with “fat animals” and the “incense of rams.” Please note Psalm 66:13-15:

“I will come into your temple with burnt offerings. I will pay my vows to you, which my lips promised, And my mouth spoke, when I was in distress. I will offer to you burnt offerings of fat animals, With the offering of rams, I will offer bulls with goats .”

This person relied on the lying passages of the Jewish Pentateuch and this person believed that the temple in Jerusalem was God’s House where He actually lived in the darkest room called “Holy of Holies.” But Micah did not believe in this and he would not offer any burnt-offerings to God. He knew that those who slaughtered animals and presented “fat animals” did so “unlawfully” and in fact transgressed God’s Law by murdering innocent and beautiful creatures of God. In Proverbs 21:27 we find this statement:

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“The sacrifice of the wicked is an abomination; because they bring it in an unjustified way” [The Aramaic Peshitta].

“Tainted is the sinner’s sacrifice; the hand that offers it is stained with guilt” [Knox Version].

“The sacrifices of the ungodly are abomination to the Lord, for they offer them unlawfully” [The Greek Septuagint].

The author clearly understands that those who offer sacrifices are stained with blood and guilt and through that act become sinful and ungodly. God very much hated the violence and the immolation of His creatures and that is why He abhors the burnt-offering.

In Proverbs 15:8 we are told that to God “sacrifice” is an abomination while the prayer is His delight. We are told that those who offer sacrifices are “wicked” while those who offer their prayers in sacrifice are “just.”

“The sacrifice of the wicked *is* an abomination to the LORD: but the prayer of the upright *is* his delight” [King James Bible].

In Ecclesiastes 5:1 we read:

“Keep your foot when you go to the house of God; for to draw near to hear and obey is better than to give the sacrifice of fools too ignorant to know that they are doing evil” [The Amplified Bible].

“Be careful about going to the Temple. It is better to go there to learn than to offer sacrifices like foolish people who don’t know right from wrong” [Good News Bible].

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A righteous and a wise man knows that he goes to the temple to learn and give God a sacrifice of praise and thanksgiving. Micah was such a wise man and therefore he would not offer any sacrificial victim. The fools however go to the temple to present burnt-offerings – fat and blood – and in doing so they do not realize that they are doing a wicked and an abominable thing. The author of Psalm 66 was one of such fools who was proud to present “fat animals” and the “sweet aroma of rams.”

In Isaiah 66:2-3 God categorically states that any Israelite who resorts to the worship of sacrifice with the so-called “clean” animals is no better in His sight than the pagans who resorted to human sacrifice and the sacrifice of animals that the Jews regarded as unclean and abominable. To God, a Jew or an Israelite who sacrificed a “bull” was as guilty as a pagan who sacrificed a “human.” Please read very carefully and prayerfully this very powerful passage. I give it to you as it stands in the New International Version:

“This is the one I esteem, he who is humble and contrite in spirit, and trembles at my word. But whoever sacrifices a bull is like one who kills a man, and whoever offers a lamb, like one who breaks a dog’s neck...They have chosen their own ways, and their souls delight in their abominations.”

Please note. God esteems or is pleased with those who are humble and of contrite spirit but He is appalled with those who sacrifice bulls or lambs. To him they are as guilty as those who sacrifice humans and dogs. God clearly shows that the sacrificial cult was of their “own way” and therefore most certainly an abomination to Him. God was most definitely displeased and in fact appalled with the sacrificial cult of the Israelites and all other pagans for that matter. God emphatically states that Israel’s statutes which they have devised are “strange” that is, something “forbidden” and He says that those who sacrifice animals and eat of its flesh He will just not accept. Please note Hosea 8:11-13 as it stands in the Greek Septuagint Bible translated by Sir. Lancelot Brenton:

“Because Ephraim has multiplied altars, his beloved altars are become sins to him. I will write down a multitude of commands for him; but his statutes are accounted strange things, even the beloved altars. For if they should offer a sacrifice, and eat flesh, the Lord will not accept them.”

How much more clear and emphatic does God need to be before you could actually believe

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Him? Just one more thing I wish to say in this chapter concerning sacrifices. It will show that the lying pen of the scribes was indeed at work. In 1 Kings 8:5 we are told that when the temple was completed and the Ark of the Covenant was placed in the Holy of Holies, Solomon sacrificed “so many sheep and cattle that they could not be recorded or counted.”

But apparently the author of 2 Chronicles 7:5, 8 was both able to count them and record them. He says that Solomon sacrificed 22,000 cattle and 120,000 sheep and goats – during the space of seven days. In verse 7 we are told that the altar itself was insufficient for this occasion so Solomon dedicated the middle part of the front court for the purpose of burning the holocausts. The animals had to be killed, their blood poured at the altar, their carcasses skinned, the flesh washed, and then the bodies burned on the altar.

Twelve sheep and goats and two bulls would have to be killed and prepared and also completely consumed by fire every minute for 24 hours a day and for seven days straight. An impossible task indeed. Considering that today it takes 2-3 hours to cremate a human body in extremely high temperatures, how much longer it would have taken to fully burn and consume all those thousands of animals?

I have stated earlier that animal sacrifice and the eating of meat are intertwined and that one without the other was not possible. Therefore it is now necessary to refer to certain passages of the true prophets and those who knew the truth. These passages clearly show that all the true prophets were vegetarian and that they strongly condemned those who killed animals in order to eat their flesh.

In Amos 6:4-7 we find evidence that God did not approve of those who killed animals in order to eat their flesh nor did He approve of those who drank wine:

“Lying on ivory beds...they dine on lambs from the flock, and stall-fattened veal...they drink wine...that is why they will be the first to be exiled” [Jerusalem Bible].

God condemns those who sleep on beds of ivory. In order to enjoy this luxury one must slaughter many elephants. There were many wicked people in the days of Amos. But God especially despised those who killed animals in order to gratify their craving for flesh. God could not stand the “winebibers” and the “gluttonous eaters of flesh.” The author of Proverbs 23:20

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was aware of this fact. That is why he gave this advice to those who would read his sayings:

“Be not among winebibbers; among riotous eaters of flesh”[King James Bible].

The Tanakh reads:

“Do not be of those who guzzle wine, or glut themselves on meat.”

The Greek Septuagint reads:

“Be not a wine-biber, neither continue long at feasts, and purchases of flesh.”

The ancient Nasaraeans of Gilead and Bashan, the Essenes and the Ebionites regarded any feast where wine and flesh was served as revelry. For them anyone who ate animal flesh was a glutton.

In Ezekiel 34 we find a parable which God spoke. From this parable we can clearly see that God cares for the sheep and is displeased when they are mistreated. Although the sheep represent the Israelites and the shepherds their leaders, the literal application must also be valid. Otherwise, no logical comparison could be made. God says to the shepherds:

“Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord GOD unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?

Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed:

but

ye feed not the flock.

Behold, I

am

against the shepherds; and I will require my flock at their hand, and cause them to cease from

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feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them
”[King James Bible].And please also note Zechariah 11:4-6:

“Thus saith the Lord Almighty, feed the sheep of the slaughter; which their possessors have slain, *and have not repented*: and they that sold them said, blessed be the Lord; for we have become rich; and their shepherds have suffered no sorrow for them. Therefore I will no longer have mercy upon the inhabitants of the land” [The Greek Septuagint Bible].”

The Good News Bible:

“The LORD my God said to me, act the part of the shepherd of a flock of sheep that are going to be butchered. Their owners kill them and *go unpunished*. They sell the meat and say, praise the LORD! We are rich! Even their own shepherds have no pity on them.”

God condemns both sellers and buyers who think they could slaughter His innocent creatures and get away with it. God in the beginning forbade anyone to kill for food. All creatures were created to be strictly herbivorous beings.

If God delights in justice, kindness and righteousness – how can we even think that He endorsed and commanded the slaughtering of all innocent animals in sacrifice to Him? If God really prescribed this rite and other sacrificial rites

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where murder of innocent animals is demanded

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would it not stain His perfect character? What should innocent animals think of Him? What if a red heifer [used on the Day of Atonement to atone for sin] was to tell God:

“O God, what injustice have I done to you? In what manner have I offended you? Did I go about fighting wars, making people and other animals slaves? Did I invent weapons of war and all kinds of revelries and immoralities? Have I ever cursed and blasphemed your majesty? Did I despise you and sinned against you? Was it not man who lived like a wild beast? Was it not man himself who practiced all kinds of evils and abominations? Was it not man who even

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sexually defiled me and other animals? Was it not man who is full of wickedness and who actually curses you to Your face?

Is it not man who has committed so many crimes that they could not be recorded in millions of years? Does man have emotions? So do I. Does man feel pain? So do I. Does man eat and drink? So do I. Does man procreate his race by sexual means? So do I. Is man moved with joy when he has an offspring? So am I. Does man feel sorrow and pain when his offspring dies? So do I. Is man a living creature, created from the dust of the Earth? So am I. Does man sustain his life by breath, water and food? So do I. Does man rest and sleep when tired? So do I. Does man have red blood? So do I. Does he enjoy when bled to death? Neither do I.

Why, then, O God, should you choose to have my throat cut and my blood spilt for the crime of another? In what way have I ever offended you to deserve such a brutal treatment? Why should my innocent blood be used to pay for the wicked crime of another? If my blood is to be a mere symbol of “Jesus” – as Christians believe – why resort to such a tyranny for the sake of symbolism? Is it because I have less intelligence, reason and wisdom than a man? Is it because I cannot indulge in great controversies and philosophies like man? Well, I can only do that which you by instinct put in me. Was I brought into existence so that my blood may be shed and my living flesh be eaten? If that is the purpose then I would have been better off not to have been born.”

I would like you to put yourself in the place of God. If you were God, would you have prescribed the sacrificial system with all its rites as you read in the Jewish Pentateuch? I think I know the answer. At the end of time, when God’s eternal kingdom will be established, ☐ all creatures will again be forced to revert to herbivorous diet. No living soul will be permitted to consume another living soul. Therefore you better learn to live on a vegetarian diet while still in the flesh, for to do so later might be too late. Isaiah 11:6-9 gives us a vivid picture of the wonderful vegetarian world of the future:

“The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea” [King James Bible].

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The only reason why no one will harm and kill any living soul at that time is because everyone then will realize just what kind of God is the true God and the father of Jesus. Then all will know the good and compassionate nature of God. The reason why many kill today and consume the flesh of innocent animals is because they don't know God, nor His true Holy Law, due to the fact that they have put their trust in the "lying pen of the scribes." Remember that Jesus did not promise us barbecued meat and Mc Donalds in the Kingdom of God, but rather manna and the fruit from the Tree of Life. No carnivorous diet in the celestial realm.