MIQDASH BETHEL COVENANT INSTITUTION

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A Study for Judaism · Christianity · Islam

DOCUMENT 406

Shall I Give My Firstborn for My Transgression?

A Covenant Deep Dive into the Offerings of the Tanakh — *offering (qorban), burnt offering (olah), sin offering (chattat), guilt offering (asham),* and *to atone (kipper)* — and the Teaching That the Messiah's Death Replaced Them

הַאֶתֵּן בְּכוֹרִי פִּשְׁעִי פְּרִי בִטְנִי חַטַּאת נַפְשִׁי

Were the Offerings Pictures of a Coming Messiah Whose Death Ended Them? What the Tanakh States, Tested Against Christianity, Judaism, Islam, the Religions of the East, and the Sacred Name Movement — A Three-Religion Covenant Response

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The Message is Sent to the World

REACHING JUDAISM, CHRISTIANITY, AND ISLAM

✡ JUDAISM	✝ CHRISTIANITY	☪ ISLAM
Rabbinic Judaism holds that the offerings were commanded by **Yahweh** and will be restored. Orthodox prayer asks for the rebuilt Temple and its offerings, and until then prayer, Torah study, and acts of kindness stand in their place. After the Temple fell in 70 CE, Rabban Yohanan ben Zakkai taught that acts of kindness atone as the offerings did, citing ***"I desired kindness, and not sacrifice"*** (Avot de-Rabbi Natan 4; **Hosea 6:6**). No rabbinic tradition teaches that	Most churches teach that the offerings were shadows of the death of Jesus, which fulfilled them and ended them ***"once for all"*** (Hebrews 10:1–14). Catholic teaching holds that the Mass ***"re-presents"*** that one sacrifice (Catechism 1366–1367). Protestant churches teach that the ceremonial law ended at the cross. Jehovah's Witnesses, Latter-day Saints, Adventists, Messianic believers, and the Sacred Name assemblies teach the same core claim in their own forms.	The Qur'an denies that Jesus was killed or crucified (Q. 4:157) and teaches that no soul bears another's burden (Q. 6:164). The animal of Eid al-Adha is not an atonement: ***"neither their flesh nor their blood reaches Allah, but the piety from you reaches Him"*** (Q. 22:37). Forgiveness is sought by repentance to Allah directly, without a sacrifice for sin.

✡ JUDAISM	† CHRISTIANITY	☪ ISLAM
a man's death replaced the offerings.		

DOCTRINAL AUTHORITY — STANDING RULE OF MIQDASH BETHEL COVENANT INSTITUTION

The sole binding authority of Miqdash Bethel Covenant Institution is the *Tanakh* — the written covenant of **Yahweh**. No Talmudic tractate, Church council decree, papal encyclical, hadith collection, or extra-biblical tradition carries doctrinal weight equal to or greater than the written Torah. Where any tradition conflicts with the written covenant, the written covenant governs without exception. The Talmud, New Testament, and Qur'an are cited as historical reference and comparative witness — never as superseding authority. Miqdash Bethel uses the Written Tanakh as its sole source for four reasons: it is the only text Judaism, Christianity, and Islam all recognize as originally given by **Yahweh**; it predates and underlies the Talmud, New Testament, and Qur'an, so testing those traditions against it follows the evidentiary direction of **Deuteronomy 19:15** — the earlier witness governs the later commentary; every later tradition that departs from the Tanakh does so by addition or reinterpretation, never by overturning the text itself, so the text remains the fixed standard; and **Yahweh**'s own words declare the covenant unchanging (Malachi 3:6; Psalms 119:89), making the written covenant — not evolving institutional interpretation — the only stable ground for doctrine. All three great covenant traditions — Judaism, Christianity, and Islam — are addressed simultaneously and equally in every Miqdash Bethel document, because **Yahweh**'s covenant belongs to every nation that will receive it. The **Deuteronomy 19:15** two-or-three-witness evidentiary standard governs all textual claims in this document.

HOW TO READ THIS DOCUMENT

This document applies the sole authority of the written Tanakh to one of the most widely held teachings in the world: that the offerings of the Torah were pictures of a coming Messiah, and that his death fulfilled them and brought them to an end. It asks what the Hebrew words mean, what the Tanakh itself says the offerings were for, what they could and could not do, whether a man can be an offering, and whether the Tanakh ever says the offerings end. It then measures the teaching of Christianity, Judaism, Islam, the religions of the East, and the Sacred Name movement against those findings. **Yahweh** (**יהוה**) and **Elohim** (**אֱלֹהִים**) appear in bold throughout. Tanakh books and personal names are given in English. Hebrew words are given with the English first and the Hebrew

transliteration after it in parentheses, in ***bold italic***, at every occurrence. Hebrew letters are set in bold. Scripture references are bold. Where a verse is quoted in Hebrew, the English rendering under it is set in gold, and its reference stays black.

Verse numbers follow the English version. In a few chapters the Hebrew Bible divides the chapter at a different point, so the same verse carries a different number in the Hebrew text. Where that happens, the Hebrew number is given in brackets on first citation, for example Numbers 30:13 [Hebrew 30:14]. (In this study the main cases are **Leviticus 6**, where English 6:8–30 is Hebrew 6:1–23; **Numbers 16:36–50**, which is Hebrew 17:1–15; **Psalms 40, 49**, and 51, where the Hebrew counts the heading as a verse; **Hosea 14**; **Jeremiah 31**; and **Daniel 4**.)

The lexicons cited are: BDB — Francis Brown, S. R. Driver, and Charles A. Briggs, ***A Hebrew and English Lexicon of the Old Testament*** (Oxford: Clarendon Press, 1906), the classic English-language Hebrew dictionary, built on the work of Gesenius; and Gesenius — Wilhelm Gesenius (1786–1842), ***Hebrew and Chaldee Lexicon to the Old Testament Scriptures***, translated by Samuel Prideaux Tregelles (London: Bagster, 1857), the foundational lexicon on which later dictionaries were built. Each lexicon is a witness, never the authority. The Tanakh's own usage of each word is gathered first, and the lexicons are heard after it. Where an ancient Greek translation (the Septuagint) is mentioned, it shows how early translators read a verse, not what the Hebrew means.

Scripture is rendered in a literal working translation from the Hebrew of the Leningrad Codex. Each finding is graded under the two-or-three-witness standard as **Corroborated** (two or more independent Tanakh witnesses), **Single witness**, or **Not in the text**. Three audiences are addressed simultaneously: Judaism, Christianity, and Islam. Rabbinic literature, the New Testament, church teaching, the Qur'an, the scriptures of other religions, and the publications of modern groups are cited as historical and comparative reference in the tables and the Three-Religion Audit only — never as binding authority. The Written Tanakh governs all conclusions.

TANAKH BOOKS CITED IN THIS DOCUMENT

DIVISION	BOOKS CITED	PURPOSE IN THIS STUDY
Torah	Genesis, Exodus, Leviticus, Numbers, Deuteronomy	The offering laws and their stated purposes; atonement by flour, incense, silver, and gold; the high hand; the place **Yahweh** chooses; the ban on human sacrifice; each man dies for his own sin; the ***"statute forever"***

DIVISION	BOOKS CITED	PURPOSE IN THIS STUDY
Nevi'im (Prophets)	1 Samuel, 2 Samuel, 1 Kings, 2 Kings, **Isaiah**, **Jeremiah**, **Ezekiel**, **Hosea**, **Amos**, **Jonah**, **Micah**, **Zechariah**, **Malachi**	Obedience above sacrifice; the firstborn not given for transgression; offerings accepted on the altar in the latter days; the Levites who will not lack a man; the servant of **Isaiah 53**; many days without sacrifice
Ketuvim (Writings)	Psalms, Proverbs, Job, **Daniel**, 2 Chronicles	No man can ransom his brother; ears dug open; the broken heart and the sacrifices of righteousness; kindness and truth atone; righteousness and mercy to the poor

COMPARATIVE TEXTS CITED — HISTORICAL AND COMPARATIVE REFERENCE ONLY

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
Rabbinic literature	Avot de-Rabbi Natan 4; Maimonides, ***Guide of the Perplexed*** III:32; Maimonides, Mishneh Torah, Laws of Kings 11:1; the Musaf prayer; Conservative and Reform prayer books	Kindness in place of the altar; the ***"concession"*** reading; the hope of restoration
New Testament	Hebrews 9:22; 10:1–14; 10:5; 13:12, 15; John 1:29; 19:17–20; Acts 21:26; Matthew 9:13; 1 Corinthians 5:7	The replacement teaching as Christians state it
Church teaching	Catechism of the Catholic Church 1366–1367; Westminster Confession 19.3; Reformation Study Bible notes on **Psalms 40:6** and Hebrews 10:5; Seventh-day Adventist Fundamental Beliefs	The Mass as sacrifice; the ceremonial law ended
Restorationist texts	Book of Mormon, 3 Nephi 9:19–20 and Alma 34:13–14; Watch Tower, ***Insight on the Scriptures*** (***"Ransom"***) and ***Draw Close to Jehovah*** ch. 14	The end of blood sacrifice; the ***"corresponding ransom"***
Qur'an	Q. 4:157; 6:164; 22:37; 37:102–107	No crucifixion; no bearing of another's burden; piety, not flesh and blood

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
Eastern scriptures and events	Rig Veda 10.90 (Purusha Sukta); Kutadanta Sutta (Digha Nikaya 5); Supreme Court of Nepal rulings on the Gadhimai festival (2016, 2019)	The cosmic sacrifice of a person; the bloodless sacrifice; animal sacrifice today
Sacred Name publications	Assemblies of **Yahweh**, Statement of Doctrine (point 6) and ***Sacred Name Broadcaster*** (April 2024); **Yahweh**'s Assembly in Yahshua, ***"Worship Today"***; **Yahweh**'s Assembly in Messiah, ***"Foundation of Faith"***; **Yahweh**'s Restoration Ministry, ***Restoration Times*** (July–August 2019)	The Sacred Name teaching on the offerings
Ancient translation	Septuagint, Psalm 39:7 (Hebrew Psalm 40:7)	***"Ears"*** or ***"a body"***

I. FRAMING THE QUESTION — WHAT REPLACED THE OFFERINGS?

I-A. The Teaching and the Questions

Across most of the world, believers are taught a single account of the offerings. The bulls, rams, lambs, and goats of the Torah, it says, were never meant to last. They were shadows and pictures of one coming sacrifice. When Yahshua, Yeshua, or Jesus died, he became the final Lamb, every offering was fulfilled in him, and the altar was closed for good. Catholic, Orthodox, Protestant, Restorationist, Messianic, and Sacred Name believers hold this account in different words. Judaism and Islam reject it, each in its own way. The questions put to this Institution are direct:

First: what do the Hebrew words for the offerings actually mean?

Second: what does the Tanakh itself say the offerings were for — and does it ever say they represented a future man?

Third: could the offerings take away every sin, and is there forgiveness in the Tanakh without blood?

Fourth: can a man be an offering to **Yahweh**, and can one man die for another's sin?

Fifth: does the Tanakh ever say the offerings would end?

Sixth: how do the world's religions, and the Sacred Name movement, teach the offerings, and how does each stand before the written covenant?

I-B. Where This Study Stands in the Library

This study gathers threads that earlier documents opened one at a time. **Doc 192** (***The Blood of the Covenant***) studied the blood at Sinai. **Doc 239** (***Afflict Your Souls***) studied the Day of Atonement. **Doc 288** (***A Covenant of Everlasting Priesthood***) tested the teaching that the priesthood of Levi was dissolved. **Doc 330** (***Not One Word Has Fallen***) asked whether the Law is done away. **Doc 336** (***A Night of Watching***) studied Passover. **Doc 340** (***Touch Not My Anointed Ones***) asked who the Messiah is, and **Doc 393** (***In Whom There Is No Salvation***) applied **Deuteronomy 24:16** to the claim that one man died for all. **Doc 344** (***In Error or With a High Hand***), **Doc 404** (***Though He Did Not Know***), and **Doc 405** (***I Will Confess My Transgressions to Yahweh***) set out what a believer does with sin when no altar stands. **Doc 128** and **Doc 164** studied **Isaiah 53** and the mediator, and **Doc 291** studied **Daniel 9**. This study does not repeat them. It asks one question of the whole Tanakh: did **Yahweh** give the offerings as pictures of a man whose death would end them?

I-C. How the Findings Are Graded

Every finding below is graded. A finding is **Corroborated** when two or more independent Tanakh witnesses carry it (**Deuteronomy 19:15**). It is **Single witness** when only one text carries it. It is **Not in the text** when it is taught but the Tanakh does not say it.

II. THE WORD STUDY — THE LANGUAGE OF THE OFFERINGS

The Torah does not use one word for ***"sacrifice."*** It uses a family of words, each with its own work. The table gathers the main ones, with the Tanakh's own use of each.

ENGLISH (HEBREW)	HEBREW	STRONG'S	WHAT THE TANAKH USES IT FOR
offering (qorban)	קָרְבָּן	H7133	The general word for anything brought near to **Yahweh** — animal, grain, gold, or silver (**Leviticus 1:2; 2:1**; **Numbers 7:13; 31:50**)
burnt offering (olah)	עֹלָה	H5930	The offering that ***"goes up"*** whole in smoke; given before Sinai by Noah, Abraham, and Job (**Genesis 8:20; 22:13**; **Job 1:5**; **Leviticus 1**)

ENGLISH (HEBREW)	HEBREW	STRONG'S	WHAT THE TANAKH USES IT FOR
grain offering (minchah)	**מִנְחָה**	H4503	A gift or tribute; in the Torah, the offering of flour, oil, and frankincense (**Genesis 4:3–4**; **Leviticus 2**)
sacrifice (zevach)	**זֶבַח**	H2077	A slaughtered offering eaten by the worshiper at a meal before **Yahweh** (**Exodus 24:5**; **Leviticus 7:15–16**; **Deuteronomy 12:7**)
peace offering (shelamim)	**שְׁלָמִים**	H8002	The fellowship offering shared among **Yahweh**, priest, and worshiper; given for thanksgiving, vows, and freewill (**Leviticus 3; 7:11–16**)
thanksgiving (todah)	**תּוֹדָה**	H8426	A peace offering of thanks, and also thanks offered in words and song (**Leviticus 7:12**; **Psalms 50:14, 23; 107:22**)
sin offering (chattat)	**חַטָּאת**	H2403	The same word as ***"sin"***; the offering that cleanses the sanctuary and the sinner after sin done in error or uncleanness (**Leviticus 4:2–3; 12:6; 16:16**)
guilt offering (asham)	**אָשָׁם**	H817	Also ***"guilt"***; the offering, with repayment and a fifth added, for trespass in holy things and wrongs to a neighbor (**Leviticus 5:14–6:7** [Hebrew 5:14–26])
error (shegagah)	**שְׁגָגָה**	H7684	Sin done in error, without intent — the sin the offerings covered (**Leviticus 4:2**; **Numbers 15:27–29**)
to atone (kipper)	**כִּפֶּר**	H3722	To make atonement or ransom; done with blood, flour, incense, silver, gold, a coal, kindness and truth, and intercession (**Leviticus 17:11; 5:11–13**; **Numbers 16:46–47** [Hebrew 17:11–12]; **Exodus 30:16**; **Proverbs 16:6**)
pleasing aroma (reach nichoach)	**רֵיחַ נִיחֹחַ**	H7381, H5207	The smell of the offering that **Yahweh** accepts; first said of Noah's offering (**Genesis 8:21**; **Leviticus 1:9**)
memorial portion (azkarah)	**אַזְכָּרָה**	H234	The handful of the grain offering burned as a reminder before **Yahweh** (**Leviticus 2:2; 5:12; 24:7**)
continual (tamid)	**תָּמִיד**	H8548	The daily morning and evening burnt offering (**Exodus 29:38–42**; **Numbers 28:3–8**)

ENGLISH (HEBREW)	HEBREW	STRONG'S	WHAT THE TANAKH USES IT FOR
unblemished (tamim)	**תָּמִים**	H8549	Whole, without defect — required of every animal offering (**Leviticus 22:19–22**); the same word describes Noah and the upright walk (**Genesis 6:9; 17:1**)
statute forever (chukkat olam)	**חֻקַּת עוֹלָם**	H2708, H5769	The phrase set over the Day of Atonement, the feasts, and the priests' portions (**Leviticus 16:29–34; 23:14, 21, 31, 41**)

II-A. An Offering Is Something Brought Near

The general word, ***offering (qorban)***, comes from the verb ***to come near (qarav)***. BDL lists it under that root, and Tanakh's usage agrees: the same verb is used when a worshiper ***"brings near"*** his offering (**Leviticus 1:2**) and when the priest ***"draws near"*** to the altar (**Leviticus 9:7–8**). The first thing the word teaches is not death but nearness. An offering was the way a man of Israel came near to the place where **Yahweh** caused His Name to dwell. Grain, oil, wine, gold, and silver are all called ***offering (qorban)*** (**Leviticus 2:1**; **Numbers 7:13**; **Numbers 31:50**). Many offerings shed no blood at all.

Finding — the meaning of the word: *offering (qorban)* names what is brought near to Yahweh, and it is used of bloodless gifts as freely as of animals (Leviticus 1:2; 2:1; Numbers 7:13; 31:50). Corroborated.

II-B. *"To Atone"* Is Not Limited to Blood

The verb ***to atone (kipper)*** is often taught as if it meant only ***"to cover with blood."*** The lexicons do not agree on the picture behind the root: some trace it to a word for ***"cover,"*** others to a word for ***"wipe away,"*** and both rest on related languages. Under the Hebrew Word-Meaning Rule of this Institution, related languages are compared only, and the Tanakh's own usage decides. The usage is broad. Atonement is made by blood on the altar (**Leviticus 17:11**), by a tenth of an ephah of flour for the poor man (**Leviticus 5:11–13**), by incense carried among the people (**Numbers 16:46–47** [Hebrew 17:11–12]), by half a shekel of silver (**Exodus 30:15–16**), by gold jewelry brought after battle (**Numbers 31:50**), by a coal from the altar touched to a prophet's lips (**Isaiah 6:6–7**), by kindness and truth (**Proverbs 16:6**), and by the intercession of **Moses** (**Exodus 32:30**).

כִּי נֶפֶשׁ הַבָּשָׂר בַּדָּם הִוא וַאֲנִי נְתַתִּיו לָכֶם עַל־הַמִּזְבֵּחַ לְכַפֵּר עַל־נַפְשֹׁתֵיכֶם

"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" **(Leviticus 17:11)**

Leviticus 17:11 is true and stands: blood on the altar atones. But it says where blood atones — ***"upon the altar"*** — and it is given as the reason Israel may not eat blood (**Leviticus 17:10–12**). It does not say that nothing but blood can atone.

בְּחֶסֶד וֶאֱמֶת יְכֻפַּר עָוֹן

"By kindness and truth iniquity is atoned for, and by the fear of Yahweh men depart from evil" **(Proverbs 16:6)**

Finding — the reach of *"to atone"*: the Tanakh uses ***to atone (kipper)*** for atonement made by blood, flour, incense, silver, gold, a coal, kindness and truth, and intercession (**Leviticus 17:11; 5:11–13**; **Numbers 16:46–47** [Hebrew 17:11–12]; **Exodus 30:15–16**; **Numbers 31:50**; **Isaiah 6:6–7**; **Proverbs 16:6**; **Exodus 32:30**). **Corroborated.** That atonement can be made only by blood is **Not in the text**.

III. WHAT THE TANAKH SAYS THE OFFERINGS WERE FOR

The replacement teaching rests on one claim above all: that the offerings existed to represent a future sacrifice. The first duty of a covenant study is to let the Torah say in its own words why the offerings were given. It does so many times.

#	PURPOSE THE TEXT STATES	WHAT THE TEXT SAYS	WITNESSES
1	**To come near and be accepted**	The offering is ***"a pleasing aroma to Yahweh,"*** brought ***"for his acceptance before Yahweh"***	**Leviticus 1:3–4, 9**; **Genesis 8:21**
2	**To atone for sin done in error and for uncleanness**	***"The priest shall make atonement for him concerning his sin which he sinned in error, and it shall be forgiven him"***	**Leviticus 4:2, 20, 26, 31, 35; 5:10, 13; 16:16**
3	**To give thanks, pay vows, and give freely**	The peace offering ***"for thanksgiving,"*** for ***"a vow or a freewill offering"***	**Leviticus 7:11–16; 22:21, 29**; **Psalms 116:17–18**

#	PURPOSE THE TEXT STATES	WHAT THE TEXT SAYS	WITNESSES
4	**To make and keep covenant**	Burnt and peace offerings at the cutting of the covenant, and the meal eaten before **Elohim**	**Exodus 24:5–11**; **Psalms 50:5**; **Genesis 15:9–18**
5	**To rejoice before Yahweh**	***"You shall eat there before Yahweh your Elohim, and you shall rejoice"***	**Deuteronomy 12:7, 12; 27:7**; **1 Kings 8:62–66**
6	**To keep the appointed times**	The daily offering and the offerings of the Sabbath, new moon, and feasts	**Exodus 29:38–42**; **Numbers 28–29**; **Leviticus 23:37**
7	**To be remembered before Yahweh**	The ***memorial portion (azkarah)***; the trumpets over the offerings ***"for a memorial before your Elohim"***	**Leviticus 2:2**; **Numbers 10:10**
8	**To consecrate and to purify**	Offerings for consecrating priest and altar, and for the mother after birth and the healed leper	**Exodus 29**; **Leviticus 8; 12:6–8; 14:10–20**

Eight purposes, each stated in the text, and each carried by more than one witness. Not one of these passages says that an offering was given as a picture of a future man, or that its purpose would be completed by a man's death. The Torah ties the offerings to **Yahweh**'s dwelling among His people: ***"I will dwell among the children of Israel and will be their Elohim"*** (**Exodus 29:45**), said in the very chapter of the daily offering (**Exodus 29:38–46**).

III-A. The Offerings Began Before Sinai

The teaching that the offerings were a temporary system for Israel's law does not match the record. Abel brought the firstborn of his flock (**Genesis 4:4**). Noah built an altar after the flood, and **Yahweh** smelled ***"the pleasing aroma"*** (**Genesis 8:20–21**). Abraham offered a ram on Moriah (**Genesis 22:13**). Jacob offered sacrifices at Mizpah and at Beersheba (**Genesis 31:54**; **Genesis 46:1**). Job offered burnt offerings for his sons (**Job 1:5**). **Moses** asked Pharaoh to let Israel go to sacrifice before any law was written (**Exodus 3:18**; **Exodus 10:25**). The offerings belong to the whole covenant story, from the first family on.

III-B. *"I Did Not Speak to Your Fathers Concerning Burnt Offerings"* — Jeremiah 7:22

Some teach from **Jeremiah 7:22** that **Yahweh** never wanted offerings, or that the offering law was ***"added"*** for a time. The verse reads: ***"For I did not 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, Obey My voice"*** (**Jeremiah 7:22–23**). Read in its place, **Jeremiah** is speaking to men who stole, murdered, committed adultery, and burned incense to Baal, and then stood in **Yahweh**'s house saying, ***"We are delivered"*** (**Jeremiah 7:9–10**).

The first word at the going out of Egypt was obedience (**Exodus 15:26**; **Exodus 19:5**). The same **Jeremiah** foresees people ***"bringing burnt offerings and sacrifices"*** to the house of **Yahweh** (**Jeremiah 17:26**) and the Levites never lacking a man to offer them (**Jeremiah 33:18**). **Jeremiah 7:22** ranks the offerings below obedience. It does not abolish them.

Finding — the purpose of the offerings: the Tanakh states its own reasons for the offerings — nearness and acceptance, atonement for error and uncleanness, thanksgiving and vows, covenant, joy, the appointed times, memorial, and consecration (Section III table). **Corroborated.** That the offerings were given to represent a future man, and would end at his death, is **Not in the text**. That **Jeremiah 7:22** means **Yahweh** never commanded offerings is **Not in the text** (**Jeremiah 17:26; 33:18**).

IV. THE LIMITS OF THE OFFERINGS — WHAT THEY NEVER DID

IV-A. There Was No Offering for the High Hand

The replacement teaching often says that the offerings covered sin for a time until the final sacrifice covered all sin. But the Torah never offered an animal for every sin. The sin offering was for sin done ***"in error"*** (**Leviticus 4:2**; **Numbers 15:27–29**).

For the sin done *"with a high hand,"* the Torah gives no offering at all: ***"he blasphemes Yahweh, and that person shall be cut off from among his people"*** (**Numbers 15:30–31**). Of the house of Eli, **Yahweh** swore that its iniquity ***"shall not be atoned for with sacrifice nor offering forever"*** (**1 Samuel 3:14**). David, after adultery and murder, did not bring an animal: ***"You do not desire sacrifice, or else I would give it"*** (**Psalms 51:16** [Hebrew 51:18]). He confessed, and the prophet said, ***"Yahweh also has put away your sin"*** (**2 Samuel 12:13**). See **Doc 344**.

Finding: the offerings atoned for sin done in error and for uncleanness, not for sin with a high hand (**Leviticus 4:2**; **Numbers 15:27–31**; **1 Samuel 3:14**; **Psalms 51:16** [Hebrew 51:18]).

Corroborated. That the animal offerings were a temporary covering for every kind of sin is **Not in the text**.

IV-B. An Offering Without Obedience Was Refused

The prophets speak with one voice: an offering brought by a man who will not obey is worthless.

"Has Yahweh as great delight in burnt offerings and sacrifices as in obeying the voice of Yahweh? Behold, to obey is better than sacrifice" (**1 Samuel 15:22**).

"To what purpose is the multitude of your sacrifices to Me? ... Wash yourselves, make yourselves clean" (**Isaiah 1:11, 16**).

"I hate, I despise your feasts ... let justice roll down like waters" (**Amos 5:21, 24**).

"The sacrifice of the wicked is an abomination to Yahweh" (**Proverbs 15:8**; **Proverbs 21:27**).

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

כִּי חֶסֶד חָפַצְתִּי וְלֹא־זָבַח וְדַעַת אֱלֹהִים מֵעֹלוֹת

"For I desired kindness, and not sacrifice; and the knowledge of Elohim more than burnt offerings" (**Hosea 6:6**)

IV-C. The Prophets Who Rebuked the Offerings Also Foresaw Them

If **Hosea 6:6** meant that **Yahweh** had ended the offerings, the prophets would contradict themselves. **Isaiah**, who asked ***"to what purpose"*** the sacrifices were, also says of the strangers who join themselves to **Yahweh**: ***"their burnt offerings and their sacrifices shall be accepted upon My altar"*** (**Isaiah 56:7**). The psalm that says ***"You do not desire sacrifice"*** ends: ***"Then You shall delight in the sacrifices of righteousness, in burnt offering and whole burnt offering; then they shall offer bulls upon Your altar"*** (**Psalms 51:19** [Hebrew 51:21]). **Hosea**'s own ***"more than"*** (**Hosea 6:6**) is a comparison, not a cancellation, like ***"to obey is better than sacrifice"*** (**1 Samuel 15:22**).

Finding — the prophets and the offerings: the prophets reject offerings brought without obedience, justice, and kindness, and they place obedience above them (**1 Samuel 15:22**; **Isaiah 1:11–17**; **Hosea 6:6**; **Amos 5:21–24**; **Micah 6:6–8**; **Proverbs 21:3**). **Corroborated.** The same prophets foresee offerings accepted on **Yahweh**'s altar (**Isaiah 56:7**; **Jeremiah 17:26**; **Psalms 51:19** [Hebrew 51:21]). **Corroborated.** That the prophets announced an end to the offerings is **Not in the text**.

V. FORGIVENESS AND ATONEMENT WITHOUT BLOOD — TEN WITNESSES

Many believers are taught, from Hebrews 9:22, that ***"without the shedding of blood there is no forgiveness,"*** and so that no one could ever be forgiven without either an animal or the death of the Messiah. The Tanakh must be heard on this before any later book. It records forgiveness and atonement again and again without blood.

#	MEANS	TEXT	WHAT IT SHOWS
1	**Flour**	**Leviticus 5:11–13**	The poor man's sin offering of fine flour, with no blood: ***"the priest shall make atonement for him … and it shall be forgiven him"***
2	**Incense**	**Numbers 16:46–48** [Hebrew 17:11–13]	Aaron ***"made atonement for the people"*** with incense, and the plague stopped
3	**Silver**	**Exodus 30:15–16**	The half shekel is ***"atonement money … to make atonement for your souls"***
4	**Gold**	**Numbers 31:50**	The captains brought gold ***"to make atonement for our souls before Yahweh"***
5	**A coal**	**Isaiah 6:6–7**	***"Your iniquity is taken away, and your sin is atoned for"***
6	**Confession**	**2 Samuel 12:13**; **Psalms 32:5**	David confessed, and **Yahweh** ***"put away"*** his sin
7	**Turning**	**Jonah 3:10**; **Ezekiel 18:21–22**	Nineveh turned, and **Yahweh** relented; the wicked who turns ***"shall surely live"***
8	**Prayer far from the altar**	**1 Kings 8:46–50**; **2 Chronicles 7:14**	Confession and return in the land of captivity, and **Yahweh** forgives
9	**Kindness and truth**	**Proverbs 16:6**; **Hosea 14:2** [Hebrew 14:3]	Iniquity atoned for by kindness and truth; ***"the bulls of our lips"***
10	**Righteousness and mercy**	**Daniel 4:27** [Aramaic 4:24]; **Micah 7:18–19**	***"Break off your sins by righteousness"***; **Yahweh** pardons iniquity because He delights in kindness

Hebrews itself says only that ***"almost all things"*** are cleansed with blood under the law (Hebrews 9:22), and the Torah agrees that blood on the altar atones (**Leviticus 17:11**). But the absolute form of the saying, that there can be no forgiveness at all without shed blood, is not what the Tanakh records.

The poor man who could not afford two birds was not left unforgiven; he brought flour, ***"and it shall be forgiven him"*** (**Leviticus 5:13**).

Finding — forgiveness without blood: the Tanakh records atonement and forgiveness by flour, incense, silver, gold, a coal, confession, turning, prayer, kindness and truth, and righteousness (Section V table). **Corroborated.** That there is no forgiveness at all without shed blood is **Not in the text** (**Leviticus 5:11–13**; **2 Samuel 12:13**; **Ezekiel 18:21–22**).

VI. CAN A MAN BE THE OFFERING?

The heart of the replacement teaching is that a man — the Messiah — became the offering that ended all offerings. The Tanakh must be asked three things: what may be offered, whether **Yahweh** accepts a human life as an offering, and whether one man may die for another man's sin.

VI-A. What the Torah Requires of an Offering

THE TORAH'S REQUIREMENT	WHAT THE TEXT SAYS	WITNESSES
From the herd, the flock, or the birds	***"You shall bring your offering of the cattle, of the herd and of the flock"***; turtledoves and young pigeons	**Leviticus 1:2, 10, 14; 22:19**
Without blemish	***"It shall be perfect to be accepted; there shall be no blemish in it"***	**Leviticus 22:19–22**; **Deuteronomy 17:1**; **Malachi 1:8**
At the place Yahweh chooses	***"Take heed that you do not offer your burnt offerings in every place that you see"***	**Deuteronomy 12:5–6, 13–14**; **Leviticus 17:3–9**
By a priest of the house of Aaron	***"The stranger who comes near shall be put to death"***; no one not of Aaron's seed may burn incense	**Numbers 3:10; 16:40** [Hebrew 17:5]; 18:7
Its blood on the altar	The blood is dashed ***"round about upon the altar"***; ***"I have given it to you upon the altar"***	**Leviticus 1:5, 11; 17:11**

THE TORAH'S REQUIREMENT	WHAT THE TEXT SAYS	WITNESSES
Never a human being	Every list of acceptable offerings names animals, birds, grain, oil, wine, and incense, and never a man	**Leviticus 1–7; 22:17–25**; **Numbers 28–29**

Finding: an offering to Yahweh is an unblemished animal of the herd, flock, or birds, or a gift of grain, oil, wine, or incense, brought to the place He chooses and offered by a priest of Aaron's line on the altar (Section VI-A table). **Corroborated.**

That the Torah allows a human being as an offering is Not in the text.

VI-B. Yahweh Forbids Human Sacrifice

The Tanakh does not leave the question of a human offering open. It names it as the worst practice of the nations:

"every abomination to Yahweh, which He hates, they have done to their gods; for even their sons and their daughters they burn in the fire to their gods" (**Deuteronomy 12:31**).

It forbids it by law (**Leviticus 18:21**; **Leviticus 20:2–5**). Twice, through **Jeremiah**, **Yahweh** says of it, ***"which I did not command, nor did it come into My heart"*** (**Jeremiah 7:31**; **Jeremiah 19:5**). The psalmist calls it shedding ***"innocent blood"*** (**Psalms 106:37–38**). On Moriah, **Yahweh** stopped Abraham's hand — ***"Do not lay your hand upon the lad"*** — and a ram was offered in place of the son (**Genesis 22:12–13**).

Micah puts the question every reader of this study must face, and **Yahweh** answers it in the next verse:

הַאֶתֵּן בְּכוֹרִי פִּשְׁעִי פְּרִי בִטְנִי חַטַּאת נַפְשִׁי

"Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?"
(**Micah 6:7**)

"He has shown you, O man, what is good; and what does Yahweh require of you, but to do justice, and to love kindness, and to walk humbly with your Elohim?" (**Micah 6:8**). The prophet lists the offerings from the smallest to the greatest — burnt offerings, calves, thousands of rams, rivers of oil, and at last a firstborn son for sin — and **Yahweh**'s answer is not the greatest offering on the list. It is justice, kindness, and a humble walk.

VI-C. Each Man Dies for His Own Sin

The second half of the question is whether one man may die in place of another for sin. **Moses** asked this very thing. After the golden calf he said to **Yahweh**, ***"Perhaps I can make atonement for your sin"*** — and then, ***"blot me, I pray, out of Your book."***

Yahweh refused: ***"Whoever has sinned against Me, him will I blot out of My book"*** **(Exodus 32:30–33)**.

The law of the courts says the same: ***"The fathers shall not be put to death for the children, nor the children for the fathers; every man shall be put to death for his own sin"*** **(Deuteronomy 24:16**; **2 Kings 14:6)**. The prophets carry the same principle into **Yahweh**'s own judgment:

הַנֶּפֶשׁ הַחֹטֵאת הִיא תָמוּת

"The soul that sins, it shall die" **(Ezekiel 18:20)**

אָח לֹא־פָדֹה יִפְדֶּה אִישׁ לֹא־יִתֵּן לֵאלֹהִים כָּפְרוֹ

"No man can by any means redeem his brother, nor give to Elohim a ransom for him"
(Psalms 49:7 [Hebrew 49:8])

"Every one shall die for his own iniquity" **(Jeremiah 31:30** [Hebrew 31:29]). The Tanakh does honor the righteous man who prays for the guilty — **Moses** for Israel, Job for his friends **(Job 42:8)**, Abraham for Abimelech **(Genesis 20:7)** — but prayer for the guilty is not the death of the righteous in their place. **Doc 393** sets out this law in full.

Finding — a man as the offering: Yahweh forbids human sacrifice and calls it an abomination He never commanded (Deuteronomy 12:31; **Leviticus 18:21**; **Jeremiah 7:31**; **Jeremiah 19:5**; **Psalms 106:37–38)**; He refused the offer of **Moses** to be blotted out for Israel **(Exodus 32:30–33)**; **each soul dies for its own sin (Deuteronomy 24:16**; **Ezekiel 18:4, 20**; **Jeremiah 31:30** [Hebrew 31:29]); no man can give a ransom for his brother **(Psalms 49:7** [Hebrew 49:8]); and His answer to ***"shall I give my firstborn for my transgression"*** is justice, kindness, and humility **(Micah 6:7–8)**. **Corroborated.** That the death of a man is the offering that ends all offerings is **Not in the text**.

VII. "A STATUTE FOREVER" — DOES THE TANAKH SAY THE OFFERINGS END?

VII-A. The Language of Permanence

The Torah sets the words *statute forever (chukkat olam)* over the offering laws again and again: over the Day of Atonement **(Leviticus 16:29, 31, 34)**, over the firstfruits, the Feast of Weeks,

and the Feast of Booths with their offerings (**Leviticus 23:14, 21, 41**), over the priests' portions (**Leviticus 6:18** [Hebrew 6:11]; **Leviticus 7:34–36**), and over the daily burnt offering, ***"a continual burnt offering throughout your generations"*** (**Exodus 29:42**). **Yahweh** calls the priests' portions ***"a covenant of salt forever"*** (**Numbers 18:19**).

Honesty requires a note on the word ***forever (olam)***. It does not always mean ***"without end."*** A servant who chooses to stay serves his master ***"forever,"*** that is, for his whole life (**Exodus 21:6**), and **Samuel** was to stay at Shiloh ***"forever,"*** for his lifetime (**1 Samuel 1:22**). So the word alone does not prove that the offerings can never pause.

What matters is this: the Tanakh never names an end for them. It names a time when they would be missing — and it calls that time a loss, not a fulfillment.

VII-B. Many Days Without Sacrifice — and Then a Return

Hosea foresaw a long age without sacrifice — first for the northern kingdom carried away, and by the same pattern for the age since the Temple fell:

"The children of Israel shall abide many days without king, and without prince, and without sacrifice, and without pillar, and without ephod or teraphim. Afterward the children of Israel shall return and seek Yahweh their Elohim and David their king" (**Hosea 3:4–5**). The absence of sacrifice stands in the same list as the absence of king and prince. It is part of Israel's scattering, and it ends in a return.

VII-C. The Prophets Foresee Offerings in the Latter Days

WITNESS	WHAT THE PROPHET FORESEES	WHEN
Jeremiah 33:17–18, 20–22	***"The priests the Levites shall not lack a man before Me to offer burnt offerings, to burn grain offerings, and to do sacrifice continually"***; as sure as day and night	When the Branch of David reigns (**Jeremiah 33:15–16**)
Isaiah 56:6–7	The strangers' ***"burnt offerings and sacrifices shall be accepted upon My altar"***; ***"My house shall be called a house of prayer for all peoples"***	When the outcasts of Israel are gathered (**Isaiah 56:8**)
Isaiah 60:7; 66:20–21	The rams of Nebaioth ***"shall come up with acceptance on My altar"***; **Yahweh** takes priests and Levites from those who are brought	In the glory of restored Zion

WITNESS	WHAT THE PROPHET FORESEES	WHEN
Malachi 3:3–4	The sons of Levi purified ***"that they may offer to Yahweh an offering in righteousness … pleasing to Yahweh, as in the days of old"***	When the messenger of the covenant comes (**Malachi 3:1**)
Zechariah 14:16, 20–21	The nations go up to keep the Feast of Booths; ***"all who sacrifice shall come"*** and use the pots of Jerusalem	After the day of **Yahweh**
Ezekiel 43:18–27; 45:15–25	Burnt offerings, peace offerings, and sin offerings ***"to make atonement for the house of Israel"***; the prince offers a sin offering ***"for himself and for all the people"*** at Passover	In the restored land and house
Psalms 51:18–19 [Hebrew 51:20–21]	***"Build the walls of Jerusalem; then You shall delight in the sacrifices of righteousness"***	When Zion is rebuilt

וְלַכֹּהֲנִים הַלְוִיִּם לֹא־יִכָּרֵת אִישׁ מִלְּפָנַי מַעֲלֶה עוֹלָה

"And the priests the Levites shall not lack a man before Me to offer burnt offerings"

(Jeremiah 33:18)

Two honest notes belong here.

First, **Jeremiah 33:14–26** stands in the Hebrew text of the Leningrad Codex, but it is not found in the ancient Greek translation of **Jeremiah**, whose text of the book is shorter. It is graded here on the Hebrew, and it does not stand alone: **Isaiah**, **Malachi**, **Zechariah**, **Ezekiel**, and the Psalms carry the same hope.

Second, **Ezekiel**'s vision of the future house differs in several details from the Torah's laws, and readers have long struggled with those details. No doctrine in this study rests on the details of **Ezekiel 40–48**. What matters for this question is simpler: **Ezekiel**, like the other prophets, sees offerings ***"to make atonement"*** in the restored house (**Ezekiel 45:17**), and he sees a prince who brings a sin offering ***"for himself"*** (**Ezekiel 45:22**).

Finding — the end of the offerings: the Tanakh calls the offering laws statutes ***"throughout your generations"*** and never names an end for them (**Exodus 29:42**; **Leviticus 16:34**; **Leviticus 23:14, 21, 41**; **Numbers 18:19**); it calls Israel's time ***"without sacrifice"*** a time of loss that ends in return (**Hosea 3:4–5**); and the prophets foresee offerings accepted on **Yahweh**'s altar in the latter days (**Jeremiah 33:17–22**; **Isaiah 56:7**; **Malachi 3:3–4**; **Zechariah 14:21**; **Ezekiel 45:17**; **Psalms 51:19**

[Hebrew 51:21]). **Corroborated.** That the offerings were permanently ended by the Messiah's death is **Not in the text**.

VIII. THE PROOF TEXTS OF THE REPLACEMENT TEACHING, TESTED

Those who teach that the Messiah replaced the offerings point to several Tanakh passages. Each is read here in its own place.

TEXT	HOW IT IS READ	WHAT THE TEXT SAYS IN ITS PLACE	GRADE
Genesis 22:8	***"Elohim will provide Himself the lamb"*** foretells the Messiah	The promise is kept in the same chapter: a ram is offered ***"in place of his son"*** (**Genesis 22:13**), and human sacrifice is stopped	Not in the text
Exodus 12	The Passover lamb pictures the Messiah who takes away sin	The Passover is not a sin offering; its blood is ***"a sign"*** on the houses (**Exodus 12:13**); it is eaten roasted at a family meal (**Exodus 12:8–11**). See **Doc 336**	Not in the text
Leviticus 16	The goats of Atonement picture one man bearing all sin	The goat that bears Israel's sins is not killed but sent away alive (**Leviticus 16:10, 21–22**); the day is ***"a statute forever"*** (**Leviticus 16:34**). See **Doc 239**	Not in the text
Isaiah 52:13–53:12	The servant is the Messiah, made a ***guilt offering (asham)*** for the world	**Isaiah** names the servant Israel and Jacob many times (**Isaiah 41:8; 44:1–2, 21; 45:4; 49:3**); the servant ***"shall see seed"*** and ***"prolong days"*** (**Isaiah 53:10**); the same book foresees offerings accepted on the altar (**Isaiah 56:7**). See **Docs 128, 164, 340**	Not in the text (that it ends the offerings)
Psalms 40:6–8 [Hebrew 40:7–9]	***"A body You prepared for me"*** foretells the Messiah's body as the final offering	The Hebrew reads ***"ears You have dug for me"***; the psalm prefers an obedient ear to offerings without obedience, as **1 Samuel 15:22** does	Not in the text

TEXT	HOW IT IS READ	WHAT THE TEXT SAYS IN ITS PLACE	GRADE
Daniel 9:26–27	The Messiah's death ***"causes sacrifice and offering to cease"***	The one who stops the offerings is the destroyer of the city and sanctuary, whose end is ***"poured out"*** on him. See **Doc 291**	Not in the text
Jeremiah 31:31–34 [Hebrew 31:30–33]	The new covenant ends the Levitical offerings	The new covenant writes ***"My Torah"*** on the heart; it does not mention offerings ending, and the same book promises the Levites will never lack a man to offer (**Jeremiah 33:18**). See **Doc 281**	Not in the text
Psalms 110:4	A priest ***"after the order of Melchizedek"*** replaces Levi	The verse names a king-priest; it does not end the covenant of Levi, which **Yahweh** calls ***"everlasting"*** (**Numbers 25:13**; **Malachi 2:4–5**). See **Doc 288**	Not in the text

VIII-A. Isaiah 53 and the Guilt Offering

Isaiah 53:10 is the strongest text offered for the replacement teaching, because it uses the word ***guilt offering (asham)***: ***"Yet it pleased Yahweh to crush him; He has put him to grief. If his soul makes a guilt offering (asham), he shall see seed, he shall prolong days."*** The Hebrew of this clause can be read in more than one way, and translators differ on who is the subject. Under the two-or-three-witness standard, a single difficult clause cannot carry a doctrine that overturns the many plain witnesses of Sections VI and VII.

Isaiah calls the servant Israel and Jacob again and again (**Isaiah 41:8; 44:1–2, 21; 45:4; 49:3**). And whatever **Isaiah 53** means, the same prophet, three chapters later, says that offerings will be ***"accepted upon My altar"*** (**Isaiah 56:7**). **Isaiah** did not understand **Isaiah 53** to end the offerings.

VIII-B. Psalms 40: *"Ears You Have Dug for Me"*

זֶבַח וּמִנְחָה לֹא־חָפַצְתָּ אָזְנַיִם כָּרִיתָ לִי

"Sacrifice and grain offering You did not desire; ears You have dug for me" (**Psalms 40:6** [Hebrew 40:7])

The book of Hebrews quotes this psalm as ***"a body You prepared for me"*** (Hebrews 10:5), following the reading found in most manuscripts of the Greek translation. The Hebrew of the

Leningrad Codex reads ***"ears,"*** and the critical edition of the Greek Psalms by Rahlfs also prints ***"ears."*** The psalmist's point is the point of **1 Samuel 15:22**: **Yahweh** wants the open, obedient ear, and the next verse says so — ***"I delight to do Your will, O my Elohim, and Your Torah is within my heart"*** (**Psalms 40:8** [Hebrew 40:9]). The Hebrew text says nothing of a body prepared to be offered.

Finding — the proof texts: read in their own place, **Genesis 22:8**, **Exodus 12**, **Leviticus 16**, **Isaiah 52:13–53:12**, **Psalms 40:6–8** [Hebrew 40:7–9], **Daniel 9:26–27**, **Jeremiah 31:31–34** [Hebrew 31:30–33], and **Psalms 110:4** do not say that the offerings would be ended by the Messiah's death (Section VIII table). **Corroborated.** The reading ***"a body You prepared"*** in **Psalms 40:6** is **Not in the text** of the Hebrew.

IX. THREE-RELIGION AUDIT — THE OFFERINGS IN THE RELIGIONS OF THE WORLD

This section sets out, as fairly as their own publications allow, how the great religious traditions teach the offerings, and then measures each against the findings above. Their writings are cited as historical and comparative reference only, in keeping with the standing rule of this document.

IX-A. Roman Catholic and Orthodox Christianity

The teaching. The Catholic Church teaches that the Eucharist ***"is thus a sacrifice because it re-presents (makes present) the sacrifice of the cross"*** (Catechism 1366), and that ***"the sacrifice of Christ and the sacrifice of the Eucharist are one single sacrifice"*** offered by priests ***"in an unbloody manner"*** (Catechism 1367). The Orthodox churches likewise call the Divine Liturgy a ***"bloodless"*** offering. In both, the Temple offerings are held to have been fulfilled in Christ, and the altar of the church is where that one sacrifice is made present.

Measured against the Tanakh. The Tanakh knows one altar for offering, at the place **Yahweh** chooses (**Deuteronomy 12:13–14**), served by the sons of Aaron (**Numbers 18:7**). It knows no offering of a man (Section VI). The Torah forbids eating or drinking blood of any kind (**Genesis 9:4**; **Leviticus 17:10–14**), so a rite understood as giving the very blood of a man to drink meets that command head on. That the Mass continues the Torah's offerings in a new form is **Not in the text**.

IX-B. Protestant and Evangelical Christianity

The teaching. Protestant confessions teach that the ceremonial laws, including the offerings, are ***"now abrogated under the new testament"*** (Westminster Confession 19.3). They read Hebrews 10 as the key: the offerings could not take away sin (Hebrews 10:4), and Christ offered ***"one sacrifice for sins***

forever" (Hebrews 10:12). A widely used study Bible explains **Psalms 40:6** through Hebrews 10:5: Jesus' obedience in the body ***"is to offer Himself once and for all, replacing the animal sacrifices of the Old Testament"*** (Reformation Study Bible, on **Psalms 40:6**).

Measured against the Tanakh. The offerings never claimed to take away sin done with a high hand (Section IV-A), and the Tanakh records forgiveness without blood (Section V). The reading ***"a body You prepared"*** is not the Hebrew of **Psalms 40** (Section VIII-B). The division of the Torah into ***"moral"*** and ***"ceremonial"*** laws, one kept and one abolished, is a later framework; the Torah sets ***"statute forever"*** over the offerings and the feasts alike (**Leviticus 23:14, 21, 31, 41**). That the offerings were abrogated is **Not in the text**.

IX-C. Jehovah's Witnesses

The teaching. Jehovah's Witnesses teach that animal offerings ***"were only pictorial, or symbolic, of the true ransom sacrifice that was to come,"*** and that only a perfect human, corresponding to Adam, could offer ***"a corresponding ransom for all"*** (Watch Tower, ***Draw Close to Jehovah***, ch. 14). They teach that the Law covenant ended at Jesus' death.

Measured against the Tanakh. The ***"corresponding ransom"*** — one perfect life for another — is the very exchange the Tanakh says no man can make: ***"No man can by any means redeem his brother, nor give to Elohim a ransom for him"*** (**Psalms 49:7** [Hebrew 49:8]). **Yahweh** refused **Moses**' offer of himself (**Exodus 32:33**), and each soul dies for its own sin (**Ezekiel 18:20**). The Witnesses rightly reject the Trinity, but the ransom doctrine itself is **Not in the text**.

IX-D. The Latter-day Saints

The teaching. The Book of Mormon has Christ declare, after his death, ***"ye shall offer up unto me no more the shedding of blood; yea, your sacrifices and your burnt offerings shall be done away,"*** and ***"ye shall offer for a sacrifice unto me a broken heart and a contrite spirit"*** (3 Nephi 9:19–20; compare Alma 34:13–14).

Measured against the Tanakh. The words ***"a broken heart and a contrite spirit"*** come from **Psalms 51:17** [Hebrew 51:19]. But the same psalm ends with offerings restored: ***"then they shall offer bulls upon Your altar"*** (**Psalms 51:19** [Hebrew 51:21]). The Tanakh never sets the broken heart against the altar; it asks for both, in their place. A later book that adds a declaration ending the offerings adds to **Yahweh**'s words (**Deuteronomy 4:2**). **Not in the text.**

IX-E. Seventh-day Adventists

The teaching. Adventists keep the seventh-day Sabbath and teach that the Ten Commandments are binding, while the ceremonial law, including the sacrificial system, was done away by Jesus at the cross.

Measured against the Tanakh. The Adventist witness to the Sabbath is strong. But the Torah uses the same language of permanence for the Sabbath — ***"a perpetual covenant"*** (**Exodus 31:16**) — and for the Day of Atonement and its service — ***"a statute forever"*** (**Leviticus 16:31, 34**). The Tanakh gives no rule for keeping one and cancelling the other. The line between the two ***"laws"*** is drawn by the teaching, not by the text. **Not in the text.**

IX-F. Messianic Judaism and the Hebrew Roots Movement

The teaching. Most Messianic and Hebrew Roots teachers hold that the Levitical system ***"foreshadowed and pointed to the Messiah's ultimate sacrifice"*** and that sacrifices ***"are no longer necessary"*** since Yeshua offered his body once for all. Some go further, teaching that animal sacrifices remain valid as shadows that do not detract from Yeshua's sacrifice, and that the apostles kept offering in the Temple after the resurrection (citing Acts 21:26). Many Christian prophecy teachers expect animal sacrifices in **Ezekiel**'s future temple as ***"memorials"*** of the cross.

Measured against the Tanakh. Those who hold the offerings still valid stand closer to the Tanakh than those who hold them ended (Section VII). But **Ezekiel** says the future offerings are ***"to make atonement for the house of Israel"*** (**Ezekiel 45:17**), not to look back on a past one. The Tanakh never calls an offering a memorial of a man's death. **Not in the text.**

IX-G. Rabbinic Judaism

The teaching. Rabbinic Judaism never taught that the offerings were replaced by a man. After the Second Temple fell, Rabbi Joshua mourned that the place where Israel's sins were atoned for was destroyed; his teacher, Rabban Yohanan ben Zakkai, answered that acts of kindness atone as the offerings did, citing **Hosea 6:6** (Avot de-Rabbi Natan 4). The verse ***"we will render the bulls of our lips"*** (**Hosea 14:2** [Hebrew 14:3]) came to mean that prayer stands in place of the offerings, and Orthodox prayer, especially the Musaf service, asks for the Temple to be rebuilt and its offerings restored. Maimonides wrote in the ***Guide of the Perplexed*** (III:32) that the offerings were given to wean Israel from the worship of the nations, while in his law code he records the offering laws and their restoration under the Messiah (Laws of Kings 11:1). The Conservative prayer book changed ***"there we will offer"*** to ***"there our ancestors offered,"*** and the Reform movement removed prayers for the restoration of sacrifice. Today a small Third Temple movement in Jerusalem trains priests, prepares vessels, and stages Passover offering ***"reenactments"*** near the Temple Mount.

Measured against the Tanakh. Judaism's refusal to let a man replace the offerings agrees with Sections VI and VII. Its answer for life far from the altar — confession, return, kindness, and prayer — is the Tanakh's own answer (**1 Kings 8:46–50**; **Hosea 14:2** [Hebrew 14:3]; **Proverbs 16:6**), set out in **Doc 404**. Three departures remain. The teaching that the offerings were only a concession to

idolatry stands against the record of offerings from Abel and Noah, long before Israel knew Egypt (**Genesis 4:4**; **Genesis 8:20–21**). The removal of the hope of restoration from the prayer book stands against **Jeremiah 33:18** and **Isaiah 56:7**. And the Torah allows ordinary slaughter for food anywhere (**Deuteronomy 12:15, 21**) but an offering only at the altar of the place **Yahweh** chooses, by a lawful priest (**Deuteronomy 12:13–14**; **Leviticus 17:3–9**); a ***"practice"*** offering on a model altar stands between the two, and the Tanakh gives it no form.

IX-H. Islam

The teaching. Islam rejects the replacement teaching at its root. The Qur'an denies that Jesus was killed or crucified (Q. 4:157) and teaches that no soul bears the burden of another (Q. 6:164). At Eid al-Adha, Muslims slaughter an animal in memory of the ram that ransomed Abraham's son (Q. 37:102–107), but the Qur'an says, ***"neither their flesh nor their blood reaches Allah, but the piety from you reaches Him"*** (Q. 22:37). Muslim teachers say plainly that the sacrifice is not about atoning for sin by blood but about thanks and sharing food.

Measured against the Tanakh. The Islamic witness that no soul bears another's burden matches the Tanakh word for word in principle (**Deuteronomy 24:16**; **Ezekiel 18:20**). Its weight on piety over flesh agrees with **Psalms 50:13–14** and **Micah 6:8**. It departs where it says the offering never reaches **Yahweh**: the Torah calls the accepted offering ***"a pleasing aroma to Yahweh"*** (**Leviticus 1:9**; **Genesis 8:21**). And an offering made in every land at once is not a Torah offering, which belongs to the one place **Yahweh** chooses (**Deuteronomy 12:13–14**).

IX-I. The Religions of the East

Hinduism. The Vedic religion was built on the ***yajna***, the fire sacrifice, which once included animal offerings. One of its most famous hymns, the Purusha Sukta (Rig Veda 10.90), tells of the gods offering the primal Person, Purusha, in sacrifice, and of the world, the sky, and the classes of men coming from his body. Later Hindu teaching turned toward ***ahimsa***, non-harm, and many Hindus today offer no animals; yet animal sacrifice continues in places, most famously at Nepal's Gadhimai festival, where the Supreme Court of Nepal ordered the practice phased out in 2016 and again in 2019, and where mass sacrifice still took place in 2024.

Buddhism. In the Kutadanta Sutta (Digha Nikaya 5), the Buddha tells a brahmin preparing to slaughter hundreds of animals of a sacrifice made with only ghee, oil, butter, curds, honey, and molasses, and he ranks generosity, moral restraint, and inner training above every sacrifice. The brahmin sets the animals free.

Measured against the Tanakh. The Purusha Sukta, a world made from the body of a sacrificed person, stands opposite the Tanakh's account: ***"By the word of Yahweh the heavens were made … He spoke, and it was"*** (**Psalms 33:6, 9**). Some writers have even claimed the Purusha as a picture of the Messiah's sacrifice; the Tanakh warns Israel not to inquire how the nations served their gods, ***"for even their sons and their daughters they burn in the fire"*** (**Deuteronomy 12:30–31**). Buddhism's preference for generosity and restraint over slaughter echoes **Proverbs 21:3** and **Micah 6:8**, but it addresses no Creator and no covenant. Neither tradition can tell a person what **Yahweh** asks, because neither receives His written word.

IX-J. Summary Audit — Judaism, Christianity, and Islam

ELEMENT	✡ JUDAISM	† CHRISTIANITY	☪ ISLAM
Teaching today	The offerings were commanded and will be restored; until then prayer, study, and kindness stand in their place (Avot de-Rabbi Natan 4; **Hosea 14:2** [Hebrew 14:3]). Reform and Conservative Judaism have removed or softened the hope of restoration.	The offerings were shadows of Christ, fulfilled and ended by his death (Hebrews 10:1–14); the Mass re-presents that sacrifice (Catechism 1366–1367); the ceremonial law is abrogated (Westminster 19.3).	Jesus was not crucified (Q. 4:157); no soul bears another's burden (Q. 6:164); the Eid offering is thanks and sharing, not atonement (Q. 22:37).
Covenant strength	No man replaces the offerings (**Exodus 32:33**; **Ezekiel 18:20**); confession and return far from the altar (**1 Kings 8:46–50**); the Orthodox hope of restoration matches **Jeremiah 33:18** and **Isaiah 56:7**.	Agrees that the offerings could not cover sin with a high hand, and that the heart must be broken (**Psalms 51:17** [Hebrew 51:19]; **Numbers 15:30**).	Agrees that each soul bears its own sin (**Deuteronomy 24:16**; **Ezekiel 18:20**) and that piety outweighs flesh and blood (**Psalms 50:13–14**; **Micah 6:8**).

ELEMENT	✡ JUDAISM	† CHRISTIANITY	☪ ISLAM
Covenant departure	The ***"concession"*** reading stands against offerings before Sinai (**Genesis 8:20–21**); deleting the hope stands against **Jeremiah 33:18**; ***"practice"*** offerings have no form in the Tanakh (**Deuteronomy 12:13–14**).	A man as the final offering stands against **Deuteronomy 12:31**, **Exodus 32:33**, **Psalms 49:7** [Hebrew 49:8], and **Ezekiel 18:20**; ***"no forgiveness without blood"*** stands against **Leviticus 5:11–13**; the end of the offerings stands against **Jeremiah 33:18** and **Hosea 3:4–5**.	***"Their flesh and blood never reach Him"*** stands against ***"a pleasing aroma to Yahweh"*** (**Leviticus 1:9**); an offering in every land stands against **Deuteronomy 12:13–14**.
Covenant witness	Rabban Yohanan's answer is **Hosea**'s own: ***"I desired kindness, and not sacrifice"*** (**Hosea 6:6**).	Hebrews itself says only ***"almost all things"*** are cleansed with blood (Hebrews 9:22), and Paul offered in the Temple after the resurrection (Acts 21:26).	The ram that ransomed Abraham's son (Q. 37:107) echoes **Genesis 22:13**: **Yahweh** does not take the son.

X. THE SACRED NAME MOVEMENT AND THE OFFERINGS

The Sacred Name movement calls on the Names **Yahweh** and Yahshua, keeps the seventh-day Sabbath, the feasts, and the clean-food laws, and in this it has done the believing world a real service. On the offerings, however, most Sacred Name assemblies hold the same core teaching as the churches they left.

X-A. What the Assemblies Teach

Assemblies of Yahweh (Bethel, Pennsylvania). Point 6 of its Statement of Doctrine reads: ***"We now keep a spiritual sacrifice rather than animal sacrifices, meal, and drink offerings,"*** citing Hebrews 13:15–16, 1 Peter 2:5, Romans 12:1, and Philippians 4:18. Its ***Sacred Name Broadcaster*** (April 2024) teaches that the animal sacrifices ***"were intended to represent atonement,"*** that the animal ***"took the place of, and represented the life of, the person who offered it,"*** and that ***"Yahshua's death supplanted the Temple ritual sacrifice."*** Its booklet on keeping the holy days teaches that pure worship ***"has now superseded the ritual animal sacrifices."***

Yahweh's Assembly in Yahshua. Its study ***"Worship Today"*** teaches that the animal sacrifices ***"pointed to the atoning work of Yahshua the Messiah,"*** and adds that since his death and resurrection, ***"sacrificing of animals is in abeyance."***

Yahweh's Assembly in Messiah. Its ***"Foundation of Faith"*** teaches that ***"Yahshua not only fulfilled the requirements of the law concerning sacrifice,"*** but became ***"our Passover Lamb,"*** meeting ***"the requirements of Yahweh's law"*** (**Exodus 12**; 1 Corinthians 5:7).

Yahweh's Restoration Ministry. Its magazine ***Restoration Times*** (July–August 2019) states: ***"Israel's sins required animal sacrifices to cover them, while our sins are atoned for by the death penalty payment of Yahshua the Messiah."***

Independent Sacred Name teachers. Some go further still. One Sacred Name ministry teaches that ***"the original requirement for a sin offering was to be the blood of man,"*** and that ***"animal blood was just a temporary substitute until Messiah was born."***

The House of Yahweh (Abilene and Clyde, Texas). The House of **Yahweh** keeps the feasts and calls Yahshua the Messiah, and it keeps the feasts without offerings. This study did not locate a current published House of **Yahweh** statement on whether his death ended the offerings, so no finding is made here on its exact wording, but Elder Kepha who spent time in this organization, testifies that the doctrine of this house, is that Yahshua is a blood sacrifice, sin offering. They teach that animal blood sacrifice was just a temporary substitute until Messiah came and was atoned for their sins by his sacrifice and death. **Doc 365** sets out the House of **Yahweh**'s doctrines more fully.

X-B. Measured Against the Tanakh

First: ***"the original requirement was the blood of man."*** **This is the farthest from the text of all the teachings in this study. Yahweh never required the blood of a man as an offering; He called it an abomination He hates (Deuteronomy 12:31) and said it never came into His heart (Jeremiah 7:31). Not in the text.**

Second: ***"the animal represented the life of the offerer."*** The Torah does say the offerer lays his hand on the animal (**Leviticus 1:4**) and that the blood atones ***"for your souls"*** (**Leviticus 17:11**). **It never says the animal was a picture of a coming man. Not in the text** (Section III).

Third: the inconsistency in the keeping of the law. The Assemblies of **Yahweh** rightly argue, against those who say the feasts ended with the offerings, that the days stand even though the daily offerings once fell on every day of the week (citing **Numbers 28:3–8**). That argument is sound — and it applies to the offerings too. The Tanakh calls the Day of Atonement and the feasts ***"a statute forever"*** in the same breath as the offerings commanded on them (**Leviticus 23:14, 21, 31, 37, 41**).

The days stand; the offerings cannot be brought because there is no altar at the chosen place and no serving priest (**Hosea 3:4**). **That is a suspension, not a fulfillment. Of all the Sacred Name statements, Yahweh's Assembly in Yahshua's word *"in abeyance"* is the closest to the Tanakh**.

Fourth: *"spiritual sacrifices"* from the Greek, not the Hebrew. The Assemblies of **Yahweh** cite Hebrews 13:15, the ***"fruit of our lips,"*** as the spiritual sacrifice that replaced the animals. That phrase comes from the Greek translation of **Hosea 14:2**. **The Hebrew says *"the bulls of our lips,"* and it gives those words to a people living without an altar, not to a people whose altar was abolished:**

וּנְשַׁלְּמָה פָרִים שְׂפָתֵינוּ

"So we will render the bulls of our lips" (**Hosea 14:2** [Hebrew 14:3])

Fifth: the Passover lamb. To call Yahshua the Passover lamb who meets *"the requirements of Yahweh's law"* is to make the Passover a sin offering. The Torah does not: the Passover blood was *"a sign"* on the houses (Exodus 12:13), and the lamb was eaten at a family meal (Exodus 12:8–11). See **Doc 336**.

Finding — the Sacred Name movement: the Sacred Name assemblies rightly keep the Sabbath and the feasts as statutes forever, and rightly call on the Name of **Yahweh**; but their teaching that Yahshua's death fulfilled, superseded, or ended the offerings is the teaching of the churches in Sacred Name form, and it is **Not in the text** (Sections III, VI, VII). Tanakh's own word for this age is ***"without sacrifice"*** (**Hosea 3:4**) — an absence to be mourned and a return to be hoped for.

XI. WHAT THE COVENANT BELIEVER DOES TODAY

If the offerings were not ended, why does no believer bring one? Because the Torah allows them only at the place **Yahweh** chooses, by a priest of Aaron's line (**Deuteronomy 12:13–14**; **Numbers 18:7**), and that altar is not standing. The covenant believer does not build an altar of his own or invent a rite in its place (**1 Kings 12:33**; **Deuteronomy 4:2**). **Doc 404** (Section VII) sets out in full what he does instead. In short:

#	WHAT THE BELIEVER DOES	WITNESSES
1	**Confess in words and return with all the heart**	**1 Kings 8:46–50**; **Leviticus 26:40–42**; **Psalms 32:5**; **Daniel 9:3–19**
2	**Bring the offerings that need no altar: a broken heart, prayer, and praise**	**Psalms 51:17** [Hebrew 51:19]; **Psalms 141:2**; **Hosea 14:2** [Hebrew 14:3]; **Psalms 50:14, 23**

#	WHAT THE BELIEVER DOES	WITNESSES
3	**Do justice, love kindness, and walk humbly**	**Micah 6:8**; **Proverbs 21:3**; **Proverbs 16:6**; **Hosea 6:6**
4	**Repair every wrong to a neighbor, with a fifth added**	**Leviticus 6:4–5** [Hebrew 5:23–24]; **Numbers 5:7**
5	**Keep the Sabbath, the feasts, and the Day of Atonement in all your dwellings**	**Leviticus 23:3, 14, 21, 31, 41**
6	**Pray for the restoration of Zion and the place Yahweh chooses**	**Psalms 51:18–19** [Hebrew 51:20–21]; **Hosea 3:5**; **Isaiah 56:7**
7	**Trust Yahweh, who Himself bears iniquity**	**Exodus 34:6–7**; **Micah 7:18–19**; **Isaiah 43:25**

Finding — the believer today: with no altar, the covenant believer confesses and returns, brings the offerings of the heart and lips, does justice and kindness, repairs wrongs, keeps the appointed times, prays for Zion, and trusts Yahweh to forgive (Section XI table). **Corroborated.** That he must accept a man's death as his offering in order to be forgiven is **Not in the text**.

XII. CORRECTIONS TO EARLIER LIBRARY MATERIAL

The Library's rule is that its own earlier work is tested by the same standard as everyone else's. While preparing this study, **Doc 192** (***The Blood of the Covenant***, July 2026) was checked against its findings. Four corrections were made in its Google Doc so that the website copy can be replaced.

Correction 1 — Doc 192, Deuteronomy 29 verse numbers. Doc 192 cited the covenant renewal of **Deuteronomy 29** by its Hebrew verse numbers (29:9–14 and 29:13–14). **Corrected to: Deuteronomy 29:10–15** [Hebrew 29:9–14] and **Deuteronomy 29:14–15** [Hebrew 29:13–14], and in Section VII, **Deuteronomy 29:15** [Hebrew 29:14].

Correction 2 — Doc 192, Section II-C. The word ***basin (aggan)*** was cited in the Song of Songs at 7:3, the Hebrew number. **Corrected to: Song of Songs 7:2** [Hebrew 7:3].

Correction 3 — Doc 192, three-religion table (Christianity). The table said Hebrews 9:18–20 argues that ***"without the shedding of blood there is no forgiveness."*** That saying is in Hebrews 9:22. **Corrected to:** the table now says that Hebrews 9:18–20 quotes the verse, and that Hebrews 9:22 goes on to make that argument.

Correction 4 — Doc 192, Three-Religion Audit (Christianity, Covenant Strength). The table called the principle ***"without shedding of blood there is no forgiveness" "continuous with, not opposed to, Sinai's own logic of atoning blood."*** Section V of this study shows the Tanakh records atonement without blood. **Corrected to** state that the Tanakh agrees blood atones on the altar (**Leviticus 17:11**) but also records atonement without blood (**Leviticus 5:11–13**; **Numbers 16:46–48** [Hebrew 17:11–13]; **Isaiah 6:6–7**), so the principle stated as an absolute is not in the Tanakh.

XIII. SEVEN COVENANT DECLARATIONS ON THE OFFERINGS

Per the **Deuteronomy 19:15** standard, no doctrine may stand on a single text. Each declaration below draws on more than one witness.

#	COVENANT DECLARATION	BASIS
I	The offerings were given by **Yahweh** for nearness, atonement for error and uncleanness, thanksgiving, covenant, joy, and the appointed times. The Tanakh never says they were pictures of a future man.	**Leviticus 1:3–9; 4:20; 7:11–16**; **Exodus 24:5–11**; **Deuteronomy 12:7**; **Numbers 28–29**
II	The offerings never covered sin with a high hand, and **Yahweh** never accepted them from a man who would not obey.	**Numbers 15:30–31**; **1 Samuel 3:14**; **1 Samuel 15:22**; **Isaiah 1:11–17**; **Proverbs 15:8**
III	Atonement and forgiveness are not bound to blood alone. **Yahweh** forgave by flour, incense, silver, gold, confession, turning, and kindness and truth.	**Leviticus 5:11–13**; **Numbers 16:46–48** [Hebrew 17:11–13]; **Exodus 30:16**; **2 Samuel 12:13**; **Proverbs 16:6**
IV	No man may be offered to **Yahweh**. Human sacrifice is an abomination He hates and never commanded, and His answer to ***"shall I give my firstborn for my transgression"*** is justice, kindness, and humility.	**Deuteronomy 12:31**; **Leviticus 18:21**; **Jeremiah 7:31; 19:5**; **Micah 6:7–8**
V	One man cannot die for another's sin or give **Elohim** a ransom for his brother; each soul bears its own sin, and **Yahweh** Himself forgives the one who turns.	**Exodus 32:30–33**; **Deuteronomy 24:16**; **Psalms 49:7** [Hebrew 49:8]; **Ezekiel 18:20–22**
VI	The Tanakh never names an end to the offerings. Their absence is a time of loss, and the prophets foresee offerings accepted on **Yahweh**'s altar in the latter days.	**Hosea 3:4–5**; **Jeremiah 33:17–18**; **Isaiah 56:7**; **Malachi 3:3–4**; **Zechariah 14:21**

#	COVENANT DECLARATION	BASIS
VII	Until the altar stands at the place **Yahweh** chooses, the believer builds no altar of his own; he brings a broken heart, the bulls of his lips, justice, and kindness, and trusts **Yahweh**, who bears iniquity.	**Deuteronomy 12:13–14**; **1 Kings 8:46–50**; **Psalms 51:17** [Hebrew 51:19]; **Hosea 14:2** [Hebrew 14:3]; **Micah 7:18**

XIV. THE COVENANT RESPONSE — WHAT THE TANAKH SAYS TO THE ONE WHO ASKS

First: **to the Christian who was taught the offerings pointed to Jesus.** Read the offering laws for yourself and ask where the Torah says what they were for (Section III). You will find nearness, atonement for error, thanksgiving, covenant, and joy — and you will find that the burning of sons and daughters is ***"every abomination to Yahweh, which He hates"*** (**Deuteronomy 12:31**). The forgiveness you seek is not locked behind a death. ***"Let the wicked forsake his way … and let him return to Yahweh, and He will have mercy on him"*** (**Isaiah 55:7**).

Second: **to the Jewish reader.** Your fathers were right that no man replaces the offerings, and right to answer the loss of the altar with confession, kindness, and prayer (**1 Kings 8:46–50**; **Hosea 14:2** [Hebrew 14:3]). Keep the hope the prophets kept: that the offerings of Judah and Jerusalem will again ***"be pleasing to Yahweh, as in the days of old"*** (**Malachi 3:4**) — at the place He chooses, by the priests He names, and not by any hand before His time.

Third: **to the Muslim reader.** The Qur'an's witness that no soul bears another's burden is the Torah's own (**Deuteronomy 24:16**; **Ezekiel 18:20**). The Tanakh also teaches that **Yahweh** accepts the offering brought in obedience as ***"a pleasing aroma"*** (**Leviticus 1:9**). Come to the written covenant that Abraham's sons both honor, where these words were first given.

Fourth: **to the Sacred Name assemblies.** You have restored the Name, the Sabbath, and the feasts. Restore also the Tanakh's own word for this age: not ***"fulfilled,"*** not ***"superseded,"*** but ***"many days without sacrifice"*** (**Hosea 3:4**). Your own argument that the days stand though the offerings cannot be brought is the truth; follow it to the end.

Fifth: **to every covenant believer.** Do not build an altar of your own, and do not let any teacher tell you that a man's blood is the price of your forgiveness. Bring what **Yahweh** asks: ***"to do justice, and to love kindness, and to walk humbly with your Elohim"*** (**Micah 6:8**).

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Malachi 3:1, 3–4, 6	Offerings pleasing as in days of old; **Yahweh** does not change	Opening; VII-C; XIII; XIV
Psalms 32:5	I confessed, and You forgave	V; XI
Psalms 33:6, 9	By the word of **Yahweh** the heavens were made	IX-I
Psalms 40:6–8 [Hebrew 40:7–9]	Ears You have dug for me	Opening; VIII; VIII-B; IX-B
Psalms 49:7 [Hebrew 49:8]	No man can ransom his brother	Opening; VI-C; IX-C; IX-J; XIII
Psalms 50:5, 13–14, 23	Offer thanksgiving; covenant by sacrifice	II; III; IX-H; IX-J; XI
Psalms 51:16–19 [Hebrew 51:18–21]	The broken heart; then bulls on Your altar	IV-A; IV-C; VII-C; IX-D; IX-J; XI; XIII
Psalms 106:37–38	Sons sacrificed to demons; innocent blood	VI-B; VI-C
Psalms 107:22	Sacrifices of thanksgiving	II
Psalms 110:4	A priest after the order of Melchizedek	VIII; VIII-B
Psalms 116:17–18	The sacrifice of thanksgiving; paying vows	III
Psalms 119:89	Your word is settled forever	Opening
Psalms 141:2	Prayer as incense	XI
Proverbs 15:8	The sacrifice of the wicked an abomination	IV-B; XIII
Proverbs 16:6	Kindness and truth atone for iniquity	II; II-B; V; IX-G; XI; XIII
Proverbs 21:3, 27	Righteousness above sacrifice	IV-B; IV-C; IX-I; XI
Job 1:5	Job's burnt offerings for his sons	II; III-A
Job 42:8	Job prays for his friends	VI-C
Song of Songs 7:2 [Hebrew 7:3]	The ***basin (aggan)*** — **Doc 192** correction	XII

REFERENCE	SUBJECT	SECTION
Daniel 4:27 [Aramaic 4:24]	Break off your sins by righteousness	Opening; V
Daniel 9:3–19, 26–27	**Daniel**'s confession; offering made to cease	I-B; VIII; VIII-B; XI
2 Chronicles 7:14	If My people humble themselves	V

"He has shown you, O man, what is good; and what does Yahweh require of you, but to do justice, and to love kindness, and to walk humbly with your Elohim?"

Micah 6:8 — The Written Covenant of Yahweh

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