

THURSDAY

March 21

## When God Does Not Delight in Sacrifices

Read Psalm 40:6-8, Psalm 50:7-23, and Psalm 51:16-19. What important issue do these texts address? Why does God not delight in the sacrifices that He prescribed in His Word (*Exod. 20:24*)?

Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required.

7 Then said I, Lo, I come: in the volume of the book it is written of me,

8 I delight to do thy will, O my God: yea, thy law is within my heart.

GOD DOES NOT DELIGHT IN SACRIFICES WHEN WE FORGET THE PURPOSE OF THESE SACRIFICES - THEY POINT TO JESUS AND THE ULTIMATE HEARTACHE AND PAIN SIN HAS BROUGHT TO THE HEART OF GOD. THE LAW OF SACRIFICES POINTED TO THE ULTIMATE SACRIFICE OF JESUS. PAUL KNOCKS THIS OUT OF THE PARK SO TO SPEAK IN THE BOOK OF HEBREWS. IN FACT THE APOSTLE PAUL QUOTES FROM PSALM 40 IN HEBREWS CHAPTER 10 EXPLAINING THE FULL MEANING OF THE SACRIFICES. LETS TAKE A CLOSER LOOK:

**1** For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

**2** For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

**3** But in those *sacrifices there is* a remembrance again *made* of sins every year.

**4** For *it is not possible that the blood of bulls and of goats should take away sins.*

**5** Wherefore when He cometh into the world, He saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

**6** In burnt offerings and *sacrifices for sin* Thou hast had no pleasure.

**7** Then said I, Lo, I come (in the volume of the book it is written of me,) to do Thy will, O God.

**8** Above when He said, Sacrifice and offering and burnt offerings and *offering for sin* Thou wouldest not, neither hadst pleasure *therein*; which are offered by the law;

**9** Then said He, Lo, I come to do Thy will, O God. He taketh away the first, that He may establish the second.

**10** By the which will we are sanctified through the offering of the body of Jesus Christ once *for all.*

## SAUL - TO OBEY IS BETTER THAN SACRIFICE AND TO HARKEN- 1 SAMUEL 15:

**22** And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

**23** For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, He hath also rejected thee from being king.

Like the prophets, the psalmists decry various misuses of worship. Their main point in these verses is not the Lord's aversion for Israel's sacrifices and festivals but the reasons for such repugnance: the fatal distance between worship and spirituality.

God is not rebuking His people for their sacrifices and burnt offerings but for their wickedness and acts of injustice that they had done in their personal lives (*Ps. 50:8, 17-21*). The Psalms are not preaching against sacrifice and worship but against *vain* sacrifice and *empty* worship, demonstrated in the unrighteousness of these worshipers.

When the unity between the outward expression of worship and the correct inner motivation for worship falls apart, rituals usually become more important in and of themselves than

does the actual experience of drawing close to God. That is, the forms of worship become an end in themselves as opposed to the God whom those rituals are supposed to point to and to reveal.

WE HAVE BEEN CONSIDERING THE OT VERSION OF A NT VERSE.

JUDE 3, 4

Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

**4** For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

THE REMEDY IS A NEW COVENANT RELATIONSHIP WITH JESUS. BACK TO PSALM 40 WHERE WE SEE THIS RELATIONSHIP IN THE LIFE OF JESUS:

**9** I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest.

**10** I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation.

**11** Withhold not thou thy tender mercies from me, O Lord: let thy lovingkindness and thy truth continually  
“Evermore” = Tawmyid (taw meed)

from an unused root meaning to stretch; properly, continuance (as indefinite extension); but used only (attributively as adjective) constant (or adverbially, constantly); ellipt. the regular (daily) sacrifice:--

preserve me.

**12** For innumerable evils have compassed me about: mine iniquities have taken hold upon me, Isa 53:6; 2 Cor. 5:21 so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me. JOHN 19:34 blood and water

**13** Be pleased, O Lord, to deliver me: O Lord, make haste to help me.

**14** Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil.

**15** Let them be desolate for a reward of their shame that say unto me, Aha, aha.

**16** Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually,  
“Evermore” = Tawmyid (taw meed)

from an unused root meaning to stretch; properly, continuance (as indefinite extension); but used only (attributively as adjective) constant (or adverbially, constantly); ellipt. the regular (daily) sacrifice:--

The Lord be magnified.

**17** But I *am* poor and needy; yet the Lord thinketh upon me: thou *art* my help and my deliverer; make no tarrying, O my God.

Little did the priests and rulers realize the solemnity of the work which it was theirs to perform. At every Passover and Feast of Tabernacles, thousands of animals were slain, and their blood was caught by the priests and poured upon the altar. The Jews had become familiar with the offering of blood, and had almost lost sight of the fact that it was sin which made necessary all this shedding of the blood of beasts. They did not discern that it prefigured the blood of God's dear Son, which was to be shed for the life of the world, and that by the offering of sacrifices men were to be directed to a crucified Redeemer.

Jesus looked upon the innocent victims of sacrifice, and saw how the Jews had made these great convocations scenes of bloodshed and cruelty. In place of humble repentance of sin, they had multiplied the sacrifice of beasts, as if God could be honored by a heartless service. The priests and rulers had hardened their hearts through selfishness and avarice. The very symbols pointing to the Lamb of God they had made a means of getting gain. Thus in the eyes of the people the sacredness of the sacrificial service had been in a great measure destroyed. The indignation of Jesus was stirred; He knew that His blood, so soon to be shed for

the sins of the world, would be as little appreciated by the priests and elders as was the blood of beasts which they kept incessantly flowing. . DA 589.2-DA 590.1

**Read John 4:23, 24. What point is Jesus making here that fits exactly with what Psalms for today are warning about?**

Sacrifices alone are not enough. What good were these sacrifices if the heart of those offering them were not filled with repentance, faith, and a sorrow for sin? Only when accompanied by repentance and sincere thanksgiving could the sacrifices of bulls please God as "sacrifices of righteousness" (*Ps. 51:19, see also Ps. 50:14*). Jesus, quoting Isaiah, expressed it like this: "These people draw near to Me with their mouth, and honor Me with their lips, but their heart is far from Me" (*Matt. 15:8, NKJV*). The problems the psalmists saw were the same problems that Jesus encountered with some of the people, especially the leaders, during His earthly ministry.

**How can we make sure that we, as Adventists, with all this light and knowledge, don't fall into the trap of thinking that merely knowing truth and going through the rituals of the truth is enough?**

