

Dear Families of Gilead Bible Church,

Whenever we hear of the word 'blood,' it makes us uncomfortable. Maybe because blood reminds us of a time when we accidentally cut our finger, and there was blood everywhere. Then most often, we see images of blood on our computer, cellphone, or television. Sometimes, they are the result of a horrible accident. In other times, it the tragic end of a crime gone wrong.



As a matter fact, the first occurrence of the word 'blood' in the Bible is the result of a crime gone wrong.

<sup>8</sup> Now Cain said to his brother Abel, "Let's go out to the field." While they were in the field, Cain attacked his brother Abel and killed him.

<sup>9</sup> Then the Lord said to Cain, "Where is your brother Abel?"

"I don't know," he replied. "Am I my brother's keeper?"

<sup>10</sup> The LORD said, "What have you done? Listen! Your brother's blood cries out to me from the ground (Genesis 4:8-10)."

This kind of shedding of blood is symptomatic of the problem of mankind – sin. Throughout history to the present, much blood has been shed because of the sinfulness of man,

On the other hand, God is interested in remedying man's sin and sinfulness. In this regard, blood is part of God remedy for man's sin and sinfulness both in the Old and New Testament.

Regarding the Old Testament, the writer of Hebrews speaks of its inadequacy in *Hebrews 9*.

<sup>7</sup> But only the high priest entered the inner room, and that only once a year, and never without blood, which he offered for himself and for the sins the people had committed in ignorance... <sup>9</sup> This is an illustration for the present time, indicating that the gifts and sacrifices being offered were not able to clear the conscience of the worshiper. <sup>10</sup> They are only a matter of food and drink and various ceremonial washings—external regulations applying until the time of the new order.

In turn, the writer of Hebrews, then speaks of the adequacy Jesus Christ's blood in *Hebrews 9*.

<sup>11</sup> But when Christ came as high priest of the good things that are now already here, he went through the greater and more perfect tabernacle that is not made with human hands, that is to say, is not a part of this creation. <sup>12</sup> He did not enter by means of the

*blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, thus obtaining eternal redemption...<sup>14</sup> How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!*

As we approach the celebration of Good Friday and Easter, may we be further reminded by the writer of Hebrew in *Hebrews 9:22*, "*In fact, the law requires that nearly everything be cleansed with blood, and without the shedding of blood there is no forgiveness.*"

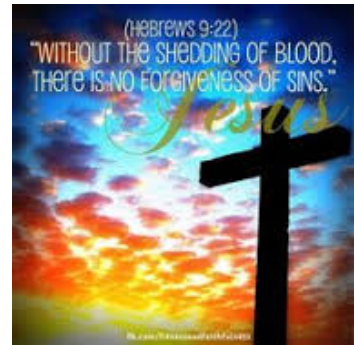
God Bless,

Pastor and Helen Moy

2014 年三月

親愛的基列主內弟兄姊妹，

每當我們聽到‘血’這個詞，我們便會感到不舒服。也許因為血會勾起我們曾削手指的意外及血流滿地的回憶。很多時我們在電腦，手機，或電視上會看到了血的畫面。有時候，流血是因為意外，但更可怕的是很多時它是因犯罪而帶來的後果。



事實上‘血’這個詞在聖經中第一次出現是因為犯罪的結果。

<sup>8</sup>該隱與他兄弟亞伯說話；二人正在田間。該隱起來打他兄弟亞伯，把他殺了。

<sup>9</sup>耶和華對該隱說：你兄弟亞伯在哪裡？他說：我不知道！我豈是看守我兄弟的嗎？

<sup>10</sup>耶和華說：你做了什麼事呢？你兄弟的血有聲音從地裡向我哀告（創世紀4：8-10）。

這種流血是人類罪的徵兆。縱觀歷史從古到今，因為人的罪性而造成了很多的流血。另一方面，神是極願意拯救人的過錯與罪。無論是在舊約或新約，血都是神為人贖罪的一部分。

關於舊約的贖罪祭，希伯來書的作者在第九章中說出其不完全之處。

<sup>7</sup>至於第二層帳幕，惟有大祭司一年一次獨自進去，沒有不帶著血為自己和百姓的過錯獻上…<sup>9</sup>那頭一層帳幕作現今的一個表樣，所獻的禮物和祭物，就著良心說，都不能叫禮拜的人得以完全。<sup>10</sup>這些事，連那飲食和諸般洗濯的規矩，都不過是屬肉體的條例，命定到振興的時候為止。

然而，希伯來書的作者在第九章中進而指出耶穌的血是最完美的救贖。

<sup>11</sup>但現在基督已經來到，作了將來美事的大祭司，經過那更大更全備的帳幕，不是人手所造、也不是屬乎這世界的；<sup>12</sup>並且不用山羊和牛犢的血，乃用自己的血，只一次進入聖所，成了永遠贖罪的事…<sup>14</sup>

何況基督藉著永遠的靈，將自己無瑕無疵獻給神，他的血豈不更能洗淨你們的心（原文是良心），除去你們的死行，使你們事奉那永生神嗎？

當耶穌受難日和復活節的記念活動臨近時，願我們藉希伯來書的作者，在希伯來書第九章二十二節中作提醒，“按著律法，凡物差不多都是用血潔淨的；若不流血，罪就不得赦免了。”

願主祝福你們，

梅牧師及師母