

<b>MOSAIC</b>		<b>SACRIFICE</b>	
<b>PURPOSE OF SACRIFICE</b> <ul style="list-style-type: none"> <li>• Recognition of alienation</li> <li>• Desire for reconciliation</li> <li>• Offering for atonement</li> <li>• Foreshadowing Christ</li> </ul>		<b>FEATURES COMMON TO ALL</b> <ul style="list-style-type: none"> <li>• Without blemish</li> <li>• Male (specific exceptions)</li> <li>• Hand on animal's head</li> <li>• Blood: <ul style="list-style-type: none"> <li>◦ Sprinkle on altar</li> <li>◦ Pour at base</li> </ul> </li> <li>• Fat burnt on altar</li> </ul>	
<b>PERIODIC</b>		<b>BASIC TYPES</b>	
<b><u>DAILY</u></b> <ul style="list-style-type: none"> <li>• Oil in lamp</li> <li>• Incense</li> <li>• Lamb morning &amp; evening</li> </ul>		<b><u>DEDICATION</u></b>	
<b><u>WEEKLY</u></b> <ul style="list-style-type: none"> <li>• Double the Daily</li> </ul>		<b><u>THANKSGIVING</u></b>	
<b><u>YEARLY</u></b>		<b>MEAT (Cereal)</b> <ul style="list-style-type: none"> <li>• Flour and oil</li> <li>• Must have: <ul style="list-style-type: none"> <li>◦ Frankincense</li> <li>◦ Salt</li> </ul> </li> <li>• No leaven or honey</li> </ul>	
<b>PASSOVER</b> <ul style="list-style-type: none"> <li>• Same as monthly for 7 successive days (no drink offering)</li> </ul>		<b>PEACE</b> <ul style="list-style-type: none"> <li>• Male or female</li> <li>• Fat burnt on altar</li> <li>• Priest: Breast &amp; Shoulder</li> <li>• Offerer eat rest same day</li> <li>• Must include leaven</li> </ul>	
<b>FIRST FRUITS</b> <ul style="list-style-type: none"> <li>• Same as monthly for 1 day (no drink offering)</li> </ul>		<b><u>EXPIATION (Atonement)</u></b>	
<b>TABERNACLES</b> <ul style="list-style-type: none"> <li>• 3 week period (1st-22nd)</li> <li>• Day of Atonement (10<sup>th</sup>)</li> <li>• Live in booths (15th-21st)</li> </ul>		<b>SIN (Ignorance)</b> <ul style="list-style-type: none"> <li>• PRIEST or CONGREGATION: <ul style="list-style-type: none"> <li>◦ Bullock</li> <li>◦ Blood into Tabernacle</li> <li>◦ Fat burnt on altar</li> <li>◦ Rest burnt without camp</li> <li>◦ None eaten by priests</li> </ul> </li> <li>• RULER: <ul style="list-style-type: none"> <li>◦ Male goat</li> <li>◦ Blood usual manner</li> <li>◦ Fat burnt on altar</li> <li>◦ Rest eaten by priests</li> </ul> </li> <li>• ONE OF THE PEOPLE: <ul style="list-style-type: none"> <li>◦ Female goat</li> <li>◦ Rest same as ruler</li> <li>◦ If poor, bird or flour</li> </ul> </li> </ul>	
		<b>TRESPASS (Knowing)</b> <ul style="list-style-type: none"> <li>• Ram</li> <li>• Fat burnt on altar</li> <li>• Rest eaten by priests</li> <li>• Restore plus 1/5 value</li> </ul>	

## **Without Blemish**

Christ was the perfect sacrifice. The spotless nature of the sacrifices was necessary for it to be acceptable to Yahweh. The anti-type is Christ who, although born of human nature (Heb 2:14), and as our representative "made sin for us" (2 Cor 5:21), was none the less without spot or blemish (1 Peter 1:19), thus ensuring his resurrection as the basis for our justification (1 Cor. 15:14; Rom. 4:25).

Christ only was the "complete" man. The ecclesia is associated with him as his bride: "The lamb's wife," and so must be of like character (Eph. 5:27).

Heb 2:14	Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil.
2 Cor 5:21	For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.
1 Pet 1:19	But with the precious blood of Christ, as of a lamb without blemish and without spot.
1 Cor 15:14	And if Christ be not risen, then is our preaching vain, and your faith is also vain.
Rom 4:25	Who was delivered for our offences, and was raised again for our justification.
Eph 5:27	That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

## **Male**

The importance of the male element in sacrifice is carefully emphasized in the law. The numbering of the children of Israel applied to males only (Num 1:2). Also with the count of the first-born (Exo 13:12). Although females could (and certainly did) attend, only males were commanded to attend the annual feasts of unleavened bread, weeks, and tabernacles (Exo 23:17; Deu 16:16). Circumcision, the symbol of the covenant, could only be in the male flesh (Gen 17:10).

Most sacrifices were to be male with some exceptions. Female sacrifices were permissible in the case of the peace offering (Lev 3:1), and sin offerings for the common people (Lev 4:28,32; 5:6). There is also a specific, and very important exception to the general rule of male sacrifice under the law in the case of the Red Heifer.

The distinction of the signifier being male symbolizes the positions of men and women in Yahweh's plan. He has ordained a difference in the present dispensation. Man is the image and glory of God (1 Cor 11:7). It is to this image and glory the unblemished male sacrifice pointed.

Man has degenerated far from the intended purpose, that he should manifest the eternal qualities of Yahweh himself. The law was concerned with man's redemption that this purpose might still find its fulfillment. Hence, it was that emphasis was placed upon the male element to indicate Yahweh's intentions in this regard.

Num 1:2	Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male by their polls.
Exo 13:12	That thou shalt set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be the LORD'S.
Exo 23:17	Three times in the year all thy males shall appear before the Lord GOD.
Deu 16:16	Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty.
Gen 17:10	This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.

Lev 3:1	And if his oblation be a sacrifice of peace offering, if he offer it of the herd; whether it be a male or female, he shall offer it without blemish before the LORD.
Lev 4:28	Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.
Lev 4:32	And if he bring a lamb for a sin offering, he shall bring it a female without blemish.
Lev 5:6	And he shall bring his trespass offering unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin.
1 Cor 11:7	For a man ... is the image and glory of God, but the woman is the glory of the man.

## **Unique Female Exception: Red Heifer**

A unique sacrifice of a red heifer (female). It a sacrifice for the purification of sin (Num 19:9). But not for a sin of commission or omission. It was for cleansing of someone who has been defiled by touching the dead body of a person (Num 19:11-12). This typifies the work of Christ (Heb 9:14-15). Everything done was performed *outside the camp*. Heb 13:11-13 connects this with Jesus' sacrifice. Touching dead body and not purifying properly was grounds for being cut off from Israel (i.e. put out of the camp). Therefore, sacrifice of a red heifer was the ONLY means provided by God to remove the defilement of coming into contact with anything pertaining to human death (Num 19:13). The severity of contact with human death was insignificant: all contact made someone unclean (Num 19:15-16), and the red heifer sacrifice was the only path to purification.

Christ, being the anti-type, was required to take part in mortality in order to remove it. Therefore he was made of a woman (Gal 4:4), to obtain redemption, first for himself and then for all in him (Heb 9:12).

The ashes of a slain red heifer were to be applied to a man that has been defiled by death. This was a curing of death by death. This is precisely what happened in Christ (Heb 2:14). In order for Christ to, through death, destroy "that which had the power of death", it had to be in him. Christ destroyed his flesh.

Ashes mixed with "running water" (Num 19:17). Running is Hebrew "chay", which indicates "living". Remnants of dead sacrifice are associated with life.

Cleansed by sprinkling with ash/water on the third and seventh day (Num 19:19). Yahweh raised Christ from the grave on the third day, demonstrating his sacrifice was acceptable. Sprinkling on the seventh day is a prophetic promise of a final cleansing at the returning of Christ at the commencement of the seventh thousand year. At that point death will be abolished for the righteous, and their final cleansing complete.

Num 19: 9	It is a purification for sin.
Num 19:11-12	He that toucheth the dead body of any man shall be unclean seven days. He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.
Heb 9:14-15	How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.
Heb 13:11-13	For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach.
Num 19:13	Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him.

Num 19:15-16	And every open vessel, which hath no covering bound upon it, is unclean. And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.
Gal 4:4	But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.
Heb 9:12	Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.
Heb 2:14	Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;
Num 19:17	And for an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel:
Num 19:19	And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.

## **Hand On Animal's Head**

When bringing a sacrifice, the offerer was to place "his hand upon the head of the burnt offering" (Lev 1:4). Putting his hand on the animal's head was an act that symbolized his identification with the sacrifice, in self-condemning humility. The head represents intelligence and knowledge, and therefore responsibility. This principle of the representative nature of the animal sacrifice, emphasized by the laying on of hands, is seen in the following cases: Lev 16:21, Lev 24:14, and Num 8:10. For the offerer, therefore, to "put his hand upon the head of the burnt offering" was to transfer himself to the sacrifice, as it were, and to acknowledge himself justly dealt with in whatever should befall the animal.

Lev 1:4	And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.
Lev 16:21	And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness:
Lev 24:14	Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him.
Num 8:10	And thou shalt bring the Levites before the LORD: and the children of Israel shall put their hands upon the Levites:

## **Blood and The Altar**

There is no remission of sin without shedding of blood. (Heb 9:22). There is no putting aside of sin without recognizing sin's nature.

The sacrificial type foreshadows Christ's anti-typical sacrifice in the sprinkling of blood upon the altar and then poured out at its base. Christ's life, signified by the blood (Lev 17:11) was offered as an acceptable sacrifice to God, and then poured out on account of sin. First the altar was sprinkled (Heb 7:27).

The altar typified Christ. The altar was made of earth (or stone - which is of earth) (Exo 20:24-25). Christ is called an altar by Paul (Heb 13:10).

Christ is the first-fruits and foundation of the new temple - beginning of a new life developed among men, and he was subject to the process (Heb 13:20). By his own blood he entered into the holy place and obtained to *himself* eternal redemption (Heb 9:12). The words "for us" are added in the AV, as if to say

that Christ did not require salvation. Correctly interpreted, this verse shows that Christ obtained redemption for himself.

Christianity disconnects Christ completely from his sacrifice, teaching that it was only for us. Christ being the altar, if this were the case, it would have required the Mosaic altar to be left UNSprinkled.

Heb 9:22	And almost all things are by the law purged with blood; and without shedding of blood is no remission.
Lev 17:11	For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.
Heb 7:27	Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.
Exo 20:24-25	An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee. And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.
Heb 13:10	We have an altar, whereof they have no right to eat which serve the tabernacle.
Heb 13:20	Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,
Heb 9:12	Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption <del>for us</del> .

## **The Fat**

Fat burned upon the altar, and was the LORD's. This was the choicest part. Same word for "fat" is used in Gen 45:18 to describe the "fat of the land".

The good fat represented healthfulness and vigor – the richest part of the body. The fat is the best part of life, and this is what we are to offer to Yahweh (Ecc 12:1).

Lev 3:16	And the priest shall burn them upon the altar: it is the food of the offering made by fire for a sweet savour: all the fat is the LORD'S.
Gen 45:18	And take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.
Ecc 12:1	Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;