

MOSAIC SACRIFICE

AND THE BLOOD OF JESUS

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The Church has taught for almost 2,000 years that the Mosaic Sacrifices were fulfilled and done away with by the one time Sacrifice of Yeshua (Jesus of Nazareth). An example of this teaching is seen on comments about Hebrews 8:13 which states:

‘When He said, ‘A New Covenant,’ He has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear.’

F. F. Bruce writes,

‘if the covenant of Moses’ day is antiquated,’ ‘so must be the Aaronic priesthood, the earthly sanctuary, and the Levitical sacrifices.’¹

Donald Guthrie, noting that the writer of Hebrews doesn’t immediately destroy the Old Covenant but uses phrases like ‘is *becoming* obsolete’ and ‘ready to disappear’, suggests that with the dramatic destruction of the Temple in 70 A.D., the Mosaic Covenant and its sacrifices ended, as ‘the old is (now) obsolete’.²

The problem with Bruce’s and Guthrie’s theology, that sacrifice ‘ended’ with the Sacrifice of Jesus (or with the fall of the Temple) is that both the New Testament and the Old stand up and speak against it. The Mosaic sacrificial system is still valid.

In order to understand the nature of the Mosaic Sacrifices we’ll present the five major sacrifices first, with their symbolic picture of Yeshua’s Sacrifice to compliment them. Then we’ll speak of the Nazarite Vow that the Apostle Paul took in Acts 21, to confirm that sacrifice was not only seen as valid in his day, but practiced on a regular basis by Jewish believers, after the Resurrection. Then we’ll turn to the book of Hebrews and reveal the meaning of the ‘one time Sacrifice of Jesus’ (Heb. 7:27; 9:12; 10:10), along with some other phrases and words of interest. And then we’ll close with what God’s Word says concerning sacrifice in a future earthly Temple in Jerusalem.

Having said that we believe sacrifice to still be valid, we want to emphatically state at the beginning that there never was, or ever will be, another Sacrifice like Messiah Yeshua’s. His Sacrifice is the ultimate and there is no sacrifice that does what His does, or that can be ‘added to it’ to make His any more effectual than it already is. His Sacrifice is not what we find fault with. We find fault with the Church’s theological position on the Mosaic Sacrifices in light of Messiah’s Sacrifice.

We wish to stress that there is a vast difference between what the Church teaches about the Mosaic Sacrifices and what is written in the New Testament. Mosaic Sacrifice is only one aspect of the Mosaic Law, but once this is seen and established, it will begin to dismantle the theological position of the Church con-

¹ F. F. Bruce, Author; Gordon D. Fee, General Editor, *The New International Commentary on the New Testament: The Epistle to the Hebrews* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1990), p. 195.

² Donald Guthrie B.D., M.Th., Ph.D., Author; The Rev. Canon Leon Morris, M.Sc., M.Th., Ph.D., General Editor, *Tyndale New Testament Commentaries: Hebrews* (Leicester, England: Inter-Varsity Press, 2000), p. 178.

cerning both Mosaic Sacrifice and Mosaic Law. If Mosaic Sacrifice was valid for all the Apostles, and therefore theoretically valid for us today, this means that the 7th Day Sabbath, the Passover and dietary laws are also valid (as well as the rest of Mosaic Law that would apply to us).

In the sacrificial system that Yahveh, the God of Israel, gave to Moses, there are five major sacrifices that deal with five distinct themes. They form a progression to them. One couldn't start at the top. There was an order to them. There are five sacrifices, but only the first two deal with sin. The fifth one is not an animal sacrifice, but is the ultimate sacrifice, culminating and 'resting upon' the foundation of the previous four:

1. The first sacrifice pictures sins committed in ignorance.
2. The second sacrifice pictures sins committed intentionally.
3. The third sacrifice pictures total dedication.
4. The fourth sacrifice pictures union, communion, fellowship and peace with God.
5. And the fifth sacrifice pictures transformation.

The Mosaic sacrificial system offers a pattern of relationship that Yahveh had with ancient Israel, which help to better understand the fullness of Yeshua's sacrifice and to view the Work of the Holy Spirit in our lives today. Even though there is no Temple sacrifice today, the principle of sacrifice remains a spiritual reality. With the future building of what many call Ezekiel's Temple, sacrifice will resume on a daily basis in Jerusalem, for believers.

Sacrifice was not unique to ancient Israel. All peoples approached and worshiped their gods by sacrifice. No religious act was complete without a sacrifice. It was only through sacrifice that one could approach God. Sacrifice was synonymous with worship and service³ and sacrifice literally cost something, the life of the animal (a considerable expense).

The animal was a substitute for the Israeli who brought it. It also pictured the seriousness of entering into and maintaining a relationship with Yahveh who gave the Mosaic Sacrifices, which were only for Israel. If an Israeli sinned, he didn't have to make another covenant with Yahveh. Provision had been built into the Mosaic Covenant to take care of sin. The one time sacrifice of Yeshua is similar. Believers only come into the New Covenant once. When they sin they don't make another covenant with God. They ask God for forgiveness in the Name of Yeshua.

THE SIN SACRIFICE

The Mosaic Sacrifice for unintentional sin is the first of the major sacrifices, in terms of the hierarchy of the sacrificial system. In Lev. 4:27-31 we read about this sin sacrifice called *hatah* חָטָא in Hebrew:

Lev. 4:27: 'And if any one of the common people sin through ignorance, while he does something against any of the Commandments of Yahveh concerning things which ought not to be done, and be guilty;'

Lev. 4:28: 'Or if his sin, which he hath sinned, comes to his knowledge, then he shall bring his sacrifice, a kid of the goats, a female without blemish, for his sin which he hath sinned.'

Lev. 4:29: 'And he shall lay his hand upon the head of the sin sacrifice, and slay the sin

³ See Ex. 3:12; 5:3, 8, 17; 7:17; 8:1, 8, 20, 25-29; 9:1, 13; 10:3, 7-11, 24-26; 12:31-32, etc.

sacrifice in the place of the dedication sacrifice.’

Lev. 4:30: ‘And the priest shall take of the blood thereof with his finger and put it upon the horns of the Altar of dedication sacrifice, and shall pour out all the blood thereof at the bottom of the Altar.’

Lev. 4:31: ‘And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace sacrifices. And the priest shall burn it upon the Altar for a sweet savor unto Yahveh. And the priest shall make an atonement for him, and it shall be forgiven him.’

In v. 27, the concept of this sin sacrifice is unintentional. Literally, *hatah* means ‘to miss the mark’⁴ (and is the common misunderstanding of most people for all sin). *Hatah* pictures the archer aiming at the bull’s eye with the intent of hitting it, but missing it (see also Num. 15:22-29).

In v. 28, the animal sacrificed is a female goat. All the sacrifices that Yahveh calls for never involve a wild animal. Could you imagine what it would be like to try and sacrifice a lion? All the animals picture the willingness of Yeshua, to lay His Life down. The innocence of the animals, that they had not sinned, is reflected in the innocence of Yeshua, the Sinless Lamb of Yahveh. The concept is that an innocent one had died for a guilty one. This sacrifice and the next one, not only speak of the sin of Israel requiring the death penalty, the animal dying, but also the need of a Substitute for the sinner.

In v. 29, the sinner slays the animal. Most people think that the priest would slay it, but Yahveh required the one who brought it, the one who had sinned, to slay it. The person bringing the sacrifice also had to have a pure heart, desiring to turn from his sin. It was not just a mechanical procedure. The heart had to be in it. That’s part of the ‘procedure’ too. Of course, only God would know the heart of the sinner.

In v. 30, the blood of the sacrifice is placed upon the horns of the Bronze Altar which pictures the life of the flesh being in the blood, crying out for forgiveness; beseeching Yahveh to save them (Lev. 17:11).⁵ The horns of the Altar symbolized Yahveh’s strength and ability to save anyone who sought Him. The blood represented the person totally desiring forgiveness, having given up his life to obtain it. His entire being was in the petition. And hence, those whose heart was not in it, but who only followed the ‘procedure’ were not really following the procedure, for it entails a heart that desires to get right with Yahveh. Yahveh has much to say about following the mechanical procedure, to the exclusion of the moral, through the Prophets (Is. 1:11-17; Jer. 7:1-26; Amos 5:21-24, etc.)

In Lev. 4:31 the priest forgives the person for the sin. The person is truly forgiven. Many Christians don’t understand that forgiveness didn’t start with Jesus, but was something that Yahveh gave to Israel, through sacrifice and His servants, the priests. The animals pointed to Yeshua being the Lamb of God, slain before the foundation of the world (Rev. 13:8).

The fat, placed upon the Altar, would melt to an oil and symbolize the Spirit of the Holy One. To obtain forgiveness of sin today, one must die to self, pictured in the animal dying, and accept God’s Provision for Sin, Yeshua.

The same general pattern, of the one bringing the sacrifice and also slaying it, will continue for the next

⁴ Benjamin Davidson, *The Analytical Hebrew and Chaldee Lexicon* (Grand Rapids, MI: Zondervan Publishing House, 1979), p. 254. The verb *hatah* means, ‘To miss a scope or aim...to stumble, fall...to sin...to offer as a sin offering; hence to expiate, cleanse, free from sin.’ The noun means, ‘failure, sin.’

⁵ The blood poured at the base of the heavenly Altar in Revelation pictures the people of Yahveh who have literally given up their lives through the sin of Man: ‘When the Lamb broke the fifth seal, I saw underneath the Altar the souls of those who had been slain because of the Word of God and because of the testimony which they had maintained’ (Rev. 6:9).

three sacrifices. The last sacrifice, or the fifth one, will disengage from an animal being sacrificed, with both grain and wine being offered up instead.

THE GUILT SACRIFICE

The next sacrifice, commonly called the trespass offering in the Mosaic sacrificial system, dealt with Israelis that committed sins which they knew were wrong. In this they not only sinned, as in the previous sacrifice but they became guilty, too. We'll see that God deals with both the sin committed and the effect of the sin upon the sinner (guilt). That's why we've labeled it the guilt sacrifice. In Lev. 6:1-7 we read of this sacrifice for intentional sins:

Lev. 6:1: 'And Yahveh spoke to Moses, saying,'

Lev. 6:2: 'If a soul sins and commits a trespass against Yahveh and lies to his neighbor in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or has deceived his neighbor,'

Lev. 6:3: 'Or found that which was lost and lies concerning it and swears falsely; in any of all these that a man does, sinning therein:'

Lev. 6:4: 'Then it shall be, because he has sinned and is guilty, that he shall restore that which he took violently away, or the thing which he has deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,'

Lev. 6:5: 'Or all that about which he has sworn falsely. He shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it pertains, in the day of his Guilt Sacrifice.'

Lev. 6:6: 'And he shall bring his Guilt Sacrifice unto Yahveh, a ram without blemish out of the flock, with your estimation, for a Guilt Sacrifice, unto the priest:'

Lev. 6:7: 'And the priest shall make an atonement for him before Yahveh and it shall be forgiven him for any thing of all that he has done in trespassing therein.'

In v. 2, this sacrifice is known in Hebrew as *ma'ahl* מַאֲחֵל and its concept is one of intentional fraud. It literally means, 'to act perversely, treacherously, to be faithless,'⁶ to lie, to rob or to defraud. All this is premeditated, the person knowing that if he does that, he will be sinning, breaking covenant with Yahveh and speaks of the unfaithfulness of the person, to Yahveh first, and then to the one defrauded.

In v. 5, the deceiver is told to restore what he took, plus 20% and then proceed to get right with Yahveh through confession of his sin, and sacrifice. Yeshua says that if you bring your gift to the Altar and have ought with your brother, leave your gift and be reconciled with your brother. Then come and offer your gift (Matt. 5:23-24). (The gift here, as well as every place where 'offering' is used, speaks of a sacrifice. The one bringing it, brings it to the Altar.) The principle tells us that today, one should restore what one has taken, and then ask God for forgiveness in the Name of Yeshua.

Verses 6 and 7 tell us that the ram slain by the deceiver has two distinct functions. The first deals with the actual act of the sin itself. It is 'covered' by the sinner restoring what was taken and the blood of the sacrifice.

The second pertains to the guilt of the sinner. It's *ah-sham*⁷ אֲשָׁם in Hebrew and in vv. 4-6, is incurred by

⁶ Davidson, *AHCL*, p. 503.

⁷ Ibid., p. 51. 'to be or become guilty, to transgress...to feel one's guilt'. The noun means 'guilt...a sacrifice for

committing the deception. The poison of guilt was released into the soul of the deceiver when the sin occurred, and remained and grew with time, if not dealt with. Only forgiveness from Yahveh could neutralize it. The sinner is forgiven and cleansed by the blood. The priest forgives the deceiver (the act), the three parties are reconciled (Yahveh, the sinner and the one who was sinned against), and the guilt is removed from the sinner.

The principle of coming to God, with the Blood of Yeshua, and confessing our sin to Him, remains with us today. Again, this only applies for the people of Yahveh, those in covenant with Him through the Blood of Yeshua. By faith, we appear before the Heavenly Altar with the precious, life-giving Blood of Yeshua. In 1st John 1:5-2:2, we understand that 'in Yeshua' both the unintentional and intentional sins can be dealt with:

1st John 1:5-8: 'This is the message we have heard from Him and announce to you, that God is Light, and in Him there is no darkness at all. If we say that we have fellowship with Him and yet walk in the darkness, we lie and do not practice the Truth but if we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the Blood of Jesus His Son cleanses us from all sin. If we say that we have no sin, we are deceiving ourselves and the Truth is not in us.'

1st John 1:9-10: 'If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar and His word is not in us.'

1st John 2:1-2: 'My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Yeshua the Messiah, the Righteous One, and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.'

Can you imagine how much our sin would impact us, if every time we wanted to ask for forgiveness, we had to sacrifice an animal? How painful would that be to us, to see a living creature die for our sins? Yet every time we ask God for forgiveness, we need to realize that we were there at the Crucifixion, piercing Yeshua to the tree. That's how serious our sin is, and how serious God is in extending forgiveness and cleansing to us. The first two sacrifices for sin picture this.

THE DEDICATION SACRIFICE

The third, fourth and fifth Sacrifices of the Mosaic sacrificial system have nothing to do with sin. But the person sacrificing them must already be clean in order to bring these sacrifices. This sacrifice symbolizes the person fully surrendering to God, and dedicating himself anew to Yahveh and His Ways. That's why we have opted to name it the dedication sacrifice. We read about the third sacrifice, commonly called the whole burnt offering, in Lev. 1:1-9:

Lev. 1:1: 'Then Yahveh called to Moses and spoke to him from the Tent of Meeting, saying,'

Lev. 1:2: 'Speak to the Sons of Israel and say to them, 'When any man of you brings a sacrifice to Yahveh, you must bring your sacrifice of animals from the herd or the flock.'

Lev. 1:3: 'If his sacrifice is a dedication sacrifice from the herd, he shall sacrifice it, a male without defect. He shall offer it at the doorway of the Tent of Meeting, that he may

guilt, trespass-offering.'

be accepted before Yahveh.’

Lev. 1:4: ‘He shall lay his hand on the head of the dedication sacrifice, that it may be accepted for him to make atonement on his behalf.’

Lev. 1:5: ‘He shall slay the young bull before Yahveh and Aaron’s sons. The priests shall offer up the blood and sprinkle the blood around on the Altar that is at the doorway of the Tent of Meeting.’

Lev. 1:6: ‘He shall then skin the dedication sacrifice and cut it into its pieces.’

Lev. 1:7-8: ‘The sons of Aaron the Priest shall put fire on the Altar and arrange wood on the fire. Then Aaron’s sons, the priests, shall arrange the pieces, the head and the suet’ (fat), ‘over the wood which is on the fire that is on the Altar.’

Lev. 1:9: ‘Its entrails, however, and its legs he shall wash with water. And the priest shall offer up in smoke all of it on the Altar for a whole dedication sacrifice, an offering by fire of a soothing aroma to Yahveh.’

In v. 3, the concept of the third sacrifice, *olah* אֹלָה in Hebrew, is ‘total dedication, full surrender, service to Yahveh.’ It’s seen in the offering up of the whole animal to Yahveh. Literally, it means ‘to go or come up, to ascend,’⁸ which is a reference to the smoke arising from the Altar sacrifice.⁹ All sacrifices were burned upon the Altar but only this one was wholly burned. Some parts of the other sacrifices could be eaten by either priest or worshipper but not this one.¹⁰ Hence the the sacrifice symbolized total surrender and dedication.

In Exodus 29:38-42, Israel was commanded to sacrifice the dedication sacrifice twice a day:

‘Now this is what you shall offer on the Altar: two one year old lambs each day, continuously. The one lamb you shall offer in the morning and the other lamb you shall offer at twilight and there shall be one-tenth of an ephah of fine flour mixed with one-fourth of a hin of beaten oil, and one-fourth of a hin of wine for a wine sacrifice with one lamb. The other lamb you shall offer at twilight and shall offer with it the same grain sacrifice and the same wine sacrifice as in the morning, for a soothing aroma, an offering by fire to Yahveh. It shall be a continual dedication sacrifice throughout your generations at the doorway of the Tent of Meeting before Yahveh where I will meet with you, to speak to you there. I will meet there with the Sons of Israel and it shall be consecrated by My Glory.’

The daily dedication sacrifice spoke of all Israel being fully surrendered and totally consecrated to Yahveh, every day. Actually, twice a day. It was a reminder to Israel of their just service to Yahveh. The sacrifice pictures the lamb sacrifice of the Passover that set them free (Ex. 12:1-14), free to be enslaved to the God of Life. The Apostle Paul specifically has this sacrifice in mind, and not any other, when he states in Rom. 12:1-2:

‘Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. And do not be conformed to this world but be transformed by the renewing of your mind, so that

⁸ Ibid., p. 598.

⁹ The word ‘Holocaust’ or whole-burnt offering (*olah*) is used for the near total destruction of the European Jewish Community by the Nazis from 1939 to 1945.

¹⁰ R. L. Harris, Editor; Gleason Archer, Jr. and Bruce Waltke, Associate Editors, *Theological Wordbook of the Old Testament*, vol. II (Chicago: Moody Press, 1980), pp. 666-667.

you may prove what the will of God is, that which is good and acceptable and perfect.’

This is the ‘death to self’ call, in a general sense, and a call to the Gentile to bring the Light of Salvation to the Jewish people specifically, as it falls at the end of Rom. 11. Of course, when the Apostle wrote his letter, he didn’t include chapter and verse markings. This is what precedes Rom. 12:1-2:

Rom. 11:23-27: ‘And they also, if they (the Jews), do not continue in their unbelief, will be grafted in, for God is able to graft them in again. For if you were cut off from what is by nature a wild olive tree, and were grafted contrary to nature into a cultivated olive tree, how much more will these who are the natural branches be grafted into their own olive tree? For I do not want you, brethren, to be uninformed of this Mystery so that you will not be wise in your own estimation that a partial hardening has happened to Israel until the fullness of the Gentiles has come in and so all Israel will be saved, just as it is written, ‘The Deliverer will come from Zion. He will remove ungodliness from Jacob. This is My Covenant with them when I take away their sins.’

Rom. 11:28-31: ‘From the standpoint of the Gospel they are enemies for your sake, but from the standpoint of God’s choice, they are beloved for the sake of the Fathers, for the gifts and the calling of God are irrevocable. For just as you once were disobedient to God, but now have been shown mercy because of their disobedience, so these also now have been disobedient, that because of the mercy shown to you they also may now be shown mercy.

This dedication sacrifice is exactly what the Apostle Paul had in mind when he wrote those words. They are the symbolic meaning of the dedication sacrifice. He was hoping that once the Gentiles had come to this level of walking with Jesus, the Jewish people could see their Messiah in the Gentiles. They would be ‘laying down their lives’ for the Jewish people. That’s why Yahveh called it a sweet savor or ‘soothing aroma.’ Whenever anyone fully surrenders to His Will, it is very pleasing to Him.

THE PEACE SACRIFICE

The concept of the peace sacrifice, *shilamim* שְׁלָמִים in Hebrew means, ‘to cause to bring near’ and in this case, to bring near to Yahveh, into His Presence. It symbolizes union, communion, fellowship, friendship, peace, security, abundance, wholeness, health and safety. It is fullness of life, with God Himself guaranteeing one’s security, health, abundance, etc.¹¹ It literally means, ‘to be entire, i.e. sound, safe...to be at peace’ with myself and ‘my friend...to make peace with any one...to submit oneself in peace to any one,’ to be ‘whole...perfect, complete, full,’ uninjured,’ and the greatest aspect of this is to have ‘a heart at peace with God.’ Also, ‘well in health’ and ‘secure’.¹² Commonly called the communion sacrifice, we’ve renamed it the peace sacrifice. In Lev. 3:1-5 we read the procedure for the sacrifice:

Lev. 3:1: ‘Now if his offering is a sacrifice of peace, if he is going to offer out of the herd, whether male or female, he shall offer it without defect before Yahveh.’

Lev. 3:2: ‘He shall lay his hand on the head of his offering and slay it at the doorway of the Tent of Meeting, and Aaron’s sons, the priests, shall sprinkle the blood around on the

¹¹ Ernst Jenni and Claus Westermann, Authors, Mark E. Biddle, Translator, *Theological Lexicon of the Old Testament*, vol. 3 (Peabody, MA: Hendrickson Publishers, 1997), p. 1346.

¹² Davidson, *AHCL*, p. 720. The word is also the basis for the city of the great King (Ps. 48:2; Mt. 5:35), Jerusalem. And it’s where the Hebrew word Shalom comes from.

Altar.’

Lev. 3:3-4: ‘From the peace sacrifice he shall present an offering by fire to Yahveh, the fat that covers the entrails and all the fat that is on the entrails and the two kidneys with the fat that is on them, which is on the loins, and the lobe of the liver, which he shall remove with the kidneys.’

Lev. 3:5: ‘Then Aaron’s sons shall offer it up in smoke on the Altar, on the dedication sacrifice which is on the wood that is on the fire. It is a sacrifice by fire, a soothing aroma to Yahveh.’

With the graphic description of the fat being placed upon the Altar, and the blood being sprinkled around it, as well as the flesh upon it, we see the Holy Spirit, in the fat (becoming oil as it melts), and the Blood and the Body of Yeshua upon the Altar (Lev. 3-16). It v. 17 the Lord commands that no fat or blood is to be eaten, they are His. We think this is very appropriate as symbolically, this is truly so.

Fellowship, communion, friendship, etc., were pictured in this sacrifice as it was the only one where the one who offered and the priest sat down and ate together. The priest represented Yahveh and so what we have here is the concept of God and Israel sitting down at table, to eat and fellowship together. The *Theological Wordbook of the Old Testament* speaks of the uniqueness of this sacrifice and states,

‘the victim was shared by the priest and the worshiper who offered the sacrifice. The priests received as their part the breast and the right leg’ (Lev. 7:28-34), ‘The remainder was to be shared by the worshiper, his family, and his guests.’¹³

The sacrifice ‘symbolizes the gift of shalom, i.e. the blessing of wholeness, prosperity, and the status of being at peace with God. This involves more than forgiveness of sin, in that fullness of life, prosperity, and peace with men is the expected result of’ this sacrifice.¹⁴

The idea associated with this sacrifice, is that the priest and the Israelis who ate of it, were doing so in God’s Presence. We might say it was a social gathering, par excellence.¹⁵ This concept is also expressed at the Passover Table where Yeshua and Israel (represented by His disciples) were eating together (Mt. 26, etc.). God and Israel sat down at Table together, one in fellowship, etc. And also at the Final Passover in Heaven, where Messiah and Israel are married (the idea of union, communion, fellowship, friendship and abundant life coming to full fruition). That Passover Meal is called the Marriage Supper of the Lamb in Rev. 19:9. The picture we see in ancient Israel, of the priest and offerer eating together, is the Sacred Banquet of Rev. 19:7 and 9, where Messiah and Israel eat and fellowship together:

‘Let us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and His Bride has made Herself ready.’ ‘Then he said to me, ‘Write, ‘Blessed are those who are invited to the Marriage Supper of the Lamb.’

Yeshua speaks of this special time, exemplified in the peace sacrifice, in Luke 13:28-29, where he warns those who think that just because they are Seed of Abraham, they will automatically enter the heavenly Banquet:

‘In that place there will be weeping and gnashing of teeth when you see Abraham and Isaac and Jacob and all the Prophets in the Kingdom of God, but yourselves being thrown out. And they will come from east and west and from north and south, and will recline at

¹³ Harris, *TWOT*, vol. II, p. 932. See also Lev. 7:15-16, 20; Dt. 12:7.

¹⁴ Ibid., See also Jenni, *TLOT*, vol. 3, p. 1346.

¹⁵ Ibid.

the Table in the Kingdom of God.’

The Table is the Passover Table because it is here that Jesus offers Himself as the Meat and the Bread (Unleavened Bread: 1st Cor. 5:6-8), and the Wine for His people Israel, to eat and drink of.¹⁶ This is what communion is all about. Oneness with God our Father through the Sacrifice of His Son. In the Middle East, if two enemies could be induced to break bread together, they would become like covenant brothers. This is how powerful table fellowship, or eating together is. And this is exactly what happens when we eat of Messiah in God’s Presence. God and Israel (us), who were enemies (Rom. 5:10), become friends in the greatest and deepest sense of the word. And this means that Israel had to be created anew, to be ‘one’ with her Friend. A covenant means that the two become ‘one’, whether of marriage or friendship between two men. We see this oneness with Jonathan and David:

1st Sam. 18:1: ‘Now it came about when he had finished speaking to Saul, that the soul of Jonathan was knit to the soul of David, and Jonathan loved him as himself.’

1st Sam. 18:3: ‘Then Jonathan made a covenant with David because he loved him as himself.’

This speaks of God’s Love for us in that He is the one initiating the Covenant with us, and how we should love our neighbor as our self (Lev. 19:18). And God is the One who has sealed this New Covenant with the Blood of His Son. It is this Blood that not only forgives and cleanses us from our sin, but enables us to be totally dedicated to our God and created anew by him; the meaning of the peace sacrifice. We are now ‘one’ with God. There is no greater act He could have done, to display His Love and sincerity, about us becoming like His Son, than for Him to sacrifice His Son to seal His Promises, as reflected now, in the peace sacrifice.

Creation Out of Darkness

With this fourth sacrifice, we are coming to the climax of the Mosaic sacrificial system. Yahveh has conceptually imbued this sacrifice with peace, friendship, and creation. The Apostle John (16:33) speaks of the Shalom or Peace we have with Papa God because of the Sacrifice of Yeshua when he quotes Jesus as saying, ‘These things I have spoken to you that in Me, you may have Peace’ (Jn. 16:33).

The Hebrew word for this sacrifice, shilamim, and for peace, shalom, come from the same root word which gives us the concept of union and communion with God, etc. Only the Presence and Favor of Papa God make this Peace possible, by the Blood of Yeshua. And specifically relating His Sacrifice to the peace sacrifice, John declares that the union we have with Papa God, because of the Sacrifice of Yeshua, is for oneness and witness:

‘that they may all be one; even as You, Father, are in Me and I in You, that they also may be in Us, so that the world may believe that You sent Me’ (Jn. 17:21).

The internal purpose of the sacrifice is for union or oneness with Papa God. The external purpose is so

¹⁶ The reason why we use ‘Israel’ and not ‘Man’ or the ‘Church’, for those who will benefit from Yeshua’s death is because all Gentiles that believe in the Jewish Messiah are part of Israel, having been grafted into her (Rom. 11), and are part of the Commonwealth of Israel (Eph. 2). There is no mention of ‘the Church’ in Heaven. It is only the New Jerusalem, whose gates are named for the 12 Sons of Israel, and whose foundation stones are named for the 12 Jewish Apostles (Rev. 21:1-2, 12, 14). Also, the Greek word that is translated as ‘church’ is eklesia. It literally means, ‘an assembly’ but conceptually, it means the ‘called out ones’ and as we’ll see, refers to being called out of darkness into God’s Light. It lines up with the Hebrew word ‘bahar’ which means, chosen (e.g. God’s Chosen people). Called out and chosen do not present themselves in such a way as the word ‘church’ does, in separating itself from it’s Hebraic roots.

that the 'world may believe.' Now we begin to see the beauty of the peace sacrifice in terms of it's meaning through the Sacrifice of Yeshua. It is oneness and union with God, and this is equal to the New Creation. In 2nd Cor. 5:17, the Apostle Paul writes, 'And for anyone who is in the Messiah, there is a New Creation.' This is nothing less than a creative act of God. We see this after the resurrection in John 20:21-23:

'So Yeshua said to them again, 'Peace be upon you. As the Father has sent Me, I also send you.' And when He had said this He breathed on them and said to them, 'Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them. If you retain the sins of any, they are retained.'

'Peace' is what we have with Papa God through the Sacrifice of Yeshua, specifically pictured in the fourth sacrifice of peace. 'As the Father sent Me, I also send you.' How did the Father send the Son? We're going to track a theme of Creation out of darkness, to understand where God has brought us from, and what He is doing with us in making us like Him. Miryam (Mary), the mother of Yeshua, is told in Luke 1:35:

'And the angel answered her and said to her, 'The Holy Spirit will come upon you and the Power of the Most High God will overshadow you. Therefore, that Holy One who is to be born will be called the Son of God.'

Yeshua is the God-Man, the King of Israel. Why 'only' Israel? Because in the End, there will only be Israel in the New Jerusalem. Salvation is for all mankind. But those who respond, of the Jew and the Gentile, are called Israel (Eph. 2:1-14). Only Israel is saved. The New Covenant was only given to Israel (Jer. 31:31-34), and to any Gentile that wanted to come along side her and be one with her (Is. 42:6, etc.). The Gentile who walks with the Jewish Messiah, has become part of Israel as Paul writes in Rom. 9-11. Yeshua, in being conceived in the womb of Miryam, is the First of the New Creation. Yeshua had never taken upon Himself the Adamic nature before.

This conception of Yeshua took place in the darkness of Miryam's womb. In Gen. 1:2: we read that,

'The Earth was without form and void and darkness was on the face of the Deep. And the Spirit of God was hovering over the Face of the Waters.'

Here we see darkness, and God's Spirit moving upon the Waters to create the Universe, the First Creation. In Ex. 12:12 we read of the Creation of Israel, the people of Yahveh, after God moves upon the nation of Egypt, in the darkness:

'For I will pass through the land of Egypt on that night and will strike all the firstborn in the land of Egypt, both man and beast. And against all the gods of Egypt I will execute judgment. I am Yahveh!'

Yahveh chose the dead of night to display His Power and salvation. Deut. 16:1 speaks again of the event centering in the night or darkness:

'Observe the month of Aviv and celebrate the Passover to Yahveh your God, for in the month of Aviv Yahveh your God brought you out of Egypt by night.'

In the darkness of night, God created the nation of Israel. They emerged from the darkness of Egypt literally during the darkness of night, the way a baby is born from the darkness of the womb and comes into the light. The blood of the Passover lamb pictured the Blood of the Passover Lamb, Yeshua, creating the Israel of God. In Ex. 15:16 we read that:

'Terror and dread fall upon them. By the greatness of Your Arm they are motionless as stone. Until Your people pass over, Yahveh, until the people pass over whom You have purchased.'

The Hebrew word for ‘purchased’ comes from the verb *kanah* קָנָה whose primary meaning is, ‘to form’ or to ‘create.’¹⁷ It would better read, ‘until the people pass over whom You have created.’

All those who believe in Yeshua the Messiah of Israel were created, or made part of the New Creation, when Yeshua died. It is in His Sacrificial Blood that we are set free from slavery to sin, sickness and death and given a New Nature, and hope for acquittal and glorification on the Day of Judgment. We were created in darkness. Luke 23:44-47 tells us that,

‘It was now about the sixth hour, and darkness fell over the whole Land until the ninth hour, because the sun was obscured. And the veil of the Temple was torn in two. And Yeshua, crying out with a loud voice, said, ‘Father, into Your Hands I commit My Spirit.’ Having said this, He breathed His last. Now when the centurion saw what had happened, he began praising God, saying, ‘Certainly this man was innocent.’ (This is the Holy Spirit’s reference to Yeshua being like the innocent and willing lambs.)

First darkness and then Creation. Only when Yeshua dies is the Body or Bride of Messiah created. When the first born of Pharaoh died in Egypt at the First Passover, Israel was set free, a new people created by Yahveh. When the First Born of Yahveh died at the Second Passover, we were set free to be one with Yahveh, a new people called Israel, made up of both Jew and Gentile, created by God. It seems like the Holy Spirit likes to create out of darkness; to bring Light out of the darkness. And this is exactly what the Apostle Peter tells us:

‘But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous Light’ (1st Peter 2:9).

At Yeshua’s death, the veil in the Temple was torn, from the top to the bottom. The writer of Hebrews tells us that the veil is Messiah’s Body or Flesh; ‘by a new and Living Way which He inaugurated for us through the veil, that is, His flesh’ (Heb. 10:20). The symbolism here comes from a proper understanding of the structure of the Tabernacle of Moses.

The material that initially covered the rectangular shaped tent (45 feet by 15 feet),¹⁸ was a beautiful curtain of linen with gold, blue and red thread, adorned with Cherubim (Ex. 26:1-6). When the High Priest was in the Holy Place (30 by 15 feet), or in the Holy of Holies (15 by 15 by 15 feet), if he looked up, he would see this material, as it was the ‘ceiling’ or ‘roof’ of the structure. There was other material on top of it, but this is what the Priest would see. The fine linen symbolized the purity of God. The blue symbolized the Heavens, the Holy Spirit. The purple pictured God the Father and the red, the Blood of His Son. The Cherubim signified the very Presence of Yahveh.¹⁹ All of these on one fabric pictured the unity or ‘oneness’ of the Godhead.

The two curtains that overlay the roof (made up of ten sections each), was made ‘one’ by the 50 gold clasps that brought it together (Ex. 26:6). The ‘line’ of the gold clasps was directly over the entryway into the Holy of Holies. Hanging down from this line was the third curtain (the veil; Ex. 26:31-33), identical in description to the other two. It separated the Holy of Holies from the Holy Place. It formed a ‘curtain wall’ between the two rooms.

¹⁷ Davidson, *AHCL*, p. 662. It’s secondary meaning is, ‘to get, acquire’ while the tertiary meaning is, ‘to buy, purchase; hence to redeem.’

¹⁸ Ex. 27:13 gives us the width of the Tent: 50 cubits or 75 feet (using 18 inches for a cubit). The measurements for the Holy Place and the Holy of Holies are found in Ex. 26:16-18, 20-22, using the board width (of two feet and three inches), to determine the measurements.

¹⁹ Num. 7:89; 1st Sam. 4:4; 2nd Sam. 6:2; Ezk. 10:1-3, 5-9, 15-20; 11:22 (see also 1:1-25), Heb. 9:5, etc.

The two curtains on top represent the Father and the Holy Spirit. The curtain hanging from where they connect, pictures the Son. That's how Hebrews could call the tearing of the veil in the Temple, the flesh of Yeshua. It truly represented Him. With His Body being torn, a Living Way, as he speaks of, has been made for all Israel to enter and dwell in the very Presence of Yahveh, which is pictured in the Holy of Holies.²⁰ The tearing of His Body allows for the Creative Act of God upon us to be able to dwell in God's Presence. This 'new creation', allows us to be used as Yeshua was.

When Yeshua breathes His Spirit upon us, we are able to be sent as the Lord Himself was sent (John 20:21: 'as the Father has sent Me, I also send you'). We are conceived anew. We are at Peace or One with Him, the meaning of the fourth sacrifice of peace, the shilamim, has come into effect in our lives, by the Body, Blood and Spirit of Messiah Yeshua.

Yeshua is the New Creature of Yahveh's New Creation. Yeshua is wedded to Israel by His conception in the womb of Miryam (and also by His being King of Israel; Deut. 17:15; Ps. 2:2, 6-7, etc.). He was never Man before. But He is the First of many to come as John writes, when he states that Yeshua breathed on them. And when He did, they became new creatures in Him:

'And when He had said this, He breathed on them and said to them, 'Receive the Holy Spirit' (John 20:22).

In Gen. 2:7 we read that this is the way that God gave Life to the First Man:

'And the Lord God formed Man of the dust of the ground and breathed into his nostrils the breath of Life. And Man became a living being.'

The Apostles received this new Life from God when Yeshua breathed on them. How do we know that? They now have an authority that they never had before. The Pharisees were right. No one had authority to forgive sin except Yahveh, and of course, those priests of His that He had given such authority to.²¹ The Apostles (and us), are given the same priestly authority that the Temple priests had. Yeshua said,

'If you forgive the sins of any, they are forgiven them. If you retain the sins of any, they are retained' (Jn. 20:23).

We walk in a different, but parallel Kingdom; the Kingdom of God. This will be important in understanding the Book of Hebrews later. Yahveh dwells in Israel through the Conception (not creation),²² and Sacrifice of Yeshua. This truly allows us to come into Peace and Union with Papa God (a new creation). This was also for a 'witness' (Jn. 17:21), that the world would know that there is a God in Israel, and that Yeshua is His Son. In Yeshua there is Peace, Union and Oneness with the God of Israel. All this is what the fourth sacrifice of the Mosaic sacrificial system, the peace sacrifice, pictured.

Now that we are a new creation, we are led by the Spirit to the next sacrifice. As you can see, the Mosaic Sacrifices were given by the Lord to be both a pattern of relationship that He had with ancient Israel, and to reveal the Work that the Holy Spirit desires to do in us today. But as it was in the beginning, so it is now. It's not mechanical, or as some might say, magic. One has to have a whole heart, fully surrendered to Yeshua, continually seeking Him, for these things to take place.

Looking back on what we've covered, we see four sacrifices of Moses presenting a divine blueprint for

²⁰ Note too that the Holy of Holies, as a perfect cube (15 by 15 feet), parallels the New Jerusalem where Israel will dwell among Yahveh and the Lamb (Rev. 21:16).

²¹ Aaron and his sons were able to forgive sin expressly at the command of Yahveh (Lev. 4:20, 26, 31, 35; 5:6, 13, 18; 6:7, etc.).

²² Yeshua was always God the Son. He was never created. This new creation weds Yeshua who was always deity, with humanity.

us, and the fifth, completing the project:

1. Sacrifice number one, *hatah* (sin), forgives unintentional sin.
2. Sacrifice number two, *mah-ahl* (trespass), forgives fraud and neutralizes guilt (ah-sham). Both these sacrifices find their current reality in Messiah's Blood being able to forgive us for our sins.
3. Sacrifice number three, *olah*, pictures total surrender to Yahveh. Messiah's Blood also gives us a heart to fully dedicate ourselves to Him, for His Work to continue here on Earth.
4. Sacrifice number four, *shilamim*, pictures union or oneness with Yahveh, friendship, oneness and new creation. With Messiah's Blood Sacrifice we are new creatures, enjoying the reality of joy, fellowship and friendship with Him and our Father through the Holy Spirit. We are also able to be true witnesses for Yeshua.
5. Sacrifice number five pictures transformation. This sacrifice symbolized Messiah being crushed, that His Blood and Body could be eaten by us, and in turn, that we might become like Him, crushed, so that a dying world could come, and eat and drink of Messiah who lives in us.

THE TRANSFORMATION SACRIFICE

This sacrifice, commonly called the oblation (or meat; KJV), and the libation, sacrifice is broken down into two distinct parts. It is the only sacrifice where an animal does not die (and yet it seems to be offered up when the dedication and the peace sacrifices are performed).

Death to self is pictured in the crushing that must go on before the sacrifice is ready to be brought to the priest, as an offering to God. We have chosen to call it the transformation sacrifice, as this is conceptually what it is. In ancient Israel it was known as the *minha* מִנְחָה or grain sacrifice.

The Grain Sacrifice

In Lev. 2:1-3, 11 and 13, we read of the grain sacrifice:

Lev. 2:1-3: 'Now when anyone presents a grain sacrifice as an offering to Yahveh, his offering shall be of fine flour. He shall pour oil on it and put frankincense on it. He shall then bring it to Aaron's sons, the priests, and shall take from it his handful of its fine flour and of its oil with all of its frankincense. And the priest shall offer it up in smoke as its memorial portion on the Altar, an offering by fire, a soothing aroma to Yahveh. The remainder of the grain sacrifice belongs to Aaron and his sons; a thing most holy, of the sacrifices to Yahveh by fire.'

Lev. 2:11: 'No grain sacrifice which you bring to Yahveh shall be made with leaven, for you shall not offer up in smoke, any leaven or any honey, as an offering by fire to Yahveh.'

Lev. 2:13: 'Every grain sacrifice of yours, moreover, you must season with salt, so that the salt of the Covenant of your God shall not be lacking from your grain sacrifice. With all your sacrifices you must offer salt.'

In verses 1 and 2, the grain has to be crushed to become very fine flour. According to the daily sacrifices (Ex. 29:38-42), and other sacrifices (Lev. 5:11; 6:20, etc.), it would be a tenth of an ephah of fine flour,

about three and a half quarts.²³ The oil would come from the olive, very pure. Again, referencing the daily and other sacrifices, a quarter of a hin would be about a quart of pure olive oil.²⁴

And the frankincense would be placed upon it in a bowl, not mixed in with the whole amount, but only with the amount that the priest would take in his hand to wave before Yahveh. Then it would be thrown upon the Altar. The priest would keep as food, the rest of the fine grain mixed with olive oil and salt (which he could bake as unleavened bread), for himself.

In v. 2, we see a picture to God's faithfulness in the word memorial. He promised our first parents, Adam and Eve, that One from them would come to crush the head of the Serpent (Gen. 3:15). He also promised Abraham, Isaac and Jacob, many children and that they would inherit the Land of Canaan after a time in slavery (Gen. 15:1-21; 26:2-6; 28:10-22). And we now know that the Messiah would both crush the head of Satan and deliver Israel, the people of God, into God's Kingdom. Messiah is called the Bread of Life and it would have to mean 'unleavened bread', as leaven pictures sin (1st Cor. 5:6-8). That's why Yahveh expressly forbids the offering up of any leaven with the grain (Lev. 2:11).

The priest would take a handful of the very fine flour and place incense upon it. Then he would bless Yahveh for His Faithfulness to His Word as he waved it before the Altar and finally threw it upon the Altar Fire.

The grain pictured what physically kept Israel alive (symbolic of all food). The frankincense pictured their hopes and their prayers. The grain that remained was literally given to the priest for food (unleavened bread). The wave offering pictured that all the grain that was harvested was Yahveh's and that the priest, who represented Israel, received it from Yahveh and was offering up a small portion in symbolic gratitude.

In v. 11 God tells Israel not to burn leaven or honey with the flour. Leaven pictures sin in that when placed within the dough, it makes it to rise or be 'puffed up'. When a man is full of pride, we say that he is 'puffed up' (1st Cor. 5:1-8). Honey would corrupt the flour also. It would attract the yeast in the air to make it rise.

In v. 13 Yahveh tells Israel that salt must be offered with every grain sacrifice. Salt, seen as a preservative, conceptually spoke of eternity (in its ability to preserve). That's why Yahveh included it in relation to His Covenant with Israel. It's an eternal Covenant.²⁵ The Covenant of Salt is mentioned in Num. 18:19 where priests were always to be given their portion from the sacrifices. Salt is also mentioned in King David's Covenant (2nd Chron. 13:5), where he is said to have an everlasting or eternal kingship in Israel. All the Covenants are basically an outgrowth or offshoot of the one(s) before it.

The grain sacrifice is a picture of provision and transformation. Literally, it's a grain sacrifice.²⁶ These were fine flour, 'always unleavened', 'mixed with oil and salt'.²⁷

God took the Hebrew slaves from Egypt, led them through the wilderness in a literal, 'death to self' expe-

²³ Geoffrey W. Bromiley, General Editor; Everett F. Harrison, Roland K. Harrison and William Sanford LaSor, Associate Editors, *The International Standard Bible Encyclopedia*, vol. four (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1979), p. 1051.

²⁴ Ibid.

²⁵ Ex. 31:16-17; 32:13; Deut. 5:29; 12:28; 18:5; 29:29, etc.

²⁶ Dr. Francis Brown, Dr. S. R. Driver, Dr. Charles A. Briggs, based on the lexicon of Professor Wilhelm Gesenius; Edward Robinson, Translator and E. Rodiger, Editor, *The New Brown, Driver, Briggs, Gesenius Hebrew and English Lexicon* (Lafayette, IN: Associated Publishers and Authors, 1978), p. 585. They note that the AV has 'meat offering' which is misleading.

²⁷ Ibid.

rience, and gave them the Land of Canaan that they might enter into the Promised Land. Yeshua came as the Promised Seed of Adam, Abraham and David. The crucifixion crushed the Grain (Bread) of Life (Jn. 6:35, 48; 12:24), so that we, His priests, could eat of His (finely crushed) Body and become like Him, and serve our Father as He did. For only the priests could eat of this divine nourishment. Yeshua is the Food or Bread from Heaven. John 12:23-26 speaks of Yeshua being that Grain or Seed from Heaven that dies, that we might be able to eat the crushed Grain from Heaven:

‘And Yeshua answered them, saying, ‘The hour has come for the Son of Man to be glorified. Truly, truly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone. But if it dies, it bears much fruit. He who loves his life loses it, and he who hates his life in this world will keep it to Life Eternal. If anyone serves Me, he must follow Me, and where I am, there My servant will be also. If anyone serves Me, the Father will honor him.’

The prophet Isaiah, seven hundred years before Yeshua was born in Bethlehem (Mic. 5:2), spoke of His being crushed, by God. In Is. 53:10 it says that Yahveh was pleased to crush Him (at the crucifixion). This was not an after-thought or accident:

‘But Yahveh was pleased to crush Him, putting Him to grief. If He would render Himself as a guilt sacrifice, He will see His offspring, He will prolong His days, and the good pleasure (desire) of Yahveh will prosper in his hand.’

Yeshua’s Death was continually ‘seen’ in the (daily)²⁸ crushing of the grain sacrifice. The dwelling and anointing of the Holy Spirit in Yeshua²⁹ was pictured in the olive oil that was placed upon and within the finely crushed flour. His Life of oneness and prayer with His Father was pictured in the frankincense.

His being pierced to the tree, totally dedicated (dedication sacrifice) and fully surrendered and one with His Father (peace sacrifice), would be used to create Israel anew (the new creation). His Body broken and crushed would sustain and provide Israel with the Bread of Life (pictured in the memorial waving of the sacrifice). And given to the priests as their due for ministering unto Yahveh (Jn. 6:53-58).

Our belief in Yeshua is a direct result of the laying down of His Life, of Him being crushed. The Seed went into the Earth. The ‘Promised Land’ that we have been given is God’s Life in us for eternity. That’s what the Promised Land pictured: the Promised One. Just as the Land gave Israel food, so too God has given us of the pure Heavenly Bread.

In Yeshua is everything we need for Life, just as it was in the Promised Land. And now, we shall be like Him, transformed to be like Him, doing His Works and serving God our Father and Israel as He did. When a person reaches this stage in their walk with Yeshua, when they, through the Holy Spirit, have dealt with both unintentional and intentional sin in their life; and proceeded to walk in total surrender and dedication to Yeshua; and when they have come into the oneness of the new creation that Yeshua offers them, then they are ready to be crushed, and used by God to feed others. They become like Messiah in a very real sense to those in the Body that aren’t as close to Messiah. Our crushings come in tribulations, temptations and persecutions.

Yeshua calls Himself the True Bread from Heaven (John 6:48-51). The multiplication of the loaves declared that there was (always) more than enough of Him to go around for all who desired to eat of the Bread of Life. This is the meaning of the multiplication of the loaves and the leftovers in the baskets (Mt. 14:17f; 15:33f; John 6:1-15, etc.). It didn’t matter how many men, women and children were there, there was always enough for all to eat and be satisfied, and bread being taken up in the baskets. There was

²⁸ Ex. 29:38-46.

²⁹ Mt. 3:16; Mk. 1:10; 5:30; Lk. 3:22; 8:46; Jn. 1:32; 3:34; 14:26; 15:26.

abundance, despite the numbers. This is the Provision of Yahveh, as seen in the grain sacrifice, and waving (thanksgiving), by the High Priest. Yahveh provided grain (food, i.e. life), for Israel and Yahveh has provided the Bread of Life for Israel in Messiah's crushing.

Just as the grain sacrifice had to be crushed into fine flour in order for it to be acceptable as a sacrifice to Yahveh, so Yeshua was crushed that He would be acceptable to Yahveh as a Sacrifice for our Provision. It was in this crushing that the grain was literally transformed into fine flour, able to be sacrificed to Yahveh, and eaten by His priests. In finely crushing the grain in ancient times, the grain was beaten by a rock, while in a rock cup. If the grain were able to feel, it would certainly have hurt very much. This crushing not only transformed it into very fine flour, it meant that its 'former self' was left behind. The same would hold true for the olives needed to make the pure olive oil to go with the grain. Yeshua, filled with the pure Holy Spirit, was crushed (and so too His Spirit), that it might be offered up to God, that He might be able to give it to us.

We see that we too must be crushed, but only after going through the conceptual reality of the first four sacrifices, in the Spirit. Then we will be able to be sacrificed by our High Priest, that others might be able to 'taste and see that the Lord is good', through us (Ps. 34:8). This transformation of us, this crushing by the Hand of Yahveh, is pictured in both the grain sacrifice and Yeshua's Sacrifice. In this transformation we truly 'die to self', at a depth unbeknownst to us before, that the Glory of Yahveh might be seen in us, in a way that it hadn't been seen in us before.

This ultimate sacrifice is coupled and complemented by another sacrifice that is also 'without blood'. Actually, the two are one. It corresponds to the grain sacrifice in that it also was to be crushed before it could be used for sacrifice. These two sacrifices would form the basis for communion,³⁰ the Bread and the wine picturing His Body and His Blood being broken for us (1st Cor. 11:24, KJV).

The Wine Sacrifice

The wine sacrifice is the other half of the fifth Mosaic sacrifice. It has also been called the libation or drink sacrifice. We read about it in the daily sacrifices of Ex. 29:40:

'and there shall be one-tenth of an ephah of fine flour mixed with one-fourth of a hin of beaten oil, and one-fourth of a hin of wine for a wine sacrifice with one lamb.'

The English word 'libation' comes from the Latin word *libare*, 'to pour out.' One quarter of a hin would be about a quart of wine. Like the grain, the grapes would have to be crushed in order for them to be of sacrificial use. The grapes would be red, picturing the blood or the life of the animal (and consequently, that of Yeshua's Blood upon the heavenly Altar).

Nay'sech נָשַׁח is the Hebrew word for the wine sacrifice. The verb means, 'to pour out, make a libation', while our noun means, 'libation, drink-offering.'³¹ This concept of being poured out is what the Apostle Paul speaks of in relating to his impending death in 2nd Tim. 4:6:

'For I am already being poured out as a drink offering, and the time of my departure has come.'

In this we see the Apostle using the concept of the wine sacrifice for the end of his life. It is similar to what we know of Yeshua, giving His life for us. Again we see the crushing, that others might 'feed off of'

³⁰ For more of an understanding how this could be see *Passover and Jesus* at <http://seedofabraham.net/Passover-and-Jesus.pdf>.

³¹ Davidson, *AHCL*, pp. 552-553.

what Paul did in offering his life up to God this way.

In the days of Moses, the wine would be poured out upon the ground next to the Altar. In King Solomon's Temple, the wine would be poured out into silver pipes that led down into the Kidron Valley, to the east of the Temple. The Temple was situated on a mountain. In Ps. 104:15 we read that,

‘Yahveh has given us wine to make us joyful, oil for gladness and bread for strength.’

It seems like the Psalmist was speaking of Messiah Yeshua. His Blood is seen as wine (for communion), His Spirit is represented in the oil and His Body is seen in the Unleavened Bread. His Blood for joy, as His life was in His Blood (Lev. 17:11). His Spirit for the ‘oil of gladness (Is. 61:3). And His Body for Bread, true nourishment and strength.

Wine though, is seen as both a picture of death, and joy in Scripture. Death in that the animal dies, and joy for what the sacrifice brings to Israel.

Yeshua crystallizes this fifth sacrifice of Moses, in the Passover, with His pure Body, crushed for us, being pictured in the unleavened bread. His Blood, given for forgiveness of sin, the New Covenant, our joy, is pictured in the wine. In Luke 22:19, Yeshua says of the Matza (unleavened bread of the Passover, made from flour, olive oil and salt), ‘Do this as a memorial for Me.’ The Apostle Paul uses this of the Passover, and the Lord also, in 1st Cor. 11:23-26:

1st Cor. 11:23: ‘For I received from the Lord that which I also delivered to you, that the Lord Yeshua in the night in which He was betrayed took (unleavened) bread;

1st Cor. 11:24: ‘and when He had given thanks, He broke it and said, ‘This is My Body, which is for you; do this in remembrance of Me.’

1st Cor. 11:25: ‘In the same way He took the cup also after Supper, saying, ‘This Cup is the New Covenant in My Blood. Do this as often as you drink it, in remembrance of Me.’

1st Cor. 11:26: ‘For as often as you eat this Bread and drink the Cup, you proclaim the Lord's Death until He comes.’

We proclaim His Death by dying to ourselves. That is the meaning of ‘proclaim’ and ‘judging’ ourselves. It is the meaning of all of the five Mosaic Sacrifices which are seen as getting us to this point in our relationship with God.

The sacrifice of the flour and the wine, representative of the food that fed and sustained Israel, is now seen in Yeshua, the (unleavened) Bread and Wine that fills our soul with the Bread and Wine of Life Eternal (John 6:53-58). As priests of Yeshua, we have an Altar from which to eat and drink from that the priests in the earthly Temple, had no right to. It is the heavenly Altar, the one that the Temple Altar pictured. For all who believe in Yeshua are priests unto Him, and our eating and drinking from the heavenly Altar is what the writer of Hebrews alluded to in 13:10 when he wrote:

‘We have an Altar which those who serve the Temple have no right to eat from.’

The earthly priests in Jerusalem had no right to eat from the heavenly Altar because they weren't part of Yeshua's Kingdom. His Body (as fine flour made into unleavened bread), His Blood (as wine), and His Spirit (as olive oil), are seen in the Mosaic Sacrifices of the grain and wine offerings. This tells us what is upon the Heavenly Altar that feeds God's people. And with the daily sacrifice always having a lamb with the grain and wine sacrifices, Yeshua's Body as meat is also upon the heavenly Altar.

This fifth sacrifice of Moses is a sacrifice of, crushing, resulting in transformation. After having been created anew, as seen in the fourth sacrifice of union or new creation, we are now ready to give to the world, by the Holy Spirit, the sacrificial, pure Love of Yahveh, found in His Son. The essence of the flour and wine sacrifices picture Yahveh being glorified in His Son, and in us. This is what Yeshua meant in John

17:10:

‘and all things that are Mine are Yours, and Yours are Mine. And I have been glorified in them.’

Because the daily sacrifice (Ex. 29:38-42) pictured the salvation of Israel from the Kingdom of Egypt, and also, the salvation of Israel from the Kingdom of Satan, it allows us to keep the Lord’s Supper every day of the week, if we are led. In other words, because of the parallel of the daily sacrifice and the Passover, one can take the Lord’s Supper as many times a day as they are led.

Sacrifice has always meant giving something to God. It was the chief form of worship in ancient times. God prescribed sacrifice for Israel so that Israel could also be acceptable to Him who is holy. God has always wanted sacrifice to symbolize purity from sin, full surrender seen in obedience to His Commandants, oneness with Him that He might use Israel as He desired.

God the Father has provided the Sacrifice that is not only acceptable to Him, but that would transform us into His very Image and Likeness. Yeshua, sinless, fully dedicated and one with His Father, was transformed so that we could eat of Him and be like Him. This is all pictured in the Mosaic Sacrifices.

The Mosaic Sacrifices, seen in their meaning for ancient Israel, offer us who love the Messiah, a picture of the Work of the Holy Spirit in our lives today. They show us God’s design to forgive, cleanse, dedicate, create and transform His people. Yeshua didn’t die just so we could be forgiven of our sins, as wonderful as that is. Yeshua didn’t die just so we could be dedicated to God, although that is certainly a divine reality. And Yeshua didn’t die just so we could be ‘one’ with God, a new creation, as incredible as that is.

Yeshua died so we could be crushed and transformed so our neighbor could eat of His Life. Yeshua died so that we could become ‘food’ and ‘life’ for a dying world that wallows in sin and darkness. May we all come to the fullness and the stature of the Son of Man in our lifetimes, swiftly and soon. To God be the Glory for the Great Things that He has done! Amen!³²

³² Revised on 30 March 2016.