

*The Lord of the Sacrifice*  
*Ezekiel 40 - 48*

<sup>NAS</sup> **Leviticus 17:11** 'For the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls; for it is the blood by reason of the life that makes atonement.'

<sup>NAS</sup> **Hebrews 9:22** And according to the Law, *one may* almost say, all things are cleansed with blood, and without shedding of blood there is no forgiveness.

Before the Mosaic Law regarding sacrifices were given
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BY THE LORD: **Genesis 3:21**

BY CAIN AND ABEL: **Genesis 4:3**

BY NOAH: **Genesis 8:20**

Whole Burnt Offerings:

BY ABRAHAM: **Genesis 12:6-7; 12:8; 13:18 ; Genesis 22:2**

BY JOB: **Job 1:4-5**

BY JACOB: **Genesis 35:1-15**

COMMANDED BY GOD: **Exodus 3:15-18**

BY MOSES: **Exodus 17:8 - 15**

BY JETHRO **Exodus 18:10 -12**

SACRIFICES UNDER THE MOSAIC COVENANT
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SACRIFICIAL SYSTEM			
NAME	REFERENCE	ELEMENTS	SIGNIFICANCE
Burnt Offering	Lev 1; 6:8-13	Bull, ram, male goat, male dove, or young pigeon without blemish. (Always male animals, but species of animal varied according to individual's economic status.)	Voluntary. <i>Signifies propitiation for sin and complete surrender, devotion, and commitment to God.</i>
Grain Offering Also called Meal, or Tribute, offering	Lev 2; 6:14-23	Flour, bread, or grain made with olive oil and salt (always unleavened); or incense.	Voluntary. Signifies thanksgiving for firstfruits.
Fellowship Offering Also called Peace Offering: includes (1) Thank Offering, (2) Vow Offering, and (3) Freewill Offering	Lev 3; 7:11-36	Any animal without blemish. (Species of animal varied according to individual's economic status.)	Voluntary. <i>Symbolizes fellowship with God. (1) Signifies thankfulness for a specific blessing; (2) offers a ritual expression of a vow; and (3) symbolizes general thankfulness (to be brought to one of three required religious services).</i>
Sin Offering	Lev 4:1-5:13; 6:24-30; 12:6-8	Male or female animal without blemish-as follows: bull for high priest and congregation; male goat for king; female goat or lamb for common person; dove or pigeon for slightly poor; tenth of an ephah of flour for the very poor.	Mandatory. <i>Made by one who had sinned unintentionally or was unclean in order to attain purification.</i>
Guilt Offering	Lev 5:14-6:7; 7:1-6; 14:12-18	Ram or lamb without blemish.	Mandatory. <i>Made by a person who had either deprived another of his rights or had desecrated something holy.</i>

## THE SACRIFICE OF CHRIST

The emphasis on the blood of Christ shows the clear connection between Old Testament sacrifices and Christ's sacrifice. The sprinkling of, pouring out of, and cleansing through the blood of the sacrificial animal was the most important element of the sacrifices.

<sup>NAS</sup> **Matthew 26:28** for this is My blood of the covenant, which is poured out for many for forgiveness of sins.

<sup>NAS</sup> **1 Corinthians 5:7** For Christ our Passover also has been sacrificed.

<sup>NAS</sup> **1 Peter 1:18-19** <sup>18</sup> knowing that you were not *redeemed* with perishable things like silver or gold from your futile way of life inherited from your forefathers, <sup>19</sup> but *with precious blood, as of a lamb unblemished and spotless, the blood of Christ.*

<sup>NAS</sup> **Revelation 5:8** And when He had taken the book, the four living creatures and the twenty-four elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints. <sup>9</sup> And they sang a new song, saying, "Worthy art Thou to take the book, and to break its seals; for *Thou wast slain, and didst purchase for God with Thy blood men from every tribe and tongue and people and nation.*

"The blood of Christ is the clear outward evidence that His life blood was poured out when He died a sacrificial death to pay for our redemption. ... Although we may think that Christ's blood would have exclusive reference to the removal of our judicial guilt before God (this is its primary reference) New Testament authors also attribute to it several other effects:

### BY THE BLOOD OF CHRIST:

- our consciences are cleansed : <sup>NAS</sup> Hebrews 9:14 how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?

- we gain bold access to God in worship and prayer: <sup>NAS</sup> Hebrews 10:19 Since therefore, brethren, we have confidence to enter the holy place by the blood of Jesus,

- we are progressively cleansed from remaining sin:

<sup>NAS</sup> **1 John 1:7** 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.

(taken from Grudem's Systematic Theology, pg 579)

## Hebrews 9 and 10

## PURIFICATION OF EARTHLY TEMPLES

Hebrews not only tells us how Christ's blood cleanses our consciences and opens the way to the heavenly Holy of Holies, but it also tells us that the blood of animal sacrifices *does* sanctify the flesh. At the time that the book of Hebrews was written, sometime before 70ad., the priests at the temple in Jerusalem were still conducting daily sacrifices and annual festivals.

<sup>NAS</sup> **Hebrews 9:13** For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled, sanctify for the cleansing of the flesh,  
(verbs are in present tense in Greek, signifying something ongoing)

Hebrews also tells us that those sacrifices do not make someone perfect 'in conscience', but only outwardly. There is an understanding that the sacrifices are for external, physical consecration.

<sup>NAS</sup> **Hebrews 9:6** Now when these things have been thus prepared, the priests are *continually entering* the outer tabernacle, performing the divine worship, <sup>7</sup> but into the second only the high priest *enters*, once a year, not without *taking* blood, which he offers for himself and for the sins of the people committed in ignorance. <sup>8</sup> The Holy Spirit *is* signifying this, that the way into the holy place has not yet been disclosed, while the outer tabernacle is still standing, <sup>9</sup> *which is a symbol for the present time*. Accordingly both gifts and sacrifices are offered which cannot make the worshiper perfect in conscience, <sup>10</sup> since they *relate* only to food and drink and various washings, regulations for the body imposed until *a time of reformation*.

This verse shows us the ongoing nature of the sacrifices in the Temple before it was destroyed. It also shows us that the temple (tabernacle) is a symbol 'for the present time'.... 'until a time of reformation'. Hebrews 8 is about the New Covenant which does away with the Old Covenant. The time of reformation could be referring to the age when Israel is living under the New Covenant – The Millennial Kingdom. Heb 7:12 says that when the priesthood is changed (as it been, and will be carried out in the Millennial Kingdom), then there is a change in the law also.

<sup>NAS</sup> **Hebrews 7:12** For when the priesthood is changed, of necessity there takes place a change of law also.

This solves the problem of the differences between Ezekiel's law of the sacrifices and Moses' law of sacrifices.

<sup>NAS</sup> **Hebrews 9:22** And according to the Law, *one may almost say*, all things are cleansed with blood, and without shedding of blood there is no forgiveness. <sup>23</sup> *Therefore it was necessary for the copies of the things in the heavens to be cleansed with these, but the heavenly things themselves with better sacrifices than these*.

Verse 23 does not have an active verb in it. NKVJ, NAS, NET insert "it was", but this past tense is not mandatory. One Greek grammarian (Gingrich) applies the present tense, "it is necessary". If this is a possibility, then, the future earthly Millennial Temple which is still a copy of the Heavenly Temple can be cleansed and purified with animal sacrifices, as can the worshippers. This will remain an external cleansing and necessary because the worshippers will be in their mortal bodies, not yet glorified.

According to Dr. Randall Price: “The outward and earthly character of the ceremonial sacrifices and the internal and spiritual character of Christ’s sacrifice are of two different kinds, operated in two different spheres, and were for two different purposes.” (Price, Temple and Bible Prophecy, pg 557)

“Ezekiel himself believed it was a reality and the future home of Messiah. Then, it becomes not heresy to believe that a Temple and sacrifices will exist; rather, it is almost a heresy to not believe this, especially because it is a part of God's infallible word. The burden on us is to determine how it fits-not its reality.”<sup>[1]</sup> At least four other prophets join Ezekiel in affirming a sacrificial system in a millennial Temple (Isa. 56:7; 66:20-23; Jer. 33:18; Zech. 14:16-21; Mal. 3:3-4), which supports a literal and thus futurist understanding of Ezekiel. <sup>[1]</sup> John Schmitt and Carl Laney, *Messiah's Coming Temple: Ezekiel's Prophetic Vision of the Future Temple* (Grand Rapids: Kregel Publications, 1997), p. 181.

All sacrifices during all times emphasize the set apartness of the Lord in His incomprehensible Holiness. All sacrifices at all times are the Lord’s provision of fellowship between sinful man and his Holy God.

<p>Before Mosaic Law</p> <p>Sacrifices in the presence of God for worship and forgiveness of sin</p>	<p>During Mosaic Law</p> <p>Physical manifestation of God, Sacrifices for physical (ceremonial) purification</p>	<p>Church Age</p> <p>Spiritual manifestation of God, Christ’s sacrifice sufficient for spiritual fellowship with God because it cleanses from internal sin</p>	<p>Millennial Kingdom</p> <p>Physical manifestation of God, Christ’s sacrifice sufficient for spiritual cleansing, animal sacrifices for physical (ceremonial) purification</p>	<p>New Heavens, New Jerusalem</p> <p>No Temple, no sin, no sacrifices</p> <p>All enjoy purity in presence of Holy God</p>
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