

## THE INSTITUTION OF SACRIFICE

### INTRODUCTION:

#### A. Sacrifice Is as Old as the First Family.

1. Gen. 4:3-5: "And in process of time, it came to pass that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and the fat thereof. And the Lord had respect unto Abel and to his offering."

#### B. Noah's First Act After the Flood Was to Sacrifice.

1. Gen. 8:20-22: "Noah builded an altar unto Jehovah, and took of every clean beast, and of every clean bird, and offered burnt-offerings on the altar. And Jehovah smelled the sweet savor; and Jehovah said in His heart, I will not again curse the ground any more for man's sake; for that the imagination of man's heart is evil from his youth; neither will I again smite any more everything living as I have done. While the earth remaineth, seed time and harvest, and cold and heat, summer and winter, and day and night shall not cease."

#### C. Abraham's Travels Could Be Traced by the Altars He Built.

1. In whatever country Abraham traveled, he always sacrificed unto Jehovah.
2. He built altars at Shechem, and Bethel, at Hebron, and at Beer-sheba.
  - (i) They constituted worship with Abraham acting as his own high priest.

### I. THE ORIGIN OF THESE SACRIFICES MUST HAVE BEEN DIVINE BECAUSE:

- #### A. Heb. 11:4: Says, "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it He being dead yet speaketh."

Rom. 10:17: Says, "Faith cometh by hearing and hearing by the word of the Lord."

1. Obviously, God must have told both Cain and Abel and perhaps Adam to offer sacrifices.

#### B. Could Not have Been a Product of Human Reason.

1. There is no connection between the means and the end result.
2. Evidently it was a positive and not a moral or natural institution.

#### C. Its Universality is Proof of Its Divine Origin.

1. All nations at one time or another have thought that the gods could be appeased by bloody sacrifices.

D. The Distinction of Clean and Unclean Beasts Proves Divine Origin.

1. During the time of Noah.
2. This distinction is altogether Positive and has no Foundation in either reason or philosophy.

II. WHAT WERE THE PURPOSES OF THESE SACRIFICES?

A. Sacrifices Were Instituted as Types of Christ, And for the Help of Sinful Men.

1. Heb. 9:13-14: "For if the blood of goats and bulls, and the ashes of a heifer, sprinkling them that have been defiled, sanctify unto the cleanness of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered Himself without blemish unto God, cleanse your conscience from dead works to serve the living God?"

B. The Ground:

1. The sinner was doomed and God purposed to save him through sacrifices.
  - (i) The life of the beast is taken for the life of the transgressor. We are not, however, to suppose that the life of a beast is equivalent to ours. By no means. And herein lies the predicament. A rational creature like man can never be substituted by an ox or a sheep. The animals, like the priests that offer them, are limited and mortal, and must be succeeded by one another.

C. There Was a Remembrance of Sin in All These Sacrifices.

1. Heb. 10:1-14: "For the law having a shadow of the good things to come, not the very image of the things, can never with the same sacrifices year by year, which they offer continually, make perfect them that draw nigh ....."

III. THERE WERE FIVE MAIN SACRIFICES OR OFFERINGS DURING THE JEWISH PERIOD:

A. These Are:

1. The Sin-Offering.
2. The Trespass-Offering.
3. The Burnt-Offering.
4. The Peace-Offering.
5. The Meat-Offering.

B. The Sin-Offering:

1. The sins were imputed to the victims slain.
2. Their bodies could not be burned upon the altar.
  - (i) Burned Outside the Camp.
    - (a) Fat was burned on the altar.
    - (b) Blood poured out at the bottom of the altar.

- (1) This is a very different offering from the burnt-offering which was cut in pieces and burned on the altar.
3. There was a gradation of value in the sacrifices relative to sin-circumstance.
- (i) Individual Sin - A female kid of goats.
    - (a) In case of poverty - Two turtle-doves or young pigeons.
    - (b) In case of extreme poverty - A little flour.
  - (ii) A Ruler - a male kid.
  - (iii) For Congregation on Ordinary Occasions - a young bullock.
  - (iv) On the Day of Atonement:
    - (a) For the congregation: - Two goats.
    - (b) For the High Priest: - A bullock.
      - (1) Because he represented the people in his high capacity.
      - (2) Because his peculiar nearness to God - his sins possessed a darker more aggravated character.
    - (c) The greater one's standing, the greater God's displeasure.

ILLUS: "Slay utterly the old and the young and begin at my sanctuary." (Ezek. 9:6).

4. What was done with the blood?
- (i) For Sin of Congregation or High Priest on ordinary occasions:
    - (a) Priest sprinkled with finger seven times before the vail, and the horns of the incense altar.
      - (1) This was the symbolical dwelling place of the High Priest.
  - (ii) On the Day of Atonement:
    - (a) Blood sprinkled on the Mercy Seat - symbolic of Jehovah's Throne.
      - (i) Sin would thus rise up to God in its most dreadful form as a condemning witness against them.
      - (ii) On the other hand, the atonement appeared so perfect and complete satisfaction that the sinner could come nigh to the seat of God and return with a commission from Him to banish the whole mass of guilt unto the gulf to utter oblivion.

5. The Two Goats of the Day of Atonement:

(i) One represents Propitiation.

(ii) The other Remission of Sins.

(a) By the blood of one was typified the prophetic fact that in the fullness of God's desire mercy and righteousness should kiss each other.

(b) By the departure of the other into the wilderness typified that Jesus would bear away the sins of the world in His own body - blotting them out of divine remembrance.

B. The Trespass Offering: (Lev. 7:7) (Lev. 8:9) (Lev. 23:19)

1. Sin and Trespass offering sometimes confused.

(i) Sin-Offering relates to man's dealing with God.

(ii) Trespass-Offering relates to man's dealing with man.

(a) [He who refused to be on good terms with an injured fellow-mortal can never be received into terms of peace with God.]

2. The things offered were similar to Sin-Offering.

C. The Burnt-Offering: (Lev. 1:1-17)

1. The Hebrew term signifies "Ascension" since the whole of the victim was consumed and went up in flames to the Lord.

2. The Priest would lay his hand upon the victim and confess the sins of guilty.

(i) Was a confession of Sins of Omission - Shortcomings - Imperfections.

(a) (Conveyed the idea of surrender and consecration to God's service.)

(b) It was a sweet-savor offering.

(1) Thus, it was burned on the altar.

D. The Peace Offering: (Lev. 22:23)

1. Shelamin - Means a sacrificial feast of salvation.

(i) The word expresses a state of mind and heart in which all misunderstandings or disturbances have been removed, there is room for friendship and harmony.

2. This offering falls under three headings:

(i) The Sacrifice of Praise.

(ii) The Making or Taking of a Vow.

(iii) Of a Man's Free Will.

E. The Meat (Food) Offering: (Num. 15:1-13; Ex. 29:40; Lev. 23:)

1. Consisted of flour or cakes with salt, oil, and frankincense.

- (i) Leaven, or yeast, was never used. The atoms in leaven are in perpetual motion; it became the image of moral corruption and like leprosy was appropriated by the Hebrew religion to convey this idea.

IV. SOME FINAL OBSERVATIONS:

A. These Offerings Were Made Every Year or More Often.

1. Heb. 9:6-7: "The priest goes in continually into the first tabernacle, accomplishing the services; but into the second the high priest alone, once in the year, not without blood, which he offereth for himself, and for the errors of the people."

B. Christ Offered Himself a Sacrifice for Sin Once For All.

1. Heb. 9:11-12: "But Christ having come a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through His own blood, entered in once for all into the Holy Place, having obtained eternal redemption."

2. Heb. 9:23-26: "It was necessary therefore that the copies of the things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than these. For Christ entered not into a Holy Place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us; ... but now at the end of the ages hath He been manifested to put away sin by the sacrifice of Himself."

(a) Thus, Remission of Sin Began on the Cross and Ended in Heaven.

- (i) Christ entered with His own blood into the very presence of God to make satisfaction in the mind of God.

3. THUS, OLD TESTAMENT SACRIFICES TAKE ON A WONDERFUL, GLORIOUS MEANING AND A MANIFESTATION OF THE GREAT LOVE WHICH GOD STILL HAS FOR MANKIND.