

- c. Therefore, you do not eat animal life, even after it has been shed. This was a very strong prohibition because the analogy had to be maintained.
 - d. Since the animal dies by the shedding of blood, such a ritual portrays the spiritual death of Christ on the cross providing our so-great salvation.
 - e. Atonement means a propitiatory covering of blood. Atonement, expiation, propitiation are synonymous terms.
12. To teach propitiation, the blood of the animal was taken into the Holy of Holies where there was the mercy seat, a solid gold throne. On each side of the throne was a of Holies where there was the mercy seat, a solid gold throne. On each side of the throne was a cherub, one representing the righteousness of God, the other representing the justice of God. The combination of these two cherubs represented the holiness of God.
 13. Once a year, on the Day of Atonement, the high priest would slay a lamb without spot and without blemish on the altar. The altar was outside since Christ was crucified outside the gate. The animal's blood was caught in a basin. Then the high priest alone crucified outside the gate. The animal's blood was caught in a basin. Then the high priest alone would carry it into the Holy of Holies; no one else could enter the Holy of Holies.
 14. Under the mercy throne was the Ark of the Covenant, a box made of acacia wood and gold-plated. The wood represented the humanity of Christ; the gold represented the deity of Christ. The box itself represented Christ in Hypostatic Union.
 15. There were three items in this box or Ark: 1. Aaron's rod that budded, 2. the tables of the Law, and 3. A pot of manna.
 16. Each item represented some aspect of sin. Aaron's rod that budded represented sin as rejection of divinely appointed human authority. The tables of the Law represented personal sins in rejection of human freedom. The pot of manna represented sin in the sense of rejection of divine logistical provision.
 17. The high priest would sprinkle the blood of the lamb over the top of the mercy seat:

The righteousness of God the Father looks down and is satisfied with the work of Christ's portrayed by the blood of the sacrificial lamb.

The justice of the Father looks down and is also satisfied. Satisfaction is called propitiation, expiation, or atonement.

Atonement means covering, i.e., that the blood covered the sins of the people.

Note the analogy between the literal and real blood in the animal sacrifice and the figurative blood of Christ which represents redemption, reconciliation, propitiation, and justification. Hence, the representative analogy is one in which the physical death of the animal on the altar portrays the spiritual death of Christ on the cross. Since the animal dies by the shedding of His blood, such a ritual portrays the spiritual death of Christ, providing eternal salvation through redemption toward sin, reconciliation toward man, propitiation toward God, and justification toward perfect righteousness.

Leviticus 17:12 “Therefore, I communicate to the citizens of Israel, ‘None of you may eat animal blood, nor may any alien living among you eat animal blood.’ (EXT)

- a. Note that animal blood was prohibited for food, but not animal meat. The blood was to be offered as a sacrifice, but it was never to be used for food.
- b. Since God has assigned animal blood to the altar and the sprinkling over the mercy seat, it was absolutely forbidden to be used for food.
- c. Therefore, there can be no literal analogy between the blood of animal sacrifices and the blood of Christ because Christ did not bleed to death on the cross. Therefore, a representative analogy exists between the literal, physical death of the animal and the literal, spiritual death of our Lord Jesus Christ on the cross.
- d. When Christ had finished His saving work on the cross, He was still physically alive, not dead. But when the animal finished his “work” as it were, on the altar, he was physically dead. Therefore, the physical death of Christ cannot be part of the analogy. There is no analogy between the physical death of the animal and the physical death of Christ.
- e. However, remember that Christ died twice on the Cross. This is taught in:

Isaiah 53:9 His grave was assigned with wicked men, yet He was with a rich man in His death [מוֹתָיו] (*maweth*)¹, because He had done no violence, nor was there any deceit in His mouth. (NASB)

- f. While His burial would be assigned with criminals [**obscurity**], nevertheless He would be associated with a rich man [**Joseph of Arimathea**²] in His deaths: [מוֹתָיו] (*maweth*).

Leviticus 17:13 “Therefore, any Israelite or alien living among you who hunts any wild animal or bird that may be legitimately eaten shall first drain its blood and cover it with earth.”

- g. In other words, this was a burial for the animal since its life was in its blood. Before you eat the body, you must bury the real animal, its blood. For the life of the animal is in its blood.
- h. In worship, domestic animals were sacrificed and their blood was used for atonement. While in hunting, game animals and birds were killed, but their blood was buried, never eaten.
- i. The life of the animal is in its blood; the life of man is in his soul. The shedding of animal blood on the altar was the shadow and analogy to the spiritual death of Christ on the cross.
- j. Jesus Christ is our substitute. When He received the imputation of all sins on the Cross, God the Father judged every one of them. After Christ finished this spiritual death, He said, “It is finished.” He could not have said anything if He were dead physically.
- k. Again, there is no analogy between the physical death of the animal and the physical death of Christ. The analogy exists between the physical death of the animal and the spiritual death of Christ. If Jesus had died physically for our sins, He could not have said, “**Τετέλεσται (Tetélestai)**: It has been completed.” And more precisely, “It has been finished in the past with the result that it stands finished forever.”

¹ “מוֹתָיו [maweth] is a plural *exaggerativus* here; it is applied to a violent death, the very pain of which makes it like dying again and again.” Franz Delitzsch, *Biblical Commentary on The Prophecies of Isaiah*, trans., James Martin (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1969), II:329).

² See Matthew 28:57–60.



1. In the Old Testament, the Lord gave these instructions Moses in:

Leviticus 17:14 “For as for the life of all flesh, its blood is identified with its life. Therefore, I said to the sons of Israel, ‘You are not to eat the blood of any flesh, for the life of all flesh is its blood; whoever eats it shall be cut off.’”

18. The representative analogy is completed in

Hebrews 13:12 “Therefore Jesus also suffered outside the gate to make the people holy through His own blood.”

Just as Golgotha was outside the gate of Jerusalem, so the brass altar was outside the gate of the Tabernacle.

19. The New Testament commentary on all of this is found in Hebrews 9:11-28. **Hebrews 9:13** speaks of the various categories of Levitical sacrifices:

For if the blood of goats and bulls and the ashes of the red heifer [**rebound offering**], sprinkling those who have been defiled, sanctifies for the cleansing of the flesh.

20. In other words, they could have ritual cleansing from an animal sacrifice after they had named their sins.

21. This is the same as our rebound passage of 1 John 1:9. Of course, you cannot have 1 John 1:9 without:

1 John 1:7 If we walk in the light as He was in the light [**divine dynasphere**], we have fellowship with one another and the blood of Jesus cleanses from all sin.

Hebrews 9:14 How much more will the blood of Christ, who through His eternal spirit [**God the Holy Spirit**] offered Himself without blemish to God, purify your conscience from dead works to serve the living God?

1. One of the biggest problems of Christians today is that they have a conscience of dead works. They are constantly performing works because of their conscience.

2. Their ignorance of the protocol plan of God leads them to develop a very tender conscience, along with the help of a lot of ignoramus preachers who do not know doctrine. So, their conscience is filled with dead works.

3. This is how human good is developed, which is just as repugnant to God as sin and evil, and often leads to moral degeneracy. If you engage in dead works, you cannot serve God.

