

Jesus Anointed High Priest

ABSTRACT: A study of the Torah, the Gospels, the Epistles, and the Shroud of Turin, reveals that Jesus during His final week fulfilled the requirements and so was ordained the High Priest. During His ordination week, Jesus was anointed with oil and sacrificial blood, washed, clothed, remained in the Temple vicinity, he received the laying on of hands of the high priest, and all necessary sacrifices were offered. Jesus was the High Priest offering up His own life as the atonement sacrifice according to the requirements of the law. Further, Jesus was anointed the Temple. Jesus fulfilled the requirements of the red heifer sacrifice being offered to make the waters of cleansing.

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To [Home Page](#) file: www.scripturescholar.com/JesusPriest.htm
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This article will cover Jesus being anointed priest, temple, and the atonement sacrifice. Many of the events of Jesus' life on earth were fulfilling these requirements. This article is one in a series on Jesus fulfilling the sacrifices in the Old Testament. While Jesus was offering up His life as a sacrifice to God, He was fulfilling Scripture. This topic is complex because Jesus is fulfilling not just the requirements for one sacrifice but multiple sacrifices.

The New Testament gives us many hints as to what He fulfilled—Jesus fulfilled the Passover (Christ our Passover has been sacrificed (1Co 5:7)). He fulfilled the atonement (He is the atoning sacrifice for our sins 1 Jo 2:2 & 4:10). He was anointed as High Priest (He has become a High Priest forever Heb 6:20; 9:11). This does not exhaust what Jesus fulfilled because he was also the Temple being anointed (John 2:19). So each sacrifice was completed in relation to the Levitical priest of Israel and a Temple. Also, Jesus is often doing the requirements of sacrifice in regards to his own body, the Temple, and once He was anointed priest as the priest. So I will break down each topic and handle them individually. Some times, there is out of order information required for a different part of this article that is relevant at a particular point. See Chronology of Jesus' Life¹ The first article in this series is <http://www.scripturescholar.com/JesusOurPassover.htm>.

The Anointing of Jesus as High Priest.....	2
Exodus 29 and Leviticus 8 Anointing Priests.....	2
Gather the entire assembly at the Tent of Meeting.....	3
The priests must bathe.....	4
The priest must be properly clothed.....	5
Anointed with perfumed oil.....	5
Aaron's sons properly clothed.....	6
A bull for the sin offering of the priest.....	6
A ram for a burnt offering.....	7
Blood of ram sprinkled around the altar.....	7
Sacrifice cut up and burned.....	7
Lay hands on head of sacrifice.....	8
Blood of sacrifice used to anoint the priest's body and Altar.....	8

¹ Bruce Killian, "The Chronology of Jesus' Life," 2019, <https://tinyurl.com/y5oth3qy>.

Sacrifice waved before Yahweh	8
The sacred garments to be worn for seven days	9
Priest and garments to be anointed with oil and blood of sacrifice	9
Remnants of sacrifice to be burned.....	10
Ordination Lasts for seven days.....	10
Priest must eat the sacrifice.....	11
Priest Comparison Study.....	11
Lev 9 On 8 th Day Fire From Yahweh and Glory Appears	11
After the priest and temple consecrated the atonement—a male goat.....	12
Lev 10 Unholy fire—The Goat burned up, not eaten	13
The goat should have been eaten—but got burned up.....	13
Notes	15
Lev 16 Day of Atonement/Scapegoat	16
Barabbas as the Scapegoat	16
Jesus as the Atonement	19
Jesus as the Red Heifer	19
A person can be called a Heifer (tribe also called heifer).....	19
The priest was to watch the burning	20

God’s plan to have Jesus fulfill the Old Testament was a mystery, kept secret until after Jesus fulfilled the Scriptural requirements.

1 Corinthians 2:7-8 No, we speak of God’s secret wisdom, a wisdom that has been hidden and that God destined for our glory before time began. 8 None of the rulers of this age understood it, for if they had, they would not have crucified the Lord of glory.

So, the Scripture teaches Satan would not have crucified Jesus had he understood the consequences of that action. Luke 18:31, Jesus took the Twelve aside and told them, “We are going up to Jerusalem, and everything that is written by the prophets about the Son of Man will be fulfilled.

Had we been with Jesus on the Emmaus walk we would have heard these things. Everyone in Jesus’ day would have understood these things far better than we do today because they practiced the rites of the Old Testament. We can see that all along, God planned to fulfill these sacrifices in Jesus. The timing, requirements, and details were all designed for Jesus to be able to complete the requirements in the sacrifice of himself as the Priest, Sacrifice, and Temple.

The Anointing of Jesus as High Priest

Exodus 29 and Leviticus 8 Anointing Priests

Exodus 29 gives the instructions for ordaining Levitical priests. Leviticus 8 details the ordination of Aaron and his sons. A priest did not anoint himself. In Aaron and his sons’ case, Moses did the anointing. For Jesus, various people participated in his anointing, including Mary of Bethany and the high priests Annas and Caiaphas. A summary of the anointing of the priests and the Temple is in Exodus 40.

Exodus 40:9, 12-15 “Take the anointing oil and anoint the tabernacle and everything in it; consecrate it and all its furnishings, and it will be holy.... “Bring Aaron and his sons to the entrance to the Tent of Meeting and wash them with water. Then dress Aaron in the sacred garments, anoint him and consecrate him so he may serve me as priest. Bring his

sons and dress them in tunics. Anoint them just as you anointed their father, so they may serve me as priests. Their anointing will be to a priesthood that will continue for all generations to come.”

Note: Moses performed many duties permitted only to priests, and it is not mentioned that he was ordained. Here it is assumed Jethro his father-in-law ordained him for the following reasons: His father-in-law Jethro/Reuel was the priest of Midian. Midian was a descendant of Abraham and Keturah (Gen 25:1-4), so they worshipped the true God. Jethro initially had only daughters, and Moses married Zipporah one of them, and Moses lived in Midian with Jethro for forty years, so there was the opportunity for Jethro to ordain him. Moses performed many duties that are reserved only to priests in the Scriptures.

Gather the entire assembly at the Tent of Meeting

Exodus 29:1-4 “This is what you are to do to consecrate them, so they may serve me as priests: Take a young bull and two rams without defect. And from fine wheat flour, without yeast, make bread, and cakes mixed with oil, and wafers spread with oil. Put them in a basket and present them in it—along with the bull and the two rams. Then bring Aaron and his sons to the entrance to the Tent of Meeting and wash them with water.

Leviticus 8:1-4 Yahweh said to Moses, “Bring Aaron and his sons, their garments, the anointing oil, the bull for the sin offering, the two rams and the basket containing bread made without yeast, And gather the entire assembly at the entrance to the Tent of Meeting.” Moses did as Yahweh commanded him, and the assembly gathered at the entrance to the Tent of Meeting.

Jesus is the Temple and Jerusalem is the place for Yahweh name—the gate of the Tent of Meeting (the entrance to the Temple) is the area on the eastern border of Jerusalem at least up and including the Mount of Olives. Jesus was presented as the priest at the entrance to the Temple with the entire assembly gathered at the entrance to the tent of meeting on Palm Sunday. This event was the triumphal entry when Jesus was brought to the gate of the Temple. This occurred on Sunday, eight days before the resurrection.

Mary anointed Jesus with perfumed oil in Bethany (which is on the Mount of Olives). Mark 14:3; Luke 19:29; John 11:18; Acts 1:12 Mt of Olives was a Sabbath days journey from Jerusalem. The anointing of Jesus occurred seven days inclusive before He died.

Luke 19:29-30, 35-40 As he approached Bethphage and Bethany at (pros) the hill called the Mount of Olives, he sent two of his disciples, saying to them, “Go to the village ahead of you, and as you enter it, you will find a colt tied there, which no one has ever ridden. Untie it and bring it here. ... They brought it to Jesus, threw their cloaks on the colt and put Jesus on it. As he went along, people spread their cloaks on the road. When he came near the place where the road goes down the Mount of Olives, the whole crowd of disciples began joyfully to praise God in loud voices for all the miracles they had seen: “Blessed is the king who comes in the name of the Lord! Peace in heaven and glory in the highest!” Some of the Pharisees in the crowd said to Jesus, “Teacher, rebuke your disciples! I tell you,” he replied, “if they keep quiet, the stones will cry out.”

During his anointing as a priest, Jesus had to stay in the vicinity of the Temple entrance. It appears that the colt was outside of the boundary of that vicinity, so Jesus sent someone else to get the donkey’s colt. During the ordination of the priest, the priests were required to spend the seven days in the vicinity of the Temple entrance.

John 12:12-16 The next day the great crowd that had come for the Feast heard that Jesus was on his way to Jerusalem. They took palm branches and went out to meet him, shouting, "Hosanna!" "Blessed is he who comes in the name of the Lord!" "Blessed is the King of Israel!" Jesus found a young donkey and sat upon it, as it is written, "Do not be afraid, O Daughter of Zion; see, your king is coming, seated on a donkey's colt." At first his disciples did not understand all this. Only after Jesus was glorified did they realize that these things had been written about him and that they had done these things to him.

At Passover, the population of Jerusalem swelled from six hundred thousand to three million people. Adult male Israelites were required to journey to Jerusalem for the Passover. The Temple replaced the Tent of Meeting, and the primary gate faced towards the Mount of Olives. This event occurred at the triumphal entry of Jesus into Jerusalem on Palm Sunday. Since all of Israel had to gather at the entrance to the Temple, the area had to be large to accommodate the crowds.

The disciples understood the things written about Him—which would include the anointing of Jesus as a priest. The high priest and the chief priests and Jesus as the sacrifice and as the priest was brought to the Sanhedrin chambers south of the altar.

John and Peter brought a male lamb and unleavened bread to the Temple Tuesday before Jesus celebrated Passover Tuesday evening.

Lev 8:3-4 Jesus was the tabernacle the entrance to Jerusalem Mt. of Olives.

The priests must bathe

Exodus 29:4 Then bring Aaron and his sons to the entrance to the Tent of Meeting and wash them with water.

Leviticus 8:5-6 Moses said to the assembly, "This is what Yahweh has commanded to be done." Then Moses brought Aaron and his sons forward and washed them with water.

Jesus was washed with water when he came on Friday to Jerusalem to prepare for the Passover as normally required of all preparing to celebrate Passover (John 11:55).

On Saturday evening, Mary of Bethany washed his feet with the perfumed oil and dried them with her hair. The priest's outfit did not include shoes, considering the requirement to wash their feet before entering the Tabernacle, it was just as well because they would have been continuously putting on and off their sandals. It appears that Jesus was not wearing sandals at this time because the sandals would have been in the way when Mary cleaned Jesus' feet. Jesus told us, "He who has washed need only have his feet cleaned to be clean (John 13:10). Since one's hair represents their glory, Mary dried his feet with her glory" (1 Cor. 11:15).

Note Lazarus her brother was present and he was probably a priest because the Lazarus is the Greek form of the Hebrew Eleazar the name of the second high priest. Note they were in the house of Simon the Leper which was closer to Jerusalem than most of Bethany. The logic here is a leper's house could not be inside a city (Lev 13:46 he must live outside the camp).

Note Jesus was washed by a priest in the presence of Israel and God when He is viewed as the Temple, when John the Baptist baptized Him in the Jordan before the start of His public ministry.

Jesus washed the feet of his disciples; they were also in the process of being ordained priests (John 13:1-4).

The priest must be properly clothed

Exodus 29:5-6 Take the garments and dress Aaron with the tunic, the robe of the ephod, the ephod itself and the breastpiece. Fasten the ephod on him by its skillfully woven waistband. Put the turban on his head and attach the sacred diadem to the turban.

Leviticus 8:7-9 He put the tunic on Aaron, tied the sash around him, clothed him with the robe and put the ephod on him. He also tied the ephod to him by its skillfully woven waistband; so it was fastened on him. He placed the breastpiece on him and put the Urim and Thummim in the breastpiece. Then he placed the turban on Aaron's head and set the gold plate, the sacred diadem, on the front of it, as Yahweh commanded Moses.

John 19:23 When the soldiers crucified Jesus, they took his clothes, dividing them into four shares, one for each of them, with the undergarment remaining. This garment was seamless, woven in one piece from top to bottom.

Fine linen tunic without a seam: In life, Jesus wore a seamless fine linen tunic. In death He wore the shroud of Turin is a seamless fine linen cloth. After use, there was a seamless seam added when a skilled reweaver rejoined the sash to the body of the cloth.²

Linen sash strip was cut or torn from the shroud and reattached after the resurrection by a professional.

There is mention of the strips of linen Luke 24:12 and John 20:5-6

In the tomb, Jesus wore a linen turban, the shroud of Turin. On the cross, He wore a white crown of thorns, shaped as a cap.

Jesus' breast piece the writing tablet He wore around His neck while He carried His cross. The wax writing tablet above his head on the cross designating what He was charged with "Jesus of Nazareth, King of the Jews" was part of his outfit. In death, the Sudarium of Oviedo was on His head between the cross and the tomb.³

Linen underwear: Jesus had this on when he washed the disciples' feet so it would have needed washing. A person was crucified wearing this. It was available in the tomb because everything with Jesus' blood on it would be buried with Jesus. One was called naked when one was without clothes; it was not required to be without any covering. The soldiers divided Jesus' undergarments, not his underwear, the undergarments went under His clothes, but over his underwear.

Anointed with perfumed oil

Exodus 29:7 Take the anointing oil and anoint him by pouring it on his head.

Leviticus 8:10-12 Then Moses took the anointing oil and anointed the tabernacle and everything in it, and so consecrated them. He sprinkled some of the oil on the altar seven times, anointing the altar and all its utensils and the basin with its stand, to consecrate them. He poured some of the anointing oil on Aaron's head and anointed him to consecrate him.

Jesus as the sacrifice and as the Temple was anointed with oil by Mary in Bethany (on the

² Alan D. Adler and Alan & Mary Whanger, "Concerning the Side Strip on the Shroud of Turin," 1997, <https://www.shroud.com/adler2.htm>.

³ Mark Guscin, "The Sudarium of Oviedo: Its History and Relationship to the Shroud of Turin," 1997, <https://www.shroud.com/guscin.htm>.

Mount of Olives a Sabbath's days journey from Jerusalem).

There were requirements for the anointing of the Priests. With perfumed Oil Lev 8:12, 30 Lazarus' sister Mary anointed Jesus with perfumed oil on Saturday evening at Bethany. She poured the oil on his head while He reclined Mark 14:3, Matt 26:7, poured it on his body, and poured on his feet and wiped off his feet (John 12:3). Ointment in the Greek is perfumed oil. Jesus was reclining when anointed so the anointing would be primarily on his right side.

Aaron's sons properly clothed

Exodus 29:8-9 Bring his sons and dress them in tunics And put headbands on them. Then tie sashes on Aaron and his sons. The priesthood is theirs by a lasting ordinance. In this way you shall ordain Aaron and his sons.

Leviticus 8:13 Then he brought Aaron's sons forward, put tunics on them, tied sashes around them and put headbands on them, as Yahweh commanded Moses.

@Lev 8:7-9 Aaron clothed—Jesus clothed Herod—Luke Fancy robe also later a scarlet and purple robe.

Lev 8:10-12 Moses Anointed Tabernacle all that was in it and Aaron on his head to anoint him Mary in Bethany—Jesus priest and tabernacle.

Jesus had his own clothes, which included a seamless tunic.

Jesus was dressed in a fancy robe when he was mocked by Herod and his soldiers (Luke 23:11).

Jesus was scourged then dressed in a scarlet and purple robe when the soldiers in the Praetorium mocked him (Matt. 27:28-31; Mark 15:17-20).

Jesus was dressed in the Shroud of Turin after he was washed when he was placed in the tomb. The side strip on the shroud was the sash and was reattached after the resurrection. The sudarium was the turban.

A bull for the sin offering of the priest

Exodus 29:10 "Bring the bull to the front of the Tent of Meeting, and Aaron and his sons shall lay their hands on its head.

Leviticus 8:14 He then presented the bull for the sin offering, and Aaron and his sons laid their hands on its head.

Jesus, as a sacrifice is a ram for the burnt offering. Annas and Caiaphas laid hands on Jesus' head when they struck and hit him.

All who heard one convicted of blasphemy were required to lay their hand on the head—so the chief priests laid their hands on the head of Jesus when they convicted Him of blasphemy. They probably did not gently lay their hands on His head, but more likely struck in further times in the face.

Exodus 29:11-14 Slaughter it in Yahweh's presence at the entrance to the Tent of Meeting. Take some of the bull's blood and put it on the horns of the altar with your finger, and pour out the rest of it at the base of the altar. Then take all the fat around the inner parts, the covering of the liver, and both kidneys with the fat on them, and burn them on the altar. But burn the bull's flesh and its hide and its offal outside the camp. It is a sin offering.

Leviticus 8:15-17 Moses slaughtered the bull and took some of the blood, and with his finger he put it on all the horns of the altar to purify the altar. He poured out the rest of the blood at the base of the altar. So he consecrated it to make atonement for it. Moses also took all the fat around the inner parts, the covering of the liver, and both kidneys and their fat, and burned it on the altar. But the bull with its hide and its flesh and its offal he burned up outside the camp, as Yahweh commanded Moses.

Note Moses acts as the priest for Aaron, during the consecration process, Aaron and his sons did not act as priests.

Jesus did not need to offer a bull for a sin offering for himself because he was without sin. Hebrews 7:27, Jesus had no sin, so there was no necessity of making atonement for His sin. (Hebrews 4:15).

A ram for a burnt offering

Exodus 29:15 “Take one of the rams, and Aaron and his sons shall lay their hands on its head.

Leviticus 8:18 He then presented the ram for the burnt offering, and Aaron and his sons laid their hands on its head.

See under verse Lev 8:14

Blood of ram sprinkled around the altar

Exodus 29:16, Slaughter it and take the blood and sprinkle it against the altar on all sides.

Leviticus 8:19 Then Moses slaughtered the ram and sprinkled the blood against the altar on all sides.

Jesus’ blood was sprinkled on the four sides of the altar in His tomb. His cross and the dirt from, its base was moved into the tomb, where Jesus’ body was washed. and at Calvary where he was crucified.

Lev 8:19, Moses killed it and sprinkled the blood on the altar—the altar in the temple, the altar of sacrifice—both work.

Jesus as the Temple, altar, etc. was anointed with blood by God when he sweat great drops of blood (on the ground) God Anointed Jesus at the entrance to Jerusalem because Jesus was the Temple.

Sacrifice cut up and burned

Exodus 29:17-18 Cut the ram into pieces and wash the inner parts and the legs, putting them with the head and the other pieces. Then burn the entire ram on the altar. It is a burnt offering to Yahweh, a pleasing aroma, an offering made to Yahweh by fire.

Leviticus 8:20 He cut the ram into pieces and burned the head, the pieces and the fat.

Cut the ram into pieces—Eucharist Jesus’ body was broken. The entire ram burned on the altar, sweet savor. Cut a covenant—Jesus’ physical body not cut. When a covenant was made it was “cut,” the Emmaus disciples heard Jesus talking of these things, but they recognized it in the cutting of the covenant. Jesus’ whole body was burned at the resurrection.

Leviticus 8:21 He washed the inner parts and the legs with water and burned the whole ram on the altar as a burnt offering, a pleasing aroma, an offering made to Yahweh by fire, as Yahweh commanded Moses.

Body in the shroud washed.⁴

Lay hands on the head of the sacrifice

Exodus 29:19 “Take the other ram, and Aaron and his sons shall lay their hands on its head.

Leviticus 8:22 He then presented the other ram, the ram for the ordination, and Aaron and his sons laid their hands on its head.

Exodus 29:20-21 Slaughter it, take some of its blood and put it on the lobes of the right ears of Aaron and his sons, on the thumbs of their right hands, and on the big toes of their right feet. Then sprinkle blood against the altar on all sides. And take some of the blood on the altar and some of the anointing oil and sprinkle it on Aaron and his garments and on his sons and their garments. Then he and his sons and their garments will be consecrated.

Lev 8:22, second ram—ram of consecration—Jesus was always holy, so he did not need consecration.

Blood of sacrifice used to anoint the priest’s body and altar

Leviticus 8:23-24 Moses slaughtered the ram and took some of its blood and put it on the lobe of Aaron’s right ear, on the thumb of his right hand and on the big toe of his right foot. Moses also brought Aaron’s sons forward and put some of the blood on the lobes of their right ears, on the thumbs of their right hands and on the big toes of their right feet. Then he sprinkled blood against the altar on all sides.

Jesus was anointed with his own blood on His right earlobe, right thumb, and right big toe—by one of the chief priests at this time, Annas. Not by the purpose of Annas, but by the purpose of God.

Leviticus 8:24 Blood of sacrifice. Jesus anointed with his own blood on right ear lob, right thumb, and right big toe by Annas with Jesus’ own blood. The shroud shows that Jesus’ right eye was swollen, and his nose cartilage separated from the bone. He would have bled from near his eye and his nose. Blood from his nose would have dripped on his hands tied in front and on his toes. Blood from his eye spread to his right ear lobe. John Tells us that Jesus was struck in the face while being interrogated by Annas in his palace immediately after being arrested. Jesus’ nose had the cartilage separated from the bone so his nose would have bled, with his hands bound in front blood would easily fall to his thumb and toe.

Sacrifice waved before Yahweh

Exodus 29:22-24 “Take from this ram the fat, the fat tail, the fat around the inner parts, the covering of the liver, both kidneys with the fat on them, and the right thigh. (This is the ram for the ordination.) From the basket of bread made without yeast, which is before

⁴ Frederick T. Zugibe, M.D., Ph.D., [The Man Of The Shroud Was Washed](#)

Yahweh, take a loaf, and a cake made with oil, and a wafer. Put all these in the hands of Aaron and his sons and wave them before Yahweh as a wave offering.

Leviticus 8:25 He took the fat, the fat tail, all the fat around the inner parts, the covering of the liver, both kidneys and their fat and the right thigh.

Leviticus 8:26 Then from the basket of bread made without yeast, which was before Yahweh, he took a cake of bread, and one made with oil, and a wafer; he put these on the fat portions and on the right thigh.

Exodus 29:25 Then take them from their hands and burn them on the altar along with the burnt offering for a pleasing aroma to Yahweh, an offering made to Yahweh by fire.

Lev 8:25-26 Burned ram and unleavened bread.

Exodus 29:26-28 After you take the breast of the ram for Aaron's ordination, wave it before Yahweh as a wave offering, and it will be your share. "Consecrate those parts of the ordination ram that belong to Aaron and his sons: the breast that was waved and the thigh that was presented. This is always to be the regular share from the Israelites for Aaron and his sons. It is the contribution the Israelites are to make to Yahweh from their fellowship offerings.

Leviticus 8:27-29 He put all these in the hands of Aaron and his sons and waved them before Yahweh as a wave offering. Then Moses took them from their hands and burned them on the altar on top of the burnt offering as an ordination offering, a pleasing aroma, an offering made to Yahweh by fire. He also took the breast—Moses' share of the ordination ram—and waved it before Yahweh as a wave offering, as Yahweh commanded Moses.

Put all in Aaron's son's hands—Jesus had Eucharist in this hands.

Jesus was twice waved before Yahweh in the earthquake at his death and the earthquake at his resurrection.

Breast waved before the Yahweh.

The sacred garments to be worn for seven days

Exodus 29:29-30 "Aaron's sacred garments will belong to his descendants so that they can be anointed and ordained in them. The son who succeeds him as priest and comes to the Tent of Meeting to minister in the Holy Place is to wear them seven days.

Wearing the clothes for seven days does not mean that they could not be taken off. Logically they would sleep, and they would not necessarily sleep in all of their sacred clothes.

Priest and garments to be anointed with oil and blood of the sacrifice

Leviticus 8:30-31 Then Moses took some of the anointing oil and some of the blood from the altar and sprinkled them on Aaron and his garments and on his sons and their garments. So he consecrated Aaron and his garments and his sons and their garments. Moses then said to Aaron and his sons, "Cook the meat at the entrance to the Tent of Meeting and eat it there with the bread from the basket of ordination offerings, as I commanded, saying, 'Aaron and his sons are to eat it.'

Anointing oil and blood sprinkled on Aaron & sons garments.

A portion of the sacrifice needed to be eaten. This makes it appear that Jesus consumed the Eucharist at the Last Supper, his did not just distribute it to his disciples.

John 12:1-3, 7 Six days before the Passover, Jesus arrived at Bethany, Here a dinner was given in Jesus' honor. Martha served, while Lazarus was among those reclining at the table with him. Then Mary took about a pint of pure nard, an expensive perfume; she poured it on Jesus' feet and wiped his feet with her hair. And the house was filled with the fragrance of the perfume. ... "Leave her alone," Jesus replied. [It was intended] that she should save this perfume for the day of my burial."

Mark 14:3, 8 While he was in Bethany, reclining at the table in the home of a man known as Simon the Leper, a woman came with an alabaster jar of very expensive perfume, made of pure nard. She broke the jar and poured the perfume on his head. ... She did what she could. She poured perfume on my body beforehand to prepare for my burial. See also **Matthew 26:6-13**

Jesus' blood got on his clothes and anointed his clothes. He wore several outfits, but in each case, Jesus' blood certainly got on each set of clothes. He also always returned to His own clothes.

Remnants of sacrifice to be burned

Leviticus 8:32 Then burn up the rest of the meat and the bread.

What remains on the ram and bread shall be burned with fire—the resurrection.

Ordination Lasts for seven days

Leviticus 8:33-35 Do not leave the entrance to the Tent of Meeting for seven days, until the days of your ordination are completed, for your ordination will last seven days. What has been done today was commanded by Yahweh to make atonement for you. You must stay at the entrance to the Tent of Meeting day and night for seven days and do what Yahweh requires, so you will not die; for that is what I have been commanded."

Jesus wore his ordination clothes for seven days from Palm Sunday to Good Friday. Every time his clothes were removed, for scourging, mocking, etc. his clothes were put back on him until he was crucified. After he died, he was dressed in the shroud, sash, and Sudarium.

Indications are that Jesus recently bathed (a requirement for all who had been out of the country since the Passover? At the Last Supper Jesus said clean except feet (so that must have included Jesus)

The priest needed to stay in the Tabernacle for the week of their consecration. Jesus was anointed in Bethany slept in Bethany or the Mount of Olives and preached daily in the temple. So during the entire eight days, he was in or near Jerusalem. On the eighth day, Jesus did not go inside the camp (Jerusalem) until after dark Sunday evening.

Jesus in Jerusalem for seven days from the anointing at Bethany on Saturday until his death by crucifixion on Friday—seven days---Jesus at the temple during the day and Mt of olives during the night. Because of the crowds at Passover (3 million people) in Jerusalem, all of whom gathered at the gate of the Temple, the gate area expanded to include all of Jerusalem and out at least to the Mount of Olives and Bethany, which was on that mount.

Leviticus 8:36 So Aaron and his sons did everything Yahweh commanded through Moses.

Priest must eat the sacrifice

Exodus 29:31-45 “Take the ram for the ordination and cook the meat in a sacred place. 32 At the entrance to the Tent of Meeting, Aaron and his sons are to eat the meat of the ram and the bread that is in the basket. 33 They are to eat these offerings by which atonement was made for their ordination and consecration. But no one else may eat them, because they are sacred. 34 And if any of the meat of the ordination ram or any bread is left over till morning, burn it up. It must not be eaten, because it is sacred. 35 “Do for Aaron and his sons everything I have commanded you, taking seven days to ordain them. 36 Sacrifice a bull each day as a sin offering to make atonement. Purify the altar by making atonement for it, and anoint it to consecrate it. 37 For seven days make atonement for the altar and consecrate it. Then the altar will be most holy, and whatever touches it will be holy. 38 “This is what you are to offer on the altar regularly each day: two lambs a year old. 39 Offer one in the morning and the other at twilight. 40 With the first lamb offer a tenth of an ephah of fine flour mixed with a quarter of a hin of oil from pressed olives, and a quarter of a hin of wine as a drink offering. 41 Sacrifice the other lamb at twilight with the same grain offering and its drink offering as in the morning—a pleasing aroma, an offering made to Yahweh by fire. 42 “For the generations to come this burnt offering is to be made regularly at the entrance to the Tent of Meeting before Yahweh. There I will meet you and speak to you; 43 There also I will meet with the Israelites, and the place will be consecrated by my glory. 44 “So I will consecrate the Tent of Meeting and the altar and will consecrate Aaron and his sons to serve me as priests. 45 Then I will dwell among the Israelites and be their God.

Jesus died and left the earth so that the Holy Spirit could come and dwell among the believers.

Exodus 29:46 They will know that I am Yahweh their God, who brought them out of Egypt so that I might dwell among them. I am Yahweh their God.

Priest Comparison Study

There were requirements for who the priests were (they needed to be descendants of Aaron—in Jesus’ day the chief priests).

Lev 9 On 8th Day Fire From Yahweh and Glory Appears

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Lev 9:23 The glory of the Yahweh will appear to you. 9:17 meal offering. :23 Moses and Aaron went into the Tabernacle of the congregation. When they came out, fire consumed the offering—the people saw.

Strange Fire Lev 10:16-20 The goat of the sin offering was not eaten but was all burnt up outside the camp 10:9 Do not drink wine—Jesus I will no more drink the fruit of the vine until I drink it new in the kingdom of God. 10:10 Must distinguish between holy and unholy, clean and unclean. 10:12 Aaron, Ithamar & Eleasar to eat the unleavened bread—beside the altar it is most holy. Lev 11: Starts new subject clean and unclean animals. So new subject.

Leviticus 6:29 Any male in a priest’s family may eat it; it is most holy.

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After the priest and temple consecrated the atonement—a male goat

Leviticus 9:1-24 On the eighth day Moses summoned Aaron and his sons and the elders of Israel.

There is controversy over how long was the period between the time Jesus died, and the resurrection occurred. Many have noted Jesus said that just as Jonah was three days and three nights in the heart of the fish. Jonah was taken by lot and later thrown in the sea. Jesus was condemned, and later, he was entombed in the heart of the earth. From this insist that Jesus could not have died on Friday and been resurrected on Sunday. This verse from Matt 12:40-41 is the primary support for this view. He was counting from when it was sure to happen. First, it says “just as” so from the time Jonah was taken by lot as the guilty party until he was regurgitated onshore was three days and three nights. His time in the great fish was less than that just as Jesus was not buried three days and three nights. In Jesus’ case, there are two starting points his condemnation by the Sanhedrin at dawn on Thursday and his condemnation by Pilate at dawn Friday. From dawn Thursday to dawn Sunday is exactly three days. From dawn Friday to dawn Sunday is exactly two days, but there were three hours of darkness in the middle of the day so, one could count the darkness with the preceding period of light as an additional day. Secondly, I think Jesus was emphasizing that he would be dead while in the earth, just as Jonah was dead while in the fish.

Lev 9:1 On the eighth day—Easter Sunday.

The anointing of Jesus started nine days earlier, but this is the eighth day from the presentation.

The day he was in the tomb, the consecration does not appear to have advanced.

Leviticus 9:2 He said to Aaron, “Take a bull calf for your sin offering and a ram for your burnt offering, both without defect, and present them before Yahweh.

Lev 9:2 Ram for the burnt offering---without blemish and offer them before Yahweh—

Yahweh’s presence shown by the earthquake at the moment of death and resurrection.

For the sons of Israel kid and lamb of the first year—Passover?

Leviticus 9:3 Then say to the Israelites: “Take a male goat for a sin offering, a calf, and a lamb—both a year old and without defect—for a burnt offering,

Leviticus 9:4 And an ox and a ram for a fellowship offering to sacrifice before Yahweh, together with a grain offering mixed with oil. For today Yahweh will appear to you.”

Leviticus 9:5 They took the things Moses commanded to the front of the Tent of Meeting, and the entire assembly came near and stood before Yahweh.

Leviticus 9:6 Then Moses said, “This is what Yahweh has commanded you to do, so that the glory of Yahweh may appear to you.”

Leviticus 9:7 Moses said to Aaron, “Come to the altar and sacrifice your sin offering and your burnt offering and make atonement for yourself and the people; sacrifice the offering that is for the people and make atonement for them, as Yahweh has commanded.”

Leviticus 9:8 So Aaron came to the altar and slaughtered the calf as a sin offering for himself.

Leviticus 9:9 His sons brought the blood to him, and he dipped his finger into the blood and put it on the horns of the altar; the rest of the blood he poured out at the base of the altar.

Leviticus 9:10 On the altar he burned the fat, the kidneys and the covering of the liver from the sin offering, as Yahweh commanded Moses;

Leviticus 9:11 The flesh and the hide he burned up outside the camp.

Leviticus 9:12 Then he slaughtered the burnt offering. His sons handed him the blood, and he sprinkled it against the altar on all sides.

Leviticus 9:13 They handed him the burnt offering piece by piece, including the head, and he burned them on the altar.

Leviticus 9:14 He washed the inner parts and the legs and burned them on top of the burnt offering on the altar.

Leviticus 9:15 Aaron then brought the offering that was for the people. He took the goat for the people's sin offering and slaughtered it and offered it for a sin offering as he did with the first one.

Leviticus 9:16 He brought the burnt offering and offered it in the prescribed way.

Leviticus 9:17 He also brought the grain offering, took a handful of it and burned it on the altar in addition to the morning's burnt offering.

Leviticus 9:18 He slaughtered the ox and the ram as the fellowship offering for the people. His sons handed him the blood, and he sprinkled it against the altar on all sides.

Leviticus 9:19 But the fat portions of the ox and the ram—the fat tail, the layer of fat, the kidneys and the covering of the liver—

Leviticus 9:20 These they laid on the breasts, and then Aaron burned the fat on the altar.

Leviticus 9:21, Aaron waved the breasts and the right thigh before Yahweh as a wave offering, as Moses commanded.

Leviticus 9:22 Then Aaron lifted his hands toward the people and blessed them. And having sacrificed the sin offering, the burnt offering and the fellowship offering, he stepped down.

Leviticus 9:23 Moses and Aaron then went into the Tent of Meeting. When they came out, they blessed the people; and the glory of Yahweh appeared to all the people.

Leviticus 9:24 Fire came out from the presence of Yahweh and consumed the burnt offering and the fat portions on the altar. And when all the people saw it, they shouted for joy and fell facedown.

Lev 10 Unholy fire—The Goat burned up, not eaten

Here we see that the goat that represented Jesus that should normally have been eaten got accidentally burned up, an accident that prefigured Jesus' body getting burned up without being eaten.

The goat should have been eaten—but got burned up

Leviticus 10:1-15 Aaron's sons Nadab and Abihu took their censers, put fire in them and added incense; and they offered unauthorized fire before Yahweh, contrary to his command. So fire came out from the presence of Yahweh and consumed them, and they

died before Yahweh. Moses then said to Aaron, “This is what Yahweh spoke of when he said: “Among those who approach me I will show myself holy; in the sight of all the people I will be honored.”” Aaron remained silent. Moses summoned Mishael and Elzaphan, sons of Aaron’s uncle Uzziel, and said to them, “Come here; carry your cousins outside the camp, away from the front of the sanctuary.” So they came and carried them, still in their tunics, outside the camp, as Moses ordered. Then Moses said to Aaron and his sons Eleazar and Ithamar, “Do not let your hair become unkempt, and do not tear your clothes, or you will die and Yahweh will be angry with the whole community. But your relatives, all the house of Israel, may mourn for those Yahweh has destroyed by fire. Do not leave the entrance to the Tent of Meeting or you will die, because Yahweh’s anointing oil is on you.” So they did as Moses said.

Then Yahweh said to Aaron, “You and your sons are not to drink wine or other fermented drink whenever you go into the Tent of Meeting, or you will die. This is a lasting ordinance for the generations to come. You must distinguish between the holy and the common, between the unclean and the clean, And you must teach the Israelites all the decrees Yahweh has given them through Moses.”

Moses said to Aaron and his remaining sons, Eleazar and Ithamar, “Take the grain offering left over from the offerings made to Yahweh by fire and eat it prepared without yeast beside the altar, for it is most holy. Eat it in a holy place, because it is your share and your sons’ share of the offerings made to Yahweh by fire; for so I have been commanded. But you and your sons and your daughters may eat the breast that was waved and the thigh that was presented. Eat them in a ceremonially clean place; they have been given to you and your children as your share of the Israelites’ fellowship offerings. The thigh that was presented and the breast that was waved must be brought with the fat portions of the offerings made by fire, to be waved before Yahweh as a wave offering. This will be the regular share for you and your children, as Yahweh has commanded.”

It is noteworthy that Nadab and Abihu were consumed or devoured by the fire, but their linen clothes were still intact, and there was something of them to carry away. This has a clear link to the shroud of Turin because their bodies were burned up by holy fire, but not their clothes. THE shroud indicated Jesus’ body was devoured but not the shroud which clothed Him. Second, there were remains of the body presumably ashes that needed to be carried away. There would need to be ashes if the requirements of the red heifer were to be literally fulfilled.

Leviticus 10:16 When Moses inquired about the goat of the sin offering and found that it had been burned up, he was angry with Eleazar and Ithamar, Aaron’s remaining sons, and asked,

Leviticus 10:17 “Why didn’t you eat the sin offering in the sanctuary area? It is most holy; it was given to you to take away the guilt of the community by making atonement for them before Yahweh.

Leviticus 10:18-19 Since its blood was not taken into the Holy Place, you should have eaten the goat in the sanctuary area, as I commanded.” Aaron replied to Moses, “Today they sacrificed their sin offering and their burnt offering before Yahweh, but such things as this have happened to me. Would Yahweh have been pleased if I had eaten the sin offering today?”

Leviticus 10:20 When Moses heard this, he was satisfied.

Leviticus 7:6 Any male in a priest's family may eat it, but it must be eaten in a holy place; it is most holy.

Leviticus 21:22 He may eat the most holy food of his God, as well as the holy food;

Leviticus 24:9 It belongs to Aaron and his sons, who are to eat it in a holy place, because it is a most holy part of their regular share of the offerings made to Yahweh by fire.”

Numbers 18:10 Eat it as something most holy; every male shall eat it. You must regard it as holy.

Ezekiel 42:13 Then he said to me, “The north and south rooms facing the temple courtyard are the priests' rooms, where the priests who approach Yahweh will eat the most holy offerings. There they will put the most holy offerings—the grain offerings, the sin offerings and the guilt offerings—for the place is holy.

Leviticus 6:30 But any sin offering whose blood is brought into the Tent of Meeting to make atonement in the Holy Place must not be eaten; it must be burned.

Ephesians 2:5 Made us alive with Christ even when we were dead in transgressions—it is by grace you have been saved.

Hebrews 10:10 And by that will, we have been made holy through the sacrifice of the body of Jesus Christ once for all.

1 John 2:2 He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world.

1 John 4:10 This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins.

1 Corinthians 10:18 Consider the people of Israel: Do not those who eat the sacrifices participate in the altar?

Hebrews 9:23 It was necessary, then, for the copies of the heavenly things to be purified with these sacrifices, but the heavenly things themselves with better sacrifices than these.

If Jesus is a sacrifice, what are the two thieves—aren't they sacrifices as well? If they are, they would be goats, as Barabbas was the scapegoat. Anything that had its blood taken into the temple could not be consumed.

Notes

Hebrews 13:11-13 The high priest carries the blood of animals into the Most Holy Place as a sin offering, but the bodies are burned outside the camp. And so Jesus also suffered outside the city gate to make the people holy through his own blood. Let us, then, go to him outside the camp, bearing the disgrace he bore.

Restriction on drinking wine before one enters the temple—Jesus limited wine at the last supper.

Basket of Unleavened bread.

The pot of wine at the cross likely linked to the pot of manna in the holy of holies.

All the most holy sacrifices were eaten only by the priest and only in the sanctuary area.

Because Jesus is the Temple when He was presented at the place God chose—Jerusalem, the temple gate was to the east of Jerusalem. Mt. Of Olives is a Sabbath day's journey east of Jerusalem (also Bethany) Jesus was anointed at Bethany. Anointed on the Sabbath, the fire of God burned Him up eight days later. He was Chosen as the Passover by the people Sunday and ate the Passover Tuesday. The chief priests chose Jesus by paying for His betrayal on Monday?

“Do not hold on to me, for I have not yet returned to the Father. Go instead to my brothers and tell them, ‘I am returning to my Father and your Father, to my God and your God.’”

Lev 16 Day of Atonement/Scapegoat

There was special Atonement sacrifice for the nation of Israel and for the priests and the Temple that was done during Nisan when the Tabernacle was first set up. Jesus fulfillment of the atonement sacrifice seems to follow this initial time of the year as opposed to the yearly atonement sacrifice. Because it was done only once it is more similar to the initial atonement sacrifice. His atonement sacrifice does seem to follow the requirements of the annual atonement sacrifice in all other areas.

Leviticus 16:1-2 Yahweh spoke to Moses after the death of the two sons of Aaron who died when they approached Yahweh. Yahweh said to Moses: “Tell your brother Aaron not to come whenever he chooses into the Most Holy Place behind the curtain in front of the atonement cover on the ark, or else he will die, because I appear in the cloud over the atonement cover.

Leviticus 16:3 “This is how Aaron is to enter the sanctuary area: with a young bull for a sin offering and a ram for a burnt offering.

Leviticus 16:4 He is to put on the sacred linen tunic, with linen undergarments next to his body; he is to tie the linen sash around him and put on the linen turban. These are sacred garments; so he must bathe himself with water before he puts them on.

Jesus' body was washed, and the shroud of Turin clothed him, and he had the and the side strip bound it to His body.

Leviticus 16:5 From the Israelite community he is to take two male goats for a sin offering and a ram for a burnt offering.

Leviticus 16:6 “Aaron is to offer the bull for his own sin offering to make atonement for himself and his household.

Leviticus 16:7-10 Then he is to take the two goats and present them before Yahweh at the entrance to the Tent of Meeting. He is to cast lots for the two goats—one lot for Yahweh and the other for the scapegoat. Aaron shall bring the goat whose lot falls to Yahweh and sacrifice it for a sin offering. But the goat chosen by lot as the scapegoat shall be presented alive before Yahweh to be used for making atonement by sending it into the desert as a scapegoat.

Barabbas as the Scapegoat

Matthew 27:15-26 Now it was the governor's custom at the Feast to release a prisoner chosen by the crowd. At that time they had a notorious prisoner, called Barabbas. So when the crowd had gathered, Pilate asked them, “Which one do you want me to release

to you: Barabbas, or Jesus who is called Christ?” For he knew it was out of envy that they had handed Jesus over to him. While Pilate was sitting on the judge’s seat, his wife sent him this message: “Don’t have anything to do with that innocent man, for I have suffered a great deal today in a dream because of him.” But the chief priests and the elders persuaded the crowd to ask for Barabbas and to have Jesus executed. “Which of the two do you want me to release to you?” asked the governor. “Barabbas,” they answered. “What shall I do, then, with Jesus who is called Christ?” Pilate asked. They all answered, “Crucify him!” “Why? What crime has he committed?” asked Pilate. But they shouted all the louder, “Crucify him!” When Pilate saw that he was getting nowhere, but that instead an uproar was starting, he took water and washed his hands in front of the crowd. “I am innocent of this man’s blood,” he said. “It is your responsibility!” All the people answered, “Let his blood be on us and on our children!” Then he released Barabbas to them. But he had Jesus flogged, and handed him over to be crucified.

Mark 15:6-15 Now it was the custom at the Feast to release a prisoner whom the people requested. A man called Barabbas was in prison with the insurrectionists who had committed murder in the uprising. The crowd came up and asked Pilate to do for them what he usually did. “Do you want me to release to you the king of the Jews?” asked Pilate, Knowing it was out of envy that the chief priests had handed Jesus over to him. But the chief priests stirred up the crowd to have Pilate release Barabbas instead. “What shall I do, then, with the one you call the king of the Jews?” Pilate asked them. “Crucify him!” they shouted. “Why? What crime has he committed?” asked Pilate. But they shouted all the louder, “Crucify him!” Wanting to satisfy the crowd, Pilate released Barabbas to them. He had Jesus flogged, and handed him over to be crucified.

Luke 23:16-25 Therefore, I will punish him and then release him.” With one voice they cried out, “Away with this man! Release Barabbas to us!” (Barabbas had been thrown into prison for an insurrection in the city, and for murder.) Wanting to release Jesus, Pilate appealed to them again. But they kept shouting, “Crucify him! Crucify him!” For the third time he spoke to them: “Why? What crime has this man committed? I have found in him no grounds for the death penalty. Therefore I will have him punished and then release him.” But with loud shouts they insistently demanded that he be crucified, and their shouts prevailed. So Pilate decided to grant their demand. He released the man who had been thrown into prison for insurrection and murder, the one they asked for, and surrendered Jesus to their will.

John 18:39-40 But it is your custom for me to release to you one prisoner at the time of the Passover. Do you want me to release ‘the king of the Jews?’” They shouted back, “No, not him! Give us Barabbas!” Now Barabbas had taken part in a rebellion.

Leviticus 16:11 “Aaron shall bring the bull for his own sin offering to make atonement for himself and his household, and he is to slaughter the bull for his own sin offering.

Leviticus 16:12-13 He is to take a censer full of burning coals from the altar before Yahweh and two handfuls of finely ground fragrant incense and take them behind the curtain. He is to put the incense on the fire before Yahweh, and the smoke of the incense will conceal the atonement cover above the Testimony, so that he will not die.

Leviticus 16:14 He is to take some of the bull's blood and with his finger sprinkle it on the front of the atonement cover; then he shall sprinkle some of it with his finger seven times before the atonement cover.

Jesus did not need the bull's blood because he was without sin.

Leviticus 16:15-16 “He shall then slaughter the goat for the sin offering for the people and take its blood behind the curtain and do with it as he did with the bull's blood: He shall sprinkle it on the atonement cover and in front of it. In this way he will make atonement for the Most Holy Place because of the uncleanness and rebellion of the Israelites, whatever their sins have been. He is to do the same for the Tent of Meeting, which is among them in the midst of their uncleanness.

Leviticus 16:17 No one is to be in the Tent of Meeting from the time Aaron goes in to make atonement in the Most Holy Place until he comes out, having made atonement for himself, his household and the whole community of Israel.

Leviticus 16:18-19 “Then he shall come out to the altar that is before Yahweh and make atonement for it. He shall take some of the bull's blood and some of the goat's blood and put it on all the horns of the altar. He shall sprinkle some of the blood on it with his finger seven times to cleanse it and to consecrate it from the uncleanness of the Israelites.

Leviticus 16:20-22 “When Aaron has finished making atonement for the Most Holy Place, the Tent of Meeting and the altar, he shall bring forward the live goat. He is to lay both hands on the head of the live goat and confess over it all the wickedness and rebellion of the Israelites—all their sins—and put them on the goat's head. He shall send the goat away into the desert in the care of a man appointed for the task. The goat will carry on itself all their sins to a solitary place; and the man shall release it in the desert.

Leviticus 16:23-25 “Then Aaron is to go into the Tent of Meeting and take off the linen garments he put on before he entered the Most Holy Place, and he is to leave them there. He shall bathe himself with water in a holy place and put on his regular garments. Then he shall come out and sacrifice the burnt offering for himself and the burnt offering for the people, to make atonement for himself and for the people. He shall also burn the fat of the sin offering on the altar.

Jesus left his clothes first at the altar, which was the cross—his seamless robe.

Jesus again left His clothes at the altar, which was His tomb—the shroud of Turin. Somehow there was provided for Him a new set of clothes (clothes that a gardener might wear) and may have been left behind by the gardener. Here it could be that this new set of clothes is typified by the High Priest Joshua receiving a new set of clothes to replace his filthy garments. (Zechariah 3:3-4).

26 “The man who releases the goat as a scapegoat must wash his clothes and bathe himself with water; afterward he may come into the camp.

27 The bull and the goat for the sin offerings, whose blood was brought into the Most Holy Place to make atonement, must be taken outside the camp; their hides, flesh and offal are to be burned up.

Jesus was burned up outside the camp as the sin offering for the entire world.

Leviticus 16:28-34 The man who burns them must wash his clothes and bathe himself with water; afterward he may come into the camp. “This is to be a lasting ordinance for you: On the tenth day of the seventh month you must deny yourselves and not do any work—whether native-born or an alien living among you--Because on this day atonement will be made for you, to cleanse you. Then, before Yahweh, you will be clean from all your sins. It is a Sabbath of rest, and you must deny yourselves; it is a lasting ordinance. The priest who is anointed and ordained to succeed his father as high priest is to make atonement. He is to put on the sacred linen garments And make atonement for the Most Holy Place, for the Tent of Meeting and the altar, and for the priests and all the people of the community. “This is to be a lasting ordinance for you: Atonement is to be made once a year for all the sins of the Israelites.” And it was done, as Yahweh commanded Moses.

Jesus as the Atonement

Ram Lev 16:3

Priest bathed and in proper clothes Lev 16:4 Aaron High Priest

Male goats—Jesus and Barabbas

Sprinkle blood of goat seven times toward atonement cover, the Tent of Meeting and altar (Lev 16:15-16, 18-19)

Final bath v25

Burned up outside the camp—hides, flesh and offal v27.

Jesus as the Red Heifer

Hebrews 9:11-14 When Christ came as high priest of the good things that are already here, he went through the greater and more perfect tabernacle that is not man-made, that is to say, not a part of this creation. He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, having obtained eternal redemption. The blood of goats and bulls and the ashes of a heifer sprinkled on those who are ceremonially unclean sanctify them so that they are outwardly clean. How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God! For this reason Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance—now that he has died as a ransom to set them free from the sins committed under the first covenant.

A person can be called a Heifer (tribe also called heifer)

Judges 14:18 Before sunset on the seventh day the men of the town said to him, “What is sweeter than honey? What is stronger than a lion?” Samson said to them, “If you had not plowed with my heifer, you would not have solved my riddle.”

Jeremiah 46:20, “Egypt is a beautiful heifer, but a gadfly is coming against her from the north.

Jeremiah 50:11 “Because you rejoice and are glad, you who pillage my inheritance, because you frolic like a heifer threshing grain and neigh like stallions,

Hosea 4:16 The Israelites are stubborn, like a stubborn heifer. How then can Yahweh pasture them like lambs in a meadow?

Hosea 10:11 Ephraim is a trained heifer that loves to thresh; so I will put a yoke on her fair neck. I will drive Ephraim, Judah must plow, and Jacob must break up the ground.

Numbers 19:1-2 Yahweh said to Moses and Aaron: “This is a requirement of the law that Yahweh has commanded: Tell the Israelites to bring you a red heifer without defect or blemish and that has never been under a yoke.

How can Jesus be the red heifer, a red young female cow?

Female: Jesus is the only person who was born only of a woman, so he came from a wholly female. Second, all members of the trinity are male, but God made man in His image male and female made He them. Therefore all members of the Trinity are likely both male and female. The color red has a close association with sin. Though your sins be as scarlet yet you shall be white as snow. There is a great deal of sin associated with the passion. See article on red.

Red: After Jesus was scourged, he was dressed in a scarlet robe. Twice during Jesus’ ministry, he was called son of David. Matt 9:27 and Matt 20:30 by a pair of blind men. David is described as being ruddy and handsome. That is David was red, and that description also seems to match Jesus because these men linked Jesus and David.

The red heifer was not allowed ever to bear a yoke. Jesus said, Take my yoke upon you (Matt 11:29-30) because my yoke is easy and my burden light. The yoke is used in the scriptures as bondage to slavery, e.g. to the law Gal 5:1 and Acts 15:10.

The red heifer was to be without defect. Jesus was without defect Num 19:2.

Numbers 19:3 Give it [the red heifer] to Eleazar the priest; it is to be taken outside the camp and slaughtered in his presence.

Outside the walls of Jerusalem was considered outside the camp. Jesus was slain outside the walls of the city. The sacrifice is to be slaughtered in the presence of Eleazer (at that time Eleazer was the oldest son of Aaron the current high priest), Jesus was sacrificed in the presence of ex-high priest Annas, the current high priest Caiaphas, in his own presence and in the presence of God as indicated by the earthquakes.

Numbers 19:4 Then Eleazar the priest is to take some of its blood on his finger and sprinkle it seven times toward the front of the Tent of Meeting.

Aaron did not do this because to do this (any contact with the slain red heifer) made one unclean, his successor Eleazer did it initially, Annas did this in his palace when he beat and had Jesus beaten about the head not realizing which directions he was splattering Jesus’ blood.

Eleazer (Lazarus in Greek) is to sprinkle the blood of the sacrifice toward the front of the altar. Jesus’ blood was sprinkled toward the entrance to the Temple by Annas when he slapped Jesus in the head while in his palace.

The priest was to watch the burning

Numbers 19:5 While he watches, the heifer is to be burned—its hide, flesh, blood and offal.

All parts of the red heifer were to be burned, and it was not to be cut up (which would have caused the blood to drain out) unusual for a sacrifice. Jesus’ entire body was burned up, including his blood, which remained.

The chief priest had a watch set over Jesus' body and ended watching the burning happen. On the eighth day after the ordination of Aaron and son's fire came from the presence of God, and burned up the sacrifice on the altar. Jesus body was burned-up on the eighth day before dawn (just before it become unclean). God's presence was evident by the earthquake, which would have awakened all of Jerusalem. The stone was rolled away so the watchers could see the sacrifice gone. They promptly went and reported what they saw to the high priest.

The red heifer was to be burned up while he watched, the chief priests placed the guard that watched Jesus while His body was burned at the resurrection.

The sacrifice needed to be burned outside the camp while the priest watched. The high priest set the guard over the body of Jesus. The guard was there when the body was burned up. The guard of the Temple likely composed of the Temple guard. The Temple guard was composed of 3 priests and 21 Levites. At the resurrection, Jesus' body was burned up. The shroud of Turin is the scorch mark left by the burning of Jesus body.

The red heifer was the only sacrifice that was burned up with its blood. Jesus' blood was shed, but his body was not drained of his blood. When His body was burned at the resurrection, it still had some of His blood inside.

Numbers 19:6 The priest is to take some cedar wood, hyssop and scarlet wool and throw them onto the burning heifer.

For the scarlet thread Jesus was scourged then he had a scarlet robe put on him while he was mocked—the blood on his body would attract a certain portion of threads from the scarlet robe. Jewish burial practice had everything that had the blood of the dead collected and buried with the body because the life is in the blood (Lev 17:11). The scarlet robe may have been buried with Jesus. This would imply that Jesus was buried with his cross, nails, underwear etc. If the hyssop branch made it in the tomb with Jesus then also likely the clay pot of sour wine. At the resurrection, more than just Jesus' body was burned. As Isaac, the type of Jesus carried the wood of his holocaust so Jesus carried the wood of his holocaust, so the cross was consumed with the body. Why did the shroud of Turin survive? The priest was required to leave his clothes behind. Because the most likely source of cedar wood for the red heifer sacrifice would be from the wood of the cross, it is most likely that most of the cross was cedar.

The priest is to take some of the cedarwood, hyssop, and scarlet material and cast it onto the burning heifer. Because of the requirement for the hyssop to be burned up—Jesus must have been buried with some hyssop.

After Jesus was scourged, He was dressed in a scarlet robe and mocked. Some scarlet thread adhered to his bloody body.

The only mention of hyssop was a young man (maybe John Mark) using a hyssop branch to raise the sponge to Jesus' mouth.

Cedarwood—Everything that had blood on it from the death of a person was collected and buried with that person according to Jewish tradition. This must-have included the cross. The cross was made primarily of cedar. Cedar was imported and expensive. In was used exclusively in public buildings.

Matt 27:26-31 But he had Jesus flogged, and handed him over to be crucified. Then the governor's soldiers took Jesus into the Praetorium and gathered the whole company of soldiers around him. They stripped him and put a scarlet robe on him, And then twisted together a crown of thorns and set it on his head. They put a staff in his right hand and knelt in front of him and mocked him. "Hail, king of the Jews!" they said. They spit on him, and took the staff and struck him on the head again and again. After they had

mocked him, they took off the robe and put his own clothes on him. Then they led him away to crucify him.

Numbers 19:7-8 After that, the priest must wash his clothes and bathe himself with water. He may then come into the camp, but he will be ceremonially unclean till evening. The man who burns it must also wash his clothes and bathe with water, and he too will be unclean till evening.

Numbers 19:9-10 “A man who is clean shall gather up the ashes of the heifer and put them in a ceremonially clean place outside the camp. They shall be kept by the Israelite community for use in the water of cleansing; it is for purification from sin. The man who gathers up the ashes of the heifer must also wash his clothes, and he too will be unclean till evening. This will be a lasting ordinance both for the Israelites and for the aliens living among them.

Numbers 19:11, “Whoever touches the dead body of anyone will be unclean for seven days.

Jesus touched his own dead body why did he not become unclean? Jesus’ body was a sacrifice, and a sacrifice is holy (or most holy) not unclean. So Jesus did not defile Himself by dying, because He as sacrificed.

Numbers 19:12 He must purify himself with the water on the third day and on the seventh day; then he will be clean. But if he does not purify himself on the third and seventh days, he will not be clean.

In the Bible, there is a strong link between blood and wine. Wine is called the frothy blood of the grape (Deuteronomy 32:14). The first miracle of Jesus was changing water into wine (John 2:7-11). The first plague of Moses was changing the water of the Nile into blood (Exodus 7:17-21).

In John 2: Jesus turns water in stone jars for purification (read water with the remnants of the ashes of the red heifer into fine wine. The wedding occurs on the third day and this day is also the seventh of a series of days. The water, with the ashes of the red heifer, needed to be sprinkled on the third and seventh days.

There is a link between Jesus’ hour that combines the concept of the Eucharist (bread and wine/body and blood) and Christ’s death because Jesus’ answer to his mother was my hour has not yet come along with the concept of providing wine, because they had no wine.

The water must be used on the third and the seventh day. I think it likely the cleansing until one was about to come into the temple (Num 19:20) because the water of cleansing made one unclean Jesus was never sprinkled with the water of cleansing. Since Jesus washed the disciples’ feet before the last supper, the washing could have occurred on Tuesday the third day. The wedding feast at Cana also has hints of the third and seventh day. The wedding started on the third day and this third day was the seventh in a series of days listed in John chapters on and two.

Numbers 19:13-16 Whoever touches the dead body of anyone and fails to purify himself defiles Yahweh’s tabernacle. That person must be cut off from Israel. Because the water

of cleansing has not been sprinkled on him, he is unclean; his uncleanness remains on him. “This is the law that applies when a person dies in a tent: Anyone who enters the tent and anyone who is in it will be unclean for seven days, And every open container without a lid fastened on it will be unclean. “Anyone out in the open who touches someone who has been killed with a sword or someone who has died a natural death, or anyone who touches a human bone or a grave, will be unclean for seven days. “For the unclean person, put some ashes from the burned purification offering into a jar and pour fresh water over them.

??The blood of the heifer was to be poured into a vessel with water

Water was added to the wine at the last supper that Jesus turned into his blood. All the cups of wine at the Passover Seder have some water added to them.

From Jesus’ side flowed blood and water. If it was necessary to carry his own blood into the heavenly temple, Jesus was enabled to carry his blood into the heavenly sanctuary. The Temple in Jerusalem had a stream of blood flowing from it from all the animals that were sacrificed, particularly on the eve of Passover. Ezekiel’s Temple has a stream then river of water flowing from it (Ezekiel 47:1-12).

Numbers 19:18-22 Then a man who is ceremonially clean is to take some hyssop, dip it in the water and sprinkle the tent and all the furnishings and the people who were there. He must also sprinkle anyone who has touched a human bone or a grave or someone who has been killed or someone who has died a natural death. The man who is clean is to sprinkle the unclean person on the third and seventh days, and on the seventh day he is to purify him. The person being cleansed must wash his clothes and bathe with water, and that evening he will be clean. But if a person who is unclean does not purify himself, he must be cut off from the community, because he has defiled the sanctuary of Yahweh. The water of cleansing has not been sprinkled on him, and he is unclean. This is a lasting ordinance for them. “The man who sprinkles the water of cleansing must also wash his clothes, and anyone who touches the water of cleansing will be unclean till evening. Anything that an unclean person touches becomes unclean, and anyone who touches it becomes unclean till evening.”

While it appears that the tomb where Jesus’ lay was also an altar—if it was then this eliminates Gordon’s Calvary from the calculation—because one can only get to two sides of the altar in the tomb at Gordon’s Calvary.

The two angels at either end of the place where Jesus had laid could well be Cherubim indicative of the holy of Holies. The incense altar associated with the holy of holies was not allowed to have animals or bread—only the specific incense—could it have had Jesus’ body. The horns of this altar were to be marked with blood of ____.

Were the ashes of Jesus collected for forgiveness of sin? There were remains when Nadab and Abihu were consumed by the holy fire in the Tabernacle of the LORD.

Colossians 2:14-15 Having canceled the written code, with its regulations, that was against us and that stood opposed to us; he took it away, nailing it to the cross. And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross.

RedHeifer

Heb 9:13-14 Indicates that Christ’s blood is more effective than the ashes of a heifer sprinkling.

The purpose of the ashes of the red heifer were to remove the sin of coming in contact/proximity with death. The result of sin is that all are subject to death, so all need the provision that removes the sin of contact with death.

Since Jesus went out of the Praetorium carrying his cross. The Praetorium was most likely the Antonia Fortress and was immediately adjacent to the Temple compound on the North at the west corner. Being near the Temple, it is likely that the chief priest provided a cross for Jesus to avoid any additional delay. The Temple was under construction for 46 years at this point and would continue to be under construction for nearly forty more years. Since Jesus is the Passover and the blood of the Passover was required to be put onto the top and sides of the door, it makes sense that Jesus' cross had been a doorway somewhere in the temple that had been replaced as part of the temple reconstruction. The lower portion of the cross would then be one side of the door, the cross beam the other side of the door and the lintel would be the upright at the top of the cross. Symbolically both the cross and Jesus' mouth become doors.

After the sacrifice, the priest must wash himself and his clothes with water.

Jesus is holy, and being God could not become ceremonially unclean, but Caiaphas and Annas could become unclean. If there were any ashes, they were collected by one of the angels. The burning of Jesus' body occurred in the twinkling of an eye, the same amount of time it will take our bodies to be transformed.

Jesus as a Priest

John 19:1 Then Pilate took Jesus and had him flogged.

John 19:14 It was the day of Preparation of Passover Week, about the sixth hour. “Here is your king,” Pilate said to the Jews.

John 19:17-20 Carrying his own cross, he went out to the place of the Skull (which in Aramaic is called Golgotha). Here they crucified him, and with him two others—one on each side and Jesus in the middle. Pilate had a notice prepared and fastened to the cross. It read: JESUS OF NAZARETH, THE KING OF THE JEWS. Many of the Jews read this sign, for the place where Jesus was crucified was near the city, and the sign was written in Aramaic, Latin and Greek.

John 19:23-24 When the soldiers crucified Jesus, they took his clothes, dividing them into four shares, one for each of them, with the undergarment remaining. This garment was seamless, woven in one piece from top to bottom. “Let’s not tear it,” they said to one another. “Let’s decide by lot who will get it.” This happened that the scripture might be fulfilled which said, “They divided my garments among them and cast lots for my clothing.” So this is what the soldiers did.

John 19:28-42 Later, knowing that all was now completed, and so that the Scripture would be fulfilled, Jesus said, “I am thirsty.” A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus’ lips. When he had received the drink, Jesus said, “It is finished.” With that, he bowed his head and gave up his spirit. Now it was the day of Preparation, and the next day was to be a special Sabbath. Because the Jews did not want the bodies left on the crosses during the Sabbath, they asked Pilate to have the legs broken and the bodies taken down. The soldiers therefore came and broke the legs of the first man who had been crucified with Jesus, and then those of the other. But when they came to Jesus and found that he was already dead, they did not break his legs. Instead, one of the soldiers pierced Jesus’ side with a spear, bringing a sudden flow of blood and water. The man who saw it has given testimony, and his testimony is true. He knows that he tells the truth, and he testifies so that you also may believe. These things happened so that the scripture would be fulfilled: “Not one of his bones will be broken,” And, as another scripture says, “They will look on the one they have pierced.” Later, Joseph of Arimathea asked Pilate for the body of Jesus. Now Joseph was a disciple of Jesus, but secretly because he feared the Jews. With Pilate’s permission, he came and took the body away. He was accompanied by Nicodemus, the man who earlier had visited Jesus at night. Nicodemus brought a mixture of myrrh and aloes, about seventy-five pounds. Taking Jesus’ body, the two of them wrapped it, with the spices, in strips of linen. This was in accordance with Jewish burial customs. At the place where Jesus was crucified, there was a garden, and in the garden a new tomb, in which no one had ever been laid. Because it was the Jewish day of Preparation and since the tomb was nearby, they laid Jesus there.

John 20:1-6 Early on the first day of the week, while it was still dark, Mary Magdalene went to the tomb and saw that the stone had been removed from the entrance. So she came running to Simon Peter and the other disciple, the one Jesus loved, and said, “They have taken the Lord out of the tomb, and we don’t know where they have put him!” So

Peter and the other disciple started for the tomb. Both were running, but the other disciple outran Peter and reached the tomb first. He bent over and looked in at the strips of linen lying there but did not go in. Then Simon Peter, who was behind him, arrived and went into the tomb. He saw the strips of linen lying there,

Luke 22:14-20 When the hour came, Jesus and his apostles reclined at the table. And he said to them, “I have eagerly desired to eat this Passover with you before I suffer. For I tell you, I will not eat it again until it finds fulfillment in the kingdom of God.” After taking the cup, he gave thanks and said, “Take this and divide it among you. For I tell you I will not drink again of the fruit of the vine until the kingdom of God comes.” And he took bread, gave thanks and broke it, and gave it to them, saying, “This is my body given for you; do this in remembrance of me.” In the same way, after the supper he took the cup, saying, “This cup is the new covenant in my blood, which is poured out for you. But the hand of him who is going to betray me is with mine on the table.

More specific conditions that were also fulfilled in one way or another

1. In most cases, the sacrifice needed to be burned on the altar of sacrifice—but in a few cases after meeting the above requirements, the sacrifice was to be offered up outside the camp, always to the north of the altar.

Both Gordon’s Calvary and the church of the Holy Sepulcher are north of the altar

Blood was sprinkled around the altar of sacrifice in the courtyard of the priests

Blood sprinkled on the four sides of the altar.

Sanhedrin—to the south

Gethsemane—to the east

Scourged—to the north

Beating at Annas’—house to the west

High priest to accept the sacrifice by placing his hands on the head of the sacrifice

Slapped and struck—Annas’ house (John 18:13, 22).

2. There were many additional requirements for each type of sacrifice. Scripture tells us that Jesus’ sacrifice included at least three different sacrifices.

The New Testament specified, Christ with making at least the following Sacrifices

Passover—1 Cor 5:8 Christ, our Passover, has been sacrificed. Not a bone of his shall be broken John 19:36.

Atonement—Heb 9:12 neither by the blood of goats and calves, but by his own blood he entered once into the holy place having obtained eternal redemption for us.

Red Heifer—Heb 9:13 the blood of bulls and goats and the ashes of a Heifer sprinkling.

3. Burnt offering burnt all night to the morning Lev 6:18
Jesus’ resurrection was in the morning (Probably with the bright morning star Venus).
How long was the burn?
4. There were often restrictions re the location, time of day, time of year, type of sacrifice, etc.
Passover sacrifice had to be slain between the evenings on Passover, interpreted to mean 3 PM Friday, Apr 3, in AD 33.