THE SACRIFICE ( OUTSIDE OF THE CAMP )

**( Giving ALL of self- the pressing of the heart – the deepest throbbing / beating of the heart completely given UP for LOVE )**

In ancient times, a major component of Jewish ritual was the offering of *Karbanot*. An entire order of the [Talmud](http://www.jewishvirtuallibrary.org/jsource/Judaism/talmud_%26_mishna.html) is devoted to the subject.

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Til the end of time

<https://www.youtube.com/watch?v=0zvNWCb7JEA>

**Overview**

The word "*Karbanot*" is usually translated as "sacrifices" or "offerings"; however, both of these terms suggest a loss of something or a giving up of something, and although that is certainly a part of the ritual, that is not at all the literal meaning of the Hebrew word. The word *Karbanot* comes from the root Qof-Resh-Bet, which means "to draw near," and indicates the primary purpose of offerings: to draw us near to [G-d](http://www.jewishvirtuallibrary.org/jsource/Judaism/g-d.html) BY GIVING ALL THAT WE ARE TO Him..

Parts of the rituals involved in the offering of *Karbanot* were performed exclusively by the [kohanim](http://www.jewishvirtuallibrary.org/jsource/Judaism/kohein.html) (priests). These rituals were only performed in the [Temple](http://www.jewishvirtuallibrary.org/jsource/Judaism/The_Temple.html) in Jerusalem. The procedures could not be performed by anyone else, and could not be performed in any other place. Because the Temple no longer exists, we can no longer offer *Karbanot*.

There are three basic concepts underlying *Karbanot*. The first the aspect of giving. A *korban* requires **the renunciation** of something that belongs to the person making the offering. Thus, in place of all that we are there was a substitute sacrifices made from domestic animals, not wild animals (because wild animals do not belong to anyone). Likewise, offerings of food are ordinarily in the form of flour or meal, which requires substantial work to prepare.

The important concept is this element of substitution. The idea is that the thing being offered is a substitute for the person making the offering, and the things that are done to the offering are things that should have been done to the person offering. The offering is in some sense "totally consumed" in place of the offerer. It is interesting to note that whenever the subject of *Karbanot* is addressed in the [Torah](http://www.jewishvirtuallibrary.org/jsource/Judaism/The_Written_Law.html), the [name of G-d](http://www.jewishvirtuallibrary.org/jsource/Judaism/name.html) used is the four-letter name indicating G-d's mercy acceptance of the sacrifice..

**SO IMPORTANT IS the concept and idea of coming closer. The essence of sacrifice is to bring a person closer to G-d, and G-d to them .**

For the most part, the practice of sacrifice stopped in the year 70 [C.E.](http://www.jewishvirtuallibrary.org/jsource/Judaism/calendar.html), when the Roman army

destroyed the [Second Temple](http://www.jewishvirtuallibrary.org/jsource/History/secondtemple.html) in Jerusalem, the place where sacrifices were offered.

The practice was briefly resumed during the Jewish War of 132-135 C.E., but was ended permanently after that war was lost. There were also a few communities that continued sacrifices for a while after that time.

Sacrifices were stopped after the Temple's destruction because the [Torah](http://www.jewishvirtuallibrary.org/jsource/Judaism/The_Written_Law.html) specifically **commands Jews not to offer sacrifices just anywhere**; they are only permitted in the place that [G-d](http://www.jewishvirtuallibrary.org/jsource/Judaism/g-d.html) has chosen for that purpose. It would be a great fault to offer sacrifices in any other location.

**Purposes of *Karbanot***

Contrary to popular belief, the purpose of *Karbanot* is not simply to obtain forgiveness from sin, **AND SIN IN ITS TRUE SENSE MEANS:** **UNABLE verbs raʿah ("to see"), and yadaʿ ("to know") GOD.**

Although many *Karbanot* have the effect of expiating sins, there are many other purposes for bringing *Karbanot*, and the expiatory effect is often incidental, and is subject to significant limitations.

Certain *Karbanot* are brought purely for the purpose of communing with [G-d](http://www.jewishvirtuallibrary.org/jsource/Judaism/g-d.html) and becoming closer to Him. Others are brought for the purpose of expressing thanks to G-d, love or gratitude. Others are used to cleanse a person of ritual impurity (which does not necessarily have anything to do with sin). And yes, many *Karbanot* are brought for purposes of atonement.

The atoning aspect of *Karbanot* is carefully circumscribed. For the most part, *Karbanot* only expiate unintentional sins, that is, sins committed because a person forgot that this thing was a sin. No atonement is needed for violations committed under duress or through lack of knowledge, and for the most part, *Karbanot* cannot atone for a malicious, deliberate sin. In addition, *Karbanot* have no expiating effect unless the person making the offering sincerely repents his or her actions before making the offering, and makes restitution to any person who was harmed by the violation.

**Types of *Karbanot***

There are many different types of *Karbanot*, and the laws related to them are detailed and complicated. This section introduces some of the major types of *Karbanot* - there are many subtypes within these classifications and other types that do not fit into these categories.

***Olah*: Burnt Offering**

Perhaps the best-known class of offerings is the burnt offering. It was the oldest and commonest sacrifice, and represented submission to [G-d](http://www.jewishvirtuallibrary.org/jsource/Judaism/g-d.html)'s will. The Hebrew word for burnt offering is olah, from the root Ayin-Lamed-Heh, meaning ascension. It is the same root as the word aliyah, which is used to describe moving to Israel or ascending to the podium to say a [blessing](http://www.jewishvirtuallibrary.org/jsource/Judaism/prayer.html) over the [Torah](http://www.jewishvirtuallibrary.org/jsource/Judaism/The_Written_Law.html). An olah is completely burnt on the outer altar; no part of it is eaten by anyone. Because the offering represents complete submission to G-d's will, the entire offering is given to G-d (i.e., it cannot be used after it is burnt). It expresses a desire to commune with G-d, and expiates sins incidentally in the process (because how can you commune with G-d if you are tainted with sins?). An olah could be made from cattle, sheep, goats, or even birds, depending on the offerer's means.

***Zevach Sh'lamim*: Peace Offering**

A peace offering is an offering expressing thanks or gratitude to G-d for His bounties and mercies. The Hebrew term for this type of offering is *zebach sh'lamim* (or sometimes just *sh'lamim*), which is related to the word shalom, meaning "peace" or "whole." A representative portion of the offering is burnt on the altar, a portion is given to the [kohanim](http://www.jewishvirtuallibrary.org/jsource/Judaism/kohein.html), and the rest is eaten by the offerer and his family; thus, everyone gets a part of this offering. This category of offerings includes thanksgiving-offerings (in Hebrew, Todah, which was obligatory for survivors of life-threatening crises), free will-offerings, and offerings made after fulfillment of a vow.

***Chatat*: Sin Offering**

A sin offering is an offering to atone for and purge a sin. It is an expression of sorrow for the error and a desire to be reconciled with G-d. The Hebrew term for this type of offering is *chatat*, from the word chayt, meaning "missing the mark." A *chatat* could only be offered for unintentional sins committed through carelessness, not for intentional, malicious sins. The size of the offering varied according to the nature of the sin and the financial means of the sinner. Some *chatatot* are individual and some are communal. Communal offerings represent the interdependence of the community, and the fact that we are all responsible for each others' sins. A few special *chatatot* could not be eaten, but for the most part, for the average person's personal sin, the *chatat* was eaten by the [kohanim](http://www.jewishvirtuallibrary.org/jsource/Judaism/kohein.html).

***Asham*: Guilt Offering**

A guilt offering is an offering to atone for sins of stealing things from the altar, for when you are not sure whether you have committed a sin or what sin you have committed, or for breach

 of trust. The Hebrew word for a guilt offering is *asham*. When there was doubt as to whether a person committed a sin, the person would make an asham, rather than a *[chatat](http://www.jewishvirtuallibrary.org/sacrifices-and-offerings-karbanot%22%20%5Cl%20%22Chatat)*, because bringing a *chatat* would constitute admission of the sin, and the person would have to be punished for it. If a person brought an *asham* and later discovered that he had in fact committed the sin, he would have to bring a *chatat* at that time. An *asham* was eaten by the [kohanim](http://www.jewishvirtuallibrary.org/jsource/Judaism/kohein.html).

**Food and Drink Offerings**

A meal offering (minchah) represented the devotion of the fruits of man's work to G-d, because it was not a natural product, but something created through man's effort. A representative piece of the offering was burnt on the fire of the altar, but the rest was eaten by the [kohanim](http://www.jewishvirtuallibrary.org/jsource/Judaism/kohein.html).

There are also offerings of undiluted wine, referred to as nesekh.

***Parah Adumah*: The Red Heifer**

The ritual of the red heifer (in Hebrew, *parah adumah*) is part of one of the most mysterious rituals described in the [Torah](http://www.jewishvirtuallibrary.org/jsource/Judaism/The_Written_Law.html). The purpose of this ritual is to purify people from the defilement caused by contact with the dead. The ritual is discussed in Numbers 19. If you find it difficult to understand, don't feel bad; the sages themselves described it as beyond human understanding. What is so interesting about this ritual is that it purifies the impure, but it also renders the pure impure (i.e., everybody who participates in the ritual becomes impure).

It is believed by many that this ritual will be performed by the messiah when he comes, because we have all suffered the defilement of contact with the dead. Thus, the existence of a red heifer is a possible, but not definite, sign of the messiah. If the messiah were coming, there would be a red heifer, but there could be a red heifer without the messiah coming.

**BUT THE MESSIAH HAS ALREADY COME ! HIS NAME IS JESUS !**

**THE SACRIFICE WAS EXACTLY GIVING OF GREAT VALUE. LIFE ITSELF, TO REDEEM LIFE.   Jesus   [ Yeshua ] means ‘ God’s Salvation ’ BY REVELATION the HIGHEST VALUE AND FULLNESS OF GOD - THE REDEMPTION FOR ALL CREATION , FOR US !**

**Jesus is TESHUVAH , the ( *reconciliation )*returning of all things to God’s PERFECTION .**

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**Jesus is ‘The Way’, BY REVELATION - means we 'see' and  we 'know' God as our very existence, our life !**

**TheCross Has the Final Word**

[**https://www.youtube.com/watch?v=oaWGAer0FAk**](https://www.youtube.com/watch?v=oaWGAer0FAk)

**WHEN MY LIFE BEGAN**

[**https://www.youtube.com/watch?v=AwgWbIOt0ko**](https://www.youtube.com/watch?v=AwgWbIOt0ko)

**Oh come to the altar, the Father’s arms are open wide**

[**https://www.youtube.com/watch?v=ycWDFd0yCHA**](https://www.youtube.com/watch?v=ycWDFd0yCHA)

[https://www.kuokoaprayerwarriors.com/](https://www.youtube.com/redirect?redir_token=UzLSu7WuXF1HwEqUyZHgbx_BFsp8MTUyMDcyNDgyMUAxNTIwNjM4NDIx&q=https%3A%2F%2Fwww.kuokoaprayerwarriors.com%2F&event=comments)

GOD SEES GOD KNOWS GOD REMAINS THE SAME LET GOD HOLD YOU BECAUSE YOU ARE HIS VERY OWN THAT IS WHO YOU ARE SO VALUABLE SO IMPORTANT WORTH SO MUCH YES BECAUSE YOU ARE HIS VERY OWN

 [https://www.youtube.com/watch?v=Ty3ywPVYP-U﻿](https://www.youtube.com/watch?v=Ty3ywPVYP-U)