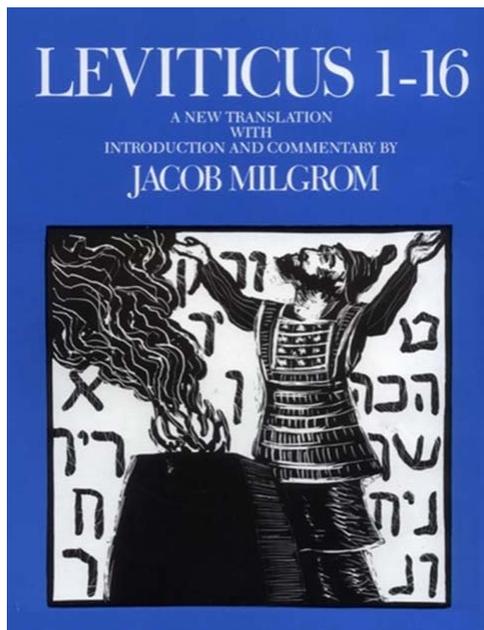


#1814 The Yom Kippur War and the Abomination of Desolation – The post-World War II U.S. waxing great toward the South and toward the East as a *second* Syria/Antiochus IV Epiphanes, part 73, ***Irving Berlin and God Bless America: The Holocaust Sacrifices in the Old Testament, (ii)***

Key Understanding (which is the same as is in the previous Unsealing): *The holocaust sacrifices in the Old Testament. Not only does the word Holocaust that refers to the mass slaughter of European Jews in World War II have its linguistic roots in the Old Testament holocaust sacrifices of animals, but the Holocaust itself has its prophetic roots in those same sacrifices. In other words, the reason behind the Lord’s ordainment of the Holocaust is prophetically tied to the holocaust sacrifices of the Old Testament.*



Leviticus 1:1-4 (NIV) The LORD called to Moses and spoke to him from the Tent of Meeting. He said,

2 “Speak to the Israelites and say to them: ‘When any of you brings an offering to the LORD, bring as your offering an animal from either the herd or the flock.

*3 “**IF THE OFFERING IS A BURNT** [holocaust] **OFFERING FROM THE HERD**, he is to offer a male without defect. He must present it at the entrance to the Tent of Meeting so that it will be acceptable to the LORD.*

4 He is to lay his hand on the head of the burnt [holocaust] offering, and it will be accepted on his behalf to make atonement for him.

Following is the Zondervan NIV Study Bible’s note on Leviticus 1:3:

1:3 burnt offering. See further priestly regulations in 6:8-13. A burnt offering was offered every morning and evening for all Israel (Ex 29:39-42). Double burnt offerings were brought

on the Sabbath (Nu 28:9-10) and extra ones on feast days (Nu 28-29). In addition, anyone could offer special burnt offerings to express devotion to the Lord. *male*. The burnt offering had to be a male animal because of its greater value, and also perhaps because it was thought to better represent vigor and fertility. It was usually a young sheep or goat (for the average individual), but bulls (for the wealthy) and doves or pigeons (for the poor) were also specified. *without defect*. The animal had to be unblemished (cf. Mal 1:8). As in all offerings, the offerers were to lay their hands on the head of the animal to express identification between themselves and the animal (16:21), whose death would then be accepted in “atonement” (v. 4). The blood was sprinkled on the sides of the great altar (located outside the tabernacle – later the temple – in the eastern half of the courtyard), where the fire of sacrifice was never to go out (6:13). The whole sacrifice was to be burned up (v. 9), including the head, legs, fat, and inner organs. **It is therefore sometimes called a *holocaust offering* (*holo* means “whole,” and *caust* means “burnt”).** When a bull was offered, however, the officiating priest could keep its hide (7:8). The burnt offering may have been the usual sacrifice offered by the patriarchs. It was the most comprehensive in its meaning. Its Hebrew name means “going up,” perhaps symbolizing worship and prayer as its aroma ascended to the Lord (v. 17). The completeness of its burning also speaks of dedication on the part of the worshiper. *entrance to the Tent of Meeting*. Where the altar of burnt offering was (see Ex 40:29). *acceptable to the LORD*. **See Ro 12:1; Php 4:18** and note.



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