

Galatians Unearthed Part 13: Temple Sacrifices; Prepared Body; Once For All; It is Finished (4/7/ 2018)

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.youtube.com/watch?v=p9pmQlclpKo>

***Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document is printed in color. The Hebrew words are generally accompanied by the transliterate, English word. In most cases, the Hebrew is to be read from right to left.**

We are on part 13 of our Galatians Unearthed series. For those of you who have been following the series, you know for the last couple weeks we have been looking at the primary elements that make up the infrastructure of the Old Covenant and how those elements have changed as you go from the Old Covenant into the New Covenant. We found there have been some significant changes and differences such as with the Ten Commandments being written on stone under the Old Covenant, and now under the New Covenant, they are written on our hearts. There was a change with the Temple. God had stated, "Have them make Me a sanctuary that I might dwell among them." So there was a physical Temple with the presence of God dwelling inside. But today under the New Covenant, we are literally called the Temple of God; we have become the dwelling place for the presence of God. Remember from John 14 Yeshua promised He and the Father would come and make their home within us through the Rauch HaKodesh, Holy Spirit.

We looked at other elements such as who the mediator was under the Old Covenant. It was Moses. Under the New Covenant, it is Yeshua. The priesthood used to be the Kohen Gadol, which was comprised of Aaron and his sons. Under the New Covenant, it is the Messiah Yeshua. He is our Kohen Gadol.

Now, I cannot possibly overemphasize enough what I'm about to say. The differences that exist between the Old Covenant and the New Covenant are something you need to understand for multiple reasons. This understanding is going to affect your faith and how you walk out your faith. You need to know these things so you can articulate it to others. It would be the Christians who are really offended by the fact you could possibly think we should keep the Law and be Torah observant in light of what Jesus did on the cross. When they tell you Jesus said, "It is finished," how do you respond to that? Do you know how to respond?

Yes, there have been differences, but no, God hasn't thrown out His righteousness or His commandments. Are you able to navigate through these claims against Torah? This is so powerful. If you understand this and know the difference between the Old Covenant and the New Covenant and can articulate the differences, you are going to be powerful for the Kingdom. You are going to be powerful



in evangelism, being able to witness to unbelieving religious Jews, and navigating the Tanakh. This whole series is important, but this part is especially important because this is foundational. This is about understanding how you can profess Yeshua as LORD and Savior and be Torah observant.

Well, there is one more primary element we need to cover, and that is the Temple sacrifices under the Old Covenant. The sacrifices were animals, and they served as substitutionary atonement. The animals were killed in place of the one offering the sacrifice so he or she could stay alive and be in a right relationship with God. This is a huge component of the Temple services to keep Israel in line and in intimacy with the LORD because we know sin cuts you off from God. Isaiah 59 says it separates you from God; therefore, something has to be done. This is what was done. Animals were losing their lives.

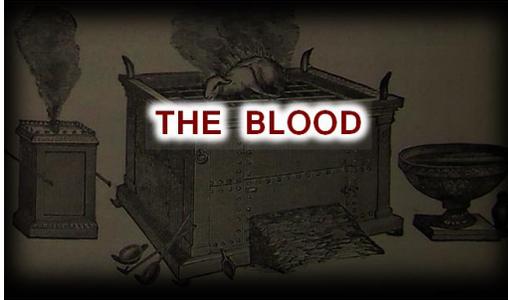


Now, there are a few characteristics I want to point out before we really dig deeper into this today. These are the characteristics these animals possessed that were given their lives as a sacrifice. These are the things that actually made them qualified to fulfill what God had set forth in the Torah. So guess what? The first one is you couldn't just offer any animal you wanted to. You might have had a whole bunch of donkeys or camels. You may have had pigs, but none of those could be offered. Why not? Because only clean animals could be offered.

When you go through the Torah, you'll notice God is very specific about sacrifices. There are different events that call for specific animals whether you're talking about Passover with a lamb or a goat or Yom Kippur which calls explicitly for bulls and goats. You could talk about the sacrifice required for the cleansing of a leper or what was required to be killed when a ruler sins. What about when a common person in Israel sins; what would be required? We could go on and on because the Torah is very explicit regarding what animal had to be sacrificed for a particular situation. But one thing without exception is true. In every case, there is a common denominator of all these various animals. They were all clean animals [Leviticus 11].

If you attempted to offer to the Most High God a pig, donkey, or anything of that measure, it would be rejected. Not just that, but it was an abomination to Him. You would be performing an abomination. So you need to understand as we look at the animal sacrificial system under the Old Covenant, there are characteristics, exact requirements, which had to be met for this animal to be accepted. It wasn't just a matter of being clean, there is something else we need to consider, and is this. Deuteronomy 17:1— **You shall not sacrifice to the LORD your God a bull or sheep which has any blemish or defect, for that is an abomination to the LORD your God.**

So it's not enough to have a clean animal for it to be accepted on God's holy altar. It has to be perfect, without blemish. That is fascinating to me because we have already looked at the characteristics required for a legitimate sacrifice, and what do we see? We see the characteristics Yeshua bore. He was clean. He was perfect, and Peter says, "He was a lamb without blemish." That's who He was. He was an acceptable sacrifice before the LORD.



There's something else I want to point out about animal sacrifices, and I want to really zero in on this one point. That is the blood. Ultimately, the purpose for killing the animal was not simply to kill it and to offer its liver and kidneys on the altar. The priest, the LORD, and the person offering the sacrifice were all after one thing. They were after the blood of the animal. Why? Because Leviticus 16:11 tells us— **For the life of the flesh is in the blood, and I have given it to you upon the altar to make**

atonement for your souls; for it is the blood that makes atonement for the soul (emphasis added).

So think about the substitutionary atonement pertaining to using this animal. We are told what kept the animal alive is the blood, but the blood was taken from the animal. The animal literally gave its life when the blood was taken. The animal gave its blood so the one offering the animal did not have to die. The power is in the blood. This is why we find as we get into the New Testament the writers are focused on the blood. We keep talking about the blood because the life of the flesh is in the blood; the power is in the blood. Amen?

With that said, today I want to really get into how the sacrificial system changed, moving from Hagar, the Old Covenant, to the New Covenant. I want to do so by taking you back to the writer of Hebrews. People talk about the book of Revelation and how controversial the book is. If you know your church history, you find this was a book that was hotly debated. They did not want to include it in the canon. I want to be very clear about something. On my list, the book of Revelation doesn't even make the top three controversial books in a historical setting. The book of Acts would come in at number three. The book of Galatians would come in at number two. The most controversial book you will read in the New Testament, hands down, in its historical setting, is the book of Hebrews. The things the author says in there would have gotten you stoned in the first century. As we go through this today, you are going to see more of why that is.

So, in Hebrews 10:1, this is what we read—**For the Law, having a shadow of the good things to come, and not the very image of the things.** Obviously, he's alluding to Yeshua because Yeshua is the image. Paul talks about this in Galatians by letting us know the Law points us to Yeshua. There are things in the Law regarding the animal sacrifices that point us to Yeshua. In other words, the characteristics are a foreshadow.

Continuing in Hebrews 10:1—**can never with these same sacrifices, which they offer continually year by year, make those who approach perfect.** Here are two things. Number one, we are in chapter ten of Hebrews just coming out of chapter nine. In chapter nine, the writer articulates Yom Kippur by going through the Yom Kippur service and talking about how Yom Kippur happens year after year. So this is kind of the backdrop of this.

Yom Kippur was the High Holy Day. This was the day the sins of Israel would be wiped away. This is the only day the Kohen Gadol would go into the Holy of Holies and bring in blood. So this is a very holy and sanctified time. This is a time of humbling yourself.

So the author of Hebrews is playing off of chapter nine, and so he says—**continually year by year, make those who approach perfect (Hebrews 10:1).** Now I want to be clear. There's nothing ambiguous about the statement. There's no mystery here. The writer is showing the inadequacy of the sacrificial system

under the Old Covenant. There's no debate, and you can't get around it unless you attempt to try to discredit the book of Hebrews which, as we have already talked about, is already being done and has already been done. Unfortunately, on the other side of the tracks, as you get into the Hebrew Roots movement, there are splinter groups attempting to attack the legitimacy of this book.

Moving on to Hebrews 10:2—**For then would they not have ceased to be offered?** Now the writer is brilliant, and what he's doing is he's telling you, "Look at the system for what it is." Do you remember we did the same thing with the priesthood when we look at its history? The Bible is screaming out, "This is not God's final product. This is not His end game. There has to be more because—**would they not have ceased to be offered?**" It's the obvious conclusion.

Continuing in Hebrews 10:2-3—² **For the worshipers, once purified, would have had no more consciousness of sins.** ³ **But in those sacrifices, there is a reminder of sins every year.** The sacrifice that happened year after year after year and Yom Kippur after Yom Kippur after Yom Kippur would have confronted you with your sins. That was the point of the animal sacrifices, and most of that was to bear the sins to keep us in check with God. But here we see one of the major problems under the Old Covenant sacrificial system which was the reminder over and over again.

Then the writer goes on and says—⁴ **For it is not possible.** That's exactly what it says. Again, he can't spin this to make it say something else. It says—**it is not possible that the blood of bulls and goats—** which is exactly what was offered on Yom Kippur—**could take away sins (emphasis added, Hebrews 10:4).**

Think about all of this. For us, hindsight is easy. But if it were possible for this system to take away sin forever, then why did Christ come? If we had a system that was perfect and that worked, His death would be in vain because through the animal sacrifice sin is already being dealt with. There would have been absolutely no point for Him to die for us. But the reality is, this system wasn't perfect. It didn't and couldn't do what it needed to do. Only the Messiah Yeshua could do that.

I want to kind of spin a metaphor here for you so you can understand this because there is a reality that the Old Covenant and the sacrificial system is glorious. There is a beautiful glory to it and the Apostle Paul talks about this. We will get into this in the coming weeks, but what comes after is superior in glory to where we cannot even compare.

I want you to think about something. When somebody gets in a life-threatening car accident, who goes out there? Is it the surgeon? No. It is the first responders and E.M.Ts who go out there. What is their job? It is to keep the person alive until they can get them to the doctor. Notice they won't drive the ambulance to the hospital and say, "You know what. Let's perform surgery on this guy. Let's bring him back to health." No. The E.M.Ts are going to send him to the person who is qualified, trained, and has the tools and skill set necessary to do the surgery needed to be done to bring him back to total health.

And that is exactly what the Old Covenant, the old sacrificial system, is like. Yes, it was beautiful and helpful. It was needed. We needed the E.M.Ts to come on the scene, but that wasn't the end of the story. I have to go to the doctor. It is a good analogy because the LORD is actually called a doctor in the Bible. He is called Yehova Rapha, the LORD who heals. Even in Israel today, the doctors are called רופא, ro-FEH.

So this is how I want you to look at it. We don't look at it with contempt. We look at it as a beautiful

thing. This is what God did. He sent out the E.M.Ts, but then He brought us to the hospital to actually see the surgeon. And it is interesting if you have had these medical experiences, nobody ever remembers the E.M.Ts. They remember the doctor who saved their life.

Moving on to Hebrews 10:5—**Therefore, when He [Jesus] came into the world.** Now I want to stop here. This silly writer of Hebrews is obsessed with the Word. He is obsessed with the Hebrew Bible, which is what he calls Scripture. Here he goes again to prove his radical and crazy statements that it's not possible for the blood of bulls and goats to take away sin. He presents a historical context that we've been doing this for over 1400 years. It seems to work. This seems to be how it's to be done, but here this guy comes on the scene and says, 'No. It's not possible. This isn't how we resolve the problem.'" So the writer of Hebrews is going to support this by going to the prophet David in Psalm 40:6—**He said: "Sacrifice and offering You did not desire, but a body You have prepared for Me (emphasis added. Quote is from Psalm 40:6. Verse in red is Hebrews 10:5).** He said—**a body you have prepared for me.** Sacrifice and offering He didn't desire. It was a body.

There are some things we have to discuss here because there are anti-missionaries out there who are accusing the New Testament writers of shenanigans. They are accusing the New Testament writers of literally changing and altering Scripture so they can retrofit Scripture and fit Christ in the story of Christ as we've recorded it. In other words, when you go to the Hebrew Bible and read this verse, it doesn't read the way you see it in the above verse. It reads this way in the Hebrew Bible—**Sacrifice and offering You did not desire; My ears You have opened (Psalm 40:6).** It doesn't say anything about a body which obviously would be glaringly apparent it would be about Yeshua.

There's another element here you need to understand from Orthodox Judaism. The concept of human sacrifice is anathema; it's abominable. You know why? Because they've looked at all the pagan religions that included and performed human sacrifice, and the Jews knew they had been instructed not to be like the pagan nations. They knew they are a holy nation under God, and He has established the animal sacrifices for the Jewish people. So with the above verse, what they see is a major discrepancy.

So where is the writer of Hebrews getting this from? He is getting this from the Septuagint which says this in a chapter earlier. Some of the Psalms are off a chapter in the Septuagint—**Sacrifice and offering thou wouldst not; but a body hast thou prepared me (LXX Psalm 39:6).** The writer is quoting from the Septuagint, which is the Greek translation of the Hebrew Bible.

I'm going to say this, and I said this to many of you before, any serious scholar or serious student of the Word is going to utilize the resource of the Septuagint. In fact, it's going to be a very critical resource. Why? Because one out of every two times Scripture from the Hebrew Bible is quoted, it's quoted out of the Septuagint not out of the Hebrew. Now when you actually study the Septuagint, when you study the history and the translation and how it was done, you discover it is divinely inspired. That means these men were anointed with the Ruach HaKodesh and this is a perfect example of that. When you're a Jewish translator and you have your Scriptures in front of you and you're going to translate into another language, what is going to happen? You are going to convey the knowledge you have in your understanding of this passage and it is going to bleed through in the translation. And that's what's so powerful here because these Jewish interpreters who interpreted this understood this passage in a specific way. They understood this is what it was saying—**that a body you have prepared for me.** Actually, as we go a little bit further into this, you're going to understand where they got this from, but it's divinely inspired.

Now, there is something else I want to point out here regarding the statement—**Sacrifice and offering You did not desire (Hebrews 10:5)**. The word used for *desire* in Hebrew is **יָצַד**. It is Strong's #: 2654. The meaning is-To take pleasure in, to delight in, be pleased to do a thing.

God was not pleased with the sacrifice and offerings as set up under the old sacrificial system. Well, I ask you, what would please the LORD? What would **יָצַד** the LORD? Well, the prophet Isaiah tells us this—**Yet it pleased (יָצַד) the LORD to bruise Him; He has put Him to grief. When You make His soul an offering for sin (emphasis added, Isaiah 53:10)**. This is a messianic prophecy of the Messiah. This is what would please the LORD. Continuing in the verse—**He shall see His seed, He shall prolong His days, and the pleasure of the LORD shall prosper in His hand (Isaiah 53:10)**.

So here you have the prophet David raising up the reality—**sacrifice and offering**—are not what the LORD wants. He does not **יָצַד** them. Then the Prophet Isaiah comes along and tells us exactly what He desires, which is the same thing the prophet David said. All of this is regarding—**but a body You have prepared for Me (Hebrews 10:5)**. A body is what is desired. This is referring to an individual, a soul. In the Hebrew, it means your body or your very being. It means you are going to be giving of yourself.

As we continue on in Hebrews 10, the writer is going to go on to quote Psalm 40 because there is more he wants to extrapolate. This is what he says in Hebrews 10:6-7—**⁶ In burnt offerings and sacrifices for sin You had no pleasure. ⁷ Then I said, 'Behold, I have come-- In the volume of the book it is written of Me-- to do Your will, O God' (emphasis added)**.

Isn't that interesting? You can kind of understand where the translators who translated from Hebrew to Greek got this—**a body thou has prepared for me**. You can understand this because here as you come into this prophecy, it goes on to say—**in the volume of the book it is written of me-- I have come to do Your will (Hebrews 10:7)**. The writer is clearly talking about an individual.

The other thing I want you to think about is regarding how Yeshua responded to the Jews as recorded in John 5. These were the Jews who were not happy with Him for healing on the Sabbath. It's amazing! John 5:39—**You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me**. That is exactly what it says in Hebrews 10:7—**In the volume of the book it is written of Me**. Yeshua is telling these Jews who He is.

Drop down to John 5:46—**For if you believed Moses, you would believe Me; for he wrote about Me**. He is declaring to His Jewish brothers who He is—**In the volume of the book it is written of Me (Hebrews 10:7)**. He is the one being spoken of who is going to give His life. Powerful!

Moving on to Hebrews 10: 8-9—**⁸ Previously saying, "Sacrifice and offering, burnt offerings, and offerings for sin You did not desire, nor had pleasure in them" (which are offered according to the Law), ⁹ then He said, "Behold, I have come to do Your will, O God." He takes away the first that He may establish the second (emphasis added)**. You cannot play with this. This isn't ambiguous. He takes away the first covenant so He may establish the second. He takes away the old sacrificial system so he may establish the new one. This is exactly what is being conveyed and we know this as we continue.

I am going to drop back a chapter. The writer says—**In that He says, "A New Covenant," He has made the first obsolete (Hebrews 8:13)**. Think about this. The fact that he is bringing in a new one is going to

make the old one obsolete. Continuing—**Now what is becoming obsolete and growing old is ready to vanish away (Hebrews 10:13).**

Think about the context of all of this. Think back to part 12 of the series. What we covered in that part was a time of transition. This epistle of Hebrews was written about ten years before the destruction of the Temple. We are literally in a time of transition. The last forty years was this time of transition. Isn't it amazing the writer actually says it—**is becoming obsolete...** and **is ready to vanish away**? The time is upon us.

It is amazing to look at this. Talk about being a Holy Spirit inspired writer. This guy is inspired! Most people believe it was the Apostle Paul who wrote Hebrews. The author is operating on a whole other level of insight. This guy is in the know. This is incredible commentary and he's connecting dots all over the place. You have this clear, imperfect picture of what actually happened and therefore, you understand this time of transition.

Moving on to Hebrews 10:10—**By that will we have been sanctified through the offering of the body of Jesus Christ (emphasis added).** That's the offering of the New Covenant; this is the new sacrificial system. It is His body. But look at what he says at the very end—**once for all.** Now the writer is obsessed with this term. Go read Hebrews chapter 9 into 10. He is obsessed with this—**once for all.** This is a play off of what he just said in Hebrews chapter 9 where he's talking about Yom Kippur where there is atonement happening once every year for sin. So you read about this happening once a year, and now it goes from once every year to—**once for all.** It is done. There's nothing more to talk about because the issue has been dealt with in its finality. The problem has been resolved.

Moving on to Hebrews 10:11—**And every priest stands to minister daily and offering repeatedly the same sacrifices.** Think about this. He's looking at the system, where over and over and over they are offering the same sacrifices which can never take away sins, and there would be a reminder of it all the time.

I want you to think about the system again. When the one guilty of sin would come and make the offering, or the Kohen Gadol would perform the service on Yom Kippur, what animal was ever raised from the dead? What animal was ever told—**Sit at My right hand, Till I make Your enemies Your footstool (Psalm 110:1 & Hebrews 1:13)**? You can't find that being said to a single animal, but to the Lamb of God, to His own Son, what did He say? He said—**Sit at My right hand.** God resurrected Yeshua from the dead. Do you understand the massive difference here? None of these animals resurrected from the dead, yet Yeshua resurrected from the dead. The power is in the resurrection.

There's a little statement Paul makes in 1 Corinthians 15:17 that is absolutely mind-blowing. It ties all of this together to help you understand. Paul says—**And if Christ is not risen, your faith is futile; you are still in your sins!** Think about that concept. Without the resurrection, you're still in your sins. Look at the old sacrificial system. It was vastly different than the new one because there is a resurrection to life with the new one.

Moving on to Hebrews 10:12-15—¹² **But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God,** ¹³ **from that time waiting till His enemies are made His footstool.** ¹⁴ **For by one offering He has perfected forever those who are being sanctified.** ¹⁵ **But the Holy Spirit also witnesses to us; for after He had said before (emphasis added).** Now the writer of Hebrews, being obsessed with Scripture, takes us back to Jeremiah 31 concerning the prophecy of the New Covenant.

This is what he says as we continue in the Hebrews 10:16 verse—**This is the covenant that I will make with them after those days, says the LORD: I will put My Laws into their hearts, and in their minds I will write them.**

Now what's interesting is the passage in Jeremiah goes on to say—**and I will be their God, and they shall be My people. No more shall every man teach his neighbor, and every man his brother, saying, 'Know the LORD,' for they all shall know Me (Jeremiah 31:33-34).** Guess what? The writer of Hebrews doesn't quote any of that. He quotes the front part of the Jeremiah verse to put it into context because he's after one thing here. He's going to make a point as we're looking at this old sacrificial system. He goes to Jeremiah 31 and quotes it, and then he goes to this portion. Then he adds—¹⁷ **then He adds, "Their sins and their Lawless deeds I will remember no more" (Hebrews 10:17).**

That is interesting. What did we just read in Hebrews 10:3? **But in those sacrifices, there is a reminder of sins every year.** Look at the difference between the old sacrificial system and the new one. Under the old, there is a reminder of sin year after year after year. With the new one, it says—**I will remember no more (Hebrews 10:17).** Talk about putting this into context!

Now, so often as we go through Hebrews, we're looking at this and because we are so self-absorbed with ourselves and read everything in the context of ourselves, we look at this as a reminder of sin every year. Hold on a second! We just learned the New Covenant is about erasing the memory of our sins from God; the Father forgets them. You look at the Old Covenant and understand the weakness of it because God was reminded every year of our sin as the service was being performed. Put that into context because it is mind-blowing. You need to understand the difference between the two and how substandard the Old Covenant system was even though it was glorious and beautiful. It doesn't compare to the New Covenant because, through the Messiah Yeshua, in the New Covenant sins are eradicated. There is no memory of them. That's what we want.

So when you go back and look at Hebrews 5:17—**Their sins and their Lawless deeds I will remember no more**—we need to understand what the writer of Hebrews is telling us. He goes on to define it in the very next verse—**Now where there is remission of these, there is no longer an offering for sin (Hebrews 10:18).** Do you understand how he just defined that? Their sins and Lawless deeds will no longer be remembered. It is done! It is finished! So when Christ was on the hanging on the cross, and he declares—**it is finished (John 19:30)**—do you know how to respond? Do you know what that means? It means the sacrificial system is done. How sins would be atoned for is accomplished.

In fact, as I mentioned before, this is taken right from Daniel 9:24—**Seventy weeks are determined for your people and for your holy city, to finish the transgression.** That's why Yeshua said—**it is finished.** Multiple times as He is on the cross He's making statements to turn you back to the Prophets—*Eloi, Eloi, lama sabachthani?* which is translated, *"My God, My God, why have You forsaken Me?"* (Mark 15:34). He is quoting from Psalm 22 where you learn about the dogs surrounding Him, but in the end, He's vindicated. He's resurrected.

So the things He's saying on the cross, and the things He spoke in His ministry, are the things that point back to Scripture that declare who He is. On the cross, He is declaring what He has done—**it is finished.** He finished transgression. Continuing in Daniel 9:24—**to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the Most Holy.** This is what Yeshua did. I call this superior in every way.

When you start to put all this evidence together and look at the prophet Jeremiah 31:34 where he prophesied—**their sin I will remember no more**, and you look at Psalm 40:6—**Sacrifice and offering You did not desire, but a body You have prepared for Me**, and Isaiah 53:10—**Yet it pleased the LORD to bruise Him** and make Him a guilt offering, and add Daniel 9:24, you find it's all declaring the same thing. It is declaring the old sacrificial system was totally inadequate and God had a better way. He would send the Messiah; He would send His own Son. When that happened—**Now where there is remission of these, there is no longer an offering for sin (Hebrew 10:18)**. How God would deal with sins has changed as we move from the Old Covenant into the New Covenant.

However, here's the thing, and I said this in the last message, it's not the opinions of man or the opinions of the writers of the New Testament. It is a prophetic fact written by the Prophets who were moved by the Holy Spirit. There was a precedent set right within their original contract, right within the original document meaning the Old Covenant or Tanakh, the Hebrew Bible, which Jews in the first century, including Yeshua (Luke 24) all identified as Scripture. The precedent was set; therefore, this is not an invention of Christians or man.

Look at Psalm 103:12—**As far as the east is from the west, so far has He removed our transgressions from us**. This has been fulfilled now. Our sins have been erased from the mind of the Father from existence because of what the Father sees as the righteousness of His Son. If Yeshua is living in us, we have that righteousness. If He's not, you're in trouble because He will remember your sins.

Having said that, what the writer of Hebrews is talking about becomes very problematic for some believers, and this is again going back to part 12 of the series. Unfortunately, with this rekindling, this beautiful revival of believers coming into Torah and being zealous for the Torah as we should be, we find the enemy is very slippery and he is very seductive. He comes, and he wants to take that zealotry and just pervert it ever so slightly. As a result, there are splinter groups who are telling you that the old sacrificial system of animal sacrifice isn't done away with. They will tell you it is going to be reinstated. They will also tell you it is required; it is going to be absolutely necessary for believers in Yeshua to partake in those sacrifices. They will tell you, if you're going to be obedient to God, this is how it has got to be.

Now, what you're going to see in light of the Temple Institute in Jerusalem is they've created everything they need for the third temple. They're actually performing mock presentations of the Passover ceremony and the First Fruits ceremony in anticipation for the Temple to be built. The Jews are chomping at the bit to reinstall the sacrifices. There is support to rebuild the Temple not just from Jews but Gentiles too. And in light of all of this impacting people, we have a revival of Torah.

I have had some really intense and disturbing conversations in the last six to seven years in light of everything that's going on. These have been conversations where people are appalled that I would call myself a Torah observant believer in Yeshua and not think that it would be necessary to offer sin sacrifices when this Temple is completed. I, of course, ask them if they understand what Yeshua did. Do they understand the power of what He performed? Have they read the epistles of Hebrews or the Prophets? You would not believe the resistance I get and how all the stuff we just covered gets thrown under the bus and these people insist the sacrifices need to come back, and we need to do them.

What I want to do with you today is share with you the two passages that almost always are presented to me to support this idea we need to continue with the sacrifices once the Temple is rebuilt. The first one is Acts 21:15-26 where we find the Apostle Paul going up to Jerusalem to see James the Nazi, the

Prince of the Court. James says he's glad to see Paul. Paul tells him, "James you won't believe what God is doing among the Gentiles," James responds, "Brother, do you know what God is doing among the Jews? There are myriads of Jews who are coming to the faith, and they're all zealous for the Torah. But guess what? They are going to hear you've come to town and do you know what they're saying about you? They are saying you are telling our Jewish people to forsake Moses and to not circumcise their children." James then tells Paul, "The assembly is going to meet. Do what we tell you. We have four men who have taken a Nazirite Vow. Go with them and pay their expenses. Be purified with them."

The point here is what does Paul do in this circumstance? We find out in Acts 21:26—**Then Paul took the men, and the next day, having been purified with them, entered the temple to announce the expiration of the days of purification, at which time an offering should be made for each one of them (emphasis added).**

So these people that I have these discussions with at this point will say something like, "Daniel, unfortunately, you don't know the New Testament. You don't understand Acts 21. Paul himself went to the temple and made offerings. And keep in mind that this was done post-resurrection. Therefore, Acts 21 is proof that the sin sacrifices are necessary."

So let me be very clear with this. With the Nazirite Vows, sin sacrifices had to be offered at its completion. But let me give you two points about this. First, when that happened, they were in a period of transition. There's a reason I spent so much time on this in the last message. It was so you can understand the reality of being in this time of transition. Given that, it is not a surprise for me to see the Apostle Paul participating in a sacrifice. I would expect nothing less, but I want to be clear on something. Not for a moment, there's no possible way, there's not even a fragment found anywhere in the New Testament where you will convince me otherwise that Paul, for even a second, thought that this sacrifice was expiating his sins and making him clean before God. Why don't I believe that? Because out of his own testimony he talks over and over again about the blood of Yeshua and that through Him we have received the ultimate sacrifice, the forgiveness of sins. Over and over again he says this. Therefore, we're at this time of transition. I can understand that.

The second thing is to look at the context of the passage. James came to him for a reason. He came to Paul so the other Jews would not freak out. So James tells Paul to go with these four men and do this Nazirite Vow. Paul was compelled to go with them for no other reason than just to bear the testimony that he, Paul, was a Lawful abiding Jew. James thought was, "You're not going against the Torah. We need you to do this."

I want to share a passage with you to help put that into context. In Matthew 8:2-3—² **And behold, a leper came and worshiped Him, saying, "LORD, if You are willing, You can make me clean."** ³ **Then Jesus put out His hand and touched him, saying, "I am willing; be cleansed"** (emphasis added).

Now unless you are familiar with the Torah and the reality of the lepers, you need to understand one thing. There is only one person who could declare this leper unclean, and there was only one person who could declare him clean again. That person was the Kohen. That was the priest. It was their job. Look at what Yeshua does and the words He chooses. It is amazing! He says— **I am willing; be cleansed"** (emphasis added Matthew 8:3). He just did with His words what is only, according to the Torah, prescribed to the priest.

In this concept, you need to understand something else. When Yeshua heals, as seen in Matthew 9, instead of telling the paraplegic to rise and take his mat and walk, Yeshua tells him, "Your sins are forgiven you." Every time Yeshua goes out to heal, it's because He forgave their sins. Every healing that was experienced, sins were forgiven. So that is the first point.

Now look at this—Immediately his leprosy was cleansed. ⁴ And Jesus said to him, "See that you tell no one; but go your way, show yourself to the priest, and offer the gift that Moses commanded, **as a testimony to them**" (emphasis added, Matthew 8:3-4). Not for a moment did this man question whether or not he was clean. I mean, typically a leper was only convinced they were clean when the priest spoke those words. After that, a sin offering was given, and then they knew their sins would be forgiven.

So this is interesting. Yeshua tells the healed leper this—as a testimony to them. This is the same scenario that is happening. We need to put this in context. Paul is not going to the Temple without knowledge of Yeshua and what He had done. Paul is in full understanding.

The second passage that they will bring up is Zechariah 14:16-17—¹⁶ And it shall come to pass that everyone who is left of all the nations which came against Jerusalem shall go up from year to year to worship the King, the LORD of hosts, and to keep the Feast of Tabernacles. ¹⁷ And it shall be that whichever of the families of the earth do not come up to Jerusalem to worship the King, the LORD of hosts, on them there will be no rain.

Continuing in Zechariah 14:20-21—²⁰ In that day "HOLINESS TO THE LORD" shall be engraved on the bells of the horses. The pots in the LORD's house shall be like the bowls before the altar. ²¹ Yes, every pot in Jerusalem and Judah shall be holiness to the LORD of hosts. **Everyone who sacrifices shall come and take them and cook in them. In that day there shall no longer be a Canaanite in the house of the LORD of hosts** (emphasis added).

So the mentality of the people who support the continuation of the sacrifices is, "Daniel. See. When you look at Zachariah 14, it is about the age to come (to which I, Daniel, agree) and guess what? In the age to come, we're all still going to need to do sacrifices."

In response to that, let me first say this. We will be sacrificing in the age to come. There is no issue there. I have no question about that. It is the idea of offering sacrifices for sin, this is the concern.

The *'asham* (guilt offering) or the *hatta't* (Sin/purification). Are these the sacrifices that are going to be offered? I'm absolutely, without reservation, going to tell you, absolutely not. We're not going to be doing that. How do we know? I want you to think this through for a second. In the age to come, we know one thing for sure. There's going to be no evidence of sin whatsoever. There's no more pain; there's no more sorrow. There is no evidence of it. It has been erased. Peter, in 2 Peter, talks about the earth and the works that are in it are going to burn up. Everything's going to be tested with fire, and if it's not holy, it's not going to make it. It is not going to exist. Therefore, there's going to be no evidence of sin whatsoever.

But what did the writer of Hebrews say? When you offer a sacrifice for sin, there's a reminder of it year after year after year. Is God going to leave himself a marker, a reminder of our sin? Absolutely not.

Let me take this a step further. I want to show you some traditional, Jewish thought on the matter regarding what the rabbis think of this. The following commentary comes from Dr. Richard Swartz. Listen carefully to what he says—**Many Jewish scholars such as Rabbi {Abraham Isaac} Kook believe that animal sacrifices will not be reinstated in messianic times, even with the reestablishment of the Temple. They believe that at that time human conduct will have advanced to such high standards that there will no longer be need for animal sacrifices to atone for sins** (emphasis added).

There's more to this commentary that I want to share with you. But first, I want to point out something. In both traditional and religious Orthodox Judaism, they are awaiting the Messiah to come. What's fascinating is they know when He comes, there is going to be a dramatic, radical change where there isn't going to be animal sacrifices anymore. This is what they're expecting. They are expecting the standard of man, the conduct of man, will rise so high.

What do we learn in the New Testament over and over again? We are going to be transformed in a twinkling of an eye at the last trumpet for this corruptibility is going to put on the incorruptibility, and this mortality immortality. Yet there's going to be a dramatic shift as we go from this age to the other. The big catch here is this. There are two comings of the Messiah. The Jewish people missed the first coming. They're picking up on it now because Jews are coming to faith in Yeshua and they're acknowledging that coming. But think about this commentary in that they are writing in the context that the Messiah hasn't come, but when He comes, this is what's going to happen. So this is not a thought that is foreign to either Judaism or to Scripture itself.

Now, it actually goes on and says—**Only non-animal sacrifices (e.g. grains) to express gratitude to God would remain.** You see, there are going to be sacrifices in the Kingdom like the *minhah* (grain offering) or the drink offering. Continuing—**There is a Midrash that states: "In the Messianic era, all offerings will cease except the thanksgiving offering, which will continue forever.** This seems to be consistent with the belief of Rabbi Kook and others, based on the prophecy of Isaiah 11:6-9 (emphasis added). We could add to that Jeremiah 31, Daniel 9, and Psalm 40. That people and animals will be vegetarian at that time, and "none shall hurt nor destroy in all My Holy Mountain" (Richard H. Schwartz, Ph.D., [from *Jewish Virtual Library*]).

You see, there is this very Jewish concept we're going to return to the Garden of Eden. This is a concept where there is no death and where the lion lays down with the calf and the lamb with the wolf. Things are different. When the Messiah comes, He institutes something completely different. Let me just point out for the last 1900 years, or so, there has been no Temple or sacrifices, and yet I can promise you there is total atonement because He was killed once and for all. His sacrifice means something. We need to be able to articulate this. We need to be able to understand it first and foremost for ourselves.

Going back to Hebrews 10:18—**Now where there is remission of these, there is no longer an offering for sin** (emphasis added). Ask yourself this; has there been remission of sin when you call upon the name of Yeshua? Is there forgiveness? If there is, then there's no longer an offering for sin.

Moving on to Hebrews 10:19-20—**¹⁹ Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus** (not the blood of bulls, goats or lambs), **²⁰ by a new and living way which He consecrated for us** (emphasis added). You read about this in the Prophet Isaiah. The LORD would do a new thing through Yeshua. Continuing in verse 20-22—**through the veil, that is, His flesh, ²¹ and having a High Priest over the house of God, ²² let us draw near.** You need to pick up on the little details in these words

because they are not a coincidence.

What were the children of Israel doing when they were making offerings? Read the book of Leviticus. The book of Leviticus in Hebrew is called *Vayikra*, which means, *And He called*. As you open up in Leviticus 1:2,, your hit right off the bat with this word, offering. In the Hebrew, it is קָרָבַן, *qorban*. The root of *qorban* is קָרַב, *qarab*, which means *draw near to God*. Then it goes on to express all the offerings to the LORD in chapters 1-7. So as they are offering the sacrifices, they are drawing near to God. God has called and they are drawing near.

So today, we do as it says in Hebrews 10:22-23—²² Let us **draw near** with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. ²³ Let us hold fast the confession of our hope without wavering, for He who promised is faithful (emphasis added).

So it happens through Yeshua. This is the offering by which we draw near. We have access behind the veil in the Holy of Holies because Yeshua is resurrected. He is on the throne.