

Book of Hebrews Part 35: Yeshua's Sacrifice Once for All; Abraham and Isaac (11/17/2019)

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://cornerfringe.com/media/s9y9n8g/book-of-hebrews-part-35>.

***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 currently in Hebrews chapter ten and this is where the writer is going to drop another theological bomb on his Jewish brethren. It's going to be experienced in the compilation of several statements. With what we're going to see today, we need to understand the context of this Jewish man speaking to his Jewish brethren in the first century.

The statements we're going to see are so radical and controversial that the effects of this writer and what he has spoken are still felt today. There are factions rising up debating the things the writer is going to be sharing with us. And the people doing this are believers. I'm not talking about these things being debated amongst Orthodox Jews. I'm talking about these things being debated amongst believers. Torah observant believers, who are coming back with this revival of Torah. They're coming into this and they're questioning the understanding the writer has come up with. In fact, I can actually tell you, men have been so bold as to try to attempt to discredit the book of Hebrews. They attempt to show this writer is more ignorant than enlightened. I'm not even making this up. Certainly, these people are extreme and you hope nobody pays attention to them, but they tend to have a real impact somehow. It's an incredible thing how the enemy works.

Be that as it may, we're going to dig into this. If you remember last week in chapter nine the writer strategically positioned himself, saying specific things and laying a good foundation. He knows what he wants to say, and for him to say it, he's got to be very careful to build a good foundation so his brethren can receive it. So he has positioned himself just so, and with that said we're going to break into chapter ten. This is what we read in Hebrews 10:1, **For the law, having a shadow of good things to come, and not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect** (emphasis added). What is the context? What was the entire context? Where did the writer take the narrative? He took it to Yom Kippur. He wanted to zero in on the work of the Kohen Gadol, the high priest on Yom Kippur, going into the Holy of Holies, bringing the blood of the bull for himself, bringing the blood of the goat for all of Israel, to atone for their sins. This is where he's taken it. You see this statement, **which they offer continually year by year**. What he's talking about is Yom Kippur after Yom Kippur after Yom Kippur. What's the problem? This is the problem: it **can never... .. make those who approach perfect** (emphasis added). It can't. It doesn't work. The writer's come out of the gate here in chapter ten and told us the system is inadequate. It is deficient. Completely deficient. He actually mentioned this all the way back in Hebrews 7:19 when he said, **for the law made nothing perfect**. Period. When you think about this, these are radical

statements, especially if you're a Jew. Again, you've used a system for 1500 years on how to deal with sin as Jews. This is what God mandated and now you're coming and telling us this doesn't work. I mean think about it. This is radical.

Hebrew 10:2, **For then would they not have ceased to be offered?** Now I love what the writer does, because he's getting logical with them. He's moving to show them this is proof the system was inadequate. That it was deficient. Because if you had one Yom Kippur and it did its job, why would you celebrate Yom Kippur year after year? Why would the blood have to go into the Holy of Holies year after year after year? Wouldn't they cease to be offered? He makes a valid point, yes. But then he says this in verse 2, **For the worshipers, once purified, would have had no more consciousness of sins.** Oh, but here's the problem, **but in those sacrifices there's a reminder of sins every year.** (Hebrews 10:3). This is the problem! It bears witness on the conscience. You have to look at this. You did one Yom Kippur; you were purified, only to go to the next year, as the blood's got to go in for the entire nation of Israel. The entire nation needs to be atoned for. Do you want to be in relationship with God? And here we are again. We're reminded of what? Of sin! It's a reminder. I want to put this into context for you to help you appreciate it a little bit more.

I want to take you back to the Torah, to the Book of Numbers. Chapter five is an interesting chapter. If a husband suspects his wife of infidelity, he can bring her to the priest and the priest is going to flush it out. It's going to be flushed out through a particular ceremony. There are particular things that he would do. I want to share with you a little bit of this passage. This is what we read in Numbers 5:15, **then the man shall bring his wife to the priest. He shall bring the offering required for her, one-tenth of an ephah of barley meal; he shall pour no oil on it and put no frankincense on it, because it is a grain offering of jealousy, an offering for remembering, for bringing iniquity to remembrance** (emphasis added). Isn't that the point of the sacrifices? It brings iniquity to remembrance. And so when the writer says, **in those sacrifices, there's a reminder of sins every year**, that's going to bear witness on your conscience, and it's not just about you. You're going to see this as we get to the end of today. I'm not going to spoil it yet, but it's not just about you. It's not just about your conscience. There's more to this the writer is concerned about and he will come full circle as we get to the end of today's message. Now moving on in Hebrew 10:4 we read this, **for it is impossible that the blood of bulls and goats could take away sins.** What was offered on Yom Kippur? The blood of bulls and goats. The writer removes all ambiguity. There's no ambiguity whatsoever in regard to its deficiency. It doesn't deal with the problem of sin! That's everything! The very thing that it is set forth to accomplish falls short. And where it fell short, Yeshua accomplished it. Now, especially because we're living in a generation of revival to Torah, and the nations are awakening to and coming back to Torah, there are some people that struggle with this understanding. Why did God do this? Why have this system and have it for over 1,500 years? Why go through this? Understand, God gave it as a temporary fix until, literally, Yeshua is brought into view. There are some people who have a hard time being able to clarify that and get it to make sense in their minds. I want to share an analogy that might help you.

It's the analogy of the EMT. EMTs go out to a situation where a man or a woman's life is hanging by a thread. They're going to die. So what do you do when someone is literally threatened with death? You call the EMTs. You call the ambulance. You get the paramedics out, and what is their function? They have two primary functions: keep this person alive and get them to the hospital. This is why the ambulance is retrofitted with sirens and lights. We see them every day. They're racing to the hospital. This is their function, but when they get to the hospital who takes over? The physician. Who saves their life? The physician. Whatever type of surgery that needs



to be performed, it's the surgeon that does this. The physician is the one who's qualified to do the work. The EMTs are not qualified to do what a surgeon or physician does. You've got to understand this is exactly what we see in the Old Testament. I want to read to you a scripture from Paul.

What purpose then does the law serve? It was added because of transgressions...(Galatians 3:19, emphasis added). In other words, it's an emergency situation. It was not time for the Son to come into view, but you have got to deal with it because Israel is bleeding out. Israel's in an emergency situation. Send out the paramedics, which is this old sacrificial system. He sends it out. He establishes it, but what's the point of the paramedics and EMTs again? To keep them alive until they can get them to the physician. In other words, the paramedics point to the physician. This is interesting because Galatians 3:24 says, **Therefore the law was our tutor to bring us to Christ, that we might be justified by faith.** Understand this, the old temporary sacrificial system was a paramedic system. They were bleeding out. This was set, but it wasn't the ultimate goal or the ultimate end. Understand this is exactly what the writer is getting at. He's getting at the reality that the blood of bulls and goats is not Messiah Yeshua. He is the physician. I love John 3:16: **For God so loved the world that He gave His only begotten son...** So there's no point in giving His Son if, in fact, the blood of bulls and goats works. What's the point of bringing Yeshua? **He gave His only begotten Son that whoever believes in Him should not perish, but have everlasting life?** (John 3:16) Everlasting life. That's the problem. The EMTs were not qualified to save their life. Just as the blood of bulls and goats, the animal sacrificial system, was not qualified to save their life.

Now as we continue, the writer's going to offer some scriptural support because he's absolutely gone off the rails here. He is in the first century and talking about a longtime observed system and he's saying no, it's done. I mean that sounds absolutely bananas. Right? Hebrews 10:5 says **Therefore when He came into the world, He said: "Sacrifice and offering You did not desire, but a body You have prepared for Me"**. (emphasis added). The writer acts in wisdom. He's dealing with this controversial issue and where does he go? He goes to scripture. He goes to the Word of God, to Psalm 40:6 specifically, and he draws it out to prove what he's saying is true. We have here, **but a body You have prepared for Me.** (Hebrews 10:5, emphasis added). Now, this is the first thing I want to deal with in this passage. In defense of the writer, I want you to understand he is not rewriting scripture to make this passage in Psalms look like this is Jesus. Orthodox Jews accuse Messianic Jews and even Christians of rewriting scripture to make certain passages look like they would fit the testimony of Yeshua. Well, that is not the case here. I want to point out the writer is not quoting from the Hebrew text. He's quoting from the Septuagint. This is important. This will make more sense as I show you this. Psalms 40:6 **sacrifice and offering You did not desire; my ears you have opened.** (emphasis added). That's not what the writer just got done saying, but this is the English translation taking it directly from the Hebrew. It's *azanayim*. (אָזָנַי) Its ears; **my ears You have opened.** You can go and read it; it's in your bibles. If you go back to Psalms you're going to see **my ears You have opened**, (depending on your translation, most likely it's going to be that) but that's not what the writer quotes. He quotes this, **but a body hast thou prepared Me.** He's taking it from the Septuagint. The writers not rewriting scripture. He's just showing you Psalm 40, without a question, is talking about the Messiah Yeshua. That's Who it's talking about!

Just a little commentary on the Septuagint, just so you have some backdrop on this. One out of every two quotes from the Bible, the Tanakh, comes not from the Hebrew version, but from the Septuagint. So, one out of every two quotes of scripture is from the Septuagint, and you need to appreciate that. It makes sense why this is, because the first century Jews were Hellenized with the influence of Alexander the Great and his conquest. Much of the land was Hellenized and many Jews were Hellenized. Many of the Jews were only Greek-speaking Jews, but God is merciful and around 250 B.C.

he established Jewish scribes who translated the Hebrew Bible into Greek. Now what's amazing is God sees the huge picture. Not only being able to get to those Jews with the word, when they only spoke Greek, but knowing the gospel is ready to come to the Gentiles, none of whom spoke Hebrew. They spoke the business language of the day, Koine Greek. So you can see God's hand in this. Furthermore, the beautiful thing about the Septuagint or the Targums (Aramaic paraphrased versions of the Hebrew Bible) is when you take something from a host language and translate it into the receptor language, the scribes are bound to give you gold nuggets of their understanding of how they understand the word. So, you're going to be able to get, in a sense, commentary and interpretation from these scribes such as we do right here. These Jewish scribes translated this, obviously inspired by the Holy Spirit, and we're given a deeper and clearer understanding regarding Psalm 40. That a body He has prepared. Indicating we're dealing with human sacrifice. A thought that is absolutely abominable to a Jewish mind because the Torah forbids human sacrifice. This is a very, very peculiar passage. So when he says **but a body You have prepared for Me** (Hebrews 10:5), the writer obviously is intending to allude to the fact that the Word became flesh and dwelt among us. The whole purpose of Yeshua coming was to die; a body being prepared.

Now there's more here I want to point out as we put this all together. The writer says **sacrifice and offering you did not desire but a body You prepared for Me** (Hebrews 10:5). When you put this together, God's ultimate plan was not sacrifice and offering, it was the body. The word I really want you to focus on is this word desire. **הָפַצַּת** (*hafatz*) in the Hebrew. **Sacrifice and offering**, the blood of bulls and goats on Yom Kippur after Yom Kippur was not what the LORD **הָפַצַּת** (*hafatz*). He did not desire that, but then the question comes up; what would the LORD desire? What did the LORD desire? Well, this is what we read in Isaiah 53:10 about the sacrifice of Yeshua. **Yet it pleased (hafatz) the LORD to bruise Him; He has put Him to grief. When You make His soul an offering (asham - אָשָׁם) for sin.** (emphasis added). We're talking about sacrifice! His soul is going to be a sacrifice. It's going to be an offering. And it goes on in Isaiah 53:10, **He shall see His seed, He shall prolong His days**, talking about the resurrection of Yeshua. He's going to be killed, but He's going to be resurrected. This is what pleases the LORD. This is His desire. And so the writer's really relying on the prophets. He's relying on the prophets to guide this conversation. To solidify it. To make the case compelling. We look at Hosea 6:6, **For I desire (hafatz) mercy and not sacrifice.** (emphasis added). This is what He wants. I hafatz mercy and not sacrifice. Another reference to Yeshua Who is called, literally, in the New Testament multiple times, the grace of God. He is the mercy of God, the grace of God.

Continuing on, the writer is going to actually quote more of Psalm 40. **In burnt offerings and sacrifices for sin You had no pleasure. Then I said, 'Behold, I have come, In the volume of the book it is written of Me, to do Your will, O God.'** (Hebrews 10:6-7, emphasis added). Think about this statement. If you've ever read the Gospel of John, this statement literally flies off the pages, and he's quoting Psalm 40, **Lo, in the volume of the book. It's written of me.** (Psalm 40:7). When Yeshua comes and He starts making Himself known to His people, preaching and teaching in the streets, He says in John 5:39 and 46, **³⁹You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me. ⁴⁶For if you believed Moses, you would believe Me; for he wrote about Me. Lo, in the volume of the book. It's written of Me.** (Psalm 40:7). Yeshua's own testimony when He came was: I am the guy! I am the One Psalm 40 is talking about. Then it says at the very end here **...to do Your will, O God** (Hebrews 10:7, emphasis added). John 6:38 says this, **For I have come down from heaven, not to do My own will, but the will of Him who sent Me.** (emphasis added). I mean, He is literally telling these people who He is and the mission He's come to do. The LORD **did not desire sacrifice and offering, but a body He had prepared** (Hebrews 10:5). He's openly telling them, but they're not picking up on it. There was blindness.

Now as we continue in Hebrews chapter ten, the writer's going to repeat the exact Psalm he just read to us. This is interesting. The only difference is now he's going to give some brief commentary that is life-altering. Very brief, but life-altering. Hebrews 10:8 reads, **Previously saying, "Sacrifice and offering, burnt offerings, and offerings for sin You did not desire, nor had pleasure in them"** and here's his commentary, **which are offered according to the law.** (emphasis added). Again, he wants to be clear. He understands about Yom Kippur. He understands about the animal sacrificial system. It was incorporated. It was purported by law. This was the Torah. He's very clear on this. Then he goes on and says in Hebrews 10:9, **then He said, "Behold, I have come to do Your will, O God."** here comes his commentary, **He takes away the first that He may establish the second.** (emphasis added). He takes away the first that He may establish the second. This is as radical as it gets. He's taking the Old Covenant out and the animal sacrificial system out, to establish the second. If you read this in the Greek, it's way stronger and way more potent. Because when he talks about **he takes away** it actually says, he puts it to death. It's been killed. He kills it. This is very, very strong language!

We see what the writer has laid out here with his Jewish audience in the first century. Many years ago, when I first got into the book of Hebrews and really studied it, I was mesmerized! I could feel it, and I was mesmerized by how it shifted my heart and my focus to glory in Yeshua. He was the one to be glorified! All my focus suddenly started shifting to Him. It was an absolutely beautiful thing and I hope you have the same experience. This is the writer's point! This is what he wants. All the glory and honor is to be given to Yeshua. Our dependence for forgiveness, to be made perfect, to be made whole again it has to be Yeshua! That's where we need to be. That's where it's safe.

So the writer shows his people they now have the ultimate way to deal with sin. Then we move on to Hebrews 10:10, **By that will we have been sanctified through the offering of the body of Jesus Christ once for all.** (emphasis added). Which means, this issue of sin, the way to atone for sin, has been dealt with in its finality. The problem has been solved forever. There's no other action required. There's nothing more you can do to help this along. It is simply calling upon the name of Yeshua. I'm going to say this again; there's a reason why the temple is not standing today. There's a reason that for almost 2000 years the animal sacrificial system has been non-existent. Isn't it interesting at the very time of the coming of the Messiah, only 40 years later - bam! - the system's done. Even to this day! Are we deficient in any way? You think about this statement because this is so important, especially in conversations with Orthodox Jews in the land. They are burdened and dying inside for this temple, because they feel there's a massive deficiency among their people! They are urgently moving to reinstate the animal sacrifices, yet the Messianic Jews are cool as cucumbers. The Messianic Jews have Yeshua in their hearts, the ultimate sacrifice! They lack nothing and Gentiles, who have been grafted into Israel, lack nothing! We have the Messiah. This is the beauty of what this writer is doing. He's encouraging his Jewish brethren to recognize the truth. To recognize what we've been given. We all need to understand the difference between the Old Covenant and the New Covenant. It's massive!

Moving on to Hebrew 10:11, **And every priest stands ministering daily and offering repeatedly the same sacrifices,** (in case you missed it, he circles back) **which can never take away sins.** (emphasis added). It cannot do it! The EMT is not the physician! The paramedics are not going to save your life. It's the physician who is going to save your life. You see, we wait for this moment where the Jews as a nation, Israel as a nation, comes to this reality. It's Yeshua Who will save them, Who will fulfill them, and Who will take away their sins. One thing I think worth noting is the question regarding all these sacrifices which happened over 1,500 years, bull after bull, goat after goat, their blood being shed; I ask you, what

animal ever rose from the dead? What animal did the Father say, **“come sit at My right hand till Your enemies are made Your footstool”**? (Matthew 22:44; Luke 20:42, 43; Hebrews 1:13; Acts 2:34, 35; Psalm 110:1). None of them! But He says it with His Son, the great אָשָׁם (asham), the sacrifice. He says come up and He raises Him from the grave. I don't know about you, but there's no comparison for me. You look at the old sacrificial system and that's not even comparable to Yeshua, the great physician Who saves our life.

Hebrews 10:12, **But this Man after He had offered one sacrifice for sins forever sat down at the right hand of God.** (emphasis added). Notice that the writer keeps using this terminology - once, not year after year after year after year. One sacrifice for sins forever! It's been done. The Akedah (עֲקִידָה), The Binding of Isaac, is representative of Isaac as Messiah Yeshua and Abraham as the Father. It's a prophetic picture foretelling this. You have to see how jarring this is. This story is one of the most unique and crazy stories in all of scripture, especially if you're a Jew. In the eyes of a Jew, when you start talking that Jesus died for their sins, the thought is an abomination, because the Torah forbids human sacrifice. In fact, the pagans all gave their children to Molech. That was just Paganism 101 to them. Do you see how jarring this passage is? You have the great patriarch, Abraham, taking his son, Isaac, to kill him as an offering to God? This was the command of God and Abraham obeyed Him. That's mind-blowing! But this is a picture of what God was going to do with His only begotten Son. The writer even calls Abraham's son, Isaac, his only begotten son, knowing the imagery (Genesis 22:2). The imagery of Isaac was representative of Yeshua. Powerful! God left many testimonies and many witnesses in His Word testifying of what He would ultimately do so we could be compelled and understand this reality. I want to share a couple of things with you about the story that are interesting. I could spend weeks on this because of how deep it is. While Abraham taking Isaac up to sacrifice him is as overt as can be (what a prophetic picture) there are other elements involved in this story that tell and show you God's plan. How it would chronologically work out amazingly.

I want to take you back to Genesis 22:7 and this is what we read, **But Isaac spoke to Abraham his father and said, "My father!" And he said, "Here I am, my son." Then he said, "Look, the fire and the wood, but where is the lamb,** in Hebrew, הֶשֶׁה (haseh), he's looking for this **-for a burnt offering,** עֹלָה (olah) ⁸ **Abraham said, "My son, God will provide for Himself the lamb for a burnt offering." So the two of them went together.** (emphasis added). Be very clear, Isaac, he's asking for the lamb, הֶשֶׁה (haseh). Abraham responds, God will provide the lamb, הֶשֶׁה (haseh). Are we clear on this? So what happens is Abraham takes him up, binds Isaac onto the altar, and is ready to sacrifice him. But the angel withholds his hand right at the last moment and tells him to not harm the lad for now I know that you fear God. (Genesis 22:12).

At which point we read this and pay close attention, **Then Abraham lifted his eyes and looked, and there behind him was a ram (אֵיִל - ayil) caught in a thicket by its horns. So Abraham went and took the ram, and offered it up for a burnt offering instead of his son.** (Genesis 22:13, emphasis added). Absolutely mind-blowing, fascinating, prophetic insight. What it shows you is that Isaac and Abraham were on the same page. They knew it was all about the הֶשֶׁה (haseh), the lamb, but when they get up there, it's a ram. This is a prophetic picture that what was being discussed between Abraham and Isaac goes way beyond what happened on that mountain physically. It's a prophetic picture of the Lamb of God who would take away the sins of the world. This is the One Who all the focus would go to. And isn't it interesting the chronology of this. Abraham brings his son Isaac and the intent is to sacrifice him, but God pulls him back. What happens? An animal comes in, interesting, the paramedics show up. The animal sacrifice comes in only to see later on what would happen. This prophetic foreshadow of Isaac

would absolutely come to fulfillment. All the focus in this passage is on Yitzhak, Isaac. Look at what it says, **And Abraham called the name of the place, The-LORD-Will-Provide**; that's another teaching in itself. It actually says yireh (יִרְאֶה) which means "you can see". God has vision, **as it is said to this day, "In the Mount of the LORD it shall be provided."** (Genesis 22:14). We move on to verse 15, **Then the Angel of the LORD called to Abraham a second time out of heaven,** ¹⁶ **and said: "By Myself I have sworn, says the LORD, because you have done this thing, and have not withheld your son, your only son—** ¹⁷ **blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven....** (emphasis added). You know, what's amazing about this passage? When people read it, as I used to, when the statement comes, the LORD will provide, all their focus goes on the ram. How he was caught in a thicket and the LORD provided that ram. Yet, the story doesn't focus on the ram and the blessing doesn't come upon Abraham because of the ram. It's because of what he was willing to do with Isaac. The focus is Isaac. This is critical in this prophetic picture of understanding human sacrifice through Messiah Yeshua.

Let me share with you a blessing. Every year at Rosh Hashanah, the Jewish people read the Akedah (עֶקֶדָה) about the binding of Isaac, and with that reading comes a blessing. I'm going to read this blessing to you. It's going to blow your mind.

"Remember in our favor, O LORD our God, the oath which Thou hast sworn to our father Abraham on Mount Moriah; consider the binding of his son Isaac upon the altar when he suppressed his love in order to do Thy will with a whole heart! Thus may Thy love suppress Thy wrath against us, and through Thy great goodness may the heat of Thine anger be turned away from Thy people, Thy city, and Thy heritage! . . . **Remember today in mercy in favor of his seed the binding of Isaac.**" (emphasis added).

The focus was on Isaac! The Jewish people are saying we're going to be given mercy; we need to receive grace. The wrath of God is going to be held off of us, if the LORD remembers Isaac. That Binding of Isaac is what the writer of Hebrews is trying to convey to his audience. Focus on Yeshua. He is the One Who will hold off the wrath of God. He's the One that brings mercy. He's the One that brings truth. It is all about Him.

Continuing on in Hebrews 10:13, **from that time waiting till His enemies are made His footstool.** ¹⁴ **For by one offering** (again, emphasizing this one time. Remember the animal sacrifices, very clear, perfection couldn't come through them.) **He has perfected forever those who are being sanctified.** ¹⁵ **But the Holy Spirit also witnesses to us; for after He had said before,** ¹⁶ **"This is the covenant** (now he goes back to the prophets. He's quoting Jeremiah 31, the prophecy about the New 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,"**

Here we have the genetic code of covenant.



We just read in Jeremiah 31 the law was not It simply received a new location. Instead of being on tablets, it is in fact written on our hearts. Now the on quoting Jeremiah 31, **then He adds, "Their sins and lawless deeds I will remember no more."** (Hebrews 10:17, emphasis added). This is Jeremiah 31:34.

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The writer brings it to the table that God, not you, will remember their sins no more. Now what did we read back in verse 3, **But in those sacrifices there is a reminder of sins every year.** (Hebrews 10:3, emphasis added). Understand, when the writer's talking about your conscience, the conscience bearing down of this reminder of sins year after year after year, he's not talking about your conscience independent of God's knowledge and what He sees. Do you understand? It's what God's seeing. You have to go through the ceremony of Yom Kippur after Yom Kippur. God doesn't want to remember any of the sins! Only Yeshua takes away that remembrance and it is finally put to rest. That's where you get into Psalm 103:12, **As far as the East is from the West, So far has He removed our transgressions from us.** That happened because of the Messiah Yeshua, not because of the animal sacrificial system. It did not accomplish that. This is huge! Instead of God remembering our sins and seeing the blood of bulls and goats, now He looks at His Son. That's the righteousness we depend on and it is a beautiful thing.

Verse 18, **Now where there is remission of these, there is no longer an offering for sin.** (Hebrews 10:18, emphasis added). It's done! If you're wondering about the animal sacrifices, if they were supposed to come back or if they're going to come back, listen to what he says. **...there is no longer an offering for sin.** And here's where the debate begins. Especially with this revival of Torah. You have Gentiles all over the world coming back to Torah. This has been a discussion, and I've had very intense conversations with people who are appalled that I not only don't believe the animal sacrifices are coming back for sin, but that I would never participate in that. There are people right now waiting in the wings to go to the temple to offer sacrifices. They're looking to do this. In fact, it's consuming them. And I'm devastated because I'm like, where is Yeshua? What happened to Yeshua in your heart? This shows me people do not understand what the writer is conveying. They do not understand what Yeshua really accomplished on the cross when He said it was finished. We need to feel the gravity of what He accomplished. With all due respect, things don't continue as they always were, specifically in the animal sacrificial system. **Where there is remission of these there isn't any longer an offering for sin.** (Hebrew 10:18.)

Now with that said, in these discussions, there are a few passages these individuals cling to which they'll bring up. One of the passages is Acts 21 where they see Paul going up to the temple and there are men that literally wanted to fulfill their vow and a sacrifice at the end of the vow was required. This is part of the shelamim. I'm not going to get into that, but Paul went with them and sacrificed. Keep in mind that the gospel is brand-new; it's totally fresh. Individuals that refer to this passage say when the temple stands again and the animal sacrifices reinstated, we should be doing exactly what Paul did, with absolutely no recollection of what the writer of Hebrews had just said. He was just talking about how the old covenant is vanishing away. There was a transition period. We don't need to go through this because I already went through that in this series. There is a transition period so, of course, this sacrifice is totally understandable. It makes perfect sense. When Yeshua came and He was on the earth, He never entered into the Holy of Holies and yet He's the Cohen Gadol (high priest). Do you understand? There was a transition period. John the Baptist says He must increase but I must decrease. John didn't stop ministering and baptizing when the Son of God came on the scene, because there was a transition period. God does these things according to His liking.

The other passage that they constantly take me to is Zechariah 14. **And it shall come to pass that everyone who is left of all the nations (it's talking about Gentiles) 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.** (Zechariah 14:16, 17) Okay, there's this warning,

and keep in mind we are talking about a future event here. There's no question about that; we're all on the same page. **Yes, every pot in Jerusalem and Judah shall be holiness to the LORD of hosts. Everyone who sacrifices, (הַזֹּבְחִים, (hazobehim) this is sacrifice in Hebrew), 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.** (Zechariah 14:21, emphasis added) You agree, this is in the future. How can you say there isn't going to be sacrifices anymore? Time out. First of all, I do believe sacrifices will exist in the age to come. Let me be very clear about that. Do I believe animal sacrifices, sin sacrifices, will continue? Absolutely not! In no sacrifices there would be a reminder of sins every year. No, I don't believe that, not at all. With all due respect, there are other sacrifices other than trespass or sin sacrifices, אָשָׁם (asham) and חַטָּאת (khatat). There is the מִנְחָה (minchah), the grain offering. We could do thanksgiving offerings. But notice, everyone who sacrificed shall cook in them. בָּשַׁל (bashal) is the word there. In the Torah it can mean either bake or boil. People are looking at the word cook and think that it refers to the meat. I want to read to you some commentary. This comes from Dr. Richard Schwartz through the Jewish Virtual Library. He comments on this very thing of how particular Jewish rabbis look at what's going to happen in the future. It's a fascinating commentary. **"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) Now, what's amazing is what Paul says in First Corinthians 15 because he talks about our mortality putting on immortality and our corruptibility putting on incorruptibility. And that's exactly what Schwartz is getting that. He's saying the rabbis believe at that time human conduct will have advanced. We will have advanced! We will have new bodies; we will be immortal yet once again. The very way Adam and Eve began, but lost through sin, we will be immortal again. Now, he goes on and says this: **Only non-animal sacrifices (grains, for example) to express gratitude to God would remain. There is a Midrash that states: "In the Messianic era, all offerings will cease except the thanksgiving offering, the toda (תודה) 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, that people and animals will be vegetarian in that time, and "none shall hurt nor destroy in all My Holy Mountain."** (emphasis added) Now I challenge you to go home and read Isaiah 11:6-9 and what you will find is the most peculiar thing. You have a lion eating straw like an ox. You have a cow and a bear grazing together. They're not going out and killing. The lion is not killing and he's a predator. He's the ultimate predator. The king of the Serengeti, where he goes out and kills and eats zebras. None of that's going to happen. He, in the kingdom to come, is actually going to be eating straw. It makes you think about what John says in his apocalyptic book, The Book of Revelation, the time is coming where God is going to wipe away every tear from our eyes. There will be no more pain, no more sorrow, and no more death. (Revelation 21:4) Death is gone! What is it that Paul says in 1st Corinthians 15? The Last Enemy destroyed is death. There is going to be no more death.

I want to point something out which I think we should recognize. Adam and Eve, in their glorified state, when they were immortal, there is no recordation of sacrifices anywhere. They didn't do it. Actually, do you know who the first person to sacrifice was? It wasn't Abel. It was the LORD. When Adam and Eve fell and they sinned in the garden, the LORD killed animals, most likely goats interestingly enough, and covered their bodies. They tried to cover their bodies in fig leaves, but their shame and nakedness couldn't be covered. Because of sin, He had to institute this. He killed those animals and covered them with animal skins because blood had to be shed. The first death, the first animals killed were by the LORD, and it was in response to sin. Do you know why? Because the wages of sin is death. So anytime you start to see death, there's a reminder of sin.

