



### WHAT KINDS OF SACRIFICES WILL THERE BE?

#### Burnt Offerings, Sin Offerings and Peace Offerings (60 times in Ezekiel 40-48)

Eze 43:18 And he said unto me, Son of man, thus saith the Lord GOD; These *are* the ordinances of the altar in the day when they shall make it, to offer burnt offerings thereon, and to sprinkle blood thereon.

Eze 43:19 And thou shalt give to the priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord GOD, a young bullock for a sin offering.

Eze 43:27 and your peace offerings; and I will accept you...

### REVIEW OF THE PURPOSES OF THESE OLD COVENANT SACRIFICES

45: 17 And it shall be the prince's part to give burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel. 18 Thus saith the Lord GOD; In the first month, in the first day of the month, thou shalt take a young bullock without blemish, and cleanse the sanctuary: 19 and the priest shall take of the blood of the sin offering, and put it upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court. 20 And so thou shalt do the seventh day of the month for every one that erreth, and for him that is simple: so shall ye reconcile the house.

21 In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten. 22 And upon that day shall the prince prepare for himself and for all the people of the land a bullock for a sin offering. 23 And seven days of the feast he shall prepare a burnt offering to the LORD, seven bullocks and seven rams without blemish daily the seven days; and a kid of the goats daily for a sin offering.

**Burnt Offering – for unintentional sins Purpose – personal atonement** Lev. 1:3,4 This was a ransom of an innocent life for a guilty life satisfied God's Judgment by substitution.

**Sin Offering – for cleansing of the guilty sinner** whether unintentional or ignorant (cleansed = forgiven, not removal of sin or payment)  
The guilty sinner would offer both a burnt and a sin offering. (Lev. 16:5)

**Sin Offering – for cleansing of the place of sacrifice** (Ezek. 43:20,21)

**Peace Offering – voluntary, optional expression of thanksgiving or worship** The only one of which the offerer could partake in a meal with his family at or near the Temple. Sometimes called a "Thank offering" for fellowship. It is the only offering given by one in good standing. It could be given after the burnt and sin offering was accepted. (Lev. 7:15-20;32-34); *Hannah's offering* (1 Sam. 1:11, 24-28)

## **BUT WHY A SIN OFFERING IN THE MILLENNIUM?**

**Answer: The sin offering under the Old Covenant never removed sin (atoned/covered sin) but was an annual reminder that a perfect sacrifice was needed. Forgiveness was provided while the payment was yet future. (They were saved on credit we are saved on debit.)**

Heb. 10:1 For the law having a shadow of good things to come, and not the very image of the things, **can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.**

Heb. 10:2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

Heb. 10:3 But in those sacrifices there is a **remembrance again made of sins every year.**

Heb. 10:4 For it is **not possible that the blood of bulls and of goats should take away sins.**

## **BUT IF CHRIST WAS THE FINAL SACRIFICE WHY ARE THEY STILL NEEDED?**

**ANSWER: FOR THE PURIFICATION OF THE FLESH AND CONSECRATION OF PHYSICAL INSTRUMENTS OF WORSHIP**

(EZEKIEL MENTIONS ATONEMENT 5 TIMES – **FOR THINGS NOT FOR SOULS.**

45:15-25; 46:12-145; )

Heb. 10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*.  
11 And every priest standeth daily ministering and offering oftentimes **the same sacrifices, which can never take away sins:** 12 But this man, after **he had offered one sacrifice for sins for ever**, sat down on the right hand of God;

Heb 9:13 For if **the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:** Heb 9:22 And almost all **things are by the law purged with blood;** and without shedding of blood is no remission.

Heb 9:23 *It was* therefore necessary that the **patterns of things in the heavens should be purified with these;** but the heavenly things themselves with better sacrifices than these.

## **BUT WHY THE PRIESTHOOD AND SACRIFICES?**

Literal sacrifices will serve as a **continuous memorial** to the Messiah Jesus' purpose for coming as a suffering lamb

✓ To make sin's payment for us by His sinless human blood

Literal sacrifices will provide **opportunity for worship and praise.**

✓ By all redeemed mortals including: Jewish priests, saved Jews who survive the Tribulation . (In their sinful flesh they cannot enter His presence without God's required purification and representation. Even the altar has to be purified before and after.)

**Sacrifices will be necessary for saved, yet sinful mortals to approach a Holy God.** He has not changed and cannot allow sin in His presence. They like we who are now justified but not yet glorified have access only through Christ. Until glorified no sinful mortal can enter His literal Holy presence.

## **IF HEBREWS 9 & 10 REFUTE ANY FUTURE NEED FOR SACRIFICES, THEN WHY WOULD GOD INCLUDE THEM IN THE FUTURE TEMPLE?**

"It is of extreme importance to note that the author of Hebrews is not saying all sacrifices are forever banned, but that no sacrifice can take the place of Jesus' supreme and complete sacrifice for sin."

"year by year" Heb. 10:10 refers to the Yom Kippur/ Day of Atonement annual sacrifice. Jesus' sacrifice took care of that annual sacrifice by His "Once for all" sacrifice. As we will see the ark of the covenant will not be in the new Temple.

**If Hebrews puts an end to all sacrifices, then why did the Apostle Paul take a vow which required him to make a peace offering sacrifice? ( Acts 18; 21:26; Lev. 22; Numb. 15) Hebrews never bans sacrifices of praise, thanksgiving or worship.**

**Solomon's Temple provided access. Messiah's Temple provides adoration.**

## **Why Sacrifices in The Millennium**

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## WHY LITERAL SACRIFICES IN THE MILLENNIUM by Thomas Ice

A common objection to the consistent literal interpretation of Bible prophecy is found in Ezekiel's Temple vision (Ezek. 40–48). Opponents argue that if this is a literal, future Temple, then it will require a return to the sacrificial system that Christ made obsolete since the prophet speaks of "atonement" (*kiper*) in Ezekiel 43:13, 27; 45:15, 17, 20. This is true! Critics believe this to be a blasphemous contradiction to the finished work of Christ as presented in Hebrews 10. Hank Hanegraaff says that I have "exacerbated the problem by stating that without animal sacrifices in the Millennium, Yahweh's holiness would be defiled. That, for obvious reasons, is blasphemous." He further says that such a view constitutes a return "to Old Covenant sacrifices."<sup>1</sup>

"Is it heretical to believe that a Temple and sacrifices will once again exist," ask John Schmitt and Carl Laney? "Ezekiel himself believed it was a reality and the future home of Messiah. Then, it becomes not heresy to believe that a Temple and sacrifices will exist; rather, it is almost a heresy to not believe this, especially because it is a part of God's infallible word. The burden on us is to determine how it fits – not its reality."<sup>1</sup>

At least four other prophets join Ezekiel in affirming a sacrificial system in a millennial Temple (Isa. 56:7; 66:20-23; Jer. 33:18; Zech. 14:16-21; Mal. 3:3-4), which supports a literal and thus futurist understanding of Ezekiel.

### NEW COVENANT SACRIFICES

We do not believe that reinstating sacrifices in a future dispensation will be a return to the Mosaic system of the Old Covenant. The Mosaic Law has forever been fulfilled and discontinued through Christ (Rom. 6:14-15; 7:1-6; 1 Cor. 9:20-21; 2 Cor. 3:7-11; Gal. 4:1-7; 5:18; Eph. 2–3; Heb. 7:12; 8:6-7, 13; 10:1-14). The millennium will be a time in which Israel's New Covenant will become the ruling jurisdiction (Deut. 29:4; 30:6; Isa. 59:20–21; 61:8–9; Jer. 31:31–40; 32:37–40; 50:4–5; Ezek. 11:19–20; 16:60–63; 34:25–26; 36:24–32; 37:21–28; Zech. 9:11; 12:10–14). Therefore, it will not be a time of returning to the old but of going forward to the new. "For when the priesthood is changed, of necessity there takes place a change of law also" (Heb. 7:12).

The new millennial Law will contain a mixture of Mosaic-type laws with totally new non-Mosaic laws not found in the 613, under the jurisdiction of the New Covenant. Jesus the Messiah will be physically present instead of the Shechinah glory presence in conjunction with the ark of the covenant; a new priestly order from the sons of Zadok (Ezek. 40:46; 43:19; 48:11) instead of the Levites; a new Temple measuring one mile square (Ezek. 40:48 – 41:26) instead of the much smaller Solomonic model. Randall Price tells us:

The previous section concerning the design of the altar of burnt offering (43:13-27) introduced the reinstatement of the sacrificial service, which continues in the subsequent chapters (44–46) with regulations for the Levitical priests and the various sacrifices to be offered for Israel's atonement. Although detailed instructions concerning the institution of the sacrificial system appear for the first time in these chapters, frequent references to the

practice have been made since the beginning of the prophecy (40:38-43, 46-47; 41:22; 42:13-14). Moreover, these references are not incidental, but intrinsic to the entire presentation of Ezekiel's vision in chapters 40–48. For example, there is a statement concerning the sacrificial system in every chapter but one (chapter 47). These references include: “new moons and Sabbaths . . . all the appointed feasts” (Ezek. 44:24; 45:17; 46:3, 11-12), “daily offerings” (Ezek. 46:13-14), “burnt offerings, grain offerings, and the libations” (Ezek. 45:17; 46:2, 4, 11-15), “blood sacrifices” (Ezek. 43:20), an “altar” for burnt offering (Ezek. 40:47; 43:13-27), an “altar” for incense offering (Ezek. 41:22), “boiling places” to “boil the sacrifices of the people” (Ezek. 46:23-24); a “Zadokite” priesthood to “offer Me the fat and the blood” (Ezek. 40:46; 42:13-14; 43:19; 44:15-16; 48:11), a “Levitical” priesthood to “slaughter the burnt offering” (Ezek. 44:10-11; 48:22). Furthermore, the offerings are stated to be for “a sin offering” (Ezek. 43:22, 25; 44:24, 29) and to “make atonement” (Ezek. 43:20; 45:25). Since the sacrifices and sacrificial personnel are so prominent throughout these chapters, the treatment of the sacrifices cannot be avoided.

#### WHY A TEMPLE AND SACRIFICES?

The purpose for a Temple throughout Scripture has been to establish a location upon earth – which is under the curse of sin – for the presence of God that reveals through its ritual God's great holiness. God's plan for Israel includes a relation to them through a Temple since He wants to dwell in the midst of His people. Currently the church is God's spiritual Temple made of living stones (1 Cor. 3:16-17; Eph. 2:19-22). The millennium will return history to a time when Israel will be God's mediatory people but will also continue to be a time in which sin will be present upon the earth. Thus, God will include a new Temple, a new priesthood, a new Law, etc., at this future time because He will be present in Israel and still desires to teach that holiness is required to approach Him. This is contrasted with the fact that no Temple will exist in eternity (Rev. 21:22) because God and the Lamb are the Temple since there will be no sin in heaven, thus no need for ritual cleansing.

The painstaking detail in Ezekiel 40–48 is similar to the instruction given to Moses for building of the Tabernacle and then to others for building the Solomonic Temple. Such detail is meaningless unless taken literally as were the Tabernacle and first two Temples. If the detail was intended to be symbolic, the symbols are never explained, as is usually the case with genuine biblical symbolism. Because no textual basis exists for a non-literal interpretation, those attempting such explanations become subjective in their many and various guesses about the meaning of the passage.

It must be remembered that the Levitical sacrifices of the Mosaic system are said by the Bible to “make atonement” as well (for example, Lev. 4:20, 26, 31, 35, etc.). If these sacrifices in the past actually atoned for the people's sins, which, of course, they did not, then they would be equally blasphemous in light of Christ's perfect sacrifice. Hebrews 10:4 says, “it is impossible for the blood of bulls and goats to take away sins.” Furthermore, there would have been no need for Christ's once and for all atoning sacrifice if these past acts did the job.

**So what do both past and future sacrifices accomplish if they don't actually remove sin? These sacrifices provide ritual cleansing of the priests, sanctuary, and utensils. Only Christ's sacrifice on the cross actually removes one's sin. Jerry Hullinger provides a solution that: deals honestly with the text of Ezekiel, and in no way demeans the work Christ did on the cross. **This study suggests that animal sacrifices during the millennium will serve primarily to remove ceremonial uncleanness and prevent defilement from polluting the temple** envisioned by Ezekiel. This will be necessary because **the glorious presence of Yahweh will once again be dwelling on earth in the midst of a sinful and unclean people.****

Because of God's promise to dwell on earth during the millennium (as stated in the New Covenant), it is necessary that He protect His presence through sacrifice . . . It should further be added that this sacrificial system will be a temporary one in that the millennium (with its partial population of

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Critics of future millennial sacrifices seem **to assume that all sacrifices, past and future, always depict Christ's final sacrifice for sin. They do not! There were various purposes for sacrifice in the Bible.** Many of the sacrifices under the Mosaic system were purification rituals. This is why atonement can be said in the past to be effective, yet still need Christ's future sacrifice, because many of the sacrifices did atone ceremonially, cleansing participants and objects in Temple ritual. In Ezekiel 43:20 and 26, the atonement is specifically directed at cleansing the altar in order to make it ritually clean. The other uses of atonement also refer to cleansing objects so that ritual purity may be maintained for proper worship (Ezek. 45:15, 17, 20).

## A MEMORIAL

Many who take a literal interpretation of these sacrifices also believe that they will serve as a memorial to Christ's once-for-all atoning work. Yet, critics believe this to be a flawed conclusion. Support for a future memorial aspect can be seen in the fact that our current observation of the Lord's Supper includes this aspect (1 Cor. 11:23-26). Under the Mosaic system – which looked ahead – many times various Temple sacrifices are specifically called “memorials” (Ex. 30:16; Lev. 2:2, 9; 5:12; 6:15; 24:7; Num. 5:15, 18, 26). Such terminology could in fact be the basis for our current church age understanding of remembering the Lord's death adopted by Paul. The Mosaic memorial aspect clearly supports viewing future Temple sacrifices in this way, as millennial believers look back upon Christ's sacrificial provision.

## CONCLUSION

The presence and purpose of millennial sacrifices neither diminish the finished work of Christ, nor violates the literal interpretation of these prophetic passages. Nothing in Ezekiel 40 – 48 conflicts with the death of Christ or New Testament teaching at any point. The supposed contradictions between a literal understanding of Ezekiel and New Testament doctrine evaporate when examined specifically and harmonized. Although there will be millennial sacrifices, the focus of all worship will remain on the person and work of the Savior. The millennial Temple and its ritual will serve as a daily reminder of fallen man's need before a Holy God and lessons about how this same God lovingly works to remove the obstacle of human sin for those who trust Him. Maranatha!

<sup>1</sup>Hank Hanegraaff, *The Apocalypse Code* (Nashville: Thomas Nelson, 2007), pp. 268–69. <sup>2</sup>Randall Price, *Unpublished Notes on The Prophecies of Ezekiel*, (2007), pp. 70–71.

<sup>3</sup>Jerry Hullinger, "The Problem of Animal Sacrifices in Ezekiel 40—48" *Bibliotheca Sacra* (July–September 1995, Vol. 152, No. 607), pp. 281, 289.