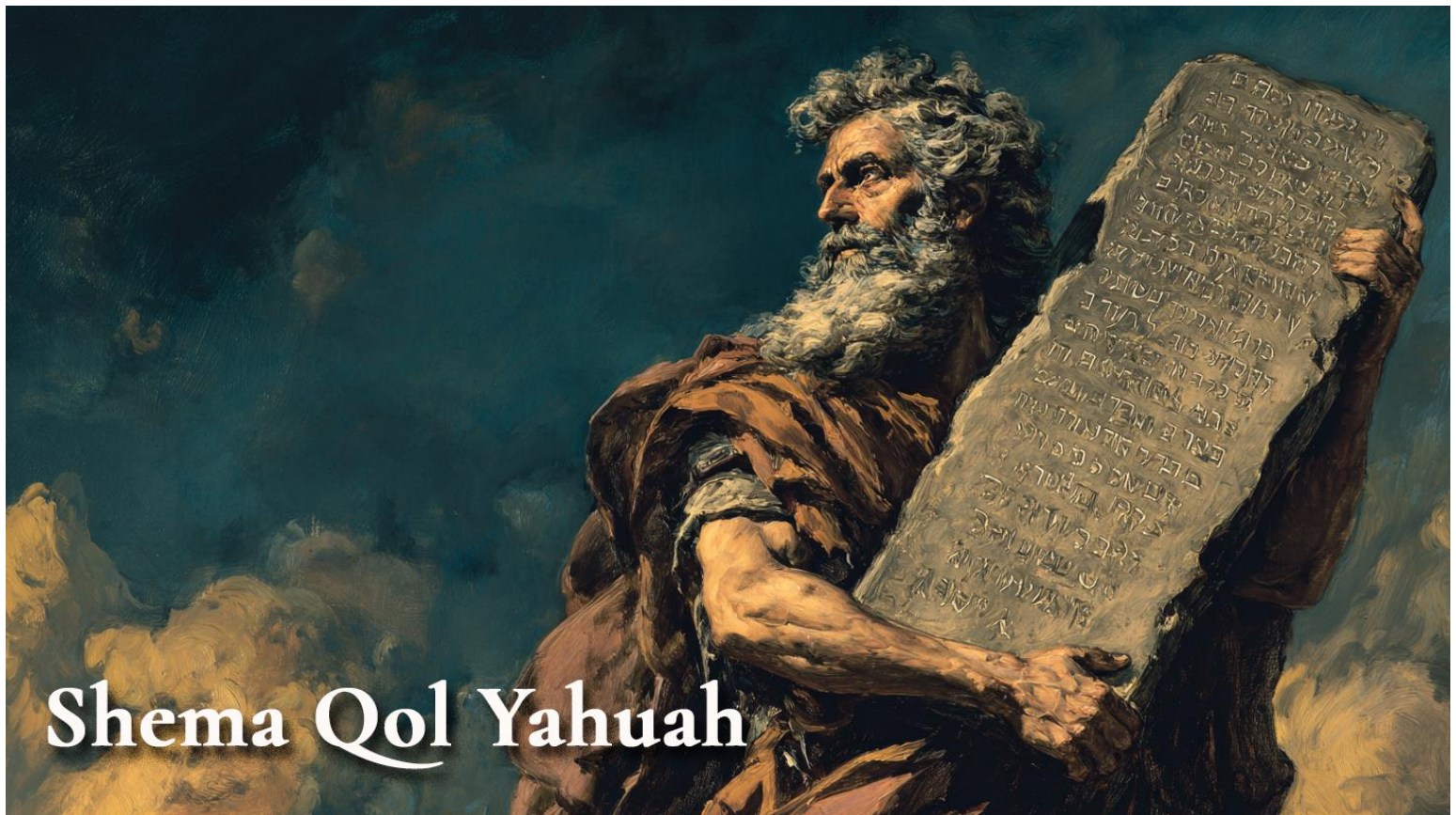




Even them will I bring to my set-apart mountain, and make them joyful in my House of Prayer: their burnt offerings and their sacrifices shall be accepted upon My Altar; for My House shall be called a House of Prayer for all people.

YESHAYAHU (ISAIAH) 56:7

Restoration of the Sacrificial System



The Sacrificial System is still active despite mainstream understandings of this system. These misunderstandings were developed in an effort to interpret the purpose of our Messiah.

- Why did he come?
- Why did he have to die such a horrible death?

Many people erroneously believe that he is a sacrifice for sin. If this is the case, then we would expect to see every detail mentioned in

the sacrifice for sin fulfilled by our Messiah and have testimony to confirm these things.

Even if he did fulfill the sacrifice for sin, does this mean that we are no longer obligated to fulfill the sacrifice for sin? Just because Yahusha fulfilled the Law that says, “do not lie,” doesn’t mean that we are no longer obligated to fulfill this Law. It is good to be honest and speak the truth. Honesty and follow-through fosters trust. Deception and lying undermine trust and faith.

Another characteristic that is not considered in mainstream teachings is the fact that the Word of Yahuah stands forever (*Yeshayahu/Isaiah 40:8*). This means it cannot be changed or deleted ever. The Law that says, “Do not lie to one another,” cannot be changed or deleted. We don’t want it to be changed or deleted because we know what it is like to live in a society in which nearly ALL of our leaders lie and manipulate us. It is a behavior that is not conducive to a flourishing society of shalom. The Laws regarding the sacrificial system cannot be changed or deleted even by Yahuah Elohiym, Himself. These Laws stand forever as well. Our only recourse is to “fulfill” them or bring them to pass.

The reality of the situation is that our Messiah is actually going to “fulfill” every single Law upon his return. He is going to remove everyone who steals and lies from the earth. When this accomplished, everyone who is alive and remains are people who do not steal or do not lie. The Laws are “fulfilled” completely in the community and in the earth in an ongoing basis. If someone is caught stealing or lying, they are reprovved immediately. Prophecies also tell us that our Messiah is also going to reinstate the sacrificial system despite teachings that say that the sacrificial system has been eliminated and no longer necessary.

This creates a disconnect in some of our belief systems. If the sacrificial system has not been “fulfilled” by the death of our Messiah and it will be reinstated, then why did he come, die and experience such a horrible death? In our minds, we try to fit the pieces together and it doesn’t make sense as this reality is being revealed. Yahusha redeemed us from the Words spoken in Bereshith 3:14-24. He did not die for our personal sins. We are still accountable for the sins we commit against Yahuah. This is the truth. We discuss this in our Message of Salvation in the Torah series.

Right now, people can continue to disregard these Laws because in their mind it is impossible for us to present sacrifices to our Father. We simply do not have a Temple. Mainstream teachings tell us that our Father no longer needs a Temple and sacrifices because Yahusha fulfilled all the sacrifices. We are told that we are the Temple of the Living Elohiym and a physical Temple is no longer required.

But we have to realize the physical Temple is far more than a place to perform sacrifices. It is a place of prayer and celebration. It is the place where the people of the Most High come to honor His Feasts and Appointed Times. It is a place where people come to learn the Torah. It is a place where Yahuah Elohiym dwells among His people.

For example, the nations will be required to come to Yerushalayim once a year in the reign of our Messiah for the Feast of Sukkot or Tabernacles.

And it shall come to pass, that every one that is left of all the nations which came against Yerushalayim shall even go up from year to year to worship the King, Yahuah of hosts, and to keep the Feast of Sukkot [tabernacles]. And it shall be, that whoso will not come up of all the families of the earth unto Yerushalayim to worship the King, Yahuah of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith Yahuah will smite the heathen that come not up to keep the Feast of Sukkot [tabernacles]. (Zekaryah/Zechariah 14:16-18)

The nations will come to Yerushalayim to celebrate the Feast of Sukkot.

- Where will they celebrate it in Yerushalayim?
- Where is the meeting place for the nations?

The tabernacle in the wilderness was called the “Tabernacle of Appointment” and is the location where Yahuah would meet with His people for the Appointed Times. The Temple is simply a fixed place and a much more exquisite and permanent structure modeled after the Tabernacle of Appointment. The purpose has not changed. The nations will be coming to Yerushalayim each year and bring their gifts to the Temple built in honor of Yahuah Elohiym.

Prophecy actually tells us that our Messiah is going to begin building a Temple upon his arrival. He was prepared for this role when he came the first time as a stone mason. He perfected his craft while he was here. This was his occupation when he walked this earth and these skills will be used to construct a Temple in honor of Yahuah Elohiym, our Creator and Father. This is prophesied in Zekaryah (Zechariah).

And the word of Yahuah came unto me, saying, Take of them of the captivity, even of Chelday, of Tobiyah, and of Yedayah, which are come from Babylon, and come thou the same day, and go into the House of Yoshiyah the son of Tzephanyah; Then take silver and gold, and make crowns, and set them upon the head of Yahusha the son of Yahu-Tzedeq, the high priest; And speak unto him, saying, Thus speaks Yahuah of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of Yahuah: Even he shall build the Temple of Yahuah; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both. And the crowns shall be to Chelem, and to Tobiyah, and to Yedayah, and to Hen the son of Tzephanyah, for a memorial in the temple of Yahuah. And they that are far off shall come and build in the Temple of Yahuah, and ye shall know that Yahuah of hosts has sent me unto you. And this shall come to

pass, if you will diligently obey [Shema] the voice of Yahuah your Elohiym.
(Zekaryah/Zechariah 6:9-15)

This prophecy was spoken over Yahusha son Yahu-Tzedeq which means “Yahuah’s Salvation son of Yahuah’s Righteousness”. The name of the “righteous branch” is “Yahuah our Righteousness” in Yirmeyahu (Jeremiah). Is this a coincidence? It is clear that the recipient of this prophecy in Zekaryah is not the High Priest Yahusha mentioned in the text. Yahusha, the High Priest was never King and Priest upon the throne of Yashar’El. The only ruler that was ever King and Priest over Yashar’El were those from the Hasmonean dynasty and none of them built a Temple to our Father. The second Temple was still standing at this moment in time. So, the evidence illustrates that they did not fulfill this prophecy either.

If Zekaryah (Zechariah) is a true prophet representing the Most High, then ALL of his prophecies must come to pass in every detail. ALL the nations of the earth must come to Yerushalayim for the Feast of Sukkot. The MAN whose name is the BRANCH must rebuild a Temple. We have confirmation on the identity of the BRANCH from the Prophet Yirmeyahu (Jeremiah).

Behold, the days come, says Yahuah, that I will raise unto David a righteous BRANCH, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Yahudah shall be saved, and Yashar’El shall dwell safely: and this is his name whereby he shall be called, Yahuah Our Righteousness. (Yirmeyahu/Jeremiah 23:5-6)

The High Priest Yahusha has the same name as our Messiah. This is prophetic. The genealogy of our Messiah confirms that Yahusha is from the lineage of King David. The “Righteous Branch” is the descendant of King David who is our Messiah which is Yahusha Ben David. The Hebrew word for “BRANCH” in both of these prophecies is “Tzemach”. It is defined by *The Ancient Hebrew Lexicon of the Bible* written by Jeff A. Benner as:

צֶמַח (masc., צמח) Translation: SPRIG Definition: [To be verified] A plant that sprouts out of the ground or a bud that sprouts out of a tree. KJV

Translations: branch, bud, grew, spring Strong's Hebrew #: h.6780

This word includes the ancient Hebrew letters “tzade, mah and chet”. The two-lettered root is the “mah and chet”. It is defined by *The Ancient Hebrew Lexicon of the Bible* as:



𐤀𐤌 (ממ) Action: Strike,
Smear Object: Marrow, Gash,
Ointment Definition: The marrow is a buttery liquid inside the bones and is used as a choice food. To obtain the marrow, the bone must be struck to break it open. Ancient Hebrew: The pictograph 𐤌 is a picture of water or other liquid, the 𐤀 is a picture of a wall that separates the inside from the outside. Combined these mean "liquid inside".

Branches have very hard surfaces like bones. Water is inside the branches like marrow is inside a bone. Buds break through the hard surface of the branch, flower and

then produce fruit. This is observed in the branch representing Aahron:

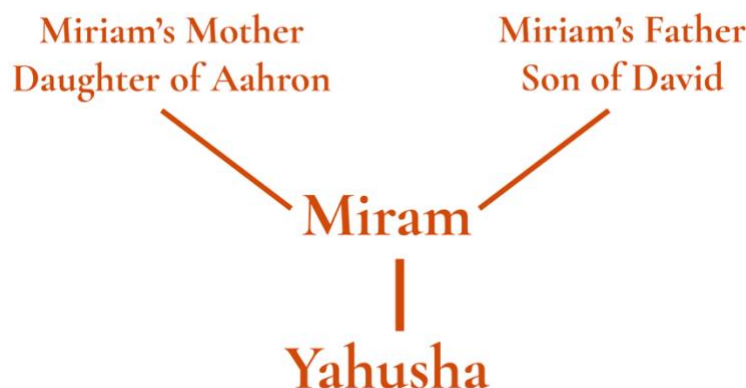
And it came to pass, that on the morrow Moshe went into the Tabernacle of Appointment; and, behold, **the rod of Aahron for the House of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.** (*Bemidbar/Numbers 17:8*)

The Hebrew word “Tzemach” does not occur specifically in this passage but the principle can be visualized in the details that occurred. In this situation with Aahron’s rod, there was contention among the tribes as to who was chosen by Yahuah to be the High Priest. ALL tribes submitted a rod or branch and the only one that showed signs of life the next morning was Aahron’s rod. It is a sign of “authority” granted by our Father. Those who reject the authorities He has established are destroyed based on the evidence in Bemidbar 16.

Messiah Yahusha is actually half from the tribe of Yahudah and half from the tribe of Levi. Elizabeth was Miriam’s cousin and she was a “daughter of Aahron”. This means Miriam’s mother was sister to Elizabeth’s mother or father.

There was in the days of Herod, the king of Judaea, a certain priest named Zekaryah, of the course of Abia: and **his wife was of the daughters of Aahron, and her name was Elisabeth.** (*Luke 1:5*)

Miriam had the blood of Aahron and King David which means Yahusha also had these bloodlines.



The link to Aahron's line was not sufficient to receive the Priesthood through inheritance. However, his blood was sufficient to acquire the Levitical Priesthood through redemption. According to the Laws of Redemption in the Torah, it is permissible for a near relative to redeem his brother. Yahusha is qualified to redeem the House of Aahron because he is a "near relative". Because he redeemed the Aahronic priesthood, he also obtains all of the gifts associated with this role. He will be High Priest and King on his throne and it will be completely legitimate according to the Laws of our Father in Heaven.

The Hebrew word translated as "ointment" is also in the same word family as "Tzemach". It is translated as "anoint" in the following passage:

And you shall put them upon Aahron your brother, and his sons with him; and shall **anoint** them, and consecrate them, and set them apart, that they may minister unto me in the priest's office. (*Shemoth/Exodus 28:41*)

It is the same word for "Mashiach" or "Messiah". *The Ancient Hebrew Lexicon of the Bible* defines both words the following way:

משח (mashach) Definition: Ointments were made from oils and smeared on injuries for healing. Oil was also smeared on the heads of individuals who are being given the office of a prophet, priest or king as a sign of authority. Relationship to Parent: as a drawing out

משח (masc., משיח) Translation: SMEARED Definition: Someone or something that has been smeared or anointed with an oil as a medication or a sign of taking an office. An anointed one; a messiah. KJV Translations: anointed, messiah Strong's Hebrew #: h.4899

Just as a bone needs to be broken to obtain the marrow, olives need to be crushed to obtain the oil inside them. The oil is used to anoint prophets, priests and kings as illustrated in Shemoth 28:41. "Machatz" is in the same word family and it means a "large gash" with this idea of breaking or crushing.

מַשִּׁיַּח (מָשִׁיַּח) Definition: A large gash from the strike of a sword or arrow.

Yahusha Ben David was crushed, beaten, tortured and killed. It seems that these actions are embodied within the ancient Hebrew definition of the word “Mashiach” which were fulfilled by him in every way.

Our Father also stated the following prophecy to King David.

And when your days be fulfilled, and you shall sleep with your fathers, I will set up your seed after you, which shall proceed out of your bowels, and I will establish his kingdom. He shall build a house for my name, and I will stablish the throne of his kingdom forever. I will be his father, and he shall be my son. If he commits iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: But my mercy shall not depart away from him, as I took it from Shaul, whom I put away before you. And your house and your kingdom shall be established forever before you: your throne shall be established forever. (2 Shemuel/Samuel 7:12-16)

Prophecies can be fulfilled more than once. This one was fulfilled by King Shelomoh (Solomon) but it will also be fulfilled by Messiah Yahusha Ben David as illustrated in Zekaryah (Zechariah) 6:9-15 when he returns. King Shelomoh committed grievous iniquities as King which led to the division of the Kingdom. However, King Shelomoh was never chastened with the rod of men or the stripes of men as stated in this prophecy. But, Yahusha DID experience these things. He accepted the punishment that King Shelomoh deserved. He redeemed the throne of King David. Because Yahusha redeemed King Shelomoh, he receives all the blessings associated with this office including this prophecy.

Zekaryah (Zechariah) is a true prophet representing Yahuah Elohiym. His prophecy says that the MAN whose name is the BRANCH will build a Temple in honor of our Father. This is confirmed by the prophecy spoken to King David in 2 Shemuel 7:12-16 as a second witness. Zekaryah also says that people who are far away will come and help build it. This is a reference to the tribes of Yashar'El scattered all over the world who will be regathered upon the return of our Messiah. They are technically and literally “far away”.

This prophecy in Zekaryah says it will happen “if we diligently hear and obey the Voice of Yahuah our Elohiym” in verse 6:15. This happens to be a requirement before the House of Yashar'El can be regathered according to Debarim (Deuteronomy) 30:1-5.

And it shall come to pass, when all these things are come upon you, the blessing and the curse, which I have set before you, and you shall call them to mind among all the nations, where Yahuah your Elohiym has driven you, And shall return unto Yahuah your Elohiym, and shall hear and obey [Shema] His Voice according to all that I command you this day, you and your children,

with all your heart, and with all your soul; That THEN Yahuah your Elohiym will turn your captivity, and have compassion upon you, and will return and gather you from all the nations, where Yahuah your Elohiym has scattered you. If any of yours be driven out unto the outmost parts of heaven, from there will Yahuah your Elohiym gather you, and from there will he fetch you: And Yahuah your Elohiym will bring you into the land which your fathers possessed, and you shall possess it; and he will do you good, and multiply you above your fathers. (*Debarim/Deuteronomy 30:1-5*)

Here is the sequence of events thus far:

1. The House of Yashar'El returns to Yahuah Elohiym with their whole heart and soul by obeying ALL of the Laws of Yahuah written in the Torah by the Prophet Moshe. This is a necessary condition before a Temple can be rebuilt according to Zekaryah (Zechariah) 6:15.
2. Yahuah will gather the House of Yashar'El together from the four corners of heaven and earth. Messiah Yahusha will be the agent that accomplishes this task with the help of his messengers.
3. Yahuah will bring the House of Yashar'El into their own land. These are the people who have come from afar. They have been scattered all over the earth.
4. The House of Yashar'El will help our Messiah rebuild a Temple in honor of Yahuah Elohiym.

If there is a “restoration” of the Temple, then it is clear that there is a time in which we would be without these things. It was prophesied by the Prophet Hoshea that the House of Yashar'El would abide many days without a king, prince, priesthood, altar and sacrifice.

For the children of Yashar'El shall abide many days without a king, and without a prince, and without a sacrifice, and without an altar, and without a priesthood, and without manifestations. (*Hoshea/Hosea 3:4*)

We have been living in this time period. We can see that this prophecy has come to pass. We are experiencing the fulfillment of this prophecy right now in our own lives. The House of Yashar'El does not have any of these things right now. These things have been taken away from us. Everything in this list is perceived as something of great value and it is a form of “punishment” to be without them from the perspective of Hoshea.

Why has our Father not restored these things?

The House of Yashar'El and the House of Yahudah were removed from the Presence of Yahuah because they disobeyed the Laws of our Father. They have remained scattered

for the same reasons. When we return to our Father and obey His Laws, He will restore king, prince, sacrifice, altar, priesthood and manifestations.

If Yahuah scattered us for disobeying His Laws, how can He regather us if we continue to disobey His Laws?

He cannot. If He did, then why would he remove them from the land in the first place? This would not make sense. In our world, we have seen a large immigration of people into the State of Israel who say they are from the tribe of Yahudah. We are told this is the fulfillment of prophecy. However, a large percentage of the people are atheists. They do not hear and obey the Voice of Yahuah. And a huge percentage reject Yahusha Ben David as the Messiah. According to Bemidbar 16, those who challenge the authority of our Father's anointed are challenging the authority of Yahuah Elohiym. In Bemidbar 16, these people and all of their substance is swallowed up by the earth. They are destroyed. The things we see with our eyes in the State of Israel are incongruent with the prophecies spoken by our Father.

The Prophet Moshe was clear. Debarim 30:1-5 cannot come to pass until the people who belong to the Most High choose to hear and obey His Voice which is His Word. THEN, HE will gather us from the outermost parts of heaven and bring us into our own land. Here is another example:

As I live, says Adonai Yahuah, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched-out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, says Adonai Yahuah. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Yashar'El: and you shall know that I am Yahuah (*Yechezqel/Ezekiel 20:33-38*)

This passage says that He is going to purge the rebels from the House of Yashar'El and they will not even be allowed to enter into the Land. "Rebels" are defined as those who violate our Father's Laws written by the Prophet Moshe. If a majority of the people living in the State of Israel are defined as "atheists" then how did they enter the land? Was this "regathering" orchestrated by our Father in Heaven or by man? It doesn't fulfill the details spoken by the Prophets. From my perspective, we can expect another regathering of the House of Yashar'El which DOES fulfill the requirements mentioned in the prophecies.

We can logically conclude that if there is going to be a new Temple, then the sacrifices will also be resumed. Remember, the sacrifices and altar are perceived as something

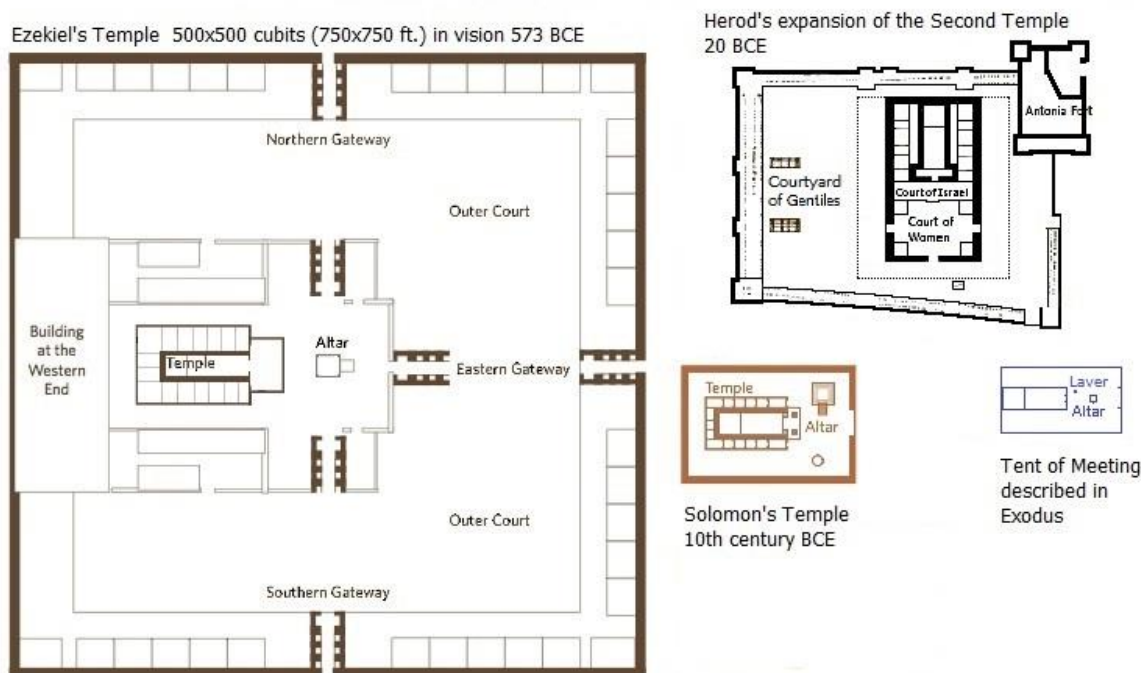
good and valuable by our Father and His Prophets. Zekaryah says that our Messiah will be High Priest and King upon his throne. The role of the High Priest is to offer sacrifices in the Temple or Tabernacle. This would require a physical Temple and Altar.

The restoration of the Temple and its sacrifices is prophesied in Yechezkel (Ezekiel) 40-48. This Temple as described by the Prophet has never been constructed as yet. He is a true Prophet representing Yahuah Elohiym. Therefore, everything he has written must come to pass. Since our Messiah is going to rebuild a Temple in honor of Yahuah, it is likely going to be according to the specifications mentioned by the Prophet Yechezqel. The scholarly view of the Temple described in Yechezqel confirms this point of view.

The massive and highly detailed temple described in the Book of Ezekiel (chapters 40–48) has never been built. It remains entirely unconstructed due to its colossal dimensions, lack of basic architectural materials, and its requirement for a dramatically transformed landscape in Jerusalem.

Many Christian scholars believe this is a literal, future temple. They interpret it as a worship and administrative center for the Messiah's thousand-year reign on Earth (the Millennium) after a cataclysmic transformation of Jerusalem.

The Temple mentioned in Yechezqel (Ezekiel) is significantly larger than any other structure ever built. Here is a comparison of its dimensions with the tabernacle, King Shelomoh's Temple, Herod's Temple and Yechezqel's Temple. It is massive!



It is not physically possible for this structure to be built in the current location in Yerushalayim. The whole landscape will have to change in order to accommodate such

a structure. This means that there will be some heavy-duty earthquakes at the time our Messiah returns which completely changes the landscape. This is also prophesied in the following passage:

And his feet shall stand in that day upon the mount of Olives, which is before Yerushalayim on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. (Zekaryah/Zechariah 14:4)

This is a prophecy describing the return of our Messiah. The land will be reshaped to accommodate the size of this structure. It is large because the whole House of Yashar'El will be resurrected and they will be as numerous as the stars of heaven. The Temple will need to accommodate a large number of people for the Appointed Times of our Father as well as the nations who will come to Yerushalayim for the Feast of Sukkot.

In the prophecies regarding the Temple in Yechezqel's vision, the Prince will be offering sacrifices to Yahuah on behalf of the House of Yashar'El in the Temple.

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 Yashar'El: 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 Yashar'El. (Yechezqel/Ezekiel 45:17)

The "Prince" in this section of the vision is the leader and the Messiah King. In Yechezqel's vision, a spring flows out from the Temple and heals all the waters of the earth and brings healing to the nations.

And it shall come to pass, that everything that lives, which moves, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come there: for they shall be healed; and everything shall live where the river comes. And it shall come to pass, that the fishers shall stand upon it from Engedi even unto Eneglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many. But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt. And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine. (Yechezqel/Ezekiel 47:9-12)

None of these things have happened as yet. These things will come to pass when the House of Yashar'El experiences shame for what they have done.

You son of man, show the House to the House of Yashar'El, that they may be ashamed of their iniquities: and let them measure the pattern. And IF they be ashamed of all that they have done, show them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the Laws thereof: and write *it* in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and DO them. This is the Law of the House; Upon the top of the mountain the whole limit thereof round about *shall be* most set-apart. Behold, this is the Law of the House. (Yechezqel/Ezekiel 43:10-12)

The House of Yashar'El will see the Laws they have violated in the Torah. They will experience shame for the things they have done. The shame and guilt motivate them to change. It motivates them to return to our Father and His Ways. This is in alignment with the prophecy in Debarim (Deuteronomy) 30:1-5 which is beginning to be fulfilled in the earth right now. The House of Yashar'El is returning to Yahuah and DOING His Laws. Here is the sequence of events:

1. The House of Yashar'El experiences shame for everything they have violated in the Torah.
2. The House of Yashar'El repents of their sins and obeys ALL of the Laws of Yahuah written by the Prophet Moshe.
3. THEN, Yahuah will send His Son, Messiah Yahusha Ben David to return and gather the whole House of Yashar'El which includes the resurrection of the righteous. This is the second greater exodus.
4. The House of Yashar'El and the strangers that sojourn with her will be brought into their own land and given their eternal inheritance.
5. Messiah Yahusha and the House of Yashar'El will build the Temple described by Yechezqel, bringing this prophecy to pass. Yahusha says that he came to "fulfill" the Law and the Prophets. He "fulfilled" part of the Law when he came the first time and will "fulfill" the remaining parts upon his return which includes Yechezqel's Temple. The meeting place for all the Appointed Times of our Father will be restored. His people will have a place to come and celebrate our Father's Appointed Times. Every man in the House of Yashar'El will be required to meet there for all three Feasts in Yerushalayim. The nations will be required to attend the Feast of Sukkot or Feast of Tabernacles.

The Temple is not just for the House of Yashar'El but it is also a House for all the nations of the earth. This is echoed in the following prophecy.

Even them will I bring to My set-apart mountain, and make them joyful in **My House of Prayer**; their burnt offerings and their sacrifices shall be accepted upon My Altar; for My House shall be called a **House of Prayer for ALL people**. (Yeshayahu/Isaiah 56:7)

In this passage in Yeshayahu, He is calling it a “House of Prayer” and not a “House of Sacrifice”. This is a BIG clue to the purpose of the sacrificial system. This passage also illustrates resumption of the sacrificial system when this prophecy is fulfilled.

6. Sacrifices will be resumed by a righteous Levitical Priesthood from the line of Tzadok.
7. The waters of the earth will be healed and the land will produce abundant fruit from the river that flows from the Temple that will bring healing to ALL of the nations of the earth.

We will be helping our Messiah rebuild the Temple in honor of our Father. It is not going to float down from heaven and land on earth. We will be exerting effort to construct a very large structure in honor of our Father. In 2000 years, we still be alive and we will attend the Feast of Sukkot and point to the stone we placed in the wall and share the story of its building with our descendants. The reality is that people value things much more when great effort and energy are exerted to acquire it. This is why it is important for us to help build it. It will be the most spectacular building ever built because it will be built with righteousness and overflowing love for our Father. It is part of our restitution to Him for all that we and our ancestors have done against Him. It must be exquisite. It is our gift to Him.

Based on this evidence, it is clear that the sacrificial system will be restored. If this is the case, then why is there a teaching in religious belief systems that say our Messiah “fulfilled” the sacrificial system and it is no longer needed? Did our Messiah actually “fulfill” any of the details in the sacrificial system? When a Law is “fulfilled” it is brought to pass. When our Messiah chooses not to lie, he is “fulfilling” the Law that says, “do not lie to one another”. He has brought the Law to pass. Leaders in Christianity teach people that Yahusha was a “sacrifice for sin”. This erroneous belief is typically based on the following passage:

For then must he often have suffered since the foundation of the world: but now once in the end of the world he has appeared to put away sin by the sacrifice of himself. (Hebrews 9:26)

Is this the truth?

The Law is very clear. It says that it requires a bullock for the sins committed by the community of Yashar'El and NOT a human being.

And if the whole congregation of Yashar'El sins through ignorance, and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the commandments of Yahuah concerning things which should not be done, and are guilty; When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the Tabernacle of Appointment. (Vayiqra/Leviticus 4:13-14)

Messiah Yahusha is never called the “bullock that takes away the sin of the world”. He is called a “Lamb” many times but never a “bullock”. It is clear that Yahusha did not “fulfill” this requirement in the Law. The instructions in the Law clearly say that a “bullock” is required, not a human being. The Law says the “bullock” is sufficient for atonement and forgiveness.

And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them. (Vayiqra/Leviticus 4:20)

Forgiveness and atonement are obtainable without sacrificing a human being. Isn't this what this Law is saying? In fact, the Law and Prophets tell us that human sacrifice is an abomination in the eyes of Yahuah. It is a grievous sin.

And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Yahudah to sin. (Yirmeyahu/Jeremiah 32:35)

Sacrificing a child is a grievous sin. It is an action that sheds innocent blood.

Do we really want to claim that our Father shed the innocent blood of His Son for the sins of the people when the Law says a bullock is sufficient?

People are teaching others that our Father has committed an abomination and that our Messiah condones it. And, they are saying our Father lied in Vayiqra (Leviticus) 4:20. They are saying a “bullock” is NOT sufficient to obtain atonement or forgiveness when the Law clearly says it is. Vayiqra 4:14 says the bullock is to be brought to the Tent of Appointment which would later be considered the Temple.

Was Yahusha brought to the Temple to be sacrificed by the congregation?

We have no testimony illustrating that Yahusha was brought to the Temple to be sacrificed. In Vayiqra 4:13-14, it says, “When the sin, which they have sinned against it,

is KNOWN, **THEN** the congregation shall offer a young bullock for the sin..." Sins are violations of our Father's Laws. Do we see any testimony in which the congregation identifies and acknowledges their sins before Yahusha was killed? The testimonies in the eyewitness accounts actually reveal nefarious intentions to silence and kill him. This is the opposite of the requirement in the Law. They condemned an innocent man to death because the Pharisees were threatened by him.

In the Law, once the congregation identifies and acknowledges their sins, THEN the following takes place:

And **the elders of the congregation shall lay their hands upon the head of the bullock before Yahuah:** and the bullock shall be killed before Yahuah.
(Vayiqra/Leviticus 4:15)

Do we see any testimony in which the elders of the House of Yashar'El placed their hands upon the head of Messiah Yahusha and killed him before the priest in the Temple? NO, we do not. This detail was not "fulfilled" in the sin sacrifice either. Animals were killed swiftly and humanely in the sacrificial system with a knife cutting the arteries in the neck.

Was Yahusha killed swiftly and humanely?

Once the bullock is killed, this is what the priest does with animal.

And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation: And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before Yahuah, before the vail of the sanctuary. And the priest shall put some of the blood upon the horns of the altar of sweet incense before Yahuah, which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation. And he shall take off from it all the fat of the bullock for the sin offering; the fat that covers the inwards, and all the fat that is upon the inwards, And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away, As it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall burn them upon the altar of the burnt offering. And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung, Even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt. (Vayiqra/Leviticus 4:5-12)

Do we have any testimony in which the priest did any of these things to the body of Messiah Yahusha Ben David after he was killed? NONE of these things occurred in the death of our Messiah. Based on the evidence, we can clearly see for ourselves that

Messiah Yahusha Ben David did NOT “fulfill” the sacrifice for sin. NONE of it was brought to pass. We can say with certainty that the author of Hebrews is wrong.

Messiah Yahusha did NOT appear to put away sin by the sacrifice of himself.

The author of Hebrews is deceiving people. The sin sacrifice has NOT been “fulfilled” by Messiah Yahusha. The evidence is clear. ALL the sacrifices in the sacrificial system are performed in the Temple by the Levitical Priests. ALL require animals. None require a man or woman. It would be a grievous sin to present a son or daughter as a sacrifice for our sins. The Law is clear.

Speak unto the children of Yashar’El, and say unto them, If any man of you brings an offering unto Yahuah, you shall bring your offering of the cattle, even of the herd, and of the flock. (Vayiqra/Leviticus 1:2)

Offerings come from our herds or flocks. ALL offerings are animals classified as “clean” and should be without any blemish. Atonement and acceptance are achieved when an animal is presented in the burnt offering.

If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the Tabernacle of the Appointment before Yahuah. And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him. (Vayiqra/Leviticus 1:3-4)

Atonement and forgiveness are achieved in the sacrificial system using clean animals without blemishes. The following words spoken by the author of Hebrews also contradicts the Law:

But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. (Hebrews 10:3-4)

He is saying that it is NOT possible for the blood and goats to make atonement for one’s sins. This is a lie. The author of Hebrews says it again in the following passage:

By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest stands daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this MAN, after he had offered one sacrifice for sins forever, sat down on the right hand of Elohiym; (Hebrews 10:10-12)

The author of Hebrews is telling us that our sins require a human sacrifice. The Laws of our Father severely condemns the sacrifice of our sons and daughters as well as those who condone it.

And Yahuah spoke unto Moshe, saying, Again, you shall say to the children of Yashar'El, Whosoever he be of the children of Yashar'El, or of the strangers that sojourn in Yashar'El, **that gives any of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones. And I will set my face against that man, and will cut him off from among his people; because he has given of his seed unto Molech, to defile my sanctuary, and to PROFANE my set-apart name.** And if the people of the land do any ways hide their eyes from the man, when he gives of his seed unto Molech, and kill him not: Then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people. (*Vayiqra/Leviticus 20:1-5*)

The author of Hebrews is profaning the Set-apart Name of our Father by teaching people that our Father condones human sacrifice which is an abomination. They are communicating to people that our Father requires the human sacrifice of His Son to atone for our sins. People who support this teaching and author are misrepresenting our Father and our Messiah. They are marring our Father's character in the eyes of the people and teaching them that He commits abominations. Testimony says that the shedding innocent blood is the only sin that our Father will not pardon.

Surely at the commandment of Yahuah came this upon Yahudah, to remove them out of his sight, for the sins of Manasseh, according to all that he did; And also **for the innocent blood that he shed: for he filled Yerushalayim with innocent blood; which Yahuah would not pardon.** (*2 Melakim/Kings 24:3-4*)

Out of all people ever born, our Messiah was completely innocent. He was not even born under the sins of Adam. Our Father will not pardon those who shed the innocent blood of our Messiah. When people accept our Messiah as a sacrifice for their sin, they are partnering with the Pharisees and Romans who murdered him. The bloodguilt of our Messiah rests upon their heads. This is a very serious matter because our Father does not pardon the shedding of innocent blood.

It is apparent that the author of Hebrews is trying to make sense of our Messiah's purpose by concocting an explanation using his own logic and reasoning like most leaders in our world today. Reliable testimony actually illustrates that forgiveness from our Father can actually be achieved without sacrifices. Consider the following:

If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, **and will forgive their sin,** and will heal their land. (*2 Dibre HaYamin/Chronicles 7:14*)

We obtain forgiveness when we humble ourselves, pray, seek His Face and turn from our wicked ways. The sacrificial system is not mentioned at all in this passage or in the following one.

Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto Yahuah, and he will have mercy upon him; and to our Elohiym, for **he will abundantly pardon.** (*Yeshayahu/Isaiah 55:7*)

When we forsake our wicked ways, our Father will abundantly pardon us. This passage does not mention the sacrificial system. If forgiveness required animal sacrifice, then when it was taken away, there would be no forgiveness or atonement in this period of time as described by the Prophet Hoshea.

For the children of Yashar'El shall abide many days without a king, and without a prince, and without a sacrifice, and without an altar, and without a priesthood, and without manifestations. (*Hoshea/Hosea 3:4*)

This would be unrighteous and unjust. The evidence illustrates that forgiveness and atonement can be obtained without the sacrificial system. If this is the case, then is it even necessary for our Messiah to fulfill the sacrificial system by his own death? As we have illustrated, our Messiah did not fulfill any of the details in the sin sacrifice.

The detail that IS required for forgiveness in 2 Dibre HaYamin (Chronicles) 7:14 and Yeshayahu (Isaiah) 55:7 is repentance. If we do not repent from our sins, we cannot be forgiven. For example, a husband cannot forgive his adulterous wife of her sin if she continues her love affair with this other man. She must first STOP her adulterous affair before forgiveness and reconciliation is even possible. By the Law, the husband has a right to put her and her lover to death. However, he can extend grace and mercy to her and work towards reconciliation if she STOPS her adulterous affair and is sincerely remorseful for her sins against him.

We are the adulterous woman in this scenario. As long as we commit sins against our Father, He cannot forgive us or extend grace to us. We must first STOP our adulterous affair by no longer transgressing His Laws. THEN, He has the option of extending grace to us. He has no obligation to forgive us. We rightfully deserve the death penalty for our actions. It is by His grace and mercy that we are forgiven and this can only be obtained when we have STOPPED transgressing His Laws.

This is also pictured in the sacrificial system as well. The animal presented must be without blemish for ALL offerings:

If his offering be a **burnt sacrifice** of the herd, let him offer a male **without blemish:** he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before Yahuah. (*Vayiqra/Leviticus 1:3*)

And if his oblation be a sacrifice of **peace offering**, if he offer it of the herd; whether it be a male or female, he shall offer it **without blemish** before Yahuah. (*Vayiqra/Leviticus 3:1*)

If the priest that is anointed do **sin** according to the sin of the people; then let him bring for his sin, which he has sinned, a young bullock **without blemish** unto Yahuah for a **sin offering**. (*Vayiqra/Leviticus 4:3*)

If a soul commits a **trespass**, and sin through ignorance, in the holy things of Yahuah; then he shall bring for his trespass unto Yahuah **a ram without blemish out of the flocks**, with your estimation by shekels of silver, after the shekel of the sanctuary, for a trespass offering: (*Vayiqra/Leviticus 5:15*)

And whosoever offers a sacrifice of **peace offerings** unto Yahuah to accomplish his vow, or a freewill offering in beeves or sheep, **it shall be perfect to be accepted; there shall be no blemish therein**. (*Vayiqra/Leviticus 22:21*)

It must be from our own flock because the corruption and blemishes from strangers is transferred to their flocks.

You shall not offer unto Yahuah that which is bruised, or crushed, or broken, or cut; neither shall you make any offering thereof in your land. Neither from a stranger's hand shall you offer the bread of your Elohiym of any of these; **because their corruption is in them, and blemishes be in them**: they shall not be accepted for you. (*Vayiqra/Leviticus 22:24-25*)

This indicates that the animal must be a reflection of us. We must be “without blemish” ourselves **before** we can present any sacrifice to our Father. The underlying Hebrew word translated as “without blemish” is “tamiym” and it is also used in the following passage translated as “undefiled”:

ALEPH. Blessed are the **undefiled** in the way, who walk in the Law [Torah] of Yahuah. (*Tehillim/Psalms 119:1*)

People who are “tamiym” obey the Laws of Yahuah written by the Prophet Moshe. **Before** we can present **any** animal sacrifice to our Father in heaven, we must be “tamiym” ourselves. We must be “without blemish” in His eyes. This means that we must repent from ALL of our sins and seek His forgiveness **before** we can even present a sacrifice for sin. This interpretation is in alignment with 2 Dibre HaYamin (Chronicles) 7:14 and Yeshayahu (Isaiah) 55:7.

How can our Messiah be a sacrifice for our sins if we have not repented from them yet?

Our sins and the trespasses must be resolved **before** we present any offering to our Father. This is echoed in the following words of our Messiah.

Therefore, if you bring your gift to the altar, and there remembered that your brother has ought against you; Leave your gift there before the altar, and go your

way; **first be reconciled to your brother, and then come and offer your gift.**
(*Mattithyahu/Matthew 5:23-24*)

We must resolve the situation before we present any offering to our Father.

1. For the sin offering, we must repent from all of our sins and be “tamiym” in His eyes
2. For the trespass offering, we must resolve all conflicts with our brother first.

The sacrificial system is actually an act of mercy from our Father. His Law cannot be changed or deleted even by Him. He must follow-through on everything that is written. This is what it means to be “just”. In His system of justice, the punishment must be in equal measure to the crime committed even if an individual is forgiven.

And if a man cause a blemish in his neighbor; as he has done, so shall it be done to him; Breach for breach, eye for eye, tooth for tooth: **as he has caused a blemish in a man, so shall it be done to him again.** And he that kills a beast, he shall restore it: and he that kills a man, he shall be put to death.
(*Vayiqra/Leviticus 24:19-21*)

Thieves still need to make restitution for the things they have stolen even when they are sorrowful and repentant. “Forgiveness” does not mean that we are absolved from the consequences of our actions. Our Father provided a remedy in the sacrificial system. The animal we present absolves us from the consequences of our sins. They create balance in our Father’s system of justice. Because we do not have the sacrificial system available to us, we create balance in the earth by paying the consequences for our own sins and transgressions with our own lives. The scales must be balanced.

We experience famine, disease, war, loss, drought and strife because we have no system in place to absorb the consequences of our sins. Most people reject the sacrificial system. It is appalling to them even though millions of animals are slaughtered inhumanely in our food supply each year. Our Father cannot reinstate the sacrificial system until we become “tamiym”. Therefore, as long as we approach sin lackadaisically, we will continue to suffer the consequences of our sins. Sacrificing an animal when we have not become “tamiym” is the senseless killing of an animal and serves no purpose.

How can the animal absolve us of consequences for our transgressions when we are still committing the transgression?

When studied, we can see that none of the individual sacrifices are required. We can choose to suffer the consequences of our own sins and still receive forgiveness. Or we can present an animal in our place to absorb the consequences of our sins. As a result,

we do not experience negative consequences to our crops causing our families to suffer as well. It is our choice.

If the idea is appalling to anyone, they are free to experience famine, disease, war, loss, drought and strife in their lives. It is expensive to present the best of our herds but we pay one way or another. If we sin all of the time, then we would soon be left without a herd. The sacrificial system is also an incentive to ensure we do not sin against our Father because we must always present Him with the best of our flocks. Failure to do so would be the senseless killing of an animal that would not absolve us of any consequences we experience as a result of our sins.

This is why the sacrificial system has been taken from us. We have failed to ensure we are “tamiym” before we present our offerings and we have not given Him our best. These two things must be resolved first before He will restore the sacrificial system which involves the construction of the Temple described in Yechezqel (Ezekiel). If we are not ready for the construction of the Temple, then we are not ready for our Messiah to return and to gather us from all the nations.

The solution is to restore a correct understanding of the sacrificial system. ALL of the Appointed Times of our Father include required sacrifices by the Levitical Priesthood in a Temple or Tabernacle. We can begin to correct our understanding by defining the specific sacrifices and their purpose. Then we can adjust our heart attitude and fulfill them with the associated prayers and confessions that accompany each. In Yeshayahu (Isaiah) 56:7, our Father describes His House as a “House of Prayer for all nations” and NOT a “House of Sacrifice for all nations”. The focus of the sacrificial system should be placed upon our prayers and not the slaughter of animal which IS something we can do and fulfill now.