

## Offerings and Sacrifices Part 5

By Yochanan Zaqantov

We last left off in Devarim/Deuteronomy looking at the place to bring Offerings and Sacrifices. We continue in Devarim and will look at Offerings and Sacrifices that were done in the Land.

### **In the Land, Continued...**

Yehoshua/Joshua 22:10-19

**10** When they came to the region of the Jordan in the land of Canaan, the Reubenites and the Gadites and the half-tribe of Manasseh built an **altar (miz'beach מִזְבֵּחַ)** there by the Jordan, a great conspicuous **altar (miz'beach מִזְבֵּחַ)**.

**11** A report reached the Israelites: "The Reubenites, the Gadites, and the half-tribe of Manasseh have built an **altar (hamiz'beach הַמִּזְבֵּחַ)** opposite the land of Canaan, in the region of the Jordan, across from the Israelites." **12** When the Israelites heard this, the whole community of the Israelites assembled **at Shiloh** to make war on them.

**13** But [first] the Israelites sent the priest Phinehas son of Eleazar to the Reubenites, the Gadites, and the half-tribe of Manasseh in the land of Gilead, **14** accompanied by ten chieftains, one chieftain from each ancestral house of each of the tribes of Israel; they were every one of them heads of ancestral houses of the contingents of Israel. **15** When they came to the Reubenites, the Gadites, and the half-tribe of Manasseh in the land of Gilead, they spoke to them as follows:

**16** "Thus said the whole community of Yehovah: What is this treachery that you have committed this day against Elohey of Israel, turning away from Yehovah, building yourselves **altar (miz'beach מִזְבֵּחַ)** and rebelling this day against Yehovah! **17** Is the sin of Peor, which brought a plague upon the community of Yehovah, such a small thing to us? We have not cleansed ourselves from it to this very day; **18** and now you would turn away from Yehovah! If you rebel against Yehovah today, tomorrow He will be angry with the whole community of Israel. **19** If it is because the land of your holding is unclean, cross over into the land of Yehovah's own holding, where the Tabernacle (mish'kan מִשְׁכַּן) of Yehovah abides, and acquire holdings among us. But do not rebel against Yehovah, and do not rebel against us by building for yourselves an **altar (miz'beach מִזְבֵּחַ)** other than the **altar (miz'bach מִזְבֵּחַ)** of Yehovah Eloheynu.

This is the time period that was not that removed from Moshe's commands the children of Yisrael and they understood this was to be the only altar authorized for the people that was with the Mish'kan. So important did the people think it was that there was almost a civil war over its existence.

Continuing...

23 If we built an altar (**miz'beach** מִזְבֵּחַ) to turn away from Yehovah, if it was to offer burnt offerings (**olah** עֹלָה) or meal offerings (**min'chah** מִנְחָה) upon it, or to present sacrifices of well-being (**ziv'chey shalamim** זְבִיחֵי שְׁלָמִים) upon it, may Yehovah Himself demand [a reckoning]. 24 We did this thing only out of our concern that, in time to come, your children might say to our children, 'What have you to do with Yehovah, Elohey of Israel? 25 Yehovah has made the Jordan a boundary between you and us, O Reubenites and Gadites; you have no share in Yehovah!' Thus your children might prevent our children from worshiping Yehovah. 26 So we decided to provide [a witness] for ourselves by building an altar (**hamiz'beach** הַמִּזְבֵּחַ) —not for burnt offerings (**lo le'olah** לֹא לְעֹלָה) or [other] sacrifices (**velezavach** וְלֹא לְזָבַח), 27 but as a witness between you and us, and between the generations to come—that we may perform the service of Yehovah before Him with our burnt offerings (**oloteynu** עֹלוֹתֵינוּ), our sacrifices (**ubiz'vacheynu** וּבְזִבְחֵינוּ), and our offerings of well-being (**ubish'lameynu** וּבִשְׁלָמֵינוּ); and that your children should not say to our children in time to come, 'You have no share in Yehovah.' 28 We reasoned: should they speak thus to us and to our children in time to come, we would reply, 'See the replica (pattern) of Yehovah's altar, which our fathers made— not for burnt offerings (**lo le'olah** לֹא לְעֹלָה) or sacrifices (**lo lezevach** וְלֹא לְזָבַח), but as a witness between you and us.' 29 Far be it from us to rebel against Yehovah, or to turn away this day from Yehovah and build an altar (**miz'beach** מִזְבֵּחַ) for burnt offerings (**le'olah** לְעֹלָה), meal offerings (**lemin'chah** לְמִנְחָה), and sacrifices (**ulezavach**) other than the altar (**miz'bach** מִזְבֵּחַ) of Yehovah Eloheynu which stands before His Tabernacle (**mish'kano** מִשְׁכָּנוֹ).”

30 When the priest Phinehas and the chieftains of the community—the heads of the contingents of Israel—who were with him heard the explanation given by the Reubenites, the Gadites, and the Manassites, they approved.

34 The Reubenites and the Gadites named the altar [“Witness”], meaning, “It is a witness between us and them that Yehovah is the Elohim.”

Here we see that people who have heard the teaching of Moshe and continued by Yehoshua have stated that there is to be no other altar but the one before Yehovah's mish'kan, So, What about other altars built that were not the copper altar?

Yehoshua/Joshua 8:30-31 (31-35)

**30** At that time **Joshua built an altar (miz'beach) to Yehovah, Elohey of Israel, on Mount Ebal, 31** as Moses, the servant of the LORD, had commanded the Israelites—as is written in the Book of the Teaching of Moses—an altar (miz'beach) of unhewn stone upon which no iron had been wielded. They offered on it burnt offerings (olot עלֹוֹת) to Yehovah, and brought sacrifices of well-being (vayiz'bachu shalamim וַיִּזְבְּחוּ שְׁלָמִים). **32** And there, on the stones, he inscribed a copy of the Teaching (torah) that Moses had written for the Israelites. **33** All Israel—stranger and citizen alike—with their elders, officials, and magistrates, stood on either side of the Ark, facing the levitical priests who carried the Ark of Yehovah's Covenant. Half of them faced Mount Gerizim and half of them faced Mount Ebal, as Moses the servant of Yehovah had commanded them of old, in order to bless the people of Israel. **34** After that, he read all the words of the Teaching (hatorah), the blessing and the curse, just as is written in the Book of the Teaching (hatorah). **35** There was not a word of all that Moses had commanded that Joshua failed to read in the presence of the entire assembly of Israel, including the women and children and the strangers who accompanied them.

Joshua was commanded to do this because of what Moshe command him and all of Israel in the reading to the people all the curses and blessings and all that was in Torah. You would find this command in Devarim/Deuteronomy 11 and 27. The building of the Altar was ultimately command by Yehovah and so this was not a replacement or addition to the Copper Altar. Instead this was both stone altar and witness of the teachings. Next will be the altar built by Gideon.

Shofetim/Judges 6:24-32

**24** So Gideon built there an altar (miz'beach מִזְבֵּחַ) to Yehovah and called it Yehovah-shalom. To this day it stands in Ophrah of the Abiezrites. **25** That night Yehovah said to him: “Take the young bull belonging to your father and another bull seven years old; pull down the altar (miz'bach מִזְבֵּחַ) of Baal which belongs to your father, and cut down the sacred post which is beside it. **26** Then build an altar (miz'beach מִזְבֵּחַ) to Yehovah Eloheykha, on the level ground on top of this stronghold. Take the other bull and offer it as a burnt offering (olah עֹלָה), using the wood of the sacred post that you have cut down.” **27** So Gideon took ten of his servants and did as Yehovah had told him; but as he was afraid to do it by day, on account of his father's household and the townspeople, he did it by night. **28** Early the next morning, the townspeople found that the altar (miz'bach מִזְבֵּחַ) of Baal had been torn down and the sacred post beside it had been cut down, and that the second bull had been offered on the newly built altar. **29** They said to one another, “Who did this thing?” Upon

inquiry and investigation, they were told, “Gideon son of Joash did this thing!” 30 The townspeople said to Joash, “Bring out your son, for he must die: he has torn down the altar (miz’bach מִזְבֵּחַ) of Baal and cut down the sacred post beside it!” 31 But Joash said to all who had risen against him, “Do you have to contend for Baal? Do you have to vindicate him? Whoever fights his battles shall be dead by morning! If he is a god, let him fight his own battles, since it is his altar that has been torn down!” 32 That day they named him Jerubbaal/Yerubba’al, meaning “Let Baal contend with him, since he tore down his altar (miz’bachu מִזְבְּחוֹ).”

Gideon/ Yerubba’al was command by Yehovah to build an altar to replace the Baal altar. Thus this was not a regular altar offering. So Yehovah can command a selected leader to build an altar. Next we see Shemu’el built an altar in his home town.

Shemu’el Aleph/ I Samuel 7:17

17 Then he would return to Ramah, for his home was there, and there too he would judge Israel. He built an altar (miz’beach מִזְבֵּחַ) there to the LORD.

Here we see that he did build an altar and he was not commanded by Yehovah to do it. But he was a prophet and as we will see that the prophet was allowed to build altars in the example from Moshe when he passed on the rules to build an earth or stone altar. (Shemot/Exodus 20:21-22) We also see this later with Eliyahu.

Shemu’el Aleph/ I Samuel 14:35

31 They struck down the Philistines that day from Michmas to Aijalon, and the troops were famished. 32 The troops pounced on the spoil; they took the sheep and cows and calves and slaughtered them on the ground, and the troops ate with the blood. 33 When it was reported to Saul that the troops were sinning against the LORD, eating with the blood, he said, “You have acted faithlessly. Roll a large stone over to me today.” 34 And Saul ordered, “Spread out among the troops and tell them that everyone must bring me his ox or his sheep and slaughter it here, and then eat. You must not sin against Yehovah and eat with the blood.” Every one of the troops brought his own ox with him that night and slaughtered it there. 35 Thus Saul set up an altar (miz’beach מִזְבֵּחַ) to Yehovah; it was the first altar (miz’beach מִזְבֵּחַ) he erected to Yehovah.

In addition to prophets, it appears the King as a leader can also set up altars. This altar was set up to prevent the troops or people from Sinning. This was not an altar that was used like the Copper offering but was used to slaughter zevach (sacrifice). It indicated he later built other miz’beach. So in this example this altar could have been simply for the emergency of people trying to eat the blood with the meat..

Shemu’el Bet/ II Samuel 24:17-19, 25

17 When David saw the angel who was striking down the people, he said to Yehovah, “I alone am guilty, I alone have done wrong; but these poor sheep, what have they done? Let Your hand fall upon me and my father’s house!” 18 Gad came to David the same day and said to him, “Go and set up an **altar (miz’beach מִזְבֵּחַ)** to Yehovah on the threshing floor of Araunah the Jebusite.” 19 David went up, following Gad’s instructions, as Yehovah had commanded.

25 And David built there an **altar (miz’beach מִזְבֵּחַ)** to Yehovah and sacrificed **burnt offerings (olot עֹלוֹת)** and **offerings of well-being (ushalamim וְשַׁלְמִים)**. Yehovah responded to the plea for the land, and the plague against Israel was checked.

David built the Altar there because he was commanded to built it there to stop the plague on his people.

Melekhim Aleph/ I Kings 3:2-4

2 The people, however, **continued to offer sacrifices (mezab’bachim מִזְבָּחִים)** at **the open shrines (babamot 1116 high places בְּבָמוֹת)**, because up to that time no house (beyit) had been built for the name of Yehovah. 3 And Solomon, though he loved Yehovah and followed the practices of his father David, also sacrificed and offered at the shrines. 4 The king went to Gibeon to sacrifice there, for that was the largest shrine; on that altar Solomon presented a thousand burnt offerings.

Even though the people were told not to offer other altars the people offering offerings and sacrifices at other sites. It is interesting that the way it describes his sacrificing at high places altars as something not necessarily a good thing. Later we would see it as his undoing by offering up sacrifices at other Elohim altars too. It appears that the Copper Altar could be the one referenced here unless this was a large stone altar.

Melekhim Aleph/ I Kings 8 is where the temple is established and dedicated. This was to replace the tent of Appointment/Meeting used up to that time.

1 Then Solomon convoked the elders of Israel—all the heads of the tribes and the ancestral chieftains of the Israelites—before King Solomon in Jerusalem, to bring up the Ark of the Covenant of Yehovah from the City of David, that is, Zion.

2 All the men of Israel gathered before King Solomon at the Feast, in the month of Ethanim—that is, the seventh month. 3 When all the elders of Israel had come, the priests lifted the Ark 4 and carried up the Ark of Yehovah. Then the priests and the Levites brought the Tent of Meeting (ohel moed) and all the holy vessels that were in the Tent.

This was the time when the transition of bring the offerings to the ohel moed to Bayit Yehovah or heykhal/temple or palace. The offerings were made upon the new altar.

63 Solomon offered 22,000 oxen and 120,000 sheep as sacrifices of well-being ( to Yehovah. Thus the king and all the Israelites dedicated the House of Yehovah. 64 That day the king consecrated the center of the court that was in front of the House of Yehovah. For it was there that he presented **the burnt offerings** (**ha'olah** הָעֹלָה), **the meal offerings** (**hamin'chah** הַמִּנְחָה), and the **fat parts** (**chel'vey** חֶלְבֵי) of **the offerings of well-being** (**hashalamim** הַשְּׁלָמִים), because the bronze altar (**miz'bach** hanechoshet מִזְבֵּחַ הַנְּחֹשֶׁת) that was before Yehovah was too small to hold **the burnt offerings** (**ha'olah** הָעֹלָה), **the meal offerings** (**hamin'chah** הַמִּנְחָה), and the **fat parts** (**chel'vey** חֶלְבֵי) of **the offerings of well-being** (**hashalamim** הַשְּׁלָמִים).

Here we see the new altar used which was made larger by Melekh Shlomo and it was now being used instead of the copper/bronze altar. The same thing were offered up on it as was on the

The altar of Eliyahu.

Melekhim Aleph/ I kings 18:30-39

30 Then Elijah/Eliyahu said to all the people, “Come closer to me”; and all the people came closer to him. He repaired the damaged **altar** (**miz'beach** מִזְבֵּחַ) of Yehovah.

31 Then Elijah took twelve stones, corresponding to the number of the tribes of the sons of Jacob—to whom the word of Yehovah had come: “Israel shall be your name”—

32 and with the stones he built an **altar** (**miz'beach** מִזְבֵּחַ) in the name of Yehovah.

Around the **altar** (**miz'beach** מִזְבֵּחַ) he made a trench large enough for two *seahs* of seed. 33 He laid out the wood, and he cut up the bull and laid it on the wood. 34 And he said, “Fill four jars with water and pour it over **the burnt offerings** (**ha'olah** הָעֹלָה) and the wood.” Then he said, “Do it a second time”; and they did it a second time. “Do it a third time,” he said; and they did it a third time. 35 The water ran down around the altar, and even the trench was filled with water.

36 When it was time to present **the meal offering** (**hamin'chah**), the prophet Elijah came forward and said, “O Yehovah, Elohey of Abraham, Isaac, and Israel! Let it be known today that You are Elohim in Israel and that I am Your servant, and that I have done all these things at Your bidding. 37 Answer me, O Yehovah, answer me, that this people may know that You, O Yehovah, are Elohim; for You have turned their hearts backward.”

38 Then fire from Yehovah descended and consumed the burnt offering (haolah), the wood, the stones, and the earth; and it licked up the water that was in the trench.

39 When they saw this, all the people flung themselves on their faces and cried out: “Yehovah alone is HaElohim, Yehovah alone is HaElohim!”

In Hebrew the people cried Yehovah hu HaElohim and repeat it exactly. Yehovah is the Elohim. Which was to say he was the only Elohim. Again another altar built at the command of Yehovah at which it was totally consumed. King Hezekiah/Hiz'qiyah abolishes the shrines and other offering sites.

Melekhim Bet/ II Kings 18:4-7, 22

4 He abolished the **shrines (habamot הַבְּמוֹת)** and smashed the pillars and cut down the **sacred post (Asherah)**. He also broke into pieces the bronze serpent that Moses had made, for until that time the Israelites had been offering sacrifices to it; it was called Nehushtan (Bronze or brass). 5 He trusted only in Yehovah Elohey of Israel; there was none like him among all the kings of Judah/Yehudah after him, nor among those before him. 6 He clung to Yehovah; he did not turn away from following Him, but kept the commandments that Yehovah had given to Moses. 7 And Yehovah was always with him; he was successful wherever he turned. He rebelled against the king of Assyria and would not serve him.

Melekh Hiz'qiyah centralized the worship again at the temple or dwelling place of Yehovah. If there was to be altars all over the land why would this kind centralize the worship in the one place.

22 And if you tell me that you are relying on Yehovah Eloheyenu, He is the very one whose **shrines (bamahyv his high places)** and **altars (miz'bachotayv his altars)** Hezekiah did away with, telling Judah and Jerusalem, ‘You must worship only at **this altar (hamiz'beach)** in Jerusalem.’

Of course the King of Assyria did not understand that it was only in Jerusalem was the miz'beach of Yehovah. He assumed that all these high places and altars were Yehovah's. Why because the people were doing syncretism at them in worshipping Yehovah, Ba'al, and Asherah.

After the exile they set up the altar first. Here we see after the exile the first thing they do is set up the altar. This is not been done in Israel today.

Ezra 3:1

1 When the seventh month arrived—the Israelites being settled in their towns—the entire people assembled as one man in Jerusalem. 2 Then Jeshua son of Jozadak and his brother priests, and Zerubbabel son of Shealtiel and his brothers set to and built the **altar (miz'bach)** of Elohey of Israel to offer **burnt offerings (olot)** upon it as is written in the Teaching of Moses, the man of God. 3 They set up **the altar (miz'beach)** on its

site because they were in fear of the peoples of the land, and they offered **burnt offerings (olot)** on it to Yehovah, **burnt offerings (olot)** each morning and evening.

Displeasure with Sacrifices and Offerings:

Yeshayahu/Isaiah 1:9-17

**9** Had not Yehovah of Hosts Left us some survivors, We should be like Sodom, Another Gomorrah. **10** Hear the word of Yehovah, You chieftains of Sodom; Give ear to Eloheynu instruction, You folk of Gomorrah! **11** “What need have I of all **your sacrifices (ziv’cheykhem)?**” Says Yehovah. “I am sated with **burnt offerings (olot)** of rams, And **suet (chelev)** of fatlings, And blood of bulls; And I have no delight In lambs and he-goats. **12** That you come to appear before Me—Who asked that of you? Trample My courts **13** no more; Incense is offensive to Me. New moon and sabbath, Proclaiming of solemnities, Assemblies with iniquity, I cannot abide. **14** Your new moons and fixed seasons Fill Me with loathing; They are become a burden to Me, I cannot endure them. **15** And when you lift up your hands, I will turn My eyes away from you; Though you pray at length, I will not listen. Your hands are stained with crime—**16** Wash yourselves clean; Put your evil doings Away from My sight. Cease to do evil; **17** Learn to do good. Devote yourselves to justice; Aid the wronged. Uphold the rights of the orphan; Defend the cause of the widow.

Clearly, this isn’t all sacrifice but ones in which they brought while still doing wrong and not changing. Symbolically they would go through the motions but not really do what he wanted which was obedience. Yet later he tells them they have not brought these to him.

Yeshayahu/Isaiah 43:22-24

**22** But you have not worshiped Me, O Jacob, That you should be weary of Me, O Israel. **23** You have not brought Me your sheep for **burnt offerings (olotaykha)**, Nor honored Me with **your sacrifices (zevacheykha)**. I have not burdened you **with meal offerings (bamin’chah)**, Nor wearied you about frankincense. **24** You have not bought Me fragrant reed with money, Nor sated Me with **the fat (chelev)** of **your sacrifices (zevacheykha)**. Instead, you have burdened Me with your sins, You have wearied Me with your iniquities.

Instead of bringing proper sacrifice, offerings, and gifts they brought him sin and iniquity. Thus it explains why when they did bring these they were not acceptable.

Yeshayahu/Isaiah 56:6-7

**6** As for the foreigners Who attach themselves to the LORD, To minister to Him, And to love the name of the LORD, To be His servants—All who keep the sabbath and do not profane it, And who hold fast to My covenant—**7** I will bring them to My sacred mount



And let them rejoice in My house of prayer. **Their burnt offerings (oloteychem) and [their] sacrifices (veziv'cheychem)** Shall be welcome on **My altar (miz'bach)**; For My House shall be called A house of prayer for all peoples.”

Here is the chapter many people quote who also say sacrifices will be done away with in the future. Clearly, if you read you see that they will bring offerings and sacrifices also.

Yirmeyahu/Jeremiah 17:

24 If you obey Me—declares the LORD—and do not bring in burdens through the gates of this city on the sabbath day, but hallow the sabbath day and do no work on it,  
25 then through the gates of this city shall enter kings who sit upon the throne of David, with their officers—riding on chariots and horses, they and their officers—and the men of Judah and the inhabitants of Jerusalem. And this city shall be inhabited for all time.  
26 And people shall come from the towns of Judah and from the environs of Jerusalem, and from the land of Benjamin, and from the Shephelah, and from the hill country, and from the Negeb, bringing **burnt offerings (olah) and sacrifices (vezevach), meal offerings umin'chah)** and frankincense, and bringing **offerings of thanksgiving (todah)** to the House of Yehovah. 27 But if you do not obey My command to hallow the sabbath day and to carry in no burdens through the gates of Jerusalem on the sabbath day, then I will set fire to its gates; it shall consume the fortresses of Jerusalem and it shall not be extinguished.

Obedience is what he requires to accept our sacrifices.

Yehez'qel/Ezekiel 20:27-29

27 Now, O mortal, speak to the House of Israel and say to them: Thus said adoni Yehovah: By this too your fathers affronted Me and committed trespass against Me:  
28 When I brought them to the land that I had sworn to give them, and they saw any high hill or any leafy tree, they slaughtered **their sacrifices (ziv'cheychem)** there and presented their offensive offerings (ba'am qar'baam Their provoking near offering) there; there they produced their pleasing odors and poured out **their libations (nis'keychem)**.  
29 Then I said to them, “What is this shrine (habamah high place) which you visit?”  
(Therefore such [a shrine] is called *bamah* to this day.)

So bring offerings to high places and altars not designated by Yehovah was not pleasing to him.

When does the temple in Ezekiel happen?

Yehez'qel/Ezekiel 38:8

8 After a long time you shall be summoned; in the distant future you shall march against the land [of a people] restored from the sword, gathered from the midst of

many peoples—against the mountains of Israel, which have long lain desolate—  
[a people] liberated from the nations, and now all dwelling secure.

Here the Children of Yisrael are regathered in the land and a people are brought against them. We know this has not happened yet because not all are liberated from the lands they are today.

Yehez'qel/Ezekiel 40:38-39, 41-43, 45-46

**38** A chamber opened into the gate; there the **burnt offering (olah)** would be washed.

**39** And inside the vestibule of the gate, there were two tables on each side, at which **the burnt offering (haolah), the sin offering (hachattat), and the guilt offering (haasham)** were to be slaughtered;

**41** Thus there were four tables on either flank of the gate—eight tables in all—at which [the sacrifices] were to be slaughtered. **42** As for the four tables **for the burnt offering (la'olah)**—they were of hewn stone, one and a half cubits long, one and a half cubits wide, and one cubit high—on them were laid out the instruments with which **burnt offerings (ha'olah)** and **sacrifices (hazaveh)** were slaughtered. **43** Shelves, one handbreadth wide, were attached all around the inside; and the sacrificial flesh was [laid] on the tables.

These were with in the inner court.

**45** [The man] explained to me: “The chamber that faces south is for the priests who perform the duties of the Temple; **46** and the chamber that faces north is for the priests who perform the duties of the altar—they are the descendants of Zadok, who alone of the descendants of Levi may approach Yehovah to minister to Him.”

The ones to do the offerings were the Zadok cohen descendants.

Yehez'qel/Ezekiel 44: 15, 25-26

**15** But the levitical priests descended from Zadok, who maintained the service of My Sanctuary when the people of Israel went astray from Me—they shall approach Me to minister to Me; they shall stand before Me to offer Me fat (chelev) and blood (dam)—declares Adoni Yehovah.

**25** [A priest] shall not defile himself by entering [a house] where there is a dead person. He shall defile himself only for father or mother, son or daughter, brother or unmarried sister. **26** After he has become clean, seven days shall be counted off for him; **27** and on the day that he reenters the inner court of the Sanctuary to minister in the Sanctuary, he shall present his **sin offering (chattat)**—declares Adoni Yehovah.

Yehez'qel/Ezekiel 45:18-25

18 Thus said Adoni Yehovah: On the first day of the first month, you shall take a bull of the herd without blemish, and you shall cleanse the Sanctuary. 19 The priest shall take some of the blood of the **sin offering (chattat)** and apply it to the doorposts of the Temple, to the four corners of the ledge of the altar, and to the doorposts of the gate of the inner court. 20 You shall do the same on the seventh day of the month to purge the Temple **from uncleanness caused by unwitting or ignorant persons.**

21 On the fourteenth day of the first month you shall have the passover sacrifice; and during a festival of seven days unleavened bread shall be eaten. 22 On that day, the prince shall provide a bull of **sin offering (chattat)** on behalf of himself and of the entire population; 23 and during the seven days of the festival, he shall provide daily—for seven days—seven bulls and seven rams, without blemish, for a **burnt offering (olah)** to Yehovah, and one goat daily for a **sin offering (chattat)**. 24 He shall provide a **meal offering (min'chah)** of an *ephah* for each bull and an *ephah* for each ram, with a *hin* of oil to every *ephah*. 25 So, too, during the festival of the seventh month, for seven days from the fifteenth day on, he shall provide the same **sin offerings (chattat), burnt offerings (olah), meal offerings (min'chah),** and oil.

Yehez'qel/Ezekiel 46:3-7, 11, 13-15, 19-24

3 The common people shall worship before the LORD on sabbaths and new moons at the entrance of the same gate.

4 The burnt offering which the prince presents to the LORD on the sabbath day shall consist of six lambs without blemish and one ram without blemish—5 with a meal offering of an *ephah* for the ram, a meal offering of as much as he wishes for the lambs, and a *hin* of oil with every *ephah*. 6 And on the day of the new moon, it shall consist of a bull of the herd without blemish, and six lambs and a ram—they shall be without blemish. 7 And he shall provide a meal offering of an *ephah* for the bull, an *ephah* for the ram, and as much as he can afford for the lambs, with a *hin* of oil to every *ephah*.

11 On festivals and fixed occasions, the meal offering shall be an *ephah* for each bull, an *ephah* for each ram, and as much as he wishes for the lambs, with a *hin* of oil for every *ephah*.

13 Each day you shall offer a lamb of the first year without blemish, as a daily burnt offering to the LORD; you shall offer one every morning. 14 And every morning regularly you shall offer a meal offering with it: a sixth of an *ephah*, with a third of a *hin* of oil to moisten the choice flour, as a meal offering to the LORD—a law for all time.

15 The lamb, the meal offering, and oil shall be presented every morning as a regular burnt offering.

19 Then he led me into the passage at the side of the gate to the sacred chambers of the priests, which face north, and there, at the rear of it, in the west, I saw a space. 20 He

said to me, “This is the place where the priests shall boil the guilt offerings and the sin offerings, and where they shall bake the meal offerings, so as not to take them into the outer court and make the people consecrated.” **21** Then he led me into the outer court and led me past the four corners of the court; and in each corner of the court there was an enclosure. **22** These unroofed enclosures, [each] 40 [cubits] long and 30 wide, were in the four corners of the court; the four corner enclosures had the same measurements. **23** [On the inside,] running round the four of them, there was a row of masonry, equipped with hearths under the rows all around. **24** He said to me, “These are the kitchens where the Temple servitors shall boil the sacrifices of the people.”

How do we know this has not happened yet?

Yehez'qel/Ezekiel 47:8-10

**8** “This water,” he told me, “runs out to the eastern region, and flows into the Arabah; and when it comes into the sea, into the sea of foul waters, the water will become wholesome. **9** Every living creature that swarms will be able to live wherever this stream goes; the fish will be very abundant once these waters have reached there. It will be wholesome, and everything will live wherever this stream goes. **10** Fishermen shall stand beside it all the way from En-gedi to En-eglaim; it shall be a place for drying nets; and the fish will be of various kinds [and] most plentiful, like the fish of the Great Sea.

**12** All kinds of trees for food will grow up on both banks of the stream. Their leaves will not wither nor their fruit fail; they will yield new fruit every month, because the water for them flows from the Temple. Their fruit will serve for food and their leaves for healing.”

While Yehovah criticized the Children of Yisrael for the ways they worshipped him and offered sacrifices and Offerings. We see in the end at the full restoration of Yisrael the sacrifices and offerings will be restores