

Will God Bringing Back Animal Sacrifices?

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Introduction

This post provides an analysis of a YouTube video that was analyzed for biblical accuracy, which you can view by clicking the LINK above. For some, this may feel like a theological journey filled with twists and turns—akin to attempting to solve a Rubik's cube in the dark while receiving instructions from a dispensationalist guide! While some may find it easier to watch the video rather than reading the transcription, the choice of how to engage with the content is yours.

The speaker, whom I believe to be sincere in his understanding, shares animal sacrifices system under the old covenant, and some of his interpretations are correct and biblical. However, his perspective on the new covenant lacks justification when examined in light of New Testament scripture viewed through

the lens of covenantal hermeneutics, which is in contrasted with **dispensational hermeneutics**, which interprets the Bible through the lens of different dispensations or periods in God's plan. This viewpoint, and while you may hold a different opinion, I encourage you to provide scriptural support for any of the other doctrinal positions you hold to ensure that it aligns with sound hermeneutical principles of interpretation. Lastly, if there are any omissions in the analysis that follows the transcript, or if the perspectives presented in this post are inaccurate, please indicate where the analysis has been misrepresented.

☐Thu, 01/02 20:14PM · 15mins

Begin Transcript

In the Old Testament, we see how God was making known to the Jewish people the manner in which he would be amongst them, fellowship amongst them, by virtue of the sacrificial system. And that is, we see in the Mosaic law how God gave the system of animal sacrifices.¹

And this was basically done primarily so that God could live amongst the Jewish people. And he gave this system as a substitute. But let me stop a little bit. Let's deal with that sacrificial thing. God's desire to dwell amongst his people, that was the main thing in God's mind, his desire.

And this is the very idea of the tabernacle that God had given them. He told Moses to build this tabernacle.² And this tabernacle would be with the Jewish people and their wilderness wandering. And we know that in the reign of Solomon, it was converted to a temple.

But the idea is God was dwelling with his people. Nevertheless, God is a holy God and God cannot tolerate sin.

So therefore, he gave the Jewish people a sacrificial system.³ And this system was a system of animal sacrifices.

So they would give these animal sacrifices in order that their sins would be covered.⁴ And that's the very nature and idea of the word atonement to cover their sins. God gave them this animal sacrificial system so that the sins of the people would be attoned or covered and therefore God would be able to maintain His presence among the people.

We know according to the writer of Hebrews that this system was a substitution. Why? Because the blood of bulls and goats cannot take away sin. And so therefore it was a system that was substitutionary up until the coming of Jesus.

And when Jesus came, He became the Lamb of God that takes away the sins of the world. He fulfilled Exodus chapter 12. He was, by His blood, it gave atonement for all who would believe, saints of the past and so therefore When I say saints of the past, that means Old Testament saints, as well as saints in the future.

So it is the blood of Jesus. And this is the primary point of the writer of the book of Hebrews. It is this blood that is more excellent than the sacrifices of the sons of Aaron. More sacrifices, more excellent than the sacrifices of blood of bulls and goats, of the Levitical priesthood, the blood of Jesus that truly takes away sin.

So therefore, all who express faith in Jesus' atonement on the cross, no longer need the blood of animals, of bulls and goats. So the point here is the blood of Jesus is the true fulfillment. It is what the blood of the animal sacrifices were pointing toward this particular great sacrifice of Jesus,⁵ therefore making the blood of bulls and goats of the Levitical priesthood of the Mosaic covenant of the Old Testament, no longer valid. So therefore today, we have the blood of Jesus

shed once and for all on the cross, not continuously like the animal sacrifices under the Mosaic covenant. But once and for all, for those who look for salvation, both Jew and Gentile, all right?

Then that's what we are living under that particular covenantal system. However, did you know that the animal sacrifices will return?⁶ Now, once again, no longer do we have animal sacrifices but the blood of Jesus because it has now, he has now fulfilled that.

But there will come a day that is in the military. Kingdom. When Jesus returns to reign upon this earth, and we know that reign, which is why we call it millennial reign, it stresses a thousand years.

From the Jewish perspective, it is called the Messianic Kingdom because it talks about the reign of the person of Jesus. But nevertheless, it's all one and the same. Millennial reign, we call it because it talks about the length of that reign.

Messianic reign, same thing because it is the reign of Messiah, the reign of Jesus as King in fulfilling the prophecies of those prophets of the Old Testament. But nevertheless, in the return of Jesus, the animal sacrificial system will be reinstated once again.⁷

We see that when we start dealing with certain prophets like the prophet Ezekiel. As a matter of fact, let me read for you guys Ezekiel 43. Ezekiel 43. Ezekiel 43 is located in that collection of passages from Ezekiel 40 until the end of chapter 48 that deals with the re-establishment of Jerusalem, the re-establishment of the Temple, and the Temple was destroyed, we know that it was destroyed 586 by Nebuchadnezzar.

But nevertheless, the Temple, this is a main theme in Ezekiel,

the Temple will be rebuilt by the Messiah and the Temple and the ministerial duties of the Levites will be re-established by the Messiah and since we have the re-establishment of the Temple and the Levitical service, there will also be the re-establishment of the re-establishment of animal sacrifices.⁸

To prove that point, let me just go quickly to Leviticus 43 and 18 talking about the Temple and worship in the Temple, specifically the altar, the altar of burnt offering. Watch what he says, and he said to me, verse 18, Son of man, thus saith the Lord God, these are the statutes for the altar on the day it is built, to offer burnt offerings on it and to sprinkle blood on it.

You shall give to the Levitical priests who are from the offspring of Zadok, who draw near to me, to minister to me, declares the Lord God, a young bull for a sin offering. You shall take some of his blood and put it on the four horns.

Notice the point being, the offering of animal sacrifices are now being re-instituted.⁹ And let me give you another point, notice also in the Mosaic Law, we see that specifically in Leviticus 23, in the Mosaic Law, there were instituted certain feast days, like Feast of Passover, the Feast of First Fruit, Feast of Unleavened Bread, things of that, Passover and First Fruit, similar to the same, Unleavened Bread,

the Feast of Tabernacles, Feast of Trumpets, things of that nature. These particular seven feasts that were given in Leviticus. Once again we note that in the coming of Christ, the Mosaic Law and the covenant of Mosiah is laid aside.

We no longer observe the Mosaic Covenant, which means we no longer observe, we are no longer obligated, let me say it properly, we are no longer obligated, obligated to observe these feast days and that's why in the church especially among gentile worshipers we don't worry about observing it whatsoever.

The only particular feast but we don't particularly observe it as a feast itself but the only particular feast we observe today is Passover. It's feast of Passover because the Passover highlights the death, death resurrection but the death of Jesus right and we see that in Exodus chapter 12 and we see that with Jesus talking to his disciples when they are observing the feast of Passover and he says as long as you do it you observe this until I return so that's why we continue to observe Passover but we in the church we usually call it communion we call it communion okay so that's why we observe this particular occasion but as far as the rest of the feast no longer we today Christians are no longer obligated to observe these feasts however there will come a time same way that I was talking about earlier about the animal sacrifices when we will observe certain feast days as well. Let me make another point while I'm at it notice the Christian church is not under obligation to observe the Sabbath like they were under obligation under the mosaic law Paul taught us that in the book of Romans, and so the Sabbath as well as the book of Colossians Paul taught us those things but just like the feast which we are the Christians today are no longer obligated to observe as well as the Sabbath. When Jesus does return in the once again millennial messianic kingdom **we will be under obligation to observe the Sabbath as well as certain feasts of the Lord.**¹⁰

And that is an interesting thing, all right? But, and this, all of this, all of this in that particular system that I'm talking about, okay? The system that I'm talking about as well in the re-establishment of animal sacrifices, the re-observances for all the peoples, both the Jew and the Gentile, to observe certain laws that would be reinstituted, like the sabbatical law, the Sabbath law.

All of this is basically understood as the kingdom law. This would be called the kingdom law. That is the law or laws that Jesus will reinstitute over the world when he establishes his

kingdom. ¹¹ These are called... Kingdom laws, but now the point that I want to address is concerning and this is what this video is all about the reinstitution of animal sacrifices as well as observers of a feast observers of sabbath but particularly the animal sacrifices if Jesus his death on the cross. His death on the cross was the fulfillment was what animal sacrifices were looking forward to then why?

Would God why would Jesus? Re-establish the animal sacrifices since his death already paid for the sins Why have we got the reinstitution of animal sacrifices? They'll give two primary answers First thing is that the animal sacrifices will be reinstituted as a form of cleansing for the nation's once again It would be as a form of Cleansing for the nation's once again, but most important of all, but now we know Blood of animals don't take away sins.

So then therefore why is it given for cleansing again and and taking away sin? Cleansing as it points back to the cross as it points back to the cross So here is your answer the animal sacrifices that would be instituted once again when Jesus returns Do not look for they don't take away sins They will turn around and look back.

They will point back to what Jesus did on the cross. So these animal sacrifices would do the same thing as they did in the beginning. That is the animal sacrifices from of old Old Testament and all that other animal sacrifices from those times of past, pointed towards the cross, what Jesus did by his wonderful blood, and the animal sacrifices that would be instituted again when Jesus returned would point backwards towards the cross.

So the warns of the Old Testament point towards the future to the cross and the warned animal sacrifices that will be given in future times will point back to the cross and all of it will look to what Jesus did for the saving of his people.

He died for our sins.

Video: The Return of Animal Sacrifices

Analysis Format #1 of Video

Let's dive into it systematically and lovingly untangle the confusion. After all, clarity is the goal, and I think we can agree that Jesus' work on the cross deserves nothing less than a coherent interpretation. So grab your spiritual magnifying glass, and let's analyze this step by step.

The Foundation: Why Animal Sacrifices?

The speaker acknowledges that **Jesus' death was the ultimate and final sacrifice** ("once and for all," as Hebrews 10:10 says). Yet, they claim animal sacrifices will return during a supposed millennial kingdom to "point back" to Christ's sacrifice. Let's address this logic and test it against scripture.

1. The Logic of Going Backwards

Here's the problem: The speaker says animal sacrifices in the Old Testament pointed *forward* to the cross, and future animal sacrifices will point *backward* to the cross. But this is like saying, "Hey, let's bring back typewriters to remind us how

great computers are!” It’s unnecessary, redundant, and completely at odds with the New Testament.

- **Scripture Debunks This Idea Directly:**

- *“Now where remission of these is, there is no more offering for sin.”* (Hebrews 10:18, KJV)

Once sins are forgiven through Christ, sacrifices are no longer needed—period. The very concept of reinstating sacrifices diminishes the sufficiency of Christ’s finished work.

- *“It is finished.”* (John 19:30)

Jesus declared His work complete on the cross. If sacrifices were reinstated, it would imply His work wasn’t enough. That’s not just theologically questionable—it’s outright offensive to the gospel.

2. Jesus Destroyed the Temple System for a Reason

The Second Temple’s destruction in 70 A.D. wasn’t a historical accident. It was God’s way of showing that the **old covenant system was obsolete**. The New Testament repeatedly emphasizes this:

- *“In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.”* (Hebrews 8:13)
- Jesus Himself prophesied the destruction of the Temple as a judgment on the old system and the rejection of Him as the Messiah (*Matthew 24:1-2*). Why would God reverse this and bring back the very system He dismantled?

3. A New, Better Temple

The speaker focuses heavily on Ezekiel’s vision of a restored

Temple (*Ezekiel 40–48*), interpreting it as a literal building in the future. However:

- **The New Testament Spiritualizes the Temple:**

- *“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?”* (1 Corinthians 3:16)

The true Temple isn't bricks and mortar—it's the people of God, indwelt by His Spirit. Ezekiel's vision is best understood as symbolic of God's ultimate plan to dwell among His people through Christ and the Church.

The Millennial Kingdom: A Kingdom of Sacrifices?

The speaker ties the reinstatement of sacrifices to the **millennial reign of Christ**. Let's unpack that claim.

1. Misunderstanding the Millennium

Dispensationalists often view the millennium as a future, earthly reign of Christ lasting 1,000 years, during which sacrifices and other Old Testament practices will be reinstated. However, this interpretation is far from universally accepted:

- The millennium in *Revelation 20* is symbolic of Christ's current reign through the Church. He is reigning now (1 Corinthians 15:25)—not waiting for some future earthly throne.
- Bringing back Old Testament laws and sacrifices during this supposed reign contradicts the very purpose of

Christ's first coming: to fulfill the law (*Matthew 5:17*) and establish a new covenant.

2. Ezekiel's Vision in Context

The speaker quotes *Ezekiel 43* to argue for future sacrifices. But Ezekiel's vision, like much of prophetic literature, is filled with symbolic imagery:

- **Symbolism, Not Literalism:** The intricate details of Ezekiel's Temple (e.g., measurements, gates, offerings) mirror the apocalyptic style of Revelation. These visions often symbolize spiritual truths, not physical realities.
 - **Pointing to Christ:** The sacrifices in Ezekiel's vision symbolize the atonement of Christ, not a reinstatement of animal sacrifices. Just as Revelation's imagery points to Christ's victory, Ezekiel's vision points to the ultimate restoration through the Messiah.
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Feast Days, Sabbaths, and Laws: Kingdom Laws?

The speaker also claims that feasts and Sabbaths will be reinstated in the millennial kingdom under "kingdom law." This assertion runs counter to clear New Testament teaching.

1. The Mosaic Law Was Fulfilled in Christ

- *"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross."* (Colossians 2:14)
The law, including feasts and Sabbaths, was fulfilled and set aside by Christ. The Church is not bound by

these ordinances, and there is no indication they will be reinstated.

2. Paul Explicitly Rejects Observing These Laws

- *“Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ.”* (Colossians 2:16-17)

Paul’s teaching is crystal clear: these practices were shadows pointing to Christ. Once the reality (Christ) has come, the shadows are unnecessary.

Sacrifices That “Point Back” to the Cross?

The speaker claims future sacrifices will “point back” to Jesus’ work on the cross. Let’s address this directly:

- **Sacrifices Are No Longer Necessary:**

- *“For by one offering he hath perfected for ever them that are sanctified.”* (Hebrews 10:14)

Jesus’ sacrifice was perfect and complete. There is no biblical basis for the idea of sacrifices being reinstated to “point back” to the cross.

- **A Contradiction in Terms:**

If animal sacrifices never actually took away sins (*Hebrews 10:4*), how can they “cleanse the nations” or “point back” to the cross in any meaningful way? This concept has no grounding in scripture.

Why This Matters:

The dispensationalist view of reinstating sacrifices undermines the sufficiency of Christ's atonement and misinterprets prophetic texts by forcing a literalistic framework onto symbolic passages. One can rightly say, going back to a system that was abolished by Christ's perfect sacrifice makes no sense. It's like insisting on putting training wheels back on a bike after you've mastered riding—unnecessary, unhelpful, and regressive.

Final Word (with a Smile):

I think we can safely say that if Jesus were to hear someone advocating for the return of animal sacrifices, He might just flip a few theological tables! The cross is the centerpiece of God's redemptive plan, and no amount of ritual—past or future—can add to what was finished there. So, the next time someone suggests rebuilding a Temple and bringing back sacrifices, you can gently (but firmly) remind them: *"It is finished!"*

Let's keep our eyes on the Lamb of God, who takes away the sin of the world (*John 1:29*), and leave the bulls and goats in the past where they belong. Amen?

Analysis Format #2 of Video

This transcript presents a dispensationalist explanation for the reinstitution of animal sacrifices during the alleged

millennial reign of Christ. While the speaker acknowledges the finality of Jesus' sacrifice, they claim animal sacrifices will return as a memorial pointing back to the cross. Below is a detailed analysis and critique of their argument, grounded in scripture and logical reasoning.

1. "Animal sacrifices will be reinstituted during the millennial kingdom."

Transcript's Claim:

The speaker claims that Jesus will reinstitute animal sacrifices as part of a "kingdom law" during His millennial reign. These sacrifices, they argue, will serve as a "form of cleansing for the nations" and as a memorial pointing back to the cross.

Analysis:

This claim fundamentally misunderstands the nature of Christ's sacrifice and the purpose of the Old Testament sacrificial system.

1. The Finality of Jesus' Sacrifice:

- Scripture explicitly teaches that Christ's death rendered the entire sacrificial system obsolete:
 - *"By the which will we are sanctified through the offering of the body of Jesus Christ once for all."* (Hebrews 10:10, KJV)
 - *"But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God."* (Hebrews 10:12, KJV)
 - *"Now where remission of these is, there is no more offering for sin."* (Hebrews 10:18,

KJV)

Reinstituting sacrifices would directly contradict the sufficiency and finality of Jesus' once-and-for-all atonement.

2. **Sacrifices as a Memorial are Unnecessary:**

- The argument that future sacrifices would “point back to the cross” is inconsistent with New Testament teaching. Jesus instituted the **Lord's Supper** as the memorial of His sacrifice:
 - *“This do in remembrance of me.”* (Luke 22:19, KJV)
 - Nowhere does the New Testament suggest a return to animal sacrifices as a memorial. The Lord's Supper is sufficient for this purpose.

3. **Cleansing for the Nations is Complete in Christ:**

- The speaker admits that animal sacrifices cannot take away sins (*Hebrews 10:4*), yet suggests they would provide “cleansing.” This idea is theologically inconsistent:
 - Christ's blood alone cleanses from sin: *“The blood of Jesus Christ his Son cleanseth us from all sin.”* (1 John 1:7, KJV)
 - Suggesting that animal blood could provide cleansing undermines the completed work of Christ.
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2. “Ezekiel 43 describes future sacrifices during the millennial reign.”

Transcript’s Claim:

The speaker cites Ezekiel 43:18-27 as proof that animal sacrifices will be reestablished in a future temple, claiming this prophecy points to the millennial reign of Christ.

Analysis:

1. Understanding Ezekiel’s Vision:

- Ezekiel 40-48 is a highly symbolic passage describing a restored temple. Interpreting it literally leads to numerous contradictions with New Testament theology.
- Ezekiel’s vision aligns more with a symbolic depiction of God’s ultimate dwelling with His people, fulfilled in Christ and the Church:
 - *“In whom all the building fitly framed together groweth unto an holy temple in the Lord.”* (Ephesians 2:21, KJV)

2. No Future Sacrifices Are Necessary:

- Ezekiel’s references to sacrifices reflect the Old Testament context in which he wrote, using language familiar to his audience. They are not a prediction of literal future sacrifices.
- The New Testament clarifies that Jesus fulfilled all sacrificial requirements (*Hebrews 9:11-14*). To return to animal sacrifices would deny this fulfillment.

3. The Millennium and Sacrificial System:

- The New Testament does not teach the reinstatement

of animal sacrifices during a millennium. This idea arises from dispensationalist assumptions, not biblical evidence.

3. “Certain laws and feasts will be reinstituted during the millennial reign.”

Transcript’s Claim:

The speaker argues that Sabbath observance and certain Mosaic feasts will return during the millennial reign as part of “kingdom law.”

Analysis:

1. The Mosaic Law is Fulfilled in Christ:

- Paul explicitly teaches that believers are no longer under the Mosaic Law:
 - *“Christ is the end of the law for righteousness to every one that believeth.”* (Romans 10:4, KJV)
 - *“Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days.”* (Colossians 2:16, KJV)

2. Feasts and the Sabbath are Shadows of Christ:

- The Mosaic feasts and Sabbath laws pointed to Christ and are fulfilled in Him:
 - *“Which are a shadow of things to come; but*

the body is of Christ.” (Colossians 2:17, KJV)

- Reinstating these practices would return to the shadows when the reality has already come in Christ.

3. The New Covenant Supersedes the Old Covenant:

- The New Covenant established by Christ renders the Old Covenant obsolete:
 - *“In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.” (Hebrews 8:13, KJV)*

4. “Animal sacrifices in the millennium will point back to the cross.”

Transcript’s Claim:

The speaker argues that future sacrifices will serve as a retrospective symbol, pointing back to Jesus’ sacrifice on the cross.

Analysis:

1. Unnecessary Redundancy:

- The cross is sufficient for all time. Reintroducing sacrifices adds nothing to Christ’s finished work:
 - *“It is finished.” (John 19:30, KJV)*

2. Contradiction with Hebrews:

- The Book of Hebrews repeatedly emphasizes the once-for-all nature of Christ's sacrifice. Animal sacrifices as memorials would be incompatible with this teaching.
 - *"For by one offering he hath perfected for ever them that are sanctified."* (Hebrews 10:14, KJV)

3. God's Presence with His People:

- Under the New Covenant, God's presence is no longer tied to a temple or sacrificial system but dwells directly with His people through the Holy Spirit:
 - *"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"* (1 Corinthians 3:16, KJV)

Summary of Issues with the Dispensationalist View:

- 1. Contradicts the Finality of Christ's Sacrifice:** Returning to animal sacrifices undermines the sufficiency and completeness of Jesus' atonement.
- 2. Misinterprets Old Testament Prophecies:** Ezekiel's vision is symbolic and fulfilled in Christ, not a literal future temple.
- 3. Reinstates Shadows of the Law:** Sacrifices and feasts were shadows pointing to Christ and are no longer

necessary under the New Covenant.

4. **Ignores New Testament Theology:** The New Testament teaches the obsolescence of the Mosaic Law and the sufficiency of Christ's work.
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Conclusion:

The idea of a reinstituted sacrificial system during a millennial reign is incompatible with New Testament theology. Christ's sacrifice is the ultimate and final atonement for sin, rendering any return to animal sacrifices unnecessary and theologically problematic. The focus of scripture is on the eternal sufficiency of Jesus' work on the cross, not a regression to outdated practices.