

1-25-25 Message to Roeh Israel Abilene - *VaEra* (and I [Adonai] appeared)
Torah Portion: Exodus 6:2 – 9:35
Haftarah: Ezekiel 28:25 – 29:21
Suggested Acheron K'tuvim: Acts 25:1-11

Under the Law Part 28 – Sacrifices and Offerings - 1

Central question: What will be the offerings given in the end of days, during the Renewed Covenant time?

Today we are in the second parasha of Exodus, parasha *VaEra*, which means “and I [Adonai] appeared.” It takes its name from the fourteenth through the fifteenth word of the passage in English, and the ninth word in the original Hebrew.

Ex 6:2-5

2 God spoke further to Moses and said to him, "I am the Lord;
3 and I appeared to Abraham, Isaac, and Jacob, as God
Almighty, but by My name, Lord, I did not make Myself
known to them. 4 And I also established My covenant with
them, to give them the land of Canaan, the land in which they
sojourned. 5 And furthermore I have heard the groaning of the

sons of Israel, because the Egyptians are holding them in bondage; and I have remembered My covenant.

וַיִּדְבֹּר	אֱלֹהִים	אֶל-	מֹשֶׁה	וַיֹּאמֶר	אֵלָיו	אֲנִי	יְהוָה:	2
And spake	God	unto	Moses,	and said	unto him,	I	the Lord:	
1696	430	413	4872	559	413	589	3068	
וַיֵּאָרָא	אֶל-	אַבְרָהָם	אֶל-	יִצְחָק	וְאֶל-	יַעֲקֹב	בְּאֵל	3
And I appeared	unto	Abraham,	unto	Isaac,	and unto	Jacob,	by the name of God	
7200	413	85	413	3327	413	3290	410	
שְׁדֵי	וּשְׁמִי	יְהוָה	לֹא	נֹדַעְתִּי	לָהֶם:			
Almighty,	but by my name	JEHOVAH	not	was I known	to them.			
7706	8034	3068	3808	3045	3807a			
וְגַם	הִקְמַנְתִּי	אֶת-	בְּרִיתִי	אִתָּם	לָתֶת	לָהֶם	אֶת-	4
And also	I have established		my covenant	with them,	to give	them		
1571	6965	853	1285	854	5414	3807a	853	
אֶרֶץ	כְּנָעַן	אֶת	אֶרֶץ	מִגְרֵיהֶם	אֲשֶׁר-	גֵּרוּ	בָּהּ:	
the land of	Canaan,		the land of	their pilgrimage,	wherein	they were strangers.	wherein	
776	3667	853	776	4033	834	1481	871a	
וְגַם	אֲנִי	שָׁמַעְתִּי	אֶת-	נִאֲקָה	בְּנֵי	יִשְׂרָאֵל	אֲשֶׁר	5
And also	I	have heard		the groaning of	the children of	Israel,	whom	
1571	589	8085	853	5009	1121	3478	834	
מִצְרַיִם	מַעֲבָדִים	אֹתָם	וַאֲזָכֹר	אֶת-	בְּרִיתִי:			
the Egyptians	keep in bondage;	whom	and I have remembered		my covenant.			
4714	5647	853	2142	853	1285			

We are continuing with the subseries regarding covenants, and we are still discussing the concepts of the “New Covenant.”

Now that we know that the Renewed Covenant (commonly referred to by the normative church by the title “New Covenant”) time has not yet come, but will be at a future time when the people of Israel are gathered safely back into Israel, which is expanded to the area granted by G-d to Abraham,

Isaac, and Jacob. It will be at a time when Israel's enemies are completely vanquished, the Temple is rebuilt, and Yeshua is on His throne. We have examined the prophecies of what characteristics that time will have, and see that the biggest part of those are not yet fulfilled.

Before we go further, I wish to be very clear that Yeshua is the promised Messiah of Israel, and the Savior of the World to all of those who will accept His sacrificial act of laying His life down in exchange for mine. If I will only accept that sacrificial act as my atonement, then I have the opportunity to step from the realm of "sin and death" into the realm of "life."¹

And once through the doorway of justification, I have the opportunity to grow in sanctification through the various levels of the covenant relationship – as far as my faith, determination, and desire will allow me to go. G-d is always beckoning me to come closer to Him, and the pathway is always open to do so. And that is true for every one of us.

In this installment in our sub-series of lessons, I wish to address another part of what the normative church has been teaching for generations regarding the sacrifices, and that they have "come to an end" because of the Cross.

¹ Romans 6:15-23

There are several sources we can find today that wish to explain, from the point of view of the normative church, why they believe all the sacrifices and offerings proscribed in the Tanach have been abolished. I find an explanation by the Billy Graham Evangelistic Association to be a good representation of the bulk of modern Christian theology on this topic.²

The question put to them was: “I've been trying to read some in the Old Testament recently, and I'd like to ask you a question: Why don't we still do animal sacrifices, like the people were commanded to do in those days?” The answer by the Association is:

The reason we no longer need to sacrifice an animal on a burning altar or present any other sacrifice to God to atone for our sins is because of what Jesus Christ did for us.

Let me explain. God used the sacrifices of the Old Testament to teach His people two important lessons: First, God is absolutely pure and holy, and second, our sins are offensive to Him and make us unrighteous in His sight. How, then, can we be forgiven of our sins and made righteous in the eyes of God? We can't do it by our own efforts; sin still clings to us. The only possibility is if God provides the way — and He did

² <https://billygraham.org/answers/why-dont-we-still-do-animal-sacrifices-like-the-people-were-commanded-to-do-in-those-days>

this by accepting animal sacrifices in place of our own death for our sins.

But Jesus Christ came for one reason: to become the final and complete sacrifice for our sins. When He died on the cross, all our sins were transferred to Him, and He died in our place. No further sacrifice is needed — because Christ gave His life for us. When we put our faith and trust in Him, the Bible says, “we have been made holy through the sacrifice of the body of Jesus Christ once for all” (Hebrews 10:10).

The first statement is correct. Yeshua’s sacrifice *indeed was* the perfect atonement sacrifice for our sins, and we need never bring those atonement sacrifices again.

But the initial question wasn’t narrowly focused upon only the atonement sacrifice, it contemplated *all sacrifices* in which an animal was brought to the altar. The Association’s answer ignored the full question and took a narrow focus. In doing so, it conveniently ignored all the other sacrifices and offerings which are found in Scripture which are not the single atonement sacrifice, provided by the High Priest on Yom Kippur [Day of Atonement] every year.

I believe the failure of the Association to address the other sacrifices commanded in Scripture is rooted in two main factors. 1. Today, Christian theologians are woefully ignorant of the bulk of the commandments found in Tanach. 2. The teaching that *all* sacrifices were abolished (together with the rest of the “Old Testament”) by Yeshua’s sacrifice. This teaching has become so entrenched in Christian theology that it has become nearly heretical to imply otherwise.

I believe it is important to test all theological doctrines against Scripture. Some theologians seem to have developed a theology consistent with their particular stripe of Christianity, and are satisfied to hammer Scripture into their uniquely-shaped peg-hole, using whatever force is needed to accomplish this. Some actually find clever ways to disregard passages of Scripture which contradict their theology by relegating some of those passages to the “Old Testament” – which they believe is abrogated. And some troublesome verses are relegated to the “mystery” category and are brushed aside with the wave of a hand with not so much as a question as to why this apparent contradiction even is possible in inspired Scripture.

Those who do such things are imposing their theology upon Scripture, rather than allowing Scripture to inform, and mold, their theology into a far more consistent structure. I urge the latter approach. As we understand Scripture better, our theology should change in conformance to it.

Let's look at some of the Scriptures which address the topic of sacrifices, beginning where the original commandments are given. In the interests of space, I will not set out all the Levitical commands regarding sacrifices, but will merely cite the passages for each broad category, and you may read the passages at another time.

There are several general classes of sacrifices:

1. Burnt Offering – Lev 1:1-17
2. Sin Offering – Lev 4:1-35
3. Guilt Offering – Lev 5:1-6:7
4. Peace/Thanksgiving Offering – Lev 3:1-17
5. The Firstborn – Exo 13:11-16
6. The Tithe of an Animal – Lev 27:26-27
7. The Pesach Lamb – Ex 12:1-14
8. The Atonement Offering – Lev 16:5-10

There are also grain offerings, some of which accompany other offerings.

9. Grain Offering – Lev 2:1-16
10. First Fruits Offering – Lev 23:9-14
11. Shavuot Offering – Lev 23:15-21
12. Grain Tithe – Deu 14:22-27

There are a number of sacrifices and offerings which I have not included in this short list, but I trust that those I did include would illustrate the point

I wish to make - that there are a good number of such sacrifices and offerings which are not for atonement.

Let's look at some Scriptures which speak of the relationship between Yeshua's perfect sacrifice for atonement, and which (if any) of the sacrifices and offerings now remain.

First, it might be useful to find out what the "effective date" of Yeshua's sacrifice was. Scripture tell us that the miracle accomplished at His death also operated backward in time to the creation of the earth itself. We find this in a report of how the Antichrist will gain power over the world.

Rev 13:1-10

And I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns were ten diadems, and on his heads were blasphemous names. 2 And the beast which I saw was like a leopard, and his feet were like those of a bear, and his mouth like the mouth of a lion. And the dragon gave him his power and his throne and great authority. 3 And I saw one of his heads as if it had been slain, and his fatal wound was healed. And the whole earth was amazed and followed after the beast; 4 and they worshiped the dragon, because he

gave his authority to the beast; and they worshiped the beast, saying, "Who is like the beast, and who is able to wage war with him?" 5 And there was given to him a mouth speaking arrogant words and blasphemies; and authority to act for forty-two months was given to him. 6 And he opened his mouth in blasphemies against God, to blaspheme His name and His tabernacle, that is, those who dwell in heaven. 7 And it was given to him to make war with the saints and to overcome them; and authority over every tribe and people and tongue and nation was given to him. 8 **And all who dwell on the earth will worship him, everyone whose name has not been written from the foundation of the world in the book of life of the Lamb who has been slain.** 9 If anyone has an ear, let him hear.

So, the effective date of the justification debt being paid goes back all the way to the Garden. That begs the question – were the sacrifices commanded by G-d after the Exodus from Egypt simply a waste? For if Yeshua's sacrifice did away with those sacrifices, they were done away with even before they were commanded, under the logic advanced by the normative church doctrine.

Many in the normative church say that Paul was clear in Colossians that the Jewish ways of the “Old Testament” are abrogated.

Col 2:16-18

16 Therefore let no one act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day — 17 things which are a mere shadow of what is to come; but the substance belongs to Christ.

16 Μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει καὶ
no therefore man you Let judge in meat, or
3361 3767 5100 5209 2919 1722 1035 <2532>
Meé oún tis humás krinétoo en broósei kaí

ἐν πόσει ἢ ἐν μέρει ἑορτῆς ἢ
in drink, or in respect of an holyday, or
1722 4213 2228 1722 3313 1859 2228
en pósei eé en mérei heorteés eé

νεομηνίας ἢ σαββάτων·
of the new moon, or of the sabbath days:
3500a 2228 4521 9999
neomeenías eé sabbátoon

17 ἃ ἐστὶν σκιά τῶν μελλόντων, τὸ δὲ
Which are a shadow of things to come; the but
3739 2076 4639 3588 3195 3588 1161
há estin skiá toón mellóntoon tó dé

σῶμα τοῦ Χριστοῦ.
body is of Christ.
4983 9999 3588 5547
soóma toú Christoú

I find some troubling translational choices in this passage, as I have copied in the English.

The word translated as “judge” is better translated as “condemn” in my opinion. And the word translated as “or” in v. 16 is better translated as “and.” The word translated as “regard” seems to be much better translated as “your portion” or “your allotment.”

The word translated “a new moon” is only found in this verse, and is clearly referring to the New Moon festival at the first of the month. The word translated as “substance” is better translated as “body” which indicates “a whole” as in a congregation.

And note that the Strongs number 9999 denotes a word that does not appear in the manuscript, but is added by the translators to make a better English sentence, in their view. And this is where I believe some translational bias really shows up, which skews the meaning a bit.

Let me rewrite the passage, using the better translations, and omitting the added words.

16 Therefore let no one condemn you in food and drink or in your allotment of a holy festival or a new moon festival, or the

Sabbath day — 17 things which are a shadow of what is to come; but the body [congregation] of Christ.

So, given this better translation, we see that the instruction by Paul to these believers was to stay faithful to his teaching regarding the Torah, and do not let an outside group's condemnation have any effect. We can't be positive that it was the Essenes who were offering the condemnation, but the instruction by Paul would apply equally to any other group of people who would condemn believers who are seeking to follow G-d's instructions as found in Torah.

Paul goes on in Colossians to speak clearly of the kinds of judgments being rendered by others which the believers in Colossae should resist.

Col 2:20-23

20 If you have died with Christ to the elementary **principles of the world**, why, as if you were living in the world, do you submit yourself to decrees, such as, 21 "Do not handle, do not taste, do not touch!" 22 (which all refer to things destined to perish with the using) — in accordance with the **commandments and teachings of men**? 23 These are matters which have, to be sure, the appearance of wisdom in

self-made religion and self-abasement and severe treatment of the body, but are of no value against fleshly indulgence.

The presumption in the normative church is that Jews who were adhering to the commandments of Torah were the ones giving these directions regarding foods. But we can learn more by knowing a bit more history.

The Essene movement, famous for their “Dead Sea Scrolls” and their city of Qumran, had very strict purity laws, which were not based in Torah, but in their own teachings. These Essenes were vegetarians, and all took the Nazarite Vow, which caused them to not drink wine, grape juice, or even touch or eat grapes. They adhered to a Solar calendar. So, they disputed greatly with Paul regarding food and drink, holy days, new moons, and Sabbaths.

The first thing we can see in the passage which tells us that Torah’s kosher laws are not being addressed is the phrase, “food and drink.” What is – and is not – food is addressed several places in Torah³ but in no place does it apply to things that are drunk. So, the context already urges us to look further.

³ Primarily in Leviticus 11

We might be troubled by the “shadow” language, but we should remember that Passover is also a shadow of the greater fulfillment of that festival in Yeshua’s sacrifice. But we know that Passover is not at all abrogated. Yeshua told us to remember Him when we celebrated Passover.⁴ And Paul criticized the Corinthian congregation for failing to properly celebrate the Passover as he had instructed them.⁵ Paul also was recorded to have celebrated Passover in Philippi.⁶

Did Paul keep Torah? There are several verses which indicate he did.

Acts 18:18-19

18 And Paul, having remained many days longer, took leave of the brethren and put out to sea for Syria, and with him were Priscilla and Aquila. In Cenchrea **he had his hair cut, for he was keeping a vow.**

The Torah’s prescriptions for vows involve more than the cutting of his long hair.

Num 6:13-20

⁴ Luke 22:19

⁵ 1 Cor 5:7-8, 11:17-29

⁶ Acts 20:6

13 'Now this is the law of the Nazirite when the days of his separation are fulfilled, he shall bring the offering to the doorway of the tent of meeting. 14 'And he shall present his offering to the Lord: one male lamb a year old without defect for a burnt offering and one ewe-lamb a year old without defect for a sin offering and one ram without defect for a peace offering, 15 and a basket of unleavened cakes of fine flour mixed with oil and unleavened wafers spread with oil, along with their grain offering and their libations. 16 'Then the priest shall present them before the Lord and shall offer his sin offering and his burnt offering. 17 'He shall also offer the ram for a sacrifice of peace offerings to the Lord, together with the basket of unleavened cakes; the priest shall likewise offer its grain offering and its libation. 18 **'The Nazirite shall then shave his dedicated head of hair at the doorway of the tent of meeting, and take the dedicated hair of his head and put it on the fire which is under the sacrifice of peace offerings.** 19 'And the priest shall take the ram's shoulder when it has been boiled, and one unleavened cake out of the basket, and one unleavened wafer, and shall put them on the hands of the Nazirite after he has shaved his dedicated hair. 20 'Then the priest shall wave them for a wave offering before

the Lord. It is holy for the priest, together with the breast offered by waving and the thigh offered by lifting up; and afterward the Nazirite may drink wine. '

Did Paul make the required sacrifices in connection with the shearing of his hair. The text of Acts does not tell us he did, but Paul tells us that he was faithful to Torah and to the traditions of the Fathers.

Acts 25:1-11

25 Festus therefore, having arrived in the province, three days later went up to Jerusalem from Caesarea. 2 And the chief priests and the leading men of the Jews brought charges against Paul; and they were urging him, 3 requesting a concession against Paul, that he might have him brought to Jerusalem (at the same time, setting an ambush to kill him on the way). 4 Festus then answered that Paul was being kept in custody at Caesarea and that he himself was about to leave shortly. 5 "Therefore," he said, "let the influential men among you go there with me, and if there is anything wrong about the man, let them prosecute him."

6 And after he had spent not more than eight or ten days among them, he went down to Caesarea; and on the next day he took his seat on the tribunal and ordered Paul to be brought. 7 **And after he had arrived, the Jews who had come down from Jerusalem stood around him, bringing many and serious charges against him which they could not prove; 8 while Paul said in his own defense, "I have committed no offense either against the Law of the Jews [Torah] or against the temple or against Caesar."** 9 But Festus, wishing to do the Jews a favor, answered Paul and said, "Are you willing to go up to Jerusalem and stand trial before me on these charges?" 10 But Paul said, "I am standing before Caesar's tribunal, where I ought to be tried. I have done no wrong to the Jews, as you also very well know. 11 "If then I am a wrongdoer, and have committed anything worthy of death, I do not refuse to die; but if none of those things is true of which these men accuse me, no one can hand me over to them.

Paul was also wrongfully accused in Jerusalem of teaching against Torah and the Temple, and he made a public show that such was a false charge then, as well.

Acts 21:17-26

17 And when we had come to Jerusalem, the brethren received us gladly. 18 And now the following day Paul went in with us to James, and all the elders were present. 19 And after he had greeted them, he began to relate one by one the things which God had done among the Gentiles through his ministry. 20 And when they heard it they began glorifying God; and they said to him, "**You see, brother, how many thousands there are among the Jews of those who have believed, and they are all zealous for the Law;** 21 and they have been told about you, that you are teaching all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children nor to walk according to the customs. 22 "What, then, is to be done? They will certainly hear that you have come. 23 "Therefore do this that we tell you. **We have four men who are under a vow; 24 take them and purify yourself along with them, and pay their expenses in order that they may shave their heads; and all will know that there is nothing to the things which they have been told about you, but that you yourself also walk orderly, keeping the Law.** 25 "But concerning the Gentiles who have believed, we wrote, having decided that they

should abstain from meat sacrificed to idols and from blood and from what is strangled and from fornication." **26 Then Paul took the men, and the next day, purifying himself along with them, went into the temple, giving notice of the completion of the days of purification, until the sacrifice was offered for each one of them.**

Given these consistent declarations and actions of Paul consistent with Torah, and even in offering sacrifices as prescribed by Torah, it does seem inconceivable that the normative church today can assert that the writings of Paul teach that the Torah – and particularly all the sacrifices – are done away with in this age.

Given these passages of Scripture, one must make a choice between three options.

1. Paul was a hypocrite, and taught a doctrine that he himself would not follow.
2. Paul was a liar, and his testimony before the people in Jerusalem and also in Rome was false.
3. Paul was consistent in his teachings and in his deeds. He kept Torah's commandments, and helped those he taught come to a greater walk in Torah as well. As to the people from among the nations – he showed them the doorway of justification and urged

them to enter it, while cautioning them to not be caught-up in trying to substituted “doing things” for “loving G-d.” He knew that once they learned G-d’s ways better, they would walk them in a better way.