

2-1-25 Message to Roeh Israel Abilene - *Bo* [enter!]
Torah Portion: Exodus 10:1-13
Haftarah: Jeremiah 46:13-28
Suggested Acheron K'tuvim: Matt 5:17-20

Under the Law Part 29 – Sacrifices and Offerings - 2

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

Today we are in the third parasha of Exodus, parasha *Bo*, which means “go.” It takes its name from the seventh word of the passage in English, and the fifth word in the original Hebrew.

Ex 10:1-4

10 Then the Lord said to Moses, "Go to Pharaoh, for I have hardened his heart and the heart of his servants, that I may perform these signs of Mine among them, 2 and that you may tell in the hearing of your son, and of your grandson, how I made a mockery of the Egyptians, and how I performed My signs among them; that you may know that I am the Lord." 3 And Moses and Aaron went to Pharaoh and said to him, "Thus says the Lord, the God of the Hebrews, 'How long will

you refuse to humble yourself before Me? Let My people go,
that they may serve Me.

^{10:1}

וַיֹּאמֶר	יְהוָה	אֵל-	מֹשֶׁה	בֹּא	אַל-	פִּרְעֹה	כִּי-	אֲנִי	הַקְבַּדְתִּי	אֶת-
And said	the Lord	unto	Moses,	Go in	unto	Pharaoh:	for	I	have hardened	
<u>559</u>	<u>3068</u>	<u>413</u>	<u>4872</u>	<u>935</u>	<u>413</u>	<u>6547</u>	<u>3588</u>	<u>589</u>	<u>3513</u>	<u>853</u>

לִבּוֹ	וְאֶת-	לֵב	עַבְדָּיו	לְמַעַן	שְׂתִי	אֶת־	אֱלֹהֵ	בְּקִרְבוֹ:
his heart,	and	the heart of	his servants,	that	I might shew	my signs	these	before him:
<u>3820</u>	<u>853</u>	<u>3820</u>	<u>5650</u>	<u>4616</u>	<u>7896</u>	<u>226</u>	<u>428</u>	<u>7130</u>

²

וּלְמַעַן	תְּסַפֵּר	בְּאָזְנוֹי	בְּנֶךְ	וּבֶן-	בְּנֶךְ	את	אֲשֶׁר	חַיִּים
And that	thou mayest tell	in the ears of	thy son,	and of thy son's	son,	what	things	things
<u>4616</u>	<u>5608</u>	<u>241</u>	<u>1121</u>	<u>1121</u>	<u>1121</u>	<u>853</u>	<u>834</u>	<u>9999</u>

הִתְעַלְלֹתִי	בְּמִצְרַיִם	וְאֶת-	אֶת־	אֲשֶׁר-	שְׁמַתִּי	בָם	וַיֵּדַעְתֶּם
I have wrought	in Egypt,	and	my signs	which	I have done	among them;	that ye may know
<u>5953</u>	<u>4714</u>	<u>853</u>	<u>226</u>	<u>834</u>	<u>7760</u>	<u>871a</u>	<u>3045</u>

³

כִּי-	אֲנִי	יְהוָה:
how	I	the Lord.
<u>3588</u>	<u>589</u>	<u>3068</u>

וַיָּבֹא	מֹשֶׁה	וְאַהֲרֹן	אֵל-	פִּרְעֹה	וַיֹּאמְרוּ	אֵלָיו	כֹּה-	אָמַר	יְהוָה
And came in	Moses	and Aaron	unto	Pharaoh,	and said	unto him,	Thus	saith	the Lord
<u>935</u>	<u>4872</u>	<u>175</u>	<u>413</u>	<u>6547</u>	<u>559</u>	<u>413</u>	<u>3541</u>	<u>559</u>	<u>3068</u>

אֱלֹהֵי	הָעִבְרִיִּים	עַד- מָתַי	מֵאֲנֶת	לְעֻנָּת	מִפְּנֵי	שָׁלַח	עַמִּי
God of	the Hebrews,	How long	wilt thou refuse	to humble thyself	before me?	let go,	my people
<u>430</u>	<u>5680</u>	<u>4970</u> <u>5704</u>	<u>3985</u>	<u>6031</u>	<u>6440</u>	<u>7971</u>	<u>5971</u>

וַיַּעֲבֹדְנִי:

that they may serve me.
5647

In today's parasha, at Exodus 12:2, we find G-d initiating the holy calendar among His people for the first time. For generations, we had been subject to the Egyptian version of the calendar, which may also have been based upon the lunar month.

Also, in today's parasha, we see the institution of the Passover celebration. As in most Hebrew festival celebrations, elements of observance have been added over the generations. But it seems that the final form of what we celebrate today was established by the time Yeshua came to serve as our example of a proper Torah-based life, and then to offer Himself on the altar as the substitutionary sacrifice for each who will accept that atonement, and move from the realm of darkness to the realm of light.

As we saw in last week's study, Yeshua celebrated Passover, and urged us to do the same.¹ We saw that Paul kept Torah, and twice made public testimonies affirming that he kept Torah, as well as the customs of the Jews at that time.²

We saw that there are a number of sacrifices and offerings which G-d directed to be brought to the Temple for various occasions and for various reasons. There are many more that I did not list, but merely tried to make a point regarding the variety of sacrifices and offerings apart from the atonement sacrifice given once a year on Yom Kippur.³

Now our task will be to determine if during the time between the writings of the gospels, and those of Paul, and ending with the end times (along

¹ Luke 22:19

² Acts 18:18-21:17-26, 25:1-11

³ Leviticus 16:1-28

with the Renewed Covenant) those sacrifices and offerings are still part of G-d's kingdom plan. To do that, we need to go back to what Yeshua taught us about Torah's applicability during that interval of time.

Yeshua taught a series of lessons to a multitude of people gathered near the Sea of Galilee, in what has become known as the "Sermon on the Mount." Right in the middle of this discourse, He gives a lesson that has escaped the attention of many in the normative church today. And that lesson speaks directly to whether the Torah is abolished.

Matt 5:17-20

17 "Do not think that I came to abolish the Law or the Prophets; I did not come to abolish, but to fulfill. 18 "For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass away from the Law, until all is accomplished. 19 "Whoever then annuls one of the least of these commandments, and so teaches others, shall be called least in the kingdom of heaven; but whoever keeps and teaches them, he shall be called great in the kingdom of heaven. 20 "For I say to you, that unless your righteousness surpasses that of the scribes and Pharisees, you shall not enter the kingdom of heaven.

I maintain a steadfast belief that “heaven and earth” have not passed away yet. I cannot see heaven, but I can see the earth quite clearly, and it has not passed away. Further, we know that “all” has not yet “been accomplished.”

Opinions regarding just how many prophecies in Scripture are yet unfulfilled vary. I have heard as few as 12, and as many as 500. Regardless of how many you wish to believe remain unfulfilled, it is clear that “all” in Biblical prophecy is not yet “accomplished.”

Then there is the statement that anyone who annuls (declares a commandment to be of no effect) one of the least of the commandments, and teaches others this errant theology, will be called “least in the kingdom of heaven.” This is followed by the statement that one who keeps the commandments of Torah and teaches others to observe them as well, will be great in the kingdom of heaven.⁴

The commandments of Torah include the instructions regarding sacrifices and offerings. So, it seems clear that these commands will continue to apply to believers in Yeshua “until all is accomplished.”

⁴ This aligns with the idea that those who have come through the doorway of justification, but have not yet entered into the Abrahamic level of the covenant relationship, are not obligated to keep the commandments of Torah. But those who have progressed into the Abrahamic covenant level – and beyond – are obligated to keep Torah’s instructions to be a witness to the nations of G-d’s righteous ways, and also to be holy to our G-d.

So, when will “all be accomplished” so as to make one or more of the sacrifices fully “fulfilled” and thus no longer appropriate for us to make? We get that answer in the book of Hebrews.

Heb 9:11-16

11 But when Christ appeared as a high priest **of the good things to come**, He entered through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; 12 **and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption.** 13 For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled, sanctify for the cleansing of the flesh, 14 how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God? 15 **And for this reason He is the mediator of a new [renewed] covenant, in order that since a death has taken place for the redemption of the transgressions that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance.**

In v. 15, we can see that this “new covenant” must be the same as the “renewed covenant” that we have already studied, by the context of the remainder of the passage.

Yeshua’s death has certainly taken place already, “for the redemption of the transgressions that were committed under the first covenant.” Let’s think this through, beginning with a common theology in the normative church.

If the “first covenant” was terminated at the cross, then the transgressions which were paid for, *also terminated* at that same time, and there are no transgressions possible, or at least none atoned for, after the cross.

Since we know that people still sin, and since we know that the blood of Yeshua pays for the sins of His flock, then

Rom 6:8-19

8 Now if we have died with Christ, we believe that we shall also live with Him, 9 knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him. 10 For the death that He died, He died to sin, once for all; but the life that He lives, He lives to God. 11 Even so

consider yourselves to be dead to sin, but alive to God in Christ Jesus.

12 Therefore do not let sin reign in your mortal body that you should obey its lusts, 13 and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God. 14 For sin shall not be master over you, for you are not under law, but under grace. ⁵

15 What then? Shall we sin because we are not under law but under grace? May it never be! 16 Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness?⁶ **17 But thanks be to God that though you were slaves of sin, you became obedient from the heart to**

⁵ The interpretation of this last verse is important. If it means (as the normative church insists) that the Torah is done away with, then there is now no such thing as a sin (for sin is violation of Torah) and there is no such thing as righteousness before G-d, either. Sin is not master over us, because the grace of G-d's redemption has spared us from the death penalty of Torah. "Under the Law" is a shorthand way of saying, "under the death penalty required by the Law."

⁶ This begs the question, "Obedience to what?" The passage is clear. If one obeys the lusts of the flesh (sin) then he is relegated to spiritual death. By contrast, the one who obeys G-d is righteous. And G-d took great pains to give us His instructions for righteousness in Torah. And righteousness is not a conferred condition apart from our actions. The one who practices righteousness is righteous, and the one who practices sin is of the devil. 1 John 3:7-8.

that form of teaching to which you were committed,⁷ 18 and having been freed from sin, you became slaves of righteousness.

We have been talking about sin, but it might be useful for us at this juncture to remind ourselves of the definition of sin. John wrote about this concept, and echoed what we have just seen in the writings of Paul.

1 John 3:3-8

3 And everyone who has this hope fixed on Him purifies himself, just as He is pure. **4 Everyone who practices sin also practices lawlessness; and sin is lawlessness.**⁸ 5 And you know that He appeared in order to take away sins; and in Him there is no sin. 6 No one who abides in Him sins; no one who sins has seen Him or knows Him. 7 Little children, let no one deceive you; the one who practices righteousness is righteous, just as He is righteous; 8 the one who practices sin is of the devil; for the devil has sinned from the beginning.

⁷ One cannot argue that Paul taught them anything other than what was understood regarding Torah, and Messiah, for elsewhere in Romans he was clear that faith in Yeshua's work does not nullify Torah. Romans 3:31

⁸ Literally "Torah-less-ness", or the condition of acting contrary to Torah's instructions.

Having said that, are we as believers today sinning by failing to bring the proper offerings and sacrifices found in the Torah? That question is easily answered – No.

The offerings and sacrifices commanded in Torah were to be brought to the Temple. They were to be offered in the presence of the Levitical priests within one of the inner courts of the Temple, as we have seen in earlier lessons. There was one sacrifice which was not always offered in connection with the Temple, and that was to be offered in each of the Jewish homes – the Passover lamb.

We see in today's parasha that the first Passover lamb was sacrificed in Egypt. And since it is commanded that we repeat that sacrifice every year at the same day of G-d's calendar because it is one of G-d's "appointed times," we are to do this forever.⁹ But once we entered the Land, we were commanded that we may not thereafter sacrifice the Passover except "at the place where the L-rd your G-d chooses to establish His Name."¹⁰

And once we entered the Land, and conquered it, all sacrifices and offerings were to be made at the Temple, and nowhere else.

Deut 12:1-14

⁹ Exodus 12:1-14, Lev 23:4-8

¹⁰ Deuteronomy 16:5

12 "These are the statutes and the judgments which you shall carefully observe in the land which the Lord, the God of your fathers, has given you to possess as long as you live on the earth. 2 You shall utterly destroy all the places where the nations whom you shall dispossess serve their gods, on the high mountains and on the hills and under every green tree. 3 And you shall tear down their altars and smash their sacred pillars and burn their Asherim with fire, and you shall cut down the engraved images of their gods, and you shall obliterate their name from that place. 4 You shall not act like this toward the Lord your God. 5 **But you shall seek the Lord at the place which the Lord your God shall choose from all your tribes, to establish His name there for His dwelling, and there you shall come.** 6 **And there you shall bring your burnt offerings, your sacrifices, your tithes, the contribution of your hand, your votive offerings, your freewill offerings, and the first-born of your herd and of your flock.** 7 There also you and your households shall eat before the Lord your God, and rejoice in all your undertakings in which the Lord your God has blessed you. 8 You shall not do at all what we are doing here today, every man doing whatever is right in his own eyes; 9 for you have

not as yet come to the resting place and the inheritance which the Lord your God is giving you. 10 When you cross the Jordan and live in the land which the Lord your God is giving you to inherit, and He gives you rest from all your enemies around you so that you live in security, **11 then it shall come about that the place in which the Lord your God shall choose for His name to dwell, there you shall bring all that I command you: your burnt offerings and your sacrifices, your tithes and the contribution of your hand, and all your choice votive offerings which you will vow to the Lord.** 12 And you shall rejoice before the Lord your God, you and your sons and daughters, your male and female servants, and the Levite who is within your gates, since he has no portion or inheritance with you. **13 Be careful that you do not offer your burnt offerings in every cultic place you see, 14 but in the place which the Lord chooses in one of your tribes, there you shall offer your burnt offerings, and there you shall do all that I command you.**

Once the Temple was destroyed by Titus, the Levitical sacrifices and offerings ceased.

Since that time, with no Temple standing on G-d's holy mountain, we are not able to offer the proper offerings or sacrifices to Him. And we know that G-d does not wish for us to make sacrifices at any other location.

But will the Levitical sacrifices and offerings resume in the rebuilt Temple? We can find that answer in the words of the prophets. We discover that at the end of the age, there will be a great ingathering of all mankind (after the ingathering of the Jews), and some of them will be chosen to be priests and Levites.

Isa 66:18-24

18 "For I know their works and their thoughts; the time is coming to gather all nations and tongues. And they shall come and see My glory. 19 "And I will set a sign among them and will send survivors from them to the nations: Tarshish, Put, Lud, Meshech, Rosh, Tubal, and Javan, to the distant coastlands that have neither heard My fame nor seen My glory.¹¹ And they will declare My glory among the nations.²⁰ "Then they shall bring all your brethren from all the nations as a grain offering to the Lord,¹² on horses, in

¹¹ A great missionary movement sent to all the earth to finish the ingathering.

¹² The souls that are brought to G-d shall be as innumerable as the grains in the basket on the shoulder of a Jew coming to the Temple bringing that offering.

chariots, in litters, on mules, and on camels,¹³ to My holy mountain Jerusalem," says the Lord, "just as the sons of Israel bring their grain offering in a clean vessel to the house of the Lord. **21 "I will also take some of them for priests and for Levites," says the Lord.** ¹⁴

22 "For just as the new heavens and the new earth Which I make will endure before Me," declares the Lord, "So your offspring and your name will endure.

23 "And it shall be from new moon to new moon And from sabbath to sabbath, All mankind will come to bow down before Me," says the Lord.¹⁵

24 "Then they shall go forth and look On the corpses of the men Who have transgressed against Me. For their worm shall not die, And their fire shall not be quenched; And they shall be an abhorrence to all mankind."

¹³ They will come in any way they are able to come. A great multitude.

¹⁴ Importantly, He is not taking the already-existing priests and Levites from them, for those have already been gathered. Here, G-d is identifying the hearts of those gathered as suitable to serve Him as a Priest and Levite. This is a totally new thing – G-d establishing a priesthood even from among the nations.

¹⁵ This gathered group will endure as a grafted-in people forever, with a new name, which will be remembered. This is clearly in the end days, because at this point G-d has destroyed all others in the world who have knowingly defied G-d's instructions. It will be much as it was in the days of Noah at that time. See Matthew 24:37.

What good would it be for G-d to assemble Priests and Levites if there was nothing for them to do in the Temple? We can see elsewhere in the prophecy of Isaiah just what they will be doing.

Isa 56:1-8

56 Thus says the Lord,

"Preserve justice, and do righteousness, For My salvation is about to come And My righteousness to be revealed. 2 "How blessed is the man who does this, And the son of man who takes hold of it; Who keeps from profaning the sabbath, And keeps his hand from doing any evil." 3 Let not the foreigner who has joined himself to the Lord say, "The Lord will surely separate me from His people. "Neither let the eunuch say, "Behold, I am a dry tree." 4 For thus says the Lord, To the eunuchs who keep My sabbaths, And choose what pleases Me, And hold fast My covenant, 5 To them I will give in My house and within My walls a memorial, And a name better than that of sons and daughters; I will give them an everlasting name which will not be cut off.

6 "Also the foreigners who join themselves to the Lord, To minister to Him, and to love the name of the Lord, To be His servants, every one who keeps from profaning the

sabbath, And holds fast My covenant; 7 Even those I will bring to My holy mountain, And make them joyful in My house of prayer. Their burnt offerings and their sacrifices will be acceptable on My altar; For My house will be called a house of prayer for all the peoples." 8 The Lord God, who gathers the dispersed of Israel, declares, "Yet others I will gather to them, to those already gathered."

We know that there is a prophecy of a coming Temple found in Ezekiel. And this is the Temple in which Yeshua will sit upon His throne.

Ezek 43:1-9

43 Then he led me to the gate, the gate facing toward the east; 2 and behold, the glory of the God of Israel was coming from the way of the east. And His voice was like the sound of many waters; and the earth shone with His glory. 3 And it was like the appearance of the vision which I saw, like the vision which I saw when He came to destroy the city. And the visions were like the vision which I saw by the river Chebar; and I fell on my face. 4 And the glory of the Lord came into the house by the way of the gate facing toward the east. 5 And the Spirit lifted me up and brought me into the

inner court; and behold, the glory of the Lord filled the house.

6 Then I heard one speaking to me from the house, while a man was standing beside me.¹⁶ 7 And He said to me, "Son of man, this is the place of My throne and the place of the soles of My feet, where I will dwell among the sons of Israel forever. And the house of Israel will not again defile My holy name, neither they nor their kings, by their harlotry and by the corpses of their kings when they die, 8 by setting their threshold by My threshold, and their door post beside My door post, with only the wall between Me and them. And they have defiled My holy name by their abominations which they have committed. So I have consumed them in My anger. 9 "Now let them put away their harlotry and the corpses of their kings far from Me; and I will dwell among them forever.

The dimensions and description of that Temple are found in Ezekiel 43-44. But the Priests are given specific duties in that Temple.

Ezek 44:15-16

¹⁶ I believe this "man" was the same one who stood with Abraham (Gen 18), and with Joshua (Joshua 5).

15 "But the Levitical priests, the sons of Zadok, who kept charge of My sanctuary when the sons of Israel went astray from Me, shall come near to Me to minister to Me; and they shall stand before Me to offer Me the fat and the blood," declares the Lord God. 16 "They shall enter My sanctuary; they shall come near to My table to minister to Me and keep My charge.

Here is a diagram that has been drawn of this Temple. Note there is no Court of the Gentiles, but the items necessary for sacrifice and offerings are still there.

Don't feel obligated to offer anything to G-d in this age but a broken heart. But be ready for something different in the coming kingdom.

