

Ask The Rabbi – May 25 2021

Before we take a journey into the future and explore what Scripture has conveyed, pertaining to the events yet to transpire and revolve around the return of Yeshua, I believe it is important to address two questions that further establish a foundation. One question addresses that of the Jewish people and their status in relation to Adonai and their position towards Yeshua, while the second question looks at the millennial Temple as revealed through the Prophet Ezekiel and what is to occur.

Question:

Why are there sacrifices in the Millennium Kingdom? In reading Ezekiel, it is clear that sacrifices are made at this temple and it specifically makes reference to sin offerings .(as well as other types of offerings) (Ezekiel 45)

Why do we need sacrifices if Yeshua was the sacrifice once for all?

Response:

In looking at the passages pertaining to the Torah of Ezekiel's Temple, that is the laws associated with this Temple, the writer or Hebrews conveys the following pertaining to the earthly Temple.

Heb 9:1 Now the first covenant had both regulations for worship and a Holy Place here on earth.

Heb 9:2 A tent was set up, the outer one, which was called the Holy Place; in it were the menorah, the table and the Bread of the Presence.

Heb 9:3 Behind the second parokhet was a tent called the Holiest Place,

Heb 9:4 which had the golden altar for burning incense and the Ark of the Covenant, entirely covered with gold. In the Ark were the gold jar containing the man, Aharon's rod that sprouted and the stone Tablets of the Covenant;

Heb 9:5 and above it were the k'ruvim representing the Sh'khinah, casting their shadow on the lid of the Ark—but now is not the time to discuss these things in detail.

Heb 9:6 With things so arranged, the cohanim go into the outer tent all the time to discharge their duties;

Heb 9:7 but only the cohen hagadol enters the inner one; and he goes in only once a year, and he must always bring blood, which he offers both for himself and for the sins committed in ignorance by the people.

Heb 9:8 By this arrangement, the Ruach HaKodesh showed that so long as the first Tent had standing, the way into the Holiest Place was still closed.

Heb 9:9 This symbolizes the present age and indicates that the conscience of the person performing the service cannot be brought to the goal by the gifts and sacrifices he offers.

Yet, the Temple associated with Ezekiel is still earthly, there have been several things that have changed. We read of a throne that will reside in this Temple...

Eze 43:5 Next, a spirit took me up and brought me into the inner courtyard, and I saw Adonai's glory fill the house.

Eze 43:6 I heard someone speaking to me from the house, and a man was standing by me.

Eze 43:7 He said, "Human being, this is the place for my throne, the place for the soles of my feet, where I

will live among the people of Isra'el forever. The house of Isra'el, both they and their kings, will never again defile my holy name by their prostitution, by [*burying*] the corpses of their kings [*on*] their high places,

Eze 43:8 or by placing their threshold next to my threshold and their door-frames next to my door-frames, with only a common wall between me and them. Yes, they defiled my holy name by the disgusting practices they committed; which is why I destroyed them in my anger.

Thus, even though the location remains the same, the structure and thus the Torah for this Temple are different. (Note: there are other distinctions as well, yet our focus remains on the sacrifices)

Just as with the previous Temples and the Mishkan, where sacrifices and offerings were to be brought, this Temple is no different. Yet, how are we able to explain and therefore understand the challenge before us of the “sin offering” when the writer of Hebrews conveys the following:

Heb 9:27 Just as human beings have to die once, but after this comes judgment,

Heb 9:28 so also the Messiah, having been offered once to bear the sins of many, will appear a second time, not to deal with sin, but to deliver those who are eagerly waiting for him.

For we read of instructions pertaining to sin offerings in this third Temple.

Eze 43:18 He said to me, "Human being, Adonai Elohim says, 'These are the regulations for the altar when the time comes to construct it, offer burnt offerings on it and splash the blood against it:

Eze 43:19 you are to give to the cohanim, who are L'vi'im descended from Tzadok and who approach to serve me,' says Adonai Elohim, 'a young bull as a sin offering.

Eze 43:20 You are to take its blood and put it on the four horns of the altar, on the four corners of the ledge and on the molding all the way around; this is how you will purify it and make atonement for it.

Eze 43:21 You are also to take the bull which is the sin offering and have it burned up at the designated place [*on the grounds*] of the house, outside the sanctuary.

Eze 43:22 On the second day you are to offer a male goat without defect as a sin offering, and they are to purify the altar as they purified it with the bull.

Eze 43:23 When you have finished purifying it, you are to offer a young bull without defect and a ram from the flock without defect.

Eze 43:25 Every day, for seven days, you are to prepare a goat as a sin offering; they are also to prepare a young bull and a ram from the flock without defect.

These sin offerings pertain to the human hands coming in contact with the altar. And thus this action is to be performed for seven days. It is revealed to us that this sin sacrifice is for the purpose of purification, not from an individual's own transgression, but that of the condition that we remain in, our human form. No one was to enter the Mishkan or the Temple if they were ritually unclean. Our transgression have been atoned for and ultimately forgiven, yet for the purpose of service, our bodies still reside in the corruption. Just as there will be a new earth and new heavens, we will also receive a new body, that which has never been associated with the corruption of the Adversary.

Eze 44:26 After a cohen has been purified, he is to wait seven days.

Eze 44:27 Then, on the day he enters the sanctuary, when he goes into the inner courtyard to minister in the sanctuary, he is to offer his sin offering,' says Adonai Elohim.

Eze 44:28 " 'Their inheritance is to be this: I myself am their inheritance. You are not to grant them any possession in Isra'el—I myself am their possession.

This cohen is not Yeshua, first because it does not specifically reference the Cohen Ha Gadol (The High Priest) and second the reference being made pertains to the tribe of Levi, whom has received as their inheritance their service towards Adonai. This is further substantiated because Yeshua is of the tribe of Y'hudah, not Levi.

Thus the sin offering is specifically for his entrance into the inner courtyard and associated with his service.

Eze 45:18 "Adonai Elohim says this: 'On the first day of the first month you are to take a young bull without defect and purify the sanctuary.

Eze 45:19 The cohen will take some of the blood from the sin offering and put it on the door-frames of the house, on the four corners of the altar's ledge and on the supports of the gate of the inner courtyard.

Eze 45:20 You are also to do this on the seventh day of the month for everyone who has sinned inadvertently or through ignorance. Thus you will make atonement for the house.

Eze 45:21 " 'On the fourteenth day of the first month you are to have the Pesach, a feast seven days long; matzah will be eaten.

Eze 45:22 On that day the prince will provide, for himself and for all the people of the land, a young bull as a sin offering.

Eze 45:23 On the seven days of the feast he is to provide a burnt offering for Adonai, seven young bulls and seven rams without defect daily for the seven days, and a male goat daily as a sin offering.

Eze 45:24 He is to provide as a grain offering a bushel [*of grain*] for a young bull and a bushel for a ram, and for each bushel [*of grain*] a gallon of olive oil.

Eze 45:25 " 'On the fifteenth day of the seventh month, during the feast [*of Sukkot*] he is to do the same thing for those seven days in regard to the sin offerings, burnt offerings, grain offerings and olive oil.'

In each of these cases as pertaining to the Temple of Ezekiel and the offerings, specifically the sin offering, we tend to think of the sin offering as an atoning sacrifice. Yet, in each of these situations they are not used for atoning for one's sin, but for the purpose of purifying them, thus enabling them to serve in the Temple. For Torah provides us with understanding to this purification...

For the person afflicted with tzara'at:

Lev 14:1 Adonai said to Moshe,

Lev 14:2 "This is to be the law concerning the person afflicted with tzara`at on the day of his purification. He is to be brought to the cohen,

Lev 14:3 and the cohen is to go outside the camp and examine him there. If he sees that the tzara`at sores have been healed in the afflicted person,

Lev 14:4 then the cohen will order that two living clean birds be taken for the one to be purified, along with cedar-wood, scarlet yarn and hyssop leaves.

Lev 14:5 The cohen is to order one of the birds slaughtered in a clay pot over running water.

Lev 14:6 As for the live bird, he is to take it with the cedar-wood, scarlet yarn and hyssop and dip them and the living bird in the blood of the bird slaughtered over running water,

Lev 14:7 and sprinkle the person to be purified from the tzara`at seven times. Next he is to set the live bird

free in an open field.

For the home inflicted with tzara'at:

Lev 14:49 "To purify the house, he is to take two birds, cedar-wood, scarlet yarn and hyssop leaves.

Lev 14:50 He is to slaughter one of the birds in a clay pot over running water.

Lev 14:51 He is to take the cedar-wood, the hyssop, the scarlet yarn and the live bird and dip them in the blood of the slaughtered bird and in the running water, and sprinkle the house seven times.

Lev 14:52 He will purify the house with the blood of the bird, the running water, the live bird, the cedar-wood, the hyssop and the scarlet yarn.

Yet the Temple of Adonai would require more to purify it than what was required for an individual home.

Heb 9:19 After Moshe had proclaimed every command of the Torah to all the people, he took the blood of the calves with some water and used scarlet wool and hyssop to sprinkle both the scroll itself and all the people;

Heb 9:20 and he said, "This is the blood of the covenant which God has ordained for you."

Heb 9:21 Likewise, he sprinkled with the blood both the Tent and all the things used in its ceremonies.

Heb 9:22 In fact, according to the Torah, almost everything is purified with blood; indeed, without the shedding of blood there is no forgiveness of sins.

Heb 9:23 Now this is how the copies of the heavenly things had to be purified, but the heavenly things themselves require better sacrifices than these.

Thus with the Temple residing on earth where there are instructions pertaining its functioning, even though we as believers will be transformed, I believe the location in that this will not be the new earth is what remains paramount.

Rev 21:1 Then I saw a new heaven and a new earth, for the old heaven and the old earth had passed away, and the sea was no longer there.

Rev 21:2 Also I saw the holy city, New Yerushalayim, coming down out of heaven from God, prepared like a bride beautifully dressed for her husband.

Rev 21:3 I heard a loud voice from the throne say, "See! God's Sh'khinah is with mankind, and he will live with them. They will be his people, and he himself, God-with-them, will be their God.

Rev 21:4 He will wipe away every tear from their eyes. There will no longer be any death; and there will no longer be any mourning, crying or pain; because the old order has passed away."

Rev 21:5 Then the One sitting on the throne said, "Look! I am making everything new!" Also he said, "Write, 'These words are true and trustworthy!' "

For Ezekiel's Temple is still a copy of the heavenly original, even with Yeshua residing on the throne, the structure is still built with human hands as are the one's serving in the Temple, for they do so with human hands, thus still in our mortal and earthly form still require purification for serving in the Temple.

Question:

Could you please exegete (expand upon) the Olive Tree portion in Romans chapter 11.

Response:

From David Stern's JNTC:

Sha'ul's imaginary non-Messianic Jewish opponent (see [Rom 10:14-15](#)) makes his fifth and final attempt to overturn Sha'ul's reasoning. "In that case, that is, if, as you, Sha'ul, claim, it is Israel's own fault that they do not trust Yeshua as the Messiah ([Rom 10:14-21](#)), and if, as you claim, this rejection does not signify that God has repudiated his people ([Rom 11:1-10](#)), then, I say, isn't it that they, Israel, have stumbled with the result that they have permanently fallen away?" This is not, as some commentators think, a repetition of the question in [Rom 11:1](#). There it was whether God had acted to abandon Israel; here it is whether Israel's rejection of Yeshua has as its necessary consequence the permanent self-exclusion of the Jewish people from the purview of God's promises, without any positive action on God's part. If Sha'ul answers, "Yes," his whole Gospel will be unacceptable to Jews, again not because it offends them, but because it contradicts the Tanakh, which presents God's promises to Israel as unconditional ([Rom 11:28-29](#)).

Thus Sha'ul presents the image of the Olive Tree in addressing what may be identified as Israel's self-inflicted error in rejecting Yeshua.

Rom 11:11 "In that case, I say, isn't it that they have stumbled with the result that they have permanently fallen away?" Heaven forbid! Quite the contrary, it is by means of their stumbling that the deliverance has come to the Gentiles, in order to provoke them to jealousy.

We have witnessed throughout Torah and the Prophets how the nation of Israel has stumbled in their walk and thus their relationship with Adonai. They had rejected Him for a golden calf; They had fornicating with the gods of other nations; They had rejected His Mitzvot. In all these aspects Israel had rejected Adonai thus one might conclude it was in their nature to reject Adonai's Son. Yet, through all these rejections we are able to witness the magnitude of Adonai's mercy towards a people whom He established His Covenant through.

[Exo 34:6](#) Adonai passed before him and proclaimed: "YUD-HEH-VAV-HEH!!! Yud-Heh-Vav-Heh (יהוה) [*Adonai*] is God, merciful and compassionate, slow to anger, rich in grace and truth;

[Exo 34:7](#) showing grace to the thousandth generation, forgiving offenses, crimes and sins; yet not exonerating the guilty, but causing the negative effects of the parents' offenses to be experienced by their children and grandchildren, and even by the third and fourth generations."

Thus as many have alluded to, that Adonai has replaced the Jewish people with the church is contrary to Sha'ul's statement and Adonai's proclamation.

And further establishing that with Gentiles being brought near, does not negate Adonai's promises to the nation, yet has placed them in a temporary state of being less favored...

Rom 11:12 Moreover, if their stumbling is bringing riches to the world—that is, if Israel's being placed temporarily in a condition less favored than that of the Gentiles is bringing riches to the latter—how much greater riches will Israel in its fullness bring them!

Sha'ul continues, not only will the Gentiles provoke the Jewish people to jealousy, he also conveys but

through them there will be greater riches experienced by the nations. Will they include the fullness of Adonai's Word and the blessings and promises that the nations will experience in their fullness? Wait and see.

Rom 11:13 However, to those of you who are Gentiles I say this: since I myself am an emissary sent to the Gentiles, I make known the importance of my work

Rom 11:14 in the hope that somehow I may provoke some of my own people to jealousy and save some of them!

Rom 11:15 For if their casting Yeshua aside means reconciliation for the world, what will their accepting him mean? It will be life from the dead!

For Sha'ul reveals the power that Adonai will wield through reconciling the world by the Jewish people's rejection of Yeshua. A status that was once experienced by the nations prior to coming to trust in Yeshua...

Eph 2:11 Therefore, remember your former state: you Gentiles by birth—called the Uncircumcised by those who, merely because of an operation on their flesh, are called the Circumcised—

Eph 2:12 at that time had no Messiah. You were estranged from the national life of Isra'el. You were foreigners to the covenants embodying God's promise. You were in this world without hope and without God.

Eph 2:13 But now, you who were once far off have been brought near through the shedding of the Messiah's blood.

Thus if the blood of Messiah can bring the nations into the Kingdom for which they were once strangers and foreigners without hope and without God, then it is without question the blood of Messiah will bring restoration to the Jewish people, thus overcoming the appearance and perception of a people who have rejected God are without hope. Quite the contrary, just as the power of Adonai is revealed in the resurrection of Yeshua, so to the power of Adonai will be revealed in the resurrection and thus restoration of the nation of Isra'el.

Rom 11:16 Now if the hallah offered as firstfruits is holy, so is the whole loaf. And if the root is holy, so are the branches.

*David Stern – JNTC - The metaphor of the olive tree, beloved of Messianic Jews everywhere, extends through [Rom 11:24](#) but is introduced by a different image, taken from [Num 15:20-21](#) : **If the challah offered as firstfruits is holy, so is the whole loaf.** Today "challah" means the special braided loaves of bread served in Jewish homes on Shabbat and during festivals. In the Bible the word describes a small "cake" baked from dough set aside for God; this must be done first (hence the term "firstfruits"). Only afterwards may the loaf made from that dough be eaten, so that the loaf is then "holy" in the sense of being usable at all.*

Thus Sha'ul is further conveying that the Jewish people are the firstfruits of the Covenant and thus had to occur prior to the nations being brought into this New Covenant having also been established through the Jewish people.

A warning is conveyed by Sha'ul to his readership, primarily a Gentile audience, though this letter to Rome was also meant for Jewish readers as well.

Rom 11:17 But if some of the branches were broken off, and you—a wild olive—were grafted in among them and have become equal sharers in the rich root of the olive tree,

Rom 11:18 then don't boast as if you were better than the branches! However, if you do boast, remember that you are not supporting the root, the root is supporting you.

Rom 11:19 So you will say, "Branches were broken off so that I might be grafted in."

Rom 11:20 True, but so what? They were broken off because of their lack of trust. However, you keep your place only because of your trust. So don't be arrogant; on the contrary, be terrified!

Rom 11:21 For if God did not spare the natural branches, he certainly won't spare you!

The root nourishes the entire tree, all the branches. It does not select which one's will receive nourishment. Thus Gentile branches are to be nourished in the same manner as Jewish branches, thus further substantiating Sha'ul's premise in some of his other writings that there is no difference between Jew and Gentile.

Gal 3:26 For in union with the Messiah, you are all children of God through this trusting faithfulness;

Gal 3:27 because as many of you as were immersed into the Messiah have clothed yourselves with the Messiah, in whom

Gal 3:28 there is neither Jew nor Gentile, neither slave nor freeman, neither male nor female; for in union with the Messiah Yeshua, you are all one.

Gal 3:29 Also, if you belong to the Messiah, you are seed of Avraham and heirs according to the promise.

Rom 3:21 But now, quite apart from Torah, God's way of making people righteous in his sight has been made clear—although the Torah and the Prophets give their witness to it as well—

Rom 3:22 and it is a righteousness that comes from God, through the faithfulness of Yeshua the Messiah, to all who continue trusting. For it makes no difference whether one is a Jew or a Gentile,

Rom 3:23 since all have sinned and come short of earning God's praise.

“God rejected Israel so he could replace them with the church”...is a premise that is still supported and taught to this day under the label of “Replacement Theology” Yet, Sha'ul's response speaks to the contrary. In verse 20 Sha'ul conveys the reason the branches were broken off. It was due to lack of trust, that is lack of trust regarding Yeshua. We have read that the chief cornerstone would be rejected, but it would be through this rejection that the Kingdom would be built, in order to extend the redemptive message of Adonai to the nations. What greater redemption message is there than the very one's who were close to God, rejected Him and thus through His mercy would cause them to return to Him and thus be restored.

Rom 11:22 So take a good look at God's kindness and his severity: on the one hand, severity toward those who fell off; but, on the other hand, God's kindness toward you—provided you maintain yourself in that kindness! Otherwise, you too will be cut off!

Rom 11:23 Moreover, the others, if they do not persist in their lack of trust, will be grafted in; because God is able to graft them back in.

Rom 11:24 For if you were cut out of what is by nature a wild olive tree and grafted, contrary to nature, into a cultivated olive tree, how much more will these natural branches be grafted back into their own olive tree!

One's grafting (or regrafting) into the Olive Tree is not absolute. Just as some were broken off because of ones trust, others can be as well.

David Stern JNTC - For this very reason it is especially important for both Jews and Gentiles-Messianic and otherwise-to understand these twenty verses well. They demonstrate to Gentiles that Christianity and antisemitism are absolutely incompatible. More than that, they prove that God is not-as some think-"finished with the Jews." More than that, they prove that any Christian teaching that speaks of the Church as the "New Israel" (a phrase found nowhere in the New Testament but invented by the theologians) which has replaced the "Old Israel" (by which they mean the Jews) is vastly oversimplified and liable to abuse (see [Rom 11:23-24](#), [Gal 6:16](#)). More than that, these verses demonstrate again that Sha'ul himself was not an antisemite and

*did not teach that the Church had supplanted Israel; instead, he had a deep and concerned love for his own Jewish people, warned very severely against antisemitism, and confirmed the promises God made in the Tanakh with his light-bearing words of hope, "**All Israel will be saved**" ([Rom 11:26](#)).*

*Conversely, the only condition non-Messianic Jews must meet in order to become sharers in the promises God made them is **not to persist in their lack of trust**. Then they **will** most certainly **be grafted in; because God is able to graft them back in**. This means that God can keep his promises, which is specifically the issue behind chapters 9-11 (see Rom. 9:1-Rom. 11:36).*

Thus the aspect of trust is not just one of head knowledge but that of action too.

Jas 1:25 But if a person looks closely into the perfect Torah, which gives freedom, and continues, becoming not a forgetful hearer but a doer of the work it requires, then he will be blessed in what he does.

Thus the return of Yeshua will put the Jewish nation front and center for which I will begin addressing next week. We are seeing this restoration occur before our very eyes as I had alluded to last week with the rise of the Jewish Apostle, the ones being called to go out and establish that which was dormant for centuries, a Jewish presence promoting the Gospel of the Jewish Messiah, with the intent of being a light to the Jewish people, but also the nations.