



PASSION FOR TRUTH

WHERE NEW LIFE BEGINS

The Five Ancient Sacrifices of the Bible

Are you familiar with the five ancient sacrifices of the Bible and how they relate to us as believers today? If you're not, then stick around for this short teaching and I'll show you how these five ancient practices have a *radical* impact into the life of your family and your spiritual walk today.

Hello everyone, Jim Staley, [Passion for Truth Ministries](#), and I want to share with you today an amazing message about the five temple sacrifices of the Old Testament and how they relate to us as believers today. I know this particular message is not the most popular message spoken from pulpits today, but I promise you, if you'll stick with me to the very end, you will not only be amazed at how these five ancient practices relate to Yeshua, Jesus, but how He demonstrated and fulfilled, I should say, each one of these five sacrifices and offerings. I will show you how *we today* can do the very same thing in principle. The power behind these relationship connections, as I want to call them tonight, have everything to do with how we relate and connect to our Father as well. So, let's dive in, shall we? Because we have a lot to go through. So, grab your Bible, open it up, grab some notes, a pen to take notes with, and let's find out what the word of God has to say for us today.

All right, number one, there are five offerings that we're going to walk through. The first one is a **burnt offering**, and then we have the **meal offering**. We have the **peace offering**. We have the **sin offering**. And lastly, we have the **trespass offering**. I know a sin offering, the trespass offering, that sounds like the same thing. By the time we're finished, you'll see they are quite different. Connected, but very distinctly different, as are the sweet savor offerings of the burnt offering, the meal offering, and the peace offering. So, let's dive in and start off with the burnt offering.

The **burnt offering**, or in Hebrew, the **ōlā offering**, is where the whole animal is completely and totally offered on the altar, the brazen altar that's out in the courtyard in front of the Tabernacle or the temple itself. It was offered every morning and every evening. Every Sabbath, new moon, on the feast days, and at other times as well. It was voluntary for the individual and was completely God's. In other words, no priest could share in the offering of the burnt offering. It was completely and totally consumed on the altar. And this is something that relates to us today. Let's talk about this. First of all, before we get to our practical application. Let's talk about this. Let's find out how the Messiah fulfills the burnt offering, which is one of the most common offerings that they did in ancient Israel. First of all, the

burnt offering had to be a male, Leviticus 1:3, and that connects to Matthew. Obviously, Yeshua was a male. He was without blemish, Leviticus 1:3 and First Peter 1:22-23 says that Yeshua was without sin. He was completely an unblemished lamb. He offered Himself *voluntarily*, okay. This was a voluntary offering that the person would bring. A burnt offering before the creator was **voluntary**. Yeshua said *no one took His life*. He **purposely and voluntarily** laid it down for us. This offering had to be killed before the Lord. Yeshua Himself was killed before the Lord, and it had to be wholly consumed.

Deuteronomy 33:10 says and Mark 12:33 connects that and says that Yeshua Himself was fully and completely and totally consumed. There was nothing left of Him. He had **given** up His spirit. And lastly, He had His blood sprinkled upon the altar, which was a requirement in the Torah for the burnt offering was they would take the blood and sprinkle it on the altar in the same way. It says in First Peter 1, verse 2, that the blood of Yeshua was sprinkled for the remission of our sins prophetically. And so, we see right off the bat that the whole burnt offering was set aside *for* the recipient, the offeror was a **worshiper**. He was bringing this burnt offering before God saying, man, I'm giving you *everything*. Whereas in some of the other sacrifices and offerings, he got to partake in part of the offering, very much like when, excuse me, when we have a steak dinner, and you buy the steak or the meat from the butcher. The butcher is like the priest of the Old Testament that would take the cow, take the ox, take the lamb, take the goat, would sacrifice it, bless it, and cut it up into pieces and then share it. You paid him to do that. So he gets part of it, God gets part of it, and you get part of it. But in the burnt offering, **everything was consumed** for Yahweh.

How many times in our lives, my friends, do we lay something *completely* down and we get *nothing* out of it? As a matter of fact, the scriptures tell us in the New Testament that when we give an offering, we're not supposed to let everyone know about it. This is something that we're supposed to do in private and in secret. Why? Because it's like a whole burnt offering. We don't get any part of it. It is 100% set aside for kingdom business. Now, how can we fulfill the whole burnt offering today? We can **wholly devote ourselves to prayer** in the morning and in the evening. Remember, every day there was a burnt offering in the morning and in the evening. It is, from us prophetically, it's *completely* set aside. We are *setting ourselves aside* and burning up our mind, will, and emotions, if you will. We are setting our *entire being aside* for God, and that is called *kadosh* in Hebrew. Setting aside to be made holy, to be set apart. We can **voluntarily give** our mind, will, and emotions over to the Lord in stressful situations so that there is *none of us left* in those situations.



How many of us, brethren, when we get in an argument with our spouse, or we find ourselves in a very stressful situation, and we let our own mind, will, and emotions completely take over that moment. And in that moment, we're **not** sacrificing. We're **not** putting God first. We're **not** putting the kingdom first. We're not putting forth His image in the earth realm. We have to *pour ourselves out* like a drink offering, which is connected to some of these offerings which were offered with drink offerings. **Pour ourselves completely out**. Let the fire of God *burn us all the way up* till there is nothing left of our mind, will, and

emotions. It's our mind, will, and emotions, which is the soul of a man, is what gets us in trouble because it's always about what we want to do, what our feelings are, and we are always in our feelings. Have you ever noticed that? That whenever we get in an argument with someone, or we get in a stressful situation, we *always* make **us** the center of the universe. Everything seems to revolve around **us**. And unfortunately, my friends, we cannot do that. We cannot allow **us** to be the center of the universe. It's His mind, will, and emotions that is supposed to be center stage in our life; and the only way to do that is to allow His presence to *burn us up completely* so that when we walk into those stressful situations, when we walk into a disagreement, we can *empty* ourselves because *it is not I who live but Christ in us*. Amen.

Mark 12:33 says it the best, "**And to love Him with all the heart, with all the understanding, with all the soul, and with all the strength, and to love one's neighbor as oneself, is more than all the whole burnt offerings and sacrifices**" put together. Do you hear what God is saying right here? He's saying, look, to love Him with all of your heart, with all of your mind, with all your soul, with all your strength to put aside your mind, will, and emotions. If you can *literally empty yourself of yourself daily* in the morning through **prayer**, in the evening through **prayer**, and throughout the day emptying your mind, will, and emotions of what you want to do, *that is greater* than all of the whole burnt offerings and sacrifices put together. So God's telling us, look, putting yourself aside is just like a burnt offering. Matter of fact, *it's better*, says the Lord.

Romans 12:1 says this, "**I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.**" We are to present ourselves before the creator as a *living* sacrifice. Don't tell me that the sacrificial system is done away with. When *all* of the New Testament passages, the authors themselves, are referencing the entire temple system and saying that *we are* supposed to be living sacrifices. It even says that we're the temple of the Holy Spirit. How can we be the temple? How can we be a living sacrifice if we don't even know anything about the sacrifices of the temple? This is why this teaching is so important. Because if we don't understand the different temple sacrifices, then how can we *properly* and not only interpret them, but practically apply them for today? First Corinthians 15:31 says this, "**I affirm by the boasting in you, which I have in Christ Jesus, our Lord, I die daily.**" You see, we are the burnt offering. We are the ones that lay our lives down *completely* till there's nothing left.

The entire purpose of the Christian life, of a believer's life in Messiah is to **daily remove the flesh**. And that flesh is so easily aggravated. It so easily grows, but it is the **fire** of the living God, like Mount Carmel, right? And, with Elijah and the prophets of Baal, it is *His fire*. It is *His presence*, it is *His power* that we submit to and His Word. We know His Word - it will set us free. Set us free from what? **The law of sin and death**. What is the law of sin and death? It



is that which controls the flesh. When we destroy the law of sin and death and we kill it through the power of the Word of God and the love of His character, we *remove* the flesh and open up the opportunity for that wheat germ to die and the *seed* to come forth, and the inner man to burst into the **flame** that Paul talks about, not the spark that's on the inside that He put, but to *burst it into flame*. And when we burst into **flame**, we become the living burnt offering before Him.

All right, let's move on to the meal offering. The **meal offering** is called the ***mincha* offering**. It's Leviticus chapter 2, 1 through 16. You can read that on your own time for more context. It's also connected to the heave offering. And I want to talk about this for just a little bit because the meal offering or the ***mincha* offering** and the ***terumah* offering**, they are very similar. And I love the word picture of the heave offering because in Hebrew, the concept of the *terumah* offering is *to lift up*. It's like **naśa'**, the Hebrew word **naśa'**, **to lift up**. And this is where we get our concept of raising our hands before the Lord in worship or in praise and honor of Him. So, if you've ever felt this overwhelming urge in worship, when the Spirit of God is just flowing through you, you feel His Presence and you feel this urge to raise your hands before the Lord. This is the idea of *lifting up* an offering before Him and taking the offering and placing it in front of Him, and waving it back and forth. And in Israelite times, what would happen is they would take the offering and they would wave it in the north, in the south, in the east, in the west before the Lord. And what's beautiful about that, by waving it in all four directions, we as believers, 21st century Christian believers, would say that it's the form of a cross. But in Hebrew, they would never have seen it as a cross, of course, that was a Roman symbol. But they would have seen it as the letter **tav**, the very last letter in the Hebrew alphabet, literally in pictograph Hebrew, ancient pictograph Hebrew, meant **covenant**. That's what it meant. When you made the letter **tav**, you're saying **covenant**. God is saying, look, "*take this wave offering, take the heave offering, take this meal offering, hold it up, and wave it before Me in the form of the Hebrew letter tav, because this is how you make covenant with Me,*" says the Lord. You are **thanking** Me for what I've given you. So, let's talk about that for just a little bit.

What is the meal offering? It was offered, here's the literal part. It was offered as cakes, like flat cakes, fine flour with oil, salt, and unleavened bread. Matter of fact, the table of showbread in the holy place, was a form of a meal offering. It was made every single day, unleavened bread before the Lord, and it was given to the priests and offered to the Lord. It was voluntary. It was offered as a tribute to gain favor and must be offered after the burnt offering. In other words, you cannot, well, let's just back up. *First*, you have to offer yourself as a burnt offering, **completely and wholly dedicated**. *Then* you can actually give a thanksgiving offering, or a voluntary offering that comes from inside of you, from your first fruits, and then it means something. You cannot give a first fruits offering and *not* dedicate yourself 100% at the same time, or the sacrifice doesn't mean anything. The two go hand in hand. *First*, you must be submitted to the Lord. *Then* when you give an offering, it will be a sweet savor in His throne room. It says here, it was offered to God and then **given** to the priests for the purpose of ministry. This was an offering that was **shared** by the priest and God Himself, and the offeror. This was like a dinner date with God. By offering Him

something, you're offering the priest and giving Him the opportunity to continue to minister, as well as you're showing God that you're thankful for what you've been given. It could never have leaven or honey, as leaven was associated with sin in the Bible. It was also accompanied by a drink offering that was poured out at the base of the altar.

Now, here's what's interesting. The sacrificial gifts, which is what this meal offering is, were also called Corban. And that might be very familiar to you when we get to the New Testament, when Yeshua talks about Corban and the priest and how they misused this concept of the gifts to God, because that's what a Corban gift is. It's a gift to God. It's an offering to the Lord. Let's talk about this. In New Testament times, they would take the idea of the Corban offering and expand it beyond the animal sacrificial system into what we would call today tithes and offerings or your finances. They would let you bring money to the temple and offer it to God for the service of whatever was needed for the ministry of the whole sacrificial system. And this is the *context* that's found when we get to Mark chapter 7, verse 11. Read along with me. **"For Moses said, 'Honor your father and your mother'; and, 'He who curses father or mother, let him be put to death.' But you say, 'if a man says to his father or mother, "Whatever profit you have received from me is Corban" (that is a gift of God), then you no longer let him do anything for his father or his mother, making the word of God of no effect through your tradition which you have handed down. And many such things you do."**

Now, my friends, this is a very puzzling and mysterious passage, unless you understand the sacrificial system. Because what does that mean? You say Corban. What this is saying is basically, for those that don't want to support their parents in their old age, for those of you that maybe you don't get along with your parents, and you don't want anything to do with them, and you don't want to set aside money and finances and gifts to *help* them, then the priest, believe it or not, created a way for them to make more money and to help their friends get out of helping their parents in their old age. And this was the Corban offering. They took the meal offering, the heave offering, the Corban gift offering, and they said, if you take the money that you're supposed to give to your parents, and you call it a Corban offering, a gift to God, if you give it to us first, then they can't have it. And legally, you'll be completely kosher between you and Yahweh, because you will have offered a gift to God, and therefore satisfying the ability that you're supposed to give to your parents. It's absolutely crazy. But the priest created a system that people could get around supporting their family and their parents in old age by taking the money and offering it to God instead of their parents. And they would justify it as giving it to God was greater than giving to your parents. And so everything's kosher, but it's not. That's why Yeshua called them out on the carpet and said, you are dishonoring God by not honoring your parents and calling it Corban. And that's the explanation of that particular scripture.

How Yeshua fulfilled the meal offering was this. He was the bread of life, John 6:48. He compared Himself to a grain of wheat that had to die before it could live again. John 12:23 through 25. He was *crushed* for our iniquities, Isaiah 53:10. And in the grain offering, you had to *totally crush it* into fine flour. And Yeshua was *crushed* for our iniquities. It had to be offered

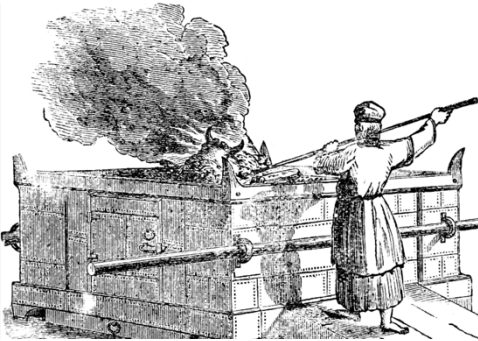
with oil, and the oil represents the Holy Spirit *that must be inside* of every offering. You can't make an offering and not have the Spirit attached to it or the offering is not worth anything. Yeshua, of course, was the perfect **worshiper** because He worshiped the Father in Spirit and in truth. It also had to be offered with salt. Salt represents how the Word made flesh *preserves* us. Yeshua, when He died, He created the ability to *immediately* preserve us from death unto life because He was the salt of the earth. He was the one that kept His Father's will alive in the earth by properly interpreting the Torah for the first century Jewish people, which ultimately helped *us* understand the principles of the Torah so that we can properly apply them to our lives today. And lastly, Yeshua had no leaven in His life. Because remember, you couldn't use leaven in a meal offering.

So, how can we fulfill the meal offering today? You say, Pastor Jim, I can't make a meal offering before God. Oh, yes you can because **the principle and purpose and original intent**, you'll hear me say that a million times, **the principle, the purpose, and original intent of the Creator** was that *every* one of these Torah commandments could be *timeless*. Almost all of them can be timeless if you can extract the principle, the purpose, and the original intent behind it. So, let's find out what it is. First of all, we can remember to **honor Yahweh by praying** before meals. One of those is just that simple. The first one is that simple, I should say. It's a meal offering. So, **praying and giving God honor and thanks for every single thing** that goes into our mouth is letting Him know that, listen, I would not have this food without You. This meal is because You gave it to me. You allowed me to have it. Gy praying, just a simple prayer of thanks, is one way that we can fulfill the meal offering today. Donating part of your food to a local food pantry or homeless shelter is another way, because part of the meal offering is that you are **giving** the meal to the priest who *needs* it. And so, not only are you saying thank you to Yahweh, and you're saying, Father, thank you so much for giving me so much. I'm going to give You this offering, this meal offering, but you are also satisfying the real needs of the priest who's in ministry. And so, this can be a way for you to make an offering to the homeless shelter near you, to someone that's hurting around you, that's having financial trouble, and so on and so forth. Look for opportunities to *satisfy someone's physical need*, and you'll be satisfying the meal offering.

Also, giving a **thanksgiving offering** anytime there's a new abundance in your life. So, if you get a pay increase, you get an inheritance, there's a new blessing that comes into your life. Maybe it's a newborn baby, maybe it's a grandbaby. Like I just had recently. In any type of situation where there is an abundance of blessing that happens to you, *that* is the moment that we should be **giving** a thanksgiving offering, that we give that heave offering, that we *lift it up* and *praise* before our King and say, Father. I'm **giving** You back some of this blessing because I want You to know that I recognize I wouldn't have anything without You.

It must be offered unleavened *without* sin in your life. This is important. Or the offering won't be accepted. You can't come before God with sin in your life, and you can't come before God with odd against your brother, or *everything you do* gets burned up on judgment day. You *have* to make it right. The Father says, *don't hold back* from me. You can't come to the altar

with troubles and burdens in your hand, and then expect Him to take the sacrifice out of your hand. He won't take both. It must be **clean hands and a pure heart**.



Lastly, it was given to and shared by the priests for ministry purposes and so maybe you've given to a local ministry, to your church, to a charity, but this is to be shared by the local ministries that are around you, that are supporting and building up the kingdom of God. All of these different ways are ways that you can satisfy the meal offering.

Let's move on to the peace offering. What is the peace offering? Now, I know what most of you are thinking, especially if you're men. You know exactly what I'm thinking, is that you have a problem with your wife, you're getting a bit offended, you're getting into a big fight, and a **peace offering** is probably a good idea. You might want to pay attention to what this one looks like, all right? Okay, here we go. In reality, in the literal text, the blood and the fat and the kidneys of the peace offering went to God on the altar, while the breast and the right shoulder went to the priest. And it was *voluntary*, and it was, a **fellowship offering**. The **peace offering** was a great way to make *communion*, to bring *connection*. Okay, it was also like a thanksgiving offering. The purpose was to reestablish communion with Yahweh. Do you ever feel disconnected from God? Do you ever feel like you need more communion with Him? Well, the **peace offering** or the shalom offering in Hebrew is a great way to *reestablish* that connection. Make an offering. Sacrifice of yourself. Sacrifice your time. The fastest way to have communion with God, I can tell you right now, here's the secret, *drum roll please*. Get up before the sun comes up and **spend time** in silence with the Creator. *That* will establish **clarity**. It's better than coffee. It will establish clarity. It will take the clouds out of your mind, and it will move them into a sunshine, a clear day where you can receive from the Holy Spirit. You'll be able to see your sin clearly, and you'll be able to move forward with more spiritual understanding and connection than you did the day before. That is a really good way to do that. Also, the way they did it back there was they simply made an offering before God. They **sacrificed** something that was **valuable** to them, all right, that was **valuable** to the other person, and that creates a peace offering. And so, how we can relate this to our own personal life is if you have someone in your life that you want to have deep connection with, such as your spouse or your children, a loved one, a family member, if you want to reestablish connection with an *estranged* person, and maybe it's one of your children, maybe it's a son or a daughter that you've been disconnected with, the fastest way to get reconnected, according to Torah, according to these sacrifices, God gave us the *secret*. The principle is to **sacrifice something** that is **valuable to the other person**. You see, the difference between an offering and a sacrifice is that a sacrifice is a sacrifice to you. You're giving up something that's valuable to you, but in an offering, in a peace offering, you're **giving** to the other person or the other party something that is **valuable to them**. It may not have any value to you. A gift is a great idea, it's a great example. You know, when my anniversary comes along or my wife's birthday comes along and I get her a gift, it's not valuable to me. Earrings are not valuable to me, or a women's

shirt is not valuable to me, or whatever the gift that I may give her. One year I gave her a four-wheel drive Kirby vacuum cleaner. That was valuable to me. It didn't go over really well. It wasn't very valuable to her. I was the one that ended up doing all of the vacuuming for the next 10 years straight. So don't make that mistake, guys. *Get what is **valuable** to the other person* you're trying to connect with. If it's an estranged son or daughter, find out what's **valuable** and what's **important to them** and do something about that. Insert yourself and **give them something that's valuable**, not just in the material level, even though the material level is important. It's important because it shows *value*. And when you do that, you're giving part of your **heart** to that person, and that person looks *past* the valuable object into the original intent of the heart behind it. And *that* is what creates connection. This is the whole sacrificial system. People are giving things that are valuable to them away, sacrificing them, showing to God that they're sacrificing, *You are valuable to me and I want peace with You*. Therefore, I'm going to present to You something of *value*. This is all about value.

Okay, it was offered after completing a *vow* as a thanksgiving offering or a freewill offering. It came from the *abundance of the heart* and in the case of **thanksgiving offering**, it included leavened bread. Leavened on the flip side of the quarter, one side is sin, the other side is **maturity**, the other side of **celebration**, the other side is **completeness**. And so a thanksgiving offering oftentimes was offered with bread because it was thanksgiving. It was the **fullness** of what bread could be. And it was oftentimes offered during joyous times. Yeshua fulfilled the peace offering because He made peace between God and men. We know that. He's our peace, according to Ephesians 2. And without the peace offering of Yeshua, there can be *no shalom, no communion and no connection to God*. *He became the bridge* of the relationship. And that's what we're trying to do with one another, are we not?

How can we fulfill the peace offering today? When we find ourselves in joyous occasions, we can make an offering to God. I *thank you* to the Father. You know. It's one of the things that is just not taught today in Christian circles enough because we don't understand offerings. We don't understand sacrifices. When we do something and we get a tremendous benefit or blessing from it, when was the last time that you gave God a thanksgiving offering for giving you so much? You know what we do? We say thank you. When someone gives us something, we say thank you. But here's what's interesting. If I were to go and borrow eggs from my neighbor to make chocolate chip cookies, it is *natural* for me that when the chocolate chip cookies come out of the oven, to take some of those cookies and **give** them to the one **who gave me** the ability to make them in the first place. But yet with Yahweh, with God our Creator, **He gives us everything**, the breath in our lungs, the strength in our muscles, the *blood life* in our veins, the ability to think through things, even the ability to do things and create wealth. He blesses us so much, He gives us the eggs to make chocolate chip cookies and we give Him *nothing*. That's the saddest part of our walk with the Lord today. We've lost the Eastern ancient culture of the Torah commandment that is found in the sacrificial system that says *thank you*. The majority of the sacrifices, my friends, were literally just to **say thank you** and keep **communion with God**. They recognized in the wave offering of the barley and the wheat, they said, "Father, thank you. We *give you* this first fruits offering and we *by faith believe* that you're going to bring a great harvest in the fall." The system created faith. It

created relationship. It created the **humble heart of dependence** on the Creator. Today, we don't have that. Even as people that believe in the front of the book, most people don't even tithe. They don't even follow the Torah commandment of giving back 10% because God gave us the 100 to begin with. We're very ungrateful and we are stiff-necked people that really don't seek first the kingdom of God. We seek our kingdom, our righteousness; we think to be *right* is the right way to live for God instead of living *holy* and *humble* and partnering in divine assistance with Him to build the kingdom. This is part of how we can *fulfill* the kingdom of God on earth - is to *keep the sacrificial system going* and I'm not talking about the blood of bulls and goats, I'm not talking about even calling upon the name of God. He, the blood of the Lamb, is the way, the truth, the life. It's the doorway, the eastern gate that even gets us into the temple the presence of the most high God. But I'm talking about the **growth of the kingdom** of Israel revolved around the people getting *involved* and *connecting* with the Levitical priesthood who were ministering before the Lord.

Let's move on and I'm getting too excited here - the last two are the **sin offering** and the **trespass offering**. What's the sin offering? It was burned outside the camp, it **required confession** on behalf of the offeror. The *main* focus is unintentional sin, that's important, and while the previous offerings were primarily offered by the worshiper, the sin and trespass offering came before God as a *sinner*. So, the other three, were all from the position of a worshiper, but *this* one was from the perspective of a sinner. The primary purpose was to deal with sin as a **matter of the heart**, the sin nature of a man, the nature unto *God*, while the trespass offering dealt with individual sins. Yeshua, of course, fulfilled the sin offering because He became sin for us. There's nothing else to say. He absolutely *dealt with Adam's problem* of creating the sin nature of man. He *put to death* the deeds of the flesh *by His own flesh dying* on that cross. **"For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him."** Second Corinthians 5:21.

And lastly, we come to the trespass offering. And this one's important. Main purpose of the **trespass offering** is dealing with the *intentional and unintentional* sin. You see, the sin offering was only unintentional sin. But this one, the trespass offering, this dealt with intentional sin. The offering focused on the effect of sin on other people, whereas the sin offering was the effect that you had on *God*. But when we sin and we trespass on someone else's boundary lines, then we're affecting their life. So, this offering dealt with that. In the case of the trespassing of another person's property, the principal had to be paid back as *well* as adding a fifth to it. You had to add 20% to it. Not only did you have to make them whole, but you had to *add* to it so that they came out ahead on the other side, if at all possible. *After* that, then an offering was made to God, to make peace with Him. Because when you offend your brother, when you trespass against your brother, you are trespassing against God Himself. Right? Isn't that our Father, to ask God to **forgive** us for our trespasses, as we **forgive** those who trespass against us? We're going to dive into this for a couple of minutes because the trespass offering is connected to the Our Father. We can't understand that scripture that says, forgive us of our trespasses if we don't understand what's not talking about sin. It's talking about trespasses and there is a difference. It says, by the way, Yeshua fulfilled the trespass offering by **paying the debt** that the law required for everyone that

trespassed against it and that debt was death, right? Says in Romans 3:23 **"the wages of sin is death, but the free gift of God is eternal life through Jesus Christ our Lord."** Yeshua paid that debt. John 19:30 says, **"So when Jesus had received the sour wine, He said, 'It is finished!' And bowing His head, He gave up His spirit."** You know some of your scriptures, some of your Bible versions, might actually say "τετέλεσται" (tetelestai) because it is that original word that actually is a *legal financial term* in the first century. When the money changers were finished changing their money and the *debt was paid*, the word *tetelestai* was spoken. It literally means **it is finished the debt is paid**, the price has been already paid. You can have your certificate back, you can have your product, whatever it was here's the exchange of money, it is finished, the debt is paid. When Yeshua died on the cross His last words were, **"Father forgive them, for they know not what they do."** and then He said **"tetelestai" the debt is paid. That is the trespass offering, the debt is paid.** Isn't that amazing?

How can we fulfil the trespass offering today? Number one, when we trespass or cross the boundary line of our neighbor, and we damage their property, we need to make it right by doing the following four things. Number one, this is important, take notes on this. **Take responsibility** for your sin and **own it verbally**. There is nothing more important than *owning it, standing up for it*, saying, you know what? My bad. I totally own this. This was my fault. And when you do this, you *cannot* bring up someone else's trespasses, which is number two. *Don't* bring up any trespasses against *you* because you can't bring anyone with you when you present your offering. It's *you and God*. You cannot bring someone else's trespasses. That's what five-year-olds do. They say, Cindy did this, or Kyla did this. No, no, no, no, no, you don't come and tell on your enemy or your friend or your spouse. You don't come before God and *complain* about this person or that person. You come before God with *your own sin* because **humility** says, ***I am guilty*** before God. And if you're not guilty in the situation, and they are, you are most likely guilty on how you handled it. So come before God with your trespass offering *before* you take the log, the speck out of your neighbor's eye, I should say. **Number one**, take responsibility, own it verbally. **Number two**, don't bring up any trespasses of your, of your, of the one who offended you. And **number three**, find out what it takes to make that person right *and do it* and **go above and beyond** with that 20%. **Make it right**. Listen to me, brethren. It is *not enough* to say, I'm sorry. It's *not enough* to verbally apologize. This is the American Western Romanized way of restitution is just saying, "I'm so sorry." No, it doesn't work like that. The temple system and the believer in Christ, which is *still* under the principles of the sacrificial system says that ***you have to make it right***. You, if you borrow your neighbor's chainsaw and you break it, ***you have to make it right*** and then **go above and beyond**. Maybe buy him a brand new one and you keep the old one. In either case, the Bible makes it clear. And by the way, some of it's just common sense, find out what it takes to make it right. If you hurt someone's feelings, find out what is **valuable to them**. And maybe you give them a gift certificate to their favorite restaurant, or maybe you give your wife a back massage when you're tired. **Give a sacrifice of praise unto the Lord by doing something physically for somebody else**. *That*, my friends, is restitution. **Make restitution and go above and beyond**. That's what creates relationship. And then **number four**, make an offering to the Lord in proportion to that sin. It's important that you follow this fourth one

because there's so many people that will be okay with saying, "I'm sorry." And they might even go above and beyond to make restitution, but *they forget* that they have *sinned* before the Most High God and they don't make an offering to Him. And you can do that in any way that the Holy Spirit puts on your heart. If we were in Old Testament days, it would **cost you** a sheep. At the very least, it would **cost you** a dove if you were poor or a pigeon, but it would **cost you** a goat or a sheep. And if you're rich, maybe a bull, depending on the, on the size of the sin. That you wanted to make connection with God again, it was going to **cost you something**. Today, sin is cheap. That's why we keep doing it. There's no cost to sin. If every time we sinned against God and men looked at pornography and women were gossiping about their husbands, and they had to come and write a check for a hundred dollars to their local church or ministry, we'd have a hundred pastors for every church because the church would be so rich, right? And number one, God would never have a need to complain that His people aren't *engaged* in the kingdom process. But we don't do that. We've *cheapened* grace. There's no cost. There's no consequence anymore. We're like children. It's like telling a child, if you do that one more time, you're going to go to your room *and they never* get sent to their room. So, they learn to sin. They learn to trespass because there's no consequences.

I encourage you, my friend, take this seriously, apply this as the Holy Spirit says to do this. Maybe you got a sin struggle in your life. And every time you sin, you have to make a physical financial offering, to a charity or a ministry or a church or synagogue. You have to *pay* something to the **consequence** of your sin. Maybe it's that you have to do what my kids do and write sentences out. Maybe you've got to write scripture out. You've got to memorize it. It's going to cost you something. There's got to be a sacrifice involved. Here's the purpose, as we begin the process of closing here. The purpose of the sacrificial system of the priestly ministry is as follows:

- Number one, **to remind us that we're dependent on Yahweh for everything**. The whole point of the sacrificial system was to *create the relationship* and *remind* us that *all of this is His*. We didn't do anything to deserve this. It's to allow us to remind us that we're dependent on Him.
- Number two, **to teach us to say "Thank You" by giving** thanksgiving offerings. Did you know that the three offerings, the meal offering and the burnt offering and the peace offering, those are called sweet savor, savory smells in His nostrils, in the throne room of God. *That* is the sweet savor. You know why? Because that person that is **voluntarily giving of the substance that He gave** them, that they are saying, thank you, *that* pleases God. When we make restitution for our sin, that is not a sweet savor, it stinks because it's sin that's being offered up. Yes, He forgives us and the blood of His Son is amazing, but what pleases Him is when we give offerings when we're *not* in sin. Isn't that true with our own relationships, with our spouses and those that we love? If we only do nice things and bring flowers when we do something wrong, is that not a very sad relationship? We should be bringing flowers and doing the right thing and pleasing our spouses and our loved ones *when* we're not in trouble. Just because we love them, we want to thank them for being so amazing in

our lives. All the meals that my wife cooks, I don't do *enough* to say thank you. *That* is a true worshiper. That brings a sweet smell to the person that's receiving that.

- Number three, the purpose of the sacrificial system, **to demonstrate that there was a consequence to sin and restitution must be made.** Today, because as Christians we have no concept of the sacrificial system and those that say that they follow the front of the book *still* don't have any knowledge of Torah completely because the *whole Torah* wraps and centers around the temple, which is *all* connected to the sacrificial system. And if we are not sacrificing as believers today, then we are *not* truly in connection with God. We're not seeking first the kingdom. We don't understand consequences and restitution.
- Number five, the **restitution and repentance must come before God and men.** It can't be in secret. It comes before the Lord. It comes before man. We have to confess our sins to one another so that times of refreshing may come from the presence of the Lord.
- And lastly, the purpose of the sacrificial system was **to support the ones physically that are supporting you spiritually.**

Let me just go through a couple of verses here that are *powerful* verses to show how even in New Testament times, the concept of the sacrificial priestly system and the tithes and offerings were a *radical* part of early Christian growth. Here it is, First Corinthians 9:7 through 12 says this, **"Do I say these things as a mere man? Or does not the law say the same thing also?"** He's quoting the Torah. **"For it is written in the law of Moses, 'You shall not muzzle the ox while it treads out the grain.'"** And then Paul says this, **"Is it oxen that God is so concerned about? Or does He say it all together for our sake?"** The ones presenting the gospel, **"For our sakes, no doubt, this is written, that he who plows should plow in hope, and he who threshes in hope should partake of this hope. If we have sown spiritual things to you,"** he says, **"brother, is it a great thing? Is it a big deal if we reap physical, material things from you? If others are partakers of this right over you, are we not even more?"** he says. First Timothy 5:17, he goes on and says, **"for the scripture,"** talking about the Torah, **"you shall not muzzle an ox while it treads out the grain, and the laborer is worthy of its wages."** Now, yes, the original tithing system went directly to the Levites themselves, but what Paul and the disciples are trying to say is, look, the purpose, the point, and the original intent of the tithing and sacrificial system was to *build up the body of Messiah* in Israel.

It was to allow those that were gifted and called into full-time ministry to do, just that, to serve the people of God, and they can't do that and wait tables at the same time. So that's why He says in Luke 10:4 through 7, **"Carry neither money bag, knapsack, or sandals,"** this is when Yeshua is sending His disciples out. He says, **"and greet no one along the road, but wherever house you enter, first say, peace to this house, and if a son of peace is there, then let your peace will rest on it; if not, it will return to you. And remain in the same**

house, eating and drinking such things as they give, for the laborer is worthy of his wages." In other words, He says, "look, when you go minister, don't go taking your money with you, don't do this. *Trust* that they will see that they are seeding into your life, and they will make sure that your needs are met," period. What's He talking about? A heave offering. He's talking about a meal offering. He's talking about the peace offering. He's talking about the burnt offering. He's talking about, look, these people are living in the sacrificial system during a time of sacrifices. They understand that the priests were the ones that received the co-laboring or the benefit of the ministry gifts along with God so that they could further minister to you. In the same way that they did, they will do for you under the banner of love and the sacrificial system they're in.

In the end, my friend, here's where I want to challenge you with. In today's Christian walk, we don't understand heave offering. We know to raise our hands during worship, but we don't know how to sacrifice for the kingdom of God. We don't understand what it means to partner with God. And for those of you that are out there that say that you believe in Torah, but you don't give restitution to your wife when you offend her, you just say you're sorry. You only buy flowers, you know, on her birthday or anniversary, or at the end of the day, you don't even give any part of what God has given you to the work of the ministry. You know, the parable of the talent says, "hey, I've given you five talents. I've given you two talents. I've given you one talent. You doubled yours. You doubled yours, but you went and hid yours. God says, 'depart from me. You're a wicked servant because there was no restitution. There was no return on My investment.'"

Can I challenge you today, brothers and sisters in Messiah? What is the return that God is getting from you? Maybe you can't be in full time ministry, but let me ask you, what is your *part* in reaching out to the kingdom? What is your *part* in building up your local community? What is your *part* in building up your family, yourself, your wife? Because if you are not *increasing* the kingdom of God on this earth, then you are worthless to Him. I'm not saying that **He's** saying that because He invested so much into you. I encourage you to **audit** your books, **audit** your life. What are you giving into the kingdom of heaven? Did you know that the number one quality that Yahweh has is generosity? It's giving. He's a benevolent God. All He does is look for ways to give to His people. He says He's a generous and a giving Father. He *loves* to give good gifts to His children. *How much more should we?* What sets a believer, a *real believer* aside, in ancient Israel, is the one who recognized their sin, who recognized that all dependence was on Him, and they ***gave and submitted*** to the system of government that



made the whole thing work. Today, where are you being fed? Who's your pastor? Who's your rabbi? Who's your teacher? *Wherever* that may be found, that spiritual food, *seed into* the ones that are trying to build the kingdom of God and **partner** with them. And I'm not even talking about finances, and please don't take me wrong, but the day has got to come, my friends, where *this* movement, where the people that claim the front of the book and the back

of the book, the Spirit and the truth, stand up and put their money where their mouth is, because the other side is doing that. The mega churches aren't mega and reaching millions of people for no reason. The people believe in that message. And *how much more* is *this* message worth and how much more *valuable* is it? But yet *we*, as a movement, as a people group around the world, we don't see that value, because we don't seed into it. We don't understand meal offerings. Most of all, I know people that don't even pray before they eat. I know people that don't even tithe 1% of their income to the kingdom of God. And therefore, there is less and less modern-day Levites to service and to love and to minister to the people of God.

My friends, this message is not about giving finances to you. This is to *teach you* the sacrificial system of the new covenant. The principles behind the sacrificial system of the old covenant, that you can use to have connection with God. Peace with the Creator. Relationships that are deepened by taking the principles of **giving** and the principles of **partnering**. Because you're partnering with a priest. You see, everything that I do, if you support this ministry, everything that I do, you get credit for. Because we're *partnering* together, *to* reach the people around the world. I encourage you, my friends, take this message before the Lord. Find out where you're coming up short. I know I am. I know that I *don't* give enough sacrifice and enough praise and honor to the Lord for everything that He's done for me. I know that I don't give enough restitution when I offend someone or a family member or my spouse or a loved one. I know that I still have this Roman-Greek ideas that all I can do is verbally apologize. That's not true. We need to get back to the sacrificial system. And can we call it the sacrificial system of the New Testament? Where we do Bible things in Bible ways, and we step up to the plate to **make a difference** in the kingdom of God. I will leave you with this thought. We have to do one thing to **make a difference** in this world. And that's to seek first the kingdom, because on Judgment Day, there will be a cosmic scale. After the blood of Christ is applied, the books of works are opened, and if *your* works are not found to increase the kingdom of God in some way, shape, or form, I'm telling you, it all burns up. And your rewards will be *nil*.

Join with me. Father God, I just come before You in Yeshua's name. And I pray, Father, first of all, that You forgive us for saying that these sacrifices are done away with. That we've cast aside the very principles, the point, and Your original intent of why You gave us these to begin with. Father, I pray that You would ignite in us a fire to understand, Lord, that bringing offerings and our sacrifices before You and before men is all about relationship. It's all about bringing the light into the earth. It's all about bringing salt, Lord. It's about burning the olive oil in our hearts to be the candle, the menorah, in a dark and unholy place, that's getting darker by the day. Father, I pray that You would bring conviction into every man, woman, and child's life that has not been taught to partner with Your Son in the blood that He shed as a sacrifice, fulfilling all five sacrifices, that how dare us not give ourselves wholly offered unto You. And God, I pray, we don't have the sheep and the goats and the mint and the cumin today. But, Lord, what we have is our sustenance that comes from the work of our hands. Help us, Lord, to give freely, generously. Recognizing that You deserve all of it. And the fact that You let us keep some of it is absolutely amazing. Lord, let us love You with all of our heart, mind, soul,

and strength. And Father, when the sun sets, I pray, that we will do all of this so that we can love our neighbor as ourself. Father, forgive us for where we have sinned. Encourage us where we need encouragement. And let us be found faithful when You return. And everyone said, Amen.

My friends, this has been a deep and a heavy message, I know. I had no intention of this. But I can tell you, the Father *will* bless you as you study these sacrifices like I have. And *learn* to lay down your life at the altar and the feet of our Maker. Amen. Shalom and shalom. We'll see you next time. I'm Jim Staley with Passion for Truth Ministries.