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Restoration of the Minchah_

Joel 1:9,13; Lev 2:1-16; 6:14-18 — The Hebrew word for meal offering is *minchah*, meaning a *gift*, as from an inferior to a superior, presented as a present, a gift from a giver. In the New Covenant we present or give our bodies as is necessary for the burnt offering. This gift is our *bodies*, not animals, and it is all our time and energy (Mt 22:37-39), possessions, and a life poured out on the altar.

So *minchah* means the gift of an inferior to a superior, as Lk 14:31-33. Such a gift must be worthy of the one to whom it is presented, as Mt 10:38; Col 1:10; Rev 3:4. Better to give no gift than to give an *inferior* one, not worthy of the one to whom it is given. Our confession as Rom 10:9 expresses the worthiness of the One we give all to, withholding nothing of any value. *Worthy* is the Lamb of God. If the gift is not worthy of the One to whom it is given, it becomes an *insult*. How worthy is Yahshua in what He did on our behalf?

Gen 32:13-18 — The present Jacob offered Esau after he had wronged him twice is the same word, *minchah*. This was the first time Jacob humbled himself before Esau. It is true that fear was the motive, but we are establishing the meaning of *minchah*.

The nature of the *minchah* is *koinonia*. This is *everything* in the meal offering and the drink offering — all that *koinonia* means — and all this is to be done without the leaven of pride or self-esteem (Lev 2:11; no honey — Pr 25:27), as *unworthy servants*. All that they could give is still, in their estimation, unworthy of Him (1 Pet 1:7).

Leaven is always a type of sin (1 Cor 5:6-8); it is that which, when subjected to heat, throws the whole lump into risings and commotions. The fermenting properties of leaven reduce the whole of the meal into a condition of corruption (1 Cor 5:6-7; Mt 16:11-12). There is no leaven in Acts 26:7 — rendering sacred service of all we have, both spiritual and our possessions.

Service is the essence of the *minchahs*, as Acts 26:7 — rendering sacred service of all we have, both spiritual and our possessions (Col 1:10). There is no selfish intent, no malice, no evil

thought in the life Messiah lived on earth before His crucifixion. There was no sin in Him, so likewise there must not be any malice in our lives, and no ill motives in our service, or carrying out our works (Eph 2:10; 4:12; Col 1:10). Everything must be done with singleness of purpose if it is to be accepted by God (Lk 1:17; Mal 3:3), without selfish motive (no honey — Pr 25:27).

The Demise

Since the Israelites had no way of actually living as priests in a priestly community, with all that it entails and requires of one to lay down his own life and give up all of his own possessions as a sacrifice (as Ex 32:26, RSV — "ordaining themselves as priests"), they had to bring a *representation* to the burnt offering, the *minchah*. The priests had to offer the *minchahs* for the people, or the other eleven tribes who decided not to live in the *koinonia* lifestyle of the priesthood (Ex 19:5-6) which God desired. Mt 21:43 — He finally got His holy nation of priests (Rev 1:6; 5:10).

The Israelites were independent like Christians who chose to give up the actual *minchahs* (Joel 1:9,13). Dt 28:13-19 came upon them. It was impossible to be devoted to the *koinonia* of Acts 2:42. So they selected priests who would, like Israel, stand in for them, to do the offering for them — the clergy-laity system which God hates (Rev 2:15), which makes an abominable nation out of the holy nation of 1 Pet 2:5-11, which was to be the fulfillment of Ex 19:5-6, if the nation would have produced the fruit of it (Mt 21:43). Our Father's desire is Dan 2:35,44 — that the whole world would bear fruit for Him, as the Stone Kingdom will fill the whole world with its fruit. This is what God wants. He does not want to duplicate the clergy-laity system in the coming age, or the old-covenant system of the priesthood with only one tribe to offer sacrifices, offering for the whole nation of Israel when they rejected the covenant (Ex 19:8; 24:8).

The new nation in Acts 26:7 started out right, but we do not see them today. We see an abomination in God's sight (Rev 18:2) instead of the kingdom of priests that nation was supposed to be (1 Pet 2:9). So in Rom 10:9-10 the *confession* brought Col 1:13 about, where we glorify God in our bodies (1 Cor 6:20). 2 Cor 5:15 means to serve as a priesthood.

Can you possibly see that the nation of Mt 21:43 was supposed to be Ex 19:5-6, the kingdom of priests, fulfilling and bearing the fruit of the kingdom? Old Israel failed to do this, even though they made a covenant to be that kingdom of priests. But only one tribe ended up being priests for the whole nation — a clergy-laity system. Martin Luther did not deliver the church from this system, since he wanted the honor and the praise (Jn 7:18).

The objective for God's people in Ex 19:4-7, whom He had delivered from the world, was to declare His praise as 1 Pet 2:9. Peter thought that the first church was that priesthood, the objective God set out to do before Israel broke the covenant with Him (Ex 19:8-25). He had given them the covenant in chapter 20, the ten commandments (Ex 34:28), the *words of the covenant*.

The fourth commandment is the sign of this covenant, which is the same sign for Israel throughout their generations (Ex 31:17), forever, even for the new nation (Mt 21:43), to make the Jews jealous (Ex 31:13,17; Dt 4:13). The new nation will proclaim His praise, the One who gave the covenant to Israel, and now in the New Covenant writes them in our hearts (2 Cor 3:3,4,8; Jer 31:31-34). Heb 8:8-12 makes us believe that we, this new nation now in this present age, participate in this New Covenant, and that we are Israel, God's holy nation to bear the fruit of the Kingdom which was taken away from natural Israel (Mt 21:43), so that in the coming age Mt 19:28 would be the fulfillment of Gen 15:18; 18:19. It will be the nation who fulfills Gen 17:7-9 in the power of the Spirit, not the flesh, since the flesh is cut off.

The sign of the covenant is still the sign forever until Gen 15:18 is fulfilled. Mt 21:43 — Bearing the fruit of the Kingdom is actually doing what Ex 19:5-6 says, as a light to all nations on earth. Isa 49:6 is for this new nation — the tribes are to be raised up. *Raised up* implies that they have fallen down and are in need of restoration in order to be what Ex 19:5 says is the fruit of it. Isa 49:6 is the fulfillment of Mt 21:43 — a special treasure to Yahshua above all people of earth: "... and you shall be to me a Kingdom of priests and a holy nation."

1 Cor 10:11 — The example is for us. The holy nation is to keep the covenant (Ex 34:28), the ten commandments, and the fourth is the sign of this covenant and relationship with Yahweh the God of Israel (Ex 31:17; 20:7-8).

The Fourth Commandment

The Shabbat is to be a holy day for the holy nation, set aside to God. The Hebrew word means *cease, desist*. One who broke this was no longer His people of the holy nation, for he breaks the covenant and the sign that he is of the holy nation who keeps the Shabbat. So if the nation is to be restored (Mt 21:43; Isa 49:6), then the covenant must be restored, along with the sign of it (Mal 4:4-5). This is restoration, the raising up of the tribes of Israel into the Kingdom of priests (Ex 19:5-6). Mal 4:4 refers to Mount Horeb, or Sinai, where the covenant was made, that is, the ten commandments (Ex 34:28), and connects it to the restoration that Elijah brings (Mt 17:11; Mk 9:12). The commandments were written on tablets of stone (Dt 4:13), but now in the heart (Jer 31:31) of a new Israel (Mt 21:43; Isa 49:6; Ecc'cus 48:10).

[Ecc'cus 48:10: ...*you who are ready at the appointed time, it is written, to calm the wrath of God before it breaks out in fury, to turn the heart of the father to the son, and to restore the tribes of Jacob.*]

Remember the law of Moses which God commanded him in Horeb (Dt 5:2) for all Israel, along with the statutes and judgments — the covenant of Ex 19-20 and the rest of the statutes and judgments in chapter 21-32:1. According to Ex 33:1-6 the land grant of Gen 15:18 has never been given. It waits for Isa 49:6, the new nation bearing the fruit of it (verse 8). The fruit for Israel, the nation in Mt 21:43 which was the replacement for the rest of this present age to bear its fruit for them, is the land promised to Abraham, which will be given to them in the millennial kingdom (Mt 19:28).

Heb 11:39-40 — made perfect, both *they* and *us*, the new nation, foretaste of the new age of the new covenant for Israel, both made complete, accomplished. It means to carry through to

the end, bring to a successful conclusion, reach the goal, fulfill Gen 15:18; 18:19 — it can't be done apart from us. *Us* is the new nation of Mt 21:43. *They* is the old Israel — *they* and *us*.

Ex 32:13 — The promised land — Eretz Yisrael (776), the promised portion delivered, the boundaries (Gen 15:18) only after the enemies are completely destroyed as 1 Sam 15:13. For down through history this compromise has allowed the enemy to destroy the people of God, as Joel 1:9,13,14, by the locusts of Jn 7:18; 2 Cor 11:15; 2 Tim 2:26; Acts 20:30. But, according to Joel 2:25, there will come a restoration which will make up for all these years. All such leaders end up as what Saul was "planning" in 1 Sam 15:12, 17-35, which is the history of Israel. So Mt 21:43 must make up for all these years, plus the 1900 years of Christianity, since the demise of the first Edah/witness (Rev 2:4; 3:4; Rev 2:15) taken over by such men who wanted the honor and the power. Such men build monuments to themselves. Such was the rise and fall of the first reign of Messiah over His people on earth. The second reign necessitates the rising of the second Kingdom (nation) from the same root.

Mal 4:4 — Remember the law of Moses, like *remember the Shabbat*, the commandments, the *ten words* written in our hearts, with also the statutes and judgments (Dt 5:2,6). Before the law of Moses and the statutes and judgments, there was the Abrahamic Covenant (Dt 4:31). So Yahweh will not forget the covenant with Abraham. This will come about in the latter days when Isa 49:6 is raised up (Dt 4:27-30). So, as Dt 4:31, He will not forget in the latter days. He will not fail you or forsake you, so be strong and courageous (Dt 31:6,8; Josh 1:5; 1 Chr 28:20-21; Heb 13:5). So we can trust Him to do Jer 30:11,18 - 31:4 — restoration. The same God is speaking to us (Zech 2:3-4).

Iniquity

(Ps 130:3, NKJV (5771); Ps 119:133; 19:13)

Zech 3 — Joshua was bent in some way. He had a fault, guilt, a moral illness or perversion, some crooked way in him. His mind was distorted or bent in a crooked direction, keeping him from accomplishing what Yahweh had before him to accomplish. He had filthy

garments, and was standing before the angel. Yahweh spoke and said, "Take away the filthy garments from him." He said, "See, I have removed your iniquity from you, and I will clothe you with festal clothes." Zech 3:8 — A wondrous sign (*mopheth*, 4159), a miracle, sign and wonder, as Ex 4:21; 7:9, sign as 2 Chr 32:24, or wonder as Ps 105:27. But this sign will be an illustration, or an example, as Ps 71:7. Zech 3:9 — I will remove the iniquity of that land in one day. Zech 3:8 — The high priest and you and your companions who sit before you — they are symbolic of things to come, a symbol of what is going to come in bringing *My servant the Branch*.

The servant, the Branch, will raise up the twelve tribes to bring about the end of this age, and the beginning of the next age (Isa 49:8; Zech 3:9), when Gen 15:18 will be fulfilled. Because of *iniquity* it could not be fulfilled. The twelve tribes in this age will put all iniquity under His feet (Heb 10:13; Rev 11:15; 17:14; 19:11-20; 20:1-2). This is the fruit of the Kingdom (Mt 21:43).

The Gift of Service

So Joel 1:4-9,13 speaks of the demise of the *minchah*, what the locusts have eaten, and Joel 2:25 speaks of the restoration — the *minchah* restored to God's new house (Heb 3:6) — 1900 years later after His first house was destroyed by these locusts. The burnt offering is re-instituted along with the grain and wine offerings. The meal and drink is service (1 Pet 4:11; Eph 2:10; 4:12; Col 1:10). But we cannot give our service until we have given ourselves, and when we have given ourselves, we are then to give our service. If these are reversed so that service comes first, we might find ourselves working in the flesh, or giving service to purchase our salvation. Our service is the result of giving our lives at baptism, and from then on at the morning and evening minchahs (1 Tim 2:8) where all the community gathers to make offerings (Rom 12:1-2).

If anyone is conformed to the world, no offering they present is accepted, just as no offering is accepted before reconciliation with a brother (Mt 5:23-24).

In Mt 2:11, the very first gift they offered was themselves. Instead of sending gifts by servants, they came and fell down and worshipped. It was an act of adoration, an act of humiliation, and an act of surrender of themselves, as in our salvation. Eph 2:10 — We are saved first, and then do good works of service. Just as each day we present ourselves to Him before we serve — we worship before we serve, like the three kings; after this most important surrender of self, they presented their gifts. The gift of praise is first, then the gift of service.