

STUDY GUIDE



PLAN

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G-D'S PLAN

A WEDDING

LESSON 8 OUTLINE

I. Covenants.

A. Defined.

(1) Conditional

(2) Unconditional

B. Edenic Covenant:

(1) Genesis 1:28-30: And God blessed them; and God said to them, "Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky, and over every living thing that moves on the earth. Then God said, "Behold, I have given you every plant yielding seed that is on the surface of all the earth, and every tree which has fruit yielding seed; it shall be food for you; and to every beast of the earth and to every bird of the sky and to every thing that moves on the earth which has life, I have given every green plant for food"; and it was so.

(2) Genesis 2:15-17: Then the LORD God took the man and put him into the garden of Eden to cultivate it and keep it. And the LORD God commanded the man, saying, "From any tree of the garden you may eat freely; but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you shall surely die."

(3) Hosea 6:7: But like Adam they have transgressed the covenant; There they have dealt treacherously against Me.

C. Adamic Covenant:

(1) Genesis 3:15: And I will put enmity Between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel.

D. Noahic Covenant:

(1) Genesis 9

E. Abrahamic Covenant:

- (1) Genesis 12, 13, 15 & 17:
- (2) Galatians 3 & Romans 4.
- (3) Zechariah 8:23 & Revelation 7, 14:

F. Mosaic Covenant:

- (1) Torah - Exodus.
- (2) Romans 3:2-3:
- (3) Jeremiah 31:31-32:
- (4) Deuteronomy 28:

G. Davidic Covenant:

- (1) 2 Samuel 7
- (2) Acts 1:6-7
- (3) Revelation 20:2-6:

H. Palestinian Covenant (Ezekiel 16):

- (1) Verses 1-7:
- (2) Verses 8-14:
- (3) Verses 15-34:
- (4) Verses 35-52:
- (5) Verses 53-63:

I. B'rit Hachadashah (New Covenant):

(1) Jeremiah 31:31-34: "Behold, days are coming," declares the LORD, "when I will make a new covenant with the house of Israel and with the house of Judah, not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a

husband to them," declares the LORD. "But this is the covenant which I will make with the house of Israel after those days," declares the LORD, "I will put My law within them, and on their heart I will write it; and I will be their God, and they shall be My people. "And they shall not teach again, each man his neighbor and each man his brother, saying, 'Know the LORD,' for they shall all know Me, from the least of them to the greatest of them," declares the LORD, "for I will forgive their iniquity, and their sin I will remember no more. "

II. A Wedding.

A. Engagement

(1) Exodus 6:7: Then I will take you for My people, and I will be your God....

(2) Separation of the Bride:

B. Mikveh:

C. Chuppah (Exodus 19:16):

D. Ketubah

E. The Ring (Exodus 31:13): You shall surely observe My Sabbaths; for this is a sign between Me and you throughout your generations, that you may know that I am the LORD who sanctifies you.

III. The House.

A. Exodus 20:24: You shall make an altar of earth for Me, and you shall sacrifice on it your burnt offerings and your peace offerings, your sheep and your oxen; in every place where I cause My name to be remembered, I will come to you and bless you.

B. In Exodus 25:8, G-d says, "And let them construct a sanctuary for Me, that I may dwell among them."

C. John 1:14 says, And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth.

D. Hebrews 8:5: "SEE, THAT YOU MAKE (all things) ACCORDING TO THE PATTERN WHICH WAS SHOWN YOU ON THE MOUNTAIN."

E. The Menorah lampstand:

F. The Curtain (Hebrews 10:20): ...by a new and living way which He inaugurated for us through the veil, that is, His flesh.

G. The Showbread:

H. The Ephod (Exodus 28:12): And you shall put the two stones on the shoulder pieces of the ephod, as stones of memorial for the sons of Israel, and Aaron shall bear their names before the LORD on his two shoulders for a memorial.

I. The Breastplate (Exodus 28:29): And Aaron shall carry the names of the sons of Israel in the breastpiece of judgment over his heart when he enters the holy place, for a memorial before the LORD continually.

J. Urim & Tummim:

K. The Robe (Exodus 28:35): And it shall be on Aaron when he ministers; and its tinkling may be heard when he enters and leaves the holy place before the LORD, that he may not die.

L. The Head Piece (Exodus 28:36-38): . You shall also make a plate of pure gold and shall engrave on it, like the engravings of a seal, 'Holy to the LORD.' And you shall fasten it on a blue cord, and it shall be on the turban; it shall be at the front of the turban. And it shall be on Aaron's forehead, and Aaron shall take away the iniquity of the holy things which the sons of Israel consecrate, with regard to all their holy gifts; and it shall always be on his forehead, that they may be accepted before the LORD.

M. The Tunic (Exodus 28:39): And you shall weave the tunic of checkered work of fine linen

N. The Head Coverings (Exodus 28:39 & 40): ... and shall make a turban of fine linen, ... And for Aaron's sons ... you shall make caps for them, for glory and for beauty.

O. The Breeches (Exodus 28:42): "And you shall make for them linen breeches to cover their bare flesh; they shall reach from the loins even to the thighs. "

THE SACRIFICIAL SYSTEM

Sacrifices were offered before the first Tabernacle was built. Sacrifices were offered by Adam, Abel, Noah, Abraham, Isaac, Jacob and Moses.

- * According to Midrash, Adam repented of his sin and God showed him how to reconcile himself through the sacrifice of an ox.
 - * Abel sacrificed one of his best sheep as a freewill offering to God.
 - * Noah took 7 pair of each clean animal onto the ark, enabling him to have enough to sacrifice with.
 - * Abraham built 4 altars and sacrificed on them.
 - * Isaac built one altar.
 - * Jacob built two altars.
 - * Moses sacrificed before the Tabernacle was built. Once after a battle against Amalek, and also at the foot of Mount Sinai before the giving of the Torah.
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In Judaism, it is taught then when a Jew sins against God, Satan in heaven demands of God to "take away the soul" of the sinner. God replies that he accepts the sacrifice in place of the sinner's death. When the sinner truly repents, God accepts the sacrifice of the animal.

Only peaceful animals are allowed for sacrifice – ox, sheep, goats, pigeons and turtledoves, and only healthy strong ones are taken.

All sacrifices – animal or flour – were salted.

There are five kinds of sacrifices:

1. Olah / The offering that is completely burnt
2. Mincha / The flour offering
3. Shelamim / The peace offering
4. Chatat / The sin offering
5. Asham / The trespass offering

The first three of these are free will offerings a Jew could bring to God any time they wished. The last two were required whenever a Jew sinned.

OLAH

An unblemished male; either a bull, ram or goat was used if a person was able to afford one. The owner would bring the animal to the Temple courtyard. He would then lean over the animal, place his hands on the animal's head and confess the sins for which he was bringing in the offering. Two cohanim were present; one to hand the knife to him and the other to catch the blood. After making a confession over the animal's head, the person making the offering would then take the knife and cut the throat of the animal. The blood was collected and was sprinkled on the four corners of the altar. The organs of the animal were then removed and washed along with the rest of the body. The body and its organs were then burnt whole upon the altar. If a person could not afford to bring these animals then he could bring instead a turtledove or pigeon. The bird was brought to the cohen who killed the bird by pinching off the back of its neck. None of this offering was eaten. It also functioned to forgive sins:

- * For wrong thoughts
- * For failing to fulfill some mitzva of the Torah
- * For sins that can be corrected by performing a mitzva

MINCHA (Gift)

If a person was so poor that he could not even afford a bird then he could bring Mincha offering (Mincha means gift). The Mincha offering was an offering of flour, about 5 lbs. The flour was placed in a special pan into which some oil had been poured. More oil was poured over the flour and mixed with a sweet spice. The pan was then handed to the cohen who brought the pan to the altar where it was measured out, three hands full, which was burnt on the altar. The flour was not allowed to rise, could not be sweetened and must be salted. The person offering this sacrifice eats none of his offering. The priests do eat the leftovers. It was taught that when the priests eat of this sacrifice, God forgave the sins of Israel.

There was also another Mincha done by the priest once in his lifetime prior to his beginning service in the Temple in order to prepare him. This one was completely burnt and not eaten. The High Priest also offered a Mincha for himself every day. This would direct his thoughts to G-d and make him worthy to ask for forgiveness of Israel's sins.

SHELAMIM (Peace offering)

The Shelamim, or peace offering was not brought to atone for sin, but instead to express happiness and gratitude to God. An ox or cow, ram or female sheep were used as an offering. They were slaughtered in the same fashion as the Olah, except the person would give thanks to God and sing praises when he laid his hands on the animal's head. The blood that was collected was sprinkled on the four corners of the altar. Part of the animal was burned on the altar while the owner and the cohanim ate the rest. This sacrifice was also offered whenever God rescued you from a dangerous situation (Shalmay Toda) specifically:

- * Recovering from a serious illness
- * Crossing the desert safely
- * Returning safely from an ocean voyage
- * Freed from prison

CHATAT (Sin offering)

The chatat was slaughtered on the north side of the altar – same place as the Olah, possibly to not embarrass the sinner.) This was required for sin done "by mistake," i.e.,

* A person did not know the Torah's commandment (i.e., they did not know they should not work on the Sabbath.) Ignorance of Torah is not an excuse to God.

* A person is mistaken about some facts related to the above (i.e., they did not know that it was Shabbat that day.) Neither is negligence is not an excuse with God.

ASHAM (Trespass offering)

There are six reasons for offering an Asham:

- * When a person steals
- * When a person misuses Temple items
- * When a person has uncertainty about possibly committing a sin
- * For the High Priest who sinned
- * For when the Sanhedrin sins
- * For when the King sins

THE SALVATION SACRIFICE OF YOM KIPPUR

The sacrifice of Yom Kippur is separate and distinct from all the other sacrifices offered during the year. While the others reconciled the sinner on a day to day basis with God, Yom Kippur is the day that God

would forgive all the sins of all the people in every generation – in essence this was their salvation sacrifice.

Yom Kippur is the only time that the High Priest would enter into the presence of God in the Holy of Holies, doing this four times in all that day. He would remove four of his eight garments – all those with gold – and enter only with four white linen garments. He would change his clothes five times, dipping himself in a Mikveh each time.

Special offerings were made in addition to the regular ones:

- * An offering for all the people paid for with public funds (Korban Mussaf)
 - * The High Priest's personal sacrifice paid for with his own money
 - * The two goats – one sacrificed to Hashem and the other sent to Azazel after all the sins of the people were "placed" upon it
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The High priest would turn to the curtain separating the Holy Place from the Holy of Holies, and sprinkled the blood of the bull sacrifice one time upward, then seven times downward. He would repeat this process with the blood of the goat sacrifice one time upward, then seven times downward.

He then entered the Holy of Holies, took blood from the bull and the goat and put some on the four corners of the threshing floor. He also sprinkled this on the altar, repeating the process of sprinkling once upwards, then seven times downward.

The miracles/signs that took place, showing God's approval and forgiveness:

- * Drawing of lots always produced "LaHashem" in the right hand
- * The red ribbon tied to the scapegoat always turned white
- * The Center light of the Menora always burned until morning
- * Fire on the copper altar never went out even when it wasn't properly stoked
- * Priests felt full even after eating only a small part of the offerings
- * The smoke of the incense offering would fill the Holy of Holies

The Talmud however, records that many of these miracles ceased to occur about 40 years before the destruction of the second Temple, and never returned. This of course coincides with the time of the death of Yeshua:

Yoma 39b - During the last forty years before the destruction of the Temple the lot ['For the Lord'] did not come up in the right hand; nor did the crimson-coloured strap become white; nor did the westernmost light shine; and the doors of the Hekal would open by themselves, until R. Johanan b. Zakkai rebuked them, saying: Hekal, Hekal, why wilt thou be the alarmer thyself? I know about thee that thou wilt be destroyed, for Zechariah ben Ido has already prophesied concerning thee: Open thy doors, O Lebanon, that the fire may devour thy cedars.

SACRIFICES IN EZEKIEL'S TEMPLE

Burnt offerings, Meat (Meal) offerings, Peace offerings, Sin offerings, Drink offerings and Trespass offerings all continue in Ezekiel's temple on a daily basis and during the remaining festivals. These are literal sacrifices. The common interpretation is that these are performed as memorials or remembrances. The reason this is taught is because the literal sacrifices does not fit into standard Christian theology, which teaches that Jesus (Yeshua) took all sacrifices away.

The scriptures are very clear however about what things are done as memorials and remembrances.

The following scripture verses show what are done as memorials:

- * Exodus 3:15; 12:14; 13:9; 17:14; 28:12, 29; 30:16; 39:7
- * Leviticus 2:2, 16; 5:12; 6:15; 23:24; 24:7
- * Numbers 5:15, 18, 26; 10:10; 16:40; 31:54
- * Joshua 4:7; Nehemiah 2:20; Esther 9:28; Psalms 9:6; 135:13; Hosea 12:5; Zechariah 6:14
- * Matthew 26:13; Mark 14:9; Acts 10:4

Likewise the following scriptures show what are done as remembrances:

- * Exodus 17:14; Numbers 5:15; Deuteronomy 25:19; 32:26
- * 2 Samuel 18:18; 1 Kings 17:18; Job 13:12; 18:17
- * Psalms 6:5; 30:4; 34:16; 38:1; 70:1; 77:6; 83:4; 97:12; 102:12; 112:6
- * Ecclesiastes 1:11; 2:16; Isaiah 26:8; 43:26; 57:8; Lamentations 3:20
- * Ezekiel 21:23-24; 23:19, 21; 29:16; Malachi 3:16
- * Mark 11:21; Luke 1:54; 22:19; John 14:26; Acts 10:31; 1 Corinthians 4:17; 11:24-25;
- * Philippians 1:3, 1 Thessalonians 3:6; 1 Timothy 4:6; 2 Timothy 1:3, 5, 6; 2:14
- * Hebrews 10:3, 32, 2 Peter 1:12, 13, 15; 3:1; Jude 1:5; Revelation 16:19

The word "memorial" does not appear at all in the book of Ezekiel. The word "remembrance" does appear in the book of Ezekiel but not in the last nine chapters which describe Ezekiel's temple. Since it is Ezekiel that sets the standard (through this vision from G-d) as to what is to be done and how it is to be done, anything that says anything different is to be rejected.

Ezekiel tells us why these sacrifices are to be performed:

Ezekiel 45:17 (KJV) - And it shall be the prince's part to give burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the Sabbaths, in all solemnities of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel.

Here it is made very plain that these sacrifices are to be performed to make reconciliation. They are not performed as memorials or remembrances.

What is not understood by most people is that there are apparently two levels of atonement: a higher Atonement of Salvation (the Yom Kippur sacrifice that Yeshua fulfilled on Pesakh), and a lower atonement of Reconciliation which will not be fulfilled until after His Millennial reign.

You may read in Hebrews 10:3 the following verse: "But in those sacrifices there is a remembrance again made of sins every year." The context in which this is written is the Yom Kippur sacrifice.

Daily Offerings

In Exodus 29:38-42 and Numbers 28:3-10 it says that two lambs of a year old are to be offered as sacrifices every day; one in the morning and one in the evening. Curiously, in Ezekiel's temple only ONE lamb is to

be offered every day; in the morning (Ezekiel 46:13-15). Perhaps the "other lamb" (Yeshua) is there with them every day in place of this one lamb?

Half Shekel Tax

This was given as a support for the temple and as a ransom (or redemption price) for the souls of those twenty years and older, particularly those who would go to war. For both reasons this will no longer be necessary in the Millennium.

Nazarite Vow (Numbers 6:1-21)

During the time a Nazarite has his vow he is to abstain from:

- * Anything made from grapes
 - * Cutting his hair
-

When the days of his separation are fulfilled he is to:

- * Offer a year old male lamb for a burnt offering
- * Offer a year old female lamb for a sin offering
- * Offer one ram for peace offerings
- * Offer a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat (meal) offerings, and their drink offerings.
- * Shave his head at the door of the tabernacle of the congregation and burn it under the peace offering.

The apostle Paul (Shaul, pronounced Shah-ool) undertook two such vows:

Acts 18:18 - And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow.

"Having shorn his head in Cenchrea: for he had a vow" describes a Nazarite vow. The difficulty here is that he shaved his head in Cenchrea, not at the temple. However, the Mishnah (a Jewish commentary on the Torah) says in Nazir 2:5 that a fellow Nazarite may take the hair of another Nazarite to Jerusalem and offer it in his stead. Whether this is what happened here or not is uncertain.

In Acts 21:20-28 it is said that there was a report that Shaul was teaching the Jews living amongst the Gentiles to forsake Moshe and the Torah. Knowing this report to be false the Messianic Jews in Jerusalem told Shaul to take with him four men who had taken a Nazarite vow and to pay their expenses so they could fulfill their vows. At this point he could have disavowed having anything to do with Torah by refusing to do as they asked. But, he didn't. He paid their expenses willingly in order to prove that the report had been false.

Apparently, however, Shaul did not take a vow for himself but just paid their expenses which is no small matter for four men. Unfortunately, this process was interrupted when the other Jews rioted after recognizing him and having heard the same false report.