

I'd like to address our audience. Some are trying to detract from the Malki-Tzedik message by wanting to pin this teaching onto someone's private theology rather than examine the biblical texts without prejudice.

I want our audience to be aware that I've been teaching and studying the Malki-Zedik for almost 15 years and if I can realize, that that doesn't give me a corner on the market for knowledge then why can't others? I *have* studied many works over the years, but please don't try and belittle me and shoehorn me into someone else's theology!

The truth is, I have been approached by others to teach or collaborate on projects and sometimes just to learn *because* of my research and teachings on this subject.

I pray, I study, and I teach, but I'm not going to be sidelined by silly squabbles, having to choose between men's doctrines. The Malki-Tzedik is biblical exploration, a journey not a doctrinal destination.

Don't try and marginalize me by trying to conveniently tie me to any man's 'so called theology' so you can write off the Scriptures and the message that's presented here today!

With that. ...Let's leave the nonsense behind and.....

Clear Up Covenant Confusion In 10 Points

- The word '*brit*' occurs 286 times in the Masoretic text. Despite extensive research on its etymology its verbal root remains unidentified and its meaning must be determined from its usage alone. Depending on the context it can be translated as "treaty", "pact", "agreement", "solemn promise", "obligation" or more familiarly as "covenant". You have to use the chapter and verse alone to determine the meaning of *berit* don't assume it's a covenant.
- If then '*brit*' appears a whopping 286 times in the Masoretic text alone how should we approach a study on covenants with that plethora of information to dig through?
Eph.. 2:12 That at that time you were without Moshiah, being excluded, aliens from the Commonwealth of Yisrael, as strangers from the covenants of promise, having no hope, and without יהוה in the olam hazeh.
- To start with let me clarify there are NO eternal covenants in scripture. Eternal means 'no beginning and no end.' All scriptural covenants have a beginning-a start! Scripture *however* does contain '*everlasting covenants*' but NOT 'eternal covenants.'
Heb 13:20 Now the Eloah of shalom, that brought again from the dead our Master Yahushua, that great shepherd of the sheep, through the blood of the everlasting covenant.
The Hebrew word '*olam*' doesn't always line up with our concept of 'forever' or 'unending' but includes the awareness of a 'point out of mind'. It's imperative that we understand this before we embark on a study on covenants.

- You can not add to a covenant: **Gal 3:15 *Yisraelite brothers, I speak after the manner of men; Even if a brit is a man's brit, yet still if it is confirmed, no man sets it aside, or adds to it.***

- I get very suspicious when teachers introduce non biblical terms to try and explain covenants! It's a give away that they're trying to control the conversation on their own terms-not scriptural terms. So I'm gonna' use terms that we can all verify by scripture, okay?

Attempting to control the conversation and the direction of it is soo common when people talk about covenants. The use of High Church or Talmudic terms are the *absolute favorites* employed to describe covenant.

Common control terms you always hear are: Threshold covenant, Suzerain vassal treaties, Ancient Near Eastern Covenant, Restoration covenants, and Royal Grant Covenants. If you hear these terms, watch out your about to be fleeced and controlled by puppets of the NWO!

- No covenants under the Levitical Priesthood are ratified by blood.
- Not all blood covenants are 'everlasting'. The intention of a blood covenant may be everlasting but that doesn't make it everlasting. Ex 32 is a prime example. Marriage is another where a blood covenant isn't always everlasting. יהוה divorced Israel didn't he?

1. Adam Gen. 1.

Adam was in relationship with יהוה but it wasn't a covenant. The relationship had boundaries or imparted laws. Adam broke those imparted laws but that doesn't mean it was a 'covenant.' A 'covenant' is an agreement by 2 or more. – It requires, at a minimum a Proposal and an Acceptance. This is absent. There was a relationship and a condition placed upon it but it was imposed – you cannot impose an agreement. We didn't exchange one taskmaster for another. While you can impose law you cannot impose an agreement on which a covenant is based. This is an oration/a decree by יהוה. I would state that Adam was the first Malki- Tzedik but this would have been performed more by an oath similar to Ps.110. There's no evidence that a covenant agreement was ever made between Adam and יהוה.

2. Noah Gen 6:18.

Proverbs 25:2: *It is the tifereth of Elohim to conceal a matter: but the honor of melechim is to search out a matter.*

Don't knee jerk with your Strong's # system and shoe horn yourself into a Noahidic covenant mindset. Search out the matter first. יהוה did not make a covenant just with Noah – it included people, plants, animals & the earth – It was an oath, an autonomous type covenant. He made of Himself with Himself to benefit all these others– Again it did not have a Proposal, or need an Acceptance – how would plants, animals & the earth accept anything? **Gen. 6:18: 'My Covenant' not 'our**

covenant! A decreed oration to benefit all living things. This is not a covenant agreement it is more akin to instructions – but it is not a formal agreed upon covenant. An oath of YHWH does not require any form of ratification (Gen.12 confirmed by Heb.6:13). Obviously, the rainbow was יהוה sign of His oath which is still with us today.

3. Avraham. (2 covenants)

4 things must be present for a covenant to be a covenant of promise: **(1).** Proposal- Gen.12:2 & Gen.15:5, **(2).** acceptance Gen.15:6, **(3).** blood ratification-Gen. 15:9 and **(4).** covenant confirming meal with foot washing-Gen. 18:4.

- (1) **Gen. 12** is the unconditional oath (no blood needed) and self covenant because all the covenants of promise wrap around something bigger than us - יהוה oath. Not sacrificing animals, not circumcision, but יהוה! The writer of Hebrews identifies the Gen.12 oath as an oath at **Heb.6:13** “... **because he could swear by no greater, he swore by himself saying surely blessing I will bless thee and multiply I will multiply thee.**

Law of 1st mention of ‘Barak’ and ‘Berakah’ ‘Blessing’ with Abraham: Gen 12:2 & ‘יהוה Amar Avraham’ יהוה said to Avraham’.

Isaac is not the token or OATH as Christian commentators would have you believe. Isaac is the reality of the promise!

The oath is connected to Gen. 12.

I don't believe that Zechariah's prophecy about Yeshua was speaking about to a circumcision oath do you?

Zecharias isn't prophesying about circumcision, He prophesying about Yeshua enabling us to inherit the covenants of promise, which originated with the promise to Avraham at the Gen. 12 oath - the oath of the holy covenant!

Lk 1:72 (the prophecy of a Zadokite High Priest Zecharias) **‘He is able to perform the mercy promised to our fathers and to remember the holy covenant. The OATH which He swore to our father Abraham.’**

(2)**Gen. 15** is a conditional covenant. It's attached to the death condition. Walking out the terms under penalty of death demonstrates a “condition” - Gen. 15 is a “conditional” Covenant NOT “UN-conditional” as most Church, Messianic's & Jews hold to. If it were an unconditional covenant then no one would have to die and pay a death penalty condition!

John 8:56-59 **Your father Abraham rejoiced to see my day: and he saw it, and was glad.**

This has to do with Gen. 15 – **‘my day’** is when He as the burning lamp & YHWH as the fiery furnace (v:17) it was then Yeshua became the Covenant Go`el Kinsmen Redeemer for all parties to that Cov't.

Did Avraham want proof? People misquote **Rom 4:2** **For if Abraham were justified by works, he hath whereof to glory; but not before Eloah. For what saith the scripture? “Abraham believed Eloah, and it was counted unto him for righteousness.”** This is referencing Gen. 15:6. You have to continue reading and you find in Gen. 15 V.8 that Avraham wanted proof and

requests a guarantee - faith and works - fancy that! Gen. 12 entered into by pure faith, Gen. 15 cutting up pieces of flesh - a certain amount of work wouldn't you say? Faith and works, yet the saving power is entry back to Gen. 12 which is pure faith with no work of man, It's the salvation plan!

It's important to note that the Gen. 15:9 covenant is the actual sign or answer to the question in V. 8, "how shall I know I shall inherit it?"

(Through the covenant between the pieces). Isaac is not the token or sign. Isaac is the reality of the promise.

Gen. 17 circumcision is the entrance 'sign/token' of the covenant – it's not a covenant itself – just like the ring is the 'sign/token' of the marriage covenant is not the marriage itself unlike the change of name that happens in the blood covenant of Gen 15. NOT Gen 17 which is the the entrance sign to it. The exchange of scars – is a HUGE part of this blood covenant. Circumcision will leave a mark AND so will crucifixion! Gen.17 is not a covenant unto itself; it is a 'sign of the covenant'

Gen.17:11 it says it right here: **Gen. 17:11 and you shall be circumcised in the flesh of your foreskins, and it shall be for you a sign of the covenant between me and you.** All Israel entered the covenant, both male and female by passing through the cutting of the organ. Through circumcision each successive generation as seed passed through the cutting and thus inherited all the covenant blessings.

Colossians informs us that Yeshua's circumcision was for all of us who passed through a non circumcised or broken covenant circumcised organ. We inherit the covenants of promises by faith through His covenant walk through the pieces as the burning lamp NOT because of circumcision at Gen.17. - **Col 2:11 In Him you were also circumcised with the circumcision made without hands.....by the circumcision of Moshiach.**

In scripture sometimes it says יהוה breaks covenant and sometimes it says He doesn't. So which is it?

Zechariah 11:10 And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people.

Psalms 89:34 "My covenant will I not break , nor alter the thing that is gone out of my lips."

Zech speaks of the Gen. 15 conditional covenant-'break.' Psalms speaks of the unconditional Gen. 12 covenant which יהוה swore from His lips-'not break!'

There is no covenant at Gen. 14 (with Malki). Does the covenant confirming meal comes before or after the covenant? Nice as it would be you can't jump back to Malki in Gen. 14 to prove the covenant in Gen. 15! The covenant confirming meal is in Gen. 18 - the meal under the Terebinth trees which is *after* the proposal, acceptance, blood ratification and circumcision entry sign!

4. **Ex 12: Passover.**

Each household in Egypt was identified through blood as the

intended inheritors of the conditional covenant given to Abraham through the blood covenant of Gen. 15 which was 430 years earlier.

5. Book of the Covenant (BoC) Ex 19:5 - 24:8. (4 things)

Proposal-19:5, Acceptance-19:8, Blood ratification-24:8, covenant confirming Meal-24:11. Blood Ratification=AN ENACTED COV. The seventy elders would have died if it were not ENACTED!

The hard copy of the BoC is more than just the ten words – Ex.24:3, ***‘all these words that יהוה has said we will do’***. V3 ***‘Dbar and Mishpatim’*** it’s NOT limited to dbar! You can’t cut Ch 21, 22, 23 and 24 up to V.11 ***‘Mishpatim’*** out of the covenant and limit it to the church minded 10 commandments. The *spoken statues AND the relayed judgments* Ex.24:3 are part of the covenant and again identified at Dev 5:1, along with *‘all the words spoken to the people’* at Dev 9:10 and 10:4. These verses all identify the 1 day of all the assembly as apposed to the 40 days of the 1 man Moses. (After the giving of the mitzvot) ***Dev 5;22 these words יהוה spoke unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me.***

The Hebrew word ‘lo’ translated ‘no’ can also be translated ‘verily’ or ‘as for a truth’ – ‘More’ which would agree with Ex.24:3.

6. Book of the Law (BoL) Ex 24:12 - through Deut AND INTO THE BOOK OF JOSHUA.

It includes the “Law of Moses” and it’s Not a Covenant – There is no proposal, no agreed acceptance, no ratification of any kind let alone by blood and no covenant confirming meal. That’s why Joshua can add to the BoL in Josh 24:26! He couldn’t do that if it was a covenant (Gal. 3:15). It INCLUSIVE of the second set of tablets or “the law of Moses.” Because Moses cut the stones, Moses talked to the people. Moses did not mediate this law concession. There was no exchange – Moses delivered this Formal Legal Oration to a group (they couldn’t say NO!). YHWH didn’t engage with the people with whom he was making this temporal law enactment directly. YHWH set up a perimeter between him and the people in which only Levites could function. Showing us the already in function Levitical Priesthood Num.3:12 at Ex.34 demonstrating that this bloodless ‘law action’ to be under the Levitical Priesthood Heb.7:11 and NOT a Melkizedeq Priesthood ‘covenant of promise’ Eph.2:12. It’s paramount we understand the distinction between the initial blood covenant with the first set of tablets and the second set of tablets that was NOT a blood covenant? The distinction of blood and no blood between them identifies that they cannot be one and the same.

Galatians identifies what law was added at Ex 24:12 after the ratified BoC. Galatians doesn’t mention ‘the five books of Moses’ as the traditional anti nomina church would have you believe nor does it mention the ‘Oral law’ as messianic’s would have you believe NOR does it mention a separate ‘Law of Moses’. It identifies by name the BoL in 3:10. V.17 informs us that the law (now identified by V. 10) came 430 years

later and was after the covenant (BoC) . This identifies that the law that was added in Ex 24:12 after the blood ratified covenant was confirmed was.....V.10 the BoL! No gymnastics, no esoteric twisting, no emotional pleas just line upon line, precept upon precept, here a little there a little! The law added in Ex 24:12 can only be the BoL according to Rav Shaul's communication to the Galatians and confirmed by Heb 7:11.

People are also making outlandish statements like, '*you will find 100% every single time BoL is mentioned that it always is speaking of Deut - a covenant added to the law of Moses*'. What?

Josh 24:26 proves this is a false statement - **(a)** you can't add to a covenant (so it's not a cov' then) **(b)** it's outside of Deut.

It's a law that wasn't ratified thus it's changeable Ezk.20:25.

The 'Law of Moses' can't be some separate 'law' from the BoL. The phrase 'Law of Moses' comes from 'the Book of the Law of Moses' appearing in the Bible 4 times with the first mention Jos 8:31. Neither phrase, 'law of Moses' or 'Book of the Law of Moses' appear in Gal.3. The phrase 'Book of the Law of Moses' Never appears in the NT but the phrase 'Book of the Law' appears 1 time in the NT at Gal.3:10!!!! So the context of Paul's writings is.....BoL in totality! Gal 3:10.

What gives away the game is the phrase 'The Law of Moses' is found in John 7:23 & Acts 15:5 and it's in reference to the land entrance sign of circumcision in Josh 5:2. **The point:** 'The law of Moses' cannot be its own law or limited to just the book of Deut or to the first 5 books of the bible because the phrase it's attached to (circumcision) is in text outside of those parameters (Gen.17:10 & Jos.5:2). Then to compound that Jos. 8:31 & Jos. 23:6 are outside of the first 5 books with Joshua 'adding' to "the Book of the Law" (of Moses) at Jos 24:26. All mentions of the 'Book of the Law' and 'the Book of the Law of Moses' are synonymously interchangeable and begin in 'law' Ex 24:12 extending past Deut into Josh with additions and changes!

7. **Ex 34. Don't lump Covenants.**

This is Moshe's tenth accent - Ex 34 second set of tablets. Moshe makes new tablets - Shemot 34:1. Moshe receives the second set of tablets that would be placed inside the ark with the BoL on the outside of the ark as a witness against Israel for the breaking the covenant.

Deut 31:26 *Take this book of the law and put it at the side of the Ark of the Testimony of your Elohim, that it may be there for a witness against you.* Shemot 34:10 This is tablet 'replacement' of the 1st broken tablets, the ones that were attached to the BoC that was 'cut' with Blood Ratification - Whereas Ex.34 was not cut. There is no blood cut covenant here. Ex 34 contains no proposal, no acceptance, no blood ratification and no covenant confirming meal. There is no בְּרִית *bēriyth* the cutting and passing between of flesh.

This is a limited covenant of land stewardship and boarder expansion (V.24).

Shemot 34 cannot be a 'covenant of promise' it comes after the original Malki-Tzedik covenant and the break of the Golden Calf. This is a Levitical concession action not a covenant of promise, an enactment of law, until the time of reformation (Heb 8). The Levitical Priesthood (Heb.7:11) began with the law that brought it at Ex.24:12. יהוה was going to wipe all of Israel, all means all which included the sons of Aaron and start over with only Moshe the last remaining Malki. This fact is underscored at Numbers 3:12. Moshe pleaded for the people – יהוה relented – BUT – there was and would be consequences. Starting with being put under the Levitical Priesthood. Ex.34 is the 1st act under the new Levitical Priesthood which was more akin to the enactment of Law. **Heb. 7:11.**

2 Cor 3:12“ For if that which is done away was glorious, much more that which remains is glorious:12 Seeing then that we have such hope, we use great plainness of speech not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished (BoL) :14 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament.”

8. New covenant NOT Renewed

Proposal, acceptance, blood ratification and covenant confirming mall all happen at Pesach.

Jer 31:32 *Not according* to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, ... Dasha can mean to make new or rebuild – the new parts are brand new. Jer.31:31-33 – YHWH does Not have to keep a covenant that has been broken by the other party. The NEW Covenant is to the First Fruits instead of the Firstborn. Ask yourself ‘not like/not according to” in Jer 31:32 doesn’t sound like “renew” as in the same does it? Reading the text it becomes clear that the New Covenants purpose is to replace the Blood Covenant the Israelite/ Egyptain fathers broke at Sinai V.32.

9. The Covenant with David, the Levites and the Day & Night.

Jer 33:17 For this says vuvh; Dawid shall never lack an heir to sit upon the kesay of Beit Yisrael; 18 Neither shall the Kohanim the Lewiym lack a man before Me to offer burnt offerings, and to kindle grain offerings, and to do sacrifice continually. 19 And the word of vuvh came to Yirmeyahu, saying, 20 This says vuvh; If you can break My brit with the day, and My brit with the night, and that there should not be day and night in their season; 21 Then may also My brit be broken with Dawid My eved, that he should not have a son to rule upon his kesay; and with the Lewiym the Kohanim, My avadim.

But don't forget the conditional context of the covenant!

1Kgs 9:5 “...as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel. But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go

and serve other gods, and worship them: Then will I cut off Israel out of the land

This was a conditional covenant that Israel and Judah failed to walk in, this is NOT a covenant of promise!

All covenant authority of Monarchy and Priesthood were transferred to YHWH's Son.

People twist this verse to mean a without end Davidic or Levitical dynasty. Well where is it -Selah ? Even in Yeshua's time there was no king of Israel let alone from the line of David and there hadn't been one since Zedekiah and the Babylonian captivity around 587 BCE and there's no Levitical priesthood to boot for the past 2000 years.

Yeshua Himself decreed over Jerusalem that their ***'House would be left'*** not *made* but ***'left' to them desolate*** as in already WAS! (Mt 23:38). Only a Kingdom has a King – A 'House' does not! The House of Judah i.e. they had no King!

Jeremiah identifies Monarchy and Priesthood as permanent parts of YHWH's plan for Israel - YES, but the promise of a perpetual priesthood is revealed in Yochanon Ha Matbeel's transference rights to Malki-Tzedik and the continuance of the Davidic monarchy seen as the Davidic Messiah fulfills all righteousness.

People don't realize the Kingship change had already been prophesied in **Jer. 22:30....**'(The kings line was going) ***to be childless, not prosper, neither him or his descendants would sit on the throne or rule anymore.***' and the priesthood change in **Jer. 3:16, 'the ark of the covenant (i.e. priesthood) wouldn't come to mind, be remembered, visited or made anymore (i.e. it was finished).** To seal the transference יהוה breaks his agreement with the day and the night as Malki-Tzedik dies on the tree Matt 27:45 (His death is what qualifies His priesthood).

יהוה kingdom throne is to be eternally ruled by the Malki-Tzedik scepter. **Ps. 45:6 *your throne O Elohim, is forever and ever, a scepter of Tzadikah is the scepter of your Malchut.***

10. The 5 Covenants of Promise (4 things)

Eph.. 2:12 That at that time you were without Moshiach, being excluded, aliens from the Commonwealth of Yisrael, as gerim from the covenants of promise, having no tikvah, and without tvkt in the olam hazeh

1.Gen. 12. - an unconditional autonomous covenant based upon YHWH's oath.

2.Gen. 15 - a conditional covenant is granted upon request of a guarantee.

3.Ex 19:5 BoC is the Malki-Tzedik realization to the nation that was promised in the covenant of Gen. 15-430 years earlier.

4.New Covenant - Yeshua proposed at Passover, had a covenant confirming meal, blood ratified it and awaits our acceptance by faith! Our acceptance by faith is the wild card.

5. The marriage of the lamb Rev 19:7 - the covenant. The New Testament is the proposal. Yeshua's robe is dipped in the blood of ratification, the New Covenant awaits our acceptance. Will we hear the voice from the BoC mountain calling us

Rev 3:20 Behold I stand at the door and knock, if anyone hears my voice and opens the door I will come into him and and 'have a covenant confirming meal' 'dine/sup' with him. Rev 19:7 is the marriage and V.9 is the marriage supper of the lamb/ 'the sup' or covenant confirming meal.... because you heeded the covenant calling voice from the mountain! Rev 3.20 'come in and sup' 'come in' is the acceptance and 'the sup' is the covenant confirming meal - 'the voice' connects back to Ex 19.5 . 'My sheep hear my voice' - 'the voice' is the dedicated phrase of the covenant . 1Pet 2.9 'called by a voice.'

IN CLOSING

2 veils that need to be shredded

2 Cor 3:13 “ not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished: : 14 But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament.”

1. The Jewish “veil” of confusion in reading the Old Testament is that Most Jews understand that the ‘Law of Moses’ preserved the lives of Israel for violation of the covenant.

Most Jews do NOT fully recognize that the ‘Law of Moses’ which is the BoL was to remain only UNTIL the death penalty position could be paid allowing all Israel access back to the covenants of promise of which the law of Moses/the BoL is NOT.

Most Jews do NOT understand that the blood covenant of Ex 19 has been made NEW by Yeshua.

That’s why they fear setting aside any of the instructions in the law as they knew their lives were preserved by the Law of Moses or BoL.

2. The Christian “veil” of confusion in reading the Old Testament is that most Christians know that the ‘Law of Moses’ was abolished when Yeshua established a new blood covenant.

Most Christians do NOT fully understand that the ‘Law of Moses’ was a distinct law enactment and not the whole of the Old Testament ‘law’. Most Christians do NOT realize that the blood covenant that was made new by Yeshua has Torah/teachings and instructions attached to it.

Most Christians set aside TOO MUCH of the Instructions of covenant because of a misunderstanding of the law and grace.

The veil is there for BOTH Christian and Jew UNTIL, their hearts are turned to יהוה covenants of promise and follow the ‘teaching and instructions/torah of the covenants of promise - **‘Eph 2: 14 Yeshua is our peace, He who has made both one, and has broken down the middle wall of separation, having abolished in His flesh the enmity, that is the (Book of the) Law of commandments contained in ordinances (not covenant), so as to create in Himself ONE NEW MAN from the two thus making SHALOM.**