

Why did YHWH want Moshe Rabainu?

Rom 5:14 Nevertheless, death reigned from Ahdahm to Moshe, even over all those that had not sinned after the sin of Ahdahm's transgression, who is the type of Him that was to come.

1Ptr.2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light:

(Same Melchizedek verbiage as Ex.19:5-6 = 1Ptr.2:9, Rev.1:6; 5:10)

Why did the Apostle Paul stop with 'Moses'? The reason is Moshe was the last Melchizedek.

Don't lump Covenants.

1. **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 in the Malki sense– There is no proposal, no agreed acceptance, no ratification of any kind, let alone by blood and no covenant confirming meal. יהוה makes a brit: understood to be a 'pledge'/'alliance' with Israel. Does it include covenant? Yes! Is it the the covenant that appears in the allegory of Sarah and Hagar? Yes! But it's not a Covenant by the Malki Tzedik terms found in scripture, it's an alliance and pledge to the flesh of carnal Israel!

That's why Joshua can add to the BoL in Josh 24:26! He couldn't do that if it was a blood ratified 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.

Covenant reinstatement of Shemot 34

Shemot 34 is not a 'covenant of promise' it comes after the original Malki-Tzedik covenant and the break of the Golden Calf. As does the balance of Ex. From Ex.25 on, Lev. Num., Dt. {27-28-29}, the balance of the TaNaK, etc. This is a Levitical concession action not a covenant of promise. An emergency patch and bandage or an enactment of Law, till the time of reformation (Heb 8)

YHWH's solution was to wipe them all out (National Death) and start over with Moses (Ex.32:10). BUT Moses pleaded for the people – Yah 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 (Num.3:12/Heb.7:11) – with many to follow and was more akin to the enactment of Law. *2nd – For a covenant to be a 'Covenant of Promise' (Eph.2:12) there has to be these 4 things present

The 4 elements of the Covenants of Promise

Covenants of Promise (Eph 2:12).

4 elements must be present:

1. A proposal
2. An agreement
3. A blood ratification
4. A Covenant confirming meal

These four things directly attach back to Abraham's Promise Covenant at Gen 15. It would be a mistake to confuse the oath covenant with Phineas, salt covenants, shoe covenants and threshold covenants with The Covenant of Promise. These Covenants of Promise include 1] Gen.15 The Promise Covenant, 2] The Book of the Covenant (Ex19:5-24:8 – the Answer to the Promise), 3] The New/re-New-ed Covenant (Jer.31:31-33/Lk. 22:20/Heb.8:8-10), 4] the Marriage of the Lamb (Rev.19:7) and a legitimate attachment to #5] being the 'Oath' (Yah's promise vow at Gen.12/Heb.6:13). So there are 5 Covenants, with 5 considerations – It just so happens that '5' is the number of 'Redemption'

The 'Covenant Confirming Meal' attached to each one of the 'covenants of promise' are as follows:

1] The Gen.12

'Oath' is everlasting – the meal is the first Passover of Ex.12 – the connecting rod to the promise (now there's multiplicity and soon approaching freedom) the meal is the first Passover of Ex.12 pointing to and culminating with the 'Marriage Supper of the Lamb' . ,

2] The 'Promise' of Gen.15 – the meal is Gen.18:3-8 (with foot washing),

3] The Ex.19:5-24:8 'Book of the Covenant' Answer (Gal.3:18) - the meal is Ex.24:9-11,

4] The New Covenant (Jer.31:31-33/Heb.8:8-10) - the confirming meal is Passover with new instruction from Yahshua; 'this do in remembrance of me' (Mat.26:26, Mk.14:22-

24, Lk.22:20, 1Cor.11:24-25); Please note the 'as they were eating' meal in progress verbiage and

5] The Rev.19:7

Marriage of the 'Lamb' to His Bride Israel - the meal is the much hailed Marriage Supper of the Lamb (Rev.19:9).

'Covenant of Promise' must have 5 issues attached to it defining it a bona-fide Covenant of Promise. They do not have to be in this order and it can be immediate or over an expanse of time, but they must be present. They include;

1] Proposal,

2] Agreement,

3] Blood ratification,

4] A Covenant Confirming Meal and

5] Direct attachment linked to Abraham's Promise Covenant of Gen.15.

You see all of these factors present at the Original

Melchizedek Book of the Covenant (Ex.19:5-24:8 / :9-11). You see NONE of these factors present at

this Levitical Covenant/Law re-instatement of Ex.34. *3rd – there is no mass invitation into a national priesthood (All 12 Tribes) as you see at Ex.19:5-6. Only the certainty of a Levi tribe only Priesthood (Num.3:12; 8:15-19). There is a HUGE difference between being a 'Nation *of* Priests' and being a Nation 'with' Priests.

19 different law divisions.

To say the Brit Chadasha or Rav Sholiach Shaul doesn't divide the law is an asinine statement in light of the fact that **Shaul identifies 16 of 19 categories of law mentioned in the Brit Chadasha:**

1. Rom 3 Faith
2. Works
3. Marriage
4. Eloah
5. My members
6. The mind
7. Sin
8. Death

9. The Ruach
10. Righteousness
11. Moshe
12. Christ
13. Commandments contained in ordinances
14. Under the Levitical Priesthood
15. Carnal commandment
16. Civil

James adds 2 more

1. The perfect law of liberty
2. The royal law

The writer of Hebrews adds another:

- Covenant law

Some examples:

Rom.7:23 “But I see another law” (law of Moses;

John 7:23, 1 Cor. 9:9) ... warring against the “law of my mind”, and bringing me into captivity to the “law of sin” (sin or rebellion).

Rom.7 and 8, we have at least 6 categories of ‘law’:

- 1] The Law of “God” - (YHWH’s) Torah,
- 2] The Law of Moses; that all (Pre-New Covenant) had to go through to get to ‘1’,
- 3] The Law of Sin & Death,
- 4] The Law of the Mind, and
- 5] The Law of the Spirit.
- 6) The Law of Adultery

What does UNTIL mean? *Impending change!*

Ber 49:10: *The scepter shall not depart from Judah, nor a lawgiver from between his feet, UNTIL Shiloh come.*

Gal 3:19 'Wherefore then serveth the law? (the Book of the Law v:10) It was added because of transgressions, till the seed should come to whom the promise was made; ... '

***Heb 9:10 'Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.'* <Diorthosis> (specifically) 'Messianic restoration'.**

Act 3:21 '... until the times of restitution of all things ...' (Peter v:12)

Heb 7:12 'For the priesthood being changed, there is made of necessity a change also of the law.'

Both Priesthoods are Torah – both laws are Torah law - one is Melchizedek - one is Levitical.

2 Cor. 3:11 'if that which is done away was glorious, much more that which remains is glorious.'

Covenants of Promise

Eph.2:12 'That at that time ye (former Gentiles v:11) were without Messiah, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, without Yah in the world: ...'

The term 'the covenants of promise' is a dedicated phrase. It has to do with those covenants that can be directly attached to Abraham's Gen.15 Promise.

The 'Oath' of Gen.12 and the 'Covenant' of Gen.15

Time for me to eat some crow:

Paul's use of 'cheirographon' (handwriting) at **Col.2:14** and what was "nailed" that was 'Against Us'. According to Torah; Moses recorded that the Law would be 'Against Us' not our record of sin debt.

Col.2:14 Blotting out the handwriting G5498 of ordinances that was **against us****2596, which was contrary to us, and took it out of the way, nailing it to his cross;**

Dt.31:26 Take this **book of the law****, and put it in the side of the ark of the covenant of YHWH your Elohim, that it may be there for a ****witness against you****.**

And if that were not enough the context of Dt.31 (Torah defining Torah) reveals the same scathing rebuffing reproof of Moses 'against' the Israelites;

Dt 31:19 ... that this song may be a witness for me **against**** the children of Israel.**

Dt 31:20 ... then will they turn unto other gods, and serve them, and provoke me, and **break my covenant****.**

Dt 31:21 ... that this song shall testify **against**** them as a witness;**

Dt 31:26 ... that it may be there for a witness **against**** thee.**

Dt 31:27 ... ye have been rebellious **against**** YHWH; and how much more after my death?**

Dt 31:28 ... that I may speak these words in their ears, and call heaven and earth to record **against**** them.**

Dt 31:29 For I know that after my death ye will *utterly corrupt yourselves****...***

So: the Torah context of Dt.31 defines the use of 'cheirographon' at Col.2:14

And Ephesians:

Eph 2:15 Having abolished in his flesh the enmity, even the *law of commandments**** contained in ordinances; for to make in himself of twain one new man, so making peace;***

“the ****law of commandments**** contained in ordinances” - isn't a record of sin debt. Notice that the ****law of commandments**** “contained in ordinances” (Eph.2:15) is very different from the Commandment Laws contained in Covenant at Eph.2:12. These Melchizedek Covenants contain Melchizedek Covenant Law that very much still stands.

Yeshua both set aside the Levitical (Heb.7:11-12) 'Book of the Law' (Gal.3:10; 17-19 / Col.2:14 / Eph.2:15 / Heb.10:9) 'And' took away our debt of sin (Rom.6:23; 8:10 / 1Jn. 1:9).

But the one is not to the exclusion (or in the context) of the other.

Unlike the Levitical Book of the Law (Gal.3:10/Heb.7:11); the Melkizedeq Book of the Covenant (Ex.19:5 -24:8) could not be 'Against Us'; it was the Marriage Katubah – it is how YHWH married Abraham's descendants to become YHWH's family. (Katubah – Hebrew Binding Marriage Proposal).

Gal 3:17 And this I say, that the covenant (1), that was confirmed before ..., the law (2), which was four hundred and thirty years after, cannot disannul, that it should make the promise (3) of none effect.:18 For if the inheritance (1) be of the law (2), it is no more of promise (3): but Yah gave it to Abraham by promise (3). (KJV)

The (BoC) 'covenant' is the 'inheritance' answer to the promise covenant made at Gen. 15. The inheritance covenant -the BoC (1) along with the Promise (3) made at Gen.15 are NOT part of the 'law' (2).

'Torah' bastardized to mean 'Law' does not contain the word or meaning of 'law' in its 'root word' make up.

'Torah' purely means – The Successive Light of Teaching and Instruction.

Gal 3:19 ***'Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made ...'*** ('till' Shiloh/Messiah - Gen.49:10)

The Covenant and the Promise are not part of the Law. The law Paul is

speaking of is none other than 'The Book of the Law' (Gal 3:10) that is not part of the Covenant – that cannot be mixed in as Covenant. **v:19 'Wherefore then serveth the law (BotL v:10). It was added because of transgressions**

...' -??? - Transgressions? To what? The Law? Are we really to conclude that the law, was 'added' to the law, because of transgressions to the law? - that doesn't make any sense. Neither does the Torah being added to Torah ...

The only way that Gal 3:19 makes sense in light of v:17 & :18 is that the 'Law' which could never be Covenant was 'added' (along side) next to the Covenant because of 'transgressions' against the Covenant with the sin of the Golden Calf.

The 'Book of the Covenant' is a Blood Ratified Covenant (Gal.3:15/Ex.24:8). Your own marriage – Human marriage is a Blood Ratified Covenant. If either spouse breaches that Marriage Covenant there is nothing in that covenant that legally judicates that infraction or breach of that covenant. You have to go to a court or magistrate of law that is outside that marriage covenant.