

Jews For Yeshua

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To the Torah & the Testimony
If anyone does not speak according to these words
It is because they have no light in them.
Yesh'yahu (Isaiah) 8:20; Revelation 12:17; 14:12



ON THE MYSTERY OF THE TABLETS

This study first came to me in 1996 when I was trying to determine why it was that the Church was teaching that under the "New" Covenant we were bound to only 10 commandments, when it was clear from the teachings of that same covenant that Yeshua and His Emissaries taught commandments far beyond the traditional 10 from out of the whole body of Torah.

Is what I discovered in all this is that the Hebrew, even within the context of the English translations, does not teach the traditional 10 commandments as that which was written on the Tablets of Stone.

Once I formulated and wrote out my original thesis on the subject I went outside on the lawn with a friend I had been witnessing to and began to talk to him about my discovery. I had not pulled out my paper yet, and so it was still in my Bible with some other papers, and my Bible was closed.

Then while I was talking with him about the subject, a gust of wind suddenly came out of nowhere and blew my Bible open, and then plucked that paper out of my Bible and sucked it up into the air in a small whirlwind.

Me and my friend just looked at each other in amazement at how the wind had so precisely opened my Bible, and so graciously and delicately plucked out that particular study, but left all of the other papers remaining in my Bible.

Then as we looked back up to see where the paper was going, in hopes that it would fall back down somewhere close where I wouldn't have to go too far to retrieve it; instead of seeing it fall back to the ground, we became further amazed at how the study was still caught up in the whirlwind and continued going up higher and higher and higher until it disappeared in the sky of heaven above.

It was almost as if Angels had been looking for that study to surface, and when one of the Angels found it, he snatched it up into heaven to go fetch his reward.

I do not know what that all meant, and I do not know precisely why this study is so important. But I do know this, that this study is will bring many people to a deeper understanding of Torah and to a more precise understanding of exactly what the message of salvation is.

And as it is written in **Yesh'yahu (Isaiah) 8:20**,

8:20 "To the Torah and the Testimony, if anyone does not speak according to these words, it is because they have no light in them".

Then again in **Revelation 12:17; 14:12**,

12:17 And the dragon was enraged with the woman, and he went to make war with the rest of her offspring who obey the commandments of יהוה, and have the Testimony of Yeshua.

14:12 Here is the patience of the set-apart ones of יהוה, of those who obey the commandments of יהוה, and have the Testimony of Yeshua.

With this, we will now go into our study.

Have you ever wondered what was really written on the tablets of stone? Or asked yourself why anyone would need the front and back sides of two stone tablets to write a mere ten commandments on? Or asked yourself why these stone tablets are referred to as the Tablets of the Testimony, rather than as the Tablets of the Law (of the Torah) if it was the Law (the Torah) that was written on them?

Consider this. The “tablets” of the Testimony were placed inside of the “**Ark**” of the Testimony, which in turn was inside the Holy of Holies of the “Tabernacle” of the Testimony.

What is the “**Ark**” of the Testimony and the “Tabernacle” of the Testimony all about? They are utterly and entirely about the requirement of blood for the remission of sins.

Even as **I Yehochanan (I John) 5:11** tells us regarding the Testimony of Yeshua,

5:11 And this is the Testimony, that יהוה has given us eternal life and this life is in His Son.

How is this life provided to us through His Son? It is provided to us through the shedding of His blood for the remission of our sins that are past; **Romans 3:25**.

So if the “Tabernacle” of the Testimony, and the “Ark” of the Testimony, and the Testimony of Yeshua all have to do with the shedding of blood for the remission of sins, then it becomes evident that the “Tablets” of the Testimony are also somehow related to the requirement of blood for the remission of sins.

The word “Testimony” likewise, means witness. So what is the witness? It is that in light of the shedding of blood for the remission of sins that are past, we have now been delivered from death unto life; **Yehochanan (John) 5:21-24**; and whoever believes that Yeshua is the Son of Adonai has this witness, this “testimony” within them; **I Yehochanan (I John) 5:10,11**.

Accordingly, if only the Torah (the “Law”) was written on the two tablets of stone, they would have been called the Tablets of the Torah (of the “Law”), not the Tablets of the Testimony; even as the scroll was referred to as the Scroll of the Torah, and not as the Scroll of the Testimony.

What “tradition” refers to as the “Ten commandments” is Torah (is “Law”), and the Torah (the “Law”) is exclusively about defining what is right and wrong, just and unjust, pure and contaminated (clean and unclean), moral and immoral, holy and unholy, etc. And has nothing to do with the requirement of blood for the remission of sin.

But the Testimony is exclusively about the requirement of blood for the remission of sin, to cleanse us of our past violations of Torah (past violations of Adonai’s “Law”).

The Testimony has nothing to do with right or wrong, pure or impure, moral or immoral; but has everything to do with mercy and forgiveness for those who repent of their violations against the path of life from a pure and sincere mind.

For the unrepentant sinner, the Torah brings judgment unto death. But for the repentant soul, the Testimony brings mercy; and mercy prevails over judgment.

As it is written in **Mattit’yahu (Matthew) 9:13**,

9:13 Go and learn what this means, “I desire mercy and not sacrifice, for I did not come to call the righteous, but Torah violators (sinners), to repentance.”

For the extension of mercy is evidence of our repentance unto obedience; but sacrifice, the evidence of our disobedience (of our sin); and He desires therefore to call sinners to repentance that He may show mercy.

The Testimony brings mercy to all those who love and obey the Torah; thereby causing the sacrifices to not be in vain. But to those who reject the Torah, the Torah becomes their judge; and the sacrifices worthless.

The Scriptures declare that “the Torah of יהוה *is perfect*”; **Mizmor (Psalm) 19:7**, and capable of converting the very soul. And we, as the imperfect beings that we are, are in no position to condemn that which is perfect.

The Torah is perfect, and those who attempt to condemn that which is perfect shall be condemned by that which is perfect.

But those who embrace that which is perfect, and confess their own imperfections in light of it, shall find mercy.

The Torah (the “Law”) is about life and death, it defines for us what the path of life is, and what the path of death is, and tells us to choose life so that we and our children may live; **D’varim (Deuteronomy) 30:11-19**.

The Testimony is about redemption from the path of death; for those who desire to return to the path of life as defined in Torah.

With repentance comes mercy. So if the Torah and the Testimony are two different things. The

one, teaching the way of life and death; and the other, the way of forgiveness through atonement (payment of our debt) and justification (pardon and acquittal in regard to our past behavior), then what was written on the tablets of stone, on “the Tablets of the Testimony“?

The fact that they were called the “Tablets of the Testimony” identifies their contents with the way of forgiveness. So, let’s begin by asking, “What did Adonai speak to Moshe about for 40 days and 40 nights while on top of the mountain?”

If you read **Shemot (Exodus), chapters 25 through 31**, you will quickly find that almost the entirety of their conversation was about how to build the various components of the Tabernacle.

Can you guess how many components there were to the Tabernacle that had to be constructed in order to make it complete and functional? If you guessed 10, you guessed correctly. That’s right. The Tabernacle contains 10 components.

There are also only three places in Scripture where the phrase “10 commandments” is used. The word for commandments in Hebrew is “mitzvot.” So, in order to translate these three phrases in Scripture as “10 commandments” it would have to say “Ten Mitzvot” in the Hebrew.

However, such is not the case in the Hebrew. In the Hebrew, these three phrases of the “10 commandments” have been rendered not from the Hebrew word “Mitzvot” but from the Hebrew word “d’var”. However, the Hebrew word “d’var” does not mean commandment, but rather “matters discussed or spoken about”; and is a word used quite frequently in Scripture to refer to any kind of conversation involving any kind of grouping of words, instruction, or speech.

So what did Moshe and Adonai discuss and speak about for 40 days and 40 nights on the top of Mt. Sinai? If we examine the conversation that took place on top of Mt Sinai between Adonai and Moshe over that 40 day period, then we should be able to find somewhere within that conversation a grouping of words that can be divided into 10 categories.

Upon closer examination of the Scriptures from the Hebraic standpoint, we will be able to study and see that what was written on the tablets of stone was not what tradition tells us was written; and if what was written on the stone tablets was not what tradition tells us it was, then what was written on the two tablets?

It just so happens that the Tabernacle is made up of 10 components, and it just so happens that the construction of these 10 components of the Tabernacle is the only thing that was discussed on the mountain.

Coincidence? No. Not at all. The 10 d’var are the 10 matters that were discussed concerning the construction of the 10 components of the Tabernacle.

So, what are those 10 components of the Tabernacle that were mentioned?

If you look in **Shemot (Exodus) 31:6-11, and Shemot (Exodus) 39:32-43**, it will tell you the ten components were as follow,

1. **The Tabernacle**, that is, the tent with its curtains and accessories.
2. **The Ark of the Testimony**, with its accessories.

3. **The table of showbread** with its utensils and accessories.
4. **The pure menorah** with its utensils and accessories.
5. **The altar of incense**, with its accessories.
6. **The alter of burnt offering** with its utensils and accessories.
7. **The laver** (washbasin) with its base and accessories.
8. **The holy garments** of ministry, with their accessories.
9. **The anointing oil**, and
10. **The sweet incense**.

The first and last verses of this passage, likewise, begin and end as follow,

Shemot (Exodus) 31:6 and 11,

31:6 “And I, indeed I, have appointed to be with Bezaleel, Aholiab, the son of Ahisamach, of the tribe of Dan; and I have put wisdom in the minds of all who are gifted artisans, ***so that they may make all that I have commanded you.***”

The last verse,

31:11 And the anointing oil and sweet incense for the holy place; ***according to all that I have commanded you,*** they shall do.

So we see from this that what was discussed, indeed, included commandments on how to build the “10” components of the Tabernacle, indicating that the “10” components of the Tabernacle are precisely what is being referred to here.

The Tabernacle, the Ark, the Table of Showbread, the Menorah, the Altar of Incense, the Altar of Burnt Offering, the Washbasin, the Holy Garments, the Anointing Oil, and the Sweet Incense. Ten. Ten things. He commanded them to build 10 things!

Then He says, “according to all that I have commanded you they shall do”.

So even if “d’var” meant “commandment”, it would be clear that these ten items to be constructed for the Tabernacle were the 10 items being referred to.

But in light of how these 10 matters are presented it was more grammatically correct for him to refer to them as the “10 D’var” rather than as the “10 Mitzvot”, because they were presented within the context of a rather lengthy 40 day “conversation” which contained a considerable amount of detail, as opposed to a simple list of do’s and don’ts.

It is evident from this passage, and from **Shemot (Exodus) chapters 25 through 39**, that the 10 matters discussed were the 10 components of the Tabernacle; that this discussion was in the form of instruction from Adonai to Moshe, and that this instruction contained within it, ***hundreds of commandments*** for Moshe and the sons of Israel to follow in order to carry out the construction and assembly of the “10 components” of the Tabernacle.

But the traditional form of the “10 commandments” handed down is reflective of western thought; that is, in western thought it is common to translate the effect of a word rather than the cause of a word from the Hebrew into the English.

That is, rather than translating “d’var” as matters discussed, they translated d’var to reflect the result of the matters discussed, the commandments inferenced in **Shemot (Exodus) 31:6,11**, but then erroneously applied that word “commandments” to the event that took place in **Exodus (Shemot) chapter 20**, rather than to the events taking place between **chapters 25-31** where the context of these matters requires the word “commandments” to be applied.

Take note also, that this use of the word “commandments” in reference to the 10 components of the Tabernacle that was to be built is the first use of the word commandment at Mount Sinai. How a word is used in its first appearance in a passage can also be important to determining its meaning within the context of that passage.

But anyone can go to **Shemot (Exodus) chapter 20** where the first set of “commandments” referred to traditionally as “the 10” are given, and see that those “commandments” given do not stop at the traditional “10th” but continue on for a total of four chapters, all the way to **chapter 23**, and also see that no-where in any of these passages are they ever referred to as commandments, but rather, as judgments.

Likewise, the only reason that there was even a pause after the “traditional 10th” is because the people became so terrified by the smoke, and the quaking, and by the Shofar and by the sound of Adonai’s voice, that they thought they were going to die, and so pleaded with Moshe at this point to please ask Adonai to no longer speak to them directly, but to use Moshe as His mediator so that they would not die from the terror caused by the power and rumbling of His voice.

As it is written in **Shemot (Exodus) 20:18,19**;

20:18 Now all the people witnessed the thundering, the lightning flashes, the blowing of the Shofar, the mountain smoking, and when the people saw it they trembled and stood far off.

20:19 Then they said to Moshe, “You speak with us and we will hear, but do not let Elohim (God) speak with us, or we will die.

Accordingly, Adonai approved this request and then proceeded to give the remainder of the judgments through Moshe as His mediator, providing for us a type and shadow of Yeshua as our Mediator.

So going back to **chapter 24**, in **chapter 24:3-8** it states that the covenant made at Mt. Sinai was made concerning **all the words** spoken from **chapters 20 through 23**, *not concerning just ten*, or of just a few spoken in **chapter 20**.

As it is written **Shemot (Exodus) 24:3-8**,

24:3 So Moshe came and told the people all the words of יהוה ***and all the judgments***. And all the people answered with one voice and said, “***All the words which יהוה has said we will do.***”

24:4 And Moshe wrote all the words of יהוה. And he rose early in the morning, and built an altar at the foot of the mountain, and 12 pillars according to the 12 tribes of Israel.

24:5 Then he sent young men of the sons of Israel, who offered burnt offerings and sacrificed peace offerings of oxen to יהוה.

24:6 And Moshe took half the blood and put it in basins, and half the blood he sprinkled on the altar.

24:7 *Then he took the scroll of the covenant (the scroll of the Torah) and read in the hearing of the people. And they said, [again] “All that יהוה has said we will do and be obedient.”*

24:8 And Moshe took the blood, sprinkled it on the people, and said, “Behold, the blood of the covenant which יהוה has made with you **according to all these words.**”

These words, the “d’varim” spoken here, are called “judgments”. Why are they called judgments here when these judgments are also clearly commandments? Why not just call them commandments?

In **Shemot (Exodus) 18** it is written that Moshe was acting as a judge for Israel to settle matters of the law, and of disputes, among the people. The people would bring him questions concerning Adonai’s commandments, and he would in turn give them judgments, or “decisions” defining the proper “halacha” or way to apply His commandments to the resolution of their questions and/or disputes.

As it is written in **Shemot (Exodus) 18:15,16;**

18:15 And Moshe said to his father-in-law, “...the people come to me to inquire of Elohim (God).

18:16 So when they have a question or a dispute, I **judge** between one party and the other, and make known to them **the statutes of Elohim (God) and His laws.**”

Moshe’s father-in-law saw that this was too much for Moshe to bear alone, so men who feared Adonai were appointed to assist Moshe as judges over groups of tens, fifties, hundreds, and thousands. The smaller matters would be resolved by the judges over the groups of 10, and the more difficult matters appealed upward as necessary to the elder over 50, then to the elder over 100 and then to the elder over 1000, with Moshe taking upon himself only the most difficult of cases to resolve.

By the time they reached Mount Sinai, however, many cases had arisen that had not yet been resolved.

They may have been cases like, is it adultery if I marry a woman who was divorced because her husband was a drunk, or is it stealing if someone took food from a tent because they were hungry, or what about a neighbor whose ox gored and killed another man’s ox, what should be done in this case?

And human nature being what it is, it is very likely that the elders, and perhaps even Moshe, had already rendered judgments in some of these cases, and that some of the people questioned, or disputed, or flat out rejected those judgments.

In this last scenario it would be important for Adonai to mention those judgments first, thereby establishing His approval and endorsement of the judgments made by Moshe and his elders and putting an end to any dissent of the people against the decisions of the elders.

By mentioning those commandments first, the dissenters would be convicted of their guilt and then humble themselves to receive the rest of the judgments given through Moshe.

You can almost hear this echoed in **Shemot (Exodus) 20:19** quoted above when they said to Moshe,

20:19 ...You speak with us and we will hear, but do not let Elohim (God) speak with us, or we will die.

It is almost as if they were saying, "Okay, okay, Moshe, we will accept you and the elders judgments now. Please tell Adonai He can stop now before we die of our guilt in His presence! You receive the rest on our behalf, and we will listen to you now."

As it is written in **Shemot (Exodus) 19:9**,

19:9 And יהוה said to Moshe, "Behold, I come to you in a thick cloud so that the people may hear when I speak with you and believe you forever."

This verse indicating that some among the people were doubting Moshe's authority, and so needed to hear Adonai speak to Moshe directly within their sight and hearing to affirm Moshe's authority and stature before the people.

Additionally, it is one thing to say, "Everything that יהוה has spoken we will do" in the absence of knowing what His requirements within the covenant will be, like in **Shemot (Exodus) 19:5-8**. It is quite another thing to find out that some of those requirements involve things you have been guilty of disputing about, as you can almost hear being expressed in the voice of the people in **Verse 20:19**.

But Moshe tells them not to fear for their lives, but that Adonai spoke only to bring out what was in their thoughts so that they might walk reverently before Him, and stop sinning.

Once they recognized their guilt, and their need to trust in Adonai, and in Moshe His servant, then Adonai had their attention sufficiently to be able to have the rest of His judgments received by the people through Moshe His mediator.

The same holds true today, until a person accepts the credibility of the one in authority over them, they will not be able to fully accept anything else that person in authority has to say.

In the same way, until a person can recognize their own guilt in light of your instruction or rebuke, they will have a very difficult time accepting anything else as true that you may have to say about their behavior.

Plain and simply, before Adonai can get through to anybody, they must first accept their own guilt concerning those things that they already know is wrong, and stop living in denial of those things which they already know to be true. Then, and only then, will anything else He has to say have any significant impact, or be of any eternal benefit to them.

So going back now to the remainder of these judgments given, with Moshe acting as the mediator, we see that upon confirmation of the covenant based on *these judgments given in chapters 20-23*, that Adonai then says in **24:12** of this same chapter that He would give Moshe “another” law, so that he could teach that one also, and that this other law would be written on a set of stone tablets that Adonai Himself had carved up.

As it is written, **Shemot (Exodus) 24:12**,

24:12 Then יהוה said to Moshe, “Come up to Me on the mountain and be there, and I will give you tablets of stone, and a law and commandments that I have written so that you may teach them.”

Here you will see the word “law” mentioned, which comes from the Hebrew word “Torah”. The scroll of the covenant is also later referred to as the scroll of the Torah. The word torah, commonly translated as “law”, simply means instruction, and can refer to instruction of any kind.

It is important to clarify this at this point because to understand what is going on here a distinction must be made between the “instruction” given in the form of the “*judgments*” mentioned in (**24:3**) and the instructions given from **chapters 20-23** that the people have *already been taught* and agreed to live by, versus this new “instruction” which Adonai is preparing to give Moshe on the mountain top which has not yet been received and taught, and which will come in the form of “*commandments*” (**24:12**).

This covenant given from chapters 20-23 was, likewise, agreed to not just by Israelites, but by the foreigners (gentiles) who had attached themselves to Israel as well. **Shemot (Exodus) 12:49; V'yikra (Leviticus) 17:8-13;**

Now understand, judgments are also commands to be obeyed, but commandments in Scripture are more like what our legislatures would write up, and judgments are more like what our courts would decide in determining how those commandments of the legislature are to be applied in areas of grey and/or in new situations arising after the creation of those original commandments.

In our day, and in our country, commandments have the tendency to come in the form of Statutes, and judgments in the form of Case Law.

It is also important to note at this time that Adonai had already given at least 22 commandments to Israel from the time they had left Egypt in **Shemot (Exodus) 12** to the time that they had reached Mt Sinai in **Shemot (Exodus) 19**, prior to their encounter with Adonai, and prior to the giving of the traditionally referred to “10 commandments” of **chapter 20**.

Likewise, the traditionally referred to “10 commandments” are actually 9 or 13 in number, as follows, depending on how you categorize them. The *italicized numbers 1-9* on the left side under each group represents the judgments grouped by related category; and the **bolded numbers 1-13** on the right side under each group represents the judgments grouped by ‘You shall’ and ‘You shall not’.

Group 1 through 9 represents the judgments spoken directly to the people by Adonai without a Mediator.

Group 1, the making of images representing other gods.

1. 1. **You shall** have none of the gods you left behind in my presence.
2. **You shall not** make any carved image or likeness of anything that is in the sky, on the earth, or in the waters beneath the earth.
3. **You shall not** bow down to them or serve them.

Group 2, the name of Adonai Most High.

2. 4. **You shall not** bring the name of יהוה your Elohim (God) to nothing.

Group 3, the Sabbath.

3. 5. **Remember** to keep the Sabbath day set-apart.
6. Six days **you shall** labor and do all your work, but the 7th day is the Sabbath day of יהוה.
7. **You shall** do no work on the Sabbath day.

Group 4, honoring one's parents.

4. 8. (You shall) **honor** your father and mother.

Group 5, the sanctity of human life.

5. 9. **You shall not** murder.

Group 6, the sanctity of marriage.

6. 10. **You shall not** commit adultery.

Group 7, not taking that which is forbidden.

7. 11. **You shall not** steal.

Group 8, not perverting justice.

8. 12. **You shall not** give false testimony.

Group 9, envy and lust.

9. 13. **You shall not** covet.

Then the judgments continue, with Moshe now as the Mediator, in verse 22 of chapter 20 with,

Group 10, the making of images to represent Adonai our Elohim (God).

10. 14. **You shall not** furnish, to represent Me, gods of silver and gods of gold; you shall not furnish these for yourselves.

Group 11, proper approach to Adonai.

11. **15.** An altar of earth **you shall** make for me.
- 16.** Your burnt offerings and your peace offerings **you shall** offer on it.
- 17.** If you make me an altar of stone, **it shall be** with uncarved stones, no tool shall be used upon it.
- 18.** **You shall not** go up to my altar on steps.

So here it is, by the time we finish **Shemot (Exodus), chapter 20** we have already learned thirty-three (33) to *forty (40) commandments*. Twenty-two (22) commandments from **Shemot (Exodus) chapter 12 through 19**, and 11 to 18 commandments in **chapter 20!**

Then to top it all off, **chapter 20** is followed by three more chapters containing forty-nine (49) judgments. So that by the time the covenant is made and confirmed in **Shemot (Exodus) 24:3-8**, the Israelites had already learned and agreed to at least 82 to 89 commandments and judgments given by Adonai.

In **Shemot (Exodus) 24:3** it states,

24:3 “Moshe came and told the people all the words of יהוה” and all the judgments. And all the people answered with one voice and said, “All the words which יהוה” has said we will do.”

So how many words did Adonai speak from **Shemot (Exodus) chapter 20 to 23?** Four chapters and 60 to 67 judgments worth (49 from **chapters 21 to 23**, plus 11 to 18 from **chapter 20!**)

Then Moshe wrote down all the words of Adonai (in a scroll), and went and built an altar and offered burnt offerings and sacrifices (as was prescribed in **chapter 20:22-26**), and put one half of the blood into basins, and the other half on the altar; **chapter 24:4-6**.

Then he took this scroll, called now the scroll of the covenant, (that is later referred to as the scroll of the Torah), and read it in the hearing of the people. And the people repeated a second time that they would perform and be obedient to all that Adonai had spoken; **chapter 24:7**.

Then Moshe took the blood, sprinkled it on the people, and said, “Behold, the blood of the covenant which Adonai has made with you according to all these words“; **chapter 24:8**.

So the covenant was made according to what? According to all the words that were written in the scroll, which at this point contained a minimum of 60 of the eventual 613 judgments and commandments!

Now, I've heard people say time and time again that the reason believers are only bound to ten commandments is because they've been taught that the covenant was based on only “ten” commandments; but the Scriptures themselves just testified, the covenant was not made or based on just “ten” requirements for Adonai's people, but on all the words spoken at Mt. Sinai from **chapters 20 thru 23**, which contained a total *minimum* of 60 to 67 judgments. Thus the need for a scroll!

That same scroll was continuously expanded to eventually include 613 judgments and commandments, and thousands of principles; the principles of which Yeshua and His Emissaries (the Apostles) taught as commandments, as well as the whole history of mankind as was relevant to Israel's history from Adam to Moshe, and is known today as the Torah scroll.

Now in **D'varim (Deuteronomy) 31:24-26** it says that this **scroll of the Torah (Book of the "Law")**, also known as the scroll of the covenant, (or "Book of the covenant), was placed **leaning against** the "Ark of the Testimony", which is also known as the "Ark" of the covenant, to act as a witness between us and Adonai.

But in **D'varim (Deuteronomy) 10:5** it states that **the Tablets of the Testimony** were placed **inside** the "Ark of the Testimony", *beneath* the Mercy Seat.

This is interesting that the Tablets of the "Testimony", which are related to the requirement of blood for the remission of sin, were placed **inside** the "Ark" of the Testimony beneath the Mercy Seat; but that the judgments defining the requirements and obligations of the covenant for Adonai's people, and which came to be known eventually as "The Torah", and that was contained in the scroll of the covenant, was placed as a witness **between** us and Adonai, **between** us and the Mercy Seat, showing that the Mercy Seat could only be accessed through the covenant.

And what was the first part of the covenant that was issued and agreed to? To obey the commandments and judgments of Adonai as recorded in the "Torah" scroll and presented through the hand of a Mediator, the covenant that, once agreed to, would be sealed with the blood of the sacrifice, thus providing atonement, and "mercy", to all who abide by its terms.

The same picture that we have with Yeshua, our Mediator, who on the mountain gave the judgments of Adonai to the twelve tribes of Israel in **Mattit'yahu (Matthew) 5-7**, and who, upon agreement by His followers to believe and obey Him sealed that covenant with His own blood.

Yes, that's right. It shows us that it is only through obedience to Him that we are in compliance with the conditions of the covenant, and therefore able to receive the mercy prescribed in the covenant for the remission of sins that are past; **Romans 3:25**.

It shows that Yeshua came to provide remission of sin for those who repent of their sins, not for those who indulge in them and make excuses for them.

Yes, mercy is for those who repent and obey, not for those who sin and go the other way. For there remains no more sacrifice for sin for those who willfully violate the Torah of Adonai's commandments and judgments after receiving the knowledge of the truth; **Evreem (Hebrews) 10:26**.

Did you know that the tablets of stone were written by the finger of Elohim (God), Himself? It says in **Shemot (Exodus) 31:18**,

31:18 And when יהוה had made an end of speaking with Moshe on Mt. Sinai, He gave Moshe two tablets of the Testimony, tablets of stone, written with the finger of Elohim (God).

This is very important to know, because the Scriptures make clear that the way of atonement for the remission of sin can be provided by Adonai only.

No human can provide atonement for their own sin. No amount of good works or obedience to Torah, or even death itself, can atone for our own sins, for our past violations of His judgments contained in Torah.

So concerning our past violations of His judgments, we are completely at Adonai's mercy; and as such, the way of atonement **must** be provided by Him, as was even pictured with Avraham and Yit'zak (Isaac) when Adonai provided a ram as a substitute for Yit'zak (Isaac).

We are completely at His mercy. And only He knows the way of eternal life, and of how to redeem us from our violations of Torah (from our sins).

And that's why the stone tablets, which contained the instructions on how to build the Tabernacle for the remission of sin had to be written by Adonai's own finger.

It was Elohim (God) who had to write out only that which He could provide.

But take note that these instructions for the remission of sin were not provided until we agreed to enter the covenant with Him on His terms; and those terms given, are to obey His judgments and commandments contained in the scroll of the Torah.

Every covenant involves at least two parties; and each party within that covenant has certain conditions that must be met before the terms and benefits of that covenant can be activated.

In our covenant with Adonai, that was provided by Him for us on **His** terms, it is made clear that **if** we repent, that is, **if** we agree to stop violating Torah (to stop sinning), and agree to begin obeying Him, then He will provide mercy, through atonement, for the remission of our sins that are past.

The covenant is composed of two components, there are His commandments and judgments contained in Torah, and there are His commandments contained in the Testimony; **Yesh'yahu (Isaiah) 8:20**.

And that's what this Ministry, and what the Gospel is all about. The Torah and the Testimony!

The Torah is the portion of the covenant that Adonai gave to "us" to perform; and the Testimony for the remission of sins past is what Adonai provides to us as "His" portion of the covenant to perform.

He is the provider of the covenant. He lays out the conditions; and it is only through His covenant that one can receive eternal life, and remission of sins past.

The covenant, likewise, only works when we agree to, and abide by, "His" terms. This covenant is the same covenant given to Avraham; **B'resheet (Genesis) 15:13-16; 17:1-27; 26:1-5 & Shemot (Exodus) 2:23-25; 6:2-5**; and the same covenant that Yeshua and the Emissaries (Apostles) taught; **Luke 1:67-75**; and through this covenant of *His*, Adonai's mercy is conditioned upon our willingness to repent and obey, and to believe in the Testimony of His Son.

We know also that the Testimony reflected in that Tabernacle is now revealed through His Son, the Messiah Yeshua, for in **1 Yehochanan (1 John) 5:11** it says,

5:11 This is the Testimony; that יהוה has given us eternal life, and this life is in His Son."

This is where Galatians talks about us no longer being under the tutor.

The tutor was the Tabernacle of the Testimony (the earthly sanctuary) written in stone (and eventually made of stone), pointing the way to Yeshua who tabernacled among us as the fulfillment, in His flesh, of the testimony written on stone, thus perfecting the covenant and opening the door for the nations to be able to enter in.

It is this perfected form of the sacrificial portion of the covenant that has now been written on the fleshly tablets of our minds, in place of the Tabernacle instructions previously written on stone. The new form of the sacrificial portion of the covenant is what the prophets referred to as the “new” covenant; **Yechezk’el (Ezekiel) 11:19; 36:26 & Yerem’yahu (Jeremiah) 31:31**.

In this prophesied “new” covenant, the Torah remains the same, and the Testimony remains the same.

The only thing that would change was how the Testimony, that is, how the remission of sins through the covenant, would be administered; and this is precisely what the book of Evreem (Hebrews) is addressing in the matter of change concerning the “law”.

As it also states in Galatians, this Testimony, written in stone, which came 430 years after the promises given to Avraham, did not nullify the promise of our redemption through a Messiah.

No, it was provided as a temporal facilitation of the promises, to instruct the sons of Israel fleeing Egypt in the way of salvation until the appointed time for the arrival of that promised Messiah could come.

So what is salvation? It is the way of atonement and justification for the remission of sins that are past. The Torah teaches the way of eternal life, and the Testimony, the way of salvation (the way of remission of sin).

Now, can you guess at this point what color the tablets of the Testimony possibly were?

If you guessed red, you guessed correctly.

The Hebrew word "luach" for “tablets” indicates that these stones were carved, smooth, and polished; which is what we would expect from something carved by Adonai’s own hand. Likewise, the Hebrew word “eben” can refer to a gemstone, or firestone, such as pyrope, also known as carbuncle.

But now consider this, the true Mt. Sinai located in Arabia and which is called in Arabian, “Jabal Al Lawz”, just happens to be composed of a great amount of granite, an igneous rock, and marble, a metamorphic rock.

This is significant, for it is in these rock formations of igneous and metamorphic rock that the gemstone pyrope is found; and it is red, to deep red in color, like blood; the blood of Yeshua.

And though this is not a certainty, it is a possibility consistent with the materials available for carving and very symbolic in its color for the blood of Yeshua for which the Testimony paints for us a picture.

Isn’t this a wonderful possibility that the tablets of the Testimony, relating to the way of salvation, and written on by the finger of the only One who could provide that blood offering for salvation, were possibly carved out of two gemstones that were blood red in color? Wouldn’t it be just like

Adonai to carve them out of two single gemstones?

Just like with Avraham concerning Yit'zak (Isaac), it was Adonai Himself who would provide the sacrifice; and that sacrifice was ultimately Yeshua His Son, our King, and our Redeemer.

Realistically though, apart from supernatural influence, gemstones are by nature only about the size of a pebble or smaller. So unless Adonai created some extraordinarily large gemstones, like as the huge single pearls that make up the individual gates of the New Jerusalem in **Revelation 21:21**, then we are left only with the two main rock formations known to currently exist at Jabal Al Lawz (Mt. Sinai) in Arabia.

The first rock type is a bluish-green rock categorized as actinolitic type amphibole, and the other rock as reddish-pinkish granite. The bluish-green amphibole rock is extremely hard and cannot be broken, while the reddish-pinkish granite is easily broken when casting it to the ground against another rock.

This indicates that if the tablets were not supernaturally sized pyrope gemstones, then the reddish-pink granite would be the only naturally available option to fit the description of breakable tablets. But then once again, the stone tablets were reddish-pinkish in color providing symbolism concerning the blood and flesh of Yeshua that the instructions contained therein were pointing to.

Now for some more good stuff. Did you know that the tablets were written on both front and back? Yes. In **Shemot (Exodus) 32:15-16**, it says,

32:15 The Tablets of the Testimony were written on both sides. On the one side and the other they were written.

32:16 And the tablets were the work of Elohim (God); and the writing, the writing of Elohim (God) engraved on the tablets.”

So here it is, you have two stone tablets (which would likely be about the size of our legal sized paper today at the smallest calculation), written on both the front and back; just about the right size to fit **Shemot (Exodus) chapters 20-31** on, and we're supposed to believe that there were only ten commandments on them?

So, how do you divide up ten relatively small commandments onto the four sides of two legal sized tablets of stone?

Do you place two commandments on the front side of each, and three on the backsides?

Or perhaps it was two and one-half commandments on each of the four sides, and with Moshe spending the 40 days and 40 nights engraving flowers along the borders of the tablets to fill in all the empty space.

You see, to think that there were only 10 commandments on the two tablets really doesn't add up when you evaluate it closely; for not only do the Scriptures themselves defy the traditional view of the “10 commandments”, but mere common sense and logic itself defies it.

Just think about it. What was Moshe doing up there for those 40 days and 40 nights? Playing hopscotch and spinning the dreidel? Of course not! And it certainly didn't take 40 days and 40

nights to learn just “10” commandments; the commandments of which 600,000 men (not counting women and children) had already been taught, and had already agreed to, just shortly before Moshe went up onto the mountain.

Additionally, according to **Shemot (Exodus) 24:12**, Adonai had already made, and written on, the Tablets of stone **prior to** calling Moshe up for the 40 days.

But in **Shemot (Exodus), chapters 25-31**, it becomes quite apparent what Moshe was doing; he was being instructed by Adonai from the Tablets, and from a pattern shown to him on the mountain, **Shemot (Exodus) 25:8-9; Evreem (Hebrews) 8:5**, on how to build the 10 components of the Tabernacle.

That is the entirety of what they discussed on the mountain. And this can be very easily understood to have taken 40 days and 40 nights to explain.

It can also easily be understood how all of these instructions concerning how to build the 10 components of the Tabernacle could fill up the front and back sides of two legal sized stone tablets.

It is these things that they were speaking about that were intricately related to the Testimony, to the things concerning salvation through the remission of sins; which explains precisely why they were referred to as the Tablets of the Testimony, and why they were to be placed under the Mercy seat of the Ark of the Testimony, inside of the Holy of Holies of the Tabernacle of the Testimony.

Now, has anyone ever wondered why the Tabernacle was not built the first time Moshe came down from the mountain; but was built the second time he came down?

It is because the first time Moshe came down from the mountain the instructions for building the Tabernacle were destroyed when Moshe broke to pieces the first set of tablets; **Shemot (Exodus) 32:19**.

Moshe did this because Israel, in his absence, had violated the covenant by breaking the **14th** commandment when creating an image of gold in representation of Adonai and then worshipping it.

The consequence? No Tabernacle would be built for the remission of their sins. Willful sin is a violation of the covenant, and as such, no system of atonement would be provided for their sin within the covenant until that sin was purged out of the body of Israel.

As it is written in **Evreem (Hebrews) 10:26,27**;

10:26 For if we sin willfully after receiving the knowledge of the truth, there remains no more sacrifice for sin;

10:27 but only fear, in certainty of the expected judgment to come, and of the fiery and righteous wrath of Elohim (God) which will devour those who are opposed!

So Moshe purged the sin out of the body of Israel by killing the offenders within that body. Once this purging was complete, then Adonai called Moshe up to receive the second set of tablets of instruction; and when Moshe came down the second time, Israel was faithful.

The result? The instructions on the tablets remained intact, and the Tabernacle therefore able to be built to teach the way of salvation for the remission of sins.

If you read **Shemot (Exodus) chapters 34 through 40**, you will see that Moshe was given the same set of instructions concerning the construction of the 10 components of the Tabernacle as he had received the first time.

Those 10 components are listed in **Shemot (Exodus) 35:10-19**, once again, as,

The Tabernacle, the Ark, **the Table of Showbread**, the Menorah, **the Incense Altar**, the Altar of Burnt Offering, **the Washbasin**, the Holy Garments, **the Anointing Oil**, and the Sweet Incense.

These two descents of Moshe from the mountain top are, likewise, reflective of the first and second comings of Yeshua.

Upon the first descent of Moshe, the first set of tablets were broken because of Israel's sin. This is reflective of Yeshua's first coming, where the destruction of the Stone Temple took place as a result of Israel's sin committed at His first appearance.

Then at Moshe's second descent, when Israel was being faithful, and where the instructions on the tablets were preserved and not broken, this is reflective of Yeshua's second coming where He will find a faithful people of Israel awaiting Him.

The first descent and set of tablets, represents the unfaithful people within the body of Israel who will ultimately perish; and the second descent and set of tablets represents the faithful people of the body of Israel who will ultimately receive atonement and acquittal of their sins, and enter into the Promised Land and into eternal life.

Like the Emissary Shaul (the Apostle Paul) says of the first type and shadow, "not all Israel is Israel." **Romans 9:6**. And like he says of the second type and shadow, "all Israel shall be saved." **Romans 11:26**.

As it is stated in **Romans 11**, you have the natural olive tree of Israel which forever remains; but then within that olive tree are some natural branches that are faithful, and some natural branches that are not. The natural branches that are unfaithful are then broken off.

This represents the first picture of "not all Israel is Israel."

The second picture of Moshe and Yeshua is of the olive tree after the wild branches from among the nations are grafted into it, in place of the unfaithful branches that had been broken off prior, thus making the olive tree whole again.

This is the picture of "all Israel shall be saved", and is made up of the natural branches that were faithful, and of the wild grafted in branches that were faithful.

Now, these two covenants were both presented under the Avrahamic covenant. They represent the two priesthoods, and in effect are more like two subsections of the one Avrahamic covenant; the one providing the remission of sin under the Avrahamic covenant through the blood of animals after the Order of Levi, and the other, remission of sins through the blood of Yeshua after the Order of Melchizadok; but which are also types of covenants and/or agreements within

themselves.

As it is written in **Galatians 4:22-24**,

4:22 ...Avraham had two sons; the one by a slave woman, the other by a freewoman.

4:23 But he who was of the slave woman was born according to the flesh, and he of the freewoman through the Promise;

4:24 which things are symbolic; for these are **the two covenants**...

Let's trace the original promise of the Seed of Messiah, from Adam, to Avraham, and on up to Mount Sinai beginning with **B'resheet (Genesis) 3:15** where it is written,

3:15 And I will put bitter opposition between you and the woman, and between your seed and her Seed; He [the Messiah] shall crush his head, and he (the serpent) will open wide and snap at His heel; [See also, **Revelation 12:1-17**].

This is the first instance of the Promise of a Messiah given in Scripture.

With this promise begins the first sacrifice and priesthood. The first sacrifice was provided by Adonai Himself; even as Adonai would provide Yeshua.

With it He provided Adam and Havah (Eve) with skins to wear to "cover" the nakedness resulting from their sin; even as He would provide the blood of Yeshua to "cover" us concerning the nakedness of our sin.

This offering is reminiscent of a burnt offering in that it is an offering that is not eaten, for it must be wholly burned except for the hide, **V'yikra (Leviticus) 1:8,9** even as Yeshua had to be offered up as a whole and burnt offering for sin, but with His outer garment preserved whole as occurred at the cross when the soldiers gambled for His garment rather than tearing it in two.

It is the only sacrifice that allows the hide to be used as clothing, **V'yikra (Leviticus) 7:8**; as even Yeshua's sacrifice had to provide a way for us to be clothed with His righteousness concerning our past sin.

The ashes from the burnt sacrifice also had to be carried outside the camp, **V'yikra (Leviticus) 6:8-11**; as even Adam and Havah (Eve) were kicked out of Gan Eden, and as Yeshua was executed and buried outside the gates of the city.

The burnt offering, likewise, had to be a male (bull) without blemish; even as Yeshua, as a male, would be without blemish; **V'yikra (Leviticus) 1:3**.

The burnt offering is also representative of the original sin of Adam; and so is befitting that it would be the first sacrifice offered up by Adonai for man.

After this, we see the twins, Cain and Abel born. Cain is the **firstborn**, but **unfaithful**; seeking to offer up a work of his own design (like the golden calf at Moshe's first descent) rather than the required sin offering. And Abel the **second born**, but **faithful**, offering up the required sin offering, thereby pleasing Adonai (like as occurred with Israel at Moshe's second descent); **B'resheet (Genesis) 4:1-7**.

The sin offering, when using a female lamb or goat, as it was in Abel's case, represents the original sin of Havah (Eve), and all the common people in non-leadership positions descended from Adam through her; **V'yikra (Leviticus) 4:27,28**.

Cain the **firstborn**, likewise, despised Abel the **second born**, and killed him out of his jealousy and envy; **B'reshet (Genesis) 4:8**.

This last pattern is seen immediately in Galatians; as it is written in **Galatians 4:22-24**,

4:22 ...Avraham had two sons. The one by a slave woman [the firstborn], the other by a freewoman [the second born - though firstborn of Sarah].

4:23 But he who was of the slave woman was born according to the flesh, and he of the freewoman through the Promise;

4:24 which things are symbolic. For these are the **two covenants**...

4:25 for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children.

4:26 But the Jerusalem above is free, which is the mother of us all. [**See, Evreem (Hebrews) 8:4,5**]

4:27 For it is written, "Rejoice, O Barren, you who do not bear! Break forth and shout; you who do not have birth pangs. For the desolate has many more children than she who has a husband."!

4:28 Now we, brothers of the womb, as Yit'zak (Isaac) was, are sons of the Promise.

4:29 But, as he who was born according to the flesh [**Ishmael the firstborn of the slave woman**], **then persecuted him who was born according to the Ruach (Spirit)** [Yit'zak (Isaac) the second born], even so it is now.

4:30 Nevertheless, what does the Scripture say? "Cast out the slave woman and her son, for the son of the slave woman shall not be heir with the son of the freewoman."

4:31 So then brothers of the womb, we are not sons of the slave woman, but of the free.

This pattern of the first persecuting the second is repeated throughout Scripture as in the case with Esau and Yaaqov, King Saul and King David, etc...

This ultimately culminated in the sons of the first national priesthood, the Levitical priesthood, which was dependent on the "work" of animal sacrifices, persecuting the sons of the second, and international, priesthood after the order of Melchizadok which was dependent on the "Promise" of Yeshua's sacrifice; **Yesh'yahu (Isaiah) 53:1-12; Zechar'yahu (Zechariah) 9:11**.

In **I Yehochanan (I John) 5:11**, it is written,

5:11 ...this is the Testimony, that **יהוה** has given us life, and this life is in His Son.

Noach (Noah), likewise, partook in these burnt sacrifices and sin offerings as can be witnessed in **B'resheet (Genesis) 8:20**; and burnt offering and sin offerings were offered up by others as well in **B'resheet (Genesis) 31:54; 46:1; and Shemot (Exodus) 10:25 and 18:12**; all prior to the giving of "the law" at Mt. Sinai.

Then we have the most well known "burnt" offering presented in Scripture of when Avraham offered up Yit'zak (Isaac) beginning with **B'resheet (Genesis) 22:6**. Showing for us the clear understanding they had in their generation of the relationship between the burnt offering and the Promise Seed of the Messiah to come.

It is also clear that Avraham believed that Yit'zak (Isaac) would be that "Messiah", and as such, understood that He would have to die for our sins, and that He would be resurrected after dying.

Thus explaining Avraham's willingness to do that which otherwise would have constituted the sins of murder and child sacrifice, by causing his son to pass through the fire, contrary to Adonai's law.

But because Avraham knew the "Gospel" about the Promised Seed of Messiah to come, he knew that if Yit'zak (Isaac) was that Promised Seed then it would not be a violation of Torah (of God's Law) to offer Yit'zak (Isaac) up as a burnt offering, but would be a fulfillment of the Messianic prophecies of Torah.

But as the Scriptures teach, and as Avraham quickly learned, it was not Yit'zak (Isaac) who would be that Promise Seed, but that Yit'zak (Isaac) was only a picture of how Adonai, in due time, would offer up His own Son; as is even taught when Adonai provided the burnt offering for Avraham in place of his son Yit'zak (Isaac) in **B'resheet (Genesis) 22:13** of this passage.

As it is written in **Evreem (Hebrews) 11:17-19**,

11:17 By faith Avraham, when he was tested, offered up Yit'zak (Isaac); and he who had received the promises offered up his only begotten son,

11:18 of whom it was said, "In Yit'zak (Isaac) your descendents shall be called."

11:19 **Accounting that יִחִידָא was able to raise him up, even from the dead...**

So as can be seen, this Testimony has been with us from the beginning, being clearly witnessed through burnt offerings and sacrifices presented up to this point.

This also indicates clearly that the word "Testimony" when used within the context of the priesthood, of the Temple or Tabernacle, or of the sacrifices, is always a picture pointing us to Yeshua's sacrifice.

We can also see that whenever the phrase "the law", or "works of the law" is used, that it is often referring to "the law" given under the Testimony of the priesthood; not to the "Torah" Law which establishes for us the appointed times, and defines for us how to discern between right and wrong, and between what is toxic and non-toxic, etc...

As it is written in **Evreem (Hebrews) 10:1-12**,

10:1 For the law, having a shadow of the good things to come, and not the very likeness of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect.

10:2 For then would they not have ceased to be offered? For the worshipers, once cleansed, would not have had anymore consciousness of sins.

10:3 But in those sacrifices there is a reminder of sins every year.

10:4 *For it is not possible that the blood of bulls and goats could take away sins.*

10:5 Therefore, when Yeshua came into the world, He said, "Sacrifice and offering You did not desire, but a body You have prepared for Me."

10:6 "In burnt offerings and sacrifices for sin You had no pleasure."

10:7 "Then I said, 'Behold, I have come. In the volume of the scroll it is written of Me, to do your will, וַיְהוֹדֶה.'" "

10:8 Previously saying, "Sacrifice and offering, burnt offerings, and offerings for sin You did not desire, nor had pleasure in them" (*which are offered according to the law*),

10:9 Then Yeshua said, "Behold, I have come to do Your will, וַיְהוֹדֶה." And *He takes away the first [covenant], that He may establish the second.*

10:10 *By which we will have been sanctified through the one time offering of the body of Yeshua.*

So we see that the "first" law and covenant were replaced with a "second" law and covenant; all of which is related exclusively to the "law" of sacrifice and offering, not to the Law of "Torah" defining right conduct.

So why was this "law", which was outside of the "Torah" Law, but directly connected to the "Testimony" law, added? It was added because of transgressions.

As it is written in **Galatians 3:19**,

3:19 What purpose then did "the law" serve? It was added *because of transgressions*, until the Seed could come to whom the Promise was made; and which was appointed through heavenly messengers by the hand of a Mediator.

And again in **Evreem (Hebrews) 9:15**,

9:15 And for this reason *Yeshua [the Seed] is the Mediator* of the new covenant, by means of His death, *for the redemption of the transgressions* [committed] under the *first covenant*, so that those who were, and are, called may receive the Promise of eternal inheritance.

As it is written in **Evreem (Hebrews) 9:11-14**,

9:11 ...Messiah came as Cohen haGadol (High Priest) of the good things that have come,

with the greater and more perfect Tabernacle not made with hands, that is, not of this creation.

9:12 *Not with the blood of goats and calves, but with His own blood* He entered the Most Holy Place one time, for all time, having obtained eternal redemption.

9:13 *For if the blood of bulls and goats, and the ashes of a heifer, and sprinkling of the **contaminated**,* sanctifies through the cleansing of the flesh,

9:14 *how much more shall the blood of Messiah,* who through the eternal Ruach (Spirit) offered Himself without blemish to יהוה, cleanse your conscience from dead actions to the serve the living Elohim (God)?

So we see from Evreem (Hebrews) that the two covenants, the two sons of Avraham [**Galatians 4:21-24**] are related specifically to the first and second priesthoods, which in turn are specifically related to "The Testimony" of Yeshua; and that the phrase "the law" is not always referring to "the Torah" of appointed times and commandments defining for us right conduct and living.

We also see from these things that "the law" being spoken about in Galatians is specifically "the law" governing the sacrifices and priesthood given under the "first" covenant; and as can be seen in the quotes above, there are many similarities in wording and concept between **Galatians 3 and Evreem (Hebrews) 9 and 10**.

So by the time you finish studying this presentation, and study thoroughly the Books of Evreem (Hebrews) and Galatians you will see that the phrase "works of the law" is always referring to the animal sacrifices and ritualistic cleansings related thereto; and never referring to the requirement of obedience to Adonai's commandments contained in the Torah outside of functions specifically related to the sacrifices and offerings presented under the "first" covenant; the Levitical priesthood.

Now, going back to Avraham and Mount Sinai; how did the covenant with Avraham come to branch out into two sub-covenants? Is there is specific point in Scripture where this is made clear? And how does this all relate to the two stone Tablets of the Testimony?

Let's begin with the original giving of the covenant to Avraham in **B'eresheet (Genesis) 12:1-3,6,7** where it is written,

12:1 Now, יהוה had said to Avram, "Get out of your country, from your kindred and from your father's house to a land that I will show you.

12:2 I will make you a great nation. I will bless you and make your name great, and you shall be a blessing.

12:3 I will bless those who bless you, and I will curse him who curses you; and in you all the families of the earth shall be blessed.

12:6 Avram passed through the land to the place of Shechem, as far as the terebinth tree of Moreh; and the Canaanites were then in the land.

12:7 Then יהוה appeared to Avram and said, "To your descendents I will give this land, and there he built an altar to יהוה who had appeared to Him."

First we will note that Avram was a Hebrew speaking gentile, a man of the nations, being called out from among the nations in order to enter into a covenant with Adonai; for at this point there was no such thing as a Jew or Israelite for Yaaqov/Israel (Jacob/Israel) had not yet been born.

Next we will note that as part of this covenant, his name would become great, he and his descendents would inherit the land of Canaan, and all the families of the earth would be blessed through him. Avram was 75 years old at this time.

From here we go to the next phase of the covenant; **B'resheet (Genesis) 17:1-13 (17:1-27 for whole passage).**

17:1 When Avram was ninety-nine years old, יהוה appeared to Avram and said to him, "I am El Shaddai, walk before Me and be blameless."

17:2 "And I will make My covenant between Me and you, and will multiply you exceedingly."

17:3 Then Avram fell on his face, and Elohim (God) spoke with him, saying,

17:4 "As for Me, behold, My covenant is with you, and you shall be a father of many nations."

17:5 "No longer shall your name be called Avram, but your name shall be Avraham; for I have made you a father of many nations."

17:6 "I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you."

17:7 "And I will establish My covenant between Me and you, and your descendents after you, in their generations for an everlasting covenant; to be Elohim (God) to you and your descendants after you."

17:8 "Also, I give to you, and your descendants after you, the land in which you are a stranger; all the land of Canaan, as an everlasting possession. And I will be their Elohim (God)."

17:9 And Elohim (God) said to Avraham, "As for you, you shall keep My covenant, you and your descendants after you throughout their generations."

17:10 This is My covenant which you shall keep, between Me and you, and your descendents after you; every male among you shall be circumcised."

17:11 "and you shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between Me and you.

17:12 "He who is eight days old among you shall be circumcised, every male child in your generations, he who is born in your house or bought with money from any stranger who is not your descendant."

17:13 "He who is born in your house and he who is bought with your money must be circumcised, and My covenant shall be in your flesh for an everlasting covenant."

So from this we can see why the question of circumcision became an issue when the gentiles began coming in; and why they had to have a council to determine the proper interpretation.

But this is a study in and of itself, so I will only state at this point that the circumcision they decided against in Ma'aseh (Acts) was not the circumcision of the 8th day spoken of here which is clearly part of the faith and covenant of Avraham (as all believers claim to be part of); but rather was against the requirement of circumcision for conversion for the right to partake in the Temple sacrifices for the remission of sins. See our e-booklet entitled, "**On Galatians and Torah**" for more on this subject.

So to continue on the covenant study, you will notice a repetition of the original promises; but with some things added and modified.

This time, instead of being a blessing to the families of the earth, now he is "promoted" to being a "father of many nations" as well.

So the promise of the land of Canaan as an eternal possession for Avraham and his descendants is re-iterated, which land includes most of the Middle East, see **B'resheet (Genesis) 15:18**; and now he adds that kings shall also come forth from him. Yeshua, of course, being the chief of those kings.

We also see the eternal nature of the covenant being re-iterated, and see that circumcision is now being given as a sign for those who have been born into, or who have voluntarily entered into, that everlasting covenant made with Avraham and his descendents.

Ultimately, we see that all of Avraham's household was to be part of this covenant regardless of their background; that is, regardless of whether they are "native born" or "grafted in"; "male or female", "slave" or "free"; **B'resheet (Genesis) 17:12,13; Galatians 3:26-29**.

Also, in **B'resheet (Genesis) 15:3-6** we see that the number of descendants that will come forth from him will be as countless as the stars in the sky.

Next, going onto **B'resheet (Genesis) 26:1-5** we see this covenant passed now onto Yit'zak (Isaac).

As it is written,

26:1 ...Yit'zak (Isaac) went to Abimelech, king of the Philistines, in Gerar.

26:2 Then יהוה appeared to him and said, "Do not go down to Egypt. Dwell in the land of which I will tell you."

26:3 "Sojourn in this land; and I will be with you and bless you. For to you and your descendants I give all these lands, and I will perform the oath which I swore to Avraham your father."

26:4 "And I will make your descendants to multiply as the stars of heaven. I will give to your

descendants all these lands; and in your seed all the nations of the earth shall be blessed"

26:5 "Because Avraham obeyed My voice, and guarded My hedge, My appointed times, My commandments, and My laws.

Here we see not only the same covenant now being passed onto Yit'zak (Isaac), but also see the reason why. Because Avraham kept Adonai's appointed times, His commandments, and His laws, plural.

This is very interesting because the Church teaches that "the law" was not given until Mount Sinai; and infer from this that it is the "Torah" Law that was given, and therefore must be the one that was done away. But you will see the fallacy of this conclusion as we continue.

Meanwhile, here we are 430 years prior to Mount Sinai, and Avraham knows Adonai's appointed times, knows His commandments, and knows His laws, plural; and is blessed with this covenant because of His obedience to these things.

So where did Avraham learn these "laws" then?

Let's digress momentarily and go to **B'resheet (Genesis) 1:14** which translates literally from the Hebrew as,

1:14 Then Elohim (God) said, "Let there be lights in the expanse of the heavens to divide the day from the night; and let them be for signals and appointed times, and for days and years.

And **1:16**,

1:16 Then Elohim (God) made two great lights. The greater light to rule the day, and the lesser light to rule the night...

We know that the sun is a signal to mark the beginning and end of days; and the moon to signal the night, and the appointed times and agricultural seasons of the year for the redemptive calendar with its appointed times. So this knowledge was here from the beginning.

They also knew of the Sabbath, for as it is written in **B'resheet (Genesis) 2:1,2**:

2:1 Thus the heavens and the earth, and all the company of them were finished.

2:2 And on the seventh day Elohim (God) ended His work which He had done, and He rested on the seventh day from all His work which He had done.

It is interesting to note at this point that when the beast arises He will seek to change the "times" and "laws", as it is written in **Daniel 7:25**,

7:25 And he shall speak arrogant words against the Most High, shall persecute the saints of the Most High, and shall intend to change times and laws.

Now, going on, we can see that there was also knowledge of the dietary laws, as it is written in **B'resheet (Genesis) 2:16,17**;

2:16 And יהוה Elohim (God) commanded the man, saying, "of every tree of the garden you may freely eat;

2:17 but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."

And in **B'resheet (Genesis) 7:2**,

7:2 You shall take with you seven (pairs) each of every clean (pure/non-toxic) animal, a male and his female; and two each of every unclean (toxic/contaminated) animal, a male and his female.

They also had knowledge of the need for a man to refrain from touching anything that a woman on her period had sat on; **B'resheet (Genesis) 31:34,35**.

Knowledge of the commandment against murder, **B'resheet (Genesis) 4:8-15; 9:5-7**.

Against viewing the nakedness of one's parent, **B'resheet (Genesis) 9:20-24**.

As well as of observation of the celebration of Yom Teruach (Day of Trumpets/Rosh Hoshanna) and Sukkot (Tabernacles) in the 7th Moon by Yoseph, **Mizmor (Psalm) 81:1-5**; among numerous other commandments, just to mention a few.

Now, going back to **B'resheet (Genesis) 4:7** when Adonai speaks to Cain, he says,

4:7 If you do right won't you be accepted? But if you do not do what is right, it is because sin crouches at your door; and its desire is to devour you, but you must rule over it.

Sin is violation of Torah, as it is written in **I Yehochanan (I John) 3:4**,

3:4 Whoever sins violates Torah, for sin is the violation of Torah.

So again, the "Law" of Torah has been known from the beginning, and therefore Cain knew right from wrong, and because Cain chose to do wrong, chose to violate Torah, sin was crouching at his door waiting to devour him.

And in fact, every sin committed by mankind can be identified within the first 4 chapters of **B'resheet (Genesis)**. And so they would have all had a very clear understanding of the Torah, of Adonai's Law, from the very beginning. But this is a mystery that I will not go into at this time.

Now concerning the "Testimony", the "law" of sacrifices, we can trace this back to **B'resheet (Genesis)** as well.

We have the Messiah, the Seed promised in **B'resheet (Genesis) 3:15** followed by the first "burnt offering" offered by Adonai Himself in **B'resheet (Genesis) 3:20** in representation of Yeshua, that Promised Seed; followed by the first recorded "sin offering" offered by Abel in **B'resheet (Genesis) 4:4**.

Then we have Noach (Noah) also offering up burnt offerings with clean animals in **B'resheet (Genesis) 8:20**; and Yyob (Job), a contemporary with Avraham, offering up burnt offerings as

well, on behalf of any sins committed unintentionally by his children in **Yyob (Job) 1:5**.

Then we have Melchizadok, whom Avraham paid tithes to, and acknowledged as a priest of greater position and authority than himself in **B'resheet (Genesis) 14:18-20**; and Avraham offering up Yit'zak (Isaac), His only begotten son, as a burnt offering, with a clear understanding of the resurrection of the dead as stated in **B'resheet (Genesis) 22:1-14**; and **Evreem (Hebrews) 11:17-19**.

So a law governing sacrifices representative of Yeshua's eventual sacrifice is clearly demonstrated as having been known from the beginning; as well as the knowledge of another law governing acceptable and unacceptable behavior, governing the appointed times, and defining the difference between clean and unclean animals, etc...

So how did Avraham learn about these "two laws", the "Torah" law, and the "Testimony" law?

He would have learned them from Noach's (Noah's) son Shem who lived up to Avraham's 150th year of life. See our timeline entitled "**The 6000 years from Adam to Yeshua**".

Shem, in Hebrew, means "Name", and Shem is the one who would have been faithful to preserve and pass down Adonai's name after the flood [see **B'resheet (Genesis) 4:25,26; 12:8**]; and this knowledge of the "laws" down to Avraham, and to all others of the faith. The name Shem in fact is where the name Shemite/Semite is derived.

Shem was born 100 years prior to the end of the flood, and died 500 years after the end of the flood when Avraham was 150 years old; and so had extensive knowledge that he was able to pass down to people like Avraham and Yyob (Job) who were all contemporaries with one another, with Shem and Melchizadok possibly being one and the same person, and which tradition, and the Book of Yasher (Jasher), maintain, are one and same person.

So now when we read in **B'resheet (Genesis) 26:5**, Avraham obeyed Adonai's "laws" we know now how that came to be, and understand that one law governed sacrifices, and the other law, everything outside of the sacrifices.

So Avraham had knowledge of, and was faithful to, both the law of "the Torah", and of the law of "the sacrifices" - of "the Testimony" pointing to Yeshua.

As it is written in **Yesh'yahu (Isaiah) 8:20**,

8:20 To the Torah and the Testimony, if anyone does not speak according to these words it is because they have no light in them.

Now this same covenant, with the knowledge of these two laws, are passed down from Yit'zak (Isaac) to Yaaqov (Jacob), as it is written in **B'resheet (Genesis) 35:9-12**,

35:9 Then Elohim (God) appeared to Yaaqov (Jacob) again, when he came from Padan Aram, and blessed him.

35:10 And Elohim (God) said to him, "Your name is Yaaqov (Jacob). Your name shall not be Yaaqov (Jacob), but Israel shall be your name." So He called his name Israel.

35:11 Also Elohim (God) said to him, "I am El Shaddai. Be fruitful and multiply. A nation, and a

company of nations, shall proceed from you; and kings shall come from your body."

35:12 "The land which I gave Avraham and Yit'zak (Isaac) I give to you, and to your descendants after you I give this land."

Now going briefly to **B'resheet (Genesis) 15:13-16**, it is written,

15:13 Then He said to Avraham, "Know certainly that your descendants will be strangers in a land that is not their own for 400 years; and will serve them, and they will become afflicted by them."

15:14 "And also the nation whom they serve I will judge; and afterward they shall come out with great possessions."

15:15 ...

15:16 "But in the 4th generation they shall return here, for the torah-less deeds of the Amorites is not yet complete."

So Avraham's descendants, beginning with Yit'zak (Isaac), 400 years prior to Mount Sinai, would enter into a land not their own (Canaan & Egypt), and eventually become enslaved; and in the fourth generation after entering the land of which they would become slaves (Egypt), they would be freed.

The first generation to enter into the "Egypt" part of this prophecy was Levi, who entered into Egypt under Joseph's governorship with Yaaqov (Jacob/Israel) and his 70 descendants; see **B'resheet (Genesis) 46:11,27 et al.**

From Levi came Kohath, the second generation; **Shemot (Exodus) 6:16.**

From Kohath came Amram, the third generation; **Shemot (Exodus) 6:18.**

Then from Amram came Moshe and his brother Aaron, the fourth generation; **Shemot (Exodus) 6:20.**

The total time of these four generations was 210 years. See our **Time Line #2**, on the years from Avraham to the Exodus.

Sometime during this 210 year period, the sons of Israel became slaves; at which time they would have their identities stripped from them, including a good portion of their knowledge of, and ability to adhere to, the respective laws of the Torah and Testimony; the "laws" known and practiced by Avraham their forefather.

So upon Adonai's remembrance of His covenant with Avraham, when He takes them out of their bondage in Egypt and brings them into the Promised Land, He must re-introduce these "laws" of the Torah and Testimony to them.

This brings us to **Shemot (Exodus) 2:23-25** where it is written,

2:23 Now it happened in the process of time that the king of Egypt died. Then the sons of Israel groaned because of the slavery, and they cried out. And their cry came up to Elohim

(God) because of the slavery.

2:24 So Elohim (God) heard their groaning; and Elohim (God) remembered His covenant with Avraham, with Yit'zak (Isaac), and with Yaaqov (Jacob).

2:25 And Elohim (God) looked upon the sons of Israel, and Elohim (God) acknowledged them.

Then in **Shemot (Exodus) 6:1-5**,

6:1 Then יהוה said to Moshe, "Now you shall see what I will do to Pharaoh. For with a strong hand he will let them go, and with a strong hand he will drive them out of his land."

6:2 And Elohim (God) spoke to Moshe and said to him, "I am יהוה".

6:3 I appeared to Avraham, to Yit'zak (Isaac), and to Yaaqov (Jacob) as El Shaddai, but by my name, יהוה, was I not known to them?

6:4 I have also established My covenant with them, to give them the land of Canaan, the land of their sojourning, in which they were strangers.

6:5 And I have also heard the groaning of the sons of Israel whom the Egyptians keep in slavery, and I have remembered My covenant.

Then in **Shemot (Exodus) 10:25** we see their understanding of the need to offer burnt offerings and sacrifices to Adonai, as it is written,

10:25 But Moshe said, "You must also give into our hands sacrifices and burnt offerings that we may sacrifice to יהוה our Elohim (God)."

Then in **Shemot (Exodus) 18:15,16** we see the evidence of prior knowledge of "the laws" prior to Mt. Sinai, as it is written,

18:15 ...the people come to me to inquire of Elohim (God).

18:16 When they have a dispute, they come to me, and I judge between one and another; and I make known to them the appointed times of Elohim (God) and His laws.

Then finally, we have in **Shemot (Exodus) 19:5-8**, the covenant made with Avraham, Yit'zak (Isaac), and Yaaqov (Jacob) being passed down to the sons of Israel at Mt. Sinai.

As it is written,

19:5 Now therefore, if you will indeed obey My voice and obey My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine.

19:6 And you shall be to Me a kingdom of priests and a set-apart (holy) nation...

19:7 So Moshe came and called for the elders of the people; and laid before them all these

words which יהוה commanded him.

19:8 Then all the people answered together and said, "All that יהוה has spoken we will do..."

This was the agreement of the people. And the people included both native born Israelites, as well as people of the nations (gentiles) who had been grafted in.

As it is written in **Shemot (Exodus) 12:37,38** concerning those who had kept the Pesach (Passover) and fled Egypt,

12:37 Then the sons of Israel journeyed from Rameses to Sukkot, about 600,000 men on foot, besides children.

12:38 ***A mixed multitude went up with them also***, and flocks and herds, a great deal of livestock.

This mixed multitude being the foreigners (gentiles) who had attached themselves to Israel.

And Adonai makes it clear to the sons of Israel, and to the mixed multitude, that the same law shall apply to them all.

As it is written ***prior to*** Mt. Sinai in **Shemot (Exodus) 12:49**;

12:49 The same law shall be for the native-born and for the stranger who sojourns among you.

Even so it continues to be stated to them ***after*** Mt. Sinai in **V'yikra (Leviticus) 24:22; and B'midbar (Numbers) 15:16 & 29**.

As it is also written in **Shemot (Exodus) 19:8** after Adonai states He will make His covenant with them as well,

19:8 Then ***all the people*** answered together and said, "***All that יהוה has spoken we will do.***"

At this point I will clarify that though the law of the Torah, and the law of the Testimony, were partially known to them at this point, having been revealed in part through Moshe, **Shemot (Exodus) 18:15,16**; the vast majority of these "laws" known to Avraham had been lost to them through the experience of their forced slavery which stripped them of much of their heritage and of much of their prior knowledge of the Torah and sacrifices.

But now, in **Shemot (Exodus) 20 through 23** we see the fullness of this knowledge being restored through the introduction of 82-89 more judgments and commandments as addressed earlier in this study.

At the end of the giving of these "Torah" commandments, Moshe writes down all these things, and all the people agree to be obedient to them.

As it is written in **Shemot (Exodus) 24:3**,

24:3 And Moshe came and told the people all the words of יהוה, and all the judgments; and all the people answered with one voice and said, "All the words which יהוה has said we will do."

After this, **burnt offerings and peace offerings** were offered up, and the blood was sprinkled into basins, and onto an altar as prescribed in **Shemot (Exodus) 20:24**.

Then Moshe took the Book of the covenant which he had written these things into and read it to the people, and they responded the 3rd time, "All that יהוה has said, we will do and be obedient."; **Shemot (Exodus) 24:4-7**.

Then in **Shemot (Exodus) 24:8** it is written,

24:8 And Moshe took the blood, sprinkled it on the people, and said, "Behold, the blood of the covenant which יהוה has made with you according to all these words."

So this same covenant initiated with Avraham, and then passed down through Yit'zak (Isaac) and Yaaqov (Jacob), has now been passed down to the nation of Israel at Mt. Sinai and sealed with the blood of **burnt offerings** in **Shemot (Exodus) 24:5** after the people agreed to abide by the "Torah" portion of the covenant as given from **chapters 20 through 23 of Shemot (Exodus)**.

Likewise, we see the blood being offered up **by one man**, on behalf of the whole nation; which is a pattern of the priesthood **after the order of Melchizadok**.

This priesthood of the covenant after the order of Melchizadok ***is the one of the Promise***.

But as is seen in the record of Avraham and his two sons, the one through the slave woman, Hagar, would be the one presented to the nation of Israel **first**. But the one of the Promise, through Sarah the freewoman, **last**.

From here we will go into the two sub-covenants represented by these two women, through their respective sons Ishmael and Yit'zak (Isaac), the two descendents springing forth from Avraham.

They are representative, in their entirety, of the two priesthoods; the one after the order of Levi, and the other after the order of Melchizadok.

The one after the Melchizadok order, **promised first**, but coming **to the nation** of Israel **last**, and the other, after the order of Levi, though coming **to the nation first**, is eventually displaced by Yeshua, after the Order of Melchizadok, last.

I make this distinction at this point because when we come to the New covenant made in Yeshua's blood, and it begins talking about the first and second covenants, it is important to understand that the first is not in relation to the first to come into existence (the Melchizadok order), but is relative to the first to be introduced and applied for the sins of the people of Israel **as a nation**, which was after the order of Levi.

So when the term "the first covenant" is used this is not in reference to Melchizadok, but to Levi, for it is the Levitical priesthood that Israel **first** received remission of sins under **as a nation**,

after the Avrahamic covenant had been agreed to and sealed in **Chapter 24**.

As can be seen "up to" **Shemot (Exodus) 24**, the priesthood after the order of Melchizadok, required only one man to officiate on behalf of the whole nation when the consequence for sin was simply to die in the wilderness or be killed.

You see, under Melchizadok, with each man as a priest over his own family, burnt offerings would simply be offered on behalf of the family to atone for the original sin inherited from Adam, and sin offerings would be offered on behalf of the family for any sin that any members had committed in ignorance and/or unintentionally.

Under Melchizadok no one went to a temple to offer up any sacrifice, at his own expense, on behalf of his own sin.

Concerning offerings made for sin, it was always the head of the house who did these things on behalf of his family or tribe.

In like manner, these burnt offerings presented in **Shemot (Exodus) 24**, were likewise, offered on behalf of Israel to atone for original sin inherited from Adam.

But this priesthood could only work for a nation of several million people only as long as nobody sinned; for as soon as the nation began sinning, like they did shortly after Moshe went on top of the Mountain to obtain the tablets of stone, then either Moshe, as a single priest over the nation, would have to begin offering up sacrifices for each and every individual who had willfully sinned, or the guilty, as prior, would have to be immediately killed.

It is because of this that from the time they left Egypt to the time they arrived at Mt. Sinai 5 to 6 weeks later, that all willful sin resulted in immediate death.

Likewise, it was not possible for one man to Mediate on behalf of the whole nation, for sins they had committed in ignorance as a nation, until the nation as a whole had entered into a covenant that clearly defined what sin was and was not, thus eliminating their ignorance.

As it is written in **Roman 5:13**,

5:13 For until the Torah [was reintroduced at Mt. Sinai] sin was in the world, but sin is not imputed when there is no law.

But now in **Shemot (Exodus) 24**, we see a fuller knowledge of Torah restored, and the covenant based on that knowledge, now confirmed with the first sacrifices offered since leaving Egypt.

But Moshe could only do this one time on behalf of the whole nation, for once ignorance of sin through the re-introduction of Torah had been removed, each sin from that point onward would require sacrifices to be offered up on behalf of each individual repenting of, and seeking mercy for, their sin.

For a nation of several million people this would be an impossibility for one man, subject to the sin nature himself, to perform.

This would take an army of priests to perform. This would take a Tabernacle and Levitical

priesthood to perform.

Remember, before Egypt, and under the Melchizadok Order of priesthood, a man had to only act as a priest over his own family. Yyob (Job) is a perfect example of this simple system in motion when it states in **Yyob (Job) 1:5**:

1:5 So it was, when the days of feasting had run their course, that Yyob (Job) would send and sanctify them, and he would rise early in the morning and offer burnt offerings according to the number of them all. For Yyob (Job) said, "It may be that my sons have sinned and cursed Elohim (God) in their hearts." Thus Yyob (Job) did regularly.

As stated earlier, under the order of Melchizadok, every man acts as a priest over his own family; and takes on the role of both King (a lawgiver), and Priest, as is even evidenced by Melchizadok himself.

As it is written in **B'reshet (Genesis) 14:18**,

14:18 Then Melchizadok, **king of Salem** brought out bread and wine. He was the **priest of Elohim (God) Most High**.

This dual role of being both a king and a priest even being fulfilled in Moshe, as it is written in **Shemot (Exodus) 18:16**,

18:16 When they have a dispute, they come to me, **and I judge between one and another, and I make known the statutes of Elohim (God) and His laws**.

A kingly function.

And in **Shemot (Exodus) 24:6**,

24:6 And **Moshe took half the blood and put it in basins, and half the blood he sprinkled on the altar**.

A priestly function.

The functions of which are forbidden under the Levitical order to be performed dually by one individual.

But as it was up to **Shemot (Exodus) 24**, the people were just learning the Torah, and had not had time yet to violate it prior to Moshe's descent onto Mt. Sinai. For as soon as the covenant was sealed with the blood, Moshe ascended up to Mt. Sinai.

As it is written in **Shemot (Exodus) 24:9-12**,

24:9 Then Moshe went up, also Aaron, Nadab, and Abihu, and seventy of the elders of Israel.

24:10 and they saw the Elohim (God) of Israel. And they saw under His feet as it were a paved work of sapphire stone, and it was like the very heavens in its clarity.

24:11 But on the nobles of the sons of Israel He did not stretch out His hand. So they saw Elohim (God), and they ate and drank.

24:12 Then יהוה said to Moshe, "Come up to Me on the mountain and be there..."

Now before Israel can sin, Moshe is gone. And this is where Adonai introduces the sub-covenant of Avraham represented by Hagar. It is the covenant based on the Levitical order of priesthood.

And so He says in the remainder of **24:12**,

24:12 "...and I will give you tablets of stone and another law and commandments, which I have written, so that you may teach them [also].

You see, Moshe already taught the "law" of Torah that he had written down in the scroll; but now Adonai is giving the "law" of the Testimony that He had written on Tablets of stone, and which had not yet been taught to the people.

It is an order of priesthood where kingship is delegated specifically to the tribe of Judah, and priesthood functions delegated specifically to the tribe of Levi. Where instead of one man being priest over all, there is a whole tribe of priests, with a Cohen haGadol (High Priest) as their head; **Shemot (Exodus) 32:27,28; B'midbar (Numbers) 1:47-50; 3:6-12.**

Ultimately, it was a priesthood that was added 430 years after the Promise given to Avraham; as it is written in **Galatians 3:17,18**;

3:17 And this I say, that the law, which was 430 years later cannot annul the covenant that was confirmed before by Elohim (God) in Messiah, that it should make the promise of no effect.

3:18 For if the inheritance is through the law [of the Tabernacle/Temple sacrifices] then it is no longer of the promise; but Elohim (God) gave it to Avraham though the promise.

It then goes on and continues to state that it was added, why? Because of Torah violation!

As it is written in **Galatians 3:19**,

3:19 What purpose then did the law serve? It was added because of Torah violation, until the Seed should come to whom the Promise was made..."

Notice here that this "other" covenant is referred to with the phrase "the law". This is significant, and important to note.

Remember how I mentioned earlier that Moshe had gone up Mt. Sinai immediately after the covenant of Avraham had been sealed so that Moshe was gone before Israel could break the covenant with their sin?; and Galatians just stated that this "law" was added because of Torah violation.

That is, it was added to provide remission of sin through the shedding of blood for the sins that they were about to commit after Moshe went up to the Mountain.

Had they had a chance to sin prior to going up, Moshe would have been obligated to offer up thousands of sacrifices on behalf of all those who would sin, in order to prevent their imminent death. And he would have to continue doing this each and every day, so that he would have no

rest day or night, or time to fulfill the function of Torah-giver, Mediator, or Deliverer.

For it is not possible that the blood of bulls and goats could provide remission of sin for the whole nation through one man. You see, the priesthood after the order of Melchizadok could only be performed on a national, and eventual, international scale, through the death of Yeshua who offered Himself up as a one-time sacrifice for the sins of all who would later repent, and that would ultimately render all of the other sacrifices obsolete until His return; **Evreem (Hebrews) 9:18-28**.

The priesthood after the order of Melchizadok was designed as a receptacle for His blood, His kingship, His mediation; and for His position as Cohen haGadol (High Priest); and it was impossible for any one man outside of Yeshua to fulfill this role.

So Adonai brought in this "other" covenant, this "other" law, to provide remission of sin, and to act **as a tutor** until Yeshua, the Messiah, could Himself arrive to fulfill this role after the Order of Melchizadok with His own blood and sinless life.

As it is written in **Galatians 3:23-25**,

3:23 But before faith came, we were kept safe through the law, preserved for the faith which would afterward be revealed.

3:24 Therefore, the law was our tutor to bring us to Messiah, that we might be justified by faith [through Him].

3:25 But after faith has come, we are no longer under the tutor.

Now to show you why this phrase, "the law" is so significant and important!

Going back now to **Shemot (Exodus) 24**, I showed that "a" law had already been given through **chapters 20-23**; had been written into the Book of the covenant [also known as the Book of the Law]; **24:3,4**, and had been sealed into the covenant upon agreement by the people; **24:5-8**.

But then in **Shemot (Exodus) 24:12** when Adonai calls Moshe up to Mount Sinai, He states that He is going to give Moshe tablets of stone with ***the law and commandments which He has written that Moshe may teach them***.

So at this point Moshe had already given 4 chapters worth of "law", and "taught" them. So there is no point in Adonai giving them a law that they have already been taught, written down, and received and agreed to.

This is a key element. And the other key is that the first set of law was written by Moshe's own hand; but this "other" law written by Adonai's own hand.

As it is written concerning Moshe in **Shemot (Exodus) 24:4**,

24:4 And **Moshe wrote** all the words of יְהוָה.

And concerning Adonai in **Shemot (Exodus) 24:12**,

24:12 Then יהוה said to Moshe, "Come up to Me on the mountain and be there; and I will give you tablets of stone, and another law and commandments which I have written, that you may teach them.

This is the "law" that Galatians and Evreem (Hebrews) is speaking about; the law of which has to do solely and entirely with the Tabernacle/temple and its sacrifices as I will quickly show.

It is this law of the Tabernacle, after the Levitical Order of things, that was written on the Tablets of Stone as a pattern of the heavenly sanctuary after the Order of Melchizadok to come.

Let's continue now, beginning with **Shemot (Exodus) 24:13-18**,

24:13 ...So Moshe arose with his assistant Yeshua, and Moshe went up to the mountain of Elohim (God).

24:14 ...And he said to the elders, "Wait here for us until we come back to you. Indeed, Aaron and Hur are with you. If any man has a difficulty, let him go to them."

24:15 ...Then Moshe went up into the mountain, and a cloud covered the mountain.

24:16 ...Now the splendor of יהוה rested on Mount Sinai, and the cloud covered it six days; and on the 7th day He called to Moshe out of the midst of the cloud.

24:17 ...The sight of the splendor of יהוה was like a consuming fire on the top of the mountain in the eyes of the sons of Israel.

24:18 ...So Moshe went into the midst of the cloud and went up into the mountain. And Moshe was on the mountain 40 days and 40 nights.

From here we can see that as soon as Moshe is up on the mountain, Adonai immediately begins speaking to Moshe about how to construct the 10 components of the Tabernacle. And speaks to Moshe exclusively about this subject from **Shemot (Exodus) chapters 25 through 31**, for a total of 7 chapters; and concludes His presentation to Moshe with a reminder of the Sabbath.

It also makes perfect sense concerning this Sabbath command, that if Adonai was calling on the Israelites to construct a Tabernacle, that He would remind them also to remember the Sabbath, and not attempt to work 7 days a week like they likely were required to do when they were slaves in Egypt.

Now for a quick review of these chapters, and beginning in **Shemot (Exodus) 25**, we can see that the Tabernacle was to be constructed specifically after a pattern shown to him.

As it is written in **Shemot (Exodus) 25:8,9**;

25:8 And let them make Me a sanctuary, that I may dwell among them.

25:9 According to all the pattern of the Tabernacle that I show you, and the pattern of all its furnishings, even so you shall make it.

And again in **Evreem (Hebrews) 8:4,5**;

8:4 For if Yeshua were on earth, He would not be a priest, *since there are priests who offer the sacrifices according to the [Levitical] law.*

8:5 *Who serve the copy and shadow of the heavenly things* as Moshe was divinely instructed when he was about to build the Tabernacle. For Adonai said, "See that you make all things according to the pattern shown you on the mountain."

Then Adonai goes on, beginning with **Shemot (Exodus) 25:10** and continuing through **Shemot (Exodus) 30:38** to command the 10 components of the Tabernacle to be made as follows,

- #1-** The Ark of the Testimony and all its accessories; **Shemot (Exodus) 25:10-22.**
- #2-** The Table of Show Bread and all its accessories; **Shemot (Exodus) 25:23-30.**
- #3-** The Golden Menorah and all its accessories; **Shemot (Exodus) 25:31-40 & 27:20,21.**
- #4-** The Tabernacle and all its accessories; **Shemot (Exodus) 26:1-37 & 27:9-19.**
- #5-** The Bronze Altar of Burnt Offering and all its accessories; **Shemot (Exodus) 27:1-8.**
- #6-** The Set-Apart (Holy) Garments and all their accessories; **Shemot (Exodus) 28:1-43.**
- #7-** The Altar of Incense and all its accessories; **Shemot (Exodus) 30:1-10.**
- #8-** The Bronze Laver and all its accessories; **Shemot (Exodus) 30:17-21.**
- #9-** The Set-Apart (Holy) Anointing Oil; **Shemot (Exodus) 30:22-33.**
- #10-** The Set-Apart (Holy) Incense; **Shemot (Exodus) 30:34-38.**

Then beginning in **Shemot (Exodus) 31**, after Adonai finishes giving Moshe these commandments, it is written:

31:1 Then יהוה spoke to Moshe saying,

31:2 See, I have called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah.

31:3 And I have filled him with the Ruach (Spirit) of Elohim (God), in Wisdom, in Understanding, in Knowledge, and in all manner of workmanship.

31:4 to design artistic works, to work in gold, in silver, in bronze,

31:5 in cutting jewels for setting, in carving wood, and to work in all manner of workmanship.

31:6 And I, indeed I, have appointed with him Aholiab the son of Ahisamach, of the tribe of Dan; and I have put wisdom in the minds of all who are gifted artisans, ***that they may make all that I have commanded you.***

31:7 The Tabernacle of Meeting, the Ark of the Testimony, and the mercy seat that is on it with all the furniture of the Tabernacle.

31:8 The Table and its utensils, the Menorah with all its utensils, the Altar of Incense.

31:9 The Altar of Burnt Offering with all its utensils, and the Laver with its base.

31:10 The Garments of Ministry, the set-apart (holy) garments for Aaron the priest and the garments of his sons, to minister as priests.

31:11 and the Anointing Oil, and the Sweet Incense for the Set-Apart (Holy) Place. According to all that I have commanded you.

Then from **31:12-17** Adonai instructs Moshe to remind the sons of Israel to keep the Sabbath during this construction; and in **Shemot (Exodus) 31:18** this passage concludes with,

31:18 And when יהוה had finished speaking with Moshe on Mount Sinai, He gave Moshe two Tablets of the Testimony, tablets of stone; written with the finger of Elohim (God).

And the tablets were written on both the front and back of each tablet; as it is written in **32:15**,

32:15 And Moshe turned and went down from the mountain, and the two tablets of the Testimony were in his hand. The tablets were written on both sides; on the one side and on the other they were written.

32:16 [And] the tablets were the work of Elohim (God), and the writing was the writing of Elohim (God), engraved on the tablets.

Remember, Moshe wrote the "Torah" law (that the people had agreed to obey), down in the Book of the covenant [the Book of the Law]; but this other law, was written with the finger of Elohim (God) Himself.

This is because the "Torah" portion is our part of the covenant to perform; but the "Testimony" portion is Elohim's (God's) part to perform. For only Elohim (God) Himself can provide the perfect sacrifice for sin.

Remember in **B'reshet (Genesis) 3:20** where we showed Adonai offering up the first burnt offering, providing the hide to Adam and Havah (Eve) to cover their nakedness. And in **B'reshet (Genesis) 22:8,14**; where Avraham verified that Adonai Himself would provide the ram for the burnt offering?

This picture is ultimately reflected in the B'rit Chadasha (New Testament) in **Yehochanan (John) 3:16** where it is written,

3:16 For יהוה so loved the earth that He gave His only begotten Son, that whosoever believes in Him should not perish, but have eternal life.

As it is written in I **Yehochanan (I John) 5:11**,

5:11 **This is the Testimony**, that יהוה has given us eternal life, and this life is in His Son.

This Testimony after the Order of Melchizadok, likewise, though promised first, could not function at a national or international level until Yeshua, the Promised Seed, had arrived to offer Himself as a sacrifice - sinless, and without blemish.

So this Testimony of the Tabernacle, presented on the tablets of stone and after the Levitical Order of priesthood; was "added" to provide remission of sins committed under this "first" covenant until Yeshua could arrive to redeem them out from under that covenant, and into the new one; through His own blood, thereby ushering them into the "New" covenant.

This last paragraph may possibly provide some insight to the puzzling verses of **Luke 23:43** referencing Paradise, and to **I Kepha (I Peter) 4:6** which speaks of a place where the dead were preached to, possibly Avraham's Brook (Bosom) mentioned in the story of the rich man and Lazarus? This ushering in of those from the first covenant into the New covenant involving possibly the transfer of those in Avraham's Brook (Bosom) into Paradise? We will have to wait for the resurrection to know this one, but it is an interesting possibility.

And as it is written in **Evreem (Hebrews) 8:7-13 [quoted from Yerem'yahu (Jeremiah) 31:31-34]**,

8:7 ...if that first covenant [after the Order of Levi] had been faultless, then no place would have been sought for a second.

8:8 because finding fault with them יהוה says, "Behold, the days are coming, says יהוה, when I will make a new covenant with the House of Israel, and with the House of Judah."

8:9 "Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they did not continue in My covenant, and I disregarded them, says יהוה."

8:10 "For this is the covenant that I will make with the House of Israel after those days, say יהוה, ***I will put My law into their mind and write it on their thoughts*** and I will be their Elohim (God), and they shall be My people."

8:11 "None of them shall teach his neighbor, and none his brother, saying, 'Know יהוה', for all shall know Me, from the least of them to the greatest of them.

8:12 "For *I will be merciful to their unrighteousness, and their sins I will remember no more.*"

8:13 In that He says, "A new covenant", He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away.

This "vanishing" away took place in 70 CE (68 CE of the corrected calendar) upon the destruction of the Temple 40 years after Yeshua's death and resurrection.

Now notice how that even as Adonai "wrote" the law of the Testimony onto the Tablets of Stone, even so, in **verse 8:10** above He states that **He will "write" it** on our thoughts.

It continues on in **Evreem (Hebrews) 9:9,10** saying,

Which things...

9:9 ...were symbolic up to the present time in which both offerings and sacrifices were presented which could not make him who performed the service perfect **in regard to the "conscience"**,

9:10 but only with grain offerings, drink offerings, and various ordinances for the washing of the flesh of animals **imposed until the time of the reformation**. See, **Galatians 3:23-25**.

And **Evreem (Hebrews) 10:1**,

10:1 For the law [of Levitical sacrifices], having only a shadow of the good things to come, and not the very image of things, can never with those same sacrifices, which are offered continually year by year, make those who approach perfect.

This priesthood after the Melchizadok order is, likewise, certainly on the "thoughts" of every believer, for every believer understands that instead of going to the Temple in Jerusalem to confess our sin, and offer up a sacrifice every time we sin; is all we need do now is confess our sins to Yeshua, and accept Him as our sin offering. His Testimony has now been transferred from the stone tablets onto the tablets of our "minds" (Old English, "Hearts").

As even it was prophesied in **Yechezk'el (Ezekiel) 11:19**,

11:19 ... I will give them one "mind", and I will put a new ruach (spirit) within them, and take **the stony mind** out of their flesh, and give them a "mind" of flesh.

And again in **Yechezk'el (Ezekiel) 36:24-26**,

36:24 For I will take you from among the nations, gather you out of all countries, and bring you into your own land.

36:25 Then **I will sprinkle clean water on you, and you shall be clean**; I will cleanse you from all your filthiness and from all your idols.

36:26 I will give you a new "mind" and put a new ruach (spirit) within you; I will take **the mind of stone** out of your flesh and give you a "mind" of flesh.

And again, in **Evreem (Hebrews) 9:13,14**,

9:13 For if the blood of bulls and goats and the ashes of the heifer, and **sprinkling of the contaminated sanctifies to the purifying of the flesh**,

9:14 how much more shall the blood of Messiah, who through the eternal Ruach (Spirit) offer Himself without blemish to יהוה, cleanse your "conscience" from dead works to serve the living Elohim (God)?

As it is written in **2 Corinthians 3:7,8**;

3:7 ...if the ministry of death [the death of animals] **written and engraved on stones** was splendid, so that the sons of Israel could not look steadily at the face of Moshe because of the brightness of his countenance; which splendor and brightness was to pass away,

3:8 how will the ministry of the Ruach (the Spirit) [through the resurrection of Yeshua] not be even more splendid? [See, **Shemot (Exodus) 34:29 through 35:29**].

For, as it is written in **3:6** of this same passage, we have been made,

3:6 ...ministers of the New covenant, not of the letter [engraved in stone]; but of the Ruach (the Spirit); for the letter [worked through] death; but the Ruach (the Spirit) through [a resurrected] life.

Even as it is written in **Evreem (Hebrews) 9:11,12** for,

9:11 ...Messiah came as Cohen haGadol (as High Priest) of the good things to come, with the greater and more perfect Tabernacle not made with hands, that is, not of this creation.

9:12 Not with the blood of goats and calves [the ministry of death]; but through His own blood He entered the Most Set-Apart (Most Holy) Place, one time for all time, having obtained eternal redemption for us [through the ministry of the Ruach (Spirit) into the resurrection of life].

Oh how deep and marvelous are the ways of Adonai!

Even the foreshadowing of this second covenant written upon our minds was prophesied for us in advance. For the 1st set of tablets, written by Adonai's own finger, were broken because of our sin, and because of our inability as a nation to perform perfectly in thought and action, the sacrificial requirements under the "first" covenant priesthood at the national level.

But the 2nd set of tablets were not broken; why? Because the 2nd one, represented the 2nd priesthood covenant that would be written upon our thoughts through the blood of Yeshua!

Adonai still provided the sacrifice; but this time it was under a priestly format that we could bear and keep as a one body, and from anywhere in the earth.

As Yeshua said in **Mattit'yahu (Matthew) 11:28-30**,

11:28 Come unto Me all you who labor, and who are heavy laden, and I will give you rest,

11:29 Take My yoke upon you; for I am gentle and lowly in thought, and you will find rest for your souls;

11:30 For My yoke is easy and My burden is light.

Addendum next page

Addendum

For some added research material for this study, I will present all of the verses that deal directly with the phrase the "10 commandments".

First I will just present a simple translation for **D'varim (Deuteronomy) 4:12,13** just to get you familiar with some of the Hebrew words.

D'varim (Deuteronomy) 4:13					
וַיִּגַד	לְכֶם	אֶת־בְּרִיתוֹ	אֲשֶׁר	צִוָּה	אֶתְכֶם
לַעֲשׂוֹת	עֲשֶׂר־תּוֹרָה	הַדְּבָרִים	וַיִּכְתְּבֵם	עַל־שְׁנַיִ	לְחֹת
אֲבָנִים:					
English (KJV)		Strong's	Root Form	Clarified Translation	
And he declared		H5046	נִגַּד <i>nagad</i>	And He made known	
unto you his covenant,		H1285	בְּרִית <i>b'riyt</i>	to you His "Aleph Tav" Covenant.	
which		H834	אֲשֶׁר <i>asher</i>	wherein	
he commanded		H6680	צִוָּה <i>tsavah</i>	He commanded all of you	
you to perform,		H6213	עָשָׂה <i>asah</i>	to manufacture,	
[even] ten		H6235	עֶשֶׂר <i>eser</i>	[the]10	
commandments;		H1697	דְּבָר <i>dabar</i>	things that had been discussed/planned	
and he wrote		H3789	כָּתַב <i>kathav</i>	and those things He wrote	
them upon two		H8147	שְׁנַיִם <i>shēnayim</i>	upon two	
tables		H3871	לוּחַ <i>luwach</i>	tablets	
of stone.		H68	אֶבֶן <i>'eben</i>	of stone.	

The Aleph Tav as usual, has been left untranslated by the translators. However, Yeshua stated that He is the Aleph and the Tav; **Revelation 1:8,11**. As such, I have elected to translate it as the reference to Him in this verse that it is.

As it is written in **Yehochanan (John) 5:11** "This is the Testimony, that Adonai has given us eternal life, and that this life is in His Son; and the 10 components of the Mishkan (Tabernacle) written on the Tablets of the Testimony are all about the Testimony of Yeshua revealed in the Aleph Tav covenant.

Stong's H834 "asher" translated as "which"

- | | |
|---------------|--------------------------------------|
| a) who | e) when |
| b) which | f) since |
| c) that which | g) as |
| d) that | h) <u>wherein</u> , whereof, whereon |

Strong's 6213 = root "asah" (La-ahsot in the Hebrew above) translated as: to perform.

- | | |
|---------------------------------------|---------------------|
| a) to make or produce | d) to prepare |
| b) <u>to manufacture or fabricate</u> | e) to work or labor |
| c) to build or create | f) to perform |

10 commandments = 10 D'varim = 10 matters, things or plans discussed

Strong's H1697 "D'var" = speech, word, speaking, a thing [anything spoken, or spoken about]

- a) speech, discussion
- b) saying, utterance
- c) word, words
- d) business, occupation, acts, matters, cases, plans, something

Original Translation

4:12 And יהוה spoke to you out of the midst of the fire: and you heard the voice of the words, but saw no form; only a voice.

4:13 And he declared unto you **his covenant**, which he commanded you **to perform**, [even] ten commandments; and he wrote **them** upon two tables of stone.

Clarified Translation

4:12 And יהוה spoke to you out of the midst of the fire: and you heard the voice of the words, but saw no form; only a voice.

4:13 "And He made known to you the "Aleph Tav" **covenant** wherein He commanded you **to build** [*asah*] 10 **things that had been planned** [*10 davarim*]; and He wrote them [*the plans*] on two tablets of stone.

The Remaining two "10 Commandments" Passages

Shemot (Exodus) 34:28,

34:28 So Moshe was there with יהוה 40 days and 40 nights; he neither ate bread nor drank water. And He wrote on the tablets the [Aleph Tav] words of the covenant, the **“10 plans” that had been discussed.**

Shemot (Exodus) 35:1,

35:1 Then Moshe assembled all the congregation of the children of Israel together, and said to them, "These are the **“plans”** spoken about which יהוה **has “commanded” you to make.**

*(Read **Shemot 34:28 thru 35:20** for full context of this verse, and see summary below for the 10 foundational components of the Tabernacle of the Testimony that they were commanded to make)*

D’varim (Deuteronomy) 10:4,

10:4 And יהוה wrote on the tablets the same as the first writings, the **“10 plans” of the [Aleph Tav] that had been discussed** that יהוה had spoken to you in the mountain from the midst of the fire around the time of the assembly, and יהוה gave them to me.

*(See, **Shemot 34:28 & 35:1** above)*

Key “Tablets of Stone” Passages

D’varim (Deuteronomy) 5:22

5:22 "These words [the traditional 10] יהוה spoke to all your assembly in the mountain from the midst of the fire, the cloud, and the thick darkness, with a loud voice; and He continued no more. (See, **D’varim 5:1-21**). And He [also] wrote on two tablets of stone and gave them to me. *(See, **Shemot 34:28 & 35:1** above)*

D’varim (Deuteronomy) 9:10,

9:10 "Then יהוה delivered to me two tablets of stone *written with the finger of God*, and on them were all of **the plans that had been discussed** which יהוה had spoken to you on the mountain from the midst of the fire around the time of the assembly. *(See, **Shemot 34:28 & 35:1** above)*

Summary of the 10 Components of the Tabernacle (Of the "10" Plans Discussed) during the first visit up the mountain resulting in the first set of stone tablets that were broken:

Shemot (Exodus) 31:6-11,

1- The Tabernacle Structure with all its materials

2- The Ark of the Testimony with all its accessories

- 3- The Table of Showbread with all its accessories
- 4- The Menorah with all its accessories
- 5- The Incense Altar with its poles
- 6- The Altar of Burnt Offering with all its accessories
- 7- The Bronze Laver with its base
- 8- The Set-apart Priestly Garments with all their accessories
- 9- The Special Set-apart Anointing Oil
- 10- The Special Set-apart Incense

What was built after the replacement set of Tablets were brought down after the 2nd visit to the mountain:

Shemot (Exodus) 35:10-19,

- 1- The Tabernacle Structure with all its materials
- 2- The Ark of the Testimony with all its accessories
- 3- The Table of Showbread with all its accessories
- 4- The Menorah with all its accessories
- 5- The Incense Altar with its poles
- 6- The Special Set-apart Anointing Oil
- 7- The Special Set-apart Incense
- 8- The Altar of Burnt Offering with all its accessories
- 9- The Bronze Laver with its base
- 10- The Set-apart Priestly Garments with all their accessories

Adonai is One, His people are one, and His standard is one. There is no other standard of life and righteous conduct other than His Torah, and no other standard of salvation for the remission of sins other than the Testimony of His Son.

Come people of Israel. Come all you Beloved of Adonai. Come out of Egypt and Babylon my people and be blessed.

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