MIQDASH BETHEL COVENANT INSTITUTION

DOCUMENT 363

THOSE WHO JOIN THEMSELVES TO YAHWEH

A Covenant Response to Brother Lamudyah on the Law of Moses, the Sacrifices, the Veil, and the Priesthood

> ***"Also the sons of the stranger who join themselves to Yahweh, to serve Him and to love the name of Yahweh, to be His servants, everyone who keeps the Sabbath from profaning it and holds fast My covenant: even them I will bring to My holy mountain and make them joyful in My house of prayer. Their burnt offerings and their sacrifices shall be accepted on My altar, for My house shall be called a house of prayer for all peoples."*** **— Isaiah 56:6–7**

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The Message is Sent to the World

DOCTRINAL AUTHORITY — STANDING RULE OF MIQDASH BETHEL COVENANT INSTITUTION

The sole binding authority of Miqdash Bethel Covenant Institution is the *Tanakh* — the written covenant of **Yahweh**. No Talmudic tractate, Church council decree, papal encyclical, hadith collection, or extra-biblical tradition carries doctrinal weight equal to or greater than the written Torah. Where any tradition conflicts with the written covenant, the written covenant governs without exception. The Talmud, New Testament, and Qur'an are cited as historical reference and comparative witness — never as superseding authority. Miqdash Bethel uses the Written Tanakh as its sole source for four reasons: it is the only text Judaism, Christianity, and Islam all recognize as originally given by **Yahweh**; it predates and underlies the Talmud, New Testament, and Qur'an, so testing those traditions against it follows the evidentiary direction of **Deuteronomy 19:15** — the earlier witness governs the later commentary; every later tradition that departs from the Tanakh does so by addition or reinterpretation, never by overturning the text itself, so the text remains the fixed standard; and **Yahweh**'s own words declare the covenant unchanging (Malachi 3:6; Psalms 119:89), making the written covenant — not evolving institutional interpretation — the only stable ground for doctrine. All three great covenant traditions — Judaism, Christianity, and Islam — are addressed simultaneously and equally in every Miqdash

Bethel document, because **Yahweh**'s covenant belongs to every nation that will receive it. The **Deuteronomy 19:15** two-or-three-witness evidentiary standard governs all textual claims in this document.

HOW TO READ THIS DOCUMENT

This document is a reply, brother to brother, to a written response that Brother Lamudyah sent after reading a Miqdash Bethel covenant document. His letter is answered in the order of its own arguments, so that he can lay his letter beside this one and see each point met. Every claim is weighed under the two-or-three-witness standard of **Deuteronomy 19:15** and graded at the end: **Corroborated** (two or more independent Tanakh witnesses), **Single witness** (one passage only, or a text whose wording is disputed — no doctrine is built on it alone), or **Not in the text** (the Tanakh does not say it). New Testament passages appear only because Brother Lamudyah cited them; they are listed in the Comparative Texts table and are never used as support for a Miqdash Bethel teaching. Hebrew words are given in bold italic with their English meaning, followed by the Hebrew letters. Scripture quotations are the Institution's own close rendering of the Hebrew.

Verse numbers follow the English version. In a few chapters the Hebrew Bible divides the chapter at a different point, so the same verse carries a different number in the Hebrew text. Where that happens, the Hebrew number is given in brackets on first citation, for example Psalms 51:16–17 [Hebrew 51:18–19].

Lexicon cited. One lexicon is cited in this document: *A Hebrew and English Lexicon of the Old Testament*, by Francis Brown, S. R. Driver, and Charles A. Briggs (Oxford: Clarendon Press, 1906; known as BDB), a standard Hebrew–English dictionary of the Tanakh built on the earlier work of Wilhelm Gesenius. Under the Institution's rule, a lexicon is a witness, never the authority: the Tanakh's own use of a word decides its meaning, and the lexicon is consulted after that use has been gathered.

TANAKH BOOKS CITED IN THIS DOCUMENT

Book	Passages
Genesis	4:4; 8:20–21; 13:16; 14:18–20; 17:9–14; 18:18–19; 22:8, 13–18; 26:4–5; 29:34; 31:54; 46:1
Exodus	5:3; 10:25–26; 12:5, 48; 13:13; 15:26; 19:5–6, 22; 20:17; 23:2, 4–5; 24:4–8; 25:9, 40; 28:1; 29:9; 32:26–33; 34:29–35; 40:15
Leviticus	1:3–4; 4:2, 13–21; 5:5; 9:2–4; 12:3; 14:12–13; 15:14–15, 29–30; 16:21; 17:11; 19:17–18, 34

Book	Passages
Numbers	3:12–13, 45; 5:6–7; 11:25, 29; 12:8; 15:15–16, 22–31; 18:2–4, 15–16; 23:19; 25:12–13; 28:15, 22
Deuteronomy	4:2, 8; 6:5–6, 25; 7:7; 10:16; 12:5–14; 13:1–5 [Hebrew 13:2–6]; 18:15–22; 19:15; 24:16; 29:29 [Hebrew 29:28]; 30:6–14; 34:10
Joshua	5:2–10
1 **Samuel**	15:22; 16:13
1 Kings	8:46–50
1 Chronicles	28:11–12, 19
Psalms	19:7 [Hebrew 19:8]; 22:1, 16, 24, 27 [Hebrew 22:2, 17, 25, 28]; 40:6–8 [Hebrew 40:7–9]; 51:16–19 [Hebrew 51:18–21]; 110:4; 119:89, 142, 172
Proverbs	25:21–22; 27:17
Isaiah	1:11–17; 2:2–3; 8:20; 11:9; 41:8; 42:21–24; 46:11–13; 49:3; 51:5–7; 53:10; 56:1–8; 60:7; 61:6; 66:20–23
Jeremiah	4:4; 7:9–11, 21–23; 9:25–26 [Hebrew 9:24–25]; 17:24–26; 23:5–6; 31:33 [Hebrew 31:32]; 33:15–22
Ezekiel	18:20–23; 36:26–27; 37:11; 40:4; 43:10–11; 44:7–9, 15, 22–25; 46:16–17; 47:22–23
Hosea	6:6; 11:9; 14:2 [Hebrew 14:3]
Micah	4:2; 6:6–8
Habakkuk	2:14
Zechariah	14:16–21
Malachi	2:1–9; 3:1–4, 6
Daniel	6:10 [Hebrew 6:11]

COMPARATIVE TEXTS (CITED IN BROTHER LAMUDYAH'S LETTER — REFERENCE ONLY)

TEXT	HOW IT IS HANDLED HERE
Matthew 5:17–20, 43–45; 9:13; 12:7	Read as written to show what they themselves say about the least commandment; never used as support
Matthew 3:16–17; 17:5; 27:46; **John 1:32–34**	Noted only; the Tanakh is searched for the teaching drawn from them
Hebrews 8:5; 9:26; 10:5–10; 12:9	Noted as the source of the ***"pattern"*** and ***"spirits"*** readings, which are tested against Exodus and **Ezekiel**
Acts 3:22–23; 7:37; **Luke 24:27, 44**	Noted as the source of the identification of the prophet like **Moses**
2 Corinthians 3:14–16; **Galatians 4:4**; **Romans 8:3–4**	Noted as the source of the ***"veil"*** reading, which is tested against **Exodus 34**

I. TO MY BROTHER LAMUDYAH

Brother Lamudyah, shalom. Thank you for reading the document with care and for answering it in writing. You did not hide where you stand, and you wrote from conviction, as a man who loves **Yahweh**. That deserves an answer of the same kind — honest, plain, and from the text. Iron sharpens iron (**Proverbs 27:17**), and a brother who shows me where I may be wrong has done me a kindness.

I will not answer with the intellect of men, as you put it, nor with the traditions of the House of **Yahweh** or of any assembly. I will answer with the words **Yahweh** spoke and had written. Where you are right, I will say so. Where the text says something other than what your letter says, I will set the text before you and let it speak. You are free to weigh it; that is what the two-or-three-witness standard is for.

Our whole difference comes down to one question, and you named it yourself: ***Is the written Torah the covenant itself, or only a pattern standing in the place of something else?***

Every other point in your letter — the lamb, the sacrifices, the veil, the prophet like **Moses**, circumcision, **Ezekiel**'s house, the Levites — rests on how that one question is answered. So that is where this reply begins. **This document answers your letter which is attached at the end of this document.**

II. WHY THE WRITTEN COVENANT GOVERNS: BIAS, OR YAHWEH'S OWN ORDER?

You wrote that the Doctrinal Authority statement ***"sets the tone of the limitation of this study"*** and shows a ***"great bias"*** toward the Torah being above all other writings. It is fair to say that Miqdash Bethel begins from a stated standard. Every teacher does. Your letter also begins from one: it reads **Moses** and the Prophets through Hebrews, Galatians, Corinthians, and the Gospels, and where they seem to differ, the later writings decide what the earlier ones mean. The question is not whether we have a standard, but which standard **Yahweh** Himself appointed.

Yahweh did not leave that open. He told Israel what to do with any later word that claims to come from Him:

> ***"You shall not add to the word which I command you, nor take away from it, that you may keep the commandments of Yahweh your Elohim which I command you."*** **— Deuteronomy 4:2**
>
> ***"If there arises among you a prophet or a dreamer of dreams, and he gives you a sign or a wonder, and the sign or the wonder comes to pass... you shall not listen to the words of that prophet... because he has spoken to turn you away from Yahweh your Elohim... to thrust you out of the way in which Yahweh your Elohim commanded you to walk."*** **— Deuteronomy 13:1–5 [Hebrew 13:2–6]**
>
> ***"To the Torah and to the testimony! If they do not speak according to this word, it is because there is no light in them."*** **— Isaiah 8:20**

Three witnesses agree: the earlier word that **Yahweh** spoke tests every later word — even a word that comes with signs that really happen. That is not a bias Miqdash Bethel invented. It is the order **Yahweh** set, and it is the same order you rely on when you test the House of **Yahweh**'s reading of **Matthew 5:17** against the text. I only ask that the same test be carried all the way back to the first witness.

One more thing should be said plainly. Miqdash Bethel does not place the Torah ***"above"*** **Yahweh**, as if paper were greater than its Author.

We hold the written covenant because **Yahweh** is its Author, and because He said He does not change (**Malachi 3:6**) and His word stands forever (**Psalms 119:89**). If the Author says His word is not a riddle and not a temporary copy, then honoring the written word is honoring Him.

III. ABRAHAM, THE SEED, AND THE LAMB YAHWEH PROVIDED

III-A. Abraham Kept Yahweh's Torah Before Moses

You begin rightly with Abraham, because the promise to him came before Sinai. But the text tells us why Abraham was blessed, and it uses the very words of the Torah:

> ***"Because Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My torot."*** **— Genesis 26:5**

The word at the end is ***torotai (my torahs, my instructions)*** **תּוֹרֹתָי**. Four centuries before **Moses**, Abraham kept **Yahweh**'s commandments, statutes, and torahs. And the blessing of the nations through him is tied to that same keeping:

"For I have known him, so that he will command his children and his household after him, that they keep the way of Yahweh, to do righteousness and justice, so that Yahweh may bring upon Abraham what He has spoken of him" (**Genesis 18:18–19**; see *Doc 308 at our website*).

Obeying Yahweh's voice and keeping His commandments are not two different roads. In the text they are one.

III-B. *"Seed"* Is Singular in Form and Many in Meaning

You stress that the promise is to the ***"seed (singular)."*** The Hebrew ***zera (seed, offspring)*** **זֶרַע** is singular in form, but the Torah uses it for a multitude.

In the very verse before the one you cite, **Yahweh** says: ***"I will multiply your seed as the stars of the heavens and as the sand on the seashore, and your seed shall possess the gate of his enemies"*** (**Genesis 22:17**).

The seed that is ***"as the stars"*** in verse 17 is the seed through which the nations are blessed in verse 18. Earlier He said, ***"If a man can number the dust of the earth, then your seed also shall be numbered"*** (**Genesis 13:16**).

A single grammatical form does not make a single person; the Torah itself counts this seed as countless.

III-C. What Yahweh Provided on Moriah

Abraham told Isaac, ***"Elohim will provide for Himself the lamb for a burnt offering, my son"*** (**Genesis 22:8**). The chapter does not leave that promise hanging for later books to fill.

Five verses later it is fulfilled: ***"Abraham lifted his eyes and looked, and behold, a ram caught in a thicket by its horns; and Abraham went and took the ram and offered it up for a burnt offering in place of his son"*** (**Genesis 22:13**).

The word is ***tachat (in place of)*** **תַּחַת**. **Yahweh** provided an animal, and Abraham named the place ***"Yahweh will see"*** (**Genesis 22:14**). The text itself tells us what the provision was.

Your list of offerings is mostly right, and I want to say so clearly.

The word ***seh (one of the flock)*** **שֶׂה** covers both sheep and goats (**Exodus 12:5**), and goats are indeed the chief sin offering of the appointed times (**Numbers 28:15, 22**). A few details should be corrected so that no reader is misled. The burnt offering and sin offering for a discharge in **Leviticus 15:14–15, 29–30** are two turtledoves or two young pigeons, not lambs.

Leviticus 9:2–4 is the eighth day of the priests' installation, not the law for the whole congregation's unwitting sin; that law is **Leviticus 4:13–21** and **Numbers 15:22–26**. And **Genesis 22:8** speaks of a ***olah (burnt offering)*** **עֹלָה**, not a sin offering.

III-D. Sacrifice Was Offered and Accepted Before Sinai

Your letter says that **Yahweh** wanted Israel to do ***"as those before Moses"*** and simply obey His voice, and that this ***"was not necessarily sacrifices."***

The Torah shows the opposite. The men before **Moses** offered sacrifices, and **Yahweh** accepted them:

Witness One. ***"Abel also brought of the firstborn of his flock and of their fat, and Yahweh looked with favor on Abel and on his offering"*** (**Genesis 4:4**).

Witness Two. ***"Noah built an altar to Yahweh and took of every clean animal and of every clean bird and offered burnt offerings on the altar. And Yahweh smelled the pleasing aroma"*** (**Genesis 8:20–21**).

Witness Three. **Abraham** offered the ram as a burnt offering (**Genesis 22:13**); **Jacob** offered sacrifices (**Genesis 31:54; 46:1**); and before Sinai, **Moses** told Pharaoh that Israel must go out to sacrifice to **Yahweh** and could not leave a hoof behind (**Exodus 5:3; 10:25–26**).

So sacrifice is not something Moses added because Israel was carnal. It was part of how the fathers who *"obeyed His voice"* worshiped, from Abel onward.

IV. PATTERN OR COMMANDMENT?

Your central claim is that you take the Torah ***"as a pattern in the place of the original,"*** citing **Exodus 25:9, 40**. It is important to read what those verses call a pattern:

> ***"According to all that I show you — the pattern of the tabernacle and the pattern of all its furniture — so you shall make it."*** **— Exodus 25:9**

The word is ***tavnit (pattern, plan, form)*** **תַּבְנִית**. BDB gives ***"construction, pattern, figure,"*** and the Tanakh's own use agrees: it is the building plan of the tabernacle and its vessels, shown to **Moses** so the work would be made exactly. **David** later gives Solomon the ***tavnit*** of the temple, its rooms and its vessels, ***"in writing from the hand of Yahweh"*** (**1 Chronicles 28:11–12, 19**). In every case the ***tavnit*** is the design of a building and its furnishings.

Nowhere does the Tanakh call the commandments, statutes, and judgments a *tavnit*. The idea that the whole law is a ***"pattern"*** comes from **Hebrews 8:5**, which is a later reading of this verse — not from **Exodus**.

What the Tanakh does call the Torah is something very different:

> ***"What great nation is there that has statutes and judgments so righteous as all this Torah which I set before you this day?"*** **— Deuteronomy 4:8**
>
> ***"The Torah of Yahweh is perfect, restoring the soul."*** **— Psalms 19:7 [Hebrew 19:8]**
>
> ***"Your righteousness is an everlasting righteousness, and Your Torah is truth... All Your commandments are righteousness."*** **— Psalms 119:142, 172**

A thing that is ***"perfect," "everlasting,"*** and ***"truth"*** is not described in the language of a temporary copy (see Doc 285). And when **Yahweh** promises a new covenant, He does not promise a new law; He promises to write the same Torah on the heart:

"I will put My Torah in their inward parts and write it on their hearts" (**Jeremiah 31:33** [Hebrew 31:32]; see Doc 281).

In **Ezekiel** the gift of the spirit has one stated purpose: ***"I will put My spirit within you and cause you to walk in My statutes, and you shall keep My judgments and do them"*** (**Ezekiel 36:26–27**; see Doc 284). The spirit does not lead past the statutes. It leads into them.

V. WHAT THE PROPHETS SAID ABOUT SACRIFICE

Here your letter gathers many verses: **Jeremiah 7:22**, **Hosea 6:6**, **Psalms 40:6** and **51:16–17**, **1 Samuel 15:22**, **Isaiah 1:11–17**, and **Micah 6:6–8**. You are right about what these verses rebuke. Every one of them condemns offerings brought by people who would not obey, who had blood on their hands, or who thought an animal could buy off a disobedient life.

But the question is whether they abolish sacrifice or rebuke sacrifice without obedience. The verses themselves answer it.

V-A. The Comparison Is in the Hebrew

Hosea 6:6 reads: **כִּי חֶסֶד חָפַצְתִּי וְלֹא־זָבַח וְדַעַת אֱלֹהִים מֵעֹלוֹת** — ***"For I desire steadfast love and not sacrifice, and the knowledge of Elohim more than burnt offerings (me'olot)."***

The second line explains the first: the small Hebrew letter ***mem (from, more than)*** **מ** on ***olot*** makes it a comparison.

Samuel says the same in words no one can miss: ***"To obey is better than sacrifice"*** (**1 Samuel 15:22**). ***"Better than"*** ranks two things; **it does not erase the second**.

V-B. Isaiah 1 Proves Too Much If Read Your Way

In **Isaiah 1:13–15**, **Yahweh** rejects not only their offerings but their New Moons, their Sabbaths, their assemblies, and even their prayers: ***"When you make many prayers, I will not hear; your hands are full of blood."*** If verse 11 abolishes sacrifice, then verse 15 abolishes prayer and verse 13 abolishes the Sabbath. Yet the same **Isaiah** blesses the man ***"who keeps the Sabbath from profaning it"*** (**Isaiah 56:2**) and says that in the new heavens and earth ***"from Sabbath to Sabbath all flesh shall come to worship before Me"*** (**Isaiah 66:23**). What **Yahweh** rejected in chapter 1 was worship from bloody hands — ***"Wash yourselves, make yourselves clean... cease to do evil, learn to do good"*** (**Isaiah 1:16–17**).

V-C. Read the Psalms to the End

You quoted **Psalms 51:16–17**. The psalm continues two verses later:

> ***"Do good in Your favor to Zion; build the walls of Jerusalem. Then You will delight in sacrifices of righteousness, in burnt offering and whole burnt offering; then they will offer bulls on Your altar."*** **— Psalms 51:18–19 [Hebrew 51:20–21]**

David's broken heart does not end sacrifice; it is what makes sacrifice acceptable again.

In **Psalms 40:6–8** [Hebrew 40:7–9] the same pattern holds: ***"Sacrifice and offering You did not desire... I delight to do Your will, O my Elohim; Your Torah is within my heart."***

The answer to empty offerings in that psalm is not a spiritualized Torah — it is the Torah in the heart.

V-D. Jeremiah 7 and Jeremiah 33 Together

Jeremiah 7:22–23 says that ***"in the day I brought them out of Egypt"*** **Yahweh** did not speak about burnt offerings, but said, ***"Obey My voice."***

That is true of the first word at Marah and Sinai (**Exodus 15:26; 19:5**), and the context shows why **Jeremiah** said it: the people were stealing, murdering, committing adultery, swearing falsely, and burning incense to Baal, then coming to stand in the temple saying ***"We are delivered"*** (**Jeremiah 7:9–11**).

But **Jeremiah** cannot mean that **Yahweh** never wanted sacrifice, because the same prophet says:

> ***"If you diligently listen to Me... to keep the Sabbath day holy... then they shall come from the cities of Judah... bringing burnt offerings and sacrifices, grain offerings and incense, and bringing thank offerings to the house of Yahweh."*** — **Jeremiah 17:24–26**
>
> ***"For thus says Yahweh: David shall never lack a man to sit on the throne of the house of Israel, and the priests the Levites shall never lack a man before Me to offer burnt offerings, to burn grain offerings, and to make sacrifices continually."*** — **Jeremiah 33:17–18**

Jeremiah then ties this promise to the covenant of day and night: only if day and night could be broken could His covenant with **David** and ***"with the Levites, the priests, My ministers"*** be broken (**Jeremiah 33:20–22**).

This answers your question, ***"Why would YHWH put together a priesthood forever to make sacrifices that He doesn't require or desire?"*** He tells us Himself that He will keep that priesthood, by the same oath that keeps **David**'s throne.

V-E. What the Sacrifices Could and Could Not Do

Your letter says an animal cannot atone for a human soul. Here, too, I want to stand with you where the Torah stands and no further.

The Torah says: ***"The life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls"*** (**Leviticus 17:11**).

So the text does say the altar atoned. But it also limits what an offering could do, and that limit is the part both the churches and many Sacred Name teachers have missed:

First, the sin offering was for sin done ***bishgagah (in error, unwittingly)*** **בִּשְׁגָגָה** (**Leviticus 4:2**). For sin done ***beyad ramah (with a high hand)*** **בְּיָד רָמָה** there was no offering at all; that soul was cut off (**Numbers 15:27–31**; see Doc 344).

Second, even for unwitting sin, the offerer had to confess and make restitution (**Leviticus 5:5; Numbers 5:6–7; Leviticus 16:21**).

Third, no man can be offered for another man's sin. When **Moses** offered to be blotted out in Israel's place, **Yahweh** answered, ***"Whoever has sinned against Me, him will I blot out of My book"*** (**Exodus 32:32–33**);

"the soul who sins, it shall die" (**Ezekiel 18:20**; **Deuteronomy 24:16**).

Micah 6:7, which you quoted, asks, ***"Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?"*** — and the answer of verse 8 is no.

So you and I agree on more than your letter suggests:

1. the Torah never taught that an animal could cleanse a heart that refused to turn.
2. A broken spirit was always required (**Psalms 51:17**),
3. and the wicked man who turns from all his sins ***"shall surely live"*** (**Ezekiel 18:21–23**).

Where we differ is this: the Tanakh holds the heart and the altar together, while your letter sets them against each other.

One last word on this, so that no one misunderstands Miqdash Bethel. We do not offer animals today. The Torah allows sacrifice only at the place **Yahweh** chooses (**Deuteronomy 12:5–14**), and there is no altar there now.

In exile **Solomon** taught Israel to pray toward the land (**1 Kings 8:46–50**), **Daniel** prayed three times a day toward Jerusalem (**Daniel 6:10** [Hebrew 6:11]), and **Hosea** says, ***"Take words with you and return to Yahweh... we will render the bulls of our lips"*** (**Hosea 14:2** [Hebrew 14:3]).

Words stand in while there is no altar. That is not the same as saying the altar was never wanted.

VI. THE VEIL OF MOSES

Your letter teaches that Moses *"had to call them back and veil what he was saying,"* so that the whole Torah, sacrifices included, was given in veiled form.

Please read the order of the verses carefully:

> ***"Moses called to them, and Aaron and all the rulers of the congregation returned to him, and Moses spoke to them. Afterward all the children of Israel came near, and he commanded them all that Yahweh had spoken with him on Mount Sinai. And when Moses had finished speaking with them, he put a veil on his face."*** **— Exodus 34:31–33**

Moses spoke the commandments first, with his face shining and uncovered, and only ***when he had finished speaking*** did he put on the veil.

Verses 34–35 repeat the order: he took the veil off to go in before **Yahweh**, came out and told Israel what he was commanded, ***"and the children of Israel saw the face of Moses, that the skin of Moses' face shone"*** — and then he put the veil back on until he went in again.

The veil covered his face between messages. It never covered the words. The Hebrew ***masveh (veil, covering)*** **מַסְוֶה** appears only in these verses of the Tanakh (BDB: ***"veil"***), so its meaning rests on this one passage — and this passage puts the veil after the speaking.

Yahweh Himself described how He spoke to **Moses**: ***"Mouth to mouth I speak with him, plainly, and not in riddles"*** (**Numbers 12:8**; see Doc 313).

And **Moses** told Israel that the commandment ***"is not hidden from you, nor is it far off. It is not in heaven... but the word is very near you, in your mouth and in your heart, that you may do it"*** (**Deuteronomy 30:11–14**; see Doc 333).

"The secret things belong to Yahweh our Elohim, but the revealed things belong to us and to our children forever, that we may do all the words of this Torah" (**Deuteronomy 29:29** [Hebrew 29:28]). The reading of a veiled Torah comes from **2 Corinthians 3**, not from **Exodus 34**.

This also answers what you wrote about **Psalms 119:89** — that **Yahweh**'s word is established in heaven but not yet on earth. **Moses** says of the commandment, ***"It is not in heaven."***

It was given on earth, to be done on earth. What is still to come is that the whole earth will receive it: ***"Out of Zion shall go forth Torah, and the word of Yahweh from Jerusalem"*** (**Isaiah 2:3; Micah 4:2**). When the earth is filled with the knowledge of **Yahweh** (**Isaiah 11:9; Habakkuk 2:14**), it is this Torah that goes out — not a different one.

VII. WHOSE RIGHTEOUSNESS?

You argue that **Deuteronomy 6:25** makes the Torah ***"our"*** righteousness and not **Yahweh**'s, and that **Isaiah 46:13; 51:5; 56:1** show **Yahweh**'s righteousness was still to come.

The Psalms answer the first point directly: ***"Your righteousness is an everlasting righteousness, and Your Torah is truth"***; ***"All Your commandments are righteousness"*** (**Psalms 119:142, 172**). The righteousness Israel did by keeping the commandments was righteousness because the commandments are His.

In **Isaiah**, ***"My righteousness"*** stands in parallel with ***"My salvation"*** — ***tzedakah (righteousness, righteous deliverance)*** **צְדָקָה** beside ***teshu'ah (salvation, deliverance)*** **תְּשׁוּעָה**.

It is **Yahweh**'s righteous act of saving, and the context names it. In chapter 46 He is ***"calling a bird of prey from the east, the man of My counsel from a far country"*** (**Isaiah 46:11**), and then says to the ***"stubborn of heart, who are far from righteousness: I bring My righteousness near... I will place salvation in Zion"*** (**Isaiah 46:12–13**).

The people were far from it; **Yahweh**'s deliverance was coming. And look at who, in chapter 51, already knows righteousness: ***"Listen to Me, you who know righteousness, the people in whose heart is My Torah"*** (**Isaiah 51:7**).

In chapter 56, the call to ***"keep justice and do righteousness"*** is followed at once by ***"Blessed is the man... who keeps the Sabbath... and keeps his hand from doing any evil,"*** and by the foreigners who ***"hold fast My covenant"*** (**Isaiah 56:1–2, 6**).

The righteousness to be revealed is **Yahweh**'s saving work; the way of the righteous while they wait is keeping His covenant.

"Yahweh our Righteousness" in **Jeremiah 23:5–6** is the name given to the righteous Branch of **David**.

In **Jeremiah 33:15–16** the same name is given to Jerusalem: ***"and this is what she shall be called: Yahweh our Righteousness."***

A name that declares what **Yahweh** does is given to a city as well as a king; it does not make either one **Yahweh**.

And the very next verses in that chapter are the promise that the Levitical priests will never lack a man to offer before Him (**Jeremiah 33:17–18**).

Isaiah 42:21 says **Yahweh** ***"will magnify Torah and make it glorious" — yagdil torah veya'dir*** **יַגְדִּיל תּוֹרָה וְיַאְדִּיר**.

To make something great is to raise it up, not to replace it. Three verses later **Isaiah** gives the reason it needed to be raised up:

"They would not walk in His ways, nor were they obedient to His Torah" (**Isaiah 42:24**).

The problem was never the Torah. It was the people who would not keep it.

VIII. THE PROPHET LIKE MOSES

You are right that **Moses** commanded Israel to listen to a prophet **Yahweh** would raise up (**Deuteronomy 18:15**). The same passage tells us how to know him:

> ***"I will raise up for them a prophet from among their brothers, like you, and will put My words in his mouth, and he shall speak to them all that I command him... But the prophet who presumes to speak a word in My name which I have not commanded him to speak... that prophet shall die."*** **— Deuteronomy 18:18, 20**

The prophet like **Moses** speaks ***"all that I command him."*** He is measured by **Yahweh**'s words, not set over them. If anyone — however great — taught that **Moses**' commandments were a temporary pattern now passed away, **Deuteronomy 13:5** names that exactly: a word ***"to thrust you out of the way in which Yahweh your Elohim commanded you to walk."***

So the test of whether someone is the prophet like **Moses** is whether he keeps Israel in the way **Moses** gave. And **Deuteronomy 34:10** adds that no prophet arose in Israel like **Moses**, ***"whom Yahweh knew face to face."***

You ask, ***"Who else has YHWH raised up in this manner?"*** and point to the influence of one man over all the earth.

The Tanakh never influences the test. ***"You shall not follow a multitude to do evil"*** (**Exodus 23:2**). **Yahweh** chose Israel when it was ***"the fewest of all peoples"*** (**Deuteronomy 7:7**).

And **Deuteronomy 13:3** warns that **Yahweh** may allow a sign to succeed in order to test whether we love Him with all our heart. Great influence is not a witness to truth; **agreement with the words Yahweh already spoke is.**

Your reading of **Matthew 5:17–19** actually points the same way, read just as it stands. It says that not one yod or stroke passes from the Torah until heaven and earth pass away — and they have not — and that whoever breaks one of the least commandments and teaches men so ***"shall be called least."***

A teaching that the sacrifices, the priesthood, and circumcision were patterns no longer to be kept would be teaching men to set aside commandments, by that passage's own words.

On the subject of the spirit of an ***"Only Begotten Son"*** entering a man at his immersion and leaving him at death: Miqdash Bethel does not find this anywhere in the Tanakh.

The Tanakh speaks of the spirit of **Yahweh** coming upon men — on the seventy elders (**Numbers 11:25**), on **David** (**1 Samuel 16:13**) — but never of a separate divine Son-being who possesses a man and departs at death.

"Elohim is not a man" (**Numbers 23:19**); ***"I am El and not man"*** (**Hosea 11:9**). ***Doc 339*** sets out what the Tanakh does teach about the spirit, and ***Doc 340*** what it teaches about the anointed one and is a Featured Covenant Document on our website at the bottom of every page.

Psalms 22 is **David**'s cry, and its answer is in the psalm itself: **Yahweh** ***"has not despised the affliction of the afflicted, nor hidden His face from him; when he cried to Him, He heard"*** (**Psalms 22:24** [Hebrew 22:25]), and the ends of the earth will turn to **Yahweh** (**Psalms 22:27** [Hebrew 22:28]). In verse 16 [Hebrew 22:17] the Masoretic text reads ***ka'ari (like a lion)*** **כָּאֲרִי**, ***"like a lion, my hands and my feet"***; the reading ***"they pierced"*** rests on the Greek translation and a disputed reading of one fragment from the Judean desert. Under our standard, a verse whose wording is disputed is a single witness, and no doctrine can stand on it alone.

Finally, **Isaiah 53:10** says the servant's soul is made an ***asham (guilt offering)*** **אָשָׁם**. **Isaiah** names the servant many times before chapter 53: ***"But you, Israel, My servant, Jacob whom I have chosen"*** (**Isaiah 41:8**); ***"You are My servant, Israel, in whom I will be glorified"*** (**Isaiah 49:3**). ***Doc 340*** and ***Doc 128*** weigh that chapter in full.

What the Tanakh does not allow is that one man's death removes the sins of others who do not turn (**Ezekiel 18:20**) — a point on which your letter, saying ***"each soul is the offering for his own sin,"*** comes close to the text.

IX. CIRCUMCISION IN THE WILDERNESS

You ask why **Moses** did not circumcise anyone for forty years, and suggest he ***"knew"*** something veiled. The book of **Joshua** gives the reason and the outcome (see Doc 315):

> ***"All the people who came out were circumcised, but all the people born in the wilderness on the way, as they came out of Egypt, had not been circumcised... because they did not obey the voice of Yahweh... And their children, whom He***

> ***raised up in their place, Joshua circumcised, for they were uncircumcised, because they had not circumcised them on the way."* — Joshua 5:5–7**

The text does not name **Moses** as choosing this, and it does not praise it. It connects the wilderness years to the generation that ***"did not obey the voice of Yahweh."*** Then **Yahweh** commanded **Joshua**, ***"Circumcise the children of Israel again,"*** and when it was done He said, ***"This day I have rolled away the reproach of Egypt from you"*** (**Joshua 5:2, 9**).

The uncircumcised state was called a reproach, and **Yahweh** removed it — ***in the flesh*** — before Israel kept Passover in the land (**Joshua 5:10**), because no uncircumcised man may eat the Passover (**Exodus 12:48**).

You are right that **Yahweh** requires circumcision of the heart (**Deuteronomy 10:16**; **Jeremiah 4:4**).

But the Tanakh never sets heart against flesh. **Yahweh** called the covenant in the flesh ***"an everlasting covenant"*** (**Genesis 17:13**).

Jeremiah says **Yahweh** will punish ***"the circumcised with the uncircumcised,"*** because Israel was ***"uncircumcised in heart"*** (**Jeremiah 9:25–26** [Hebrew 9:24–25]) — flesh without heart was not enough.

And in **Ezekiel**'s house, no foreigner ***"uncircumcised in heart and uncircumcised in flesh"*** may enter the sanctuary (**Ezekiel 44:7, 9**) — both are named.

When **Yahweh** circumcises the heart, the text says what follows: ***"you shall return and obey the voice of Yahweh and do all His commandments which I command you this day"*** (**Deuteronomy 30:6, 8**).

X. IS EZEKIEL'S HOUSE LITERAL?

You argue that **Ezekiel 40–48** cannot be literal, because the people of the kingdom will be like the angels and need no circumcision or sacrifice. The text of those chapters answers the question.

The priests of **Ezekiel**'s house marry: ***"They shall not take as wives a widow or a divorced woman, but virgins of the seed of the house of Israel, or a widow who is the widow of a priest"*** (**Ezekiel 44:22**).

They have fathers, mothers, sons, and daughters who die, and for whom they may defile themselves (**Ezekiel 44:25**).

The prince has sons who inherit (**Ezekiel 46:16–17**).

Strangers ***"who beget children among you"*** receive an inheritance among the tribes (**Ezekiel 47:22–23**; see Doc 362). **People who marry, bear children, and bury their dead are mortal men and women, not angels.**

Ezekiel was told to describe the house so that Israel would do what he wrote: ***"Make known to them the form of the house... and all its ordinances and all its Torahs, and write it in their sight, that they may keep its whole form and all its ordinances and do them"*** (**Ezekiel 43:10–11**; also **40:4**).

Ezekiel does use vision and symbol — the valley of dry bones is one — but where he does, he explains the sign (**Ezekiel 37:11**). The temple chapters are given as measurements and ordinances to be kept. And **Ezekiel** does not stand alone.

Isaiah sees the foreigners' burnt offerings accepted on **Yahweh**'s altar (**Isaiah 56:7**), the rams of Nebaioth going up on His altar (**Isaiah 60:7**), the nations bringing Israel back ***"as the children of Israel bring an offering in a clean vessel to the house of Yahweh,"*** and **Yahweh** taking some of them ***"for priests and for Levites"*** (**Isaiah 66:20–21**).

Zechariah sees the nations going up year by year to keep the Feast of Booths, and ***"all who sacrifice"*** coming to the pots of Jerusalem (**Zechariah 14:16–21**).

Malachi sees the sons of Levi purified so that ***"they may offer to Yahweh an offering in righteousness; then the offering of Judah and Jerusalem shall be pleasing to Yahweh, as in the days of old"*** (**Malachi 3:3–4**).

That is four prophets, each seeing offerings in the restored house. Taking **Ezekiel** as written does not create a contradiction with the prophets; it agrees with them. The contradiction appears only when ***"I desire mercy more than sacrifice"*** is read as ***"I never desired sacrifice."***

The reading that the people of the kingdom are spirits who need no flesh comes from **Matthew 22:30** and **Hebrews 12:9**. Neither is a Tanakh witness, and **Matthew 22:30** speaks of the resurrection, not of the house **Ezekiel** was told to describe to Israel.

XI. LEVI, "JOINED," AND THE FIRSTBORN

Your study of the name Levi is sound, and I am glad to say so. Leah named him saying, ***"Now this time my husband will be joined to me" — yillaveh (he will be joined)*** **יִלָּוֶה** (**Genesis 29:34**). **Yahweh** told Aaron to bring the tribe of Levi ***"that they may be joined to you"*** (**Numbers 18:2, 4**). And the foreigners of **Isaiah 56:6** are ***hannilvim (those who join themselves)*** **הַנִּלְוִים** to **Yahweh**.

The root is ***lavah (to join, attach)*** **לָוָה**, which BDB lists as ***"join"*** — the text's use and the lexicon agree. This is **Corroborated**.

But read the very next verse about those who join themselves: ***"Their burnt offerings and their sacrifices shall be accepted on My altar"*** (**Isaiah 56:7**). The joining does not remove the altar; it brings the joined ones to it.

And when **Isaiah** says **Yahweh** will take some of the nations ***"for priests and for Levites"*** (**Isaiah 66:21**), he names the Levitical office as still standing — strangers are added to it, not set in place of it.

On the order of events, the text corrects one point in your letter. You wrote that the priesthood replaced the firstborn ***"because Israel... rejected the one Moses"*** at the golden calf. But priests are already named at Sinai before the Ten Words were spoken (**Exodus 19:22**); young men offered burnt offerings and peace offerings when the covenant was made (**Exodus 24:4–8**); and Aaron and his sons were called to the priesthood on the mountain in **Exodus 28:1** — four chapters before the calf in **Exodus 32**.

Yahweh called it ***"a perpetual statute"*** and ***"an everlasting priesthood throughout their generations"*** (**Exodus 29:9; 40:15**), and later gave Phinehas ***"My covenant of peace... the covenant of an everlasting priesthood"*** (**Numbers 25:12–13**).

The Levites as a tribe were taken in place of the firstborn (**Numbers 3:12–13, 45**), and from then on the firstborn of Israel were redeemed with silver, not made priests (**Numbers 18:15–16; Exodus 13:13**). The firstborn still belong to **Yahweh**, as you say — and the way He told Israel to honor that is redemption (see ***Doc 312***).

"A kingdom of priests and a holy nation" (**Exodus 19:6**) is spoken in the same chapter that names the priests (**Exodus 19:22**).

The two stand together: Israel as a whole is to be priestly among the nations, while the house of Aaron serves at the altar.

Isaiah holds both in one breath — ***"you shall be called the priests of Yahweh"*** (**Isaiah 61:6**) and ***"I will take of them for priests and for Levites"*** (**Isaiah 66:21**).

Moses' wish that all **Yahweh**'s people were prophets (**Numbers 11:29**) is a wish for the spirit on all — and **Ezekiel 36:27** tells us what that spirit does: it causes them to walk in His statutes.

Malachi 2:1–9, which you cite, is a rebuke of corrupt priests, but in the same passage **Yahweh** says He sent it ***"that My covenant might be with Levi... My covenant with him was one of life and peace"*** (**Malachi 2:4–5**).

And **Malachi 3:3**, the verse you quote for a purified people, says plainly whom He purifies: ***"He shall purify the sons of Levi."***

The refining fire is for cleansing Levi, not ending him. On the order of Melchizedek: the Tanakh mentions Melchizedek in only two passages (Genesis 14:18–20; Psalms 110:4), and neither says that his order replaces the Levitical priesthood. That teaching comes from Hebrews (see ***Doc 288***).

XII. WHERE WE STAND TOGETHER

I do not want this letter to read as if we share nothing. We share a great deal, and the Torah itself is where we meet:

The heart was always the point. The Ten Words end with a commandment that no court can see — ***"You shall not covet"*** (**Exodus 20:17**). The Torah forbids hating your brother in your heart and bearing a grudge, and commands, ***"You shall love your neighbor as yourself"*** (**Leviticus 19:17–18**; see Doc 293), and the stranger as yourself (**Leviticus 19:34**). ***"These words which I command you this day shall be on your heart"*** (**Deuteronomy 6:6**). The spirit of the law was never hidden behind the letter. It was written in the letter.

Love of enemies is Torah. You quote ***"You shall love your neighbor and hate your enemy"*** as something the Zealots said.

You are right that it is not from **Yahweh**:

The Torah never says ***"hate your enemy."***

It says, ***"If you meet your enemy's ox or his donkey going astray, you shall surely bring it back to him"*** (**Exodus 23:4–5**),

and the Writings say, ***"If your enemy is hungry, give him bread to eat"*** (**Proverbs 25:21–22**). When anyone teaches love of enemies, he is teaching what **Moses** already wrote.

Obedience is better than sacrifice. We agree completely. A sacrifice from a disobedient hand was never accepted, and a broken and contrite heart **Yahweh** will not despise.

Strangers may join. We agree that the covenant is not closed by bloodline to those who join themselves to **Yahweh** — that is **Isaiah 56** and **Numbers 15:15–16** (see Doc 329). Where we differ is only whether those who join keep what the joined have always kept: His Sabbaths, His covenant, and in their time, His altar.

Brother, you closed by saying that if you did not stop, you would write for years. I feel the same. I have answered at length because you deserved a full answer, not because I think I have the last word. If any verse I have set out here does not say what I have said it says, show me from the text, and I will correct it publicly, as Miqdash Bethel does with its own library. And I ask the same of you: lay these witnesses beside your letter, and let the earlier word of **Yahweh** be the judge between us.

In the bond of the covenant,

Elder Kepha Arcemont

Founder, Miqdash Bethel Covenant Institution

XIII. FINDINGS

Each point in Brother Lamudyah's letter, graded under **Deuteronomy 19:15**:

Claim	Grade	Witnesses
Abraham kept **Yahweh**'s commandments, statutes, and torahs before **Moses**	Corroborated	**Genesis 26:5; 18:19; 17:9–14**
Sacrifice was offered and accepted before Sinai	Corroborated	**Genesis 4:4; 8:20–21; 22:13**; **Exodus 10:25**
"Seed" in the promise is one person only	Not in the text	**Genesis 13:16; 22:17–18** count the seed as countless
The Torah's commandments are a ***"pattern"*** (tavnit)	Not in the text	**Exodus 25:9, 40; 1 Chronicles 28:11–19**: tavnit = building plan
The prophets rebuke sacrifice without obedience, not sacrifice itself	Corroborated	**1 Samuel 15:22**; **Hosea 6:6**; **Psalms 51:16–19**; **Isaiah 1:11–17**
Yahweh never desired sacrifice	Not in the text	**Psalms 51:19**; **Jeremiah 17:26; 33:18**; **Malachi 3:4**
Offerings atoned only for unwitting sin, with confession; none for a high hand	Corroborated	**Leviticus 4:2; 5:5**; **Numbers 15:27–31**
No man can be offered for another's sin	Corroborated	**Exodus 32:32–33**; **Deuteronomy 24:16**; **Ezekiel 18:20**

Claim	Grade	Witnesses
The Torah was given veiled	Not in the text	**Exodus 34:31–35**; **Numbers 12:8**; **Deuteronomy 30:11–14**
"My righteousness is near" (**Isaiah**) = **Yahweh**'s coming deliverance, while the righteous keep His covenant	Corroborated	**Isaiah 46:11–13; 51:5–7; 56:1–6**
The prophet like **Moses** speaks **Yahweh**'s commands and is tested by them	Corroborated	**Deuteronomy 18:18–22; 13:1–5**; **Isaiah 8:20**
A divine ***"Only Begotten Son"*** spirit possessed a man and left him at death	Not in the text	**Numbers 23:19**; **Hosea 11:9**
Psalms 22:16 reads ***"they pierced"***	Single witness	Masoretic text reads ***"like a lion"***; reading disputed
Moses withheld circumcision because of a veiled teaching	Not in the text	**Joshua 5:2–9** calls it a reproach rolled away
Heart and flesh circumcision are both required	Corroborated	**Genesis 17:13**; **Jeremiah 9:25–26**; **Ezekiel 44:7, 9**
Ezekiel 40–48 describes mortal people who marry, bear children, and die	Corroborated	**Ezekiel 44:22, 25; 46:16; 47:22**
Offerings continue in the prophets' restoration	Corroborated	**Isaiah 56:7; 66:20–21**; **Zechariah 14:16–21**; **Malachi 3:3–4**
Levi means ***"joined"*** (lavah)	Corroborated	**Genesis 29:34**; **Numbers 18:2, 4**; **Isaiah 56:6**
The priesthood began as a response to the golden calf	Not in the text	**Exodus 19:22; 24:5; 28:1** precede **Exodus 32**
The Levitical priesthood is everlasting	Corroborated	**Exodus 40:15**; **Numbers 25:13**; **Jeremiah 33:17–22**
A Melchizedek order replaces Levi	Not in the text	**Genesis 14:18–20**; **Psalms 110:4** say nothing of it
The spirit leads into the statutes, not past them	Corroborated	**Ezekiel 36:27**; **Jeremiah 31:33**; **Deuteronomy 30:6, 8**

XIV. CORRECTIONS TO EARLIER LIBRARY MATERIAL

This document is a reply to correspondence and builds on Docs 128, 281, 284, 285, 288, 293, 308, 312, 313, 315, 329, 333, 339, 340, 344, and 362. No errors in earlier library material were found while preparing it. It was not built as an audit of those documents, and their own correction sections stand as written.

SCRIPTURE INDEX

Torah. **Genesis 4:4; 8:20–21; 13:16; 14:18–20; 17:9–14; 18:18–19; 22:8, 13**–18; 26:4–5; 29:34; 31:54; 46:1 • **Exodus 5:3; 10:25–26; 12:5, 48; 13:13; 15:26; 19:5–6, 22; 20:17; 23:2, 4**–5; 24:4–8; 25:9, 40; 28:1; 29:9; 32:26–33; 34:29–35; 40:15 • **Leviticus 1:3–4; 4:2, 13**–21; 5:5; 9:2–4; 12:3; 14:12–13; 15:14–15, 29–30; 16:21; 17:11; 19:17–18, 34 • **Numbers 3:12–13, 45; 5:6–7; 11:25, 29; 12:8; 15:15–16, 22**–31; 18:2–4, 15–16; 23:19; 25:12–13; 28:15, 22 • **Deuteronomy 4:2, 8; 6:5–6, 25; 7:7; 10:16; 12:5–14; 13:1–5 [Hebrew 13:2–6]**; 18:15–22; 19:15; 24:16; 29:29 [Hebrew 29:28]; 30:6–14; 34:10

Prophets. **Joshua 5:2–10 • 1 Samuel 15:22; 16:13 • 1 Kings 8:46–50 • Isaiah 1:11–17; 2:2–3; 8:20; 11:9; 41:8; 42:21–24; 46:11–13; 49:3; 51:5–7; 53:10; 56:1–8; 60:7; 61:6; 66:20–23 • Jeremiah 4:4; 7:9–11, 21**–23; 9:25–26 [Hebrew 9:24–25]; 17:24–26; 23:5–6; 31:33 [Hebrew 31:32]; 33:15–22 • **Ezekiel 18:20–23; 36:26–27; 37:11; 40:4; 43:10–11; 44:7–9, 22**–25; 46:16–17; 47:22–23 • **Hosea 6:6; 11:9; 14:2 [Hebrew 14:3] • Micah 4:2; 6:6–8 • Habakkuk 2:14 • Zechariah 14:16–21 • Malachi 2:1–9; 3:1–4, 6**

Writings. **Psalms 19:7 [Hebrew 19:8]**; 22:1, 16, 24, 27 [Hebrew 22:2, 17, 25, 28]; 40:6–8 [Hebrew 40:7–9]; 51:16–19 [Hebrew 51:18–21]; 110:4; 119:89, 142, 172 • **Proverbs 25:21–22; 27:17 • Daniel 6:10 [Hebrew 6:11] • 1 Chronicles 28:11–12, 19**

> ***"But the word is very near you, in your mouth and in your heart, that you may do it."* — Deuteronomy 30:14**

MIQDASH BETHEL COVENANT INSTITUTION
DOCUMENT 363 • THOSE WHO JOIN THEMSELVES TO YAHWEH
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THE MESSAGE IS SENT TO THE WORLD

Kepha my Brother,

You have a lot of study material to display what can be understood through the intellect of men. I hear you! I can only approach you by the spirit that YHWH put within at this time. You stated in the very first paragraph of the document that:

“No Talmudic tractate, Church council decree, papal encyclical, hadith collection, or extra-biblical tradition carries doctrinal weight equal to or greater than the written Torah. Where any tradition conflicts with the written covenant, the written covenant governs without exception. The Talmud, New Testament, and Qur'an are cited as historical reference and comparative witness — never as superseding authority.”

That statement sets the tone of the limitation of this study as it becomes a severe slant and great bias to the belief that the Torah – the Law of Mosheh - is above all other writings and doctrines.

Before Mosheh’s Law was ever given, YHWH promised Abraham that through his seed **(singular) all families of the earth would be blessed (**Genesis 12:3, 22:18, 26:4**). Scripture demonstrates that this blessing is salvation from our errors, and the lamb provided by YHWH is the exact mechanism by which this promise would be fulfilled.**

Abraham was commanded to sacrifice his son of promise. When Isaac asks where the lamb for the sacrifice was, Abraham said: ***'YHWH will provide for Himself the lamb*** *for a burnt offering, my son.'"* Lambs are used for burnt offerings (Exodus 29:38–39; Leviticus 1:10; 23:18; Numbers 28: 3–4,9,11). A burnt offering is an offering that is totally burnt to YHWH as something pleasing. It is mostly offered with a sin offering when cleansing from bodily discharge (Leviticus 15:15, 30); Purification for a woman's ritual uncleanness (Leviticus 15:30); Inadvertent sin of the whole congregation (Leviticus 9:2–3). Sin Offerings addressed the specific removal of sin, guilt, or pollution. Lambs were sometimes used for, sin offerings (**Genesis 22:8:** Leviticus 4:32–35; 5:6; 14:12–13), and Passover shows us that a lamb could be a sheep or a goat (Exodus 12:5). So goats are considered to be lambs and they are the number one sacrifice for sin (Lev 16:9, 15-16, 20-22; Numbers 15:24, 28:15,22, 29:5). So the lamb of YHWH was going to provide was not only for a burnt offering it was also an offering to bless the world through the removal of its sin, guilt, and pollution.

So here is the issue with your piece and where we split. You are taking the Torah as literal, where I take it as a pattern in the place of the original (Exodus 25:9, 40), much like the Levites are a pattern in the place of the original first born. Now, YHWH did not want Yisrayl to sacrifice animals for sins to begin with (Jeremiah 7:22–23), he wanted them to do as those before Mosheh and simply obey His voice (Exodus 19:5). That was not necessarily sacrifices. Neither were animal sacrifices required by YHWH (Psalm 40:6; 69:30–31; 1 Samuel 15:22; Isaiah 1:11–13;

Hosea 14:1–2; Amos 5:21–24; Micah 6:6–8). So the whole Levitical order was based on a pattern of something that was put in place until the time came that the true sacrifice could be put in place (**Galatians 4:4**,). That sacrifice was the Lamb which YHWH provided which is not an animal. That lamb died and left an example of what a true sacrifice of YHWH is all about. It had to be of the spirit and heart, not an animal (Psalm 51:16–17; Isaiah 57:15, 66:2; Hosea 6:6; 1 Samuel 15:22) and each soul is the offering for his own sin not animals, Yahshua simply showed us how (Isaiah 53:10). Why would YHWH put together a priesthood forever to make sacrifices that He doesn't require or desire? It was a pattern. An animal cannot atone for a human soul, neither can it remove human sins.

Mosheh himself said that the Torah is our (the people whom he shepherded) righteousness (Deuteronomy 6:25), not YHWH's righteousness. If it was YHWH's righteousness there would be no reason for the prophets to state that YHWH's righteous is yet to come:

"I bring near my righteousness, it shall not be far off, and my salvation shall not wait; and I will place salvation in Zion for Yisrayl my glory." Isaiah 46:13. If it was already there, there would be no need to bring it.

"My righteousness is near, my salvation is gone forth, and my arms shall judge the peoples; the islands shall wait for me, and on my arm shall they trust." Isaiah 51:5. None of these things has happened under the Law of Mosheh. If it was YHWH's righteousness it wouldn't be near, it would be here.

"Thus says Yahweh, "Keep justice, and do righteousness; for my salvation is near to come, and my righteousness to be revealed." Isaiah 56:1 There is no need to reveal something that is already revealed.

"...And this is his name whereby he shall be called, YHWH Our Righteousness." Jeremiah 23:6.

It will be YHWH's righteous going through the Earth, but it was not in the general Law of Mosheh. It is in the righteous requirements of Mosheh, not the entire law (Romans 8:3–4).

Mosheh himself said someone was to follow him with something greater than what he gave and he himself gave order that that person is who we should follow (Deuteronomy 18:15). That person's responsibility is to set up the true. He was to magnify Mosheh so that we could understand the true spirit from its letter (**Isaiah 42:21**). Why make something honorable if it's already His perfect law. The fact is it's not His perfect law the letter is a pattern of His perfect Law.

I believe that person who came to magnify the Law of Mosheh is Yahshua, because scriptures other than the Torah confirm it (Acts 3:22–23; 7:37). I believe that YHWH gave Him His Spirit in **Matthew 3:16–17 when** the heavens opened to Him, and He perceived the Spirit of the Only Begotten Son (OBS) descending like a dove and coming upon Him. And a voice from heaven said**: '*This is My Son, whom I love; with Him I am well pleased*'. Yahchanan saw the same thing and gave his testimony (**John 1:32-34**), and there are other who heard later and gave testimony (Matthew 17:5; 2 Peter 1:17).**

Its not that Yahshua was the OBS, but that which had entered and possessed Him was the OBS, until it left Him on the stake that He may pass from this life (Matthew 27:46 and **Mark 15:34), because the OBS is not subject to death, so it had to leave Him so He would transition. The cry on the stake *"it is finished!"* was the moment he knew** his soul was an offering for sin (Isaiah 53:10).

David, in the Spirit, wrote and sang this (Psalm 22:1,7,16,18), then he declares that YHWH has not hidden His face, and that all the ends of the earth will turn to YHWH because of what took place. (verses 27–31).

So if we are to follow Mosheh's order, who else has YHWH raised up in this manner? Whether He is loved or hated, misunderstood, or understood, whether He is believed in or not believed in, there is not another single personality that has more influence throughout the Earth than this man. That is what YHWH chose to do, we can't change that.

Now, Yahshua didn't throw Mosheh under the bus. He said in Matthew 5:17**: "***Don't think that I came to destroy the law or the prophet. I didn't come to destroy, but to fulfill them*." The HOY said 'establish', but that couldn't be the literal letter because he also said in Matthew 5:20*: "...unless your righteousness exceeds that of the scribes and Pharisees, there is no way you will enter into the Kingdom of Heaven."*

The law which the *scribes and Pharisees believed* to be righteousness was the Law of Mosheh, not their traditions. They used the traditions to circumvent what they knew as the benchmark of their righteousness – the Law of Mosheh and *weaponized the letter of the Law via their traditions to avoid its actual intent. In so doing, they made the law which is based upon love, kindness, compassion, mercy, patience, etc.* of no effect (**Matthew 15:6; Mark 7:13**).

Yahshua said "… until heaven and earth pass away, not even one smallest letter or one tiny pen stroke shall in any way pass away from the law, until all things are accomplished/fulfilled. Matthew 5:18.

Well Mosheh said there is one coming like him and you should listen to Him. Yahshua said He came to accomplish/fulfill/establish those things written about Him in the Law of Mosheh (Luke 24:27, 32, 44–45).

Again, the prophets said YHWH did not tell the people about sacrifices when he first brought them out of Egypt and he does not require them.

For I did not speak to your fathers, or command them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices. Jeremiah 7:22

For I desire mercy, not sacrifice, and the knowledge of God rather than burnt offerings. Hosea 6:6

For You do not delight in sacrifice, or I would bring it; You take no pleasure in burnt offerings. / The sacrifices of YHWH are a broken spirit; a broken and a contrite heart, O YHWH, You will not despise. Psalm 51:16-17

(Animal) *Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required.* Psalm 40:6

"But Samuel declared: "Does YHWH delight in burnt offerings and sacrifices as much as in obedience to His voice? Behold, obedience is better than sacrifice, and attentiveness is better than the fat of rams. 1 Samuel 15:22

"What good to Me is your multitude of sacrifices?" says YHWH. "I am full from the burnt offerings of rams and the fat of well-fed cattle; I take no delight in the blood of bulls and lambs and goats. / When you come to appear before Me, who has required this of you - this trampling of My courts? / Bring your worthless offerings no more; your incense is detestable to Me. New Moons, Sabbaths, and convocations—I cannot endure iniquity in a solemn assembly." Isaiah 1:11-17

"With what shall I come before the LORD when I bow before the God on high? Should I come to Him with burnt offerings, with year-old calves? / Would the LORD be pleased with thousands of rams, with ten thousand rivers of oil? Shall I present my firstborn for my transgression, the fruit of my body for the sin of my soul? / He has shown you, O man, what is good. And what does YHWH require of you but to act justly, to love mercy, and to walk humbly with your Father?" Micah 6:6-8

Yahshua said in Matthew 9: 13 But go and learn what this means: *'I desire mercy, not sacrifice.' For I have not come to call the righteous, but sinners."*

and . Matthew 12:7: *"If only you had known the meaning of 'I desire mercy, not sacrifice,' you would not have condemned the innocent."*

Yahshua said this because these are the offerings that Mosheh veiled under animal sacrifices. Yahshua died and left an example of the sacrifices that would please YHWH. Yahshua demonstrated how to give your heart, soul, and might sin offering (Heb. 9:26), Passover offering (I Cor. 5:7), peace offering (Eph. 2:14), burnt offering (2 Corinthians 2:15; Eph. 5:2), and atonement sacrifice (1 John 2:2) so we can give true sacrifices as David in the Spirit said (Psalm 40:6). Animal sacrifices cannot suffice for sins of your heart, soul, and might. These are inner aspects of the soul, and animal is completely outside of the individual. However, this is what Israyl believed and Mosheh was not able to help them to get past this.

When Mosheh came down from the mountain the children were leaving him. He had to call them back and veil what he was saying that he could meet them where they were.

*"When Aaron and all the Children of Yisrayl saw Mosheh, behold, the skin of his face shone, and they were afraid to come near him. **But Mosheh called to them**, so Aaron and all the rulers of the congregation returned to him, and Mosheh spoke to them. Afterward, all the Children of Yisrayl came near, and he commanded them all that YHWH had spoken with him on Mount Sinai…But when Moses went in before Yahweh to speak with him, he took the veil off, until he came out; and he came out, and spoke to the children of Yisrayl that which he was commanded. The children of Yisrayl saw Moses' face, that the skin of Moses' face shone: and Moses put the veil on his face again, until he went in to speak with him"* **(Exodus 34:30–35).**

Therefore, the Law of Mosheh, including the sacrifices are veiled. The sacrifices are not meant to be animals but the individual's beastly nature (the stubborn ram, the wild goat, the beast of burden) **which is in his spirit/mind/soul/ego body.** Yahshua showed us how to "slaughter" the ego, the pride, and the rebellion of our own fleshly minds. **That's what He taught when He told us that we offend when we think evil in our hearts (Matthew 5:21-22, 27-28). Due to the Roman occupation of their land many of the people such as the Zealots would say:** 'You shall love your neighbor, and hate your enemy (Matthew 5:43).' However, Yahshua taught to love your enemies, bless those who curse you, do good to those who hate you, and pray for those who mistreat you and persecute you, that you may be children of your Father who is in heaven (Matthew 5:44-45). **The laws are forever, but YHWH is not referring to the letter of Mosheh He is referring to His righteousness which Mosheh is only a pattern of, not the true (**Exodus 25:40; Hebrews 8:5**).**

Yahshua said: "*Whoever, therefore, shall break one of these least commandments, and teach others to do so, shall be called least in the Kingdom of Heaven; but whoever shall do and teach*

them shall be called great in the Kingdom of Heaven. Matthew 5:19. This is so YHWH's will would be done in the Earth as in heaven and His kingdom, including His Laws, be established in the Earth to rule it. (Luke 11:2).Animal sacrifices will not be in the Kingdom.

As you stated on page 2, paragraph. 1: YHWH's word is established in the heaven unchanged forever (Malachi 3:6; Psalms 119:89), it is not yet established in the Earth. If it was the whole Earth would already be filled with knowledge of Him, His knowledge, and His glory already (Numbers 14:21; Isaiah 11:9-10; Habakkuk 2:14).

Why did Mosheh not circumcise anyone for 40 years in the wilderness (Joshua 5:4–5)? Is that not breaking one of the least of the letter and the covenant with Abraham (Genesis 17:13)? Yet he will be great in the kingdom. What did he know that was veiled? He knew that circumcision of the flesh is to protect the flesh. YHWH is not trying to save the flesh. He is the Father of Spirits (**Hebrews 12:9**) so He is naturally saving His Children who are spirits in flesh (Genesis 2:7). Therefore circumcision for spirits must be of the spirit/heart/intent (Deuteronomy 10:16;30:6; Jeremiah 4:4; Romans 2:29). It may be said that Ezekiel said that there will be those circumcised in flesh in the kingdom.

First we must remember who Ezekiel was writing to. Ezekiel is a prophetic book which is not written entirely in the literal sense, but in the figurative sense for the most part, at least his prophecies. Even though his prophecies were for many generations and cycles of time, he primarily prophesied for the exiles living in Babylon to hear (Ezekiel 1:1-3), but not all could truly understand through the veil, at a time when the veil had not yet been removed (Luke 10:24). The "veil" hides spiritual truth from hardened and blinds hearts, which the exiles were still subject to, as in the days with Mosheh, as the Spirit of the Comforter/YHWH's Holy Spirit had not yet been given to remove the veil, as the personality Yahshua had not even been born, much less sent the comforter yet (John 7:37-39, 16:7; Acts 2:1-4; 2 Corinthians 3:14-16). As Yahshua conveyed, the secret of the kingdom is not given to everyone (Matthew 13:9-11). Therefore, like a parable, the prophecy is written under the same veil which the Law of Mosheh was written.

So we must ask the following question to understand that Ezekiel is not speaking literally: Is the time period being depicted in Ezekiel a time period in the future kingdom of YHWH (Ezekiel 44:1-2)? If it is, are those in the kingdom like the malakim (Matthew 22:30)? Are the Malakim spirits (Hebrews 1:14) and are able to shape shift into glorified bodies (**Luke 24:39**)? And if so, do spirits or glorified, incorruptible beings living in the Kingdom need physical surgery of circumcision on corruptible flesh to stand before the Father of Spirits (Hebrews 12:9)? If the prophecy is written in a literal sense for that future time, why are animal sacrifices still being offered in a kingdom of spirits or glorified bodies (Ezekiel 44:11, 44:15, 44:29-31)? It is plain to see that this book could not possibly be literal if animal sacrifices are being offered in YHWH's

house when He didn't delight in it or want those sacrifices to begin with (Jeremiah 7:22; Hosea 6:6; Psalm 40:6; Hebrews 10:5-10). Taking Ezekiel literally forces a massive scriptural contradiction.

What then is the purpose of a priesthood that performed ritualistic ceremonies and sacrifices that are not desired or required? It temporarily replaced the firstborns in the wilderness because Israyl, and thus the firstborns among them, rejected the one Mosheh whom YHWH chose to execute His plan through. Mosheh's kin folks were the only ones who joined/attached (Levi means "attached," "joined," or "twined") themselves to him so YHWH chose them to administer the earthly pattern at that time (Exodus 32:25–26,29). However, before the Golden Calf incident happened and before the Tribe of Levi was singled out to carry the Tabernacle and do the work of it, YHWH's original stated plan was for an *entire* nation of priests - **"And you shall be to Me a kingdom of priests and a holy nation."** (Exodus 19:6). As Mosheh stated, "I wish that all of YHWH's people were prophets! I wish YHWH would put his Spirit in them!" (Numbers 11:29).

What high priest and priesthood would they need to bear their guilt through animal sacrifices (Exodus 28:36–38) if they all already had the Spirit of YHWH guiding them in true sacrifices under a royal firstborn leadership which YHWH chose (Exodus 13:1–2; 13:15; Numbers 3:13)? The fact that YHWH chose the Levites never changed the fact that the firstborns are still reserved as belonging to YHWH, as YHWH doesn't change (Malachi 3:6).

The Levitical order was a pattern of the true sacrifices that are absolutely necessary for the soul to return to, and atone with, the Father. Therefore, the true is required, necessary, and everlasting, but the pattern is not required, unnecessary, and temporary. So what happens when the fullness of the temporary course comes to an end? YHWH will obviously remove the pattern (Malachi 2:1–9) so the true may approach in spirit and truth (John 4:23) to really cleanse those who are "attached," "joined," or "twined" in heart, not through bloodline, to the true covenant (Malachi 3:1–3). YHWH will choose some gentiles to be Levites ("attached," "joined," or "twined" - Isaiah 66:18-21). In Isaiah 56:6 YHWH promises to welcome foreigners and outsiders who *join* themselves to Him (be spiritual Levites) into His covenant family. The Hebrew word *lavah* (לָוָה, Strong's 3867) is the direct root verb of the name "Levi" and the title "Levite." That is what Levi was supposed to do, join to YHWH, inherit YHWH (Numbers 18:20; Deuteronomy 10:9; Joshua 13:33):

*"And thy brethren also of the tribe of **Levi,** the tribe of thy father, bring thou with thee, that they may be **joined** unto thee, and minister unto thee..." Numbers 18:2.*

YHWH put that in him from birth: "Now this time will my husband be **joined** to me…" Genesis 29:34

The Levitical Priesthood belongs to those who join themselves to YHWH. He will gather others as long as they attach themselves to the covenant (Isaiah 56:8) and they too will inherit His Name.

They will be redeemed from among men to become part of the heavenly order that is attached to YHWH according to the order of the Melchizedekian in order to show the nations the true order, not the pattern. Yahshua is of this order and His body will soon enter it order with Him.

The teachings of the entire Bible is Yahshua as the promised seed (with His body when they are redeemed also from among men), who is the ultimate prophet like Mosheh, that is revealed to guide the human soul of those who believe in Him as Israyl believed in Mosheh, back to their Father. He wasn't just a man going around performing miracles and teaching what seemed like a new philosophy. He prepared His vehicle for the ultimate Heavenly Spirit to enter the earthly realm, pierce through the letter of the Mosheh, to **magnify the law, and make it honorable** (Isaiah 42:21) that each individual who believe in His ministry could receive the Spirit of YHWH that they may see what is truly required of themselves (John 14:12-17, 26;15:18-27; 16:7-15), repent and return to YHWH with the true sacrifices of their living souls.

The true Levitical priesthood are those who are joined to YHWH work by His covenant. This is everlasting and the firstborn are those who overcome through the same covenant. It has nothing to do with a physical bloodline, but of the soul and spirit which joins to YHWH (Isaiah 56:6–7). The Hebrew word used here for "join themselves" is ***lavah***. This is the exact same root word used to name the tribe of **Levi** (*Levi* means attached or joined). This is what shall be forever in the Earth as well as in Heaven. However, a priesthood of mortal men and bloodlines could not enter heavenly abodes being flesh and blood, nor make sacrifices for the souls of men.

If I don’t stop I’ll write for years, so I’ll cut it here. I look forward to your reply.