MIQDASH BETHEL COVENANT INSTITUTION

DOCUMENT 439

AN ALTAR OF EARTH YOU SHALL MAKE FOR ME

A Fourth Covenant Response to Brother Lamudyah — Subject One Closed; the Altar, and How We Test What Is Not Written

> ***"An altar of earth you shall make for Me, and you shall sacrifice on it your burnt offerings and your peace offerings, your sheep and your oxen. In every place where I cause My name to be remembered, I will come to you and bless you."***
> **— Exodus 20:24 [Hebrew 20:21]**

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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 The Talmud, New Testament, and Qur'an are cited as historical reference and comparative witness — never as superseding authority.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 is the fourth reply to Brother Lamudyah, after Documents 363, 377, and 398. **In his latest letter which is the end of this response,** he answered the four-line statement offered in Document 398 to close Subject One, and he set out his view of the Torah of **Moses** in full. This document records where Subject One now stands, then takes up the two questions his letter places at the center: whether the altar and priesthood were a temporary pattern added after the golden calf, and how a teaching that is not written in the Tanakh should be tested. Every other point is listed as held for later — held, not conceded. Each claim is graded at the end under **Deuteronomy 19:15**: **Corroborated** (two or more independent Tanakh witnesses), **Single witness** (one passage only — no doctrine is built on it alone), or **Not in the text** (the Tanakh does not say it). New Testament passages, and one ancient inscription, appear only in the Comparative Texts table and are never used as doctrinal support. Wherever a Hebrew word is used, the English word comes first with the Hebrew after it in parentheses. 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 Exodus 20:24 [Hebrew 20:21].

Lexicons. No lexicon is cited in this document. Every word's meaning is drawn from the way the Tanakh itself uses it.

TANAKH BOOKS CITED IN THIS DOCUMENT

Book	Passages
Genesis	15:6; 19:3, 10, 15, 23; 20:7, 17
Exodus	9:16; 12:29; 14:4, 24; 19:5, 22; 20:24 [Hebrew 20:21]; 23:15, 18; 24:5–8; 25:8–9, 40; 28–29; 29:9, 42, 45; 31:18; 32:26–29; 34:6–7, 10, 32; 39:42–43; 40:15–16
Leviticus	1:9; 17:5–7; 19:31; 26:40–42
Numbers	5:3; 14:18–20; 15:30–31; 16:30; 25:12–13

Book	Passages
Deuteronomy	4:2, 29–31, 45; 9:10; 10:4; 12:5–14; 13:1–5 [Hebrew 13:2–6]; 18:1–8, 10–12, 21–22; 19:15; 26:1–11; 29:4 [Hebrew 29:3]; 29:29 [Hebrew 29:28]; 30:6, 10–14; 33:8–10
2 **Samuel**	12:13
2 Kings	5:17
Isaiah	8:19–20; 56:7
Jeremiah	7:22–23; 31:22, 31–34 [Hebrew 31:30–33]; 33:3, 6–22
Ezekiel	36:26–27
Jonah	3:10
Malachi	3:3–4; 4:4 [Hebrew 3:22]
Psalms	18:25–26 [Hebrew 18:26–27]; 19:7–9 [Hebrew 19:8–10]; 25:14; 50:5, 8, 12–14; 51:16–17 [Hebrew 51:18–19]
Proverbs	16:6; 21:3
Job	42:8–10
Daniel	2:22, 27–28
Ezra	7:6
Nehemiah	8:1; 10:29 [Hebrew 10:30]
1 Chronicles	28:11–19
2 Chronicles	7:12; 30:18–20; 34:14

COMPARATIVE TEXTS (REFERENCE ONLY)

Text	How it is handled here
Galatians 3:18–24; **Hebrews 8**–10	Cited by Brother Lamudyah for the law ***"added because of transgressions"*** and the end of sacrifice; noted only, and the claims are tested against Exodus and **Jeremiah**

Text	How it is handled here
Matthew 7:9–11; 13:11; 1 Corinthians 2:10; Colossians 1:26–27	Cited by Brother Lamudyah for revelation beyond the text; noted only
Kurkh Monolith of Shalmaneser III (853 BCE)	The Assyrian inscription naming ***"Ahab the Israelite"*** with 2,000 chariots and 10,000 soldiers at Qarqar; cited as history to show that Miqdash Bethel accepts well-witnessed history outside the Tanakh

I. SUBJECT ONE IS CLOSED

Brother Lamudyah, shalom. Thank you for your answer, and for saying plainly that you are not trying to pressure me. I receive this the same way. Neither of us is trying to win; we are both trying to see clearly.

You answered the four lines of Document 398 one by one. Here is where they now stand.

Line 1 — agreed. **Yahweh** forgives the one who turns to Him with his whole heart, with an altar or without one, and this mercy is written in the Torah of **Moses** itself. You wrote, ***"I agree, the Mercy of YHWH is written in the Torah of Mosheh."*** That was the question this subject began with, and it is settled.

Line 2 — agreed, with your addition, which I accept. You wrote that no animal offering ever cleansed a heart, whether the person was willing to turn or not, and that a changed heart is **Yahweh**'s gift. The Torah says the same: "**Yahweh** your **Elohim** will ***circumcise (mal)*** your heart" (**Deuteronomy 30:6**); ***"I will give you a new heart"*** (**Ezekiel 36:26**). I accept the line as you amended it.

Line 3 — agreed, with your note on the time before Moses, which I also accept. Before Sinai no sin offering existed, and **Yahweh** forgave through prayer. **Abraham** prayed for Abimelech, and **Elohim** healed him (**Genesis 20:7, 17**).

You also asked a fair question: if the altar is required whenever one is available, were the fathers before Moses left unforgiven? No. Line 1, which you signed, already answers it. The sin offering was given to Israel at Sinai for sins done in error within that covenant.

It was never the only way **Yahweh** forgave. When **Yahweh** gives a new command — circumcision to Abraham, the Sabbath and Passover to Israel — it binds those it is given to from then on. It does not condemn the men who lived before it was given.

Line 4 — agreed for its time. You wrote that line 4 is ***"a true statement … under the blood covenant that Mosheh delivered at Sinai."*** So we agree that **Yahweh** wanted the altar in its time and place.

What you add is that the altar and priesthood will not be forever. That is now the open question, and it is Subject Two below.

So Subject One is closed. Here is the statement as we have both now agreed to it:

Agreed Statement on Subject One
1. **Yahweh** forgives the one who turns to Him with his whole heart, with an altar or without one, and this mercy is written in the Torah of **Moses** itself (**Exodus 34:6–7**; **Numbers 14:18–20**; **Leviticus 26:40–42**; **Deuteronomy 4:29–31**).
2. No animal offering ever cleansed a heart. A changed heart is **Yahweh**'s gift, and for sin done with a high hand the Torah gives no offering at all (**Deuteronomy 30:6**; **Ezekiel 36:26**; **Numbers 15:30–31**; **Psalms 51:16–17**).
3. Before Sinai, **Yahweh** forgave through prayer without a sin offering. Under the covenant of Sinai, when there is no altar or the altar has no remedy, prayer, confession, and **Yahweh**'s pardon are the way back (**Genesis 20:7, 17; 2 Samuel 12:13; 2 Chronicles 30:18–20**; Jonah 3:10).
4. **Yahweh** wanted the altar in its time and place under the covenant of Sinai (**2 Chronicles 7:12**; **Isaiah 56:7**). Whether it continues is Subject Two.

One more agreement belongs here. You wrote, ***"Through love and faithfulness sin is atoned for"*** (**Proverbs 16:6**), and ***"To do righteousness and justice is more acceptable to Yahweh than sacrifice"*** (**Proverbs 21:3**). Both are in our agreed statement already. I sign them gladly.

II. SUBJECT TWO: WAS THE ALTAR A TEMPORARY PATTERN ADDED AFTER THE CALF?

Your letter sets out a clear account, and I want to state it fairly before testing it. You hold that at Sinai **Yahweh** first gave the ***righteous requirements*** — the Ten Words and the Book of the Covenant (**Exodus 20–23**) — and Israel accepted them. You hold that the Levitical order, the tabernacle, and the sacrifices that came afterward, were added because Israel broke the covenant with the golden calf, are a pattern of a heavenly order, and so are imperfect and temporary. You agree they were truly commanded for Israel under that covenant. You hold that they end when the new covenant writes the Torah on the heart.

That account can be tested at five points, each from the text.

II-A. The Altar Is in the Part You Accept

The Ten Words end at **Exodus 20:17**. In the very next speech, before the Book of the Covenant and on the same day, **Yahweh** says:

> ***"An altar of earth you shall make for Me, and you shall sacrifice on it your burnt offerings and your peace offerings, your sheep and your oxen. In every place where I cause My name to be remembered, I will come to you and bless you."*** **— Exodus 20:24 [Hebrew 20:21]**

The ***altar of earth (mizbach adamah)*** **מִזְבַּח אֲדָמָה** is commanded inside the part of Sinai you call the straightforward righteous requirements. So is the offering at the feasts: ***"None shall appear before Me empty,"*** and ***"You shall not offer the blood of My sacrifice with leavened bread, nor shall the fat of My feast remain until morning"*** (**Exodus 23:15, 18**).

And the covenant you accept was made with burnt offerings and peace offerings: ***"young men of the children of Israel … offered burnt offerings and sacrificed peace offerings of oxen to Yahweh,"*** and **Moses** sprinkled ***"the blood of the covenant"*** on the people (**Exodus 24:5–8**). All of this comes before **Moses** went up for forty days and before the calf. The line you draw between ***"righteous requirements"*** and ***"sacrifices"*** does not fall where the text puts it. Sacrifice is already in the Book of the Covenant. This is **Corroborated**.

II-B. The Priesthood Was Given Before the Calf

You wrote that the ***"elaborate Levitical system"*** was added when **Moses** came down the second time. But your own timeline, a few paragraphs later, says that during the first forty days **Yahweh** ***"selected Aaron and his specific family to officiate the priesthood (Exodus 28:1)."*** That is correct, and it settles the order. Aaron's priesthood (**Exodus 28–29**), the altar of burnt offering, and the daily offering were all given on the mountain ***before*** the calf in **Exodus 32**:

> ***"This shall be a continual burnt offering throughout your generations at the door of the tent of meeting before Yahweh, where I will meet with you to speak there to you."*** **— Exodus 29:42**

Priests are named even earlier, at the foot of the mountain before the Ten Words were spoken (**Exodus 19:22**).

Here you are partly right, and I want to say so. What the text does tie to the calf is the ***tribe of Levi***'s place. When **Moses** called, ***"Whoever is for Yahweh, come to me,"*** the sons of Levi came, and **Moses** said, ***"Consecrate yourselves today to Yahweh"*** (**Exodus 32:26–29**).

Moses' blessing on Levi recalls the same loyalty and gives the reason: ***"they have kept Your word and guarded Your covenant. They shall teach Jacob Your judgments … they shall put incense before You and whole burnt offerings on Your altar"*** (**Deuteronomy 33:8–10**).

So the Levites' tribal calling is connected to the calf in the text. Aaron's priesthood, the altar, and the daily offering are not; they come before it. The claim that the sacrificial system was ***"added because of the calf"*** is graded **Not in the text**. The Levites' place being tied to their loyalty at the calf is **Corroborated**. Section VI records a small addition to Document 363 on this point.

II-C. *"Very Near You"* Includes the Altar Laws

You wrote that **Deuteronomy 30:11–14** — ***"the word is very near you"*** — means only the Ten Words and the Book of the Covenant. The verse just before it says what ***"this commandment"*** is: "if you obey the voice of **Yahweh** your **Elohim**, to keep His commandments and His statutes ***which are written in this book of the Torah***" (**Deuteronomy 30:10**).

That book is Deuteronomy itself, and it contains the law of the one place of sacrifice (**Deuteronomy 12:5–14**), the portions of the Levitical priests (**Deuteronomy 18:1–8**), and the basket of firstfruits set before **Yahweh**'s altar (**Deuteronomy 26:1–11**). What **Moses** calls ***"very near you, in your mouth and in your heart"*** includes the altar laws. This is **Corroborated**.

II-D. Moses Gave All of It, and Israel Built All of It

You wrote that because **Moses** wore the veil, ***"Mosheh didn't reveal his whole understanding of the matter and what was passed on was only the veiled pattern."*** The text says what he passed on: "he commanded them ***all*** that **Yahweh** had spoken with him on Mount Sinai" (**Exodus 34:32**). And when the work was finished: "According to ***all*** that **Yahweh** had commanded **Moses**, so the children of Israel did all the work. And **Moses** looked at all the work, and behold, they had done it as **Yahweh** had commanded" (**Exodus 39:42–43**; also **40:16**).

Nothing of the plan was held back; Israel built every part of it. This is **Corroborated**.

II-E. *"In Their Midst,"* and What a Pattern Is

We agree that the tabernacle was built from a ***pattern (tavnit)***. In quoting **Exodus 25:8** you added in parentheses that ***"in their midst"*** means ***"within them,"*** in their body-temple. The Hebrew is ***in their midst (betokham)*** **בְּתוֹכָם**. The Torah uses the same word for the camp: "that they not defile their camps, ***in the midst of which*** I dwell" (**Numbers 5:3**); "I will dwell ***among*** the children of

Israel and will be their **Elohim**" (**Exodus 29:45**). **Yahweh**'s dwelling ***"in their midst"*** is in the camp where the tabernacle stood. The reading ***"within their bodies"*** is not in these verses.

As I asked before, brother to brother, let us not place a meaning inside a verse in parentheses as if the verse said it (**Deuteronomy 4:2**).

And what a ***pattern (tavnit)*** is, the Tanakh shows by its use: the building plan given so that a real building would be made exactly (**Exodus 25:9, 40**; **1 Chronicles 28:11–19**). A pattern is the plan for the thing. The text never calls the tabernacle a copy that is less real than something else. That idea comes from **Hebrews 8:5**, which is listed in the Comparative Texts table.

II-F. Is It Temporary? What Jeremiah Says About *"the Days Coming"*

Your strongest witness for the end of sacrifice is **Jeremiah 31:31–34** [Hebrew 31:30–33]: a new covenant ***"not like the covenant that I made with their fathers."*** I agree that the new covenant comes, and that it writes the Torah on the heart.

But the verse names how it is different from the old: "My covenant which ***they broke***" (**Jeremiah 31:32**). It does not say the sacrifices end. Two chapters later, **Jeremiah** opens with the same words — ***"Behold, the days are coming, says Yahweh"*** (**Jeremiah 33:14**; compare **31:31**) — and then says:

> ***"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 33:18**

He binds that promise to the covenant of day and night (**Jeremiah 33:20–22**). The same prophet, speaking of the same coming days, promises the new heart and the continuing priesthood. The Torah calls the priesthood ***"a perpetual statute"*** and ***"an everlasting priesthood throughout their generations"*** (**Exodus 29:9; 40:15**), and gives Phinehas ***"the covenant of an everlasting priesthood"*** (**Numbers 25:12–13**). **Malachi** sees the sons of Levi purified so that ***"they may offer to Yahweh an offering in righteousness"*** (**Malachi 3:3–4**).

That the new covenant ends the altar is graded **Not in the text**. The idea comes from **Hebrews 8–10**, which you cited, and which is listed in the Comparative Texts table.

On **Jeremiah 7:22**, which you quoted again: I agree that the first word at Sinai was ***"Obey My voice"*** (**Exodus 19:5**), and that obedience comes first (**Jeremiah 7:23**). But **Exodus 20:24** — the altar of earth — was spoken in the same speech as the Ten Words. **Jeremiah** cannot mean that no altar or offering was spoken of at Sinai, because the Torah records that it was.

He means what came first, and what was always to come first. It is a **Single witness** for the reading you give it, and **Exodus 20:24** stands against that reading.

One more verse, because you used it. You quoted **Psalms 50:12–14**: **Yahweh** does not eat the flesh of bulls. True. But the same psalm begins, "Gather My faithful ones to Me, ***those who made a covenant with Me by sacrifice***" (**Psalms 50:5**), and says, ***"I do not rebuke you for your sacrifices; your burnt offerings are continually before Me"*** (**Psalms 50:8**). The psalm corrects the idea that **Yahweh** needs food. It does not reject the sacrifices.

Where Subject Two stands. The altar is commanded in the Book of the Covenant itself. The priesthood and daily offering were given before the calf. **Moses** gave all of it, and Israel built all of it. And the prophet who promised the new covenant promised, for the same coming days, that the Levites would never lack a man to offer. I ask you to weigh **Exodus 20:24**, **Exodus 29:42**, and **Jeremiah 33:14–18** before your next answer.

III. SUBJECT THREE: HOW WE TEST WHAT IS NOT WRITTEN

This may be the most important part of your letter, because it explains why we keep reaching different conclusions from the same verses. You wrote: ***"If something is not against the Tanakh, the Tanakh is not against it. … It is made for man, not man for it."*** And you asked whether we should reject anything **Yahweh** reveals simply because it is not in the text.

III-A. Where We Already Agree

History outside the text. You are right that much is true that the Tanakh does not record. The Assyrian king Shalmaneser III's monolith names ***"Ahab the Israelite"*** with two thousand chariots and ten thousand soldiers at the battle of Qarqar in 853 BCE, and the Tanakh never mentions it. Miqdash Bethel accepts that, because it has its own witness in stone. Our standard has never been ***"only what the Tanakh says happened."*** It is that ***doctrine*** rests on the Tanakh, and every other claim rests on its own two or three witnesses (**Deuteronomy 19:15**).

The test for any new teaching. You wrote: ***"New or hidden revelation never contradicts the established moral character and righteous requirements of YHWH in the Tanakh (Isaiah 8:20; Deuteronomy 13:1–3)."*** I agree with every word, and I think this sentence can carry us. We share the same test. The only question is how we apply it.

III-B. What the Hidden Things Turn Out to Be

The verses you gave for hidden revelation each say what the hidden things are, and each points back to the covenant:

Jeremiah 33:3. ***"Call to Me and I will answer you, and tell you great and hidden things which you do not know."*** **Yahweh** tells **Jeremiah** what they are in the same chapter: the healing of Jerusalem, the return of the captives, the righteous Branch of **David** — and ***"the priests the Levites shall never lack a man before Me to offer burnt offerings"*** (**Jeremiah 33:6–18**). The hidden thing revealed in that very chapter is the continuing priesthood.

Psalms 25:14. "The secret of **Yahweh** is with those who fear Him, and ***He will make them know His covenant***." The secret is not a different covenant. It is understanding of the covenant He has already given.

Daniel 2:22. **Yahweh** ***"reveals the deep and hidden things."*** What He revealed to **Daniel** was the king's own dream and its meaning, and it could be checked: the king knew his dream, and **Daniel** told it to him exactly (**Daniel 2:27–28**). A revelation that comes with a way to test it is what **Deuteronomy 18:21–22** asks for.

And **Moses** draws the line for us: ***"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]). Hidden things belong to **Yahweh** until He reveals them. What we build our obedience on is what He has revealed.

III-C. Applying Our Shared Test

So let us apply the test we both accept to the view that **Yahweh** only allowed sacrifice because ancient people knew no other way, the way a parent humors a child.

Does that view contradict what is written?

I believe it does, at four points:

1. **Yahweh** calls the burnt offering ***"a pleasing aroma to Yahweh"*** (**Leviticus 1:9**);
2. He says, ***"I do not rebuke you for your sacrifices"*** (**Psalms 50:8**);
3. He commands the altar in the same speech as the Ten Words (**Exodus 20:24**);
4. and He promises the Levites will never lack a man to offer (**Jeremiah 33:18**).

A teaching that runs against four written words fails the test of **Isaiah 8:20** — the test you yourself named. It need not be called evil to be set aside; it only needs to be shown to disagree with what is written.

III-D. Yahweh Does Not Meet Us in the Spirit Practices

Your letter said that the practice of contacting the spirit world through blood ***"is still done today in many cultures (Santería, Vodou, Obeah, and others), and it works,"*** and that **Yahweh** would

meet a pure-hearted person there. I believe **Yahweh** sees every heart and calls people from wherever they are. But the Torah is plain about what He calls them ***out of***:

> ***"There shall not be found among you anyone who makes his son or daughter pass through the fire, one who practices divination, a soothsayer, an interpreter of omens, a sorcerer, one who casts spells, one who consults a ghost or a familiar spirit, or one who inquires of the dead. For whoever does these things is an abomination to Yahweh."*** **— Deuteronomy 18:10–12**

"Do not turn to mediums or familiar spirits; do not seek them out, to be defiled by them" (**Leviticus 19:31**).

"Should not a people seek its Elohim? Should they seek the dead on behalf of the living? To the Torah and to the testimony!" (**Isaiah 8:19–20**; see Doc 303).

And in **Leviticus 17**, the Torah's answer to the people's sacrifices to the ***goat-demons (se'irim)*** was to bring every offering to **Yahweh**'s altar alone (**Leviticus 17:5–7**).

That is how **Yahweh** ***"met"*** Israel where they were: He turned their offering from the spirits to Himself. Naaman, whom you mention, understood this. His first request after his healing was earth from Israel, ***"for your servant will no longer offer burnt offering or sacrifice to other gods, but to Yahweh"*** (**2 Kings 5:17**). He did not bring his old practice to **Yahweh**. He left it for **Yahweh**.

Psalms 18:25–26 [Hebrew 18:26–27], which you quoted, says, ***"With the faithful You show Yourself faithful … and with the crooked You show Yourself shrewd."*** It speaks of how **Yahweh** answers a man's conduct. It does not say He adopts a people's religious customs.

IV. YOUR ANSWER ON THE TORAH OF MOSES

You told me you had answered Subject Two of Document 377 — whether the Torah of **Moses** is the Torah of **Yahweh** — throughout your letter. You did, and your position is clear: you hold that the Torah of **Yahweh** is perfect and everlasting, and that the Torah given to **Moses** is ***"a pattern of perfect heavenly things set up for imperfect man to administer,"*** and so not the same, not perfect, and not everlasting.

I ask only one thing on this point for now: that you answer the five verses Document 377 set out, because your letter did not take them up.

In them Yahweh Himself, and the scribes after Him, call it one Torah:

"the Torah of **Moses** My servant, which ***I commanded*** him" (**Malachi 4:4** [Hebrew 3:22]);

"the book of the Torah of Yahweh given by the hand of Moses" (**2 Chronicles 34:14**);

"Elohim's Torah, which was given by Moses" (**Nehemiah 10:29** [Hebrew 10:30]);

"the Torah of Moses, which Yahweh the Elohim of Israel had given" (**Ezra 7:6**);

"the book of the Torah of Moses, which Yahweh had commanded Israel" (**Nehemiah 8:1**).

And when **David** says ***"The Torah of Yahweh is perfect,"*** he names its parts — testimony, precepts, commandment, judgments (**Psalms 19:7–9** [Hebrew 19:8–10]). Those are the words **Moses** uses for what he gave (**Deuteronomy 4:45**). If these five verses can be read so that the Torah of **Moses** and the Torah of **Yahweh** are two different things, please show me how. If they cannot, then the separation your letter rests on does not stand. That can be our next subject.

V. HELD FOR A LATER LETTER

These points from your letter are held, not conceded:

Subject	Note for when we reach it
Sodom and the Passover	You note real parallels: Lot served unleavened bread (**Genesis 19:3**), shut the door against the mob (19:10), and left at dawn. The timing claims (***"the same watch"***) need checking against **Genesis 19:15, 23** and **Exodus 12:29; 14:24**
The ***"finger of Elohim"*** as an angel	**Exodus 31:18**; **Deuteronomy 9:10; 10:4** say **Elohim** wrote the tablets; your reading rests on **Galatians 3:19**, **Acts 7:53**, and Josephus
Hardening and **Yahweh**'s calling	**Exodus 9:16; 14:4**; **Deuteronomy 29:4; 30:6**
"New things"	We agree **Yahweh** creates new things (**Numbers 16:30**; **Exodus 34:10**; **Jeremiah 31:22**). The open question is only whether a new thing may set aside what He has written (**Deuteronomy 4:2; 13:1–5**)
Psalms 22, **Isaiah 53**, **Ezekiel 40**–48, circumcision, Jacob and Israel	As listed in Document 377, Section VI

VI. FINDINGS

Each point in this letter, graded under **Deuteronomy 19:15**:

Claim	Grade	Witnesses
Yahweh's mercy is written in the Torah of **Moses** (agreed)	Corroborated	**Exodus 34:6–7**; **Numbers 14:18–20**; **Leviticus 26:40–42**; **Deuteronomy 4:29–31**
A changed heart is **Yahweh**'s gift (agreed)	Corroborated	**Deuteronomy 30:6**; **Ezekiel 36:26**
Before Sinai, **Yahweh** forgave through prayer without a sin offering (agreed)	Corroborated	**Genesis 20:7, 17**; Job 42:8–10
The altar and offerings are in the Book of the Covenant	Corroborated	**Exodus 20:24; 23:15, 18; 24:5–8**
The sacrificial system was added because of the calf	Not in the text	**Exodus 19:22; 28**–29; 29:42 come before **Exodus 32**
The Levites' tribal calling is tied to their loyalty at the calf	Corroborated	**Exodus 32:26–29**; **Deuteronomy 33:8–10**
"Very near you" means only the Ten Words and Book of the Covenant	Not in the text	**Deuteronomy 30:10** — ***"written in this book of the Torah"***; 12:5–14; 18:1–8
Moses withheld part of the plan	Not in the text	**Exodus 34:32; 39:42–43; 40:16**
"In their midst" (**Exodus 25:8**) means within the body	Not in the text	**Numbers 5:3**; **Exodus 29:45**
The new covenant ends sacrifice	Not in the text	**Jeremiah 31:32; 33:14–22**; **Malachi 3:3–4**
The priesthood is everlasting	Corroborated	**Exodus 29:9; 40:15**; **Numbers 25:13**; **Jeremiah 33:18**
Jeremiah 7:22 means no offering was spoken of at Sinai	Single witness	**Exodus 20:24** stands against it
Psalms 50 rejects sacrifice	Not in the text	**Psalms 50:5, 8**
The hidden things **Yahweh** reveals point back to His covenant	Corroborated	**Jeremiah 33:3, 18**; **Psalms 25:14**; **Deuteronomy 29:29**

Claim	Grade	Witnesses
Sacrifice was only a concession to ancient custom	Not in the text	**Leviticus 1:9; 17:5–7**; **Psalms 50:8**; **Jeremiah 33:18**
Yahweh meets people within spirit practices	Not in the text	**Deuteronomy 18:10–12**; **Leviticus 19:31**; **Isaiah 8:19–20; 2 Kings 5:17**

VII. CORRECTIONS TO EARLIER LIBRARY MATERIAL

Document 363, Section XI. That section correctly shows that Aaron's priesthood and the altar were given before the golden calf. It should add one sentence so the reader has the whole picture: ***"The text does tie the tribe of Levi's place to their loyalty at the calf (Exodus 32:26–29; Deuteronomy 33:8–10), but Aaron's priesthood, the altar, and the daily offering were all given before it (Exodus 28–29)."*** This correction is left for me to make in Document 363.

Documents 377 and 398. The corrections recorded in Document 377, Section VIII, and Document 398, Section IX, still stand and are not repeated here.

IN CLOSING

Brother, closing Subject One together is worth more to me than any argument I could win. We now agree that **Yahweh's** mercy is written in the Torah of **Moses**, that no animal ever cleansed a heart, that a new heart is His gift, and that the altar was His will in its time.

What remains is whether that time has ended, and whether a teaching not written in the text may set aside one that is. We both accept the test of **Isaiah 8:20**. Let us keep applying it together.

In the bond of the covenant,

Kepha

Miqdash Bethel Covenant Institution

SCRIPTURE INDEX

Torah. **Genesis 15:6; 19:3, 10, 15, 23; 20:7, 17 • Exodus 9:16; 12:29; 14:4, 24; 19:5, 22; 20:24 [Hebrew 20:21]**; 23:15, 18; 24:5–8; 25:8–9, 40; 28–29; 29:9, 42, 45; 31:18; 32:26–29; 34:6–7, 10, 32; 39:42–43; 40:15–16 • **Leviticus 1:9; 17:5–7; 19:31; 26:40–42 • Numbers 5:3; 14:18–20; 15:30–31; 16:30; 25:12–13 •**

Deuteronomy 4:2, 29–31, 45; 9:10; 10:4; 12:5–14; 13:1–5 [Hebrew 13:2–6]; 18:1–8, 10–12, 21–22; 19:15; 26:1–11; 29:4, 29 [Hebrew 29:3, 28]; 30:6, 10–14; 33:8–10

Prophets. **2 Samuel 12:13 • 2 Kings 5:17 • Isaiah 8:19–20; 56:7 • Jeremiah 7:22–23; 31:22, 31**–34 [Hebrew 31:30–33]; 33:3, 6–22 • **Ezekiel 36:26–27** • Jonah 3:10 • **Malachi 3:3–4; 4:4 [Hebrew 3:22]**

Writings. **Psalms 18:25–26 [Hebrew 18:26–27]**; 19:7–9 [Hebrew 19:8–10]; 25:14; 50:5, 8, 12–14; 51:16–17 [Hebrew 51:18–19] • **Proverbs 16:6; 21:3** • Job 42:8–10 • **Daniel 2:22, 27**–28 • Ezra 7:6 • **Nehemiah 8:1; 10:29 [Hebrew 10:30] • 1 Chronicles 28:11–19 • 2 Chronicles 7:12; 30:18–20; 34:14**

> ***"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**

MIQDASH BETHEL COVENANT INSTITUTION

DOCUMENT 439 • AN ALTAR OF EARTH YOU SHALL MAKE FOR ME

MIQDASHBETHEL.AI • MIQDASHBETHEL@GMAIL.COM •

THE MESSAGE IS SENT TO THE WORLD

Shalom Kepha,

Thank you for replying. This conversation has definitely productive. Let me say that I'm not trying to convert or pressure you into what I believe to be true. I'm a firm believer in everyone having to hold on to what they believe to be true, so no pressure brother. As before I put what you stated and then answer it. So enjoy as we sharpen each other's wit.

Kepha:
2. A man who turns to Yahweh with his whole heart, when there is no altar for him to come to, is heard and forgiven (1 Kings 8:47–50; Ezekiel 18:21–23).

Lim:

No altar was ever needed to secure forgiveness period, whether one was available or not, until Mosheh. If we agree that sin and trespass offerings did not exist before Mosheh, then we must also agree that the concept of an altar for sins which requires forgiveness to clear appeared with Mosheh also. Therefore, this was added, YHWH forgave sins before Mosheh and there was no altar that offered sin sacrifices, So to say *"A man who turns to Yahweh with his whole heart, when there is no altar for him to come to, is heard and forgiven,"* would be stating that if an altar is available, the individual needed to use it to seek forgiveness if he sinned. That would be to say that those who came before the added framework of sin offerings were never forgiven, because, if an altar becomes *mandatory* for forgiveness whenever one is physically available, it creates a logical contradiction: either YHWH changed His standard for forgiveness, or pre-Mosaic figures,

who had access to altars (and built them) yet never used them for mandatory sin offerings, were left unforgiven..

Before Moses and the formal giving of the Law on Mount Sinai, individuals like Abel, Noah, Abraham, Isaac, and Jacob built altars and offered animal sacrifices as voluntary gifts of gratitude to honor YHWH for their protection, provisions, seal covenants, or the fulfillment of a promise.

Abel brought the fatty portions of the firstborn of his flock. It was an act of faith and a demonstration of giving YHWH his absolute finest devotion, along with the first fruits of his labor. (Genesis 4:4).

After surviving the global flood, Noah built an altar and offered sacrifices to express overwhelming gratitude for his family's survival. Scripture notes the offering was a *"soothing aroma"* to YHWH (Genesis 8:20–21), which simply means that the offering was pleasing to YHWH.

The patriarchs routinely built altars and offered sacrifices immediately after YHWH appeared to them, spoke a promise, or safely guided them to a new land. It was their physical multi-purpose way of showing devotion, appeasement, purification, saying "thank you" and marking a sacred space. (Genesis 12:7, 26:25, 35:7).

YHWH commanded Abraham to bring various animals and cut them in two. YHWH then passed through the pieces as a smoking oven and burning torch, visually swearing an unchangeable oath to give Abraham's descendants the Promised Land while establishing His covenant (Genesis 15).

When establishing a peaceful border treaty between their families, Jacob offered a sacrifice on the mountain and invited his kinsmen to eat a communal meal, sealing the pact. (Genesis 31:54).

Before moving his entire family down to Egypt during the famine, Jacob stopped at Beersheba and offered sacrifices to the *"Father of his father Isaac"* to seek divine approval, guidance, and blessing for the journey. (Genesis 46:1).

None of these were for sin and beside Abraham's command for a burnt offering of his son, none were required. They could have brought it if they screwed up and wanted to communicate that they were sorry and renew their devotion, but it was not a standard requirement until the Letter of Mosheh was added. YHWH allowed His people in the ancient world to sacrifice to Him in the same manner as other cultures sacrificed to their gods/demons (through animal sacrifices) because it was the only way they understood to worship and interact with their deity. However, YHWH wanted His people to sacrifice to Him only and He does not change (Malachi 3:6):

Hosea 14:2 notes that *"the prayer of our lips" replaces the sacrifice of bulls."*

Therefore, *"Through love and faithfulness sin is atoned for; through the reverence of YHWH evil is avoided."* (Proverbs 16:6).

"To do righteousness and justice is more acceptable to the Lord than sacrifice." (Proverbs 21:3).

YHWH reminds His people that He doesn't actually need physical meat or blood: *"If I were hungry, I would not tell you; for the world is Mine, and all its fullness. Will I eat the flesh of bulls, or drink the blood of goats? Offer to YHWH thanksgiving, and pay your vows to the Most High."* (Psalm 50:12–14). YHWH is reasoning clearly that He doesn't require animal sacrifices. Keeping their word and giving thanksgiving was what those before Mosheh basically gave and it is all that is required:

"How shall I come before Yahweh, and bow myself before the exalted God? Shall I come before him with burnt offerings, with calves a year old? Will Yahweh be pleased with thousands of rams? With tens of thousands of rivers of oil? Shall I give my firstborn for my disobedience? The fruit of my body for the sin of my soul?" Micah 6:6-8.

Kepha:
3. An offering brought from a wicked heart is not accepted.

Lim.
Yes and no.
Yes: All offerings that were offered according to the letter of Mosheh were accepted by the priest. There was no way for the priest to see into someone's heart under Mosheh to determine if someone's heart was not right.

No: YHWH's Laws are perfect. Unlike the system of imperfection given in the Letter of Mosheh, YHWH's system is spiritual and discerns the intent of the Heart. So the perfect Law will not accept a wicked heart (Proverbs 16:2, 21:2; Jeremiah 17:10)..

Kepha:
5. The altar never worked as a machine. No animal could buy Yahweh's favor for a heart that would not turn.

Lim:
No animal could buy Yahweh's favor for a heart that would, or would not, turn. Outside of His unfeigned love to save mankind, simple obedience, as Abraham and Yahshua displayed, is the only way to walk in YHWH's favor. The sacrifice under Mosheh *was* about obedience to a sacred social order that served both a visual and educational purpose. In the biblical narrative, these physical rituals were designed to teach the nation about holiness, the seriousness of breaking covenant, and the cost of restoration, functioning as a tangible shadow and teaching tool (Galatians 3:24, Hebrews 10:1) pointing toward oneness and unity."

Kepha:
6. The heart is what Yahweh looks for first. What remains between us on this subject is narrower than it looked. You say these things show that Yahweh's mercy works "outside of the Law of Mosheh" and that the letter of Moses "doesn't offer" the sacrifice of the heart. I say the mercy you are describing is written in the Torah of Moses itself.

Lim:
I agree, the Mercy of YHWH is written in the Torah of Mosheh. It is of the righteous requirements of the law which holy men followed before Mosheh, which are straightforward and not veiled. However, it is not part of the furnishing, the tabernacle, or the Levitical priesthood that required animal sacrifices. Those elements were added to the righteous requirements of the law, that the Fathers followed before Mosheh was ever born, just as the apostle and history clearly shows. This is why Shaul wrote:

"For if the inheritance depends on the law (given to Mosheh), then it no longer depends on a promise (given to Abraham); but YHWH freely granted it to Abraham through a promise (no animal sacrifices were necessary for the promise; Genesis 17:1-2). Why then was the law given? It was added because of transgressions (to show what sin was so it would be known and abhorred; Romans 3:20), until the arrival of the seed to whom the promise referred. It was administered through Malakim (the army under the head malak who they were told to not sin against in Exodus 23:20-21) by a mediator (Mosheh). A mediator is unnecessary, however, for only one party; because YHWH is One (Deuteronomy 6:4; Zechariah 14:9; and everything is in Him anyway Acts 17:27-29). Is the law, then, opposed to the promises of YHWH? Certainly not! For if a (any written) law had been given that could impart life, then righteousness would certainly have come from the law (of Mosheh, but it can't). Nevertheless, the Scripture pronounces all things confined by sin (when the Levitical order of the Law of Mosheh was executed/added), so that by faith in Yahshua Messiah the promise might be given to those who believe (just as they believed in the blood covenant given through Mosheh)." (Galatians 3:18-22)

This is the breakdown: The Ten Commandments with the other righteous requirements of the law were originally spoken to Mosheh and given to Yisrayl by YHWH at Mount Sinai (Exodus 20:3-11, 16, chapters 20-23) in the third moon after leaving Egypt (Exodus 19:1). Before ascending the mountain, Mosheh had already delivered these straightforward, righteous requirements to the people, and Yisrael agreed to them as a covenant (Exodus 19:5–6, 24:3).The next day Mosheh ascends the mountain for 40 days and nights (Exodus 24:1-2,18). While Mosheh was on the mountain, YHWH showed him the heavenly pattern for a Tabernacle (Exodus 25–31). Yet down in the camp, there was still no Levitical priesthood, no Tabernacle structure, and no detailed manual for animal sin offerings. The 40 days concludes on the 17th day of the 4th moon. Miscalculating Mosheh's return by a single day, the people got impatient built the Golden Calf idol to be their god (Exodus 32). When Mosheh came down from Sinai he had already received and given the righteousness requirements of the law, which YHWH had commanded as a covenant, before he went up (Exodus 19:5-6).

At this point, there was no massive Levitical priesthood set up, and no complex Tabernacle. When Yisrayl chose to worship the Golden Calf, they committed a catastrophic breach of the covenant just days after promising to obey YHWH (Exodus 24:3) and YHWH having set His army under a high malak to guide them in the way, warned them not to break that contract because they would not be forgiven (Exodus 23:20-21). They showed that they lacked the spiritual maturity to handle a simple, relational covenant. Their "transgression" required an immediate intervention to appease the issue with that Malak.

Because YHWH's system is spiritual and discerns the intent of the heart through the righteous requirements He had already set before them, He knew Yisrayl's hearts were hardened. When Mosheh went up the second time he wrote the second set of laws down and when he came back down this is when he had the elaborate Levitical system of sacrifices, purifications, dietary laws, and constant rituals in the Law of Mosheh added as a strict, disciplinary, temporary injunction framework to handle their ongoing tendency for transgression.

After Mosheh came down the second time he gathered the assembly to request a freewill offering of gold, silver, textiles, and acacia wood. The people donated so abundantly that Moses eventually had to issue a decree restraining them from bringing more (Exodus 36:5–6). The construction period concluded exactly one year after the first Passover. On the first day of the first moon of the second year after leaving Egypt, the entire structure was officially assembled for the first time. (Exodus 40:1–2, 17).

As Galatians 3:24 explains, this heavy ritual law acted as a *"tutor (or guardian) to bring us to Messiah (the Seed), that we might be justified by faith"* because they showed no faith in YHWH as those who lived by the righteous requirements had before the Levitical order was put in place. This is why Shaul explained that those before the law of Mosheh were accepted by their faith in YHWH which they displayed by obeying His ways (Hebrews 11). No sacrifices were required for them to be forgiven of sins, they simply prayed (Genesis 20:6-7, 17, 18:24–26, 32:9–11, 50:17; Job 42:8–10), as Yahshua instructed for prayer *"forgive us of our sins, as we forgive"* (Matthew 6:12; Luke 11:4).

The Levitical order, the tabernacle, and all its furnishings were a temporary, physical training wheels system meant to preserve the nation until a brand new spiritual covenant could be established that brought their hearts back to the righteousness of YHWH forfeited in the garden.

In fact, this is the reason why YHWH later reminds Yisrayl of this original state through the prophet Jeremiah: *"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 (the whole Levitical order which was to deal with recognizing sin, which the golden calf issue, exacerbated). But this is what I commanded them, saying, 'Obey My voice, and I will be your Father...'"* (Exodus 19:5; Jeremiah 7:22–23).

Kepha:
II. THE MERCY IS WRITTEN IN THE TORAH OF MOSES
You wrote that David's only hope was the sacrifice of the heart, "which the letter of Mosheh doesn't offer." You also pointed to Exodus 34:6–7 for Yahweh's viewpoint. That verse is the strongest witness against the separation you make, because it is in the letter of Moses. Yahweh spoke it to Moses on the mountain, and Moses wrote it in the same chapter as the tablets of the covenant. Here are three more witnesses from the Torah itself:

Lim:
What I just previously wrote makes the point. There is a necessary straight forward righteous requirement of the Law, which had always been, and was given separately to the addition of the temporary letter of the Levitical order. Man simply needs to obey the straight forward righteous

requirements of the Law to serve YHWH as those before the Levitical order, Man needs no sacrifices. YHWH was always most just and true and generally did not require animal sacrifices to invoke His abundance Love, kindness, compassion, mercy, forgiveness, etc. The only reason why He commanded a sacrifice was because that was the method of the day to contact the spirit world.

Kepha:
III. HEZEKIAH'S PASSOVER: WHAT YOU SHOWED, AND WHAT REMAINS
First, the Passover itself was kept. "The priests sprinkled the blood which they received from the hand of the Levites," according to "the Torah of Moses the man of Elohim" (2 Chronicles 30:16). Yahweh pardoned the people within a Passover kept by the Torah, not by setting the Passover aside. The prayer covered what the altar could not. It did not replace what the altar did.

Lim:
We agree here according to the law and the prophets that the Passover was before Mosheh and will be in the kingdom:

The etymological roots, concepts, and literal actions of the Passover are in the Genesis narrative long before the Exodus or the Law of Mosheh it is just hidden behind the veil. When we look at the original Hebrew words and ancient cultural contexts, we find that the "Passover framework" was already operating in the days of Abraham and Lot. "Passover" implies a spatial movement, skipping over a house. However, in the Hebrew it carries a dual meaning hidden behind the veil. In Isaiah 31:5, it is used alongside birds fluttering over their nests to protect them. YHWH did not simply "skip" the Israelite doors; He hovered over the doorway as a protective shield, blocking the Death Malak from entering in. It was the death Malak that skipped the houses of the Yisraylites (Exodus 12:23).

This concept of YHWH acting as a protective boundary over His chosen Tabernacle, who we are, is exactly what we see play out in Sodom. The narrative of Sodom’s destruction is a precise blueprint of the Exodus Passover night. Long before the Commandment in Exodus, Lot serves the Malakim unleavened bread (Genesis 19:3). Just like the Israelites who were forbidden from leaving their houses until morning, the messengers pull Lot inside and shut the door to protect him from the mob outside (Genesis 19:10).

In the ancient Hebrew division of time, the night was split into three distinct shifts, concluding with the morning watch (roughly 2:00 AM to sunrise). Both major events happened similarly. The destruction of Sodom and the rescue of Lot’s family happens at the exact same watch of the night, as the watch ends and dawn breaks, as in the Exodus judgment (Genesis 19:23-24; Exodus 14:24).

The progression of both narratives from the preceding evening through midnight is the mysterious work of YHWH behind the veil:

The Sodom and Exodus Narratives (Genesis 19; Exodus 12-14):

1. The two angelic witnesses arrive at the city gates at evening (the beginning of a new day) and Moses and Aaron would stand as witnesses before Pharaoh at early in the morning (Genesis 19:1; Exodus 7:15, 8:20, 9:13).
2. Lot serves an unleavened meal to his guests and Yisrayl eats the Passover lamb with unleavened bread (Genesis 19:3; Exodus 12:8).
3. The house is surrounded; the destructive crowd is struck blind at the door and The Destroyer passes through Egypt at midnight skipping the door of the Yisraylites (Genesis 19:11; Exodus 12: 23, 29-30).
4. Lot's family is forcibly extracted as the morning watch ends and Yisrayl leaves by night (Exodus 12:31) and Egypt's army is swallowed by the sea during the morning watch (Genesis 19:14; Exodus 14:24–27).

Both show a dual-action manifestation of YHWH's presence through the pillar of fire or Malakim executioners, it brings absolute light, rescue, and salvation to YHWH's people while simultaneously dealing absolute darkness and consumption to the corrupt system they were leaving behind. Yahshua also states that the end of the age will be as a type of Passover that will mirror the morning watch extraction of Sodom: *"But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed."* (Luke 17:29–30). He also said Passover will be in the Kingdom (Luke 22:15–16).

As for the altar, this also predates the Levitical order (Genesis 8:20, 12:7-8, 13:4, 13:18, 22:9, 26:24-25, 33:20, 35:7). In the people's system of serving their gods the altar was supposed to be the meeting point between the human and the spirit world. Likewise for the people of YHWH it was the table of YHWH where the people met Him with their best foods (Malachi 1:7, Ezekiel 41:22). They had no need to bring their best animal sacrifice or baked bread, they only needed offer the best of themselves according to the righteous requirements of the law.

Kepha:
Second, Hezekiah's appeal was itself the Torah's language. His letter to the northern tribes said, "for Yahweh your Elohim is gracious and merciful, and will not turn His face from you if you return to Him" (2 Chronicles 30:9). Those are the words of Exodus 34:6. An intercessor praying for a people who broke a ritual rule, and Yahweh pardoning — that is what Moses did in Numbers 14:19–20. Hezekiah did not go outside Moses' Torah to find that mercy. He went to the place in it where Yahweh had already written it.

Your conclusion from David and Hezekiah together was that "the formal sacrificial system has its limitations. Therefore, it cannot be perfect." The first sentence is true, and the Torah says so itself (Numbers 15:30–31). The second does not follow. A law can have a limited purpose and still be perfect for that purpose. You agreed in your last letter that "The Torah of Yahweh is perfect, restoring the soul" (Psalms 19:7 [Hebrew 19:8]). The altar was never given to do what only the heart can do. That it did not do it is not a flaw in the altar.

Lim:
I believe that the Torah of YHWH is His righteousness, is perfect, and everlasting. However, I don't subscribe to the opinion that the Torah of YHWH and the Torah given to Mosheh is one

and the same, no different than I agree that the Torah given to Mosheh and Abraham are one and the same. It is obvious that Abraham's instructions did not include the added instructions of a tabernacle layout, and priesthood system. I believe YHWH instructions are perfect, and everlasting while the instructions given to Mosheh, which holds a pattern of perfect heavenly things set up for imperfect man to administer, is imperfect, and not everlasting. As I stated to you previously in my first answer:

Abraham *believed* and so kept YHWH's charge (instructions) and that was accounted to *him* as his righteousness (Genesis 15:6; 26:5). On the other hand, following the written code in the Law of Mosheh would be accounted to the Yahudim of that time as *their* righteousness (Deuteronomy 6:25). Obviously they weren't the same instructions and they weren't the same righteousness before YHWH.

The instructions given to Abraham and in the Law of Mosheh are not that perfect and everlasting Law of YHWH. Yahweh's Supreme Law is the perfect and everlasting law that does not change. That is, the law (righteousness) that He is revealing incrementally in totality of which Mosheh is just an increment in the plan to put that righteousness in man. Isaiah 56:1 states that YHWH's righteousness is soon to be revealed. There is no need to reveal His righteousness if it was all revealed in Mosheh.

As I stated previously in my first reply to you: Mosheh allowed divorce, which is not perfect. Perfection is a unified home, which the righteous requirements of Mosheh in YHWH's true laws bring, but which animal sacrifices can't. If Mosheh's law was perfect man would have been perfected by one animal sacrificial ceremony and have no need for yearly cycles of purging sin and guilt over and over again until they pass from the planet. The system of sacrificing that was given to Mosheh was for the flesh, it cannot extend to the soul being merely a written letter, unless someone does the righteous requirements given in the law by the nature of their heart. On the other hand the righteous requirements of the law of Mosheh can extend to the soul without a single animal sacrifice. This should tell us that animal sacrifices are not required to save mankind.

I agree Hezekiah didn't go outside the Torah of Mosheh. He displayed the characteristics of His Father written in the righteous requirements of the law to which there are no laws against. However, in the moral ideal and actions of man, it is possible to be functioning in the Torah and not fulfill the sacrificial duties of the Levitical sacrificial system, as we saw with Hezekiah, and vice versa, as Yahshua spoke on tithing in mint and cumin but neglecting the weightier matters of the law. The Torah/instructions given to Mosheh consists of the righteous requirements of the Law and the Levitical sacrificial system. One was given on Pentecost (Exodus 19-23) and after the covenant was ratified with blood (Exodus 24), the other was given over the next 40 days after YHWH called Mosheh back up into the thick cloud to receive the heavenly blueprints to make a pattern, of the pattern, of the true, which was set up a year later in the first moon (Exodus 25:8–9, 40, Chapter 25–31).

One was a straight forward moral standard for social order, the other was an attempt to take the pattern of a cosmic kingly, priestly, all encompassing, governmental body, and make an earthly replicated social order system of it in a fearful, unbelieving, and closed hearted people. Though it

is meant to function as one system, as man's body is meant to function in unison, it has opposing forces in it, similar to man, which is the flesh and the spirit.

So the body of the Torah is meant to be one, but moves through the spirit of the heart (righteous requirements) and the motions of the flesh (men officiating sterilization, sanctification of the flesh through animal sacrifices which could not reach the conscience of the heart and are clearly a pattern of something much higher). YHWH requires the spirit of heart to fix the pattern of the flesh, not the pattern of the flesh to fix the spirit of the heart. There is no doubt that the 2 have to function as one for the system to work, but it didn't because of the very hearts of the people to whom it was given being closed deliberately under YHWH's plan (Deuteronomy 29:4). This is the same dilemma for all mankind until his heart is deliberately made to be opened to receive the righteous requirements to override a stubborn nature with YHWH's nature (Ezekiel 11:19).

Kepha:
IV. SOLOMON'S PRAYER AND YAHWEH'S ANSWER

1. But the prayer is only half of the record. Yahweh answered it, and His answer names both: "I have heard your prayer, and have chosen this place for Myself as a house of sacrifice." — 2 Chronicles 7:12
2. In the same breath that Yahweh says He heard the prayer, He calls the place a house of sacrifice (beitzavach) יִתְבַּזָּבַח .
3. A house of prayer and a house of sacrifice are the same house in Yahweh's own words. <u>The prayer does not outrank the altar or replace it. They were given to stand side by side</u>

Lim:
I covered this in my last reply. But I'll come from another angle. Once again the Levitical priesthood was set up under a pattern that instituted the tabernacle and its furnishing, which required sacrifices for the order to be administered. They were under a covenant of blood. The Temple was only replacing the mobile Tabernacle with the primary function of sacrificing animals according to a replica of a pattern, of the true setup. Remember it's a pattern of a heavenly order. Therefore, it's not what the real thing is truly of in substance, only in representation. There are no physical sacrifices in the true heavenly order for spirits, which you and I are, just in flesh garments (Genesis 2:7, 3:21; Job 4:19, 10:11; 1 Corinthians 15:53–54; 2 Corinthians 5:2–4; 2 Peter 1:13–14). Solomon was born under the cultural system of sacrificing animals and was dedicating a temple in that honor. It would be inconceivable for him to dedicate a temple which has a primary function of sacrificing animals without setting up the temple according to the primary function and the mechanics of offering sacrifices before YHWH according to the cultural belief and covenant (2 Chronicles 2:6).

So, yes, the record shows YHWH's answered the prayer and chose the temple instead of the mobile tabernacle as the accepted permanent place to carry out the Moshehic Covenant which was fundamentally a blood covenant (Exodus 24:8). This was basically the transference of everything that was tied to the mobile tabernacle in the covenant, which is based on a blueprint of the pattern of the true, to this permanent location. However, always remember, it is a pattern of something heavenly and much greater. The true temple of YHWH's spirit is the human vessel (Genesis 2:7), this is where the true holy and most holy places are (Isaiah 57:15; 1 Corinthians

3:16; 2 Corinthians 6:16) not in any replica that man can or has made with his own hands (Isaiah 66:1–2). Man's activity has caused the true temple to become compromised to the point that YHWH's spirit no longer dictates the functions of that temple, the will of man does.

The whole plan from the fall of man, is to get that temple back to the point that His Spirit is not dormant (Colossians 1:26-27) but dictates the functions in that temple again (Isaiah 60:1; Romans 13:11). As Isaiah 30:21 said the time will come again when we will reconnect and: *"You will hear a voice say, hear is the way walk in it."* At this time man will have no need to interact with the spirit world through the blood. This is the Spirit of YHWH's intuitively functioning in man to guide him in right direction. This is what it means to serve Him in spirit and in truth (John 4:23-24).

As man fell away from YHWH's dominant spirit in him he understood that Blood (life essence of flesh) brought him in contact with the spirit world. Therefore, sacrifices (human or animal) which produced blood were used to attract the spirit world, and so man interacted with that world through those means. With YHWH's spirit being dormant in man, He didn't prohibit man from interacting with Him by those means, because that was all they knew. However, that's not how it was originally and, as Yahshua stated, in John 4:23-24, it has already begun, and will be going back to that way for all humanity in due time (Jeremiah 31:33).

So, while under that covenant, it is absolutely necessary to sacrifice animals to interact with Spirit. However, it was not originally required and the true original way has already returned to many of those who believe the truth as promised (Ezekiel 36:27), and will return to all humanity in time (Numbers 11:29; Joel 2:28–29; Isaiah 44:3). Flesh and blood does not inherit spirit bodies, therefore, what was given to Mosheh as a pattern cannot possibly be forever or perfect, as only the original is forever and perfect. The replica is temporal. Solomon being the wisest man likely understood this fact and outlines the pathway to YHWH's approval for restoration by the true way thus he didn't mention anything concerning "bring an animal to the priest" when he dedicated the temple that he built though man power.

Kepha:
V. JOB, AND THE VIEW THAT SACRIFICE WAS ONLY ALLOWED
V-A. What Yahweh Said to Job's Friends
You answered that Yahweh instructed the sacrifice in Job 42:8 but did not require it. The full passage reads:

"My anger burns against you and your two friends, for you have not spoken of Me what is right... Now take seven bulls and seven rams, go to My servant Job, and offer up for yourselves a burnt offering, and My servant Job shall pray for you; for him I will accept, so that I do not deal with you according to your folly" (Job 42:7–8).

The instruction carries a warning. If they did not do it, Yahweh would deal with them by their folly. They did it, "and Yahweh accepted Job" (Job 42:9). An instruction with that warning attached is a requirement. It remains a Single witness, as I said before, but it does not read as a mere permission.

Lim:
Again, that is just where YHWH met the people of that time. Notice that Jobs friends didn't offer a sacrifice for themselves Job 42:7-9. It was Job's custom to offer burnt offerings for protection just in case someone did sin in their heart (Job 1:5). YHWH wasn't going to move him out of his belief system, He met Job in his belief. The Levitical priesthood became a requirement for Yisrayl but it didn't even exist before that time, and YHWH has no need for it, because it's only a pattern of what the heavenly order holds. The people's inward faith in the practice of animal sacrifices is what YHWH is allowing and pseudo-requiring for the people to be psychologically satisfied. Before there was money it wasn't required, however, the people's faith in a piece of paper with some cotton in it gave it value and power for the culture they exist in today. Does YHWH require it? No! Does he accept it to get His will done in the collective civil political society that man has created for himself? Absolutely! In the ancient Near East, surrounding nations believed their deities literally depended on animal sacrifices for food and drink. Throughout the Hebrew Bible, YHWH rejects this idea and emphasizes obedience and heartfelt devotion is what He requires, not animal sacrificial ceremonies and rituals:

"If I were hungry, I would not tell you, for the world and its fullness are mine. Do I eat the flesh of bulls or drink the blood of goats? Offer to YHWH a sacrifice of thanksgiving, and perform your vows to the Most High." Psalm 50:12–14

"What to me is the multitude of your sacrifices? says YHWH; I have had enough of burnt offerings of rams and the fat of well-fed beasts; I do not delight in the blood of bulls, or of lambs, or of goats." Isaiah 1:11.

"For I desire steadfast love and not sacrifice, the knowledge of YHWH rather than burnt offerings." Hosea 6:6.

The prophet Micah asks if YHWH is pleased with thousands of rams, then answers that what YHWH truly requires is: *"to do justice, and to love kindness, and to walk humbly with your Father."* Micah 6:6–8.

Iyyob offered sacrifices because that was what most cultures did and believed in those days. YHWH appears to us where we are (Psalm 18:25–26; 2 Samuel 22:26–27). He met Abraham where he was (Exodus 6:3), Yahshua met the apostles where they were (John 16:12), and Shaul, who was both deeply trained in Mosheh (Acts 22:3) and given surpassing spiritual revelations (2 Corinthians 12:7), still met the Gentiles right where they were (1 Corinthians 9:19-22). The practice of contacting the spirit world is still done today in many cultures (Santería, Vodou, Obeah, and others), and it works. Do you think that YHWH would shun someone who grew up knowing this alone, who has a pure heart and desire to reach Him, that He may guide them away, because they know no better? No! What do you think happened with Abraham? Cornelius (Acts 10:1–4), Naaman the Syrian (2 Kings 5:17–19), or Gentiles who do not have the written law, yet follow it by nature through their conscience (Romans 2:14–15). Neither would he reject the individual who knew nothing about sacrifice and offerings 3,000 year ago, who approached Him out of a pure heart.

However, YHWH does not, and never required the death and blood of animals to worship, or interact with Him. He is spirit and if that is the only way people knew to contact spirits He allowed it, but if they knew that He is already in them and can interact with Him solely in this manner, there would be no reason to interact with them through animal sacrificial means. He meets us where we are. If that was what the people knew of those day He allowed it and met them there like little children knowing no better.

Kepha:
V-B. The Concession View
Your letter sets out a fuller explanation: Yahweh allowed sacrifice because it was the only way ancient people knew to worship, the way a parent gives a young child simple rules before abstract truths. You should know that this is not a new idea. Maimonides argued much the same in the twelfth century (listed in the Comparative Texts table). It is an old and serious view. But it has to be tested against what the Tanakh says, and the Tanakh never gives that reason.

When it explains sacrifice, it speaks of Yahweh's own acceptance: He "looked with favor on Abel and on his offering" (Genesis 4:4); He "smelled the pleasing aroma" of Noah's offering (Genesis 8:21); the burnt offering is "a pleasing aroma to Yahweh" (Leviticus 1:9). Those are not the words of a parent putting up with a child's habit. And in the one chapter where the Torah does speak about the old customs of sacrifice — the chapter you are reading as figurative — it does not tolerate them. It redirects them:

"...so that the children of Israel may bring their sacrifices which they sacrifice in the open field, that they may bring them to Yahweh, to the door of the tent of meeting, to the priest... And they shall no longer offer their sacrifices to the goat-demons, after whom they go whoring." — Leviticus 17:5, 7

The word is goat-demons (se'irim) עִירִם. You wrote that "spirit energies flocked to the spilled blood." The Torah's answer to that danger, in the very chapter that contains Leviticus 17:11, was not to end sacrifice but to bring it to Yahweh's altar and away from the spirits. So the concession view is graded Not in the text. The Tanakh gives no verse saying Yahweh allowed sacrifice because the people knew no better, and the one chapter that speaks to the old customs points the other way.

Lim:
The scriptures conveys that the invisible/spiritual things are understood by the things that YHWH allows us to see and experience (Romans 1:20), not simply because they are written in the Tanakh, given to Mosheh. We are YHWH’s children as Yahshua said: We being evil know how to give righteous gifts to our children, how much more will YHWH who is most righteous treat His children with even greater righteousness (Matthew 7:9-11). Yahshua illustrated the point with everyday examples of a father's care to his children through life examples. It doesn’t matter if someone already argued that the way a parent gives a young child simple rules before abstract truths to make their case, the point is, it is reasonable for YHWH to do that. If something is not against the Tanakh, the Tanakh is not against it. The text of the Tanakh does not have everything. It doesn’t explain the heavenly sanctuary/body that Mosheh received a blueprint of

except to say that it's a pattern. Should we ignore the revelation of what the true is, which is not against the Tanakh simply because we don't see it in the Tanakh's text?

YHWH said: *"Call to me and I will answer you, and will tell you great and hidden things that you have not known." (Jeremiah 33:3).* If we receive great and hidden things from YHWH that we have not previously known, should we believe it's not true because it is not seen in the Tanakh's text?

David said: "The secret of YHWH is with those who reverence Him, And He will show them His (true) covenant." (Psalm 25:14). This is not the average Yisraylite or individual, this is for the one who joins themselves to Him by His Word (Spiritual Levites). They understand the true covenant in the Tanakh. Should they dismiss the revelation that YHWH grants them because it's not seen in the text of the Tanakh?

When YHWH revealed secrets to Daniel or the prophets should they have said it's not in the Tanakh's text so it's not true or of YHWH?

YHWH *"**reveals deep and hidden things**; he knows what is in the darkness, and the light dwells with him."* (Daniel 2:22). If it is easily seen in the text it would not be hidden. Just because it is not seen in the text of the Tanakh doesn't mean it's not true or from YHWH.

Yahshua said to His apostles: *'To you **it has been given to know the secrets of the kingdom of heaven**, but to them it has not been given.'* (Matthew 13:11). Should we believe that because what was revealed to them, but not to the average Yisraylite, that the secret that they receive is not true, because it is not seen in the text of the Tanakh, but mentioned in the NT?

Shaul said: *"These things **YHWH has revealed to us through the Spirit** (not the letter of the Tanakh). For **the Spirit searches everything, even the depths of YHWH**."* (1 Corinthians 2:10). And…

*"...**the mystery hidden for ages and generations but now revealed to his saints**. To them YHWH chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Messiah (the Spirit of YHWH) in you, the hope of glory."* (Colossians 1:26–27). Should we believe that because what was revealed to them by the Spirit of YHWH, that it is not true, because it is not seen in the text of the Tanakh, but in the NT?

When the record of history shows that King Ahab joined the massive coalition of twelve kings who united to stop the expansion of the Assyrian Empire under Shalmaneser III, should we not believe that King Ahab of Yisrayl was one of the primary leaders of this coalition, contributing 2,000 chariots and 10,000 foot soldiers, simply because the text of the scripture doesn't reference it?

Should we believe that the Egyptian Empire under Ramesses II and the Hittite Empire under Muwatalli II, didn't engage in the Battle of Kadesh during the era that the Torah was written because it's not written in the Tanakh? Of course not! The Tanakh is but a blip of what YHWH has done and will do that is not seen in the text of the Tanakh. Secret things continuously exist in

our reality and we never see or understand them unless they are revealed to us. This is no different with the Tanakh. To limit ourselves to what we can see in the text of the Tanakh is to deny the power of YHWH. He is way beyond what we see in its text and He determines what we are able to see and what we don't see. It is said that if everything were written down about Yahshua's life, the world itself couldn't contain the books about Him. Do you think the Tanakh can contain Him who contains the universe? New or hidden revelation never contradicts the established moral character and righteous requirements of YHWH in the Tanakh (Isaiah 8:20, Deuteronomy 13:1–3). The Tanakh acts as a guide, teacher, the *compass, and anchor.* It is not a cage to lock us away under the words that we can't see. It is made for man, not man for it.

Kepha:
V-C. "New Things"
You return to Isaiah 48:6–7, the "new things... created now." The chapter names them a few verses later: "the one Yahweh loves shall do His pleasure on Babylon," and "Go out from Babylon, flee from the Chaldeans" (Isaiah 48:14, 20). The new things are Yahweh's acts in history — the fall of Babylon and the return. I agree that Yahweh is not limited by the Tanakh. What His servants are limited by is what He has said there: we may not add to it or take from it (Deuteronomy 4:2). That is why we test every new teaching by the earlier word.

Lim:
The point is that YHWH creates new things. The fact is He can do new things that man has not seen before. We can't just hold Him to do new things we see in Scripture. YHWH did new things in Babylon, but He can at any time. The Tanakh was a new thing when it was instituted. YHWH creates new things in the very Tanakh that were not seen previously:

During Korah's rebellion, Moses declares, *"But if YHWH creates something new, and the ground opens its mouth and swallows them up with all that belongs to them, and they go down alive into Sheol, then you shall know that these men have despised YHWH."* (Numbers 16:30).

Renewing the covenant at Mount Sinai, YHWH promises, *"Behold, I am making a covenant. Before all your people I will do marvels, such as have not been created in all the earth or in any nation."* (Exodus 34:10).

Describing the seventh plague on Egypt, scripture records, *"There was hail and fire flashing continually in the midst of the hail, very heavy hail, such as had never been in all the land of Egypt since it became a nation."* (Exodus 9:24). *Likewise, scripture records the unprecedented plague of locusts (Exodus 10:14) and the unprecedented cry across Egypt (Exodus 11:6).*

When YHWH stops the sun and moon in the sky for Joshua, the text notes, *"There has been no day like it before or since, when YHWH heeded the voice of a man, for YHWH fought for Israel."* (Joshua 10:14).

Promising a new exodus from exile, YHWH says, *"Behold, I am doing a new thing; now it springs forth, do you not perceive it? I will make a way in the wilderness and rivers in the desert."* (Isaiah 43:19).

Prophesying restoration for Israel, scripture declares, *"For YHWH has created a new thing on the earth: a woman encircles a man."* (Jeremiah 31:22).

After Yahshua heals a man born blind, the healed man testifies, "*Never since the world began has it been heard that anyone opened the eyes of a man born blind.*" (John 9:32).

When Yahshua forgives and heals a paralyzed man, the amazed crowd glorifies YHWH, saying, "We never saw anything like this!" (Mark 2:12).

After Yahshua casts out a mute demon and the man speaks, the crowds marvel and say, "*Never was anything like this seen in Israel*." (Matthew 9:33).

It doesn't matter that we know what the new thing is because it came to pass at some point in the scripture, the point is He creates new things that man has never seen before and can, has, does, and will going forward. We can't put our mental handcuffs on what YHWH does.

Kepha:
VI. FIGURES OF SPEECH, AND THE PLAIN WORD TO MOSES
You rightly point out that the Tanakh uses figures of speech, and I agree. Rivers do not have hands (Psalms 98:8). The spies' "cities fortified up to the heavens" is an exaggeration born of fear (Deuteronomy 1:28). Exodus 24:10 speaks of what was "under His feet," while Deuteronomy 4:15 says Israel "saw no form" at Horeb (Doc 391 VI-E treats this).

What I have done with Miqdash Bethel Institution is to not read every sentence with wooden literalness. It is Corroborated that the Tanakh uses figurative language. But a figure of speech is found inside a sentence, and the text shows it is a figure. A law that says who brings the animal, who slaughters it, who sprinkles the blood, on which day, and for which sin is not a figure of speech. To call a whole law a figure, the reader needs a witness from the text that says so. For Leviticus 17:11 that witness still has not been given. The verses you brought actually point the other way:

Numbers 12:6–8. Yahweh contrasts the prophets, to whom He speaks "in a vision" and "in a dream," with Moses, to whom He speaks "mouth to mouth, plainly, and not in riddles." By this verse, the figurative speech belongs to the prophets' visions, and the plain speech belongs to the Torah given through Moses.

Hosea 12:10 [Hebrew 12:11]. "I have spoken by the prophets, I have multiplied visions, and by the hand of the prophets I use likenesses (adammeh) הֶמְאָד." This is about the prophets, just as Numbers 12 said. It is not said of Moses' commandments. Proverbs 1:6. This is about understanding proverbs and the riddles of the wise — the wisdom books. It says nothing about the laws of the altar. Isaiah 6:9–10. In quoting this verse you added in brackets "because it was in riddles, parables, figurative language." Those words are not in the Hebrew. The next verse gives the reason: "make the heart of this people fat, and their ears heavy, and shut their eyes" (Isaiah 6:10). The fault was in the hearers, not in riddles. Isaiah's own message was as plain as words can be: "Wash yourselves, make yourselves clean... cease to do evil, learn to do good" (Isaiah

1:16–17). I ask, as a brother, that we not put words inside a verse that are not there (Deuteronomy 4:2).

Deuteronomy 29:4 [Hebrew 29:3]. We agree completely: Yahweh had not yet given Israel "a heart to know, eyes to see, and ears to hear." But that verse is about the heart of the hearer, not the plainness of the words. Moses says in the next chapter that the commandment is "not too hard for you, nor far off... the word is very near you, in your mouth and in your heart, that you may do it" (Deuteronomy 30:11–14). And when Yahweh circumcises the heart, what follows is: "you shall return and obey the voice ofYahweh, and do all His commandments which I command you this day" (Deuteronomy 30:6, 8). The opened heart sees the plain word clearly and does it. It is not given a second, hidden word.

Lim:
My point is YHWH spoke to Mosheh plainly about the pattern and the true heavenly Tabernacle that they were to make a replica of His true tabernacle that He may once again dwell in man:

"YHWH said to Mosheh... 'And let them make me a sanctuary (Prepare their body temple), that I (My Spirit) may dwell in their midst (within them). Exactly as I show you concerning the pattern of the tabernacle, and of all its furniture, so you shall make it.'" (Exodus 25:1, 8–9).

"And see that you make them after the pattern for them, which is being shown you on the mountain." (Exodus 25:40).

"Then you shall erect the tabernacle according to the plan for it that you were shown on the mountain." (Exodus 26:30).

YHWH first spoke the Ten Commandments (Part of the righteous requirements of the law) aloud directly to the entire nation of Israel from the fire on Mount Sinai (Exodus 20:1–17). After YHWH gave additional righteous requirements of the law as civil and social judgments (Exodus 21-23), Mosheh wrote down all the words of YHWH in a scroll called the *"Book of the Covenant"* and read it to the people and sprinkled blood on the altar and the people to ratify the covenant. **(**Exodus 24:1-8**).** YHWH then called Mosheh up into the cloud of glory on Mount Sinai, where Mosheh remained for forty days and forty nights (Exodus 24:12, 15-18).

During those forty days, YHWH showed Mosheh the heavenly "pattern," selected Aaron and his specific family to officiate the priesthood (Exodus 28:1), and gave him every measurement, material to use, and priestly ordinance, which Mosheh wrote down (Exodus 25–31). He also gave him the two stone tablets containing the Ten Commandments, which He had already given, written with the finger of YHWH (Exodus 31:18). The *"finger of YHWH"* is symbolic of YHWH's directed, unmediated power, His divine authority, and specifically through His Holy Spirit. This is the malak that He put over Yisrayl to guard and protect them, who has His name in Exodus 23:20-1 (Malachi 3:1; Acts 7:53; Colossians 2:18-20; Galatians 3:19; Hebrews 2:2; First-century Jewish writers like Josephus confirmed this common belief, writing, *"We have learned the noblest of our doctrines and the holiest of our laws from the angels sent by God."* (Antiquities 15.5.3)).

Mosheh shattered these tablets in Exodus 32:19 when Israel broke the covenant with the golden calf. He then set the rest of tribe of Levi apart to be priests immediately after the golden calf crisis (Exodus 32:26–29). Because Israel broke the covenant with the golden calf, the covenant had to be remade. Mosheh then went up to the mount again the second time and YHWH wrote on the second tablets as well. In Exodus 34:27–28, two separate writing actions take place at the same time:

YHWH said to Mosheh, *"Write these words, for in accordance with these words I have made a covenant with you and with Israel."* (Exodus 34:27). Here, Mosheh is writing down the specific covenant renewal terms YHWH just spoke in verses 10-26 (warnings against idolatry, keeping the three feasts, Sabbath rest, and firstfruits), essentially a condensed renewal of the *Book of the Covenant*.

The very next verse says, "And he (YHWH) wrote on the tablets the words of the covenant, the Ten Commandments" (Exodus 34:28). As confirmed in Deuteronomy 10:1-4, YHWH re-wrote the exact same Ten Commandments onto the two new stone tablets Mosheh had chiseled out and brought up the mountain.

So, Mosheh wrote the pattern down and YHWH wrote the 10 Commandments both times. The laws and instructions for building the Tabernacle were then given to Israel right after Mosheh's second descent from Mount Sinai (Exodus 35:1–35). They were afraid so Mosheh spoke to them with the veil and only took it off for limited periods of time while talking to them. This lets us know that Mosheh didn't reveal his whole understanding of the matter and what was passed on was only the veiled pattern, not the true. Remember a pattern is a representation/symbol of something. It is not the actual thing. That alone should help us to see that what was given about the pattern is already a riddle/figurative/parable/symbolic of the true. So when the veiled pattern is spoken of it is already naturally being referred to as a riddle/parable/symbolic of what is the true.

I have not said that the whole law of Mosheh is figurative, I said the Tabernacle, furnishings, and the priesthood that administers the duties of the temple is a pattern/symbolic/figurative of the thing it represents. When the scripture speaks of the temple, it is already referring to what is communicated in riddles/parables/symbol/figure of speech of the pattern because Mosheh only revealed his face in limited form (Hebrews 8:5; 9:8–9).

The other point is simply that YHWH engages in riddles/figure of speech/parables as His mouth, the prophets, speaks the riddles He gives them. What Mosheh is referring to as "not too hard for you, nor far off... the word is very near you, in your mouth and in your heart, that you may do it" (Deuteronomy 30:11–14) are only the Ten Commandments and the Book of the Covenant (the righteous requirements of the law), not the Levitical order. The Levitical order was not given until he came down from the mountain the second time (Exodus 34:29). I agree that when YHWH removes the foreskin from the heart the people will reverence Him through the righteous requirements of the law. We are in the same camp there.

Kepha:
VII. A STATEMENT TO CLOSE SUBJECT ONE

You said when we reach the bottom of one subject we can add another. I believe we have nearly reached the bottom of this one. Here is a statement I can sign. Please accept it, correct it, or tell me which line you cannot accept:

1. Yahweh forgives the one who turns to Him with his whole heart, with an altar or without one, and this mercy is written in the Torah of Moses itself (Exodus 34:6–7; Numbers 14:18–20; Leviticus 26:40–42; Deuteronomy 4:29–31). AGREE

2. No offering ever cleansed a heart that would not turn, and for sin done with a high hand the Torah gives no offering at all (Numbers 15:30–31; Psalms 51:16–17).
Agree partially. No animal offering has ever cleansed a heart, whether that person is willing to turn or not. Animal offerings happen outside the individual, while the heart is within (Psalm 51:16–17 or Hebrews 10:4**).** True heart change depends entirely on YHWH's sovereign plan for the overall redemption of mankind.

The calling to believe and understand the truth is a gift from YHWH; He alone determines whom He will draw to Himself and when (John 6:44). The ability to have faith and see clearly cannot be conjured up by human effort or earned through the works of animal sacrifices. If it could, man would boast in his own ability and be led astray by conceit (Ephesians 2:8–9).

As Scripture shows, YHWH hardened Pharaoh's heart—and hardens whomever He wills—in order to fulfill His plan (Exodus 9:16; 14:4; Romans 9:17–18). He has kept mankind behind the veil according to His own timeline, and no animal sacrifice can dictate or override what He has determined (Deuteronomy 29:4). I agree with the rest.

3. When there is no altar, or the altar has no remedy, prayer, confession, and Yahweh's pardon are the way back, as with David, Hezekiah, Solomon's captives, and Nineveh (Jonah 3:10).
This is a true statement only under the blood covenant that Mosheh delivered at Sinai. However, those before Mosheh did not carry a portable altar with them like Yisrayl. They occasionally built stationary altars out of earth or local stones as they traveled to different areas at significant locations, such as Shechem, Bethel, and Hebron, to commemorate an encounter with YHWH, mark a treaty, or seek protection, and left them when they continued their travels. Their offerings were not often and they were more for protection (Genesis 33:20; 35:7); Thanksgiving offering (Genesis 8:20); Drink Offering (Genesis 35:14); Peace offering (Genesis 31:44-54); Grain offering (Genesis 4:3); Burnt offering (Genesis 8:20). They were catch all burnt offerings, totally free willed and not as the mechanics found in Yisrayl's Exodus 35:29; Leviticus 22:18-21. And in the future, when YHWH circumcises the heart He promises a New Covenant, explicitly *"not like the covenant that I made with their fathers"* at Sinai with the animal sacrifice. There will be no more animal sacrifices when His law is written directly on human hearts and sins are permanently forgiven. Jeremiah 31:31-34. The Book of Hebrews, specifically chapters 8 through 10, builds its entire point on this exact passage from Jeremiah, arguing that a permanent, once-for-all atonement renders animal sacrifices unnecessary. This is a great secret, but we are not at the point where we can go into it yet.

4. None of this shows that Yahweh did not want the altar in its time and place. He called His house "a house of sacrifice" when He answered Solomon's prayer (2 Chronicles 7:12), and "a house of prayer" in the same verse that accepts burnt offerings (Isaiah 56:7).

As I said previously: This is a true statement only under the blood covenant that Mosheh delivered at Sinai. The physical altar is not for those who serve in spirit and truth and will not be forever. In the future, as YHWH circumcises the heart of everyone in their time, He promises a New Covenant with them, explicitly *"not like the covenant that I made with their fathers"* at Sinai with the animal sacrifice. There will be no more animal sacrifices when His law is written directly on human hearts and sins are permanently forgiven. Jeremiah 31:31-34.

If we can agree on the first three lines, Subject One is settled except for line four. Line four leads straight into the subject your last letter opened with: whether the altar, the priesthood, and the furnishings are commands to be kept or a pattern to be seen through. I propose we take that up next as Subject Two, alone. Or, if you would rather, we can take up Subject Two from Document 377 — whether the Torah of Moses is the Torah of Yahweh — which you have not yet answered. The choice is yours.

I commented on whether the Torah of Moses and the Torah of Yahweh is one and the same throughout.