SEE MB RESPONSE DOC. 377

Brother Kepha,

Thank you for responding. Its my opinion that we should take one topic at a time, because I can get lost in responding to so many topics. I have answered these, but going forward lets just do 1-3 subjects and when we get to the bottom of one, we can add another.

So here goes:

You stated: 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.

My Answer to that:

This is an attempt to unfold the plan of YHWH from the beginning. Torah means instruction as you so rightly pointed out. But YHWH's instruction to Abraham is not necessarily His instructions to Mosheh. I think you may be taking Torah to be the same instructions wherever an instruction of YHWH is given. We have children and even though we have one overall rule, we don't give our children the same instructions under that rule especially when it comes to age appropriate instructions.

While Scripture notes that Abraham kept YHWH's required charges and decrees (Genesis 26:5), the vast majority of the legislative, civil, and ritual instructions given to Mosheh were completely absent in Abraham's time. The Apostle Shaul explicitly confirms this timeline as a well taught student of the Law of Mosheh in Galatians 3:17, stating that the Law given to Mosheh came *"430 years after"* YHWH's covenant with Abraham. If it was the same instruction/Torah it would not have been made after, it would have been there all along. Abraham didn't have a Levite around him or a tabernacle and its various furnishings. He didn't perform the elaborate Levitical ceremonies and rituals. It is obvious that though they both had instruction/Torah from YHWH, they didn't have the same instruction/Torah.

Abraham <u>*believed*</u> and so kept YHWH's charge (instructions) and that was accounted to *him* as righteousness (Genesis 15:6). 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). They weren't the same instructions and they weren't the same righteousness before YHWH.

Abraham was motivated to follow YHWH by his faith without a written code, whereas Israyl was motivated to follow YHWH by a written code, which they continuously circumvented. None of them received YHWH full

righteousness that He said would be revealed later (Isaiah 56:1). Yet they both received instructions/Torah from YHWH. The point is Mosheh's written code is not YHWH's Supreme Law. YHWH's Supreme Instruction will one day be in man again as it was in Adam, before the fall.

Adam was the tabernacle of YHWH's Holy Spirit (Genesis 2:7). YHWH outlined the operational layout of Adam's instructions, assigning him two highly specific responsibilities to "*dress it and keep it*" (Genesis 2:15). This is specialized, holy temple language which describes the explicit legal duties assigned to the Levitical priests guarding the Tabernacle and furnishings. The officiating Levitical priests were symbolic of YHWH's spirit acting in His true Temple - man (Numbers 18:20; Deuteronomy 10:9, 18:1–2; Joshua 13:33). YHWH's Spirit was their possession or His spirit possessed were supposed to them (Ezekiel 44:28), as I stated to you in the first response regarding Yahshua (Matthew 3:16–17).

Long before Mosheh ever built a physical golden box or a curtained tent, Adam's (man) body was the true temple, and his instructions were to execute the holy sanctuary service, "*dress it and keep it*" in the garden. His duty was to put YHWH's nature, purpose, and identity on His creation/people (Genesis 2:19), as the Levitical Priest under the pattern duty was (Numbers 6:27). This is the seed's duty for who believe on Him and follow His example (John 17:6, 12, 26), He *"will write on him the name of my Father... and my own new name"* (Revelation 3:12). Everyone who receives YHWH and is attached to Him is a Levite in YHWH, so this priesthood predates Mosheh and is everlasting in this sense only, not in the pattern of the Torah. When Adam operated out of his own self-will, he broke YHWH's *Commandments*, became disconnected from YHWH's Spirit, fell from his priestly status, and human nature (the flesh) settled in, and trapped man behind a dense veil of spiritual blindness.

YHWH called Noah as the next priest because he obeyed His Commandments. YHWH instructed Noah to construct a type of Temple. The Ark was legally structured with "*lower, second, and third decks*" (Genesis 6:16). This precisely pre-figures the three holy zones of the Tabernacle: the Outer Court, the Holy Place, and the Holy of Holies. Noah was also commanded to "*cover it inside and outside with pitch*" (Genesis 6:14). The pitch wasn't just physical waterproofing; it was a prophetic parable of an Atonement covering for sin that safely *sealed* and protected the elect ones. All evil was wiped from the planet and Noah and his seed were left to fill the earth and reestablish righteousness upon it. However, a defect was found in Ham (Genesis 9:22), which manifested itself exponentially in his descendants (Genesis 10:6) through Canaan (Genesis 9:25) and Nimrod through Cush (Genesis 10:8-12).

Canaan fathered a tribal people who opposed the instructions of YHWH and represents stubbornness to YHWH commandments (Genesis 10:15-19). Nimrod's rebellion and tyranny, after YHWH blessed him with organizational and people skills, represents the ultimate peak of human self-will, and insurgence in opposition to YHWH, as he attempted to ascend to heaven through aggressive conquest of men, and by using external means of establishing cities void of the reverence of YHWH, completely blinded behind a dense veil of pride.

YHWH then called Abraham out of one of the territories that Nimrod had founded, established His Covenant with him that if Abraham kept the instructions/Torah He gave him, YHWH would bless all nations (mankind). This blessing is the same blessing that Adam had the duty of performing before the fall, which was and still is to put YHWH's nature, purpose, and identity on His creation/people/mankind. Repairing the human heart could not and would not be fulfilled by sacrificing the ram caught in the thicket, else there would be no need to sacrifice another animal as a burnt offering, because everyone would have been able to use that one animal's sacrifice to give all their heart, soul, and might to YHWH, as this is what the burnt offering represents. However, these are just parables of the supreme plan from the beginning to get YHWH's Spirit in His creation that His will would be done throughout the Earth.

Isaac represented the seed and begot Esau and *Yaaqob.* These two represents the human nature in mankind of those who seek YHWH and those who seek self-interests. Esau did not esteem YHWH, because he valued the human will and interest above the interest of YHWH. Yaaqob esteemed YHWH, but the human nature was a

deceiver who supplanted the nature which didn't esteem YHWH, but nevertheless, supplanted the Spirit of YHWH and needed work to truly give all of self to YHWH. This was YHWH's purpose and plan (Genesis 25:23). So Yaaqob needed to be cleansed that he could receive YHWH's Spirit with all his heart, soul, and might (be a burnt offering). Without receiving YHWH Spirit he would not be able to see the invisible Word, as it would be veiled. YHWH's Spirit converted Yaaqob from a supplanter (one who displaces another) to reclaiming the true Spirit, which gave him the insight to offer his burnt offering – love YHWH with all his heart, soul and might - and be transformed by YHWH's Light into Yisrayl (Genesis 32:28-31). As it is written:

"...now YHWH says, he who formed me from the womb to be his servant, to bring Jacob back to him, and that Israel might be gathered to him..." (Isaiah 49:5).

Notice that YHWH brings Yaaqob back to Himself (to turn him back to knowing Him). Why? that Yisrael might be *gathered* (restore again) to him as we had been before the fall.

The Children of Yisrayl fell into human bondage and YHWH sent Mosheh to rescue them and bring them to Himself. This was not just removing them from Egypt and taking them to Canaan. This was rescuing mankind from a degenerated state and protecting them until the promised seed was raised up to direct mankind who sought YHWH back to Him through the Spirit that the Seed would give those who accepted him.

When the promised Seed is lifted up like the serpent on the pole, He would show, those of humanity who believed the message, how to break away from the penalty of self will (sin), that YHWH's Spirit may once again flow into them. By doing so, He authorized the ultimate upgrade: the internal *Torah* from the beginning, the living instructions into the heart (the steering wheel of the entire body) by the Holy Spirit.

This is resurrected original priesthood of Eden before the fall, man's body once again as the true temple of YHWH, driven from His Spirit inside out to effortlessly "*dress it and keep it*" in His unchangeable presence forever. Through the original Covenant coined as New, which is distinct from the covenant made with their fathers when they came out of Egypt (Jeremiah 31:32), bypassing the physical pattern given to Mosheh to install the true substance directly within us."

You stated: 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.

My Answer to that:

Seed as you pointed out makes my point. As Yahshua said: *"unless that same seed dies it remains alone"* (John 12:24)". The single seed must first multiply before it becomes as the stars of the heavens, and as the sand on the seashore, and possess the gate of his (not their) enemies. The seed receives a body when it dies, without that it cannot become many. The seed has been from the beginning. Adam possessed it; it became dormant after the

fall, it is the seed in Eve (Genesis 3:15). When the seed receives the Spirit of YHWH it dies of itself to become fruitful unto Him bringing forth the Characteristics of the Only Begotten Son (Revelation 12:4-5).

You stated that:
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.

My Answer to that:

As I stated previously an external animal sacrifice as a burnt offering to fix the heart within on YHWH would not suffice. The scripture shows that it will take the Spirit of YHWH in the heart to cleanse it.

I wasn't wrong on the scriptures I intended to quote those. This is what I wrote:

"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."

Notice I didn't say a lamb or a goat were used for the burnt offering here. I'm strictly referring to what burnt offerings do here, not what is used for the burnt offerings:

Leviticus 15:14-15: "'On the eighth day he shall take two turtledoves, or two young pigeons, and come before Yahweh to the door of the Tent of Meeting, and give them to the priest: and the priest shall offer them, the one for a sin offering, and the other for a *burnt offering*. The priest shall make atonement for him before *Yahweh for his discharge*.

Leviticus 15:29-30: "On the eighth day she shall take two turtledoves, or two young pigeons, and bring them to the priest, to the door of the Tent of Meeting. The priest shall offer the one for a sin offering, and the other for a *burnt offering*; and the priest shall make atonement for her before Yahweh for the *uncleanness of her discharge*.

Leviticus 9:2–4: "and he said to *Aaron*, "Take a calf from the herd for a sin offering, and a ram for a *burnt offering*, without blemish, and offer them before Yahweh. You *shall speak to the children of Israel*, saying,

‘Take a male goat for a sin offering; and a calf and a lamb, both a year old, without blemish, for a *burnt offering*; and a bull and a ram for peace offerings, to sacrifice before Yahweh; and a meal offering mixed with oil: for today Yahweh appears to you.’”

This was to the Children of Israyl including the priest drawing near to YHWH, not the installation of the priest. The priest had already been installed in the prior chapter which gave them their official authority to then officiate to the nation.

As for Genesis 22:8, you are correct that was an oversight. That was not intended to be put there, as it is not among the Levitical sacrifices.

You stated: 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.

My Answer to that:

Now, it is clear that 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).

My disagreement with your point is not if animals were sacrificed. Yes, animal sacrifices were done before Mosheh as they are to this day by certain populations. That’s not the point. If you are going to stick to only the Torah’s Text, you will have to agree with me that a distinct animal *"sin offering"* was never offered before the Law of Mosheh and the Levitical order after the flesh was clearly added by Mosheh. We must also remember that YHWH spoke in parables/figure of speech to everyone except Mosheh (Numbers 12:8; Hosea 12:10; Daniel 8; John 16:25), which the sacrifices all represented something hidden in a parable that was not shared with Yisrayl. Mosheh understood, but he clearly veiled it (spoke figuratively).

You stated: 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.

My Answer to that:

I agree that the righteous requirements of the Law of Mosheh are not patterns. I stated that in what I wrote to you:

“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).”

So we are 100% in agreement there. We are not saying anything different with the furnishing and tabernacle being made according to a pattern. However, I go past the furnishings and tabernacle to the Levitical Priesthood and their responsibilities which require them to tend to everything that was built, which we both admit are patterns. We can’t separate the two. We can’t say that the tabernacle and it’s furnishings were patterns, but the whole order that was installed to use them were not part of that pattern.

We agree that: "The Torah of Yahweh is perfect, restoring the soul." (Psalms 19:7; Hebrew 19:8), and…

"Your righteousness is an everlasting righteousness, and Your Torah is truth... All Your commandments are righteousness." (Psalms 119:142, 172).

However, the Law of Mosheh is 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. However, Mosheh allowed divorce. That is not perfect. Perfection is a unified home, which the righteous requirements of Mosheh in YHWH’s true laws bring. If Mosheh was perfect it would not have sacrifices that

were required, because YHWH does not require sacrifices. If it was perfect man would have been perfected by one ceremony and have no need for yearly cycles of purging sin and guilt. Mosheh was for the flesh, it cannot extend to the soul being a letter unless someone does the righteous requirements of that letter by the nature of their heart.

However, when one takes the righteous requirements of Mosheh to the heart he can be converted, which no amount of sacrifices, which are outside of him, can do, then YHWH puts His Torah in their inward parts and write it on their hearts" (Jeremiah 31:33). Then He puts spirit within you and cause you to walk in His statutes, which are not patterns, and you shall keep My judgments and do them" (Ezekiel 36:26–27)

You stated that: “Nowhere does the Tanakh call the commandments, statutes, and judgments a tavnit.”

No, it does not call them tavnit, and I never stated that, but the ***Commands*** given through the law of Mosheh absolutely and explicitly involve tending to both the Tabernacle, all of its furnishings, which are all pattern as you pointed out, and the priesthood. (Exodus 30:9, 30:20-21; Leviticus 6:13; Numbers 1:51, 4:15 40:19, 21, 23, 25, 18:3–521–23)

The *statutes* given through Mosheh absolutely and explicitly involve tending to both the Tabernacle, all of its furnishings, which are all pattern as you pointed out, and the priesthood. (Exodus 27:21, 28:42–43, 29:9, 30:20–21; Leviticus 6:18, 24:8–9; Numbers 18:23).

Judgments are different, because they require actions to impose, not objects. So if the Tabernacle and all of its furnishings are patterns of a pattern, the priesthood officiate the pattern. So what then is the true?

As for WHAT THE PROPHETS SAID ABOUT SACRIFICE, My Answer to that:

I believe we will be going in circles here as we both agree the tabernacle and furnishings are all patterns of something. I believe its beyond animal sacrifices and the physical Levitical ordinances. The priesthood also officiated at the tabernacle and tended to the furnishing, which are all patterns. I also established earlier that the prophets spoke figuratively and Mosheh put a veil over his face when he spoke to Yisrayl. I addressed the Torah - Mosheh is Torah/instruction which Yisrayl was ready for, but YHWH’s true Torah is revealed beyond the pattern that Yisrayl received. Mosheh fits into YHWH’s Torah, but not the other way around. None of these are literal as YHWH inspired the prophets and they wrote figuratively when speaking of the pattern. Upon the unfolding of YHWH’s secret, which He spoke as figuratively, we are going to see past the veil.

You wrote: “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.”

My Answer to that:
Not at all! I don’t put the heart and the altar against each other. I see the sacrifices of YHWH in Mosheh as figurative, a pattern, thus non-animal sacrifices, and the altar as the place where the individual gives his heart/self in spirit, not the physical altar which was a pattern of the individual given his heart, soul, and might, to YHWH in his day to day life on the earth.

We already believe that all things in Mosheh are permissible for the individual who can’t see past the veil of stoning his hard headed son (Deuteronomy 21:18-21), or killing an aggressive animal and its owner (Exodus 21:28-29); or disqualifying priests from officiating in the immediate presence of YHWH because they are considered to have unacceptable physical features which created a physical legal barrier, regardless of what’s in

their heart according to the Torah given to Mosheh (Leviticus 21:18); or flat out barring someone who is wounded in the testicles or of an illegitimate birth (Deuteronomy 23:1-2).

However the individual who sees past the veil don't see as man sees, bust as YHWH truly sees: "man looks on the outward appearance, but YHWH looks on the heart. (1 Samuel 16:7). Therefore, he can be used by YHWH to bypass the pattern and select he who is bruised in the testicle who desires to serve YHWH simply because their heart thirsts, outside of Mosheh (Isaiah 56:4-5).

So, my question to you is this: If a man does not sacrifice animals, but does all that YHWH says outside of sacrificing animals, can his heart be cleansed without animal sacrifices and will he be accepted by YHWH? And flipping it: If a man brings sacrifices to YHWH for his sins as the law states, but messes up, is he accepted by YHWH?

Considering that YHWH accepted David's repentance completely apart from an altar, and the prophet Nathan immediately declared, *"YHWH also has put away your sin; you shall not die"* (2 Samuel 12:13). This experience helped David understand and to write: *"For you do not delight in (animal) sacrifice, or I would give it (for his sin); you have no pleasure with a (animal) burnt offering (to restore him). The sacrifices of YHWH are a broken spirit; a broken and contrite heart, O YHWH, you will not despise."* (Psalm 51:16–17).

The citizens of Nineveh did not build an altar, they did not locate an Aaronic priest, and they did not sacrifice a single animal. They simply fasted, put on sackcloth, and cried out to YHWH to show sincerity that they turned from their evil ways and YHWH heard (Jonah 3:10).

YHWH repeatedly used the prophets to correct the misconception that physical blood on a bronze altar was what bought His favor. He flatly stated that a righteous life takes total precedence over ritual compliance stated in the Law of Mosheh:

• Hosea 6:6: "For I desire steadfast love and not sacrifice, the knowledge of YHWH rather than burnt offerings."
• Micah 6:6–8: The prophet asks if YHWH wants thousands of rams or rivers of oil, then answers: "He has told you, O man, what is good; and what does YHWH require of you but to do justice, and to love kindness, and to walk humbly with your Father?"
• Proverbs 21:3: "To do righteousness and justice is more acceptable to YHWH than sacrifice."

So we can see that YHWH does not necessarily equate righteousness with animal sacrifices. When King Solomon, the wisest man (1 Kings 3:12; 4:29–31), dedicated the physical Temple, he looked forward prophetically to a time when Yisrayl might be conquered and carried away captive to a foreign land, far away from the Temple, the priests, and the sacrificial altars. He asked YHWH to grant them forgiveness when they had no access to sacrifices:

"If they turn their heart in the land to which they have been carried captive... and repent and plead with you... saying, 'We have sinned'... then hear in heaven your dwelling place their prayer and their plea... and forgive your people who have sinned against you." 1 Kings 8:47–50.

Solomon's prayer established that turning one's face toward YHWH in sincerity of heart prayer and repentance completely bypasses the physical requirement of animal slaughter when access to the altar is cut off. Yahshua said: *"something greater than Solomon is here"* (Matthew 12:42; Luke 11:31). When Yahshua states that "something greater than Solomon is here," He is announcing the arrival of the ultimate, un-veiled Temple. Solomon understood that a heart turned in prayer could bypass a distant physical altar. Yahshua takes this to its absolute fulfillment.

You stated that 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).

My Answer to that:
This is just as figurative, as animal sacrifices had already been conceded to, and was a part of officiating sacrificial ceremonies in the inner court pattern and was so ordered. However, it is clear from the scriptures laid out that it is not a requirement or desired. YHWH will clearly forgive without any sacrificial or ceremonial application of the Levitical Priesthood, but he will not accept any sacrificial or ceremonial application of the Levitical Priesthood without sincerity of heart. One is clearly not required.

You Stated: 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).

My Answer to that:
Mosheh wanted YHWH's people to understand and prophesy as he. It is clear that he put the veil on because there was some things that he didn't want to veil but did because Yisrayl was not ready for it. What was it? Shaul, a well learned man in the Torah, explained the explicit reason for this and unlocks the symbolic meaning of this pattern. He states: *"...and [we are] not like Moses, who would put a veil over his face so that the Israelites might not gaze at the outcome of what was being brought to an end (*passing away*)."* 2 Corinthians 3:13.

When Moses went in before Yahweh, he took the veil off, *until* he came out. Until implies the end of something that went no further when he came out. At that time he spoke to Yisrayl that which he was commanded. However, not that which was before he exited from YHWH, or the "*until"* moment. At that time the children saw that Mosheh's face shine only for a time, before Moses put the veil on his face again, *until* he went in to speak with YHWH." It is clear that he did not reveal all or there would be no reason to not leave it off as he had prior to going up to the mountain, because YHWH simply didn't open their hearts (Deuteronomy 29:4). That same well learned man also understood that Yisrayl remained unprepared in heart for the fullness of truth when he wrote:

"But their minds were hardened, for until this very day at the reading of the Law of Mosheh the same veil remains, because in Messiah it (the misconception) is brought to an end (passes away). But to this day, when Moses is read, a veil lies on their heart." (2 Corinthians 3:14-15).

They were not able to see that the pattern is not the true. Mosheh spoke what he was commanded which was not the totality of the spirit. There is no reason to cover, when you were not previously unless there is something to cover up. So Yisrayl received instruction *until* Mosheh covered his face while he was still among them. If we stand on just the letter of the Tanakh there is bias and the unwillingness to go any further, this is the veil over our hearts. In this state Mosheh gave all the words of the law for them to see, but put a veil over his face. This was common in that culture. Men gave their messages so the unlearned could understand up to certain point and the learned would hear that same message and understand on greater levels.

You wrote: 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.

My Answer to that:
Yes, we agree, this is the true Torah that was already in them, but YHWH had not removed the veil from their hearts for them to access it yet so the pattern of the letter was put before them.

"*But to this day YHWH has not given you a heart to understand or eyes to see or ears to hear"* (Deuteronomy 29:4).

Shaul only repeated this in 2 Corinthians 3 during his time. So it came from both Exodus 34 and Deuteronomy 29 and was just expounded upon by Shaul. He can't "*not give them a heart to understand*" and give it to them at the same time.

This is the exact definition of the "veil." The law of YHWH was near them in full capacity, but their uncircumcised hearts lacked the spiritual operating system to see pass the pattern and execute it. Mosheh knew they would fail, get exiled, and scatter across the earth because of this very reason (Deuteronomy chapters 27-29). But look at what Mosheh prophesies will happen *after* they fail and finally saw:

"And YHWH your Father will circumcise your heart and the heart of your offspring, so that you will love YHWH your Father with all your heart and with all your soul (the burnt offering), that you may live (forever)." (Deuteronomy 30:6).

Mosheh is pointing to a future day when YHWH will step in and allows His law to penetrate and do internal surgery on the heart. The law *as a rulebook of the pattern* was near Israel's mouth ears, and even in their hearts, but the veil of their own hard hearts kept them from seeing through it and achieving righteousness through the true.

You wrote: 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."

My Answer to that:
What Mosheh said does not contradict with David when we see it through the veil. They are saying the same thing. YHWH's Word is in all because He is in all (Psalm 139:7-10). *"...all things are your servants."* (Psalm 119: 91). We can't be His slaves if He can't direct us beyond what we desire. This is done because He and thus His Law, though dormant, is in everyone. So Israyl didn't need to go into heaven to access Him in this sense, because He is in them as He is in everyone (Deuteronomy 30:14). This is what Mosheh is telling them, Yahshua also said: *"Your kingdom come, your will be done, on earth as it is in heaven."* (Matthew 6:10). So YHWH Law is established in heaven because His heavenly family doesn't transgress it, whereas man at this time does,

so His Kingdom, which awakens in man, is still in the process of being established in the heart, and thus the Earth.

You wrote: 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.

My Answer to that:
You make my point. The fact that YHWH's instruction is not throughout the Earth sustains the fact that it is not established in the Earth. However, it will be as you stated, when man is able to look past the pattern of the manmade Tabernacle, furnishings, which can't contain YHWH (1 Kings 8:27; Isaiah 66:1) and the Levitical order that officiated that pattern, and look to the true Tabernacle of man that is made without hands, which is YHWH's home. He lives in His children, but His children's hearts are evil, which cuts off the signal/understanding of His voice/Torah/Commandments.

"And let them make me a sanctuary (body/temple), that I may dwell in their midst." Exodus 25:8

You Stated: "My dwelling place shall be with them [Hebrew: 'alehem, meaning over or upon them]; and I will be their Father, and they shall be my people." Ezekiel 37:27

My Answer to that:

When we read it in context we see that it is more like in, upon, beside, over and more:

"And I will make a covenant of peace with them; it will be an everlasting covenant. I will establish them and multiply them, and I will set My sanctuary among them (in their midst) forever. My dwelling place (habitation, tabernacle) will be with (upon) them; I will be their Father, and they will be My people. Then the nations will know that I YHWH sanctify Israel, when My sanctuary is among them (in their midst) forever.' " Ezekiel 37:26-28.

This is what Adam had, a physical temple is nothing but a pattern of our bodies:

"*Thus says YHWH, "Heaven is my throne, and the earth is my footstool: what kind of house will you build to me? and what place shall be my rest? All these things my hand has made, and so all these things came to be, declares YHWH. But this is the one to whom I will look: he who is humble and contrite in spirit and trembles at my word."* Isaiah 66:1-2.

"*What agreement has a temple of YHWH with idols? For you are a temple of the living Father. Even as YHWH said, "I will dwell in them, and walk in them; and I will be their Father, and they will be my people."* 2 Corinthians 6:16.

When we follow YHWH Law/Torah, which includes the righteous requirements of the Law of Mosheh, then His Spirit will dwell in His true temple made without hands, not the pattern.

You stated: 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) עֲהוּשָׁת. 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.

My Answer to that:

If you notice the prophets are speaking to what YHWH will do. I never stated that YHWH's righteous will be replaced or that the righteousness requirements of Mosheh will be replaced. I am referring to the pattern being removed and the true being installed. YHWH's righteousness is way beyond Mosheh. Therefore, the Law of Mosheh could not possibly be YHWH's righteousness in totality or is the instructions that he gave as a pattern the same instruction He harnesses for the true. The Torah/instructions which Abraham received are not the same Torah/instructions that Mosheh received. Though it has aspects of Abraham, it is not the same. YHWH's way is greater than ours (Isaiah 55:8–9) and as we guide our children based upon their relative maturity, so does YHWH guide us based upon who and what we are:

"With the merciful you show yourself merciful; with the blameless man you show yourself blameless; with the purified you show yourself pure; and with the crooked you show yourself tortuous [shrewd/adversarial]." (Psalm 18:25–26; 2 Samuel 22:26–27)

YHWH does not change His eternal character, but our personal "spiritual lenses" dictate how we perceive Him. A rebellious heart will always perceive YHWH's loving boundaries as hostile.

Because the hearts of the children of Israel were hardened, fearful, and legalistic at that moment, YHWH appeared to them as a terrifying fire on top of a shaking mountain (Exodus 20:18-19).

YHWH met Israel exactly *as they were,* immature, scared, and newly freed slaves, by giving them a physical, structured rulebook (the Law of Moses) that matched their level of understanding. Mosheh said that the tabernacle, furnishing pattern, the priesthood that officiated that pattern, and the righteous requirements of the law was their version of righteousness (Deuteronomy 6:25). This was what Shaul tapped into when he wrote:

"For, being ignorant of the righteousness of YHWH, and seeking to establish their own, they did not submit to YHWH's righteousness…" Romans 10:3.

This is not isolated individuals establishing their own righteousness. They were ignorant of YHWH's Law therefore, they didn't submit to His righteousness, because YHWH had not opened their hearts so they simply weren't ready (Deuteronomy 29:4). Also Mosheh only revealed to them what they were able to handle. In other words, what he gave Yisrayl was acceptable before YHWH, but it was not His eternal Righteousness, Torah, or Covenant. When the scripture say: "*Your righteousness is and everlasting righteousness*", it is not referring to the Law of Mosheh, which is stated as "*our (their) righteousness"* or anything before it. Aspects of YHWH's instructions are in those covenants, but they are not His eternal instruction. Yahshua understood this and said:

"*a time is coming and has now come when the TRUE WORSHIPERS will worship the Father in spirit and in truth, for the Father is seeking such as these to worship Him. YHWH is Spirit, and His worshipers MUST worship Him in spirit and in truth." John 4:23-24*

The scriptural definition of Truth is:

> *The entirety of YOUR WORD IS TRUTH, and all Your righteous judgments endure forever. Psalm 119:160*
>
> *Sanctify them by the truth; YOUR WORD IS TRUTH. John 17:17*

This is a shift away from the pattern to the True:

"*Behold, the days are coming (the were not there yet), declares YHWH, when I will raise up for David a righteous Branch, and he shall reign as king... And this is the name by which he will be called: 'YHWH is our righteousness.'"* Jeremiah 23:5–6. This is future after the veil is removed from the heart.

"...to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place." Daniel 9:24. Everlasting righteousness is YHWH's righteousness. It will be realized when we are able to accept His righteousness.

This is not the righteousness that Mosheh covenanted with Yisrayl.

"Listen to me, my people, and give ear to me, my nation; for a Torah [law/instruction] will go out from me, and I will set my justice for a light to the peoples (nations)." Isaiah 51:4

"But this is the covenant that I will make with the house of Israel after those days, declares YHWH: I will put my Torah [law] within them, and I will write it on their hearts." Jeremiah 31:33. This is not a book.

This is not the Torah, Covenant, Righteousness which Mosheh covenanted with Yisrayl. The Torah of YHWH is not being replaced. The pattern in Mosheh is being replaced with the true in order to magnify YHWH's Covenant, Torah, and Righteousness

"*Behold, the days are coming, declares YHWH, when I will make a new covenant with the house of Israel and with the house of Judah. It will not be like the covenant I made with their fathers when I took them by the hand to lead them out of the land of Egypt - a covenant they broke, though I was a husband to them," declares the LORD. "But this is the covenant I will make with the house of Israel after those days, declares YHWH. I will put My law in their minds and inscribe it on their hearts. And I will be their Father, and they will be My people.…"*Jeremiah 31:31–34

The days are coming when YHWH will remove the veil from man's heart (Deuteronomy 29:4) so man will receive the inscription of His Word in their minds and it on their hearts. This Law is not according to the pattern that was covenanted with the forefathers it will be according to YHWH Spirit (Ezekiel 36:27) and Truth (*John 4:23-24*). The common misconception is that the Law of Mosheh is the Supreme, everlasting law of YHWH. That is impossible since Mosheh had to put an injunction of divorce in the instructions that he was given, but there won't be any divorce when men are redeemed into everlasting. Yet, as you pointed out, YHWH's Law is everlasting and perfect. Mosheh's is imperfect. One is for social order in the flesh, the other is based upon the order of the Spirit as it is poured out and that is received.

You Stated: 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."

My Answer to that:
I don't teach that Mosheh's commandments were a temporary pattern now passed away. I teach that the pattern in Mosheh, which we both identify as the tabernacle, the furnishing, and the priesthood that administered that pattern, making their offices a pattern of the true, passed away for those who believe the true. The Law of Mosheh and the text *"Yahweh knew face to face"* was written before Yahshua, whose connection to YHWH was the same as YHWH promised for us under His true Covenant.

• John 8:28: *"...**I do nothing on my own authority, but speak just as the Father taught me**."*

• John 12:49–50: *"For I have not spoken on my own authority, **but the Father who sent me has himself given me a commandment, what to say and what to speak**. ... **What I say, therefore, I say as the Father has told me**."*

• John 14:10: "The words that I say to you I do not speak on my own authority, but ***the Father who dwells in me does his works."***

Notice YHWH had already made Yahshua His Tabernacle, as He promise to do with those who believe. While Mosheh had to intentionally seek out the Tent of Meeting to hear YHWH's voice, Yahshua's custom-sculpted body was systematically awakened by YHWH every single day: *"Morning by morning he awakens; he awakens my ear to hear as those who are taught*. ***Father YHWH has opened my ear..."*** Isaiah 50:4–5

You stated, "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.

My Answer to that:

Yahshua was one man, not the crowd. He influenced by the Spirit which YHWH gave Him to heal the sick, cast out demons, magnify Mosheh, that the people may walk in the light of YHWH's word. He said He does nothing outside of His Father. The Tanakh does not have to influences the test it is YHWH who used Mosheh to influence. If he didn't influence Yisrayl would not go out of Egypt with him. He also worked acts of powers by the hand of YHWH that the unbelieving could say that they were signs and wonders by a demon as they did in Yahshua's day.

You stated: 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.

My Answer to that:
We agree that YHWH is not a man and I don't think that was stated. Nevertheless, He breaths His Spirit in man (Genesis 2:7). We all have a measure of His Spirit in us. The Tanakh does not contain everything that YHWH does. It is but a micron of the possibilities of YHWH or of what He can, has, and will do, or speak. Therefore, it cannot represent Him in totality. Before there was rain (Genesis 2:5–6) no one wanted to believe Noah that it was going to rain, however YHWH created a new thing that had not been seen on the Earth by those people before. The prophets speak of YHWH creating new things. YHWH is not limited to the Tanakh, the Tanakh is limited to Him. He is boundless and can bring forth things that are not written in the Torah:

"*From this time forth I announce to you new things, hidden things that you have not known*. *They are created now, not long ago; before today you have never heard of them*, lest you should say, 'Behold, I knew them.'" (Isaiah 48:6–7)

"For YHWH has *created a new thing* on the earth: a woman protects a man." (Prophesying a complete reversal of natural order Jeremiah 31:22).

“Behold, the former things have come to pass, and *new things I now declare*; before they spring forth I tell you of them.” (Isaiah 42:9)

“Remember not the former things, nor consider the things of old. 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 43:18–19.

“For behold, *I create new heavens and a new earth*, and the former things shall not be remembered or come into mind.” Isaiah 65:17

This should unequivocally show you that the Law of Mosheh is not one and the same as the Law of YHWH. YHWH subjects Himself to His Law, but though He keeps His covenants it is required that His word be understood beyond the pattern of Mosheh, which He does not subject Himself to. Eunuchs cannot officiate the service of YHWH under Mosheh, But YHWH will allow eunuchs who does His will to officiate His service (Deuteronomy 23:1-2; Isaiah 56:4-5). So we can’t claim that the written code Mosheh is forever because that statute is not forever according to the true Law of YHWH.

Structurally and legally within the Law of Mosheh, the Passover sacrifice functions as a type of peace offering (compare Leviticus 7:15 with Exodus 12:10). Mosheh Prohibited “*the person who eats of the flesh of the sacrifice of YHWH's peace offerings while an uncleanness is on him, that person shall be cut off from his people”*. (Leviticus 7:20). However, during King Hezekiah's feast, a massive crowd from the northern tribes ate the holy Passover meal without undergoing the required Moshaic purification. Hezekiah prayed for them, and YHWH bypassed the written code of Mosheh with His great mercy (2 Chronicles 30:18–19). No sacrifice necessary, required, or desired.

Mosheh legally locked the office of the priesthood exclusively to the physical, biological bloodline of Aaron and the tribe of Levi. Anyone else attempting to execute priestly service at the altar was an outsider marked for execution (Numbers 18:7). However, in Psalm 110:4, regarding King David's line, the tribe of Judah, which was legally barred from the physical priesthood according to the pattern, YHWH explicitly endorses a priesthood that completely steps outside of the Moshaic code pattern (Psalm 110:4).

Mosheh stated *“…it shall be for Aaron and his sons, and they shall eat it in a holy place, since it is for him a most holy portion...”* (Leviticus 24:9). If an outsider or secular guest ate the sanctified food contributions, they would bring severe legal guilt and punishment upon themself (Leviticus 22:10,15-16). However, when David and his young men were fleeing from King Shaul and starving, the High Priest Ahimelech assessed their immediate life-and-death crisis and displaying YHWH’s mercy from the heart above the written code of the Law of Mosheh, handed David the restricted bread. YHWH did not strike David of the priests down or bring judgment, showing that preserving human life overrode the, strict ritual boundaries of the written Torah. (1 Samuel 21:6). This is a display that YHWH does not bound Himself under the written code of Mosheh, but He breaths his Spirit within the heart that displays love, kindness, compassion, Mercy, etc.

You stated:
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) אֲרִיָ֣כְּ, "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.

My Answer to that:
Psalm 22:1-27 has more than one witness, but if we approaches Psalm 22 with a heart that does not believe, these prophetic truths are easily missed. This aligns perfectly with the veil on the heart and how YHWH appears

to us as we are (Psalm 18:26). If a person's spiritual eyes are closed, they can easily see Psalm 22 as nothing more than David having a bad day or using standard Near Eastern poetic exaggerations:

Witness 1: While David saw the hands and feet being pierced (Psalm 22:16), the prophet Zecharyah stands up 500 years later to act as a second witness. He adds the specific detail that the nation of Ysrayl will eventually look upon this pierced figure in deep mourning (Zechariah 12:10).

Witness 2: While David describes the scene of being encircled by a company of mocking evildoers (Psalm 22:7–8), the prophet Isaiah stands up as a third witness to describe the exact heart posture of the victim during that torture, explicitly confirming that He would die among criminals:

"He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter... And they made his grave with the wicked and with a rich man in his death..." (Isaiah 53:7, 9)

Witness 3: While David notes that the victim's strength is dried up like a potsherd and his tongue sticks to his jaws (Psalm 22:15), another independent psalm zooms in to show what the mocking crowd would physically hand the Messiah to drink during that state of dehydration:

"They gave me poison for food, and for my thirst they gave me sour wine to drink." (Psalm 69:21)

Witness 4: David in the Spirit wrote Psalm 22:1. Testimony today documents that Yahshua explicitly cried out these exact words while hanging on the stake (Matthew 27:46). In first-century Jewish culture, a teacher quoting the opening line of a text was a standard academic practice used to invoke the entire chapter. By shouting verse 1, Yahshua was screaming to the watching Pharisees: Read the rest of this page to see what you are doing to me.

Witness 5: *"All who see me mock me; they make mouths at me; they wag their heads: 'He trusted in YHWH; let him deliver him; let him rescue him, for he delights in him!'"* (Psalm 22:7–8) The historical document shows that the chief priests, scribes, and elders unconsciously, yet led by YHWH, quoted this exact scriptural script while standing at the foot of the stake, matching the psalm's layout perfectly: *"He trusts in God; let God deliver him now, if he desires him."* (Matthew 27:39–43).

Witness 6: Psalm 22:16 states: "For dogs encompass me; a company of evildoers encircles me; they have pierced my hands and my feet.". While later post-Christian Masoretic texts altered the Hebrew word to read "*like a lion at my hands and feet*," The textual and archaeological proof from ancient manuscripts dismantle this change. The Dead Sea Scrolls (written long before the birth of Yahshua) along with the pre-Christian Greek Septuagint translation explicitly preserve the original Hebrew reading ending in a vav (ka'aru), which translates directly to "*they pierced/dug".* This acts as direct forensic proof of crucifixion centuries before the Romans popularized the practice.

Witness 7: Psalm 22:14–15 states: *"I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted within my breast; my strength is dried up like a potsherd, and my tongue sticks to my jaws..."* This is an exact medical profile of how crucifixion terminates a human life. The suspension of the body forces the joints out of their sockets, while intense trauma induces massive internal shock and rapid fluid loss. Yahshua perfectly manifested this dehydration code by crying out, *"I thirst,"* causing his tongue to cling to his mouth, which was historically documented (John 19:28).

Witness 8: Psalm 22:18 states: *"...they divide my garments among them, and for my clothing they cast lots."* Roman soldiers executing a criminal typically divided their secondary clothes but left their seamless tunic intact. The historical document tracks this peculiar detail with flawless accuracy: *"When the soldiers had crucified Jesus, they took his garments and divided them into four parts... but the tunic was seamless... so they said to one another, 'Let us not tear it, but cast lots for it to see whose it shall be.'"* (John 19:23–24).

Witness 9: The dark lament of Psalm 22 suddenly flips in verse 22 into a triumphant victory song, concluding with this final phrase: *"...that he has done it."* (Psalm 22:31). In the original Hebrew, the final word is asah, a legal phrase meaning *"it is finished, accomplished, or paid in full."* This is the exact equivalent to Yahshua's final dying breath on the stake: *"When Yahshua had received the sour wine, he said, 'It is finished,' and he bowed his head and gave up his spirit."* (John 19:30).

Witness 10: Psalm 22:27 states: *"All the ends of the earth shall remember and turn to YHWH, and all the families of the nations shall worship before you."* King David's personal troubles never caused gentile nations to remember this event and abandon their idols and seek to worship the Father of Yisrayl. But because the "*dying seed*" of Yahshua passed through the execution of this psalm, billions of people across every Gentile nation on the planet have turned away from false gods and have and are actively seeking to worship YHWH, fulfilling the final verse's promise across countless generations. Regardless of their misapplication of what is ultimately true they have sought, are seeking, and they remember this event.

It all boils down to if we can believe. YHWH appears to us as we are (Psalm 18:26). If we continuously insists on unbelief, YHWH eventually subject us to our own desire, sealing our eyes shut. Isaiah was given a terrifying commission to preach this exact cycle of judicial blindness to an unresponsive nation:

"And he said, 'Go, and say to this people: "Keep on hearing, but do not understand; keep on seeing, but do not perceive." Make the heart of this people dull, and their ears heavy, and blind their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and turn and be healed.'" (Isaiah 6:9–10).

If we are not ready YHWH doesn't force us. Every man will believe in his own time.

You stated:
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.

My Answer to that:

This come back to the veil and why we need to look pass the letter of Mosheh for the veil to be removed in order that the ultimate plan of YHWH can unfold to us. The transition from the name Yaaqob to the name Yisrayl is the ultimate biographical parable of the spiritual journey of man, capturing the movement from human brokenness to a holy upgrade and steadfast walk with His Father, through the influence of the promised Seed.

In the Hebrew language, names are not merely labels; they are prophetic summaries of a person's nature, mission, and spiritual identity. The structural breakdown of what these two names mean reveals a stunning spiritual progression: The name Yaaqob originates from a root word, which literally means "heel".

When he was born as a twin, his hand was physically grasping his older brother Esau's heel (Genesis 25:26).
Culturally, the name expanded to mean "supplanter," "heel-catcher," or "deceiver". True to his name, Yaaqob spent the first half of his life operating in his old, carnal nature, using human schemes, tricks, and lies to steal his brother's birthright and blessing. The name Yaaqob represents self-will, the earthly flesh, and the grinding toil of a human being trying to secure his own future through self-preservation manipulation.

The name Ysrayl is a composite word combining the verb *sarah* (to struggle, fight, or prevail) and the title *El* (God) or the noun Mighty One/power. It translates directly to "One who struggles with the Mighty One (El)," " the Mighty One (El) fights," or "Prince with the Mighty One (El)".

Yaaqob received this new identity after a long, dark period of the soul where he wrestled with a mysterious heavenly being (YHWH's Spirit) at the river Jabbok. Realizing his own human strength was broken, Yaaqob refused to let go, crying out: *"I will not let you go unless you bless me"* (Genesis 32:26). In response to this absolute surrender and dependence (which is also a burnt offering), YHWH officially changed his identity: *"Your name shall no longer be called* Yaaqob*, but Israel, for you have striven with YHWH and with men, and have prevailed."* (Genesis 32:28). The name Yisrael represents the new creation, spiritual transformation, and the crown of a person who has stopped fighting *against* YHWH and has instead learned to cling *to* Him and be blessed (a spiritual Levite). When Yahshua stated who are blessed in Matthew 5:3-12, He was referring to those who are successful in their Yaaqob to Yisrayl duality journey.

A fascinating literary feature of the scripture is that even after YHWH renames Yaaqob, the text continues to alternate between calling him Yaaqob and calling him Yisrayl. As an Old Testament observer you can note, he is often called Yaaqob when he is functioning out of fear, human weakness, or his old nature and He is called Yisrayl when he rises above the world, operates in absolute faith, and acts as the covenantal patriarch of the coming nations.

Yaaqob represents the pattern of YHWH's Covenant which was made with the forefather within the limited state of mankind. It is the condition of being trapped behind the veil, unable to truly understand the purpose of life, limited by human weakness, struggling under an external, strict performance code of our own misunderstood righteousness (Deuteronomy 6:25), and separated from the righteousness of YHWH which penetrates the veil of our hearts to give light.

Yisrayl represents the True/New Covenant state (Jeremiah 31:31-34). It is the new creation (*"the old has passed away; behold, the new has come"*). It is the reality where the veil is torn, human self-will is broken, and YHWH's own Spirit moves directly into mankind, His true home made without hands, not a pattern made with hands, causing us to prevail and walk in His unchangeable true Torah/instruction, not through a letter but by spirit. It is documented that Yahshua said when He is redeemed/ ascends/is lifted up from the Earth, He will have the power to send YHWH's spirit into the human hearts of those who believe (look upon Him like that bronze snake in the wilderness). This is the absolute legal prerequisites YHWH chose, thus required to release His Holy Spirit. It doesn't matter if it is not recognized in the letter of the Tanackh, YHWH has not purposed for it to be seen by everyone.

"Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Helper [the Holy Spirit] will not come to you. But if I go, I will send him to you." (John 16:7)

Not those who are not ready to believe.

"...even the Spirit of truth, whom the world (those who are not ready) cannot receive, because it neither sees him (through the veil of their hearts) nor knows him. You know him, for he dwells with you and will be in you (when He send the Spirit)." (John 14:17)

And eventually draw/choose all men (nations) to believing through YHWH's Spirit transforming them from Yaaqobites to Yisraylites whom He has chosen in his time and who He will be glorified in when the dwelling place (tabernacle) of YHWH is mankind.

"*And I, when I am lifted up from the earth, will draw all people to myself. He said this to show the kind of death he was going to die."* (John 12:32–33).

YHWH will eventually choose each of us in our Yaaqob state and transform us to His Yisrayl state. However, we have to first see pass what has now faded away in the pattern to the true.

This is the Torah/instruction from the beginning that was also stated as a promise to Abraham that through his seed that must die in the Earth to become fruitful and multiply, filling the earth, that it may subdue under the will of YHWH, the planet will be restored (Genesis 1:28) . This is not accomplished through officiating a pattern of killing innocent animals for our own issues. This is accomplished by awakening humanity that each soul recognizes that he is the offering for his own sin. Yahshua, is who was chosen to validate this power of YHWH by demonstrating that the Spirit of YHWH can and will raise mankind from his dead state and restore him back to his Father.

Yaaqob had to confess his true name, admitting he was a deceiver, before he could be crowned a prince. In the exact same way, a person must acknowledge their own issues turn their own heart in the true faith of YHWH, letting their old self "die like a seed" (John 12:24), before YHWH to remove the veil, grant them His true Righteousness, and rewrite their identity from the inward parts forever.

You state: 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).

My Answer to that:

First, the children went through the wilderness for 40 years. The children that were born in the wilderness are the ones who YHWH raised up, but they were not circumcised. A child born in the wilderness is not circumcised because of the heart of the parents, that child was to be circumcised on the 8th day of their lives according to the Law of Mosheh (Leviticus 12:3). The letter of the Law, which you agree, the smallest part of it cannot pass unless it is accomplished, gave no excuse around it.

The answer is in Yahshua's statement: *"Mosheh has given you circumcision (not that it is of Moses, but of the fathers)."* (John 7:22). Mosheh command was more for the fathers than for what he understood. It is not

possible for the soul to be cleansed by circumcision, it was for the cleansing of the flesh. This was part of what Mosheh knew was fading away when he put the veil on when he was before the fathers. Mosheh chose not to do it because Yisrayl consistently broke the Law and he knew that it was not pressing.

As for Ezekiel 44, my point is that this scripture is also figurative as the Law of Mosheh is. If you hold that it is referring to a time in the kingdom there won't be flesh and blood in the immediate presence of YHWH, so why would he say that no one comes before Him unless they are circumcised in heart and in flesh? In removing the veil, the heart represents the absolute command center of the human being, the steering wheel of a person's entire life and the flesh represents the nature of the human being. This is what is being cleansed and no one gets to inherit YHWH unless they are Zadok (Don't stray from His charge) Levites (attached in their actions and nature).

You state: 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.

My Answer to that:

Ezekiel stated: “And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone (stubbornness) from your flesh [nature] and give you a heart of flesh [nature]. And I will put my Spirit within you...” Ezekiel 36:26-27

The prophets spoke in parables. The Apostle Shaul later stands up in 2 Corinthians 6:16 to definitively prove to the ancient world that human bodies are the true temple. To win his legal argument, Shaul does not quote a new teaching, he quotes this exact Old Testament blueprint from Ezekiel 37:27 and the Tanakh from Leviticus 26:12 as his primary scriptural proof: *“For we are the temple of the living Father; as YHWH said, ‘I will make my dwelling among them and walk among them...’”*

The Old Testament demonstrates that the stone and wood buildings were simply a temporary operational parable. The true temple was always mankind. Once the promised Seed was lifted up to tear the veil and erase the carnal debt, YHWH abandoned the physical furniture and moved His active Spirit straight into His living home. We are the temple, when YHWH said: Let them make Me a sanctuary that I may dwell among them, in their midst, about them, we are to graduate from being Yaaqob to Yisrayl and never walk the same way again, because our hip socket muscle which controls our entire lower movement was affected by the power of YHWH.