

The Mystery Of The Melchizedik Part 6

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

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

The law wasn't added to the law, because of transgressions to the law.....that makes not sense! Neither does the Torah being added to the Torah...'

The BoL was added (in a pocket alongside) the broken covenant because of transgressions to the covenant at the Golden Calf!

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

A Prosthesis

The Levitical law is a prosthesis an added man made appendage that can never stand in place of a fully functioning body of believers. The word 'added' (Gal.3:19) is translated from the Greek word 'prostithemi' –

from the family of Greek words that we understand in our English as 'prosthetics' and 'protheses'. The 'added'/'prostithemi' law cannot operate as covenant, just like that 'prosthetic' - 'added' limb cannot operate as the body.

A bomb has gone off(Golden Calf) and caused Israel to loose it's limb, now a prosthesis has been added until the time of reformation.

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

This This is not a change to 'no law' – this is not a change to 'no priesthood'. This 'change' <metathesis> is a reversion back to the original Melchizedek Priesthood.

10 X Up the Mountain

Moshe accents of Har Sinai

Often times people run a linear chronology together and fail to distinguish between Moshe's accents and this also blocks them grasping the Malki-Tzedik covenant parameters.

1. Ex 3 (the Elohim of the Malki-Tzadok's calls Moshe into the priesthood)
2. Ex 19:3 ('tell the house of the Malki Tzadok/Yaacov')
3. Ex 19:8 (Moshe brings back the words of the people)
4. Ex 19:20 (go warn the people of the covenant boundaries)
5. Ex 20:21-23:33 (includes the blood ratification of the BoC. Nothing can be added e.g. accents 6-10! Don't lump accents strung together with a Greek chronology)
6. Ex 24:9 (BoC confirming meal)
7. Ex 24:12 the first set of tablets and imposed (can't be added) law of commandments along with tabernacle instructions.
8. Ex 32:1 (after the sin of the Golden Calf)
9. Ex 32:31 (Moshe, the last kadosh Malki Tzedik intercedes)
10. Ex 34 second set of tablets (*placed inside the ark of the what? And the Book of the law is placed outside the ark in a pocket as a what? A witness against Israel for breaking the BoC housed inside the ark of the covenant*).

Deut 31:26 Take this book of the law and put it at the side of the Ark of the Testimony of vuvh your Elohim, that it may be there for a witness against you.

Greek stumbling blocks to us understanding the Malki-Tzedik BoC Torah isn't chronological it's achronological.

He 7:11 testifies to this truth stating that the Book of the Law was given under Levitical priesthood which was determined at the Golden Calf breach.

The Church taught that Torah progresses according to the chronological order in which the events in the 5 books of Moses took place, whereas in yearly study of Torah it becomes apparent that Torah is achronological, this interpretation allows for thematic considerations in the Torah to place certain Parsha's together, even though each Parsha may have been given at different times.

When preparing for the weeks Parsha I always have to differentiate between 'narrative' and 'mitzvot.'

To me, it's logical to assume that the ongoing narrative of Torah follows chronological order, (e.g. the story of Issac will obviously follow the story of his father Avraham). But,

we may find instances when a certain narrative concludes with details that took place many years later.

For example, the story of the manna in Parsha B'shalach concludes with YHWH's commandment to Moshe to place a sample of the manna next to the Aaron in the Ark of the Testimony (Ex 16:33) . This commandment could only have been given **after** the Ark of the Testimony was completed, an event that doesn't occur until many months and chapters later (Ch 25). But, because that narrative deals with the manna (which first fell before the giving of Torah), a related event, even though it takes place at a later date, it can be included in the same Parsha.

The story of Judah and Tamar in Genesis is another classic example of achronology, since Tamar waited for Shelah to grow up, the second part of that story must have taken place at least thirteen years later, and hence **after** Yosef becomes viceroy in Egypt! Recall that he was sold at age 17 and solved Pharaoh's dream at age 30.

What about the 'mitzvot' in the Torah? In what order are they presented? Do they follow the chronological order by which they were first given?

Because the mitzvot are embedded within the narrative of Torah and are not presented in one unbroken unit (as explained above), the answer is popularly known as "*ein mukdam u'm'uchar ba'Torah*" (there is no chronological order in the Torah). Rashi, together with many other commentators (and numerous Midrashim), consistently hold that "*ein mukdam u'm'uchar.*" The Torah isn't written chronologically! The episode of The Golden Calf preceded the command to build the Tabernacle (as is maintained by Rashi in his commentary to Shemot 31:18). The Tabernacle was never YHWH's original intention but rather a requirement which resulted from the Sin of The Golden Calf. Again, the order of the Parsha's in the Torah is determined by thematic connections and not necessarily by the sequence of events.

By Exodus 20 we know that Moshe is receiving instructions from YHWH that get written down later, or he gives a discourse to the people that are summarized briefly at the time and the details come later [like sprinkling procedures reflected in the differing accounts of Ex 24:6 and Heb 9:18-22. The procedure used by Moshe when he came down from the Mount in Exodus 24 is written down and described much later in Leviticus 14:5. Additionally, the Golden Altar of Incense is skipped in Ex 25 and written down much later in Ex 30]. This is not linear storytelling as we are used to it in the modern sense. It's achronological instead. The Torah isn't modern western literature. You have to fight a bit to get the details together. They won't all be in the same convenient place!

Another example is in Parsha Lech Lecha, the death of Terach (Avraham's father) is mentioned at the end of Parsha Noach when, in reality, Terach was still alive when Avraham left for Eretz Canaan at age 75. Simple arithmetic bears this out.

Another biblical literary technique employed is "telescoping" it's a common Hebrew storytelling technique. Matthew does this, for example. Read his account of the calling of and sending out of the apostles. Sounds like it happened all at once. Read Mark and Luke--they are actually two separate occasions. Matthew telescopes his writings and Moshe uses an anachronological approach to Torah, which allows for thematic considerations in the text. Both writers don't spoon feed us the exact chronology!

Deut 10:8 "'At that time (after the Golden Calf breach with the second set of tablets (10:1) יהוה set aside the tribe of Levi.'

Heb 7:11 If therefore perfection were by the Levitical priesthood, for under it the people received the law, what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

Ex.24:12 is the 7th mention of him ascending the Mount Ex 24:12 the start of the infamous

40 days and 40 nights. With the Book of the Covenant already having been Blood Ratified (5th accent) decisively meaning that nothing can be added or taken away (Gal. 3:15). The Ex.24:12 statement includes '**come up here; I will give you ... a law ... I have written**' – Not that we've agreed to. YHWH certainly CAN NOT ADD TO AN ALREADY BLOOD RATIFIED COVENANT IT MUST BE A TOTALLY DIFFERENT CONTRACTURAL AGREEMENT BEGINNING HERE.....PLUS: **Heb 7:11 'If .. perfection were by the Levitical priesthood, for under it the people received the law..'** YES THE BOL WAS GIVEN UNDER LEVI - ALL KNOWING YHWH.

'in Hebrew thought, when does life begin? – at Birth or Conception?' Conception – right? Ex.24:12 is the conception point of the 'Law' (post-covenant) that brought the Levitical Priesthood that the people had no idea about until Moses came down the mountain, but by then they had already breached the Covenant with the Golden Calf (Ex.32), and were now under the Levitical priesthood provision. Israel no longer would be; because of their covenant breach, a nation of (Melchizedek) priests (Ex.19:5-6); They would now (post covenant breach) be a nation with Levite priests (Ex.40:13-15/ Num.3:12 / 8:16-19) – *the Levitical Priesthood was born.*

More than 10 words in 40 days

Dt.5:22 These words (including Dt.5:1) YHWH spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no <lo> more. And he wrote them in two tables of stone, and delivered them unto me.

The Hebrew word <lo> can also mean '**as for a truth**', now it reads '**he added as for a truth more**'.

Dt.5:31 But as for thee (Moses), stand thou here by me, and I will speak unto thee 'all' the words, commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do them in the land which I give them to possess it.

Now couple this with;

Dt.9:10 And YHWH delivered unto me two tables of stone written with the finger of Yah; and on them was written according to 'all' the words, which YHWH spake with you in the mount out of the midst of the fire in the day of the assembly.

When we see '*the tablets of stone*' – we think of what we call the ten commandments.

The phrase 'ten commandments' only occurs in your Bible 3 times. The word 'ten' comes from the Hebrew <eser> #6235 which comes from <asar> #6237 equal to #6240 (all 3 same Hebrew spelling) - it can mean to the extent of the digits (as multiples of 10), including six score thousand '120,000'. This is the strongest biblical proof that the entire Book of the Covenant was

written on those stone tablets – after all they were written front and back (Ex.32:15) and Moses did have 40 days, Yah was doing the writing and it was the hard copy confirmation of the Marriage style Family Katubah Book of the Covenant. And Moses either directly said or heavily alluded to 'ALL'. And they were placed in the Ark of *the*? *What?* Ten Commandments? Partial covenant? Half covenant? Just the part you like - "Covenant"?

Dt.10:4 And he wrote on the tables, according to the first writing, the ten commandments, which

YHWH spake unto you in the mount out of the midst of the fire in the day of the assembly: and YHWH gave them unto me.

Deuteronomy is only the witness (a re-telling). A covenant has to be ratified. Where were only the 10 commandments blood ratified? - of the ones that do answer; invariably the answer will be Ex.24:7-8. I then point them to

v:3 - which is the actual account of the actual event of the entire Book of the Covenant;

Ex.24:3 'And Moses came and told the people 'all' the words of YHWH, 'and' 'all' the judgments: and' 'all' the people answered with one voice, 'and' said, 'All' the words which YHWH hath said will we do.' *This is the 1st post acceptance of the

entire Covenant Ex.19:5-24:8, the 2nd is v:7.*

Note – From the Blood Ratified Book of the Covenant;

Ex.21:1-(23:33) "...these are the judgments..." - Ex.24:3 "... 'all' the words ... 'and' 'all' the judgments ..."

Moshe and Yeshua: both Malki-Tzedkik Covenant mediators.

YHWH "knows the end from the beginning – and - speaks those things though they are not (YET) as though they were.

Circumcision

YHWH had attached physical circumcision (Gen.17) to that Gen.15 'Promise-Guarantee'

Covenant. Once the 'Answer' was broken it broke the 'Promise'; also taking out the Covenant sign of circumcision required as the entrance sign – into what? These now broken covenants?

Oy Vey! Heresy! - Be honest - Look at the evidence – consider Jos.5:5;

Jos 5:5 Now all the people that came out were circumcised: but all the people that were born in the wilderness by the way as they came forth out of Egypt (Ex.32 till Jos.5:5), them they had not circumcised. 5:6 For the children of Israel walked forty years in the wilderness, till all the people that were men of war, which came out of Egypt, were consumed ...

Think of it; before the Golden Calf Covenant break of Ex.32 (prior to the 40 year wilderness lapse Jos.5:5) -

Physical Circumcision is the Premier Covenant entrance sign – you aren't in the covenant without it. They had broken the 'seal' or 'Answer' Covenant – that there was no point. There was no point to circumcise. There was no un-defiled covenant requiring circumcision to enter in

YHWH's Gen.12 'oath' didn't require any human responsibility on their part (including circumcision) and not by the covenant at Gen.15 (now broken) that did (Gen.17).

Observing Passover, wearing Tzitzit for the next 40 years with uncircumcised Kids.

There is a very Old Testament Covenant reason why Paul's New Testament position on uncircumcision is correct.

As stated and evidenced – Gen.12 is YHWH's 'Oath' to the uncircumcised Abram / Abraham that required nothing from Abraham or his descendants (including circumcision). Gen.15 is the 'Guarantee' Covenant guaranteeing 'The Promise' already made at Gen.12. The Gen.15 Covenant carried a 'death position' and was then attached by YHWH to a 'covenant sign' (Gen.17). The Gen.15 'Promise' required a fulfillment seal of 'Answer' – 'The Book of the Covenant' that Abraham's descendants accepted and agreed to was that 'Answer'. 'The Book of the Covenant' made Israel a nation 'of Melkizedeq Priests.

They broke the Covenant in just about 40 days. They defiled themselves and were no longer eligible to be Melkizedeq Priests. In lieu of complete annihilation – YHWH granted them to be a nation 'with' Levitical Priests from one tribe.

The fulfillment seal 'Answer' came 430 years after the 'Promise' (Gal.3:17). You cannot break a 430 year removed 'seal' 'answer' without breaking the 'Promise' itself. The proof is that Gen.15 carries a condition – a death position – that we can see was played out at Yeshua's crucifixion (looking like the halved animals at Gen.15).

Circumcision.

The 'Answer' - or 'Seal' 'Book of the Covenant' required circumcision as an 'entrance sign'. The Israelite descendants of Abraham 'broke' the 'Answer Covenant' that required circumcision as an 'entrance sign'. Breaking the 'Answer' also broke the Gen.15 'Promise' (actually the 'Guarantee' Covenant; guaranteeing 'The Promise' already made

by oath at Gen.12.). Now there was nothing to enter into. The point of the 'physical circumcision sign' is now a mute issue. **This is Paul's very point:**

Rom 2:25 ... : but if thou be a breaker of the law, thy circumcision is made uncircumcision.

1 Cor 7:19 Circumcision is nothing - uncircumcision is nothing, but the keeping of the commandments ...

Gal 5:6 For in Yahshua neither circumcision availeth any thing, nor uncircumcision; but faith ...

Gal 6:15 For in Yahshua neither circumcision availeth any thing, nor uncircumcision, but a new creature.

Col 3:11 ... neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free:

Gal 5:11 And I, brethren, if I yet (still) preach circumcision, why do I yet suffer persecution? ...

To circumcise or not to circumcise? Know that you are being obedient to the 2nd command of Jos.5:2 (after a 40 year circumcision lapse) under the Levitical Priesthood and not obedient to the 1st command of Gen.17 under the Melkizedeq Priesthood.