

Covenants Presentation Pt 2

Detailed analysis of the Sinai & Moab covenants

This study was transcribed from Part 2 video

Transforming the Law to Love

For the law was given by Moses, but grace and truth came by Yahushua Messiah (Joh 1:17 KJV)

Agenda

We'll take a look at the time when the Israelites came to Mt Sinai when it was very likely the Day of Pentecost when the 10 Commandments were given. First, let's take a look at our agenda. In the last session or the first session, we looked at the background and the summary of Israel's history. You recall that Ezekiel chapter 20 was the centerpiece of the historical discussion. Ezekiel 20 provides us a good reckoning of the history of the Israelites from the time they left Egypt, sojourned for 40 years, went into the Promised Land, went into captivity and exile and finally came out of exile. That was our beginning. I also said last time that we would look into the covenants that were established during this 40 year period in the wilderness. We will look into the Sinai and Moab Covenants today.

It may be a surprise to see there were two covenants, Sinai and Moab. Turns out, it's even a bigger surprise because there were three. Two separate covenants were given at Sinai. The third was given at Moab. I will analyze, detail and compare them in this presentation.

As we've been starting this project, I gave a list last time of the scope and purpose statements and I want to highlight today that we're going to examine two parts of the covenants, the Sinai and Moab covenants.

There is an additional covenant called the Upper Room. It was the covenant given in the New Contract by Yahushua Messiah. That will come a little later. I want to be able to show you where we are at in terms of the scope and purpose as we move along.

Forty years in the wilderness.

There were three covenants. Let's take a look at what they are. The first arrival at Mt Sinai after the Israelites left Egypt took place in approximately 1446 BCE. I don't know if you can pin an exact date on it but it would be close. They stayed at Mt Sinai, not just for a few days or weeks, but for about 11 months. The scriptures are clear that show us their start year and date and their end year and date. The period is about 11 months. During that period of time Moses went up to Mt Sinai to meet with YHWH on at least two separate occasions for 40 days when he fasted. They stayed an additional 245 days approximately before they left Mt. Sinai and went further on their journeys.

Their arrival at Mt Sinai was on The Day of Pentecost. There are seven weeks that count down to Pentecost. In getting a fix on the dates I had to look for some benchmarks of dates and there wasn't really much to choose from. There's a lot of conjecture on what day of the week the Israelites left, and what day of the week Pentecost was in 1446, or what year Pentecost was when the Israelites were given the 10 Commandments. It's certainly by conjecture that the 10 Commandments lined up at Mt Sinai with Pentecost or Shavuot in this particular year although the evidence seems to show all of that.

The one anchor that was sure in the scriptures is at the camp at Sin where the quail and the manna were given. The scriptures tell us in Exodus chapter 16 that YHWH gave quail at night and then on the next morning He provided the manna. He gave instructions to take that manna for 6 days before they took a double portion and then kept the Sabbath. We know the 15th would have been a Sabbath in order for that count to work out, so the next 7 days later when they took a double portion would have been the 22nd when the next Sabbath was. That anchor provides us a Sabbath and we also know the month that occurred because scripture says it's the 2nd month.

From there we can back up and go forward to establish a little more of the journey of the Israelites and the days that took place. We certainly know that in Abib on the 14th was the Passover. The 15th was the first day of Unleavened Bread.

According to Deuteronomy 16 the Israelites left Egypt by night so they would have had to left on the 15th at the beginning of that day in the evening if you will. They traveled to Succoth and very likely Succoth was the campsite on Sabbath. They were led by the pillar of fire by night and a cloud by day. They were led by YHWH's spirit, and likely, The Spirit would have led them to rest on the Sabbath day since that was a part of creation.

When they got to Mt Sinai we also know they were told to sanctify themselves for three days before YHWH would speak to them. That seems to line up with their arrival on what we would call a Thursday or the 4th day of the month. The next three days were sanctification days ending on what we would call the first day of the week or Sunday when Pentecost or Shavuot was. It would take the Israelites two, or two and a half months to reach Mt Sinai after they left Egypt.

Sinai and Moab Covenants the 3 Versions.

After they arrived and while they were at Sinai, a number of activities happened. First is the arrival at Mt Sinai in the third month of the first year is explained in Exodus 19. This was just before the 10 commandments were given in Exodus chapter 20. We'll start this discussion by framing Exodus chapter 20 through 24. I think what you are going to see is that is when a covenant was established. The 10 commandments were given in Exodus 20, some additional

judgements and additional statutes were given in Exo 21 – 23. Moses writes and reads the Book of the Covenant in Exodus chapter 24:4-7. The Israelites agree and Moses ratifies the covenant Exo 24:8, **this is Version 1. It was ratified with blood of oxen**, and the people and altar were sprinkled with blood.

We will see Versions 1, 2 and 3 as we advance in this study. You don't find the version numbers in the scripture, but I want to label them so we are able to keep them separate, and keep track of them because you'll see by reading the scriptures that they are indeed different covenants, they are not all one and the same. This Version 1 covenant was just given and Moses was called up the mountain.

Moses was called up to the mountain Exodus 24: 18. He goes up to Sinai to start a 40 day fast, as well as meeting with YHWH. Additional statutes were given in Exo 25 – 31.

In this period of time, the Israelites below under Aaron's leadership at that point, were building this golden calf. It's sort of interesting that Aaron, when Moses finally confronts Aaron about the golden calf he said Well the people, they kind of gave me all their gold and we put it in the fire and this golden calf came out of it. It just kind of appeared. Moses wasn't happy with that.

One of the first things that happened after this golden calf incident that occurred in Exodus 32, was Moses was bringing down the two tablets of stone. These are the two tablets provided by YHWH and written with his finger. Moses threw them down and broke them so they were no longer useful.

The Tabernacle of the Congregation had to be moved outside the camp as a result (Ex 34:10) because the camp was no longer sanctified. It wasn't holy, and YHWH told them to move the Tabernacle of the Congregation and so the people all witnessed that. Moses and Aaron were able to both go to the Tabernacle of the Congregation. Moses was summoned up again for a second 40 day period by YHWH. Moses was told to bring 2 new tablets.

That gets us to Exodus chapter 34 where another covenant was made with Israel. YHWH made this covenant based on the tenor of the words I just spoke to you. I'm going to make a covenant with you. I call that Version 2 of the covenant, and it's significant that there was a change.

After Version 2 of the covenant was established, Moses then delivered the two new tablets of stone with statutes and by the way he wore a veil when he brought the tablets down and started talking to the people. (Ex 34:29-35) Every time he talked to the people, when YHWH was talking through him he had to wear this veil because he was so bright the people couldn't look on him. I will comment that in 2 Corinthians 3:16, Paul says that that veil is still worn, that veil of Moses is still worn by people today. Part of this presentation that has developed is as a

result of seeing people that indeed are wearing the veil of Moses and why they are wearing it? We're not under that system that Moses established. This study will sort that out and set the record correct. We've been taught that this original covenant labeled Version 1 was the covenant that was established and that's what the New Covenant came to abolish. In fact, this Version 1 was not that covenant. We will see that as we move forward. I'll plant that seed now; it may be a surprise to some of you.

It was the Version 2 covenant was the one that formed the foundation of what became known as the Old Covenant as it's written about in the scriptures. Moses delivered the two new covenants, these two new statutes and tablets with the statutes. The tabernacle and the Ark of the Covenant and the priests and the accessories were all developed and detailed in Exodus chapters 35 – 40.

The tabernacle became operational 1st month 2nd year Exodus 40:17, in the second year the first month, just a month before they left Sinai. The tribes were numbered and miscellaneous instructions were given if you look in the book of Numbers chapter 1-9

The tribes were numbered and miscellaneous instructions were given Nu 1-9

The first born priests that were originally set up were outsourced to the Levites during this period of time Numbers 3:11-13. We are going to see that the original priests were not the Levites. The original priests were the firstborn they were intended to be the leaders of the nation of Israel.

The departure from Sinai occurred in the 2nd year and the 2nd month. We know that in Numbers 10:11 and going on to verse 12, we see that they had left and they are going on further in their journeys.

There is a scripture in Galatians 3 that you've read before, and understand. Take a look at it in light of the 430 years that is mentioned by Paul to the Galatians.

And this I say, that the covenant that was confirmed before of YHWH in Messiah, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise ^(given to Abraham) of none effect. For if the inheritance be of the law, it is no more of promise: but YHWH gave it to Abraham by promise. Wherefore then serves the law: (why do you serve the law? The reason is) It was added because of transgressions ^{G3847=violation, an arrogant overstepping} (overstepping the boundaries) till the seed (Yahushua) should come to whom the promise was made; and it ^(the law) was ordained ^{G1299=arrange} thoroughly, institute, appoint (or instituted, or appointed) by angels in the hand of a mediator.
(Gal 3:17 KJV)

That mediator was of course Moses. What's key here is to see this is a theme particularly in the new contract. The promise was given to Abraham. People seem to get this confused, that the law is where the contract came from. The law didn't establish any contract; the law just told people where their sins were. The promise of Abraham was twofold, one of land and territory and one of a kingship or seed through Yahushua Messiah. Abraham blessing came through the Messiah. It didn't come through the law and that is what Paul is getting at in this scripture. He's telling the Galatians. There were some people were telling the Galatians that the promises came through the law. They did not. They came through the seed of Abraham. That was the promise.

The reason the law was established was because of the golden calf incident primarily. If you recall in part 1 of this presentation, in Ezekiel chapter 20 YHWH said that the Israelites were sinners from the get go. They were idolaters when they lived in Egypt and they continued to be that when they were out wandering in the desert for 40 years. They continued even after they went into the Promised Land. The Northern Tribes were taken out and put into bondage at the hand of Shalmaneser in 722 BCE. The Southern Tribes were taken into bondage in 587 BCE at the hand of Nebuchadnezzar. YHWH told them in Ezekiel chapter 20 they were idolaters all the way and they were stiff necked, hard of hearing and they didn't see well. The golden calf may be the tip of the iceberg. We know from that incident because it's written in the book of Exodus. But there was constant murmuring going on, you see evidence of that. You see that YHWH said that idols were brought from Egypt.

But they rebelled against me, and would not hearken unto me. They did not every man cast away the abomination of their eyes; neither did they forsake the idols of Egypt. (13) But the house of Israel rebelled against me in the wilderness; they walked not in my statutes, and they despised my judgments which if a man do, she shall even live in them. (Eze 20:8 & 13 KJV)

YHWH is writing through Ezekiel of the behavior of these Israelites as they were wandering in the desert. It wasn't particularly attractive.

Exodus 19 verse 1 starts a timeline and includes all of Leviticus, and ends in Numbers 10:11. In Numbers 10:12, they have started to move on.

The first version of the covenant is given in the brackets of Exodus 20 through 24, is when the first covenant is outlined and in the end of Exodus 24 it's agreed to.

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 has said we will do. And Moses wrote all the words of YHWH and rose up early in the morning and built an alter under the hill and twelve pillars, according to the twelve tribes of Israel.

*(Notice there weren't Levites here; it was the young men, the first born) And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings oxen unto YHWH. (Note **Oxen**, they are young bulls. Remember that. Remember that they sacrificed OXEN, and that is all they sacrificed. They sacrificed that unto YHWH, The offerings were voluntary, there was no command to do a certain set of offerings like was developed later.) And Moses took half of the blood and put it in basins; and half of the blood he sprinkled on the alter. And he took the book of the covenant, and read in the audience of the people: and they said, all that YHWH has said we will do and be obedient. And Moses took the blood and sprinkled it on the people, and said, Behold the blood of the covenant, which YHWH hath made with you concerning all these words. (Exo 24:3-8 KJV)*

Clearly, the covenant is being established here. Note, not only the single sacrifice of the oxen, note also that the blood was sprinkled on the alter and the people. **Alter and people**, it is important to keep this in mind as we proceed. Most of us, including me going back a couple of years, before I got started on this project, I thought this is the covenant that is being talked about in the New Testament, or the New Contract.

When we see the old covenant mentioned, or the Law of Moses, you think back to this event as the starting of it. I'm here to tell you that is not correct, this contract was directly with Israel and Israel broke it. They broke it because of idolatry. Moses broke the stones; he threw the stones down when he came down the mountain. What does that say? If you and I have a contract, and we have a piece of paper that says in our contract that I will do this and you will do that, and I tear the contract up and throw it on the ground, I'm breaking the contract. It may not be broken from your standpoint, but it's broken from mine. It's no good anymore. Remember what Ezekiel said, because they weren't obedient I had to stack more statues and laws that weren't good. He said he had to stack more on them and that's exactly what happened.

In the second covenant, we see that Moses has gone up the mountain a second time, this is in Exodus 34. This covenant is through Moses, it's not directly to the people. This is the beginning of the Law of Moses.

And he (Moses) said, if now I have found grace in thy sight, O YHWH let my Master, I pray you, go among us for it is a stiff necked people, and pardon our iniquity and our sin, (of course this is the backdrop of the golden calf incident, amongst other things that were going on) and take us for you inheritance. (In spite of all of that, take us for your inheritance) And He (YHWH) said, Behold, I make a covenant before all thy people. I will do marvels such as have not been done in all the earth, nor in any nation, and all the people among which you art, shall see the work of YHWH. For it is a terrible ^{H3372=put in}

fear, be had in reverence (LXX=wonderful thing) (This word terrible might not be the best translation but it's the King James Version of wonderful. The Septuagint says it's a wonderful thing but the word terrible means in fear or in reverence. This is not a bad thing, this is a good thing. It's a wonderful thing) *that I will do for you, Observe you that which I command you this day.....And YHWH said unto Moses, write thou these words for after the tenor* ^{H6310=according to} *of these words I have made a covenant with you* (according to the words we have just discussed I have just discussed with you, in the previous couple of chapters in Exodus 34 and 33 and so forth.) *I have made a covenant with you and with Israel.* (YHWH wasn't talking about that first one. He's talking about the new one that He had just made.) *And he* ^(Moses) *was there with YHWH forty days and forty nights, he did neither eat bread nor drink water. And he* ^(Moses) *wrote upon the tables the words of the covenant, (he had to chisel them) the Ten Commandments. Exo 34:9-12 and 27-28 KJV*

He wrote them this time. The Septuagint version with the Brenton being the English translation, says this a little more clearly.

And YHWH said to Moses. Write these words for yourself, for on these words I have established a covenant with you and with Israel. (Exo. 34:27 Brenton)

This is the second version of this system that was being established here at Sinai.

Take a look at what the attributes are of these two different versions of the covenant. The first version, the one that happened immediately upon the arrival at Mt. Sinai included the Ten Commandments. Again, bracket this between Exodus 20 and 24. It included the Ten Commandments in Exodus chapter 20. It had interpersonal relationships and governance regulations about slaves, personal injury, property damage, dishonesty, seductions, civil and religious obligations. That was all included in a couple chapter periods for this version.

The Ten Commandments Exodus 20: 1-17, **1st fruits** and agriculture and livestock to YHWH Exodus 22:29-30, **The Sabbatical** and land rest Exodus 23:10-11, and the **3 Holy Day Seasons** Exodus 23:14-1 is in all three versions of the covenants. Two of the covenants were given at Mt. Sinai, and the third was given at Moab. All three versions of the covenant that have been established at three separate times have these common elements.

First fruits and agriculture certainly are important to YHWH. The theme of first fruits carries into the New Covenant, or the New Contract. The first fruits of the creation with Yahushua being the first of the first fruits, we see this particularly on the Day of Pentecost. The two leavened loaves that are offered on this day. Only leaven loaves on this day according to what we see in the instructions. The two leaven loaves, of course, when you look at the details of that, represent the leavened loaves of the Gentiles and the Israelites. The first fruits become

those that are first called, and are part of YHWH's kingdom when Yahushua returns. Yahushua himself being first of those first fruits is in itself a whole other study.

The livestock aren't included in the future covenants; they are separated out because they're not included in one of the future covenants. The first of the livestock become YHWH's. The first born sons are the holy men as stated in the first version of the contract. These were to be the leaders, or what became the priests through the Levitical system but the first born were initially the ones that were assigned to do the duties of the priests in this covenant, but what did they do? They all participated in building the golden calf. In the next covenant they get outsourced. The first born get outsourced and the Levitical system is developed. The Sabbatical and land rest and three Holy Day seasons are also mentioned in this covenant and a section on protection and health towards the end of the instruction. That gives a summary of the attributes of Version 1.

Version 2 starts to get more complicated. Version 2 gives instructions for the design of the portable Tabernacle. Exodus 25 and 26 shows in detail the design for the Ark of the Covenant. It's also detailed, there is some detailed explanation and how the Ark is supposed to be constructed, and the lid that goes on it. The top if you will. Tyndale calls it the Mercy Seat, I don't think that's necessarily a good description but the mercy seat is one description of that. But it's really the lid.

The Levitical priesthood is ordained in this version of the Covenant and in Exodus 28 and 29 for the first time we see a sin offering. In Version 1 there was no sin offering. There is a Tabernacle tax for anyone 20 years old or greater established. Again, the three Holy Day seasons are included. The firstborn livestock and sons are to become YHWH's. The firstborn are still there, although the Levitical Priesthood has started to come into YHWH's favor. The first born was becoming outsourced so even though the first born in the second version is common with the first version, you won't find it in the third version because by the third version at Moab it's been totally replaced by the Levitical System.

The first of the first fruits goes to the Tabernacle so this idea of first fruits is still there and still is in all three versions and the Ten Commandments are re-written. You will note if you compare the Ten Commandments that were re-written you see the list of the Ten Commandments in Deuteronomy 5 which is the re-written version. Notice that the Sabbath is worded differently. In version 1 the Sabbath was a reflection of the creation that was built into the Sabbath day. The Sabbath day that is written about keeping the Sabbath Day holy in Deuteronomy chapter 5 or the later version of the Covenant reflects the deliverance from Egypt and the deliverance from sin, and resting from that. An interesting, and perhaps side study of the differences of the Ten Commandments is primarily the Sabbath is what is different.

Notable Differences in Version 1 vs Version 2

In version 1 the first covenant that was established, the one that was established with the oxen and the blood was sprinkled on the alter and the people. There was no sin offering outlined in that version of the covenant. There were only peace and burnt offerings given. Holy men made the offering there wasn't a Levitical priesthood and the blood was sprinkled on the alter and the people and the book of the covenant was read.

In Version 2 we don't see any evidence the book of the covenant was read. Moses came down and told everybody what YHWH told him to say. This first version took place on or immediately after Shavuot or Pentecost. These are the differences of the first two versions.

Sinai and Moab Covenants

We go on to Moab some 39 years later and a third version of the covenant comes up. The journey of 39 years took place, but the highlight of this is a 2 ½ month period at the land of Moab, and that is what we are going to look at.

Starting with the main points in the scriptures that we find in this period of time, Numbers chapters 10 through 36 shows us the wilderness wanderings and the wilderness locations that they went. That's a 39 year period of time. In Deut. 1:1-3 we see that the arrival at Moab occurs on the east side of the Jordan in the 40th year in the eleventh month. This is late in the numbering cycle of the year. The Israelites arrived just before Passover. If you recall they went over when Joshua took over. Joshua (Yahushua is his real name) led them through their first Passover. They arrived in the 40th year and Moses took them through a history of the time that they were at Mt Sinai. That is where he gives us the 10 Commandments. I'll say again. Keep in mind that the first set of Commandments was broken, and the second set was given to Moses. In Deuteronomy Chapter 5 we see those 10 Commandments reiterated.

We see the whole book of Deuteronomy takes place at Moab. The Israelites stayed there for 2 ½ months approximately. During that period of time the whole book of Deuteronomy unfolds before us. We see that in Deuteronomy chapters 12 – 27 that there are additional new modified statutes and judgments given.

We also see in chapter 28 of Deuteronomy that it is the blessings and cursings appear, and we also see some of that in Leviticus 26. But this extended version of blessings and cursings occur in Deuteronomy 28 and it's interesting to look at and read it. It's some 67 some verses long and the first 15 verses talk about the blessings. The last 50 plus verses talk about the cursings. Less than a quarter of the chapter is about blessings and more than the remaining three fourths are about cursings and if you recollect what I said in Ezekiel chapter 20, YHWH said he was going to stack statutes and judgments that were not good, or convenient for the Israelites. The blessing

and cursing chapter might start to come to light as to what he was talking about in Ezekiel chapter 20.

After that an interesting event occurs in Deuteronomy chapter 29. A New Covenant was established. Maybe an additional covenant would be the better way to look at it. An additional to Sinai because it says “add” to the Sinai Covenant and these things is what this covenant will be. We will look at that scripture it’s in Deuteronomy 29:1. YHWH entered into this “revised covenant” today plus the covenant at Sinai. I would argue that the covenant at Sinai he was talking about was the one we call Version 2. Version 2 and 3 become what we know of as the Old Covenant.

This covenant is written in the book of the law it says in Deuteronomy 29: 21, 27. Keep YHWH’s laws and commandments in this Book of the Law is talked about in Deuteronomy 30:10, so the Book of the Law is referenced. Moses ended up speaking all these works to Israel in Chapter 31 of Deuteronomy, and he wrote this law in a book. Moses gave instructions to the Levites in Chapter 31 of Deuteronomy to Place the Book of the Law next to the Ark of the Covenant; not in with it, next to it.

In the end of Deuteronomy Moses dies in Moab at 120 years old and turns over the reins to Joshua (Yahushua, the first Yahushua) that led the people into the Promised Land, the physical Promised Land. The second Yahushua leads His people, His first born, His first fruits into eternal salvation. It’s an interesting study by itself.

Note that this whole time in Moab occurs during the book of Deuteronomy, now the book of Deuteronomy is an interesting name. It’s really a Greek name, some people will know that but in the Greek, it’s really two words. The Greek of deuo is for two, and nomos is the word you find in the New Testament or Contract for law. We have two law; it really means the second law. When I think about this, it appears that the Greek version may have this really right because this instruction in Deuteronomy really is the second law by comparison to what was given at Mt Sinai.

This second law is really what forms the basis and the foundation of what we would call the Old Covenant, or the Law of Moses, or the law. Yes, there are parts of it that go back to Sinai but to understand this gives you a different perspective on what the law really is and what it isn’t. This is perhaps an important distinction.

First of all, let’s look at this version 3 covenant, the scriptures that go along with it.

These are the words of the covenant which YHWH commanded Moses to make with the children of Israel in the land of Moab, beside (in addition to, a part of) the covenant which he made with them in Horeb (or Sinai). And Moses called unto all Israel, and said

unto them, we have seen all that YHWH did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants,(he goes on to say) Yet the YHWH hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day (what he means to say is you didn't understand and you still don't so as a result he goes on to say) Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do. Ye stand this day all of you before the YHWH your Eloah; your captains of your tribes, your elders, and your officers, with all the men of Israel..... That thou shouldest enter into covenant with the YHWH your Eloah, and into his oath, which the YHWH your Eloah maketh with thee this day: (it sounds like they are going into a covenant arrangement this day. That Day) That he may establish thee to day for a people unto himself, and that he may be unto thee an Eloah and he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob. Neither with you only do I make this covenant and this oath; But with him that standeth here with us this day before the YHWH our Eloah, and also with him that is not here with us this day: (Deu 29:1-15 KJV)

Part of that “not here this day” might mean if someone was a no show at the meeting, it still applies, but I suspect it's more strongly applies to those that will be born into this country or this nation, it applies to them.

This forms the basis of Deuteronomy 29. Maybe you haven't read this before and discovered this, or seen it with the eyes that you are seeing it now. But this is really the basis of the Old Covenant; this is what is known as the Law of Moses. The chapters before are the terms of the covenant that was established. Moses went through it all in detail with them before Deuteronomy 29, that's why he's saying these are the terms of it. These are the laws. They were established for Israel.

The other Scripture that follows later in Deuteronomy 29 says that this is a book of the Law. We think of the book of the law as the Torah. That might be a misnomer calling all of the 5 books of Moses the Torah. I'm fine if that's what you want to call it but the Torah, the law; if you will really are these statutes and commandments that form this covenant that is being established. These are the laws that YHWH wanted his people, the Israelites to acknowledge and be obedient to.

For you know how we have dwelt in the land of Egypt; and how we came through the nations which you passed by. And ye have been seen their abominations, and their idols; wood, stone, silver and gold....Lest there should be among you man, or woman or family, or tribe, whose heart turns away this day from YHWH your Eloah, to go and serve the gods of the nations (which is what they did). YHWH will not spare....and all the curses that are written in this book shall lie upon him. (So these curses in Deut. 28, the 50 plus verses of curses, are what Ezekiel was talking about, the added burden that won't be

good, the law that won't be good.) *And YHWH shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are written in This book of the law; (which he just wrote) so that your children, that they shall rise up after you, and the stranger that shall come from a far land shall say, when they shall see the plagues of that land and the sickness which YHWH has laid upon it, and that the whole land thereof is brimstone and salt...like Sodom and Gomorrah which YHWH overthrew in His anger.....even all nations shall say, Wherefore hath YHWH done this unto this land? (Moses is prophesying. And he's saying, this is what's going to happen and it did.) What meaneth the heat of this great anger? Then men shall say, Because they have forsaken the covenant of YHWH Eloah of their fathers, which he made with them when he brought them out of the land of Egypt: For they went and served other gods and worshiped them, gods whom they knew not....And the anger of YHWH was kindled against this land, to bring upon it all the curses that are written in this book.*
(Deu 29:16-27)

The curses that are written about particularly in Deuteronomy 28 and Leviticus 26, is what he's talking about.

The last scripture I want to detail is a couple of chapters later in Deuteronomy 31. This is **Version 3**, a different version of a covenant and it should be clear it's a different version of the covenant based on the language that we're seeing written into the scriptures. Take a look at Deuteronomy 31 as it is interesting.

And it came to pass when Moses had made an end of writing the words of this law in a book. Until they were finished that Moses commanded the Levites, which bare the ark of the covenant of YHWH, saying. Take this book of the law, and put it in the side (Beside, the Complete Jewish Bible says next to, in other words you're not going to put it in with the covenant. This is not equal to the covenant. This is a side to it; don't put it in the box.) of the ark of the covenant of YHWH your Eloah that it may be there for a witness against thee. In other words don't put it in with the Covenant, as it's not equal to the Covenant, this is a side to, don't put it in the box. That it may be there for a witness against you. (Deu 31:24-26 KJV)

Moab covenant is also known as the Old Covenant, also known as the Law of Moses and the basis of it is the Levitical system. This was all added if you remember because of other transgressions, after the golden calf primarily and other transgressions like complaining, and idolatry and so forth at Sinai. Perhaps Galatians makes even better sense now.

Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made and it was ordained by angels in the hand of a mediator. (Gal 3:19 KJV)

The reason for the law was because of transgressions. The sins of these people are the reason for this law particularly this law that was finalized at Moab. Yes, it started in version 2 at Sinai, but it was finalized. Version 2 and 3 became what we know of today as the Old Covenant.

The attributes of the 3rd Version

The majority of Leviticus and Deuteronomy and the end of Exodus are all associated with the 3rd version of the Covenant. In Leviticus we find the offerings are detailed. Burnt, peace, sin trespass offering are given in Leviticus 1-7. Keep in mind there was no sin offering prior to version 2 of this covenant in Sinai. You won't find sin offering before that in the scripture. That was detailed in Leviticus chapter 1 through 7.

First Fruits of the land Leviticus 2:12-14 were part of the golden common law that is across all the covenants.

The Aaronic and Levitical Priest instructions are given in Leviticus 8-10.

We find things like clean and unclean directives, not only food, but childbirth and also things having to do with disease, leprosy, and body fluids are included in Leviticus 11-15. Clean food itself is dealt with in Deuteronomy chapter 14:1-21. You can also find clean food in Leviticus 11 also.

Atonement instructions are given in Leviticus 16 and laws concerning sacrifice Leviticus 17.

Personal and Priestly conduct, sexual, life, priesthood attributes Leviticus 18-22.

Holy Days and Feasts Leviticus 23 these are common across all of the covenants.

The ceremonial and moral legislation is given in Leviticus 24.

Sabbatical & Jubilee, Leviticus 25 and note that the Sabbatical is common in all 3 versions of these covenants but the Jubilee is not. The Jubilee is talked about in Leviticus 25 and some other places, but it's not mentioned, at least as far as I see in version 1. It makes me wonder if the Version 1 covenant had been adhered to, would there in fact have been a Jubilee necessary. Perhaps not because the Jubilee is really a master reset. Property rights, debt, all slaves go free. It's a master reset of time. Any errors or sins that have been accumulated during the 50 years are re-set back to the beginning. That isn't included in Version 1 perhaps it wasn't needed or its part of what I call the Eternal Law that has always been there and the people knew about. I don't know.

Blessings and cursings Leviticus 26

Vows and Tithes Leviticus 27 Tithes is an interesting subject and worthy of a detailed study.

The tithe first appearance is in Genesis 14 with Melchizedek and Abraham. Abraham gave tithes of the spoils of war. He didn't give tithes of his personal belongings. It was 10 percent

from the spoils of war. The second occurs in Leviticus 27. There are basic instructions about a first tithe that is given. I won't comment more on tithes only to say it's a good study to look into and Leviticus 27 gives detailed instruction on what tithing is all about from the standpoint of the covenant at Moab.

Covenant Version 3 Numbers Attributes

Duties of Levites Numbers 3-4

Cleanliness, how you should confess your faults, there is a discussion of jealousy and its problems Numbers 5

Nazirite vow Numbers 6 and 26- May YHWH's face shine down on you and give you peace. That well known verse Numbers 6:24 is found there.

Tribal offerings Numbers 7

Tabernacle administration Numbers 8

Offerings and Vows – week, feasts Numbers 28 – 29

Cities of refuge is an interesting one because it's something that we don't think much about these days, but that was an interesting legislative statute. Numbers 35: 6 – 34 it allowed people that have done manslaughter or an accidental killing a place to go. They were safe there until the High Priest died. When the High Priest died they were free to go. Something like when our High Priest died we're free from our past sins also. The kinsmen redeemers and the avengers of blood etc. are all part of the dialogue.

Inheritance that goes to your daughters Numbers 36

After doing this study I see what is important to YHWH regarding what is common in all 3 covenants. If they are common in all 3 covenants, they must be important to YHWH.

Covenant Version 3 – Deuteronomy attributes

10 Commandments Deuteronomy 5 were part of all 3 covenants

Miscellaneous worship statutes Deuteronomy 12

How to deal with false profits and idolatry and penalties associated with it Deuteronomy 13

Tithing Deuteronomy 14:22-29

Sabbatical, dealing with debtors and slaves Deuteronomy 15 Common across all 3 covenants

Holy Days and feasts Deuteronomy 16. These are common across all 3 covenants also

Leader's responsibilities criminal determination Deuteronomy 17

Priestly and Levitical behavior Deuteronomy 18

Criminal legislation Deuteronomy 18

Warfare directives Deuteronomy 20 - who can go

Miscellaneous list of things – murder, female prisoners, rights of firstborn, rebellious son, criminals, personal behavior, tassels or fringes (also found in Numbers), chastity, rights as citizens, cleanliness, social law, divorce and remarriage, war exemption, kidnapping, wages,

death penalty, social justice, levirate marriage if something happens to a husband that he dies, the brother of the husband takes the woman and her firstborn is considered the son of her first husband to uphold the name. I point to the book of Ruth, Boaz, Ruth and Naomi, that whole story is something that's related to leverite marriages. Female modesty and the importance of accurate weights and measures Deuteronomy 21 – 25

First fruits and tithing are mentioned again. First fruits being common in all 3 versions

Deuteronomy 26: 1-15 common

Blessings and cursings Deuteronomy 28

Covenant ritual and ratification Deuteronomy 26

This is quite a long and detailed list of attributes in Version 3 and many more than any of the other versions of the covenants.

Three Covenants on Moses watch

With all of that in mind, we will take a summary view of these three versions. I want to show you some of the scriptures that relate and point to the fact that there are three different versions.

Version 1 – At Sinai has some interesting associations one of them being in the book of Jeremiah. Knowing where Jeremiah fits in time gives us a better background and the historical prospective of Jeremiah makes this scripture more appropriate. Jeremiah was contemporary with Ezekiel and Daniel. This was the time that the Southern Kingdom was about to go into exile. The kings that were in place at this time were Jehoiakim; his son Jehoiachin, and King Zedekiah who was the last king and he was taken captive and blinded. Jeremiah was the one prophet that stayed back in Jerusalem during the three sieges of Nebuchadnezzar. In the first siege of Nebuchadnezzar Daniel was taken out in 605BCE. And Daniel went on to be King Nebuchadnezzar's friend and assistant because he could interpret dreams.

Ezekiel was also taken out in the second deportation in 597 BCE and Jeremiah stayed back and Jeremiah was the one prophet that continued to prophecy to the final kings who would have been Jehoiakim for a while and then Zedekiah.

Jeremiah's prophecies were interesting because he told the remaining people and the kings that they were going to be taken over by King Nebuchadnezzar. The people didn't like that message, that wasn't a popular message to them. He also told them that they should go and be servants to Nebuchadnezzar and that wasn't very popular either. Jeremiah was thrown into prison but he continued on. Jeremiah survived in Jerusalem until the end and when Nebuchadnezzar's general came to town he took everyone captive at that point. That was the third deportation. There was a smaller fourth deportation a few years later in 583BCE even though Jerusalem had been razed. You can find that account in Kings and Chronicles.

Jeremiah, it seems was taken to Egypt, he didn't go into Babylon. With that in mind, Jeremiah wasn't a very popular prophet because of the message that he had and the impending disaster that was about to befall the residents of Jerusalem. The other prophets in Jerusalem kept saying things are going to be okay, so people liked the other prophets even though they were false prophets. They weren't telling the truth, Jeremiah was the only one telling the truth. In Chapter 7, YHWH is speaking through Jeremiah, talking to the people that still lived there. In Jeremiah chapter 5 is an interesting read if you want to take a look at that because the ending of Jeremiah chapter 5 talks about Jeremiah saying the prophets prophecy falsely, and the priests are telling you lies, but the people loved to have it so, and what will you do in the end thereof. It's an amazing admonition that they're loving lies. Maybe something like today, people seem to love the fake news and when someone wants to tell the truth, that's not very popular. Well, that was Jeremiah's calling. He was told to tell the truth and it was not very popular.

For I (YHWH) spake not unto your fathers,(talking to the people) nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices; (YHWH said I didn't tell them about that until later.) but this thing commanded I them, saying, Obey my voice, and I will be your Eloah, and ye shall be my people; and walk ye in all the ways that I have commanded you, that it may be well unto you. (Jer 7:22-23 KJV)

What YHWH is saying is that I didn't command you to do sacrifice and offerings and we see that in Version 1 there wasn't a sin offering. There were sacrifice and offerings, but it was voluntary. We see in Exodus 19 the original instruction that YHWH wanted these people to obey Him.

Now therefore, if ye will obey my voice indeed, and keep my covenant, (Version 1) then ye shall be a peculiar treasure unto me this above all people; for all the earth is mine (Exo 19:5 KJV)

They didn't do that. Moses broke the stones because of their idolatry. This scripture in Jeremiah 7 points to this early version of the covenant, or Version 1. We see that the voluntary offerings that they made also fall in line with this; they didn't have mandatory commanded offerings until Versions 2 and 3. Exodus 20:24 is where we can read about voluntary burnt offerings and sacrifices.

In Deuteronomy 4 Moses is pointing at this time when there was a version 1 covenant.

And YHWH spoke unto you out of the midst of the fire; you heard the voice of the voice of the words but saw no similitude; only ye heard a voice. (Moses is talking here to the people) And he declared unto you his covenant which he commanded you to perform,

*even Ten Commandments: and he wrote them upon two tables of stone.
(Deu 4:12-13 KJV)*

This is the first version, version 1 that YHWH wrote and Moses, in Deuteronomy 9 gives us more insight into this.

When I was gone up into the mount to receive the tables of stone (1st set written by YHWH) even the tables of the covenant which YHWH made with you, (had to be Version 1 because YHWH made them) Then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water. And YHWH delivered unto me two tables of stone written with the finger of YHWH and on them was written according to all the words, which YHWH spoke with you in the mount out of the midst of the fire in the day of the assembly.(Deu 9:9-10 KJV)

Certainly this is talking about that time in Exodus 20 through 24. That is the bracket of Version 1, the period of time that is being talked about.

Version 2, At Mt Sinai also has some pointers in the scriptures. This occurred in Exodus 34, and we see what is going on when we read it first in the Brenton or Septuagint.

And YHWH said to Moses, Behold, I establish a covenant for thee in the presence of all thy people; I will do glorious things, which have not been done in all the earth, or in any nation and all the people among whom thou art shall see the works of YHWH, that they are wonderful, which I will do for thee. (Exo 34:10 LXX)

Some people that I've had discussions with think that the Septuagint version is a corrupted version of the scriptures. I would argue that point, I'd almost be ready to argue that it might be a more accurate version. One point I would like to make is, and we'll get to this later, I've started to use the Septuagint, particularly with some of the New Testament, or the New Contract translation. I say this because in many of the New Testament books, there is something on the order of 300 quotes in the New Testament that are taken from the Old Testament. Yahushua himself was most commonly quoting Deuteronomy. Paul quoted the Old Covenant, Isaiah, and Psalms a lot. When you take a look at what was written in the New Testament and compare to what was quoted in the Old Testament, you find that the Septuagint translation translates those quotes much more closely and sometimes word for word, whereas the Masoretic Text does not.

I would argue that the Septuagint version is not an accurate version. I would argue that in fact, the New Testament itself, which was largely written in Greek, not totally, but the New Testament itself largely, used the Septuagint. It's all they had then. To come up with an idea that they didn't have the Hebrew Scriptures, that's why the Masoretic Text was developed.

The people including the Jews didn't have a text that they could use, so the Masoretic Text was developed from the Hebrew a thousand years later than the Septuagint version.

And YHWH said unto Moses, Write thou these words; for after the tenor of these words I have made a covenant with thee and with Israel. (Exo 34:27 KJV)

This is pointing to version 2. It has to be version 2. By comparing that to the Septuagint The Brenton says:

And YHWH said to Moses, Write these words for thyself, for on these words I have established a covenant with thee and with Israel (Exo 34:27 Brenton Septuagint)

So I've established it.

In I Kings 8 King Solomon, in the dedication of the Temple, references Version 2 of the covenant. Solomon is going on talking about the Ark of the Covenant and its place in the Temple.

And they drew out the staves, that the ends of the staves were seen out in the holy place before the oracle, and they were not seen without: and there they are unto this day. There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when YHWH made a covenant with the children of Israel, when they came out of the land of Egypt. (1Kings 8:8-9 KJV)

These two tables of stone had to be from Exo 34:27, Version 2, as the first set was broken, Moses threw them to the ground and broke them. Solomon is showing us that these two tables of stone pointed to a different covenant. He goes on in verses 20-21.

I am risen up in the room of David my father, and sit on the throne of Israel.....And have set there a place for the ark, wherein is the covenant of YHWH, which he made with our fathers, when he brought them out of the land of Egypt. (1Kings 8:20-21 KJV)

It's exciting to see there are some differences and what is being pointed at, what's being discussed. A year ago, when I started looking in detail at this, I thought this was all one big time, but I certainly see now that this is three separate versions of a covenant.

The third version of the covenant, the one at Moab, has a scripture in Jasher chapter 87 that I think is useful. Now I wouldn't consider Jasher as part of the Cannon but I certainly would consider it a historical book. The 4 books of Maccabees are useful from a historical standpoint during the times of Alexander the Great and what was going on with the priesthood and how it was effectively becoming corrupted at that point in time. Jasher 87 talks about the 3rd version, and the account is taking place at Moab.

And Moses said to Joshua (at Moab), be strong and courageous, for thou wilt make the children of Israel inherit the land, and YHWH will be with thee, he will not leave thee nor forsake thee, be not afraid nor disheartened. And Moses called to all the children of Israel and said to them, you have seen all the good which YHWH your Eloah has done for you in the wilderness. Now therefore observe all the words of this law, and walk in the way of YHWH your Eloah, turn not from the way which YHWH has commanded you, either to the right or to the left. And Moses taught the children of Israel statutes and judgments and laws to do in the land as YHWH had commanded him. And he taught them the way of YHWH and his laws; behold they are written upon the book of the law of YHWH which he gave to the children of Israel by the hand of Moses. And Moses finished commanding the children of Israel, and YHWH said to him. Saying, Go up to the Mount Abarim and die there, and be gathered unto thy people as Aaron thy brother was gathered.
(Jasher 87:4- 9)

This book of the law is the book of the law that's talked about that Moses completed in this third version of the covenant that happened at Moab. I think it's clear this account in Jasher is happening at Moab. Here is the connection to the book of the law.

These are the words of the covenant, which YHWH commanded Moses to make with the children of Israel in the land of Moab, beside ^{H4480 & H905 = a part of, in addition to} the covenant which he made with them in Horeb. (I would argue that the additional part which he made with them at Horeb or Sinai was Version 2. Those two versions came together to become what we know as the Law of Moses.) And Moses called unto all Israel, and said unto them, Ye have seen all that YHWH did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants.....Yet YHWH hath not given you and heart to perceive and eyes to see and ears to hear, unto this day...Keep therefore the words of this covenant, (This covenant, not Version 1 or Version 2 but This covenant. Yes it includes Version 2, but the words of this covenant that he just got done writing about) and do them, that ye may prosper in all that ye do. Ye stand this day all of you before YHWH your Eloah. Your captains of your tribes, your elders, and your officers, with all the men of Israel... that thou shouldest enter into covenant with YHWH thy Eloah, and into his oath, which YHWH thy Eloah maketh with thee this day: That he may establish thee today for a people unto himself, and that he may be unto thee an Eloah, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob. Neither with you only do I make this covenant (this one, this covenant this day) and this oath; But with him that standeth here with us this day before YHWH our Eloah, and also with him that is not here with us this day (in other words, our posterity.
(Deu 29:1-15 KJV)

This is the basis of the Old Covenant known as the Law of Moses.

The terms of Moab Covenant established law for Israel. This is what is being pointed at when we look at and read about the Old Covenant. When Paul is talking about the old has become obsolete, this is what he's talking about. We will get into that in a further session.

It was likely that Paul wrote the book of Hebrews, there is some discussion and debate about that but I think the style and the way the old covenant is described, Paul's writing style and syntax seems to match up. It's not conclusive because it doesn't say who wrote Hebrews, but that's not the point of this discussion. The point is what it says in Hebrews 9 is of interest, and by the way, later on we will be in the book of Hebrews. Hebrews 8, 9 and 10 really give us a lot of insight into what covenant we're talking about. There are a lot of clues in Hebrews about what the new covenant is, and what the old covenant is. This is one of the highlights of what's being pointed to. In Hebrews it says it's becoming obsolete.

For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people saying this is the blood of the testament which YHWH hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. (Heb 9:19-21 KJV)

Oxen only in Version 1

I used to wonder what this verse is talking about and it seems like this is talking about the covenant at Mt. Sinai. Now that you know the ratification process was at Mt. Sinai, if you remember in version 1 that an oxen was the sacrifice, that's a young bull. (See pages 5) This scripture is addressing that the precepts of the people according to the law was based on the blood of calves and goats. There isn't any mention of calves and goats in Exodus 24 where Version 1 is ratified with the blood of the oxen. Only oxen are mentioned, let alone the water, scarlet wool and hyssop. He sprinkled the alter and people in Version 1.

It also says in this scripture the sacrifice was sprinkled the book and all the people. Earlier I asked you to remember the scripture we read in Exodus 24:3-8 that the alter and the people were what was sprinkled. It says the alter and the people, it doesn't say the book and the people. (See page 6)

There was no tabernacle, vessels or ministry in Version 1. Perhaps the most significant part of this scripture talks about the blood being sprinkled on tabernacle. There was no tabernacle and the vessels of the ministry. There were no vessels; there was no ministry in Version 1 of the covenant. That had not been developed yet, that didn't start development until Version 2. It didn't complete, they didn't have any of that operational until the month before they left Sinai.

It didn't come into play until they went into the Promised Land and the details were completed at Moab.

This scripture here in Hebrews 9 cannot be talking about Version 1 of the covenant at Sinai. It has to be talking about Version 3 or Versions 2 and 3 combined, and some later point in time. It's fascinating to discover that in Hebrews, that what Hebrews is talking about, and what we think it has been talking about pointing to Sinai. If that's what you thought, it's what I thought, till I really dug in to prove this, it's not the case. It's simply incorrect.

Where does all this leave us? Do Your Own Homework. I think that's where it all leads us.

All scripture is given by inspiration of YHWH, and is profitable ^{G5624=helpful, advantageous} for doctrine, ^{G1319=instruction, learning} for reproof, ^{G1650=admonish, conviction} for correction, ^{G1882=straightening up again} for instruction ^{G3809=education, disciplinary correction} in righteousness. ^{G1343=equity of character or act, justification.} (2Ti 3:16)

Beware lest any man spoil you through philosophy ^{G5385=Jewish sophistry} and vain deceit, after the tradition of men, after the rudiments of the world, and not after Messiah. (Col 2:8 KJV)

For we have not followed cunningly devised fables' ^(G1650=sofidzo=to render wise with deliberate deception, continue plausible error= sophist) when we made known unto you the power and coming of our Master Yahushua Messiah, but were eyewitnesses of his majesty. (2Pe 1:16 KJV)

**Sophism (Merriam Webster) – an argument apparently correct in form but actually invalid; especially such an argument used to deceive*

And this I ^(Paul) pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve ^{G1381=test, discern, examine} things that are excellent; that ye may be sincere and without offence till the day of Messiah. (Php 1: 8-10 KJV)