

Covenants Presentation Pt 4

This study was transcribed from Part 4 video

The old contract disposition, the Israelites broke the contract

Transforming the Law to Love

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

We are in part 4 of the Old Covenant and it come to our surprise that there were actually multiple covenants that were established while the Israelites were wandering on their journey for 40 years before they went into the Promised Land. This time we will look at what happened with the Old Contract, the Old Testament. We'll look at some aspects of it that perhaps have been overlooked. We will look at how the Israelites broke this covenant and YHWH broke the covenant with them and it was disestablished. We will look at how the Levitical law that was inside of this Old Contract, or this Old Testament. Was it really added on? We find some scriptures that show us that law was added on from what was originally intended. Most important, this contract was broken by Israel and necessitated a new contract which we will go into in the next session.

Purpose and Scope We are continuing to examine the covenants at Sinai, Moab and we touch on the Upper Room Covenant in this presentation.

The Old Contract Disposition New Contract references to the Old Contract

The New Covenant or the New Testament has references to the Old and when you start looking you start to see them. In those references we find that there is a new order being proclaimed. The Book of Acts has some very amazing scriptures relative to the New Contract and how people had trouble, particularly the Jews. Also the Pharisees and the Sadducees are some of the people that were really fixed on Moses law and Moses way, Moses being the mediator. Those people had a difficult time when some of the new disciples came along, Paul and Steven in this case. In this first case we'll take a look at Acts 6:11-14, something that happened when Stephen started to speak.

Then they ^{Jews of the diaspora vs 9-Cyrenia, Alexandria, Cilicia} *suborned* ^{G5260=throw in stealthily or by collusion} *men,*
(Back up a couple of verses and you will see that it mentions the Jews from the synagogue of Cyrenia, Alexandria, and Cilicia. These were locations in Africa and Asia. The Jewish people from that diaspora threw in men that colluded with them and those men said.) *Which said, we have heard him* ^(Stephen) *speak blasphemous words against Moses, and against YHWH. And they stirred up the people, and the elders, and the scribes, and came upon him,* ^(Stephen) *and caught him, (Stephen) and brought him to the*

council, and set up false witnesses, which said, this man ceaseth not to speak blasphemous words against this holy place, and the law: For we have heard him say, that this Yahushua of Nazareth shall destroy this place, and shall change ^{G236=make different} the customs which Moses delivered us. (Acts 6:11-14 KJV)

In other words, they didn't believe that the Messiah had really come and was crucified. Even though they crucified him, they knew that they did that but they didn't want to believe that he was the Son of YHWH and that he was resurrected. They are conspiring against Stephen who is speaking in terms of the resurrection of Yahushua. It's interesting to note that they said Stephen was speaking blasphemous words against this holy place and the law. What does that mean? And that they said that Yahushua of Nazareth shall destroy this place and change the customs.

You have to think about that a little bit and read the context of this account in Acts and elsewhere. You find out what is going on here is that Stephen is speaking against Moses and the Temple customs and the law. What law is it talking about? This Moab Levitical law was what was in place then. The Levitical system and the Levites and the Pharisees and the scribes had all embraced and actually made their religion out of keeping the law. Stephen is saying that Yahushua of Nazareth shall destroy this place and he's going to change the customs, what did that mean? Well, "destroy this place" would have been a reference to Matthew 24:2.

You might recall what that says when in Yahushua's last few days, he spent in Jerusalem. When he was coming out of his last teaching session at the Temple and when he walked away he told his disciples to look at this place. "There shall not be a stone left standing", he was prophesying for the future what would happen with the Temple. All of these Jews, Scribes, Pharisees and Sadducees and the diaspora of these people that were meeting here were conspiring against Stephen knew that he said those things. That was one thing that he said, but he also said in John 2:19, he was talking to the Scribes and Pharisees previous early on in his ministry; he said "If you destroy this Temple, three days later I will raise it up". He was talking about himself. They remembered these sayings and they are bringing it back saying that he's going to do these things. To them he's dead, and they don't accept the fact that he was resurrected and is in fact the living eternal Messiah.

They don't understand that's for sure. Stephen understands and Stephen is telling them what is going to happen. They are saying that Yahushua said he's going to destroy this place, (wonder how he could) but the other part he goes on to say and "This Yahushua shall change the customs of Moses" and we know that the customs of Moses had to do with the Law of Moses. Moses was the mediator of those laws. Yahushua said in Matthew 5:17 "Don't think I've come to destroy the law, I've not come to destroy but to fulfill." Then he went on to say how these things are going to change. How he magnified it, he had a revolutionary new

teaching on how the law was going to be kept and how it was going to be modified. They were all concerned about these changes. That's the background of this scripture. A new order is being proclaimed.

A change, when it happens at your workplace, at your job, a new procedure comes in place. People complain about changes they don't want to do the new, they want to keep the good old way we've been doing business all along. That's what these Scribes, Pharisees and Believers of Judaism at this point in time, they didn't want to change. That's what's going on in this particular scripture. The end result is that they stoned Stephen. You can read this account in Acts 7. In the next chapter you will find out that Stephen was stoned as a result of his proclamation of these changes.

The other scripture in Acts some chapters later in Acts 18 is regarding Paul. It's similar as Paul was speaking a new order that was being proclaimed to a similar audience, maybe not the same people but a similar audience.

And when Gallio ^{impartial Roman Proconsul} (Gallio was a new proconsul he got put in place by the Romans and he was like a governor.) *was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat, saying, (to Gallio) this fellow (Paul) persuadeth men to worship YHWH contrary to the law.* (These Pharisees, Sadducees, Scribes and Temple authorities were coming and expecting the Romans to side with them. And Gallio was new. They thought he was new and smart and also he was connected to Nero. He was also well written about so he was a well know guy back in this time. Acts 18 was something like maybe 45 or 50 CE or something like that. So he was new and the Jews thought they could maneuver him to side with them because he was new) *And when Paul was now about to open his mouth, Gallio said unto the Jews, if it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you: But if it be a question of words* ^{G3056=logos=something said, Divine expressions, doctrine} *and names* ^{G3856=authority, character} *and of your law, look ye to it' (you look into it yourself) for I will be no judge of such matters, And he drove them from the judgment seat. (Acts 18:12-16 KJV)*

The new proconsul had some wisdom about what he was doing and didn't want to get involved in politics. He was a governor, an administrator for the Roman Empire and didn't want to side with the Jews. Look what he said, if it was something moral I would agree with you, but what you are debating is a question of words. This "word" is logos in the Greek, it's something they said, and it's about doctrine. He doesn't want to mess with their doctrine and names. What names was he talking about?

Authorities and characters is what G3056 means. Paul was proclaiming Yahushua Messiah as the one that we go to. The Jews in these days were focused on Moses seat still. What they were debating, and what they wanted Gallio to address was the doctrines that are being changed and the personality of Moses and Yahushua being changed. Gallio is saying to the Jews this is your matter, you go figure it out on your own.

The words are about law vs grace if you want to boil it down to a couple of statements. The names were about Moses vs Yahushua, so this is again is a new order being proclaimed and its references from the new order back to the old order, the order that nobody wanted to give up, at least in the Jewish community. He Levites didn't want to give it up because it meant their jobs are out of business. They didn't have a responsibility any longer. This new order is being proclaimed in these couple of scriptures in Acts that we see, there are many more, but these are a couple of examples.

The new contract reference to the old contract and the restoration through Yahushua, things are going to be restored back to some original state which we will see. We find in Hebrews a scripture that talk about this:

For if that first covenant had been faultless, (which it wasn't) then should no place have been sought for the second. For finding fault with them, he saith, behold, the days come, saith YHWH, when I will make a new covenant with the house of Israel and with the house of Judah. (Heb 8:7-8 KJV quoted from Jer 31:31KJV)

We will go into this deeper in a later session. This scripture is showing us that the first covenant was faulty. The end result is that a new covenant is required. A restoration is going to happen which we will see in a subsequent scripture. The restoration happens through Yahushua. Going on a little further in Hebrews:

The Holy Spirit this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: Which was a figure
G3850=parabola=similitude, comparison, parable *for the time then present, (the first tabernacle was representative) which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; (you can't clear the conscience with the blood of bulls and goats) Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation*
G1357=Messianic restoration, rectification (set right) *(Heb 9:8-10 KJV)*

There is the word reformation, which means restoration, or rectification. To rectify means to set right. What this is telling us is the first contract; the first covenant was a parable to look forward to a time, it was a shadow, or a way of looking forward representative to what was ultimately going to come which was the Messiah to come and set things right. To make things

right, I'll say right again from the standpoint of creation. Man had goofed it up substantially and severely at this point. It was necessary for Yahushua Messiah to come to rectify, or restore it to the state of righteousness, only through his blood.

This word figure, I want to jump back to it because it's an interesting one. This word figure used here is translated from the Greek G3850 and that Greek word is parabole. Parabole is the same word that you see frequently translated as parable. Anyplace you see the parables of Yahushua; it's the Greek word parabole. It means something that's like something else, a similitude, or a comparison, or a parable. I want to explain to you something about parabole. This word is what we would have in English the same as parabola this is somewhat a mathematical or geometric expression. When we look at what a parabola is, we find that the shape of it is concave or convex and it's a curve. Satellite dishes are parabolas. That's one of the common uses of a parabola because of the characteristics of how signals are focused into it. A Parabola has some properties that I want to discuss that point to Yahushua.

When we talk about the parable of the sower in Matthew 13, we see the good ground and the bad ground, the weeds and so forth. It's a familiar parable to most people that study the scripture. It's a representation and it all points to Yahushua Messiah in a variety of ways. Look at the geometry of it. There is something called the axis of symmetry, that axis of symmetry is perpendicular to a focal point in the center point. This axis of symmetry is the line where the light or sound waves would come into a parabola. Of interest is any light traveling parallel with the axis of symmetry is reflected to the focus. The lines all come in parallel but they all reflect because of the parabolic curve. They reflect to a center point. Conversely if you turn the arrows around and sent a signal out from the focus, the light that originates from the focus would go out and be parallel.

Why am I going through all this? The truth of Messiah and scriptures all come in as a parallel line, there aren't different angles that light comes in to focus on the Messiah, the light that comes in that focuses on the Messiah, and the light that goes out that comes from the Messiah all goes out parallel. There aren't obtuse angles, everything is straight, and nothing interferes with anything else. The truth is the truth and it doesn't conflict with any other parts of the truth, it's all parallel and in harmony. This parabola has that set of characteristics. What this scripture is showing us is that the parabola of the first Temple points to Yahushua. It was a similitude, if you will. The parabola attributes show us how light and truth point all to one focal point and what is that one focal point? Of course it's Yahushua Messiah.

Whenever you see this word in the scriptures, particularly in the New Contract or New Testament, especially with the early disciples they asked Yahushua why he spoke in parables. This is that same word, parabola. Now when you see the word parable you know that it has the Greek word parabola. Perhaps the image of a deep dish will come to mind.

The rituals were imposed until the Messianic restoration as indicated in Hebrews chapter 9. Going on a couple verses later in verse 15:

And for this cause he is the mediator ^{G3316=go between, reconciler} (this all points to Yahushua. He is the reconciler of the New Testament) *of the New Testament, that by means of death, (He's the mediator) for the redemption* ^{G629=ransom in full, deliverance} *of the transgressions that were under the first testament, (in other words he paid the ransom in full. Normally when you pay a ransom it's paid to a guilty party for the release of an innocent party as in a kidnapping case. We are the guilty party and the ransom is being paid for us, being the guilty party. We don't deserve the ransom to be paid but Yahushua is paying it for us) they which are called might receive the promise of eternal inheritance. (Heb 9:15 KJV)*

The ransom is paid for all the first covenant transgressions and that is what this says. Transgressions that were under the first testament, the first covenant, the Law of Moses, Yahushua paid that penalty, that ransom. Yahushua bought the first covenant with his blood. He performed the ultimate buyout. He bought that covenant with his blood and established a new one. Believers then receive the promise of eternal inheritance as a result. An amazing scripture if you think about it.

There are a couple of items on the restoration through Yahushua that affects the old contract and the new and how we view it today. This discussion item is interesting because you've probably never thought the Levitical law was an add-on, but an add on to what?

We have read Galatians 3:18-19 a couple of times already during the first few sessions of this study but there is another angle of it that I want to bring out.

The Levitical law was an add-on

For if the inheritance be of the law, it is no more of promise: but YHWH gave it to Abraham for a promise. Wherefore then serveth the law? (Why do you serve the law?) It was added ^{G4369=to place additionally, that is, lay beside} *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 (Moses). (Gal 3:18-19 KJV)*

The last time we focused on this little word "till". The word till means we do something until something else happens. We don't keep on doing what we did after the "till". Before the till we had a set pattern of behavior, and then after the till we have a different pattern of behavior. Until the seed should come who is Yahushua. The law was given because of the promise to Abraham, not because of a promise to Moses. And it was added, this is a key point. It was added, and the word added comes from a Greek word G4369. Interestingly it means to place

additionally, that is lay beside. You will remember in part 2 of these presentations that I showed you in Deuteronomy how the law that was given at Moab was laid beside, or added to the law that was brought from Mt. Sinai. Which was Version 2 of the law, and Version 3 got merged together and was laid beside the Ark of the Covenant. Here's the scripture: They are at Moab and we're in that period of time before they went over to the Promised Land across the Jordan. Moses is talking to them, the whole book of Deuteronomy remember takes place at Moab.

That Moses commanded the Levites, which bare the ark of the covenant of YHWH, saying, take this book of the law, and put in in the side ^{H6654=side off; a side} of the ark of the covenant of YHWH your Eloah, that it may be there for a witness (not for you, but against you) against thee. (Deu 31:25-26 KJV)

Moses said put it on the side, this word on the side means sidle off, or a side, when you examine sidle it means put it there in an obtrusive way. Put it there in the sideward motion. This law at Moab Version 2 and 3 that was combined together was put beside the Ark of the Covenant where the second set, not the first set but the second set where the 10 Commandments were placed.

This law Version 2 and 3 was added-on; it was put on the side. It wasn't appended to, it was put on the side of and it wasn't even put in the box, in the Ark of the Covenant. It wasn't put in that box; it was put beside of it. These scriptures are pretty interesting to see how this was added together. Why was it put there? Because of transgressions is what it says in Galatians 3:18, until the seed would come. We've read this scripture before but not with this emphasis. In Matthew 19 there is more evidence of the law being added on.

*The Pharisees also came....saying...is it lawful for a man to put away his wife for every cause? And he answered and said unto them, have ye not read, that he which made them at the beginning made them male and female ^{Gen 1:27} and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh ^{Gen2:24}? Wherefore they are no more twain, but one flesh. What therefore YHWH hath joined together, let not man put asunder. They say unto him, why did Moses then command to give a writing of divorcement, and to put her away ^{Deu 24:1-2}? (They were trying to trap Yahushua into not knowing what he's talking about. The Pharisees are saying why did Moses allow divorce when a man and woman were to be one in a marriage?) He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: **but from the beginning it was not so.** (Mat 19:3-8KJV)*

He (Moses) added this into the law in order for them to get along because of the hardness of their hearts. The same thing is today, we have divorce rampant in our society, and the same

thing is true today. Because of the hardness of our hearts divorce happens. But Yahushua says, from the beginning it was not so. It was intended that man and woman live together as one. When you are living together as one, you are one in purpose, one in goal, one set of objectives in life and one focused on Yahushua Messiah, and one focused on YHWH.

What the Pharisees are quoting is in Deuteronomy. Deuteronomy was penned at Moab in that two or three month stay, at the end of their 40 year journey, before they went into the Promised Land.

When a man hath taken a wife, (this is the law of Moses) and married her, and it come to pass that she find no favour in his eyes, and because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his house she may go and be another man's wife. (Deu.24:1-2 KJV)

That's in the law, is that applicable today? No. Does it happen? Yes. Effectively, get rid of her for no reason. Just because of some uncleanness, something the guy doesn't like, he's able to divorce his wife according to the Law of Moses, this law that was what we call Version 2 and 3 merged together. The Pharisees were living with all of that. This old covenant, Version 2 and 3 that we've labeled it as. They were righteous in all aspects of it. And this is what Yahushua came to abolish, and to do away with. These scriptures give us an idea of how the law was added on. There are others but these are a couple of good examples. Another area is that the old contract was broken by Israel. We're going to see it was broken by YHWH also but it was broken by Israel first. Let's get a little foundation here, again in Deuteronomy. It was during their stay at Moab before they went into the Promised Land.

Old contract was broken by Israel

*Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them. Wherefore it shall come to pass, **if** ye harken to these judgments, and keep, and do them, that YHWH thy Eloah shall keep unto thee the covenant and the mercy which he sware unto thy fathers. (Deu 7:11-12 KJV)*

This is conditional, **if** you harken to these, **then** YHWH shall keep the covenant. An if-then statement, and it's conditional if you harken, or if you agree. However, they didn't do that. Israel and Judah both broke the covenant. You have to look at the history of the Israelites to know that after they entered the Promise Land and after King David and King Solomon there was a civil war. Jeroboam and Rehoboam split up and there became the Kingdom of Israel, and the Kingdom of Judah. They became the North and the South.

If we look to the book of Hosea we see some evidence of how this covenant was broken. Israel and Judah both broke the covenant. They became separate countries at the point in time immediately after Solomon's death. From about 950 BCE until about 587 BCE yes, there were some good kings, but not many in the South, and there were no good kings in the North. They fell into idolatry and pagan practices and broke the covenant that they had originally said at Mt. Sinai, when they all said "We will do". But they didn't even do it then, it didn't take them but a couple of days to build the golden calf. The scripture in Hosea would require an examination of a full presentation to get the fullness out of this section of Hosea.

The background of what is going on here is real important. If you just read the scripture, you might not get the fullness of it. Let's jump to where Hosea fit in the scheme of the prophets and the time of the Kingdoms of the North and South. What we find are the Minor Prophets, Obadiah, Nahum, Jonah, Amos and Hosea and so forth are considered minor. They aren't minor in terms of what they have to say, that's for sure. Out of all of the prophets you can name in the old contract, there were only two that were focused on and addressing the Northern Kingdom and the sins of the Northern Kingdom and what was about to happen. One of those was Hosea, and he was contemporary with Amos. Their message was slightly different, but Hosea lived at the end of the time of the Northern Kingdom. He was contemporary with the kings of the south from Shallom, Menahem, Pekahiah, Pekah, and Hoshea. It was in that range just before the downfall in their being taken captive in 722 BCE by Shalmaneser, Tilgath-Pileser, and so forth. These were the Gentile leaders that came through. The Assyrians in those days came through and overcame the Southern kingdom.

Hosea is writing about the time that's going to happen and the idolatry and pagan practices that the Northern Kingdom has fallen into. He mentions the Southern Kingdom of Judah in this prophetic set of verses. Hopefully with this background that will give you a little bit of a mental image. The Southern kingdom doesn't go into exile until a hundred and thirty years later, after the Northern Kingdom goes into exile. Of course Northern Kingdom goes into exile because of the Assyrians, Shalmaneser, Sargon and so forth. The Southern Kingdom goes into exile because of the Babylonians led by Nebuchadnezzar and his armies. With that background, these verses will make more sense in the context. You almost have to read the whole book of Hosea to get the fullness of this, but this particular set of scriptures is useful for the purpose of this presentation.

For I ^{YHWH} desired mercy, and not sacrifice; and the knowledge of YHWH more than burnt offerings. (The people had fallen into the wrong set of practices) But they like men have transgressed ^{H5674=cross over, alter, do away, perish} the covenant (They're doing away with it, they are crossing over, they are crossing the lines of the covenant) there have they dealt treacherously against me. Gilead is a city of them that work iniquity, and is polluted

with blood. And as troops of robbers wait for a man, so the company of priests murder in the way by consent: (Even the priests are involved in some of this murderous behavior) for they commit lewdness, I have seen an horrible thing in the house of Israel: (Northern Kingdom) there is whoredom of Ephraim, Israel is defiled. Also, O Judah, he hath set an harvest for thee, when I returned ^{H7725=bring again, controversial} the captivity of my people. (Hos 6:6-11)

Hosea is not only condemning the activity and the society in the North, he's also mentioning that he's going to get to you in the South and Judah also. In this somewhat controversial statement at the end, different commentators will say this means something different, but I think the context of it means, when I returned the captivity of my people, he's talking about when he brings again the captivity of my people to the South. What he's saying is also Judah; you are going to have a harvest also. This is not a good harvest this is a harvest of being overthrown when I come again I will bring again the captivity of my people. He's saying the North is going to go into captivity and at some time later the South is going into captivity. I'm going to bring the same punishment on the South that I did on the North. I think that's the best in context, explanation of this last part of this scripture.

In any case it shows that they have transgressed the covenant. They have broken the covenant and Jeremiah chapter 11 gives us something similar. Jeremiah was the prophet in the time of the end of the Southern Kingdom. As Hosea was a prophet to the North, Jeremiah was a prophet to the South some hundred and twenty years or so later during the time of Nebuchadnezzar's three sieges of Jerusalem, and the time of the kings of Jehoiakim, Jehoiachin, and then Zedekiah. This period of history that ended in the overthrow and the razing of Jerusalem by Nebuchadnezzar in 587 BCE. Jeremiah has a similar declaration to the people in the South directly.

And YHWH said unto me, a conspiracy is found among the men of Judah, (We are talking about the Southern tribes) and among the inhabitants of Jerusalem. They are turned back to the iniquities of their forefathers, which refused to hear my words; and he went after other Elohim to serve them: the house of Israel (the North) and the house of Judah (the South) have broken my covenant (when Jeremiah wrote this, the North had already broken it and they were taken into captivity by the Assyrians, by Tilgath-Pileser, Sennacherib and that group of guys) which I made with their fathers. Therefore thus saith YHWH, Behold, I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them. (Jer 11:9-11 KJV)

Both of these scriptures show us that the children of the Israelites that were given the Promised Land, the ones that were taken out of Egypt and taken out of bondage, indeed were ready to go

back into bondage, both the North and the South. This shows us the old covenant is or was being broken.

Two prophets testify to that, many other places too, but the language is pretty clear that the covenant was broken by them.

The old contract was broken by Israel and disannulled by YHWH. We see that in Zechariah chapter 11. Zechariah was contemporary after the exile and the Israelites were coming out of their captivity under the leadership of Zerubbabel. This is approximately Darius the Mede, and Cyrus. The books of Nehemiah and Ezra are the time when Zechariah is writing, about 500 BCE. Zechariah has something to say about how YHWH disannulled this covenant, which is another in-depth study that could be made. This could give some of you an area to go look into. Acts 17:11, be the Berean, do your own homework. Listen intently with a good heart but go prove these things. Don't just take my word for it. Go prove all things.

*Then said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another. And I took my staff, (even after the captivity, primarily it was Judah that went back to Jerusalem. The Northern tribes, the ten tribes thought to be lost, they're not lost. They went west into Europe. This is talking about that period of time. They continued, even after they were given freedom again they continued to be in that same direction of idolatry and pagan practices. He goes on to say) I took my staff, even Beauty, and cut it asunder ^{H1438=to fell a tree, generally to destroy anything}, **that I might break** ^{H6565=to break up, to violate, cast off, cause to cease, disannul, dissolve, make of none effect} **my covenant which I had made with all the people.** (YHWH is getting fed up, he gives them freedom and takes them under Moses command to the gates of the Promised Land, takes them with Joshua's leadership into the Land. They have kings and do all the things they want and he's getting fed up with them.) *And it was broken* ^{H6565=same as previous} *in that day: and so the poor of the flock that waited upon me* ^(Gentiles?) *knew that it was the word of YHWH. And I said unto them, if ye think good, give me my price; and if not, forbear* ^{H2308=cease}. *So they weighed for my price thirty pieces of silver. (Zec11:9-11)**

What do you suppose that's pointing to here in Zechariah in 500 BCE? Wow, that's amazing. This part of the scripture that says he's going to break his covenant which he made with the people, and it was broken. What that says and he did it in that day. When he broke the covenant, there were the poor of the flock that waited upon him. In other words there were some people that were humble, contrite, and poor in spirit. There were probably people that were left of all of the tribes, the North and the South, and the tribe of Judah that this applies to, but I think this really is looking to the prophetic future that the Gentiles would ultimately be included in the plan of salvation.

He's talking about giving thirty pieces of silver for the price of it, pointing to Yahushua Messiah. This staff which he said here, he's talking about Beauty. The staff Beauty, I would argue this is talking about the favored status of the Israelites. That favored status would ultimately be extended to the Gentiles. Of course the wages of a good shepherd is thirty pieces of silver. When we go on in Zechariah, it gets more interesting.

And YHWH said unto me, Cast it unto the potter: a goodly price that I was prized at ^{H3365=valuable precious} of them, and I took the thirty pieces of silver, and cast them to the potter in the house of YHWH. Then I cut asunder mine other staff, even Bands, that I might break the brotherhood between Judah and Israel. (Zec 11:13-14)

This prized valuable item is cast to the potter. Where was the field that Judas turned Yahushua in to the Romans? That field where Judas committed suicide was the Potters Field. He hung himself just like Ahithophel with David when he was found to be a no good servant of David. This is pretty amazing this is here some 500 years before it actually happened. Judas was the one that took the thirty pieces of silver to the Temple and the Potters field was purchased.

This is all woven together with Staff and Bands. We see the staff of Beauty was the favored status of the Israelites, to be extended to the Gentiles. The staff of Bands that is being talked about here is the brotherhood between Judah and Israel and that is going to be broken. The covenant is disannulled because of disobedience on top of it.

What we see in this is the redemption price of a man gored by an ox. If you look back in Exodus chapter 21, which would have been Version 1 of these covenants that we have studied, the redemption price of a man gored by an ox is thirty shekels of silver. The redemption price of Yahushua's betrayal was thirty pieces of silver. It says this in Matthew 26:15. If we put a value on thirty shekels at probably four tenths ounce each is twelve troy ounces of silver, it says silver. If we say it's about \$15.00 in today's value, it's \$180.00; it's not a lot of money. The Messiah was betrayed for \$180.00 is what it boils down to.

The wages of a good shepherd of thirty pieces of silver is also the same wages for a rejected shepherd. Just amazing these things are all woven together. The bottom line, woven into this story, with all of these other little details, and there are others. Woven into this is that YHWH broke the covenant which he made with the people. That's what it says here.

In the next session, not this one we are going to be looking in depth into this scripture in Hebrews 7:18. Hebrews 7:18 makes it clear. We've already used it once because it says:

For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. I don't want to go into the details of that now because it's

coming up. Here is another piece of evidence that the disannulling of the commandment.

Review Part 1 highlights

All of the material that surrounds the old covenants that I've described, Versions 1, 2, and 3, and in the next presentation we will start on the New Covenant and the whole remainder of the other sessions following that are going to be centered on the New Covenant. Before we do that, this is a good time to review some of the highlights of the first three sessions. We are on part 4 now so I want to back up and talk about the highlights in each of the session parts of 1, 2, and 3.

We looked at the scriptures in Ezekiel 20:11-20 which gave us, in some detail, the history of the Israelites spoken by YHWH. I want to refresh you on that particularly the part that looked at the first period in the wilderness. If you recall Ezekiel chapter 20 started with the children of Israel living in Egypt. Then Moses took them out and they lived in the wilderness for 40 years. They were then taken into the Promised Land and after that they were taken into exile. After exile they were brought back to the Promised Land. That's the fullness of what Ezekiel 20 is talking about. I will take the center of that because the period in the wilderness has two subsections. The period at Sinai is one subsection which we can identify, and the period at Moab which we can identify. This period Sinai we looked at in Ezekiel chapters 20 verses 11-20.

And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them.¹ Moreover also I gave them my Sabbaths, to be a sign between me and them that they might know that I am YHWH that sanctify them.² 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, he shall even live in them¹; and my Sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them.³ But I wrought ^{H6213=do, make, acted} for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out. Yet also I lifted up my hand unto them.....that I would not bring them into the land which I had given them, flowing with milk and honey....Because they despised my judgments, and walked not in my statutes, but polluted my Sabbaths: for their heart went after their idols. Nevertheless mine eye spared them from destroying them.....But I said unto their children....Walk ye not in the statutes of your fathers...nor defile yourselves with their idols; I am YHWH your Eloah; walk in my statutes, and keep my judgments, and do them; and hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am YHWH your Eloah.² (Eze 20:11-20 KJV)

Recall this particular section of Ezekiel, YHWH is quoting, and he's referencing some of the things he said. Ezekiel wrote after Nebuchadnezzar's second siege of Jerusalem. 600BCE going back to 1400, so at least 800 years earlier, YHWH is quoting what was being talked about.

¹ Ye shall therefore keep my statutes.....which if a man do, he shall live in them; I am YHWH. (Lev 18:5KJV)

Leviticus 18 was written in the last half of their stay at Mt Sinai. This is a reference back to that period of time so we know that he's talking about the period of time they were at Sinai.

² Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout....that ye may know that I am YHWH that doth sanctify you. (Exo 31:13)

He's talking about His Sabbaths and we know that in Exodus 31 that he gave them those instructions. Again, its proof and evidence this section of Ezekiel, historically is talking about the time at Mt. Sinai.

³ They have turned aside quickly out of the way which I commanded them; they have made them a molten calf YHWH said unto Moses....It is a stiffnecked people...let me alone, that my wrath may wax hot against them, and that I may consume them. (Exo 32:8-10 KJV)

He talks about consuming them in Ezekiel chapter 20 and we know that scripture came from Exodus 32. YHWH's stating is that he said "I gave them my statutes", he's speaking through Ezekiel and these are YHWH's words and he's referencing the time at Mt. Sinai. We know there is evidence of that.

We know going on in Ezekiel chapter 20, he jumps to the next time in their history which is some 39 years later at Moab.

Notwithstanding the children rebelled against me; they walked not in my statutes, neither kept my judgments...which if a man do, he shall even live in them; they polluted my Sabbaths; then I said, I would pour out my fury upon them to accomplish my anger against them in the wilderness ¹. Nevertheless I withdrew mine hand, and wrought ^(acted) for my names sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth. I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries; Because they had not executed my judgments ², but had despised my statutes, and had polluted my Sabbaths ³, and their eyes were after their fathers' idols. Wherefore I gave them also statutes that were not good ^{H2896=good thing, joyful, cheerful} And judgments whereby they should not ^(could not) live ⁴; And I polluted them in their own gifts, in that they

caused to pass through the fire all that openeth the womb ⁵, *that I might make them desolate...that they might know that I am YHWH. (Eze 20:21-26)*

¹ *The people began to commit whoredom with the daughters of Moab...and bowed down to their gods, Israel joined himself unto Baalpeor...the anger of YHWH was kindled against Israel. (Num 25:1-3)*

It says they committed whoredom with the daughters of Moab and bowed down to their gods. Israel joined himself unto Baalpeor. The anger of YHWH was kindled against Israel. We see that in Numbers 25. When did Numbers 25 occur? If you remember the dividing line in Numbers, it was chapter 10. The Israelites were at Mt Sinai up through Numbers 9 and 10, and then after that in verse 10 they left and finished their journeys and ended up at Moab. Numbers 25 is late in their historical account in Numbers. That would have been the time they would have on, near, or at Moab. YHWH is talking about scattering them among the heathen and dispersing them. This comes out of Deuteronomy 28. That is at the end, of their couple months stay in Moab, just before they went over the Jordan River. Joshua took over the control.

² *And YHWH shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods (Deu 28:64 KJV)*

They despised his statutes and polluted the Sabbaths and we find that evidence of that scripture coming out of Deuteronomy chapter 30:9-11.

To keep his commandments and his statutes which are written in this book of the law (Deu 30: 9-11 KJV)

³ *And YHWH thy Eloah will make thee plenteous in every work of thine hand...if you harken...to keep his commandments and his statutes which are written in this book of the law. (Deu 30:9-11 KJV)*

Well, they didn't harken, but instead they did the opposite of what they were told to do.

⁴ *I gave them statutes that were not good, and judgments whereby they should not live.*

Deuteronomy 28 is the transition scripture. Between the first 15 verses which are the blessings, the last 52 verses, I think it is, are the cursings.

But it shall come to pass, if thou will not harken unto the voice of the YHWH thy Eloah...to do all his commandments.... That all these curses shall come upon thee, and overtake thee. (Deu 28:15 KJV)

And they did because they didn't do what they were supposed to. They weren't obedient to the system, the statutes, the laws, the judgements and commandments that YHWH had put in place at that point in time. Deuteronomy 28 is at the end of the time in Moab.

They offered polluted gifts and gave child sacrifices, passing through the fire.

⁵ There shall not be found among you any one that maketh his son or his daughter to pass through the fire. (Deu 18:10 KJV)

Don't do that, what did they do? They did it. And sometime after Deuteronomy 18 this has to take place at Moab. This second period in the wilderness identified in Ezekiel 20:21-26, we have clear evidence that this took place at Moab. Because of words that YHWH uses and the quotes that he's making.

Review Part 2 Highlights

Sinai and Moab covenants – 3 Versions

In Part 2 we went to the actual locations at Sinai. We looked at Mt Sinai where they stayed for eleven months and looked at their arrival schedule, which was some 50 days after they left Egypt. They arrived a few days before Pentecost, or Shavuot and we went into that detail. We also looked at the course of events that took place in Exodus chapter 19 through Exodus chapter 24. The 10 Commandments and judgments were given, and Moses read the book of the covenant. Notice it's noted as the book of the covenant, not the book of the law. The book of the law developed at Moab. The book of the covenant was a different covenant that happened at Sinai, at least the first version of it.

Exodus 24:8 was what we identified as the Version 1 of the covenant. Immediately after Version 1 Moses was called up the mountain. The golden calf incident was developing below in the valley and of course YHWH knew all of that. YHWH told Moses to get back down and check things out because these people were partying down there and building this golden calf. Moses went down and broke that original set of stones written by YHWH's hand. These are the stones that were provided by YHWH and written with YHWH's finger. Moses broke that set of stones, so they had to develop another one and in the process of developing the next set, YHWH called Moses back up and said to bring your own stones, and I jokingly say bring your own chisel because it says in the scripture that Moses wrote the words that YHWH told him to on the stones. He chiseled them in there probably with a rock chisels. Bring the stones and the chisel this time because there's going to be some more legislation that's going to go along with what I told you the first time because you couldn't do what I told you the first time.

After that second set of commandments were given and some additional legislation, the Levitical System, the Tabernacle, the tribes were numbered. There were an extensive amount of developments occurred that were detailed later on in Exodus. The entire book of Leviticus

was written later, late in the stay at Mt Sinai. They departed Mt Sinai eleven months after they arrived. A lot happened at Mt Sinai and the most important we focused on in terms of the presentation was two versions of covenants were given. Version 1 was immediately broken by Moses. Not by YHWH, but by Moses. YHWH came and gave a second version, and we will take a look at those scriptures.

430 Years after Abraham

I want to highlight the importance of the 430 years and a scripture that keeps coming up in 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, (so what we're talking about at Sinai is this scripture and this period of time) 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. (What we're focused on here is an important part of this second part of this presentation is that we aren't focused on the law, we are focused on promise. If the inheritance be of the law, it's no longer of promise, and that is what Paul is saying.) Wherefore then serveth the law? It was added because of transgressions ^{G3847=violations, and arrogant overstepping} till (here's that little word "till" that we focused on, till Yahushua should come.) the seed ^(Yahushua) should come to whom the promise was made; and it ^(the law) was ordained ^{G1299=arrange thoroughly, institute, appoint} by angels in the hand of a mediator. (Talking about the new covenant) (Gal 3:17-19 KJV)

This scripture is an important one and it ties right in with 430 years after. This law that's being talked about was not the first one because Moses broke the tablets of the first one. It's talking about what developed starting with Version 2. That is a significant difference of understanding that probably, that I certainly know that I had until I looked into this. Most of us think or thought that the old covenant goes back to Exodus chapter 20 when the 10 commandments were given at Mt Sinai. That clearly is incorrect. That group is a very small group of laws. I bracket it with Exodus 20 to Exodus 24, and then a new version of the covenant developed after that. Why? Because of sin, transgression, and that transgression was the golden calf.

The other highlight is the whole time at Mt. Sinai starts in Exodus 19. It includes all 27 chapters of the book of Leviticus, and ends in Numbers chapter 10:11. They pick up and leave, the cloud by day and the pillar of fire by night led them away from Sinai at that point in Numbers and they went on their travels.

There are two main scriptures that I want to look at that that was the Version 1 covenant, and again, this should all be only a refresher. If you didn't watch that session, part 2, you should watch it to get the fullness of this discussion because I'm skipping over some what might be

important parts. I'm only giving you a summary at this point. Version 1 of this covenant takes place and is put into place in Exodus.

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. And Moses wrote all the words of YHWH and rose up early in the morning and builded and an alter under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men (the young men being the servants of the priests at this point, notice it doesn't say Levites) of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen ^(H6499=young bull, no goats mentioned) unto YHWH. And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar. And he took the book of the covenant, (not book of the law) and read in the audience of the people: and they said, all the YHWH hath 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)

This is just after they arrived, and after the 10 Commandments were given. This covenant was established, it was put into place, it was locked in with blood. The blood was sprinkled of oxen, it doesn't say bulls and goats it says oxen. An ox is a young bull, and young men did it. The Levites didn't do it, and it was sprinkled on the alter and on the people and that is notable. YHWH made that covenant. The covenant was directly with the people of Israel. Of course they broke that immediately. Sixty to eighty days later, after two trips up the mountain, another covenant was put into place through Moses. This is the one also known as the Law of Moses. It's the beginning of the Law of Moses that completed in Moab which is Version 3.

Covenant through Moses – Also known as the Law of Moses

And he ^(Moses) said, if now I have found grace in thy sight, O YHWH, let my Master, I pray thee, go among us, for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance. (In spite of what we've done, in spite of the golden calf and the golden calf was one of many incidents. It wasn't just the golden calf that did this. The Israelites brought their idols with them from Egypt. And part of the historical lesson that YHWH gives us in Ezekiel chapter 20 was the fact that they had idols in Egypt, they brought them with them when they left Egypt and they kept them throughout their whole existence as a nation. That was their downfall. That was their problem.) And He ^(YHWH) said, Behold I make a covenant: before all they people and I will do marvels, such as have not been done in all the earth, nor in any nation; and all the people among which thou art shall see the work of YHWH; for it is a terrible ^{H3372=put I fear, be had in reverence} thing that I will do with thee. ^(LXX-wonderful) Observe thou that which I command thee this

day...And YHWH said unto Moses, Write thou these words; for after the tenor ^{H6319=according to} of these words I have made a covenant with thee and with Israel. (A different covenant) And he 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, the Ten Commandments. (Exo 34:9-11, 27-28 KJV)

The Septuagint version, the Brenton translation of it, the same verse, 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)

Doesn't get much clearer than that, He established a covenant, this is a different covenant than the first one that he did, the first version, when they first arrived at Sinai. They are still at Sinai but it's some weeks, a couple of months later.

We also highlighted the differences in the attributes, the legislation in these first two versions of the covenants. I showed you in Version 1 all the attributes. I showed you in Version 2 all of the attributes and I highlighted the golden items. They are common to both of these two versions. Turns out the golden items are common to the next version that is coming up in Moab as well.

First, some notable differences between Version 1 and Version 2, the first being, **there was no sin offering** in Version 1. **Only burnt and peace offerings were given.** If you notice there was only those two. You won't find sin offering until Version 2 in the scriptures. Until after that time in Exodus 34 you don't find sin offerings being mentioned and how to do them, how important they are, the process and procedure and what all the Levites were to do. That didn't develop until Version 2 and later. **Holy men made offerings.** There was no Levitical priesthood in Version 1. The Levitical priesthood developed afterwards. **The blood was sprinkled on the altar and people,** we are going to find there is strong evidence that can't be the old covenant that we think of that's compared in the new covenant because of what animals were sprinkled. **The book of the covenant was read,** that's an interesting side point. **This took place on or immediately after Shavuot,** these are some notable differences in Version 1.

Version 1 also introduced to us the first fruits, or the first born topic, in Exodus 22, which is part of the Version 1 contract:

Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors ^(juice): the firstborn of thy sons shalt thou give unto me. (That's important in Version 1 the firstborn were the ones that were dedicated to YHWH.) Likewise shalt thou do with thine oxen...And ye shall be holy men unto me (Exo 22:29-31 KJV)

What this says in Version 1 is the firstborn were to be the holy people. Another scripture gives us a little more insight into this:

And Moses wrote all the words of YHWH, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto YHWH. And Moses took half of the blood and put it in basons; and half of the blood he sprinkled of the altar. And he took the book of the covenant, (We've read this before but it's important to get this.) and read in the audience of the people; and they said, all that YHWH hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, (that's important as we move ahead) and said, Behold the blood of the covenant, which YHWH hath made with you concerning all these words. (Exo 24:4-8 KJV)

When they got to Moab 39 years later the Levitical system had started development late at Sinai, and it becomes fully operational. The book of Deuteronomy takes place once they arrived at Moab. There was a 39 year period, yes there is history available, but the development of the Levitical system early on took place starting at Version 2 of the covenants at Sinai and completed here with the book of Deuteronomy when it was written at Moab. The entire book of Deuteronomy happened at their stay at Moab. The development of the Levitical system was completed.

There is another covenant we called Version 3 that's established here at Moab. We'll take a look at the highlights of it. We looked at the activities that the covenant was written in a book of the law, and that the commandments in the book of the law were there. The book of the law was placed next to the Ark of the Covenant in Deuteronomy 31. This whole time at Moab fundamentally is the book of Deuteronomy. Deuteronomy 1:1 through Deuteronomy 34:12. It is when Moses finally dies and Joshua takes over. The first Joshua, Yahushua is the same as Yahushua the Messiah that was born to the virgin Mary. Same name Joshua or Yahushua would be the Hebrew version. Yahshua, Yahushua, Yahoshua, that origin.

Deuteronomy is an interesting word, we use it in reference to the Book of Deuteronomy and we've talked about this before. I'll bring it up again because it's noteworthy that in Greek, the word Deutero and Nomos means two law, or second law, so that's how we get to the Greek name of Deuteronomy. In Hebrew, Devarim or Debarim, depending on the best pronunciation would be the word for this book. Because devarim, devar means word, and the first sentence of Deuteronomy 1:1 says these are the words that Moses spoke. In Hebrew the book is known as Devar, or the plural with the im on it is Devarim. That's why if you look in the Hebrew names of these same books you would see Devarim instead of Deuteronomy. However, I would say that this second law that the Greek connotation provides is an interesting one because it is in fact a

second law that was provided. The first law being at Sinai in Version 1, and the second law that we are looking at is a combination of Versions 2 and 3 and they were merged. The third covenant was given in Deuteronomy 29.

*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 and H905= a part of, in addition to} the covenant which he made with them in Horeb. (This scripture is probably easily overlooked. It's really an important one because here is the covenant that YHWH commanded Moses to make with the children of Israel, in the land of Moab, in addition to the covenant that he made with them in Horeb. He's talking about number 2 in Horeb and number 3 in Moab. They are merged.) 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 an heart to perceive, and eyes to see, and ears to hear, unto this day (I don't think it means now they've gotten it this day, I think it means that even to this day you don't have eyes to see and ears to hear.)Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do. (They are getting another chance) 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 to day 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 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. (Deu 29:1-15 KJV)*

I think that not only means the no-shows that didn't show up for the meeting, but those more specifically in the future. Here is the basis of what we know of as the old covenant also known as the Law of Moses. This is probably an ah-ha moment for you, it sure was for me when I started to understand what this old covenant was really all about. This was the covenant at Moab that we so commonly refer to as the old covenant today. The covenant at Moab was one that was the end result of an original foundation, yes it started at Mt. Sinai, but it wasn't started in Exodus chapters 19, 20 through 24. That covenant was a whole different covenant.

We've looked at all of that and we also noted that the covenant is written in this book of the law. Notice it's not called the book of the covenant, it's called the book of the law. In Deuteronomy chapter 29 it says:

For ye know how we have dwelt in the land of Egypt, and how we came through the nations which ye passed by; and ye have 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 turneth away this day from YHWH our Eloah, to go and serve the gods of these nations... YHWH will not spare him... and all the curses that are written in this book shall lie upon him...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**: So that ...your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which YHWH hath 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 thus unto this land? What meaneth of 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 forth out of the land of Egypt; for they went and served other gods, and worshipped 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 KJV)*

This book, written here at Moab, it was a matter of days or a couple of weeks before they went across the Jordan into the Promised Land. Actually they had their first Passover, went into the Promised Land and then the first order of business was to take down Jericho. Deuteronomy 29:16 is where this is at. This is important to see where the genesis of this covenant really came from. Without peeking into these scriptures and parsing them out you would come up with a whole different false notion which I had until about a year ago about where this old covenant, or old contract, and that is just what it was, a contract that was put in place temporarily. It was a parable, a shadow, a parabola of things to come that focus on Yahushua Messiah.

We went through the events that took place in Moab in some amount of detail, but the last important scripture we looked at in this area was Deuteronomy chapter 31, which shows us clearly how this old contract was placed juxtaposition to the 10 Commandments.

*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, next to-CJB) **of the ark of the covenant of YHWH** your Eloah , (put it beside) that it may be there for a witness against thee. (Not as a testimony for you but as a witness against you) (Deu 31:24-26 KJV)*

The Moab covenant is known as the old covenant or the Law of Moses. Yes, it has its origin at Sinai, but not the origin that we all thought it had. This is the basis of the Levitical system also. And it was added because of transgressions after the golden calf at Sinai.

Wherefore then serveth the law? It was added because of transgressions, till (small word, big meaning) 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)

Now the attributes of Version 3 of the covenant, we also looked at it, and I'm not going to go through these details as I did during part two presentation, but this is quite a list of laws. There are 613 laws that were associated with this old covenant that was put together and ratified effectively at Moab. Leviticus has a list of things as well as Numbers, some being the same and many new. The book of Deuteronomy has a whole bunch more instructions. We have quite a list from where we started with one simple list in Version 1. Then we had a longer list in Version 2, now we have a lot of detail of what this covenant is comprised of. Notice that the **First Fruits of the land, Holy days and Feasts, Sabbatical, and Ten Commandments**. These are items that are common in all three.

Review of Part 3 highlights

We went into first born and first fruits, why that was important and how it was changed. How it was not only changed from the original system of first born/first fruits to a Levitical system, then it was changed back with Yahushua's sacrifice of himself for us, it was change back to a first fruit system.

One of the **common assumptions** is that **the Levitical Priesthood were the first priests** that we read about in the scriptures. First born were the original priests. It says that

*Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors ^(juices): the firstborn of thy sons shalt thou give unto me. Likewise shalt thou do with thine oxen...And ye shall be **holy men** ^(priests) unto me. (Exo 22:29-31)*

Version 1

The original priesthood were the firstborn sons. The Levitical priesthood did not exist in Exodus 20, Version 1. That was developed later in Version 2 and in Version 3. The Levitical priesthood were not the first priests. That common assumption that people make is incorrect. We see some other evidence of this. The original priests were the entire nation of Israel. Everybody was intended to be the leaders, and the system was going to develop much differently if the Israelites would have kept their first version on this covenant as they said they would. There wouldn't have been a need for Versions 2 and 3, nor a Levitical system but they didn't. In Exodus 19 we see the leaders were going to be different than they developed into.

Now therefore, if you will obey my voice indeed, and keep my covenant, (IF you will do these things and keep my covenant, they didn't) then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom ^{H4467=dominion, reign, royalty} of priests, and an holy nation, (In other words, all of you are going

to be a kingdom of priests) *These are the words which thou shalt speak unto the children of Israel. (Exo 19:5-6KJV)*

This was just before the Ten Commandments were given. Version 1

And YHWH said unto Moses, go down, charge the people, lest they break through unto YHWH to gaze and many of them perish. And let the priests also, (They were not the Levitical priests, they were the priests) which come near to YHWH sanctify themselves, lest YHWH break forth upon them. And Moses said unto YHWH, the people cannot come up to Mount Sinai; for thou charged us saying, set bounds about the mount, and sanctify it. And YHWH said unto him, Away, get thee down and thou shalt come up, thou and Aaron ^(not a priest yet) with thee; but let not the priests and the people break through to come up unto YHWH, lest he break forth upon them (Exo 19:21-24 KJV)

The priests were already assigned. Some of them were already known when they got to Mt Sinai. In other words Version 1 of the covenant. They were not the Levitical priests at that point.

The golden calf incident happened. Everybody participated with the exception of the tribe of Levi. The Levites came when Moses drew a line in the sand and he said, after the golden calf, who is with me? Only the Levites came, nobody else came so this first version of the priesthood, the first born, is going to be changed. There was what I call a buyout.

The firstborn Priesthood was outsourced and Sinai Version 1 priesthood decommissioned.

A Redemptive Buyout. The Levitical system was established in Version 2 at Sinai. We see that in Numbers 3. The entire chapter of Numbers 3 is about this.

And YHWH spake unto Moses saying, and I behold, I have taken the Levites from among the children of Israel instead of all the firstborn... therefore the Levites shall be mine; Because all the firstborn are mine; (they were mine too) for on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast; mine shall they be; I am YHWH. (Num 3:11-13 KJV)

The firstborn were the ones that were protected with the blood of the perfect lamb at the first Passover in Egypt. It was the day before they left. The firstborn were sacred and sanctified by YHWH at that point, the firstborn of the Israelites. Of course he killed all the firstborn of the Egyptians, not only the firstborn of the people, but the firstborn of the animals, the scriptures say. The firstborn were sanctified at the first Passover with the blood of the perfect lamb. They were the firstborn in Israel. In Exodus chapter 13, just as they were getting ready to leave,

And YHWH spake unto Moses, saying, Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine (Exo 13:2KJV)

The original system was a firstborn system, that's where the priests would have come from that are being talked about in Exodus 19. But they sinned; they participated in the golden calf so they were disqualified. What YHWH is doing here is choosing the Levites and buying the firstborn out.

And YHWH spake unto Moses in the wilderness of Sinai, saying, Number the children of Levi after the house of their fathers, by their families = 22,000 (Num 3:14-15, 39 KJV)

And YHWH said unto Moses, Number all the firstborn of the males = 22,273 (Num 3:40 KJV)

And thou shalt take the Levites for me (I am YHWH) instead of all the firstborn among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel. (Num 3:41 KJV)

You can see he's swapping them out, he's buying them out. He tells Moses because there is a difference in the numbers of 273 more firstborn that we will assign the Levitical system. Have a buyout of the extras, so redeem and transfer the difference to Aaron and his sons at 5 shekels apiece. 5 shekels times the difference of 273 is 1,365 shekels. A shekel, likely at this point was 4 tenths of an ounce. There is argument and debate that is all fine and well, but for purposes of description I think .4 is a reasonably close number. It would make the total for the buyout 546 ounces of something, it doesn't say silver or gold or bronze or copper, it just says shekels. If it was gold, and you multiply that times 1,500 dollars and ounce in today's approximate gold value, you come up with about \$3,000 apiece for the buyout of the firstborn to be reassigned to the Levitical system. If it's silver, you would have to move the decimal spot a couple points over so it would be about \$30.00 apiece. I don't know what the value is; I just ran the numbers to see what it looked like.

This system was bought out, and we went through that in Session 3. The Levites became the ones that were the priests, not the firstborn.

The Levitical Priesthood is Abolished, Version 3 Priesthood decommissioned, the legal system transferred to Version 1.

Later on in Numbers the Levites took over from the firstborn, but we also find that the Levitical priesthood is now going to be decommissioned when Yahushua came into the scriptures in the New Contract. We went from firstborn to Levitical and now we are going to decommission the

Levitical and go back to a newborn system. Back to Version 1 type of situation so we see that the covenant is changed. It says in Hebrews:

By so much was Yahushua made a surety ^(pledge) of a better testament. (Heb 7:22 KJV)

This word surety means pledge and it's like a surety bond. A surety bond is a promise by someone that will guarantee to pay a project owner or an obligee a certain amount of money if a contractor fails to meet an obligation, such as fulfilling the terms of the contract. The surety bond protects the project owner against the losses from a bad job basically done by the contractor. It's a failure to meet the specs, a failure to meet an obligation. In case, Yahushua providing the surety we are not only the project owner, we are the contractor also. We are being pledged to eternity and salvation through the blood of Yahushua. That pledge of his surety bond is made to us even though we are the guilty party. It's an interesting word, and a legal term that probably goes back to the Roman Empire. Yahushua was made a surety or a surety pledge or bond of a better testament as it says in Hebrews 7. The associated law is changed:

For the priesthood being changed ^{G3346=transfer, transport, exchange,} there is made of necessity a change ^{G3331=transposition (swap), transferal. Disestablishment, removing} also of the law. (Heb 7:12 KJV)

This change-out or transfer or exchange of the priesthood means that the law was swapped out. It was transferred to some other law and we went into the details of that. I won't say much about the comparison here to Enoch other than to say these two words for changed and transfer and changed and swapped are the same words used in Hebrews chapter 11. So many people have this belief that Enoch is in heaven because he was translated to heaven, that word translated is kind of neat sounding word, but all it means is transported or exchanged. We talked about that in Session 3 as a side bench discussion, not necessarily relevant to the covenants, but an interesting one.

By faith Enoch was translated ^{G3316=same} that he should not see death; and was not found, because YHWH had translated ^{G3346} him; for before his translation ^{G3331} he had this testimony, that he pleased YHWH. (Heb 11:5 KJV)

We talked about what is the law changed to, or what was it swapped back to? The law of the priesthood was changed back to the original firstborn system. That is where it came from. Firstborn after Sinai were flesh, but the firstborn now starting with Yahushua, we are spirit, or we will be. This all goes back to the attributes again of Version 1 if you remember. Exodus 22:29, the firstborn sons are to go to YHWH as holy men. Yahushua came and set that straight and set that path back on, Yahushua is the first of the first. Obviously there will be others after him, he's set the pattern, and he's the first one.

No man has ascended to heaven but the Son who has come down from heaven so Yahushua is the only one that has ascended back up there. Nobody's up in heaven plucking harps at this point. People that have died are in the grave; they are sleeping and waiting to the resurrection.

Firstborn System Redux This word redux is a repeat back to the beginning. We looked in **Version 1** at Sinai when this covenant was abandoned by Moses.

He came nigh unto the camp and saw the calf and dancing and he cast the tablets out of his hands and broke them. He broke them beneath the mount. (Exo 32:19KJV)

There can't be a covenant when you have a contract between you and me and one of us tears the piece of paper up, I might still have the agreement but you think it's no good so you tore it up. Moses tore this contract up, he had no choice. The people had sinned, they said they were going to do what they said they would do and be obedient, but a few days later, after Moses is gone they built this golden calf. It's just amazing what man conceives to do. At Version 1 it was a firstborn priority, all the firstborn were redeemed by YHWH (Exo 13:5 KJV) and it was a voluntary participation (Exo 19:8 KJV)

Versions 2 and 3 were merged and we saw that in Deuteronomy 29:1: *These are the words of the covenant which YHWH commanded Moses to make with the children of Israel in the land of Moab beside the covenant which he made with them in Horeb.* These two versions of the covenant were merged. It's the one that we know of as the old covenant or the Law of Moses and it was added because of transgressions. This is an important scripture Galatians 3:19: *It was added because of transgressions, till the seed should come to whom the promise was made.*

Of course this system had a Levitical priority. The firstborn were outsourced; the Levitical system took over in Numbers chapter 3:12 *I have taken the Levites from among the children of Israel instead of all the firstborn therefore the Levites shall be mine.*

This was mandatory participation and it was no longer voluntary. In Hebrews it says *If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there. (Heb 7:11 KJV)* The priesthood gave the law. What further need was there? This was an obligatory participation is what Hebrews is telling us.

In contrast to the **Upper Room Contract** in 30 CE Yahushua had a revolutionary set of teachings that he gave. We will start to go into this in Part 5. The New Contract was revolutionary.

In that he saith, a new covenant, he hath made the first old. Now that which decayeth and waxeth old ^(obsolete) is ready to vanish ^{abrogate-abolish} away. (Heb 8:13 KJV)

I've had this conversation with others and they don't like me saying this, but it's what the scripture says. It waxes old, it's obsolete, it's ready to vanish, and it is abolished. When this

was written in Hebrews the Temple was still standing. The Temple is no longer standing. In 70CE the Temple went away. That's what this is getting at, and it is ready to vanish away and it did. It vanished in 70 CE. That contract is abolished. That would be Versions 2 and 3. It's no longer in effect, and we are back to a firstborn priority. It says in Romans 8:29 KJV – *that he might be the firstborn among many brethren*. This is not voluntary or mandatory, but it's *by grace through faith and not of yourselves*. (Eph 2:8 KJV)

We are not to forget that there was this golden law that was a common thread through all of these covenants. That didn't go away. The Levitical system and all the attributes of it went away in Versions 2 and 3. But this golden law that started in Version 1, that's been eternal, The 10 Commandments and the first fruits system. That's why we're back to a first fruits system with Yahushua as our mediator. The Sabbatical system and the three Holy Day seasons, all of that has been common and part of the eternal system of law. That remains.

That gives us a summary of all the first three sessions of this presentation as well as the fourth part that I presented this time. We have the foundation of all the material that's about the old covenant and the covenants that it's comprised of. What they were, and where they came from and a lot of details about them.

Do your own homework. Acts 17:11, I mentioned a little earlier that it's a good one to keep on your mind. These were more noble than those in Thessalonica, these were the Bereans that were more noble in that they received, they listened, they heard and they were ready. They didn't have a precondition or bias, it's like they suspended their previous bias when they listened when they received the word through Paul. They suspended that at least long enough, and then they went and searched the scriptures. You have to do that same thing. Go search the scriptures whether these things are so.

Go prove what is being said in the scriptures. Pray and prove and hold fast to that which is good. Study to show yourself approved a workman that shouldn't be ashamed of how you divide the truth. Being a workman is to not be ashamed of in the building and the foundation that you are constructing, the spiritual construction that you are setting up.

Don't listen to what I say or what someone else and do your own homework and prove these things.

These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched ^{G350=scrutinize; examine} the scriptures daily, whether those things were so. Acts 17:11 KJV

Prove ^{G1381=test, discern, examine} all things; hold fast that which is good. (1Thess5:21 KJV)

For ye were sometimes darkness, but now are ye light in the Master: walk as children of light: for the fruit of the Spirit is in all goodness and righteousness and truth; proving G=fully agreeable, well pleasing unto the Master (Eph 5:8-10 KJV)

Study to shew thyself approved unto YHWH, a workman that needeth not to be ashamed, rightly dividing G3718=make a straight cut the word of truth. (2Tim 2:15 KJV)