

The Malki-Tzedik Book of the Covenant

Jer 1:11 Moreover the word of יהוה came to me, saying, "Jeremiah what do you see?" and I said, "I see a branch of an almond tree."

Then יהוה said to me, "You have seen well, for I am ready to perform My word."

Jeremiah saw and understood the revelation of the 'branch' that would be nailed to the almond tree. Jeremiah knew that יהוה was going to perform His Word - Yeshua!

In context, those who couldn't embrace the revelation of the samech - branch had this kind of relationship to the Torah.

Jer. 2:8 Those who handle the law did not know me.

Should we be getting our understanding of the law from those who do not know Him? Should we be getting our understanding of the law from those who do know him but follow the interpretation of those before who don't know him?

The Malki Tzedik narrow road between the two broad roads of lawlessness and rabbinicism!

Traditional Christian Theology understands 'the law verses' in the NT to mean that believers are not under any OT precepts or laws because you now have an economy of grace.

The law was something that the Jews did and still do and its simply not for you!

In essence the baby (which is law contained in covenant BoC)) has been thrown out with the bathwater (which the imposed BoL) and we've ended up with the very lawlessness in the Church that the Apostle Paul warned us about 2000 years ago.

Js 2:8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well.

The royal Torah is from the scripture and it's the law of fidelity love which is faithfulness to the covenant.

Which today has been diminished to doing what you want and just having a bit of love to throw around to your neighbor when no one is looking.

Then on the other road we've got Levitical law and rabbinical Talmudic interpretations of the Torah and a whole slew of Jewish and Pharisaic torah deception! Teaching the return to Torah but erring by not making a distinction between covenant Torah (Boc) and imposed Levitical BoL).

The lawless road and the Non division of Torah road, the two broad roads DO have one thing in common! They both believe with differing results, that the BoL and BOC are synonymous!

BUT.....what if they're wrong?

This is the mystery of the Malki-Tzedik and our return from the exile! No longer lawless, but neither erring by falling into the Messianic Torah trap!

What if יהוה wanted to remove the BOL tutor and schoolmaster over Judaism but also wanted to remove the NO law free skate from the failing Church and place all His people back safely within the parameters of royal law, or New Book of the Covenant fidelity through the administration of His son Yeshua the Malki-Tzedik?

No more lawlessness.

No more Pharisaic, Judaic proscriptive Torah.

But full fledged covenant fidelity of what James calls 'royal torah' mediated through the Malki Tzedik High Priest?

Kepha Alef 2:9 But you are a chosen generation, a royal priesthood, a kadosh nation, 1 and a peculiar people; that you should show forth the tehillot of Him who has called you out of darkness into His marvelous Light:

The royal priesthood (1 Peter) that means it's Kingly, the only Kingly Priesthood in Scripture is Malki-Tzedek.

Heb 7:11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) ...so this means the law, BoL was given at the Golden Calf breach.....because that's where the Levitical Priesthood was born!

The whole law is not viable to us!

Law can be liberated - hence liberty, rescinded, amended (2 Pet 2:19)

While they promise them liberty, they themselves are the avadim of corruption: for of whom a man is overcome, of the same is he brought in bondage. 20 For if after they have escaped the pollutions of the olam hazeh through the da'at of the Master and Savior gauvh ha Moshiach, and if they are again entangled therein, and overcome, the latter-end is worse with them than the beginning.

YHWH's people are either being lead into lawlessness where even the 10 commandments are desecrated and relegated to spiritual principles or in our misplaced zeal for His word we fell into torah as interpreted by those who either don't know or teach Malki Tzedik and certainly can't differectiante between covenant torah which is kingly thus royal and imposed BoL which was a temporary school master until the time of Malki Tzedik! reformation!

2 Tim 2:15: Rightly dividing the WORD of TRUTH (Ps 119). This speaks of Torah not OT/NT or Law/Grace. This is the rightly dividing point.

Covenant can only be broken - never dis-anulled or added to.

Gal 3:15 Even if a brit is a man's brit, yet still if it is confirmed, no man atheteō disannulls it, or adds to it.

I have learnt and taught both the abandonment of law when I was at Calvary Chapel which of course even included 10 commandments (we brought His name to vain emptiness and relegated Sabbath - a commandment into a whimsical spiritual principal, there was so much adultery, fornication and covetousness condoned within there midst that it made me sick.)

(Kirk Cameron/Ray Comfort/Way of the Master..... using the law to show the lost their need for the Savior but in actuality denying the laws validity once the neophyte has made a proclamation of faith.....)

But I've also been on the other broad road and taught the keeping of many laws as being 'Torah Observant' making no distinction between royal torah, which is covenant and BoL which was the added to not agreed to imposed law.

Heb 9:10 " Bol consists of the carnal ordinances, imposed on them until the time of reformation.

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

Gal 3:23 we were kept under guard from by the BOL, kept for the faith which would afterward be revealed. Therefore the BoL was our slave master to bring us to Malki-Tzedik that we might be just as we never sinned by faith to the covenant! But once we're in the covenant of promise by faith we are no longer under the BOL tutor.

We are not saved to go back under mediation BOLbut covenant BOC !

Gal.2:21 " ... for if righteousness comes by the BoL law (Heb.7:11), then Messiah died in vain."

If Yeshua had kept Levitical damage control law to correct (atone for) an actual Covenant infraction or breach of some kind on His part; He would then be our example to do the same thing.Yeshua would no longer be the 'only way' (Jn.14:6/Gal.2:21).

Covenants of Promise are for us:

Eph 2:12 That at that time ye were without Messiah, being aliens from the commonwealth of srael, and strangers from the covenants of promise, having no hope, and without Elohim in the world:

The Salvation Covenants of Promise (Eph.2:12) are not part of Torah Law (Gal.3:18), in any Bible, Christian or Messianic.

Purpose of this teaching is to bring a paradigm shift from the status quo teaching of non-distinction to distinction between not being under the Torah of the BoL but within the Torah of the BoC - a really renewed covenant or royal law. Not lawless of NT only doctrine and not Rabbinical Messianic Torah.

Kol V Kohmer

Yeshua practiced the Jewish principle of Kol V Khomer - light and heavy.

Woe to you scribes and Phariseesyou've omitted the weightier matters of Torah.....

Covenant Fidelity Law; that the 'law' "of weight" mentioned here can be no other but Covenant Law. Not the Levitical ..."<nomos><ergon>" prescriptive law of works.

The actual BoC - Shemot 19:5-24:8. A pre and post acceptance with blood ratification (Shem 24:8) and covenant meal.

Malki Cov life commandments - Ber 1:1 - Shemot 24:11

BoL - imposed BoL Shemot 24:12 - Dev 31:26 'this Book of the Law'

BoL is first alluded to in Dt. 17:18,

"write a copy of this law in a book" Why? Moses already had the BoC (Ex.24:7-8). Then in

Dt.28:61 we see *"Book of this Law."* BUT it is first mentioned by name (Book of the Law) in Dt.29:21.***And יהוה shall separate him for evil out of all the tribes of Yisrael, according to all the curses of the brit that are written in this book of the law:***

The Parameters of Identification - The Torot of 1st and last mention

The Book of the Covenant' is found at Ex.19:5 to 24:8. The term 'Book of the Covenant' is stated at Ex.24:7. The parameters are established by the pre-acceptance (initial accepting) of Ex.19:7-8 and post acceptance (final accepting) of the people being Ex. 24:7-8. This is identical to a modern day contract – signing before and after with the opening words by יהוה being Ex.19:5-6.

Peter identifies YHWH's same initial proposal of Ex.19:5-6 'if you will heed my voice' at 1Pt.2:9 – 'you have been called'. Hence 'the actual Book of the Covenant proper' is Ex. 19:5-24:8 (first and last mentions in Torah) though it's covenant confirming meal extends to Ex 24:11. (Malki covenant commandment living is from Gen 1:1 - Ex 24:11. If it's found in the covenant lifecycle and more mediated detail is given later in the BoL then glean more insight as long as you're distinguishing between added not agreed to

Levitical proscriptions. The problem arises is religious folk pull out a commandment into the BOL that is not found in Covenant and say you're under its proscription! you're not!

Book of the Covenant' only occurs in the Bible 3 times, while the phrase 'Book of the Law' occurs some 19 times; with 1 of those times being the only mention in the New Testament by Paul at Gal.3:10.

Ex.24:7, 2Kg.23:2 and 2Chr.34:30 are the only 3 Bible mentions of 'the Book of the Covenant'.

'The Book of the Covenant' (Ex.19:5-24:8 – also called 'the inheritance' at Gal.3:18) is the 'Answer' or 'seal' to the Promise made 430 years earlier (Gal.3:17/Ex.12:41-Gen15:13/16). Paul tells us that once a covenant is 'confirmed' i.e. 'ratified' you can neither add to it or take anything away from it (Gal.3:15). This is huge; for that means that the 'law' spoken of at Ex.24:12 is not – nor can it ever be covenant. If you can't grasp this then everything I'm saying from this point on is not going to be understood. Ex.24:12 is that place of first mention for what will be revealed as the parameters of the Book of the Law – With Dt.31:26 being that law of last mention; Moses' closing words actually coining the name 'Book of the Law'.

The parameters of the Book of the Covenant (BotC) are Ex.19:5 (the law of first mention) to Ex.24:8 (the law of last mention including the given name at v:7). But bare in mind BoC torah lifestyle is found from Gen 1:1 to the covenant confirming meal in Ex24:11 which includes, Shabbat, the dietary comms, the Moedim (though administrated in a Higher order.)

The parameters of the Book of the Law (BotL) are Ex.24:12 (the law of first mention) to Dt.31:26 (the law of last mention including the given name at v:26).

Eph 2:12 That at that time ye were without Messiah (Christ), being aliens from the commonwealth of srael, and strangers from the covenants of promise, having no hope, and without Yah (God) in the world:

In their entirety these 'covenants of promise' include: –

1. The Gen.12 'Oath',
2. The Gen.15, 'Promise',
3. The Ex.19:5-24:8 'Book of the Covenant' Answer (this 'Answer' that was 'broken' in less than 40 days – Ex.32:1-4/Jer.31:32),
4. The New/reNewed Covenant (Jer.31:31-33/Heb.8:8-10) and
5. The Rev.19:7 Marriage of the Lamb to His Bride Israel.

Each one of these Five Covenants has a meal of confirmation attached to it, these all happen to be Melkizedeq Covenants under a Melkizedeq Priesthood (Ex.19:5-6/1Ptr.2:9). Owing nothing to the Levitical Priesthood (Heb.7:11) or 'the Book of the Law' that came under the Levitical Priesthood (Ex.24:12 - Dt.31:26/Gal.3:10; 19 - Heb.7:11-12)

Brethren, Matthew and Luke were right when they said, "***The Law and the prophets were until John.***"

They didn't say anything about the Covenant. ***The BoL was until John.*** Why John because he as the legitimate HP immersed Yeshua as a Melech - thus fulfilling all righteousness - Yeshua went in the waters a Melech and came up from the water as the transferred Melek Tzadik (*thus fulfilling all righteousness*).

The purpose of the prophets was always to warn the wayward people to return back under the BoL and to prophesy of the one who would restore the Covenant. There is no more need now to return back under the BoL because the restorer has arrived enabling a renewing of the Covenant - Ber 12.

Law of Fidelity or Law of works?

Rom. 3:27 "Where is boasting then? It is excluded. By what law <nomos>? of works <ergon>? Nay: but by the law <nomos> of faith <pistis>."

Rom.3:28 "Therefore we conclude that a man is justified by faith without the deeds of the law."

Rom. 3:31 "Do we then make void the law through faith? YHWH forbid: we establish the law".

Paul has identified both a '***law of works***' that is now at odds with the '***law of faith***'. What's more we have two phrases by Paul's own hand ... "<nomos><ergon>" and "<nomos><pistis>" the phrase "law of faith" gives rise to the knowledge of a distinct law that defines faith. the non-desirable 'deeds of the law' in no way suggests that there will not be 'any deeds'. The Greek word <pistis> could have as easily been translated 'fidelity' ... so in actuality we have a distinct law that defines 'fidelity' i.e. 'faithfulness' ergo 'deeds' that is at odds with the 'law of works.'

That is; 'Fidelity i.e. doing something VS. the Law i.e. doing something. That distinct defining Law of responsible fidelity is Covenant Law. ***Nomos Ergon = BoL. Nomos Pistis (Faith) = BoC.***

law' ... "<nomos><ergon>" was the redeeming 'prescriptive' law 'initially' (before Messiah) set in place **not** to appose this Covenant or its Covenant Law, but to reinstate that one to a right-standing, who had broken the fidelity of Covenant Law - "<nomos><pistis>" - the "law of faith" i.e. Melchezidek Covenant fidelity faith/fulness.

Gal.2:21 "I do not set aside the grace(Nomos Pistis - BoC) of YHWH; for if righteousness comes through the law(Nomos Ergon -BoL), then Yahshua died in vain."

What Rav Sholiach Shaul is saying is he doesn't set aside the N/Cov - unmerited favor(BoC) for the right standing starting place - animal sacrifice - Levitical prescriptions (BoL). A current Levitical 'law of works' (if righteously valid) would definitely make Yeshua's shed crucifixion blood, and thus His death useless. Or at best reducing

Yeshua's once and for all ultimate sacrifice to that of just being another way ... certainly not the only way (John.14:6).

Gal 3:10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the 'book of the law' to do them. 11 But that no man is justified by the law in the sight of YHWH, it is evident: for, The just shall live by (Covenant) faith. 12 And the law is not of faith: but, The man that doeth them shall live in them.13 Messiah hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: 14 That the blessing of Abraham might come on the Gentiles through Yahshua Messiah; that we might receive the promise of the Spirit through faith <pistis i.e.Fidelity>.

Notice that the works of the law and the **blessing of Abraham** (by Covenant) i.e. '**the promise**' are a dichotomy ... a contradiction in terms ... are not the same.

Yet Covenant Righteousness has never come through the enactment of damage control cleanup laws governing animal sacrifice stipulations offered to expunge the direct or collateral guilt and aftermath of Covenant Breaking.

