

## WHY WAS MOSES FACE SO SHINY?

**2Cor. 3:7-8** *“But if the **ministry of death**, in letters engraved on stones, came with glory, so that the **sons of Israel could not look intently at the face of Moses because of the glory of his face, fading as it was,** 8 **how will the ministry of the Spirit fail to be even more with glory?”** Paul is trying to explain that when Moses went up on the mountain his face became glorious and so shiny that they had to make a veil to cover his face because it was too bright. Paul was making a comparison between the giving of the law as a gift from Yah with the gift of the holy spirit we now have available to us. He is saying: “if it was glorious when Moses got the tablets, then imagine how glorious it will be when they receive the holy spirit.”*



**2Cor. 3:13-14** *“and are not like Moses, who used to put a veil over his face so that the sons of Israel would not look intently at the end of **what was fading away.** 14 **But their minds were hardened; for until this very day at the reading of the old covenant the same veil remains unlifted, because it is removed in Messiah.**”* The question here is “what was fading away”? Paul is talking about the shine on Moses face faded away, not the law as some would try to contend. He was saying that their hearts were hardened, stuck. Unless one receives the Messiah you will never receive the gift of the holy spirit. Moses gave us the law, but if one is stuck on the law without realizing who the law is pointing to, he will go nowhere. Yah wants us to move forward and receive the holy spirit, especially the baptism of the holy spirit, so that we can move on and upward teaching the truth of His word.

Sha'ul is calling the torah the "ministry of death" here. He also calls the torah the "ministry of condemnation", and "the ministry of righteousness" in 2Cor. 3:9.

**2Cor. 3:9** *“For if the **ministry of condemnation** has glory, much more does the **ministry of righteousness** abound in glory.”*

Paul is calling the torah something it was never called, why? Read from verse 4-11. Paul is making a specific comparison about the ministry that used to be just the pure teaching of the law, the letter of the law, and the prophetic redemption nature seen in the law. Paul is illustrating that the work of the Messiah and what He has done, is even greater than the glory which had been manifested on the face of Moses. Paul points out what was the key teaching or issue of the law. The pure law by itself, as Paul emphasizes in Galatians, has as much negative stuff included in it as positive. The torah explains the glory of Yah and how He came and saved the people, but His words also said that if you disobey Him you will die. As explained in Galatians, the torah is a curse (Deut. 27) if you do secret sins, sins that are not found and expose you. Yah promises that the guilty will not go unpunished, that He will curse you, that He will curse even your family and generations to come. Part of the warning of the torah and the commandments in stone was the "don't do this or that or you will die". The soul that sins dies, is a major teaching of the torah. Paul is calling this the "ministry of death" and the "ministry of condemnation". Many commandments in the law are condemning in nature. They are ordinances written against us.

Many commandments that are given in the law are condemning in nature. They are ordinances written against us if we break the law. When we break the law or commandments, we are subject to the penalty of doing so. Yah did this because He had to define the consequences of not following Him. This builds in us the need to understand how incredible it was that the Messiah would come and redeem us. The ultimate goal of the law is to look forward to a relationship with the Messiah. The whole point was to make clear to the world that they needed a Messiah to redeem them from the death of not following the law. The people must realize they are sinners subject to condemnation, and the only way out of their situation is to have Yeshua come and redeem them. He was the only one who could come and set them free from the death they deserved in their disobedience of the torah. Yeshua would come and take the penalty for their sin, but there would still be consequences for that sin. The consequences would no longer be death though.

Paul is demonstrating in the previous effort of Yah there was condemnation and death, but when the redeemer came He took that condemnation upon Himself. He was pointing out that the torah was now, because Yeshua came, about life, forgiveness, rather than death. He is making a comparison of the great plan of Yah and how it all works out.

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