

# DISCIPLES OF CHRIST

## Volume Three



**Death - Repentance**



**Burial - Water Baptism**



**Resurrection - Holy Spirit Baptism**



**Forty Days - Kingdom Priesthood**



**Ascension - First Resurrection**



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## The Gospel Demystified

By

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## DISCLOSURE

“Christianity”, as it has come to be known, was not originated by Gentiles nor was it largely embraced by Gentiles until after Apostle Paul (a Jew) became the Apostle to the Gentiles early in its multi-millennial history. The founder of this neo-Judaist sect was a Jew, and was none other than Yahushua HaMashiyach. But far too often Gentiles fail to remember and consider the “Jewishness” of Yahushua. Here is a brief list of a few examples of scriptural facts that should be remembered and not overlooked: 1) He was carried by and birthed from the womb of a Jewish mother (Mary) and was adopted by a Jewish farther (Joseph), 2) Mary and Joseph had Yahushua circumcised the eighth day after His birth according to Jewish custom, 3) Mary and Joseph gave him a Jewish name (Yahushua) as instructed by YHWH’s messenger (Angel Gabriel), 4) Yahushua learned Hebrew and the Hebrew scriptures, 5) Yahushua frequented the Jewish synagogues and Jewish temple, as was the Jewish custom, 6) Yahushua marveled the Jewish scholars at a young age with his command and understanding of the Jewish scriptures and their meanings, 7) Yahushua corrected misinterpretations of Jewish scripture and further expounded upon Jewish scripture throughout His ministry, both publicly and privately, 8) Yahushua chose twelve Jewish disciples to carry on His ministry—advancing the Kingdom of YHWH, 9) Yahushua’s coming and many details concerning His life and ministry was prophesied about in Jewish scripture, 10) Yahushua instructed his disciples to go to the Jews first (as did Apostle Paul), for they were YHWH’s “lost sheep”—“children of YHWH”, 11) Yahushua was tried and sentenced to death by a Jewish court, 12) some of His last words spoken in anguish on the cross before He died were in the Hebrew (Jewish) language, which is common among multi-lingual people—to use their mother tongue when they experience elevated emotion or pain, 13) Gentiles (the wild olive tree) were grafted into the Jewish Olive tree not the other way around, in fact Yahushua himself said, “Salvation is of the Jews” (John 4:22), and (14) there is much more that could be listed here but this is enough to set the tone and make the point.

Finally, Rome made no distinction between Judaism and this neo-Judaist sect that was later dubbed as “Christianity” by unbelievers. This neo-Judaist sect was started by and advanced by a Jewish Rabbi (Yahushua) that was later advanced/continued by His Jewish disciples and followers. This neo-Judaist sect did not really explode externally (among Gentiles) until the Jewish scholar and leader Apostle Paul entered the scene. In summary, to deny Yahushua’s “Jewishness” is to deny scripture and to fight against YHWH. But while this is true, it does not mean nor justify the advancement of the Old Mosaic Covenant. Apostle Paul clearly makes a distinction between the Old and the New and identifies what is to be kept (specifically observed) and what is to be used for teaching and learning purposes. After all, the righteousness of the Law of YHWH has not changed in principle but the

priestly order of it, its dissemination modality and the advanced understandings of it that ushers in an amalgamation synergy has.

Theology is popularly known as the science or the study of God (Theos - transliteration) and of the relations between God, man and the universe. However, the word Theos and Theology come from Greek influences (Hellenism) since the word Theos is a Greek prefix used for each Greek deity which is not a term that Messiah (HaMashiyach) or the Apostles would have used. The HaMashiyachim [a name used by Jews to collectively refer to the people who believe that Yahushua (Jesus) is Messiah (HaMashiyach)] would have used the Tetragrammaton YHWH (transliteration) instead of LORD and possibly Yahweh. Technically, the HaMashiyach's name (not title) was Yahushua (Hebrew/Aramaic translation/transliteration), not *Jesus (an English creation)*. The English usage of *Jesus* follows the Latin *Vulgate* path of translation/transliteration. In other words the English spelling *Jesus* is an English translation that comes via the Greek to Latin (*Vulgate*) to the *Textus Receptus* path. The earliest publications of the *Textus Receptus*, before it was called the *Textus Receptus*, which Desiderius Erasmus, a Dutch Catholic humanist, began in 1512, that was published in 1516 AD, was known as the *Novum Instrumentum omne*. Desiderius Erasmus developed this version for economic gain and it was endorsed by the Roman Catholic Church. The full Polyglot Bible (the first printed, but not published, being the *Complutensian Polyglot*) would have been published before the *Novum Instrumentum omne*, had it not been for the exclusive printing rights granted to Erasmus by the Catholic Pope (Pope Leo X). His first few editions were so flawed that he, Desiderius Erasmus, ended up using the Vulgate (he had collected as many *Vulgate* manuscripts as he could find) to fix his translations. Later editions of the *Novum Instrumentum omne* came to be known as the *Textus Receptus*. The *KJV* did not precede the early editions of the *Textus Receptus*, which were used extensively by the *KJV* translators, despite this version's acclaim to the Byzantine line (versus the Alexandrian line). And most English Bible versions also relied heavily on the *Textus Receptus*, i.e., both its earlier versions, before it was known as the *Textus Receptus*, as well as the *Textus Receptus* itself.

Even the translators/editors of the *New International Version* acknowledge the accuracy of the YHWH Tetragrammaton (International Bible Society) but opted to use the traditional Catholic translation via the Vulgate path keeping the use of LORD, God, Jesus, etc. in vogue. As indicated above, this is the same path used by the *KJV* and most all other English translations. I suggest that **Yahushua** is the further revealed (a continuum of revelation/divine expression) name of YHWH because why would YHWH give Yahushua a name above HIS own name (Isaiah 42:8; Psalms 29:2; 148:13; Jeremiah 16:21;

Nehemiah 9:5; Philippians 2:9; Ephesians 1:21)? HE would not, thus the reason why an understanding is needed to cancel misguided accusations of Biblical contradictions.

It is also believed that the name Jehovah was given prominence by the Vatican. It emerged by inserting the vowel points of Adonai into the sacred Tetragrammaton YHWH and symbolized the ecumenicalism of that period. (Wiseman, 1990). Therefore, YHWH-ology would more accurately describe the specialty study of the God of the Jews and the early church since they were Jews who believed that Yahushua was the HaMashiyach (HaMashiyach/Messiah). The term "theology" would more accurately apply to the study of the Greek gods (and perhaps the gods of other non-Jewish and non-"Christian" religions) but not the YHWH of the Jews and of the Neo-Jews.

"Thou shalt call his Name Yeshua BECAUSE He shall save his people from their sins."

Matthew 1:21 (From the Peshitta Bible—Aramaic N.T.)

The Peshitta Bible (Aramaic Bible) still uses the Aramaic variant of the Hebrew name Yahushua. Therefore, the Disciples of Christ volumes use YHWH and Yahushua throughout for technical reasons when referring to the English translated words "LORD", ("God") and "Jesus" respectively. However, keep in mind that even though there are many translation or transliteration issues with most Bible versions, this does not detract from the veracity and eternal nature of YHWH's WORD that is forever settled in heaven. The mishandling of and the imperfections of humanity regarding translations and transliterations in no way diminishes nor alters the original divinely inspired WORD of YHWH that came from YHWH himself.

You can read a full treatment of this topic in *Disciples of Christ Volume 12*.



# Chapter

## - 1 -

### THE GOSPEL MYSTERY

#### INTRODUCTION

The “gospel” of salvation revolves around the true-life story of a God-man named Yahushua HaMashiyach who was miraculously born among mere mortals and who came to save them from the penalties of their crimes (sins) that they had committed against His father (YHWH), the creator of the universe. The coming of this “Son of YHWH” was necessary because as mere mortals they could not pay the demanded penalty, which was death, and still live: and they could not conjure salvation for themselves. A pure sinless substitute was the only alternative to save humanity from their dilemma—a dilemma that faced every person that ever lived or would ever live. But largely unknown to the mere mortals, the determinate counsel of YHWH preordained that one day a “Son of YHWH” would be born among men as a man, “conceived” by divinity and thereby born with sinless and incorruptible blood flowing through His veins. This “son” would pay this humanly unredeemable debt and therewith reconcile sinful humanity back to YHWH.

The purpose of this coming and how it would play out in human reality was a shrouded mystery for the most part. Humans understood little that this coming was the axiom and pivotal point of an eternal continuum through which not only would it pay off their debt-penalty and restore their previous standing with YHWH but would also bridge the gap between being mere mortals and becoming immortals; it would bring access to the transmuting forces that would enable mortals to live eternally with YHWH. Furthermore,

little did they know that this continuum both preceded their universe's creation and would extend well beyond its end.

The above panoramic view of the greatest story ever told is often skewed into an anthropocentric theology, when in fact it is everything but: it is purely YHWH-centric (theocentric) in nature. Nor can this true story (*Testimony of Yahushua*) be classed as the *Spirit of Prophecy* (a subset of the *Spirit of Truth*) unless the telling of it includes the entire continuum overview of the Divine's determinate counsel (Briggs, 2013) and what role it played in it, in all four gospel types. A full disclosure of this story's backdrop is as essential as the summary portion (Acts 2:38) recorded by Luke that provides a parallel with which believers can spiritually mimic (by obedience to the five main culminating points of the gospel of salvation) to become "joint heirs" with the "son" of YHWH, Yahushua HaMashiyach.

It is important to understand that there are four main gospel messages (or facets of the whole gospel) found in scripture relative to Yahushua, the Kingdom of God, Salvation and the Kingdom of Heaven (within which immortals dwell) one of which was preached by Yahushua and His disciples prior to the arrival of the gospel of salvation. The four are as follows:

1. The good news of promise – of the coming seed (Yahushua HaMashiyach). This news first appears (and is prophetic in nature) in Genesis 3:15 and reverberates intermittently throughout the O.T. and is affirmed (Mark 1:1, 15; Romans 14:19; Philippians 1:27; etc.) and fulfilled in the N.T.

2. The good news of the Kingdom of God – of the coming of YHWH's Kingdom on earth modeled after (as it is in) heaven, the Kingdom of Heaven. This news first appears

(and is prophetic in nature) in Isaiah 9:7 (and implied elsewhere) and reverberates intermittently throughout the O.T. and appears (as fulfilled) in the N.T. After preaching events (Matthew 9:35; 24:14; Luke 4:18; etc.), Yahushua and His disciples would illustrate what this kingdom would look like by performing healings and miracles powered by YHWH's essence and Spirit (*agape*): because in heaven there is no sickness, disease or hatred (etc.) and this kingdom of heaven model would be on the earth, as per the will of YHWH (Matthew 6:10).

3. The good news of salvation – of the coming of salvation apart from the law. This news first appears (and is prophetic in nature) in the O.T. (Genesis 18:18; Galatians 3:8) and appears (as fulfilled) in the N.T. (Ephesians 1:13; etc.).

4. The good news of everlasting (*transmutation-metamorphoo/allasso/athanasea*) – of the coming of the eternal Kingdom of Heaven within which only immortals can dwell (1 Corinthians 15:51; Revelation 14:6; etc., see DOC Vol. 10).

There are also a number of synonyms used relative to the four main gospel messages and they are listed below:

\* The Gospel of the circumcision, Peter's (Galatians 2:7; Romans 1:16; Revelation 14:1-5)

\* The Gospel of the uncircumcision, Paul's (Galatians 2:7; Romans 1:16; Revelation 14:6)

\* The Gospel of grace (Acts 20:24) Gospel of YHWH (Romans 1:1; 15:16; Galatians 3:8; etc.)

\* Paul's Gospel (Romans 2:16; 16:25; 1 Corinthians 15:1-8; etc.)

\* The Gospel of peace (Romans 10:15; Ephesians 6:15)

\* Isaiah's Report (Romans 10:16)

The most relevant gospel message for us today is the gospel of salvation so the remainder of this book will focus primarily on that gospel. However, each message is inextricably linked to the others, so it is difficult to talk about one and completely ignore the others. Even though the earliest mystics who first proclaimed the gospel of salvation system believed that there were several key components that produced distinct results when obeyed correctly, they believed first and foremost that the hearing and obeying of the gospel in its entirety (all four messages) was the method and mechanism by which humans could gain (eternal) saving faith and Kingdom entrance. Otherwise, the “foolishness of preaching” (the gospel) element (1 Corinthians 1:18, 21) would be circumvented and contradict scripture. YHWH measures out faith (Romans 12:3) through the spoken (preached) and written (preached) word (Romans 10:17) because divine faith is embedded in the seed of YHWH’s word, which is sown on the soil of the mind-heart (Luke 8:5-8). If the soil is good it will bear the sprouts of faith and if the growing branches (the believers) remain connected to the vine they will bear much fruit (John 15:5). If the soil is not suitable, there will be no saving faith or long-lasting favorable results (Hebrews 4:2).

The first two components of the gospel of salvation when completed in proper sequence provide 1) a death to a style of life and a mode of thinking, 2) covenant enjoinder, 3) identification with the testator of the covenant and 4) a threshold state for a grand metaphysical event. I want to reiterate that, as I mentioned in DOC Volume 2, *Covenant Epistemology*, obeying the gospel (the first two components) is how an individual enjoins the New Covenant, it is we human entering into a **covenant relationship** with the Divine.

The third component of the gospel when genuinely experienced provides 1) a rebirth, 2) an adoption/purchase, 3) a metaphysical circumcision of the mind/heart, 4) a pardon together with an activation of the blood covering/cleansing continuum, but only if the first two gospel components are properly completed and 5) a royal priesthood initiation that grants its members authority to remit sins and reconcile sinners as well as other dynamic miracle producing powers and ministry responsibilities.

The content of the gospel of salvation, as outlined above, closely follows the content found in Apostle Peter's famous Pentecost Sermon but to see this alignment greater scrutiny of the finer details is required. Before I delve into an analysis of the details, their meanings and applications, let me start by saying that the profound meaning and concepts of the “gospel” in modern times has taken on a skewed meaning as compared to what Yahushua, His disciples and Apostle Paul understood and intended it to mean. This is largely due to the emergence of anthropocentric “theology” fostered by the lack of understanding the full breadth of the various gospel types. I hope that this book will serve to correct and reestablish the gospel of salvation's true and simple, yet profound, meanings and applications.

To start this exegesis, let me first say that the gospel is often described as “good news” relative to Yahushua and while that is certainly true the Biblical gospel has a much deeper and broader meaning, as I will reveal with scripture. The Greek word for *gospel*, as proffered by the Strong's Concordance, implies “reward for good tidings” but that is not much to go on in order to properly understand the true intended meaning of the word. With the aid of scripture a more enlightened and broader meaning comes into view revealing its former mysteries and its in-depth encapsulated powers and forces.

Paul indicated that in scripture the gospel was prophesied about long before it became a reality (in human reality), as early as the writings of Genesis (see Galatians 3:8):

“And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice”

Genesis 22:18

Although its first public appearance within human reality comes through the writings attributed to Moses, concerning the promises YHWH made to Abraham, and later through Isaiah (Romans 10:15-16; Isaiah 53:1), the gospel had a much earlier beginning preceding both Moses and Isaiah, as eloquently pointed out by Apostle Paul:

“Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,”

Romans 16:25

The implications are clear throughout Holy Writ that the “gospel” 1) has always been an element of divine *debarim* and the determinate counsel, as it relates to divine *agape* and divine *thelema*, which is the central axiom of the *divine illumination continuum* (Briggs, 2012), which is also an integral construct of the *divine transmutation continuum* and 2) that the creation, humanity, etc. is incidental to it. In short, the gospel is far more than just an ordinary “good news” story that is often erroneously promulgated as anthropocentric in nature: the gospel is more than extraordinary, it is an account of supernatural proportions and YHWH-centric in nature. The gospel is the entire testimony

of Yahushua, thus the reason why the books of Matthew, Mark, Luke and John are called the gospels. And even the gospels are merely a synopsis of this testimony (John 21:25), and this testimony is the spirit prophecy (the essence of the speaking and writing of this testimony under anointing).

Embedded within this *dabarim* are forces and powers that transcend human ability and comprehension: embracing the gospel (a fused element of *debarim*'s axiom) by faith releases a transmutable power-force within the human mind and spirit. This is also why John the Revelator said this about the gospel (as indicated above):

“And I fell at his feet to worship him. And he said unto me, See (thou do it) not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.”

Revelation 19:10

The “spirit” (force, power, intention) of the prophets has always been about the revealing of the transmutable powers of Divine Will which included the incidental element of the “ministry of reconciliation” but the latter was certainly not its core focus. The prophets were heavily invested in reconciling wayward people back to YHWH and their actions and messages followed suit. Likewise New Covenant King-Priests also engage in reconciliation work, but this is not its core essence. The “end game”, the core “spirit” of prophecy is centered on Divine Will as this relates to the YHWH-centric focus that is centered around HaMashiyach—the “for him and by Him” principle. These intermittent glimpses of the future relative to both the HaMashiyach and the Kingdom of Heaven on earth—even if it was blurred insight into Divine Will—is often misinterpreted as being

anthropocentric. But in actuality, such an interpretation is way off the mark.

John defined the gospel as playing a role in producing everlasting life (immortality) in Revelation 14:6, which is unquestionably aligns with how Paul used and perceived it as well. Paul said,

“...according to his own purpose and grace, which was given us in Christ Jesus before the world began, But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.”

2 Timothy 1:10

As discussed in *The Axiomatic Force of the Universe and Covenant Epistemology*, obeying the gospel was/is the means by which all believers in HaMashiyach can enjoin the New Covenant and engage with and also advance in the “will of YHWH”, which is what I call *The Divine Transmutation Continuum* (Briggs, 2010) (Ephesians 1:9; Galatians 1:4). This covenant relationship initiates the Divine’s incalculable eternal promise-hope. Additionally, this “will of YHWH continuum” brings/reveals the shining of YHWH’s light (*phos*) to the darkened (John 1:5) inhabitants of this world—this is the “thy kingdom come, thy will be done on earth as it is in heaven” (Luke 11:2) unfolding-transmuting upon the earth.

It is through the foolishness of preaching—preaching the gospel (2 Corinthians 4:4) of HaMashiyach—that both the key vital role of bringing light (illumination) to those in darkness initiates and releases the transmutable power-forces, that enable (empowers) believers to become children of YHWH (children of LIGHT). In this manner, the gospel

also functions as the “spirit of prophecy” relative to the ministry of reconciliation. No wonder Paul said, “How beautiful are the feet of them that preach the gospel of peace...” (Romans 10:15). But keep in mind that this blessed opportunity afforded to humanity is still merely a means to an end—the end being the intended outcome of Divine Will relative to the purpose of the “by Him and for Him” principle: this was predetermined before humanity ever came into existence within our current human reality (time and space).

Those who hear, believe and obey the gospel embark not only upon a life and style of life vastly different from non-believers but, doing so activates a *transmutation* force that can lead to eternal life. However, it is just as vitally important to remain faithful to the end as it is to begin this journey. A journey partially completed does not get the traveler to their destination. But, the faithful (to the end) will experience an eventual full and complete *transmutation*, which is far more complex than the concept of transmigration.

If people in darkness will believe in HaMashiyach and obey the gospel of HaMashiyach their souls are freed from darkness, evil and eternal damnation and in turn gain hope for eternal life in peace, power, glory and full enlightenment. For the believer, the progressive will of YHWH starts with the perception of the truth that YHWH is LIGHT/LIFE (1 John 1:5) and that through believing in and obeying HIS divine (formerly) secret plan (Romans 16:25; 11:25; Ephesians 3:9; 6:19; Colossians 1:26; Mark 4:11; 1 Corinthians 2:7), YHWH in HaMashiyach, lights every man (John 1:9) that came/comes into the world (via YHWH’s life/breath). This not only includes the spark of life (the “spirit” of man) that comes from YHWH when a person is physically born into human reality, that will return to YHWH (Ecclesiastes 12:7) upon his/her physical death, but, more importantly, the “light of life” that comes from YHWH that enables eternal life,

reconciliation to YHWH and the final stages of divine transmutation intended for all faithful believers; this process begins by hearing and obeying the gospel of HaMashiach (2 Corinthians 4:4, 6; John 12:36; 1 Corinthians 15:1-2). Even for the unbeliever, full enlightenment will come when YHWH unveils the full breadth of HIS kingdom to the universe, but at that time, the transmutation phase of reconciliation via the gospel will be over.

Contrary to the narrow thinking of some, when Peter preached on the day of Pentecost, he did not narrowly preach repentance, water baptism and Holy Ghost infilling. Although Luke's account of Peter's message is summarized in Acts 2 it is easy to grasp from that account that Peter's message started with a much broader view of the gospel ending with a narrow focus and specifics on how each individual can obey the gospel of salvation. Luke admits that he is summarizing Peter's sermon by stating "with many other words did he testify and exhort" them (Acts 2:40). It is by hearing the full gospel that faith is precipitated, that belief and enlightenment emerge within the heart (soul-spirit-emotions) and mind of a person. When this is followed by obeying the gospel as set forth by Peter it engenders a covenant relationship that then grants believers access to divine reality, the eternal, the metaphysical—the Kingdom of YHWH—the Kingdom of Heaven unfolding on earth. After all, this kingdom is not "meat and drink": it is not a physical kingdom with physical real estate. The Kingdom of Heaven is metaphysical just as the Kingdom of YHWH on earth is also abstract and metaphysical—it is righteousness, joy and peace in the Holy Ghost—a kingdom that when enjoined impacts all subsequent human behavior. With this Kingdom there is nothing to defend or to own, physically-materially speaking. Those entangled in drawing the sword to protect or amass physical things like money,

salaries, temples, buildings, real estate, people, etc. relative to the Kingdom need to be told, “Put up thy sword...” (John 18:10-11) for YHWH’s “kingdom is not of this world...” (i.e., not of this physical earth) (John 18:36).

YHWH’s light was/is resident in HaMashiyach (Matthew 17:2) by YHWH being in HaMashiyach (2 Corinthians 5:19). Thus, when HaMashiyach physically appeared on earth, HE became the light of the world (John 8:12; 1 John 2:8) by doing and speaking the will of his father—YHWH. Remain cognizant that this *plan of YHWH*—(*תְּמוּנָה tselem* (Hebrew transliteration) and *λόγος logos* (Greek transliteration))—was already with/in the mind of YHWH and in fact *was* (*הָיָה ēn*) YHWH even before the physical creation of it materialized, even before the physical expression of HaMashiyach appeared, i.e., the *second (physical) Adam* (1 Corinthians 15:45-47; Genesis 1:27), and that HaMashiyach was, therefore, already that LIGHT in the foreknowledge (1 Peter 1:19-21) of YHWH from before the creation of the physical world.

With that said, Divine will (*debarim*) is transmuting right before the eyes of those who can recognize it and the physical birth of Yahushua in our human reality was a “snapshot” moment of this ongoing transmuting process and forces of *debarim* unfolding (in action). The balance of Yahushua’s physical life and passion were brief additional and visible, but extremely significant, moments of this eternally *divine transmutation continuum* unfolding (visibly) in human reality even though it was within the overarching context of the eternal.

Those that truly believe on Yahushua and obey the gospel of salvation also gain a portion (earnest—Ephesians 1:14) of this divine LIGHT at a spiritual birth (John 3:5), which is the believer’s spiritual adoption (Ephesians 1:5; Romans 8:15), the circumcision

of the heart (Romans 2:29), the operation of YHWH (Colossians 2:11-12). It was through this spiritual endowment from on high that the disciples of HaMashiyach were destined and empowered to further advance this “light shining task” of preaching the gospel, the ministry of reconciliation. After they received the Spirit of HaMashiyach, when they were filled with the Holy Ghost (Acts 1:8; Colossians 1:27), a divine imbuing, they acquired a clearer understanding (illumination) of the gospel (1 Corinthians 15:1-8; 1 Timothy 3:16) and that they were to share the gospel (LIGHT) with those in darkness, as Yahushua had commissioned them to do (Mark 16:15). All subsequent believer generations were to take up this torch (the “light shining task”) and shine in a dark world to perpetually pass this torch on to the next generation, hopefully expanded, until the mystery of YHWH is finished among the Gentiles (Romans 11:25; Revelation 10:7).

Pure truth cannot be altered in any way if, when observed, it is to bring about consistent and fore-ordained cause and effect, i.e., YHWH's instructions and plans must be executed accurately if they are to be effective. This is explicitly illustrated in the accounts of YHWH giving Noah specific, and detailed construction plans and a materials list for the Ark and the giving of specific "blue prints" for the Tabernacle. Both are definite and distinct parallels of salvific and kingdom teachings respectively.

Salvific doctrines relative to the New Covenant are essential to know, understand and observe, if an individual expects to experience the same cause and effect said salvific truths promise. Furthermore, if one desires to move toward "perfection" and effectively teach others about salvation they must be a partaker of the whole truth with an understanding love. This provides the building blocks for advanced illumination, just as fundamental (basic) mathematical theory provides the foundation for advanced math, i.e.,

algebraic equations, etc.

A strong foundation built on solid "rock" (Matthew 7:24-27) with individuals having deep healthy "roots" (Matthew 13:21-23) in the Word facilitate continued healthy development, a fruitful life, eternal longevity and the ability to withstand and overcome the "storms" of life, thorns of persecution and temptations. So, "study to show yourself approved." The benefits are well worth the effort and the required discipline.

If, however, one does not get a firm foundation or deep roots, inevitable continued spiritual regression occurs. Hebrews chapter five verse twelve implies that some believers had "become as such as have need of milk", revealing the regressed state of those that did not become established in the fundamental priority doctrines - "the sincere milk of the word."

Given that the Gospel of salvation is clearly integrated throughout the six fundamental doctrines found in Hebrews 6, the chart below (1.1) reflects how the Gospel is a truth system inextricably linked and integrated with all six fundamental doctrines of the apostles. On the left you will see the real life events that corresponding with Gospel Application Components in the middle and on the right you will see the corresponding Hebrews Six Component(s). Again, this chapter will only present a brief overview of the purpose and essence of the Gospel as a truth system axiomatic to the universe of YHWH's truth. Subsequent chapters will provide greater detail. The five main gospel points shown in Chart 1.1 above are like chapter titles used and/or implicated by the apostles.

## THE ESSENCE OF THE GOSPEL

As indicated earlier, most denominational ministers define the "gospel" as being

“good news” encapsulated by the abbreviated summary above (Chart 1.1) in part or in full.

But beyond this description, most get it wrong, particularly as it relates to the covenant

Chart 1.1 Gospel of Salvation Subsystem of the Foundation Doctrines

Passion of HaMashiyach Components 1 Corinthians 15:1-8	Corresponding Gospel Application Components	Corresponding Hebrews Six Components	Performed By Whom
Death	Repentance	Repentance from Dead Works (For the Sinner)	By the sinner
Burial	Water Baptism	Doctrine of Baptisms (Water)	By the minister
Resurrection	Holy Ghost Baptism	Doctrine of Baptisms (Spirit)	By YHWH
40 Days (of Undeification while Speaking of Things Pertaining to the Kingdom)(Acts 1:3)	Being a Kingdom Priest-Witness (the applied ONE covenant regulation, to LOVE)	Doctrine of Baptisms (Suffering) Faith Towards YHWH (Rewarder) and Doctrine of Baptisms (Suffering)	By the believer
Ascension	Call to the Marriage Supper of the Lamb	Resurrection of the Dead (For the Saints)	By YHWH’s Spirit in HaMashiyach

enjoinment process. While the essence of the gospel is certainly a message of good news, what needs to be stressed and asked here is this, “What or which good news?” Yes, the gospel is a message of Hope as it relates to Yahushua HaMashiyach and how one and all can enjoin the New Covenant (the Kingdom of God) through the obedience to this “good news” but the message is broader and more profound than just the “passion of

HaMashiyach” specific. The breadth of the gospel begins with the fact that YHWH is both eternal *phos/zoe* (light/life: 1 John 1:5; John 1:4) and eternal *agape* (charitable love: 1 John 4:8). From this realm and perspective—from the “halls” of YHWH’s determinate counsel—springs the giving of life, the central action axiom of divine *agape*: For YHWH so loved the world that HE gave (John 3:16) that he might bring light (life) to those in and darkness—the spiritually dead (John 1:4-5).

Certainly, good news is something everyone likes to hear especially if they can relate to it and benefit from it—a positive cause and effect. But what is also often overlooked is the necessary applied side of the gospel, something beyond cognition. The gospel can be and must be obeyed by everyone in order for them to be saved by it (1 Corinthians 15:1-2), which also promises to produce positive current and eternal results both in the here and now and the beyond. The way the gospel is often taught in modern times renders most hearers completely ignorant of the applied side and renders the hearing of none effect for lack of obedience. Hearing the gospel is not obedience: doing the correct actions is obedience. Thus, the question that will come to the mind of the misinformed is, “How can a person obey *good news*?” But this question, while important, is only raised due to incomplete teaching-preaching of the gospel together with an improper definition.

If, then, the gospel of salvation must be obeyed to acquire salvation, then it certainly behooves enjoining candidates to look into and hear beyond the surface of modern rhetoric and seek out the pure Biblical meaning of the “good news” and “work out [their] own salvation with fear and trembling” (Philippians 2:12). What, then, are the details? What details must be obeyed? How must these details be obeyed and to what extent? These are questions not often answered by modern denominational ministers, but

by not answering them, many are being prevented (Matthew 23:13) from enjoining the New Covenant and who are thus ultimately missing out on the eternal promises of YHWH.

As outlined above, the Good News (gospel of Yahushua HaMashiyach), according to Apostle Paul's "chapter-like headings" (1 Corinthians 15:1-8) is comprised of the fact that 1) HaMashiyach came to earth as YHWH Incarnate, as Immanuel (ימְמָנָע) being interpreted as "God (El) with us" Isaiah 7:14; 8:8) and died for the sins of the world according to the scriptures, 2) that He was buried for the sins of the world, 3) that He resurrected from the dead according to the scriptures, 4) that "He was seen" (during the 40 Days post-resurrection when He spoke of things pertaining to the Kingdom) and 5) that He ascended on high (referenced by stating "as one born out of due time"—i.e., "seen" by Paul post-ascension) to be exalted with a name above every name, a name that every knee shall bow to and that every tongue will confess that Yahushua HaMashiyach is YHWH manifest (expressed) in the flesh. These five main summary points define the basic premise of the gospel and all five of them can be obeyed by faith by any individual wanting to enjoin the New Covenant and remain therein as a king-priest. Of course there are many doctrinal teachings that interrelate here and that are inextricably linked to the gospel, but that will follow later in subsequent chapters and in other DOC Volumes.

Through and because of this great plan of YHWH (the gospel), people everywhere can experience its effects when they obey the following: **(1)** repent of their sins; **(2)** complete the death and covenant enjoinder process with correct water baptism which also prepares them for having their sins forgiven and remitted; **(3)** receive a divine operation (circumcision of the heart) when YHWH fills a believer with a portion (earnest) of HIS Spirit and initiates the remission of sins continuum by HaMashiyach's shed blood. This is

only available for those that truly believe that Yahushua is the Son of YHWH, that Yahushua is the HaMashiyach, and that the giving and resurrection of HIS life affords all people everywhere reconciliation to YHWH; and that by acting upon that belief (2 Thessalonians 1:8-9), by the application of this message to their lives, done symbolically in faith, this earnest of YHWH's Spirit is a power source to be "witnesses" and the power source that will someday change, "in the twinkling of an eye", mortals to immortals; (4) faithfully speak of and practice things pertaining to the kingdom as a kingdom priest—being a witness, making disciples, living an undefiled life up until one dies or; (5) ascends on high when HaMashiyach calls for His bride, the new creation citizens, to be exalted with Him as a joint-heir. This happens because YHWH delivers the remaining balance of the full promised redemption by activating the Holy Ghost resurrection power (the LIGHT/SPIRIT of YHWH) without measure, in full force, changing the mortal bodies of enjoined believers into immortal bodies honoring HIS eternal promise HE made (Titus 1:2) prior to the beginning of the world.

What is vitally important to remember is YHWH expects specific detailed obedience. Nothing less will do. Even the Great Moses was not allowed to enter the Promised Land because of his disobedience to specific detail (Deuteronomy 32:50-52; 34:1-6). YHWH instructed Moses to smite the rock once (Exodus 17:6) and the second time to speak to the rock (Numbers 20:8) because HaMashiyach was that rock in the wilderness, typologically speaking (1 Corinthians 10:1-5). And on another occasion YHWH sought to kill Moses because he had not yet administered circumcision on his sons (Exodus 4:24-25). Specific details do matter and in this case, obedience to the gospel: it is a Heaven or Hell issue, it is truly salvific in nature. People cannot select what portion of

YHWH's gospel they like and dislike and alter it to their own liking. Even traditions must be set aside letting YHWH's word be true.

The gospel is also considered a gospel of hope because hope is based on yearning for something promised. The gospel not only promises benefits in the here and now but also makes promises regarding the future, eternal life. Hope produces faith and faith pleases YHWH. Said in another way, faith has its roots in hope; hope has its roots in promises; promises have their roots in relationships; relationships are rooted in *agape* and *agape* NEVER fails. Truly YHWH so loved the world that he gave his only begotten son that whosoever believeth on him should not perish but have everlasting life (See John 3:16). YHWH first loved us and those who will hear and obey will in turn love HIM and HIS children.

Since the gospel is the means/venue by which humanity can become "children of light" (John 12:36; Ephesians 5:8; 1 Thessalonians 5:5) and since the nature of Holy Writ (all scripture), as Holy Writ itself declares, is given by "inspiration", and that it is to be used for doctrine, reproof and correction, the intent of this book is to collect fragmented and dispersed thoughts found in its pages relating to the gospel teachings and to present them in a clear and systematic exegesis. This is a necessary task since there are far too many differing ideas as to what the gospel actual is (or is not) and how one should actually obey it (or not). Hopefully this book will provoke and foster additional research and responses aiding both the author and the reader to steadily move forward toward the "unity of the faith" (Ephesians 4:13), the faith that was once delivered to the saints (Jude 1:3) in its original form and message. Comments, challenges and observations are truly welcomed.

Finally, this work hopes to "increase" faith in the hearts of believers around the world which is greatly needed in this century that has seen unprecedented social, political, technological and religious changes, with more profound changes ahead. By seeking a better understanding of YHWH's Word and the true meaning of the gospel believers around the world will be better equipped to not only face those challenges but help others face them, inspiring themselves and others to contribute to making it a more humane and spiritual one (1 Timothy 4:16).

In summary, the purpose of the gospel is four fold. **First**, to partially fulfill the "Will of YHWH" (the *Divine Transmutation Continuum*), **second**, to provide a major mechanisms by which light shines into darkness (to advance/expand the Kingdom), **third**, to provide a method by which people can enjoin the New Covenant (by action faith, i.e., obey) so they can become children of LIGHT\* (YHWH), and **fourth** to re-amalgamate believers (to restore, to reconcile) with the transmuting power-force of the Divine and if one remains therein it will facilitate a full and complete transmutation.

If the specific obedience by faith requirement is ignored, Holy Writ is also quite explicit as to what to expect. Paul delineates the following:

1. One is eternally condemned (Galatians 1:6-9).
2. One is punished with everlasting destruction (2 Thessalonians 1:8-9)

\* Note: Since YHWH is LIGHT, and, therefore, since there was no need for lights prior to the fourth day of creation (Genesis 1:14), the fourth day was not out of sequence as some scholars may suppose. Light already existed before the fourth day of creation but due to an opaque atmospheric water film at the outer edge of earth's atmosphere heavenly bodies (sun, moon, stars) were not recognizable. The atmospheric darkness had to be cleared away making the atmospheric water film transparent. This being done allowed the division of "day from night", "seasons" "days", "years" and also provide astrological "signs". It is the word "signs" that allows one to construe that the fourth day of creation relates to the HaMashiyachic prophecy, because without the ability to astrologically calculate signs, there would be no point to give unto man any HaMashiyachic prophecies (or otherwise) that would require calculations and provide proofs of Yahushua's identity. It was by this means (zodiac or astrological signs) that Daniel (ruler over the Persian Magi—

Zoroastrian Priests-Scholars) embedded the HaMashiyachic prophecy within the astrological writings of the Persian Magi (a priestly Media tribe of scholars). How else would the Magi have known when and where to show up after the literal birth of the HaMashiyach—the true light of the world, YHWH in HaMashiyach? To the millennialist, the fourth evening is when HaMashiyach arrived, just on time, as a light, at the end of the fourth day (millennia) (Briggs, 2007).

# Chapter

## - 2 -

### THE GOSPEL DEMYSTIFIED In The Context of The Divine Illumination Continuum

#### INTRODUCTION

In this chapter I will more precisely demystify the gospel by identifying the forces behind and the intentions for implementing the whole gospel. This is necessary because within Holy Writ there are several truths identified as a “mystery” and the gospel is one of them (Ephesians 6:19). The problem for most, however, is that they do not understand what and how the word “mystery” is used in scripture: it does not mean something incomprehensible or a truth not now revealed but just the opposite. The gospel mystery was an extraordinary grand plan masterminded by the Divine that He purposely hid (kept secret) from view (disclosure) early on with the full predetermined intention to one day reveal its hidden secrets (Romans 16:25) to anyone interested in discovering it. But not until He was able to first orchestrate global and local conditions that would ensure its success (completion as planned).

#### RECOVERING A LOST DOMINION

In this section, I want to start in a strange place, even though it is reasonably familiar, because I believe that the “end” can always be found in the “beginning.” Adam, unlike all other creatures (Ecclesiastes 3:21) created by the Divine, was not only formed by YHWH's *debarim* (Genesis 2:7) but then YHWH breathed into his nostrils with the “breath

of life" (*neshemah chay*) and he (Adam) became a living soul. Because Adam was formed out of previously created soil of the earth, he is called Adam but he is also called the "son of God" (Luke 3:38); after all his father (creator) was YHWH; he was "born" earthy and had complete dominion (Genesis 1:26, 28; Psalms 115:16) over all creatures on the planet—he had both power and authority (dominion) which was his right and rightful place as a citizen (born/formed here) of earth at which time he was pure, clean, and holy and was an obedient monarch, a vice-regent of YHWH. So long as Adam remained pure (righteous) and obedient, he rightfully retained dominion.

Conversely, Satan was not of this earth, he was an alien and of the angelic species (celestial), he had no initial (legal) right to any authority or power in this human realm (in the beginning). It was not until he lied, seduced and convinced Adam to surrender his dominion over to him that he gained the keys to death, hell and the grave. Satan also had to use a terrestrial being (serpent) through which to "speak" and beguile Eve. After she yielded to the seduction (temptation) she then went to her husband and convinced him to disobey YHWH as well, an act by which he (Adam) willfully surrendered (made a choice to disobey) his power and authority to Satan. Because of this willful act, Satan then became the "prince and power of the air" (Luke 4:6; Ephesians 2:2) of our human terrestrial domain (reality) and held the keys to death and hell. Satan kept this authority until he lost it about 2000 years ago to Yahushua (Matthew 28:18; Revelation 1:18).

Because we humans are earth-born from the lineage of the disobedient Adam, we can only have access to this recovered dominion by virtue of being reborn, not of corruptible seed (Adam's lineage) but of incorruptible seed (1 Peter 1:23). This rebirth comes by obedience by faith to the WORD of YHWH (believing in and obeying the gospel)

enabling us to be born again/adopted (rightful heir) of/by HIM (Yahushua's lineage) who recovered and holds this power and authority (dominion) of our human reality (domain)—Yahushua is the only access to it (power and authority) for there is no other alternative (door).

Given that YHWH is bound to His own WORD (rules/laws, if you please), HE could only recover this lost dominion through a 2<sup>nd</sup> Adam (John 5:27; 1 Corinthians 15:45, 22), a human earth-born citizen (human being/human vessel) who would maintain His purity, cleanliness, and holiness and remain obedient until death and thus rightfully overcome Satan and take back (recover) this lost dominion (John 12:30-32), including victory over death, hell and the grave. It was by one man's (Adam) disobedience (Romans 5:19) that all became sinners, but the obedience of one (the 2<sup>nd</sup> Adam—Yahushua) by which all can become righteous (Romans 5:19) and participate in the recovered dominion and power (John 14:12-14).

Notice in John 5:27 that Yahushua's authority was contingent upon Him being the “son of man”, NOT upon the fact that he was the “son of God”. You see, YHWH knew he had to work within the bounds of His own established laws of the universe. YHWH, an eternal Spirit, needed a human vessel (body) in which to come to us and perform/execute His Will. And Yahushua (the “son of man”) was that body that was and remained completely submitted (was obedient) to that (Divine) Will (Luke 22:42) despite all the difficulties, temptations and suffering He (the “son of man”) had to endure to fulfill it. Yahushua was the “son of man” and experienced our human condition in every way (Hebrews 4:15) despite having YHWH's Spirit within Him without measure (John 3:34).

Being Spirit filled does not exempt human beings from experiencing pain, suffering

and temptation but it does assist (power) us to be overcomers. Offenses must come to us even as they did to Yahushua, they are part of Divine planning (baptism of suffering) but we now have divine assistance that comes through obedience by faith to the gospel.

Remain faithful to the end by the power of the Holy Ghost that is within you.

Holy Writ declares, YHWH “prepared a body” (Hebrews 10:5), who was also called the “son of God” (John 3:18), because that which was born of a virgin was miraculously formed (created) by YHWH (the 2<sup>nd</sup> Adam), born from above (heaven, YHWH) not conceived from below (Adamic corruptible seed). YHWH could not step into human reality and accomplish His divine Will (intentions) without having a human vessel (a human being born within this human reality) in which to dwell (Colossians 2:9; 1:19; John 14:10-11), by which to perform His Will (intentions). And if we, who are Adam-born (earth-born) humans will be obedient to the WORD of YHWH, we too can be born of the WORD (of YHWH) and rightfully become “sons of God” (Philippians 2:15) via both a Spirit and Word birth—adoption (Romans 8:15).

The only way you can remotely understand how YHWH could “dwell(eth)” in Yahushua and Yahushua could be in (dwell in) the Father is through an understanding of literal dimensionalism. The Father dwelt in Yahushua via Spirit without measure (YHWH is an eternal Spirit) and both Yahushua who lived on the earth (human reality), and the place where He (Yahushua) was born of a virgin (earth) existed within (dwells within) the context of the omnipresence of YHWH that fills the universe and beyond, including His Debarim/Truth/Will (John 14:17). This statement by Yahushua is as absolute truth, a truth in which we can participate (John 14:18-20) in if we will believe in and obey the gospel.

I want to more clearly accentuate my point relative to John 5:27. The above

comments are not intended to ignore, diminish, negate or dissolve the "son of God" reality (element) at work in Yahushua, but are intended to emphasize the point that it was the "son of man" reality (element) that materialized legitimate eligibility (legal citizenship) to rightfully recover that which was lost. A literal physical birth within this human reality provided "legal" (inalienable rights) rights/status to recover, hold and endlessly retain the previously lost dominion. Without a doubt the divinity element ("son of God") powerfully aided Yahushua to overcome His human frailty element ("son of man") to recover what was lost but the alien element ("son of God") alone was insufficient otherwise YHWH would not have prepared a body: the human element, an earth-born "citizen" element ("son of man") was required to "win the case."

#### THE DETERMINATE COUNSEL & FOREKNOWLEDGE

It was the above complex chain of events that would befall humanity that was mulled over in the mind of YHWH who established an *appointed purpose*, the *determinate counsel* (Acts 2:23), long before YHWH ever formed Adam from the dust of the ground. Not only did YHWH foreknow that these chain of event would take place but He devised a plan ahead of time how to remedy the problem. But He also knew how significantly important it was to keep His plan a secret (mystery) well hidden until the fullness of time had come. Well, that time has come and now all men everywhere can know and obey this great gospel by faith and reap the eternal benefits for doing so. In this context the gospel truly embodies the "*spirit of prophecy*."

Both the *divine illumination continuum* and *expression theology* attempts to describe-illustrate how this eternal YHWH, and the various modes (manifestations) by which this One eternal Divine, revealed (expressed) Himself to the universe, and in our

case, to us over a long period of time. Our understanding of Deity, which is limited at best, is best acquired through deciphering the Will of the Divine, which began before the universe was physically created, and how His Will then played out in our human reality after our universe was physically created.

As a side note, there may be some “oneness” people that think that the physical body of Yahushua was/is YHWH but most know that YHWH existed long before the arrival of a physical “prepared body” and that the physical body (dust, i.e., 2<sup>nd</sup> Adam) that died on Calvary was not eternal “Divinity” (which cannot die), but that it was the “prepared body”, it was the lamb (the sacrifice) of YHWH and the “legal argument” through which to recover our (1<sup>st</sup> Adam's) lost dominion. Most of them know that the Father, Son and Holy Ghost reflect relational modes (expressions, manifestations) of the Divine relative to humanity and not separate Gods. YHWH is not comprised of three separate physical bodies: such an idea contradicts Holy Writ. Nor are there three separate Gods; again such a notion flagrantly contradicts Holy Writ. But without a doubt there are at least three major expressions/manifestations of the One True YHWH revealed to humanity along the illumination continuum of the Divine.

The Bible does not provide full disclosure of what was thought or what was spoken in that determinate counsel and foreknowledge of YHWH that took place prior to the improving of the earth into an inhabitable planet and prior to forming Adam from the dust of the ground. But we can know with a reasonable degree of certainty what some of the divine thoughts/words were based on how it has played out on the ground here within our human reality, at least since the formation of Adam. We know this because in Holy Writ humanity is informed that YHWH's plans cannot be foiled (Isaiah 55:11) and that His

*debarim* cannot return unto Him void (unaccomplished). With that in mind, what is being accomplished on the ground within human reality gives us some insight into some of the thoughts or words that were spoken by the Divine in the counsel. Those divine thoughts or spoken words set into motion an intentional outcome that cannot be stopped. The forces and powers that drive these divine intentions toward completion are greater than the forces and powers that keep our universe from splitting apart; they cannot be undermined or halted.

How futile to think that one can fight against YHWH and win (Acts 5:39; 23:9). If humanity barely has enough intellect to figure out some of the existing divine powers and existing materials that YHWH made and how to use them to create byproducts, how can they possibly create brand new forces and elements/materials? When humanity gets to the place that it can actually create (not just explore it or ponder over it) a stable universe as vast as our existing one, only then can humanity even begin to ponder the vastness and greatness and power of the Divine. Truly, YHWH is past finding out.

What we do know (at minimum) that was contemplated in that great counsel is the following things:

- That humanity would fall into sin
- That He (YHWH) would come into human reality in human form and redeem humanity
- That redeemed humanity would eternally become His people and He their God (by choice and out of love)

Of course, one could argue for more points than mentioned above, but the list is concise and is blatantly identified as such in scripture. We also know this to be true given that

these points are clearly identifiable throughout history, observations made by an anointed Apostle Peter on the Day of Pentecost. He clearly saw this counsel as a continuum unfolding on the ground (within our human reality) and that he and those listening could jump on the “band wagon” and ride this continuum into its eternal future.

## MYSTERY OF GODLINESS

Far too often I have heard clerics misuse 1 Timothy 3:16 and I would like to clear up this misuse and misunderstanding once and for all. Once again here as in most if not all other cases in the scripture, the word mystery is referring to something purposely hidden with the full intention of revealing its secrets in the fullness of time. But this mystery is not talking about the “Godhead” but is explicitly talking about **godliness**. Not only is the word used here **godliness** instead of “Godhead”, the context is clearly not talking about the “Godhead”: it is clearly talking about the “gospel mystery” that was at one time hidden but is now revealed. The Godhead was never a mystery; its truth was always plastered everywhere among the Israelites—“Hear oh Israel, the Lord our God is One Lord...” (Deuteronomy 6:4; etc.)—such that even their neighbors knew about the One YHWH Israel served, even as the world still knows.

The word godliness itself refers to being “god-like” and in this case how mere mortals can become “god-like” (holy as He is holy). Yes, 1 Timothy 3:16 explains the “mystery of godliness” in brief summary form: the process (gospel-wise) by which sinners can become “god-like”, holy, saved, and become part of YHWH's eternal kingdom. It is through obedience to the gospel by faith that this is possible. Take a look at the gospel elements within the Timothy text and you will discover that it is basically the same thing as the gospel summary that Paul sent to the Corinthians (1 Corinthians 15:1-8): neither text

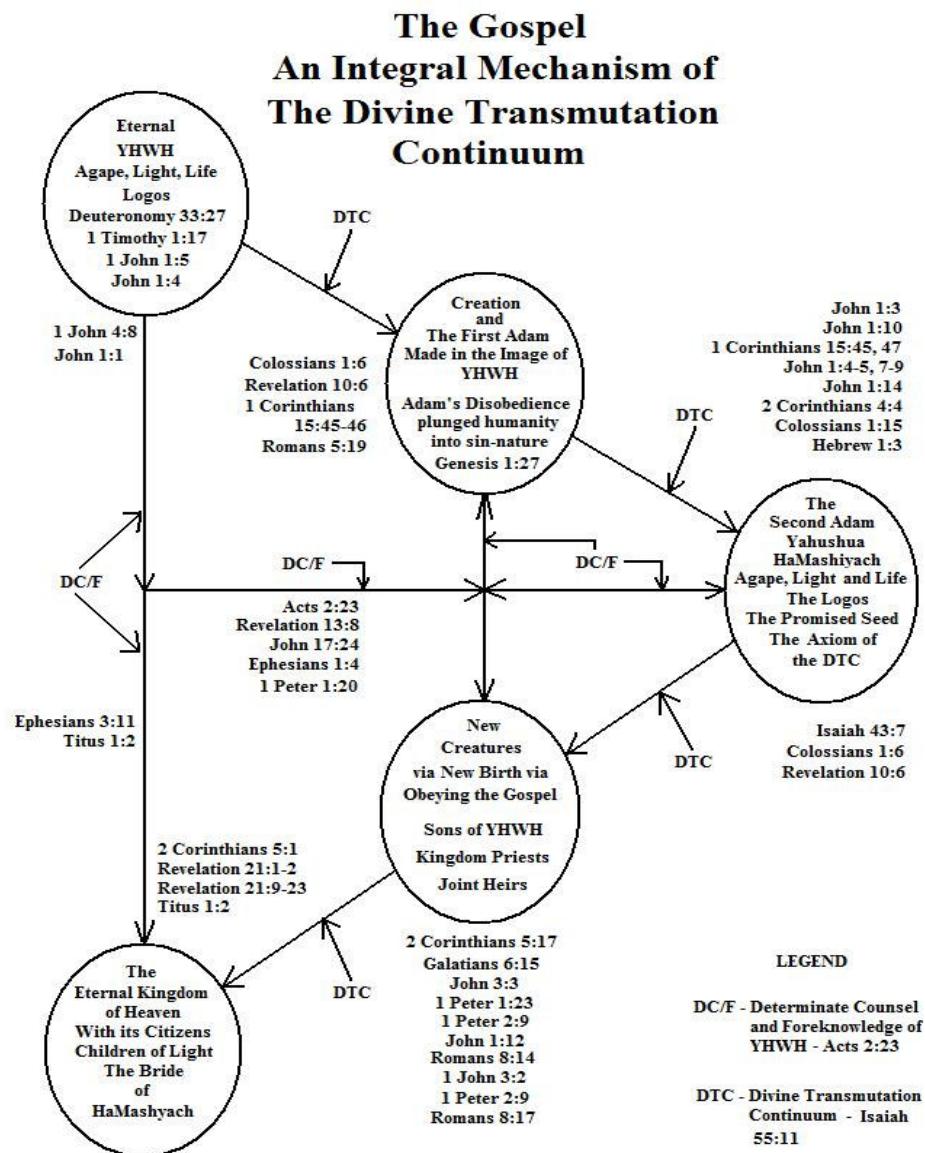
is focused on the godhead but on the gospel. As shown in Chapter One, using Chart 1.1, the portion of the gospel that believers are to parallel (obey) is abbreviated into five major stages as a continuum.

## TRANSMUTATION CONTINUUM

The chart below (Chart 2.1) illustrates the broader view of the gospel, the transmutation continuum, which was a “mystery” (hidden) at one time but now it is revealed to all (Romans 16:25; Ephesians 3:5; 1 Peter 1:12; Galatians 3:23; John 12:38) so that there is no excuse (Acts 17:30). Just as this *debarim* of YHWH relative to the planning and implementation of the gospel was continuous so is the gospel process continuous relative to both the obedience required to gain kingdom entrance and to remain qualified for full transmutation. The *continuum principle* is an eternal principle of the Divine found throughout Holy Writ.

In the next chapter I will begin laying out the way in which believers can parallel (obey) the five major summary elements of the gospel. Compliance to these five elements by faith will secure covenant enjoinderment and provide initial kingdom entrance.

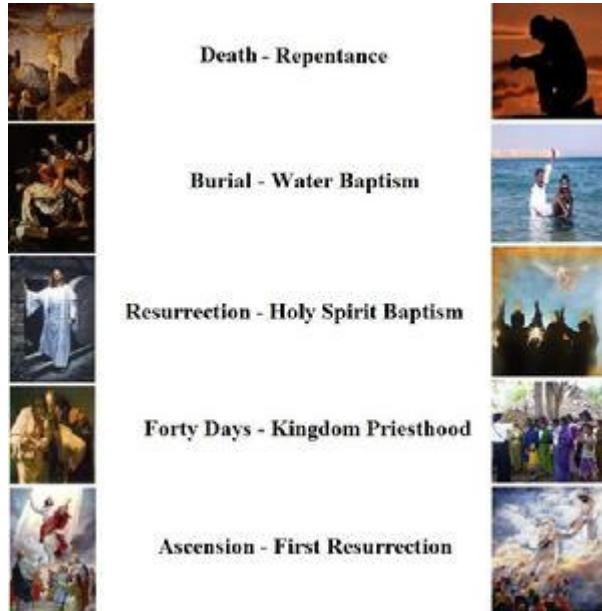
Chart 2.1



# Chapter

## - 3 -

### DEATH - REPENTANCE



### INTRODUCTION

The first item on the abbreviated list of faith-actions that are compulsory for New Covenant enjoinder is the “death-repentance” component. Although this is a NT doctrine, the premise of this gospel component has deep roots in the very early history of humanity's existence, all the way back to Adam & Eve, moving forward to Cain & Able, onward to Moses and continuing onward all the way to our modern times. The prophets often called for repentance and in one place Isaiah said, “Look unto me and be saved...”(Isaiah 45:22). The word here means to face, to turn in the direction of the Divine.

Nonetheless, this ancient message is still an extremely valid message for today just as much as it was for yester years, but even more so for today given that it is only one of two compulsory mechanisms by which humanity can enjoin a covenant with and gain a relationship with the Divine. It is the first of two compulsory mechanisms for covenant enjoiment; the second will be examined in the next chapter.

## HISTORY

Although Moses is generally considered to be the author of Genesis, historical analysis does not truly reveal this. Nonetheless, Moses is still known as the lawgiver (the first known Semitic Ethicist) and the first “biblical” writer whose work is included in the present day canonized Pentateuch, the core Hebrew law. His tablets of stone (the law—*eser debarim*) were found in the eighteenth year of Josiah (around 621 B.C., 2 Chronicles 34) which started a religious reformation along prophetic lines. This law book is undoubtedly connected to our present book of Deuteronomy, and minimally its nucleus. Later a special priestly code imposed upon the Jewish community and enforced by Ezra, appeared around 444 B.C., it was either the Pentateuch in its present form or the main structure for what was later compiled and canonized after the exile. Earlier, however, during the Davidic monarchy, Israel was inspired to capture and embody their history in prose and writing but it was fragmented and not yet canonized.

Efforts were in the direction of contemporary events and the outcome was the prose which is incorporated in the books of Samuel and Kings. The strongest literary creativeness probably flourished during Solomon's reign. With this, however, came the natural desire to gather up primitive traditions of the people prior to the monarchy, a desire which grew up independently in the two later branches of the split-kingdom's narratives.

One branch was the Judahite and the other came from the northern realm, with neither being any earlier than the ninth century B.C. However, it is likely that fragmented pieces of prose existed and were passed down orally as songs (poems) or brief historical papyrus and leather documents or clay tablets, or all three, but certainly not compiled in its present form now known as the Pentateuch and certainly nothing significant that predates the tablets of stone carved by Moses and eventually rediscovered by Ezra.

Both started with a beginning and included the earlier rules, beliefs, practices, and fortunes of the clans. The northern record started with Abraham while the Judahite began boldly and sublimely with the creation of the world. Both carried rich narratives about the remote ancestors of the people, in the dawn of history, and in the later period of the nation's growth. The narratives were frequently parallel. The differences between the two are well marked. They can still be detected because they have both survived. Sometime later under Hezekiah's reign (around the seventh century B.C.), when the northern kingdom had collapsed, its precious literary relic was fused with the other, perhaps with the idea of having one religious book for the united people; when they were put together, they were combined verbally, so that, instead of one version being chosen in preference to the other, two more or less parallel versions of an event sit side by side, extracts from one being welded into the framework of the other. This is not unlike the four Gospels as found in the canonized New Testament.

The Judahite early history reveals the creation of the world, the planting of the Garden of Eden and YHWH forming man from the dust of the ground—in the region where red earth exists-Adam meaning "red". Thereafter, this record explains the Fall of Adam and Eve. It shows their disobedience in the Garden of Eden, thus plunging all

humanity into sin. By this one act, all are now born with the hereditary "sin-nature" or "Adamic Nature". It is because of this one man's disobedience that all became sinners and therefore all require a rebirth, a reconciliation and a restoration in order to live eternally—a process that symbolically parallels the gospel of HaMashiach. This symbolic observation carried out in faith triggers metaphysical (Divine) forces that impacts both mental processing and dimensional status and access. Completion of the first three stages (a process) mortifies the Adamic Nature and a New Nature is birthed in its place.

All ungodly behavior influenced by this sinful-nature is called "dead works". Freud, a Jew-born physician, called this sinful-nature the "*id*" (Briggs, 1994). Although he was not a practicing Jew, he was well aware of the Jewish teachings and the struggle within humanity over doing or not doing that which was right. He hoped to prove that the *id* was actually an unconquerable pervading sexual drive. He conducted years of humanistic study on the soul (psyche) that he believed was merely biological in nature and thus sought to scientifically eradicate YHWH from the minds of humanity and exclude clerics (and theologians) entirely from the study and treatment of the soul (psyche). He intended to secure the field of psychiatry and psychology solely as a humanistic science. He hoped to accomplish this through elitism—keeping the field protected via the use of an invented nomenclature mixed with medical terms, a rhetoric known only to himself and fellow physicians (part of the early Hippocratic Oath)—similar to what the Roman Catholics did by conducting masses in Latin for centuries preventing listeners from truly understanding. However, medicine has made no quantum leaps in their study of the soul beyond that of the theologians.

Notwithstanding, before Freud died he began to develop what is translated as the

“super ego”: the “I that stands above”. He began to accept that there was indeed something more to the human psyche than just biology, but he died before he had fully developed his forthcoming enlightenment undoubtedly birthed as a result of a long standing friendship with a cleric that relentlessly challenged Freud’s older ideas (Briggs, 2012).

Works of lawlessness (works of the flesh or sinful actions) still leads to guilt, "sickness" and eternal death. Physicians, psychiatrists and psychologists know well that at least 80% of all patients have no physiological (i.e., an organic basis) reason to be "sick". The majority of "sick" people visiting hospitals and doctor's offices have symptoms of a "soulish" (psychological, known as psychosomatic or psycho physiological) nature rather than from pure organic origins. For this reason James said,

"And the prayer offered in faith will make the sick person well; the Lord will raise him up. If he has sinned, he will be forgiven. Therefore, confess your sins..."

James 5:15-16 (NIV)

As mentioned earlier, theological scholars identify the cause of this lawlessness as an inherited "Adamic Nature", an inherited sickness of the soul. Apostle Paul gives a lengthy list of some of the lawless acts—symptoms—(works of the flesh) in Galatians Chapter Five verse 19 and 20 (as well as in other places). For the saint, the discussion of "dead works" not only includes lawless acts but also extends into trusting in certain religious behavior or rituals as being salvific (when they are not) rather than in the savior, Yahushua HaMashiyach.

Warning! Many individuals have attempted to perfect their theology before becoming a child of YHWH. This may result in an "ever learning" scenario but never

coming to a "full knowledge of the truth" (2 Timothy 3:7). Apostle Paul emphatically believed that full theological comprehension and enlightenment could only occur by first being born of the Spirit (1 Corinthians 2:14-15). Paul followed what HaMashiach taught and what is obviously a logistic and sequential approach to a spirit birth, i.e., "Repentance from Dead Works, Faith Towards YHWH, The Doctrine of Baptisms, etc."

As any reader can observe, repentance is a common and frequent message found in the scriptures and one that should still be proclaimed today. Repentance is also a prerequisite if harmony with YHWH is to be acquired. In fact, the word repentance (in some form or other) appears sixty-four (64) times in the New Testament and forty-five (45) times in the Old Testament. This does not include all the passages that imply the message of repentance.

Enoch and Noah were the first preachers of "righteousness" and repentance. However, a positive response to their message was not an overwhelming one: the vast majority ignored it. As a matter-of-fact, there were only eight souls saved in Noah's day. What percent of the population in Noah's day would eight souls represent? Yahushua did make a parallel reference between his own return and Noah's day and it seems that humanity has not changed much in the last 6000 plus years.

Although an occasional exception to the rule occurs, normally the majority do not respond to the message of repentance favorably. For example, Jonah went to Nineveh and preached the message of judgment and righteousness. In this rare occasion the entire city responded favorably to Jonah's message with heart-felt, actions and confessions. YHWH saw the overwhelming, authentic and humble response of the Ninevites rendering themselves incapable of saving themselves turning to the mercies of the Divine. Hence,

YHWH "repented" of the evil he had intended and spared the Ninevites and their city.

Unfortunately, repented living did not last long in Nineveh and eventually the people and their city were destroyed anyway.

Repentance is a gracious opportunity solely intended for humankind. The angels that sinned did not have the opportunity to repent. But when Adam and Eve sinned in the Garden of Eden, YHWH provided a plan by which they could cover their sins via an innocent lamb sacrifice. Furthermore, past ignorance was a little more tolerated by YHWH, but now that Yahushua has come, obeying the gospel is a must, starting with repentance (death).

"And the times of this ignorance God winked at: But now commandeth all men every where to repent."

Acts 17:30

"Except ye repent, ye shall all likewise perish...."

Luke 13:3, 5 (See John 15:22 also)

Repentance is mandatory if salvation is to be received and maintained. The people of old believed it, the prophets preached it, John the Baptist preached it, Yahushua confirmed it, the Apostles practiced it and a growing number of clergy preach, teach, confirm and practice it today.

## REPENTANCE FROM DEAD WORKS

Some may ask, why is faith not preached first? Aside from the fact that it is not listed first in doctrinal sequence faith comes by hearing and hearing, in particular, by the

word of YHWH (hearing of the gospel). Once faith is birthed by hearing the preached word of YHWH (gospel) it leads to the act of repentance, i.e., "Repentance From Dead Works", which is listed first in Hebrews Chapter Six. When faith is being birthed, the believer is not cognitively processing "Oh, I am developing a faith consciousness" it is something experienced first, which facilitates a "movement", a directional change—a change from one style of life direction toward another—away from darkness and its associated behaviors (sin) toward light and its associated behaviors (righteousness), a movement toward YHWH. It is only later that a believer is able to look back at his/her experience and identify the birth and growth process of faith. It is only after this abstract mental movement (Repentance from Dead Works) begins, followed by aligned obedience that a person is able to advance in the second doctrine, "faith towards YHWH." Prior to it, an unrepented individual is an "enemy" (Romans 8:7; Colossians 1:21; James 4:4) of YHWH and cannot comprehend divine truth (Ephesians 3:16-21).

The word repentance (*Metanoia* Greek transliteration) itself means a reformation or reversal because of compunction. This means that when an individual feels a sharp uneasiness (guilt), as did the multitude on the day of Pentecost, and godly sorrow, they will begin to reform. Apostle Paul said,

"... For godly sorrow worketh repentance...".

(2 Corinthians 7:10)

John the Baptist said, "... bring forth meat fruit for repentance..." By this statement he was teaching that "fruit" (behaviors) reveals either authenticity or hypocrisy. This is

critical because a genuine reformation is essential, a prerequisite to advancing further along the gospel's five stages. John required that hypocrites demonstrate repentance before he would baptize them "unto repentance" (Matthew 3:8, 11; Luke 3:8).

True repentance requires both inward and outward change. Verbal confession alone, for the sinner, is not repentance. A person could verbally express words of sorrow or repentance without heart-felt actions, but it would not be accepted by YHWH. YHWH expects a change in the style of life. YHWH desires obedience over religious rituals (sacrifice) and liturgy (1 Samuel 15:22) which includes things like penance, repeating "the sinner's prayer, etc. This, however, does not mean "penance." Acts of self-inflicted pain, i.e., fasting, reenacting HaMashiyach's crucifixion, body wounds or cutting, and short or extended periods of abstinence, does not and cannot bring YHWH's forgiveness. Only the heart-felt application of HaMashiyach's completed work on Calvary by faith can pave the way for forgiveness and remission of sins for both the sinner and saint (Acts 2:38; Hebrews 9:14-15; Ephesians 2:8-10). A genuinely changed style of life is what emerges true repentance by faith coupled with godly sorrow. A conscious reflection of past sins committed with the understanding that said sins were unacceptable to the Divine and sorely displeases Him evokes godly sorrow.

Some may think that repentance is just a confession or an invitation for HaMashiyach to come into one's heart. While it is true that having HaMashiyach come into one's heart is absolutely necessary and does happen when one speaks "... with other tongues as the spirit gives the utterance ..." that experience is not repentance. Repentance is a change in one's style of life (behaviors) and the intentions underlying them because of conviction (and sorrow) over past sins.

## WHAT REPENTANCE ACCOMPLISHES

True repentance is a reformation in an individual's heart and style of life, because of compunction, even as Apostle Paul affirmed (2 Corinthians 7:10). Repentance is a change in an individual's heart and mind that alters human behavior. An individual must mortify their former way of thinking and former behavioral patterns that are one hundred eighty (180) degrees turn around. A deep heartfelt consideration occurs when a sinner gazes into YHWH's great sin-revealing mirror. This view enables the sinner to recognize that they are a sinner and the sins they have committed and that they must change their ways. There is a "way" that seems right to a man, but its end is the way of death (Proverbs 14:12; 13:15). But the "way" (gift) of YHWH is eternal life (Romans 6:23).

Although repentance is a spiritual pivotal point in an individual's life it, by itself, is not salvation, but it does validate one's faith and dramatically reduces if not eliminates sin habits. In fact, the repentance experience is so powerful that frequently it is mistaken as being "saved", but it is not. It is, however, the first salvific prerequisite (Luke 13:3) stage of five. Without question it is a dramatic experience given that repentance not only changes an individual's behaviors and points them in the right direction to be born of YHWH but it is also changes mental processing and intentions of the mind (heart).

John the Baptist said to the Scribes and Pharisees that came to Him wanting to be baptized, "Bring forth meat for repentance." He could see their hypocrisy, because true repentance comes with visual behavioral evidence. If not, how can it be repentance? People are known by their fruit (behaviors)! If people bear good fruit, they are a good tree: if they bear evil fruit, they are an evil tree. Sweet and bitter do not come from the same well. Therefore, to gain remission of sins through correct water baptism, the baptizer must

first witness a repented life (fruit meet for repentance), not just vocalized words of confession.

Not all experience catharsis (weeping/crying) when they repent but many do and find it to be a good soul cleansing experience. The Lord is moved by a "broken" and "contrite" spirit and will in no wise cast it away. As indicated earlier, repentance often causes such a transformation and is such a wonderful experience, that many mistake it for salvation or the born-again experience, but in and of itself, it is not. Too many clerics mistakenly identify repenting, confessing, or "going to the altar" as getting "saved", but this not only confuses people and misguides them doctrinally it often prevents them from entering the kingdom altogether (Matthew 23:13).

The scriptures state that everyone must repent because all are born in sin. It is not the amount of wrong things that are done that makes people sinners, but their inherited, fallen nature.

"All have sinned and come short of the glory of God."

Romans 3:23

"I was shapen in iniquity and in sin did my mother conceive me."

Psalm 51:5

Because all people sin and fall short of YHWH's standard, it is imperative that people lean upon HIS mercy and grace as evidenced by the following verse.

"For the wages of sin is death but the gift of God is eternal life through Yahushua HaMashiyach our Lord."

Romans 6:23

An individual must stop their sinful ways as well as deal with their sinful nature by bringing it into subjection and obedience to YHWH. The starting point is repentance. After that, they can begin to reach out by active faith and embrace YHWH's great gift of salvation which comes by obeying all five stages of the Gospel by faith.

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved ..."

1 Corinthians 15:1-2

Repentance must be done in faith, because it is impossible to please YHWH without faith. Unbelief and doubt nullifies or stops YHWH's saving "arm". (Isaiah 53:1; Hebrews 11:6; James 2:17)

#### HOW REPENTANCE FITS IN THE SALVATION PLAN

Salvation or redemption is a gift from YHWH. Without it people are lost and condemned to eternal damnation. An individual cannot earn it by trying to do good things. Salvation is simply an unmerited gift. However, like any gift it is not possessed until the intended recipient takes action: they must reach out in faith and take it. This action is not "works" as defined by Apostle Paul. Obeying the gospel is the "reaching out in faith" process (active faith) necessary to possess the gift of YHWH.

"...stablish you according to my gospel...made known to all nations for the obedience of faith:"

Romans 16:25-26

"In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power."

2 Thessalonians 1:8-9

Repentance is the paralleled symbolic act of HaMashiyach's death on the cross.

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."

Romans 6:6 (See 1 Corinthians 15:3 also)

Does this mean that people must be nailed to a cross and die physically? Absolutely Not!!

Self-inflicted pain or suicide does not produce salvation (self-salvation). There is no merit to such acts. Instead, repentance has everything to do with "mortifying" the "deeds of the body", the ending of a carnal style of life, the works of the flesh and philosophically swapping out "dark" ideologies and intentions for "light" ideologies and intentions—to begin a "walk in the light as he is in the light..." (1 John 1:7; Isaiah 2:5).

Luke recorded this about repentance:

"Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Yahushua

HaMashiyach, for the remission of sins and ye shall receive the gift of the Holy Ghost."

Acts 2:37-38 (Holy Name Bible)

Peter wrote this:

"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:"

1 Peter 2:21

Of course, repentance is not the end of an individual's obedience to the Gospel, it is just the beginning. If one stopped at death how sad it would be. For, if HaMashiyach was still dead, everyone's hope would be dead also (1 Corinthians 15:15-17). However, YHWH's great plan calls for additional and distinct events, i.e., burial, resurrection, etc. In the next few chapters what follows the death of HaMashiyach is examined closely.

Before HaMashiyach died, was buried and arose from the dead, the purpose for HaMashiyach's passion was a mystery. YHWH's plan was not fully revealed until after the resurrection and on the day of Pentecost when the Holy Ghost was poured out upon the Apostles and up to 3000 others. However, since its unveiling some 2000 years ago, Satan has continued his tactic of blinding the hearts and minds of people in an attempt to prevent salvation (2 Corinthians 4:4).

Even in many self acclaimed "Christian circles" they do not believe it is necessary to fully obey the entire gospel message, but let scripture assure you that without it there is no hope. Re-read 2 Thessalonians 1:8-9.

"But if our gospel be hid, it is hid to them that are lost."

2 Corinthians 4:3

Remember, repentance is not salvation! It is just the beginning. But, because carnality, sin and evil ways cannot and will not enter into YHWH's eternal kingdom, repentance by divine design is where the salvific continuum begins.

"Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry ... as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."

Galatians 5:18-21

The only way to rid oneself from the works of the flesh is to repent. So why wait? Repent today!

#### OBEDIENCE IS NOT WORKS

The surrounding doctrinal elements and interpretations of "obeying the gospel" as a matter of salvation is largely misconstrued by a huge body of misinformed clerics or intentional false prophets. They attempt to misconstrue scripture by declaring that "obedience" is not grace but "works". But, the "obey the gospel" command and the actual obeying of it have nothing to do with Paul's discussions on "works" versus "grace." If that were the case, he would be contradicting himself because on the one hand he strongly preached obedience to the gospel or face damnation and other the other he preached grace and not works. So if Paul was not contradicting himself, and I strongly believe he did not, then how do we reconcile the two? It is quite simple really. Obeying the gospel is NOT

works. When Paul used the word “works” in his writings it was all about the O.T. Mosaic Law, NOT about obeying the N.T. gospel of grace. “Works” for Paul had everything to do with Mosaic Law and the observing of it and nothing to do with obeying the gospel by faith. Having the gospel to hear and obey is a gift of grace from YHWH that believers have access to: a totally unmerited favor from the Divine. To obey the gospel by faith is a privilege and an opportunity not a repetitive and costly burden to be done over and over again under the O.T. Mosaic Law (works). The New Covenant enjoinder process via the gospel is a once-in-a-lifetime event of faith and grace. In fact, Paul in one place said it this way concerning faith, the gospel and obedience: ὑπακοή (hypakoē) πίστις (pistis), i.e., *the obedience of faith (Romans 16:25-26). Paul could not have been any more blatant concerning his position on the gospel, obedience, faith and grace. For Paul all four elements were inextricably linked and had nothing to do with the “works” of the O.T. Mosaic Law other than that the law was a schoolmaster to bring the world to HaMashiyach—to help teach/reinforce the principles of the gospel that is to be obeyed by faith, a gospel that it is undeservedly available to the whole world.*

“Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:”

Romans 16:25-26

To identify “obeying the gospel” as “works” reflects seriously flawed thinking and a misunderstanding: in fact it reflects serious ignorance of the scriptures. Applying a “works” model to “obeying the gospel” brings a plethora of irreconcilable scriptural contradictions.

## GENERAL REVIEW

YHWH does not require nor does he want people to repeat the actual physical act of being crucified, for that was the work of HaMashiyach. HIS shed blood was the only sinless and incorruptible blood that can atone for sins and remit sins. Furthermore, if people literally died for their own sins how could they then live? Therefore, "death" takes place symbolically and paves the way to eradicate the judgment that is against the sinner concerning past sins. After Peter preached about the Death, burial, resurrection, 40 days, ascension and "many other words" of warnings and pleadings, a large number of listeners were convicted and wanted to know what to do to be reconciled to YHWH. The first thing Peter said in response to the crowd's question was,

"...Repent..."

Acts 2:38

Yes, it is true that he said a lot more than repent, which will be discussed in subsequent chapters, but repentance is the first step in one's symbolic obedience to the gospel message precipitated by the growing faith that birthed from hearing the word of YHWH (the gospel) preached by a preacher. Paul confirmed the symbolic connection by saying:

"... how shall we, that are dead to sin, live any longer therein?"

Romans 6:2

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."

Romans 6:6

"...but if ye through the Spirit do mortify the deeds of the body, ye shall live."

Romans 8:13

"Mortify therefore you members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry."

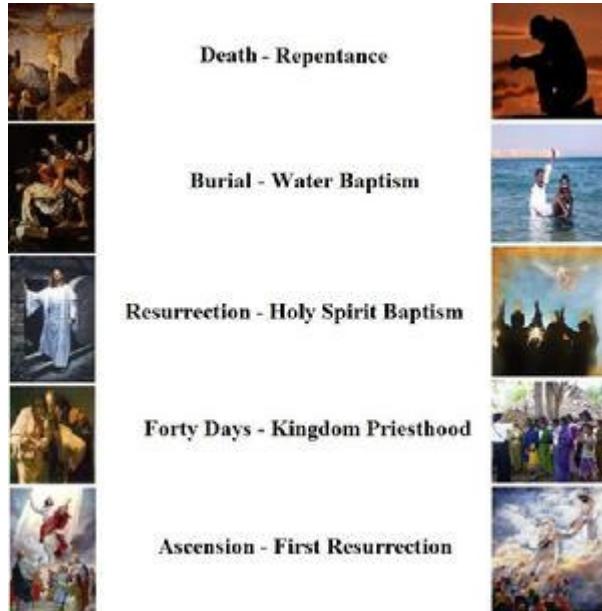
Colossians 3:5

So, as can be seen from scripture, a person is not to be crucified (killed) literally: they are to repent, to mortify the former style of life (sinful behaviors), to have (to possess, not just confess) and exhibit a complete revolution in both thinking (Romans 12:2) and behavior (Ephesians 4:28; John 8:11). Possession is proof of this: perhaps the reason it is often said that "possession is 90% of the law."

# Chapter

- 4 -

## BURIAL – WATER BAPTISM



## INTRODUCTION

The second item on the abbreviated list of faith-actions that are compulsory for New Covenant enjoinder is the “burial-water baptism” gospel component. The premise for this gospel component has its roots in the early history of the Hebrew faith, back to the times of Moses, continuing onward to HaMashiyyach and onward to our modern times, with some modifications from O.T. to N.T. In its modified spiritual form it is still an extremely valid message for today as much as it was for yester years. Therefore, this Chapter hopes to clarify the water baptism component of the gospel by examining how it parallels

HaMashiyach's three-day burial, how to apply it correctly and the important doctrinal elements.

## ETYMOLOGY

The English word baptism is taken from the Greek word *baptizo* which means to dip or to immerse. *Baptizo* is derived from the Greek word *bapto*, to moisten or stain. *Baptisma* and *baptismos* (a form of washing) are derived from *baptizo*. This is important to understand, because the very essence and meaning of the word implies more than a mere "dipping", "sprinkling", or "pouring." Correct water baptism is well documented in NT scripture and is endorsed by O.T. typologies as well. By examining scripture solid evidence can be found that supports only one modality of water baptism and that is by complete immersion in water.

Correct water baptism is an advanced and elevated event. However, the forces of darkness would like to blind-deceive people into thinking that baptism is unnecessary and has nothing to do with salvation. If this attempt fails, a more subtle means is employed—incorrect methods and invocations. I will expose some of those incorrect methods in this chapter.

## WATER BAPTISM – A GOSPEL COMPONENT

Baptism is much more than a public confession or a public confirmation. It has much greater doctrinal implication. In fact, Apostle Paul included the "doctrine of baptisms" as one of the principle foundation doctrines of the church (Hebrews 6). Water baptism is not only compulsory but is one of the only two mechanisms by which believers enjoin the New Covenant (see *Covenant Epistemology*, DOC Vol. 2).

As indicated above, the second component of the gospel summary of HaMashiyach is His three-day burial: HaMashiyach was buried in a tomb that was owned by Joseph of Arimathea after he was taken down from the cross. But, just like the death-repentance gospel component YHWH does not require believers to be buried in a literal tomb or grave to fulfill this compulsory active-faith burial component of the gospel. This too is to be observed symbolically. After a person repents (dies) they are to be baptized (buried) with the name of Yahushua (Jesus) HaMashiyach spoken over them. The combined faith-actions of obeying both repentance and correct water baptism is the completion of the initial death continuum, the mortification of the past *dark* style of life (thoughts and behaviors), a rejection of being dominated by the "Adamic Nature", and the New Covenant enjoined. Apostle Paul's teachings also direct the student regarding the burial application of the gospel when he said this.

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death:..."

Romans 6:3-4

Apostle Peter said (as recorded by Doctor Luke),

"...Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins."

Acts 2:38

Doctor Luke said this,

"And that repentance and remission of sins should be preached in his name among all nations..."

Luke 24:47

The gospel logic is continuous. After someone dies, they are to be buried. Burial acknowledges with finality that death is real AND final. So is the case when a believer engages in water baptism. When an individual has truly repented (died to the old style of life), is bringing forth fruit meat for repentance, they are then buried with HaMashiyach by water baptism to acknowledge complete death in the likeness of HaMashiyach's death and burial (Romans 6:3-4).

## BAPTISMAL TYPOLOGIES

The typological baptisms that took place throughout the Old Testament provide us with very relevant and important information about the principles and purpose for water baptism. Some principles that will be pointed out are 1) the necessity of using water and completely immersing candidates in it, 2) covenant enjoinder, 3) bringing believers to the point of remission of sins, and 4) the acquiring of a "clean conscience" toward YHWH.

There are two major typologies relevant to water baptism found in the Old Testament which are specifically mentioned by the Apostles even though some theologians believe more exist. They are 1) Noah and the Flood and 2) the Israelites passing through the Red Sea.

### Noah and the Flood

The Noah and the Flood typology was introduced by Peter in his letters (1 Peter 3:20-21) and is the only place in scripture where this type is used as a possible link to

water baptism. While some argue that this typology refers exclusively to water baptism others make an equally strong argument that it refers to Spirit baptism. In either case, for those who support the former usually misunderstand what Peter's point was for using this typology in the first place. Therefore, I will cover the Noah and the Flood typology briefly in this chapter and more dynamically in the next chapter.

Apostle Peter used the Noah and the Flood typology to correct misconceptions that may have existed in his day or that could arise surrounding the teachings of water and Spirit baptisms. He explicitly clarified that baptism (if applicable to water baptism) was not about "the putting away of the filth of the flesh." So, if Peter was referencing water baptism he made it quite clear that water baptism itself does not wash away (erase) the depraved works of nature or past sins. So if one argues that the water baptism act washes away sins, Peter taught to the contrary with this typology. At best one could argue that the act of water baptism forever removes (washes/cleanses/remits) the guilt associated with past sins (or a life of sinful living) and its consequences when followed by the resurrection; that water baptism brings the believer to the point where the blood-remission function-continuum can be activated so they can be pardoned (gain remission). But in either case, water baptism does not dissolve a believer's humanity (the filth of the flesh propensity). It is only with the help of Spirit that the human nature can be subjugated (mortified). But this "power" to mortify/overcome the carnal nature is not imbued via water baptism. A renewal of the mind and the power to sustain it comes via Spirit baptism (Romans 8:13; Colossians 3:5; Acts 1:8, Ephesians 4:22-24), not water baptism.

Although accountability to YHWH over past sins is forever removed at Spirit baptism, future sinning is none-the-less possible and is even more probable for "newborns"

because of their close proximity to the habits of their former style of life combined with their ever-present frail and weak flesh: the disciplines (training) of righteous living are not yet established. Truly, "the spirit is willing but the flesh is weak" (Matthew 26:41). A clean conscience TODAY is not a guarantee that there will be no sin tomorrow. However, should an isolated sin event occur, it must be dealt with immediately by confessing it to YHWH which summons the blood-remission function (if activated) insuring both a continued "clean conscience" toward YHWH and that the docket remains cleared of any and all pending penalties. Read 1 John 1:8-2:2.

The typology presented by Apostle Peter (1 Peter 3:20-21) makes an indelible impression on doctrinal minds when he wrote, "eight souls were saved by water," (Noah and his family). But, if one does not pay close attention to the details and other related scriptures, Peter's point will be missed here as well. In Jewish minds, water is generally associated with ceremonial cleansing and washing and using the icon of water evokes a physically oriented image, an image of using physical water to wash and clean physical bodies, pots, etc. But Peter was trying to make a distinction away from the physical iconic imagery connection to the metaphysical reality, away from the ideas of past Jewish ceremonies and toward a new paradigm.

While water baptism appears to be akin to the Jewish washing (Hebrews 10:22) ceremony used when proselytizing a Gentile, which is traceable as far back as the Babylonian captivity times, it was not the same. Some would argue that John the Baptist, Yahushua HaMashiyach and His holy apostles reinforced the Jewish washing ceremony when they started baptizing. But the problem with that association is that the two do not match doctrinally. Although the NT covenant enjoinder process does include a water

baptismal ceremony and may appear similar, its purpose is dramatically different from the Jewish washing ceremony.

When Yahushua submitted to John's water baptism it was to satisfy the compulsory ceremonial washing required of all would-be priests entering into priestly ministry and the washing at the laver ceremony before conducting the liturgical duties at the temple.

Obviously Yahushua was not a Gentile being proselytized nor was there a sin question to be resolved. John the Baptist, whose Levitical priestly course was to be at the Altar of Incense (Exodus 40:7, 12-13; Matthew 3:15-16), was the officiating priest when Yahushua submitted himself at the appropriate age for His ceremonial washing. Yahushua, the testator of a new and emerging covenant, was to be the High Priest forever (Hebrews 6:20) of a new priesthood, after the order of Melchisedec and not after the Levitical order.

Obviously John the Baptist used water for this ceremony, as was required by the law of righteousness, and thus partially fulfilled “all righteousness” (Matthew 3:15) by this baptismal (washing) act. When John baptized others, however, it served a different purpose. It acted as a bridge between the two covenants, of which John was the “forerunner” (Matthew 3:3); John baptized *unto (eis)* repentance (Matthew 3:11; more on this later) not the post-Pentecost *unto (eis)* remissions of sins (Acts 2:38).

### Israelites Passing Through the Red Sea

Apostle Paul presented a different typology from the one Apostle Peter proffered. Apostle Paul used Passing Through the Red Sea as a baptism typology. This typology provides additional principles for consideration that coincide with, compliment and reinforce Peter's assertions. The “Passing through the Red Sea” typology provides both duplicated principles offered by Apostle Peter's typology and it brings additional

metaphysical aspects and understandings to the fore. Keep in mind that it was not the “going down” into the sea bed of the Red Sea that saved the Israelites because to stay down in the sea bed would only mean death—a death among the Egyptians that were destroyed that day by the cascade of previously congealed waters. It was the going up out of the sea bed that saved them. YHWH could not “circumcise” the Egyptians (a type of sin) until the Israelites had risen above the Red Sea bed and landed safely on the opposite shore. In like manner, Peter was implicating the same message with Noah and the Flood. It was not the going down into the watery grave that saved Noah and his family, but the rising above the watery grave and setting foot on dry ground on the other side of the Flood. So what is consistent about both typologies is that the death element of water baptism (the death of the past sinful life—a form of bondage), while present and mandatory, is not what saves people. In both examples, water baptism represents the completion or finality of death (Romans 6:3-4; Colossians 2:12) which brings a believer to the point of (the threshold of) newness of life, the end goal of the gospel as it relates to covenant enjoinder and initial kingdom entrance. In other words, water baptism does not hold the saving or life giving element often promoted and focused on by most apostolic and other Protestant groups. But, it is absolutely salvific in nature relative to covenant enjoinder.

The rejoicing and celebration engendered by the relieved children of Israel who witnessed (Hebrews 11:29) the eternal end of their Egyptian slavery (as a look back) is similar to the jubilant feelings which rush over an individual relieved from a guilty conscience deeply rooted in a sinful history (Egypt’s Bondage) but this relief comes only to those who rise above (resurrect) the watery grave, those who come up out of the water. Just as the dead bodies of the Egyptians memorialized the Israelite's newly acquired

freedom (Romans 6:16; Galatians 4:3; 2 Peter 2:19) after the Red Sea event (baptism), correct water baptism is also the completion of death—it is the laying down among the pieces of dead flesh—of past life of bondage that provides for a post baptism freedom (clean conscience) when the believer resurfaces (rises above the water)—as in the resurrection morn (NT circumcision). The dual act of repenting and being water baptized is the completion of death (the end, the finality of), the death of the old style of sinful living (Egypt) and are the only faith-acts that complete new covenant enjoinder. To simply want to leave Egypt and believing in the concept of escaping its bondage is insufficient. Faith-acts must accompany this belief (faith) and the required acts are repentance and correct water baptism. Faith and these two acts of faith give you a righteousness credit until such time as you are Spirit baptized (circumcised and adopted). But a righteousness credit is NOT holiness; imputed righteousness does not in and of itself save a person.

### What About Circumcision?

First and foremost, let me start by saying there are no specific scriptures in Holy Writ that isolates correct water baptism as being NT circumcision. With that said let me also say that there is one verse in the Bible relative to circumcision that is often taken out of context and thus used to twist and misinterpret its intended meaning and purpose. Unfortunately many have succumbed to this, people who are unskilled in the word of righteousness. Let me explain. Apostle Paul talks about the “circumcision of HaMashiyach” in Colossians 2:11-13 in a way that may confuse some if it is isolated from the context. While it is true that he mentions water baptism in this text, it is mentioned as part of a continuum to explain how one gets to the point (threshold) of being circumcised by HaMashiyach. Apostle Paul does NOT isolate correct water baptism as being the actual

circumcision of HaMashiyach. In fact, he clarifies this by indicating that there is a circumcision “made without hands” but because correct water baptism requires human hands, the hands of a baptizer, it becomes more obvious that Apostle Paul was not talking about water baptism as circumcision. In fact, in another place, which is endorsed by OT verses (Deuteronomy 30:6; Ezekiel 26:36; Jeremiah 4:4), Apostle Paul emphatically expresses (Romans 2:29) that the “circumcision of HaMashiyach” (NT circumcision) is Spirit baptism, the circumcision of the heart, not water baptism. Finally, in another place, Apostle Peter also implicated (1 Peter 1:22) that heart-soul purging comes via Spirit baptism and not correct water baptism.

Some religious groups, for example the Presbyterians, the Apostolic Pentecostals, et al., link the typology of circumcision to water baptism because some of these groups (specifically paedoists) either use circumcision to support infant baptism or attempt to endorse baptism as being the act that activates the blood-remission function, the remission of sins. The paedoists claim that just as the covenant of circumcision was applied to Hebrew children without their faith, knowledge and consent so should water baptism be imposed upon the infant children of NT believers despite the absence of an infant’s faith, knowledge and consent. But there are several severe scriptural problems with this view. First, hearing and believing is a prerequisite to obeying correct water baptism, it is an act of faith. An infant does not possess this kind of cognitive faith—and an imposition is not an act of faith. Second, there is no definitive scripture commanding that correct water baptism be imposed upon infants. Third, there is no definitive scripture that indicates infant baptism was ever practiced by the apostles. Fourth, there is no definitive scripture that reflects a rebaptism of anyone formerly baptized as an infant who later heard, then

believed and then got rebaptized. Fifth, Paul describes the mechanism by which children of believers are protected under the New Covenant until such time as they are capable of hearing and believing and engaging in correct water baptism by faith. It is noteworthy, therefore, to strongly point out that correct water baptism was NOT included in Paul's delineated remedy to "cover" infants and children, so why manufacture an extra-Biblical remedy that serves no purpose? Sixth circumcision as a NT typology relates more to the circumcision of the heart, a metaphysical baptism, not a water baptism. Seventh, OT Covenant ordinances, including physical circumcision is no longer applicable for either the Jew or Gentile who enjoins the NT covenant (the Kingdom). Nonetheless the Mosaic Law does provide beneficial spiritual teachings when applied correctly. Eighth, correct water baptism by itself is not the NT Covenant nor is it the complete or isolated enjoinder faith-act of it. Furthermore, the prerequisite to correct water baptism is repentance and an infant is not capable of repenting. Ninth, if water baptism was indeed NT circumcision there would be irreconcilable scriptures (contradictions) but were it true then the paedoists would have a legitimate argument. But as it stands, they do not.

From scripture, including Apostle Peter's and Paul's typologies, an individual can scripturally deduce the following:

1. Water baptism must be done with water.
2. Water "baptism" by definition and example requires complete immersion.
3. Water baptism brings a believer to the point (threshold) where they can possess a completely restored conscience towards YHWH: with a renewed mind one realizes the work, function and essence of both water and Spirit baptism.

4. The only "name" which activates the covenant enjoinder is "his name", i.e., Rab Yahushua HaMashiyach (closest known Hebrew pronunciation available), which the Apostles put into practice. It is certainly the "only name under heaven given among men whereby we **MUST** be saved." (Acts 4:10-12). A correct water baptism invocation "stamps" our Redeemer's name on our foreheads (YHWH's temple made without hands), an essential completion of divine will (DOC Vol 2).

5. Correct water baptism is the completion of death, the way a believer identifies with HaMashiyach's burial.

## REMISSION OF SINS

There is unquestionably an inextricable link between correct water baptism and remission of sins in the scriptures. But the exact connection and exactly how or when remission of sins actually occurs is still a strongly debated doctrine. But before we get too deep into this debate, I want to explore the etymology and meaning of the word "remission" itself first. In the English language the word remission is associated with the following synonyms:

- reduction
- decrease
- lessening
- diminution
- cutback

In the Greek, the word implies freedom, pardon, forgiveness, etc. Although this word appears to be solely a NT concept at first glance, it does have deep roots in the OT as well.

For example, the prophet Isaiah (Isaiah 1:8) referenced sin as a non-removable stain (like a scarlet dye) but foretold of the day when the stain of sin could and would be removed.

Unlike the OT when blood was considered a temporary covering, the shed blood of Yahushua HaMashiyach would provide a permanent covering, a complete pardon and freedom from the penalties (death) associated with past-present sin (Romans 6:23; Ezekiel 18:8). What Isaiah foretold correlates with what John said in his writings found in the Book of Revelation,

“And from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,”

Revelation 1:5

“And I said unto him, Sir, thou knowest. And he said to me, ‘These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.’”

Revelation 7:14

Yahushua said this,

“For this is my blood of the new testament, which is shed for (*peri*) many for (eis) the remission of sins.”

Matthew 26:28

Apostle Paul wrote this,

“And almost all things are by the law purged with blood; and without shedding of blood is no remission.”

Hebrews 9:22

There is obviously little to no debate among Jewish and Christian theologians and leaders concerning the connectivity between shed blood and the remission of sins (as shown in the scriptures above, and those below as well). But where the debate begins is when, where and how is the blood-remission function activated. Given that some religious groups purport that correct water baptism is the when, where and how the blood-remission function is activated, it is important to carefully examine this position and identify the thoughts and scriptures used to validate this view. The key verses used to support this view are as follows:

“... Repent, and (*kai*) be baptized every one of you in the name of Jesus Christ for (*eis*) the remission of sins, and (*kai*) ye shall receive the gift of the Holy Ghost.”

Acts 2:38

“John did baptize in the wilderness, and preach the baptism of repentance (*metanoia*) for (eis) the remission of sins.”

Mark 1:4

“To give knowledge of salvation unto his people by (*en*) the remission of their sins,”  
Luke 1:77

“And he came into all the country about Jordan, preaching the baptism of repentance for (*eis*) the remission of sins;”

Luke 3:3

“And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. “

Luke 24:47

“To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.”

Acts 10:43

“Whom God hath set forth *to be* a propitiation (*hilasterion*) through faith in his blood, to declare his righteousness for (*dia*) the remission of sins that are past, through the forbearance of God;”

Romans 3:25

As can be seen, the doctrine of “remission of sins” is heavily used in the NT and is closely associated with blood, faith, water baptism, the invocation of Yahushua's name and so on. But, a single explicit act or event relative to the how, when and where the blood-remission function is activated does not seem so apparent at first glance in the English translated Bible, especially given that multiple explanations seem to appear. Of course, HaMashiyach's shed blood (the covenant blood) is applied to many things (Hebrews 9:19-23), but significantly, and relevant to this chapter, the answer I wish to reveal concerns the when, where and how the blood-remission continuum function is activated, as it relates to both the initial remission of (past) sins and the ongoing cleansing.

As already stated and implied above correct water baptism is one of the critical and compulsory components of the gospel and is one of the two components by which a believer enjoins the NT covenant. And, what is interesting is that even HaMashiyach was not perfected (qualified) to enter the Heavens (Hebrew 5:7-9; Revelation 5:4-5, 12) without obedience (submission) to death, burial, resurrection, and 40 days of undefiled priesthood living. After His obedience He could then offer His own blood and broken body to YHWH and apply His shed blood (a better sacrifice) to the genuine heavenly artifacts, to

be the author of salvation and worthy to open the books in heaven. If HaMashiyach could not be counted worthy to be partaker of the ascension without death, burial, resurrection and 40 days how much less can believers think they can if they do not follow His example (1 Peter 2:21; Hebrews 10:29)? But as true as it is that burial is an integral and compulsory part of the gospel and our obedience to it by faith, does this alone unequivocally connect the act of water baptism (burial) to the activation of the blood-remission continuum function (the remission of sins)? Remember, faith and imputed righteousness is not holiness (Hebrews 12:14). To add to the mix, there are scriptures that seem to link the use of physical water relative to sins, blood and the remission of sins. Here are a few examples herein below.

“Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.”

Hebrews 10:22

“And from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,”

Revelation 1:5

“And now why tarriest thou? arise, and be baptized, and (*kai*) wash away thy sins, calling on (epikaleomai) the name of the Lord.”

Acts 22:16

“... faith in his blood, to declare his righteousness for (*dia*) the remission of sins that are past,...”

Romans 3:25

Obviously having one's sins washed away with the removal of its associated penalties is essential to being saved (Mark 16:16). And by using the above scriptures it appears to some that they support the doctrine that correct water baptism "washes away" (pardons) sins. Now, assuming that this view is the correct view, why would one need a righteousness credit if one is cleansed from (pardoned) all sin via water baptism? This question comes from Apostle Paul's argument that Abraham received a "righteousness credit" right after enjoining the covenant (sacrifice-repentance; laying down among the spread out pieces of dead flesh-burial). But this credit (imputed righteousness) came significantly prior to circumcision (Romans 4:6-13; Galatians 4:3-9).

I realize Apostle Paul's circumcision argument in Romans 4 centered on the inclusion of the Gentiles (the *uncircumcision*) through the element of faith rather than genetics and obedience to the Mosaic Law. But it does call into question (examination) other issues raised by Apostle Paul's conversation. His argument clearly established that Abraham's "credit" of righteousness preceded circumcision. And if a righteousness "credit" was endowed prior to circumcision, why then is circumcision even required, both from the OT and NT perspective?

This is why understanding the substance of Biblical covenants is quite important here. It was Abraham's covenant enjoinder acts (acts of faith, the sacrifice, the laying down among the sacrificed animal parts) that Apostle Paul was alluding to here and how it relates to Abraham's faith. Apostle Paul was not referring to a mere mental belief here as some would argue but rather the acts of faith Abraham observed long before circumcision. So the problem for proponents of the idea that "water baptism is NT circumcision" is how to reconcile what Apostle Paul is saying in Romans 4. Thus, once again, the question that

must be answered by those who advocate that water baptism is NT circumcision is “Why baptize (circumcise) believers if believers are already declared righteous prior to circumcision?” This is also why other religious groups claim that water baptism is not salvific in nature, that it is merely a public statement, or why they are not concerned with correct modalities and invocation and why they do not hasten to baptize Spirit filled believers. They do not know how to reconcile the scriptures. But, these latter views are as equally if not more damaging than the former view. But all these views mentioned are not according to knowledge and understanding.

I do agree that correct water baptism is much more than a public confession, or just a sacrament of the church, a ceremonial ritual, or a liturgical practice, etc. And I do believe it is unquestionably salvific in nature but not in the way in which it is usually taught by various religious sects. A closer examination ties correct water baptism to the covenant enjoinder process, which gets the believer to the point of (threshold of) (*eis dia*) remission of sins which is certainly not NT circumcision nor is it the how, when or where the blood-remissions function is activated.

As already shown above, correct water baptism is neither a cleansing nor a spiritual circumcision but rather a part of the blood-letting ceremony (covenant enjoinder) and the event where believers identify with HaMashiach's tomb **burial** (completion of death), not His natural birth nor His resurrection (being born again, coming to life). Although Acts 2:38 appears to link remission of sins to water baptism, which it does, but only in the bridging sense; it is not connected in the way often interpreted by some religious groups. Some say “because of” the remissions of sins, while others say “for the remission of sins” (as translated in English), but the Greek implies neither. The word “for”

(*eis*) here implies “the point reached” as in threshold. In other words, by enjoining the covenant via the faith-actions of both repentance and water baptism, the individual qualifies for the blood-remission function-continuum to be activated (a post covenant enjoinder transpiration) in their life by Spirit baptism, something that is done by the Divine Himself (NT circumcision – Romans 2:29). And thereafter so long as a believer (continually) walks in the light as He is in the light, the blood-remission continuum remains in effect (1 John 1:7, which was written to believers not sinners).

While water is historically associated with washing (both Old and New Testament), correct water baptism is not a washing ceremony in the traditional Jewish sense. Water here denotes a burial motif (a tomb, a grave) not a “washing” motif but it is the step that brings the believer to the point (threshold) of divine washing (cleansing-remission-forgiveness-pardon), but this point is only on the resurrection side of the typology. This is why Paul was told to arise and be baptized and (as a separate experience) wash away thy sins. It did NOT say arise and be baptized which will wash away thy sins (Acts 22:16); it said arise and be baptized *kai* (then) wash away thy sins. This is followed by *epikaleomai* (to accost reverently/worship) the name of the LORD. At best one could translate it as “arise, be baptized, then wash away thy sins by calling on (accosting reverently) the name of the LORD.”

The concept and practice of “call[ing] upon (*qara*) the name (*shem*) of YHWH” originated in the OT and appeared as early as the Book of Beginnings (Genesis 4:6). This NT “calling” (*epikaleomai*) is directly linked to the OT appellation, i.e., an archaic practice of “the act of calling on a name by which the person or entity is well known” and in this case, the revealed name of YHWH. This practice began right after Seth had his first born

son, Enos (Genesis 4:6). The practice did not stop or wane, it continued right on through the OT priests and the prophets (1 Kings 18:24; 1 Chronicles 16:8; Psalms 99:6; 105:1; 116:13, 17) and right on through to the Jewish Apostles (Acts 2:21; 22:16). So what is this practice, what does it mean and how is this OT practice relevant to the NT and more specifically to Saul of Tarsus? And why would a NT preacher tell an OT oriented man (Saul) to resume an OT practice? But that is exactly what Ananias (NT) did, he commanded Saul (OT) to “*YHWH shem qara*”; it bridged the OT to the NT for Saul. He knew what it meant, perhaps more than most and it resonated in his soul. It linked the prophecy uttered by Joel (Joel 2:32; Acts 2:21) as well as all the law and the prophets starting with Seth. To employ the “*YHWH shem qara*” practice is to be rescued/delivered/saved/made safe (*aozo*). This proved to be another deep revelation for Saul (Paul) as clearly seen in his epistles. Read my book *Faith: What you Should Know* (Briggs, 2016) for a full exegesis on this subject.

What can also be confusing for people who lack knowledge is why HaMashiach's water baptism administered by John the Baptist was not for the same reason as required for repented sinners who wish to enjoin the Kingdom. For Yahushua it certainly was not “unto repentance” or “for” (or to “reach the point of”) the “remission of sins” for He had no sins to be repented of or that needed to be washed away nor did He need a blood-remission continuum activated. But He did have to fulfill a priestly washing requirement (Numbers 8; Mathew 3:15) prior to (or entering into) starting His earthly priestly ministry, to fulfill the OT Mosaic Law. So John the Baptist (who was a priest like his father) administered two different types of baptisms, one type for HaMashiach, as one priest washing another would-be priest, and the other type for the people (general population) *unto (eis)*

repentance (Mathew 3:11). Furthermore, both types of John's baptisms were not the same as the water baptism promoted and practiced by the Apostles post-resurrection (Acts 19:4). John the Baptist could not baptize *unto* (*eis*) the remission of sins because while he was alive post-Pentecost remission of sins was not yet available via the gospel continuum path. He could only baptize *eis* repentance.

Correct water baptism (post-resurrection) brings the believer to the necessary threshold (*unto*, to the point - *eis*) to be saved (*aozo*) but without NT circumcision (Spirit infilling – the resurrection) the believer is still not yet adopted, they remain unsealed, they do not yet possess an earnest of the inheritance and the blood-remission continuum function is not yet activated for them (Romans 6:4, 9; 8:11; 1 Corinthians 15:17). It is not the death and burial (the completion of death) elements of the gospel that should be the main focus here but the resurrection (NT Circumcision). The first two components (death and burial) remain valueless without the resurrection (rising above) but become extremely relevant and salvific with the resurrection. Granted, death and burial are prerequisites and have everything to do with covenant enjoinder, gaining a righteousness credit, and imprinting our Redeemer's name upon our "foreheads" but death and burial by itself merely produces buried dead bodies: without a resurrection one remains dead. In other words, water baptism is useless without a coupled resurrection (NT Circumcisions), or even in reverse order. Having an adoption/circumcision without covenant enjoinder (death and burial) keeps the individual outside of the covenant benefits.

Some misinterpret Peter by making correct water baptism itself the salvific focus in a way that Peter never intended: it does not "save us" in the way most Apostolics (et al) think it does (1 Peter 3:21). Let me explain. If one reads Peter's statement without his

parenthetical statement, it would read like this: "...baptism doth also now save us...by the resurrection of Jesus Christ." In other words, baptism is not salvific without the resurrection element (NT Circumcision), the full salvation continuum must be traversed. Quitting at repentance will not eternally save, quitting at correct water baptism will not eternally save, and quitting at Spirit baptism will not eternally save. Salvation is a forward moving continuum and one does not suddenly "arrive" in the middle of the salvation continuum with everything coming to a grinding halt (Matthew 10:22). Just because a person incorrectly thinks that they have reached/attained/finished the final point of "salvation" it does not make it so. Eternal salvation begins when a true believer physically dies or is ascended at Yahushua's second coming (if the person is among those that are "alive and remain"). Thus, the saving focus is NOT on "water baptism" per se but on the resurrection of Yahushua HaMashyach. It is not the going down (or under) into the water that saves, for down there are where the dead bodies are found, the filth of the flesh and the like. But it is in the rising up that "save[s] us", if we rise (resurrect) above the water, the place where the eight (8) souls that were saved reached: on dry land on the other side of the Flood water. Only then can one be saved—above and beyond the water (the resurrection, resurrected with HaMashiyach into "newness of life"). Again, I am NOT saying that correct water baptism is not essential to salvation, because it is: it (correct water baptism) brings a believer "to the point" (for, towards), to the threshold (before) HIM (YHWH) who can circumcise the heart/forgive (have remission of sins) /pardon past sins, to be adopted, and to receive and participate in the promises, etc.—an entrance into a place-dimension where a believer must remain until the end—relative to the salvation continuum.

Remaining under the water (or having water baptism only) does not equate with

salvation, it only completes death (Romans 6:4 - death, then burial). It is the rising above the water, the entering into the kingdom of YHWH (Romans 14:17) and remaining therein that matters dynamically, leaving Egypt (life of sin) and entering into the Kingdom of YHWH. Peter clarified this truth by making a parenthetical statement, "... (not the putting away of the *filth of the flesh*\*<sup>1</sup>, but the answer of a good conscience toward God)..." Note that the [*\*filth of the flesh refers to the depravity of the human nature*]. This parenthetical insertion was one way Peter kept the doctrine pure, properly focused and exegetically accurate.

It is also useful to note that Peter used the same word, *eis*, in both Acts 2:38 and in 1 Peter 3:21. In the former scripture translators (King James) translated *eis* as "for", but in the latter scripture they translated it as "toward". But, the subject matter was the same in both verses and Peter's intention was the same in both but unfortunately this was not the way translators proffered or understood it. Peter was a Jew and clearly understood covenant epistemology. Peter meant it the way he said it, *eis* – "to the point". Water baptism brings the believer to the point (*eis*), the threshold, where they can gain/acquire the "sought after" (answer) "benefit (good) of a clean moral consciousness (conscience)" that can only come from a divine intervention, through a resurrection (Spirit baptism)—a clean moral consciousness comes through NT Circumcision (Isaiah 4:4; Philippians 2:5; Hebrews 10:16; 8:10; Ephesians 4:23; 1 Corinthians 2:16; Romans 12:2; John 5:30; 14:21; Matthew 7:21).

YHWH could not circumcise the Egyptians until the Israelite had gone down into the water bed and risen up safely on the other side of the Red Sea; the Israelites could then witness the divine circumcision from the water's edge on the opposite side as they stood

under the cloud/fire. Noah could recognize/visualize the divine circumcision of the antediluvian world as he landed on the other side of the Flood and stood on dry land and worshipped (sacrificed to) YHWH, whereupon the first rainbow appeared. You see, the covenant enjoinder process (death and burial) coupled with the resurrection produces much more than a “status”, it also produces a moral consciousness of that status (1 John 3:21; 2:28) including all of the benefits (promises, etc.) and responsibilities associated with it and the divinely imbued power to maintain it.

#### AUTHORITY TO REMIT SINS

There is another principle associated with correct water baptism and the remitting of sins versus the remission of sins that must be examined before I can wrap up this chapter. Not surprisingly Yahushua granted to His holy apostles (kingdom-priests) the priestly authority over (and discretion over) whether or not to remit or retain sins. He was passing this torch of His authority to them. But what does this really mean and how does it relate to the “remission of sins” or not? First of all the word “remit” (*aphiemi*) used in John 20:23 (Matthew 9:6; Luke 5:21) is not the same word as the word “remission” (*aphesis*) as used in Acts 2:38: they do not come from the same origin even though they may seem to at first glance to the untrained eye. Remit implies sending forth (forward) and remission implies freedom or pardon. But how does a Kingdom Priest send forward sins and how does this relate to remission of sins?

You may recall the incident recorded in Matthew when Yahushua sent forward (*aphiemi*) a man's sins (Matthew 9:6). Because Yahushua knew the thoughts of the observing scribes, who were thinking, “this man blasphemes” HaMashiyach raised the issue of authority, not blasphemy (false witness). If the issue of authority was settled, then

the issue of blasphemy was non-existent, a mute point. He essentially declared aloud for the benefit of the observing scribes (in my own paraphrase), “I will prove that I have authority to remit sins (an exclusive priestly right/duty/authority) by doing this miracle as well. After all, what is easier to say to this sick man, your sins are remitted or take up thy bed and walk? Let me prove to you that I have the authority to do both.” Then Yahushua performed a miracle right in front of their eyes. Yahushua gave this same kind of authority (*aphiemi*) to His holy apostles and down-line to us.

Were the scribes wrong? And if so, in what way were they wrong? The scribes were NOT wrong in their thinking relative to OT theology, but their thinking was wrong in their understanding of Yahushua’s priestly authority especially as it related to the continuum of divine will. Let me explain. The authority to remit sins (uncleanness, etc.) belonged to the Levitical Priesthood, a lesson the sons of Korah learned the hard way (Numbers 16). The scribes knew this scriptural history well. They knew that only YHWH could grant such an authority to remit sins (to send/present sins, the sacrifice and the sinner forward to YHWH) and that only YHWH could pardon the sinner. This priestly role and authority as mediator was granted solely to the Levites, proved by the budding of Aaron’s rod. The scribes knew that YHWH had already granted this sole authority to the Levites, NOT to Yahushua, so they thought as taught. And, they also knew that ultimately only YHWH could decide whether or not to pardon the sins remitted by the Levitical priests, so they thought as taught. And they also knew all too well that Yahushua was not a Levitical Priest so in their eyes, Yahushua blasphemed (an imposter, a false witness) and was an unauthorized priest.

So, putting this all together, in the mind’s eye of the Scribes Yahushua was

vilifying and circumventing the decision and authority of the Levite priests and of the Almighty. But the Scribes lacked knowledge regarding all of this: in particular the continuum element of divine will. They did not understand that the transmutation continuum of divine will was not stoppable and was advancing with them or without them, that a new paradigm was emerging on the horizon and it was after the order of Melchizedek, not after Levi. But this point alone does not shed full light on the difference between remitting (forwarding) and forgiveness (pardon) of sins.

Given that John 20:23 clearly reflects a post-resurrection conversation that unquestionably grants authority to his holy apostles concerning the remitting of sins, does this verse have anything to do with water baptism if the meanings are different? Yes it does, but not in the way many apostolic clerics (et al) teach it. For those that advocate for the view that water baptism immediately pardons (remission of) sins, the argument is that the baptizer can choose to either baptize a candidate or not and therewith grants or denies (prevents) the remission (forgiveness-pardon) of sins. But this view is not according to knowledge. The authority to pardon sins still belongs to YHWH. Mere humans do NOT have that power/authority or discretion.

While such a view would be an extraordinary perspective, especially if the event of correct water baptism did actually activate the remission of sins (and this was an argument that I had used myself for many years), a closer look at the context of this granted authority reveals that these words were spoken after Yahushua first breathed on his disciples and said, “Receive ye the Holy Ghost.” As a continuum of thought he said, “Whose soever sins ye remit, they are remitted unto them: and whose soever sins ye retain, they are retained” (John 20:22-23). Yahushua was speaking prophetically to His holy apostles

letting them know that they would receive the same or similar power/authority He had exercised pre-resurrection (Matthew 9:6). Therefore, the connection here relates more to Spirit baptism than water baptism. In fact, water baptism was not even mentioned here. In short, this conferring event (passing on the priestly remitting authority) was a prophesied event that would arrive at an upcoming *pneuma* (YHWH breathing) event, what came to be famously known as Holy Ghost outpouring event on the Day of Pentecost. This event signified that only YHWH could confer such an authority to remit sins upon HIS Kingdom Priests. As kingdom-priests after the order of Melchisedec the Apostles were prophetically granted the priestly authority to *aphiemi* sins, to bring sinners and their sins to the threshold (the throne of grace, the Mercy Seat) of HIM who can forgive (pardon) sinners of their sins, the priestly ministry of reconciliation.

The OT Levitical priesthood was under divine authority to be engaged in the activities that could lead to temporary (Hebrews 10:1) remission of sins, e.g., various offerings, cleansing ceremonies, intercession, etc., which was a type/image of future Kingdom-Priest duties (1 Peter 2:9) post Yahushua's resurrection and ascension. They had the authority to verbally declare that "unclean" persons were "clean" after observing a divine act of YHWH (being healed) among other duties. But more relative to this discussion they had the discretion authority/duty, to send sins and uncleanness forward (remitting them, via sacrifice) to the only One who could pardon; this reconciliatory process brought the candidate to the threshold of the Divine to be cleaned and pardoned by the Divine, not by the priest. The priest had no such power/authority. Furthermore, this benefit was only accessible to Israelites (including the proselytes), not the uncircumcised Gentiles. This remitting authority question brings us closer to what James said, "...if he

have committed sins, they shall be *aphiemi...*” James 5:15. The elders are called (solicited) to pray for sick people and the remitting authority is present with them and activated by and during this priestly praying act: this paying act for/over the sick is certainly not a correct water baptism ceremony. But this verse bridges us to what Apostle Peter taught about, “...a royal priesthood...” (1 Peter 2:9). In other words, NT remitting authority was akin to the priestly authority and duties granted to the Levites but in a more advanced metaphysical dimension, a dimension of the Kingdom of YHWH and priesthood after the Order of Melchisedec, NOT Levi, a priesthood in which all believers are called to participate.

Therefore, the implication of conferring remitting authority has everything to do with the office and duties of a Kingdom Priest than with the authority of forgiving sinners of their sins. The office and authority of a royal priest is granted via Spirit birth and grants authority and duty responsibilities (doing acts) that send sins forward (*aphiemi*), forward to the One who can pardon-forgive sins. These remitting acts start with preaching-teaching the gospel (Romans 10:15; Ephesians 6:15), then advances to baptizing believers, then laying on of hands for the purpose of both Spirit Baptism and Healing and finally, preaching-teaching-exhorting the word to edify the “bride” (Ephesians 5:26). All these acts in some way or other involve the conferred remitting authority, acts that help bring a new believer or a saint to the threshold of *aphesis* and eternal life—truly the ministry of reconciliation.

Finally, even John the Baptist's words regarding how HaMashiyach was “mightier than I” had nothing to do with a water baptism but everything to do with a Spirit baptism (Luke 3:16; Mark 1:7-8; Acts 1:5; 11:16). The Spirit baptism would be a baptism of fire—

the same as implied in both Deuteronomy (Deuteronomy 4:24) and in Hebrews (Hebrews 12:29). Our YHWH is a consuming fire, which reflects the hatred that YHWH has for evil and thus His intention is (and has always been since even before the creation) to eradicate evil and wickedness (Deuteronomy 9:3) and that through the Spirit we mortify the deeds of the body. So, while John 20 undoubtedly has a connection to water baptism, given both water and Spirit work in harmony, especially as it relates to the gospel, it does not appear that John 20 is making any specific and isolated reference to water baptism and the remission of sins. If anything, the connection has much more to do with the broader priestly activities relative to a remitting authority (ministry of reconciliation) granted by YHWH upon His royal priests.

#### THE USE OF WATER AND A CORRECT INVOCATION

Fundamental principles of correct water baptism is the main focus of this chapter and using the correct method and the correct invocation are unquestionably essential aspects of this fundamental "doctrine" practiced by the early church and one that must remain unaltered in modern times. Despite clear historical evidence and obvious scriptural evidence and guidance relative to this doctrine, religious traditions and liturgical practices seem to carry more weight than scripture for many religious groups. Therefore, it is critical that this doctrine be taught from a scriptural foundation.

During a correct water baptism ceremony not only is enough water supposed to be used allowing for a full body immersion, but the correct invocation must be used as well. The Apostles believed, practiced and modeled the correct invocation that is to be audibly spoken by both the believer and the baptizer (by faith) at water baptism and that if done correctly would summon YHWH to appear and accept the candidate's covenant enjoining

advances. There are many verses that clearly reveal how water was used for water baptism and that full body immersion was the modality. Special attention was also given to the correct invocation. If not, there would be little point in both the baptizer and the candidate going down into the water. Here are some scriptural samplings:

- Acts 8:38
- Matthew 3:16
- Mark 1:10

Just as much as a full body immersion in water is important to make a water baptism correct so is the use of a correct invocation: both are equally important. Most (Christian) religious groups use the traditional catholic invocation, “in the name of the Father, and of the Son and of the Holy Ghost, but this invocation is not what the holy apostles used (read Acts). Even though history and scripture does not support the traditional catholic invocation, most religious leaders default to the catholic traditions rather than scriptural traditions. The correct invocation supported by both history and scripture is “in the name of Yahushua HaMashiyach” (the closest Jewish translation/transliteration available, despite the many variants people are prone to use due to a myriad of misinformation)—the advanced revealed name of YHWH. Here is a list below of some scriptures that support this invocation.

- Acts 2:38
- Acts 8:16
- Acts 10:48
- Acts 19:5

Of course there are many doctrinal reasons (read *Faith: What You Should Know*) why one must use the correct invocation as opposed to an incorrect invocation and early writers in the apostolic era made note that an incorrect invocation would not summon the saving name—the name by which all heaven and earth is named (the familial identification of heaven) and at which name every knee shall bow.

Both the believer and the baptizer need to call upon the name of Yahushua HaMashiyach at correct water baptism which identifies and associates them with the metaphysical (heavenly) name of the ultimate powers and forces of all dimensions within our universe and without. Here are a few related verses below.

- Acts 4:12
- Philippians 2:10
- 2 Chronicles 7:14

Baptizing by invoking the name of Peter or Paul may sound ludicrous, but is little different in gravity than baptizing someone in any other name or title other than using the only saving name, Yahushua HaMashiyach. To deviate from using the correct name when invoking it over a baptismal candidate fails to meet the Biblical standard and fails to complete the covenant enjoinder process. This invocation imprints the name of our Savior on our foreheads, the name of all heaven and earth (Revelation 22:4; Ephesians 3:14). I realize there are many arguments in support of using Jesus Christ versus Yahushua HaMashiyach, but they are weak at best if one is truly interested in and seeking intimacy with their Savior.

We must not seek to see how far afield we can safely go, but how intimate we can

become. Of course this does not nullify the sincere actions done by baptizers and the possible tolerance our savior has patiently waiting for baptizers to get His name correct, but it will likely reflect a baptizer's attitude that revolves around this vital subject. In fact by justifying the non-necessity of accuracy regarding the name usage at water baptism falls frightfully close to the argument proffered by the "title" baptizers who argue that "YHWH knows what they mean." After all, if we do not know His name or know how to say it, then "title" baptizers have a valid point—that is if one believes that accuracy relative to intimacy does not matter and especially as it relates to obeying the gospel. (See DOC Volume 12 for a full treatment of our Savior's name.)

#### THE NEW COVENANT ENJOINMENT PROCESS

The failure of most religious leaders and teachers concerning correct water baptism begins with insufficient and inaccurate doctrinal teachings on covenant epistemology. This subject knowledge was quite common place among Hebrews during Biblical times—it was a part of their culture. But, due to the lack of knowledge and understanding in modern times, concerning covenant epistemology, both leaders and followers regularly fall into the ditch. They both lack proper guidance in doctrinal matters and seminaries today do very poorly relative to teaching this doctrine.

As a result, what paedoists (and others) do not understand regarding the Abrahamic covenant and its enjoinder process is this. The YHWH-Abrahamic covenant was more about Abraham's future "seed" (singular, not many seeds, referring to HaMashiyach and His future coheirs) than about the posterity in between himself and Yahushua. Furthermore, circumcision was a post-covenant seal (evidence) of the covenant that Abraham had already enjoined up to fifteen (15) years earlier, plus or minus. Abraham was already

righteous by faith (affirmed by the covenant enjoinder process) prior to circumcision, and prior to O.T. Mosaic Law. Faith is not something an infant can conjure: covenants can only be enjoined between competent individuals with an intellectual and knowledgeable level of understanding. So, if Abraham had not enjoined a covenant by faith, there would be no circumcision token/seal (evidence) that followed. You cannot have one without the other. And an infant cannot complete the steps required to get them to the place of NT circumcision.

So what then exactly was OT circumcision all about? Circumcision was an obedient act carried out by Abraham, he was obeying YHWH's instructions. By this obedient act he was instituting a ritual evidence (reminder) tradition among his posterity concerning a covenant he had already enjoined between himself and YHWH (Genesis 17:11). Circumcision was merely the token (evidence) part of the covenant already made between YHWH and Abraham, which was focused on future promises. In particular, the circumcision token focused on a future seed and all the heirs associated with that seed. (Romans 9:8). Circumcision for Abraham was very much like the rainbow was for Noah. The rainbow was not the covenant but the token (evidence) of the covenant already enjoined.

Therefore, all those who carried the physical token (circumcision), that is Abraham's natural lineage, were not the children of YHWH, they were only the "rainbows" among the vast sky of people, a reminder to them (and the world) that Abraham had enjoined a covenant with YHWH. The crux and core of the covenant was less about the interim posterity of the physically circumcised Hebrews and more about the one seed (HaMashiach) that would emerge from this lineage (Romans 18:8) and the multitude of

“sons of YHWH” (sons of promise) that would be adopted and “counted for the seed.” In other words, the OT circumcision pointed to a future and dramatically different circumcision that YHWH would perform Himself, the circumcision of the heart via Spirit baptism, an integral part of a believer’s spiritual adoption whereby a believer will cry “Abba father.”

By and through this promised seed (HaMashiyach) and because the time for adopted sons arrived (the sons of promise) the promises of YHWH could now become retro-activate (Hebrews 11:40). So when Stephen made reference to the covenant of circumcision (Acts 7:8) his audience knew its meaning well: it was iconic and stirred understandings relative to the covenant (and promises) between YHWH and Abraham. It was not about correct water baptism then or now, and NT circumcision would leave out the human ceremonial-officiating element (made without hands). The sacred act of pardoning belonged to YHWH and YHWH alone. Royal priests act as reconcilers, to bring believers to the point (threshold) where they can be pardoned and adopted by YHWH. Therefore, circumcision was not then nor is it now a specific part of the covenant enjoiment process: NT circumcision was not then nor now water baptism. Correct water baptism requires a human officiator, the baptizer, so if scripture talks of a circumcision made without hands, then obviously correct water baptism is not NT circumcision.

As outlined in the book, *Covenant Epistemology*, Apostle Paul delineates in Romans 10 a very simple and divinely sanctioned covenant enjoiment process: it is a process by which people can enjoin the New Covenant and it closely parallels with the YHWH-Abrahamic covenant enjoiment process in many respects. It is as follows:

1. An adoptee (a new creature, a king-priest) who became a preacher is sent to preach the gospel.
2. A sent preacher preaches the gospel (and related teachings) to candidate adoptees.
3. Candidate adoptees hear the gospel (and related teachings) of the Yahushua.
4. Some candidate adoptees believe in Yahushua and HIS gospel (and related teachings) and experience godly sorrow who then may pursue covenant enjoiment.
5. Believing/Enjoining adoptee candidates “call” upon the name of the Lord.
6. “Calling” candidates are adopted/sealed/enjoined.

“For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith *cometh* by hearing, and hearing by the word of God.”

Romans 10:12-17

The basic outline above is not detail specific but does show the general flow of the covenant enjoiment process. Apostle Paul merely proffered it from a generalist point of view, written to people who had already enjoined the New Covenant by experience: they understood its meanings and implications. A closer analysis of the scriptures reveal many

more clues that, when pieced together, provides a full view of how adoptees enjoined the New Covenant. The outline, however, does provide a guide from which the right kind of questions can be framed relative to enjoinement. A few examples follow below.

**What did the preacher preach?** By going back to the very beginning, at birth of the church, one can find the answer. After Peter explained the phenomena to the Jews, relative to the outpouring of the Holy Spirit on the Day of Pentecost, Peter began to preach the gospel of Yahushua HaMashiyach.

“But Peter, standing up with the eleven, lifted up his voice, and said unto them... And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved. Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and

Christ... And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.”

Acts 2:14-40

**How could Peter possibly preach about Yahushua without including the “eternal context” within which Yahushua lived?** Keep in mind that most of what Peter preached on the Day of Pentecost goes unrecorded: Luke merely summarized Peter’s sermon but it obviously included content relative to the determinate (Acts 2:23) counsel (the *divine transmutation continuum*, i.e., divine will), Davidic, Abrahamic and Messianic Covenants, their relationship to each other, covenant regulations and consequences for breach of said covenants, all of which resonated in the hearts of the hearers. This enlightened full panoramic view of the “eternal context” brought meaning and revelation to the listeners. Although it was familiar material, Peter preached it with anointing, revelation and conviction: it moved the hearts of the hearers when he concluded his sermon with a more narrow focus. Embedded within Peter’s message were key gospel points that directly related to corresponding application components and they are as follows:

1. Death (Crucified and slain).
2. Burial (this is understood here given that after HaMashiyach was slain, he was laid in a tomb and unless he died and was buried, there would be no resurrection).
3. Resurrection (Resurrection of HaMashiyach).
4. 40 Days of King-Priest Service (Acts 1:3 this is understood here given that Luke already stated that HaMashiyach was upon the earth for 40 days after the

resurrection and prior to ascension) when one expresses (lives) the tri-directional LOVE regulation.

5. Ascension (Exalted, made both Lord (Rab) and HaMashiyach, HaMashiyach sits on David's throne).
6. Other related iconic teachings (e.g., Davidic Covenant, etc.) that are not elaborated on by Luke but were included and clearly understood by the audience.

## THE GOSPEL AND CALLING ON THE NAME OF THE LORD

### **So why is the gospel that Peter, Paul and the Apostles preached so important?**

Fundamentally, as indicated earlier, obeying the gospel by faith is important for the following reasons:

- It was in the will of YHWH long before it became available so that believers who obey the gospel by faith could be called to belong to Yahushua HaMashiyach (Romans 1:1-6; 1 Timothy 3:16).
- It is the power of YHWH for salvation (Romans 1:16-17; 1 Corinthians 15:1-2).
- It enables Gentiles to be co-heirs with Israel and sharers in the promises made to Abraham and his seed—HaMashiyach Yahushua (Ephesians 3:6)—via the enjoinder process.

Conversely, by not obeying the gospel or by preaching a different gospel, the following is true:

- One is eternally condemned (Galatians 1:6-9).
- One is punished with everlasting destruction (2 Thessalonians 1:8-9).

It is easy, therefore, to see why the preachers of the “gospel” and the enjoiners must get it right. Furthermore, the gospel message is unequivocally linked to the phrase “calling on the name of the Lord”. **So, if this is true, what does it actually mean to “call upon the name of the Lord”?** There are many ideas floating around regarding this question, but what does the Bible really have to say? When Peter preached on the day of Pentecost, he quoted the prophet Joel and said,

“And it shall come to pass, *that whosoever shall call on the name of the Lord* shall be saved.”

Acts 2:21

So what did Joel actually mean by his prophecy? How did Peter interpret Joel’s statement? How did Joel’s prophecy literally play out in fulfillment? To discover and understand the answer to these questions it is helpful to carefully review “calling on the name of the Lord” events. While the OT provides the backdrop and introduction of this “*YHWH shem qara*” practice, the only book in the Bible that provides a historical and literal view of how and what happened during these bona fide action-events (“calling on the name of the Lord”) are found in the Book of Acts, the Acts of the Apostles. This book provides historical evidence that literally answers these questions, it provides the real truth, real evidence, something that can be trusted and is fundamentally sound, far more than any patristic or scholastic contrived theology.

“Now when they heard *this, they were pricked in their heart*, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, *even as many*

as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.”

Acts 2:37-41

“And here he hath authority from the chief priests to bind all that call on thy name... And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.”

Acts 9:14, 17-18

“And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

Acts 22:12-16

The above scriptures are the only initial links found in scripture that blatantly relate to “call” and “calling on the name of the Lord” relative to gospel obedience. But, these scriptures when combined with other related scriptures provide a solid definition and a clear picture. In the final analysis “calling on the name of the Lord” encompasses these elements: 1) when an individual believes, 2) repents and 3) is water baptized with the name of Yahushua invoked over the candidate while the candidate is simultaneously believing in, and calling upon, the name of Yahushua. Immediately prior to being correctly water

baptized, or at some point after, a believer receives the Holy Spirit, which is the seal of the promise from YHWH among other things.

Another clue that validates this assertion but can be easily overlooked is found in Acts 19:14. This verse identifies a group of people known as “all that call on thy name”. Of course, the scriptural context of this phrase gives immediate enlightenment but for the Gentiles the connection to the OT “*YHWH shem qara*” practice is not so obvious. This group of people (“all that call on thy name”) were comprised of none other than those who had heard, believed in and obeyed the gospel of Yahushua HaMashiyach, they were believers, the early church, the “Christians” (as now so often erroneously called). These were the ones Saul was terrorizing, imprisoning and on some cases, even killing. The act of believers putting into practice “*YHWH shem qara*” but inserting Yahushua versus YHWH was, in Paul’s eyes (and others like him), blasphemous. It enraged the staunch unbelieving religious Jews. Thus the reason why the Apostles were NOT commanded to stop healing and doing miracles, but to stop doing it in Yahushua’s name. It violated the “*YHWH shem qara*” tradition and seemed blasphemous to the unenlightened. (Read *Faith: What You Should Know* for a full exegesis on this subject.)

Again, what actions were commonly held by this group of people and all others who “called on the name of the Lord”? To answer this further, take a look at a few more examples (in the mouth of two or three witnesses). Of course on the Day of Pentecost when Peter preached his first message has already been examined so moving on to a second chronological example is when Peter preached to Cornelius (a Gentile) and his household.

“Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) That word, *I say*, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: Him God raised up the third day, and shewed him openly; Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.”

Acts 10:34-48

Once again, the narrowly summarized gospel components preached by Peter on the Day of Pentecost were the same as what he preached to Cornelius and his household concluding with the same kind of summary and follow up actions followed by both the preacher and hearers:

1. Death (Crucified and slain).
2. Burial (Inherent here since after HaMashiyach was slain, he was laid in a tomb).
3. Resurrection (Resurrection of HaMashiyach).

4. 40 Days of undefilement (Inherent here since HaMashiyach was upon the earth for 40 days prior to ascending).
5. Ascension (Exalted, made both Lord and HaMashiyach, HaMashiyach sits on David's throne).

Peter, as before, 1) was sent, 2) preached the gospel of peace, 3) people heard the gospel, 4) people believed in HaMashiyach and his work and then 5) people called on the name of the Lord (Romans 10:12-14). So, what did people have in common who “call” on the name of the Lord? What did they do after they were preached to and believed the preached gospel message? To “call” on the name of the Lord they i) repented, ii) were correctly water baptized in the name of Yahushua HaMashiyach and iii) received the Holy Spirit as evidenced by the one consistent “sound” that would signify being born of the Spirit—*glossolaleo*.

In Cornelius’s case, YHWH sealed him and his family before they were water baptized as proof to Peter (the Jews) that YHWH had chosen the Gentiles, too (Acts 10:45). How could they (Peter and the Jews) refuse the household of Cornelius (Gentiles) a complete covenant enjoinder if YHWH had not refused them? So they (Peter and the Apostles) took them out immediately and correctly water baptized them because without correct water baptism the covenant enjoinder process was incomplete and the blood-remission function remained inactivate. This is far more than just a mere technicality, because remember covenants are very technical and very precise and in this case uniformity and conformity was just as vital and critical as with any other covenant. Cornelius was already a devout man, praying always and giving alms such that it had

become a memorial before YHWH. But more was needed if he wanted to be included in the New Covenant—he had to enjoin the New Covenant completely and accurately in order to be a part of the kingdom. Once again, additional scriptures are provided below to further reinforce doctrinal elements.

“How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?”

Hebrews 9:14

“Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of *our* faith without wavering; (for he *is* faithful that promised;)… Of how much sorcer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?… For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.”

Hebrews 10:22-36

“And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of Abel.*”

Hebrews 12:24

“Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,”

Hebrews 13:20

“The like figure whereunto *even baptism doth also now save us* (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:”

1 Peter 3:21

“He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”

Mark 16:16

“And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.”

Acts 16:30-33

Scripture fully establishes that the only scriptural mechanism by which one can reconcile and bring together all the elements of a) calling on the name of the Lord, b) belief, c) sprinkling of blood on a believer's heart, d) purging of the conscience from dead works (past sins), e) applying and activating HaMashiyach's shed blood-remission function-continuum and f) is an act where an apostle (preachers) can remit or retain sins is wrapped up in obedience to the gospel by faith—by repenting, engage in correct water baptism (invoking the name Yahushua HaMashiyach over the candidate and the candidate believes in and calls on the name Yahushua HaMashiyach), and then being sealed by YHWH via the Holy Ghost infilling (NT circumcision).

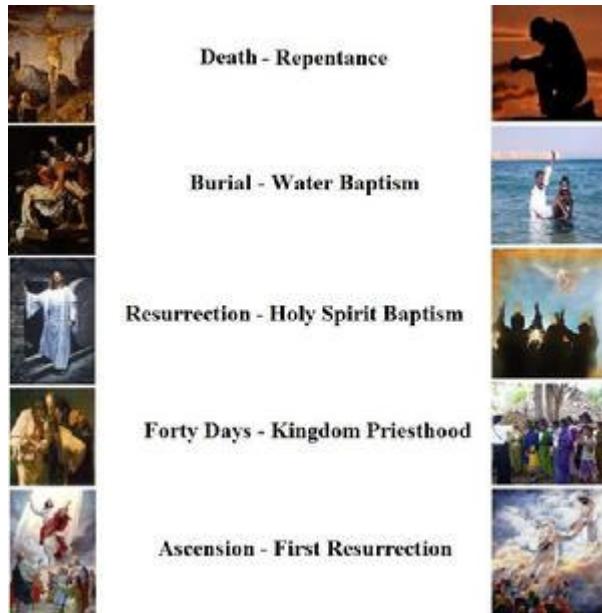
When pooling these collected scriptures together and laying them out, like pieces of

a puzzle, a clearer, larger and more consistent picture of the enjoining process of the New Covenant can be understood. However, this chapter does not include full discussions on the New Covenant Testator, Regulations, Promises and Breach Consequences given that the main focus has been on correct water baptism and covenant enjoinment.

# Chapter

## - 5 -

### Resurrection – Holy Spirit Infilling



### INTRODUCTION

The third compulsory item on the abbreviated list of gospel faith-actions needed for salvation is the “Resurrection-Holy Ghost Infilling” component, the seal (evidence) of being adopted. The premise for this gospel component has roots that reach back to the creation of Adam, onward to the prophets, continuing onward to HaMashiyyach and onward right up to our modern times, with some modifications from physical to spiritual. In its modified form it is an extremely valid, critical and compulsory message for today.

Prior to the specific historic Pentecost that marks as the birthday of the NT “church”, John recorded these words of Yahushua, "If I go not away the comforter cannot come" (John 16:7). Yahushua used the term **comforter** here as an alternative description synonymous with other familiar scriptural words/terms such as the “resurrection power”, the “earnest of our inheritance”, and the like. This gift (the **comforter**) from YHWH is the power that enables mere mortals to become sons of YHWH via spiritual adoption, the new birth, the seal, the transmutation power-force, the circumcision of the heart, the operation of YHWH, HaMashiyach in you, the hope of glory and many other scriptural descriptions all referring to that one and self-same Spirit that was imbued in/upon the one hundred twenty (120) believers waiting in an upper room in Jerusalem on that historic Day of Pentecost. Before HaMashiyach could “go away” it was first necessary for Yahushua to die, be buried, rise again, walk upon the earth forty more days and then ascend on high. Only then, after his departure, could the promised **comforter** be sent, with which he would seal believers with the "seal of the promise" (Ephesians 1:13), which is "Christ in you the hope of Glory" (Colossians 1:27), the circumcision of the heart.

## HISTORICAL DEVELOPMENT

Even though the outpouring of the Holy Ghost (Spirit baptism) occurred fifty (50) days after the resurrection of Yahushua HaMashiyach, on a holy day – the Feast of Pentecost – its coming was foretold (prophesied) long before it arrived. There are also typologies to explore that reinforce this doctrine, for example, 1) YHWH breathing into Adam the breath of life, 2) the children of Israel passing under the cloud, 3) Ezekiel’s valley of dry bones, 4) YHWH sending fire from heaven accepting the sacrifice and 5) HaMashiyach breathing on his disciples (John 20:22).

The “breath of life” initiation began when YHWH breathed into Adam the “breath” of life (*neshemah*) and he (Adam) therewith became a living soul (*nephesh*) (Briggs, 2007). This breath or wind of YHWH is the same as was discussed by HaMashiyach when He “breathed on them” (John 20:21) and said “receive ye the Holy Ghost” (*pneuma* – Greek or *neshemah* - Hebrew). However, this was a prophetic proclamation (a clue) because the Holy *pneuma* was not yet given. Had the disciples received the Holy Ghost right then and there, they would have received it twice, then and on the Day of Pentecost. But the Biblical record does not support such a notion.

The fulfillment of Yahushua's prophetic statement came to pass as recorded by Luke in the Book of Acts 2:1-4: when the day of Pentecost was fully come, a sound from heaven like as a “rushing mighty wind” (*pnoe*) came and filled the upper room (Acts 2:2) and cloven tongues like as fire sat upon each of them—this was the initial Spirit outpouring-imbuing event prophesied about long ago. This wind (breath) was akin to the same *neshemah* as found in the Old Testament, the “breath” that YHWH breathed into Adam's nostrils (Genesis 2:7). It was the same “wind” that came in Ezekiel's vision when he prophesied over a valley of “dry bones” who began to stand as “dead men.” (Ezekiel 37:9), who then became living men via YHWH's breath/wind (*neshemah*). Finally, Yahushua foretold of a sound (John 3:8) that would accompany every Spirit receiving believer. The significance of this sound will be discussed later in this chapter.

## HOLY SPIRIT INFILLING TYPOLOGIES

There are several typologies found in scripture that relate to the Spirit baptism but I will primarily focus on the ones used by the apostles. They are important in that they

provide great insight into the principles of this event and doctrine. The first one I will examine below in Circumcision.

### Circumcision-The Covenant Seal

OT circumcision began with Abraham, however, there is important information surrounding this Hebrew tradition that brings clarity to its relevance. Paul taught that due to the fact that Abraham's righteousness came by faith prior to physical circumcision and that he was the "father of the faithful" (himself and any others who would live by faith, especially NT covenant enjoinders), physical circumcision was replaced and negated by the circumcision of HaMashiyach. This highly esteemed Jewish practice of physical circumcision believed to be the crux of the covenant enjoinder process-participation had been fulfilled and had become obsolete.

Paul explained that just as Abraham's righteousness by faith preceded circumcision (as well as the law) so too do NT covenant enjoinders receive a righteousness credit in similar fashion without physical circumcision or spiritual circumcision—physical circumcision provides no righteousness credit under the New Covenant. To preach otherwise contradicts scripture and the plan of YHWH. A righteousness credit, then, comes prior to NT circumcision and is the venue by which NT believers become heirs of Abraham and the covenant promises given to him. In this manner Abraham is truly the "father of the faithful" for both the Jew (circumcised) and the Gentile (uncircumcised) who enjoin the New Covenant by repenting by faith and engaging in correct water baptism by faith—which is completely void of physical circumcision or works of the law. And, as indicated earlier, since infants cannot enjoin a covenant that requires cognition, belief and action by faith, infant baptism is NOT supported by scripture, theologically, doctrinally

and logically speaking.

O.T. circumcision was merely a visible token/seal to remind Abraham (until he died) and his posterity of the promises YHWH made (part of the covenant benefits). His lineage was to continue this practice to remind them of the promises YHWH to Abraham in his YHWH-Abrahamic covenant until the promised seed (Yahushua) arrived: much like what the function of the rainbow served for Noah and subsequent generations. Now that Yahushua has arrived, physical circumcision as a practice has no value in the New Covenant. However, spiritual circumcision and the principles thereof do apply but not relative to correct water baptism.

As a final note, it is interesting to point out that Moses believed in two distinct circumcisions (Deuteronomy 10:16) long before it was indicated in New Testament writings—one of the flesh and a prophetic one of the heart (spirit). He too, as a prophet, recognized the coming and need for true (spiritual) circumcision (of the heart) and it was NOT about correct water baptism.

More precisely Spirit baptism (the third item on the gospel summary list) is the true NT circumcision, the operation of YHWH—the circumcision of the heart, the seal, the earnest of the inheritance, the adoption, the unction whereby we can cry “abba father”, etc. (2 Corinthians 5:5; Ephesians 1:14)—NOT correct water baptism. Abraham had already enjoined the covenant between himself and YHWH long before (Romans 4:9-10) he actually received/obeyed/exercised the ONE physical seal/token of circumcision. In order to participate in the circumcision of the heart, an operation administered by the Divine, not a cleric (Romans 4:11-12; Acts 7:8) or baptizer, one must have active-faith. If a cleric actually thinks he can administer a circumcision of the heart on an adult or an infant he is

delusional.

By faith Abraham enjoined a covenant with YHWH and this enjoinder happened long before the advent of physical circumcision. The role circumcision played in the YHWH-Abraham covenant was added as a token/seal of the covenant previously enjoined, after-the-fact: it was the post-proof and the perpetual reminder of the active-faith Abraham had and what YHWH promised him. It became the “look-alike” act that made Hebrews look like Hebrews outside of genetics. But this logic alone is not the part of this teaching that ends all arguments, even though Yahushua did say, so is **every one** that is born of the Spirit (John 3:8), referring to the look-alike initial evidence of *glossolaleo*. Apostle Paul emphatically ends the “water baptism as N.T. circumcision” argument in the following two ways:

**First Proof** – Apostle Paul stated in Romans 2:29 (NIV) that “circumcision is circumcision of the heart, by the Spirit...” coupled with what he said in Colossians 2:11-12: that a believer’s circumcision is performed “without hands.” Correct water baptism requires hands even as OT circumcision did. Thus correct water baptism is emphatically excluded from being identified as a believer’s circumcision. Apostle Paul was directing the reader to the true circumcision, a believer’s resurrection—the Holy Ghost infilling, the new birth, the adoption, the “operation of YHWH”, etc.—all of which comes by faith. Apostle Paul did not identify death (repentance) or burial (water baptism) as NT circumcision.

The fact that Apostle Paul mentions being “buried with him in baptism” in Colossians 2:12 has a two fold purpose. First, Apostle Paul reiterated the link between HaMashiyach’s passion, summary points, and how believers obey each component with

paralleled faith-actions. Second, Apostle Paul wanted to remind believers that without burial, the completion of death, that no covenant had been enjoined and thus, there would be no resurrection—no death and burial, no resurrection. And, without a resurrection (Yahushua's) there would be no point in engaging in the death-burial component(s) of the gospel in the first place. Either without the other invalidates the entire plan and process. So, Apostle Paul was not suggesting that circumcision was water baptism, to the contrary. He was trying to convey the continuum aspect of the gospel and how this relates to obedience thereto. Just because he included it in his statement does not give the reader license to isolate the statement and misconstrue it. In the immediate and greater context, interpreting it thus would cause severe scriptural contradiction problems.

**Second Proof** – Had Apostle Paul taught that correct water baptism was NT circumcision and a covenant requirement to be administered upon infants he would have stated so in his writings and would have addressed the issue (Acts 21:21) as such. Instead, in his letter to the Corinthians (1 Corinthians 7:14) Paul taught that children were sanctified (made holy, included in the N.T. Covenant) differently than in the O.T. Apostle Paul clearly explained how the NT covering worked for infants-children but never once in that conversation did he mention that correct water baptism was the remedy for that covering for infants-children, not even close. Adopting and promoting infant (paedo) baptism reflects ignorance of the true purpose and function that correct water baptism serves.

The Spirit baptism (infilling) reflects that YHWH performed a circumcision of the heart. And an important part of this discussion brings into play the inseparable connection of *agape* infilling. Given that acts of *agape*, as an outgrowth thereof, are a required

covenant regulation (commandment), in fact the ONE and only covenant regulation of the New Covenant, then it is wonderful to know that Spirit baptism is how and when believers are imbued with *agape*. You see, *agape* as used here is an action verb, not an abstract thought or feeling. Apostle said it this way, that *agape* was “shed abroad” in a believer’s heart at Spirit baptism (Romans 5:5). While it is true that the initial consistent sound of a Spirit birth is *glossolaleo* it must not end with that. What follows is much more significant than a sound and acts as the greater long-term proof that a believer has truly become a “son of YHWH: by this shall all men know that ye are my disciples (John 13:35). *Agape* behavior is the post-covenant enjoinder command (and seal/token/earnest) that we must obey, it is our applied “circumcision”, played out (visible) in everyday life. Therefore, the correct long-term public statement is not water baptism as alleged by most ill-informed clerics. The true public statement of a believer is in the living of a repented, buried and spirit filled life, the *agape* behaviors, the actual light-shining act of a believer in a dark world (Matthew 5:15-16).

As discussed in the previous chapter, Apostle Paul used O.T. circumcision as a typology to explain principles significant to Spirit baptism. When examining the circumcision ceremony, it was during the ceremony that a child’s name (identity) is given and pronounced.

“... on the eighth day they came to circumcise the child; and they called him Zacharias ... his mother answered and said not so; but he shall be called John.”

Luke 1:59-60

"For as many of you as have been baptized into Christ have put on Christ."

Galatians 3:27

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named,"

Ephesians 3:14-15

Second and dually as important, the removal of the foreskin was symbolic of the "putting away of the filth of the flesh", but as noted in the previous chapter correct water baptism does not put away the filth of the flesh. Apostles Peter and Paul were making reference to the symbolic cleansing of the mind (the human conscience) concerning past sins (the filth of the flesh) as it relates to human guilt (1 Peter 3:21) evoked by the memory of past sins and the penalties associated with them. Spiritual circumcision frees the believer from their guilt-memory of past sins and brings overwhelming relief gained from being acquitted and freed from the previous pending penalties (Romans 6:23). Although the pending penalties for past sins are enormous they are forever erased by the divine operation of spiritual circumcision and never again remembered by YHWH (Hebrews 10:17) and thus forever frees the believer from guilt over past sins (John 8:36). This enables believers to stand before YHWH with confidence (Hebrews 10:19).

In addition to gaining a clean moral consciousness, the Spirit of YHWH actually affects the human mind, both spiritually and physiologically. A metaphysical transmutation process begins in the mind that will ultimately fully transmute the believer into what the Divine has intended His living word (*debarim*) in the believer to produce (more on this later).

## Washing With Pure Water

Some argue that the Hebrews 10 reference to being “washed with pure water” (Hebrews 10:22) indicates “water baptism” but I believe it could be equally argued that it is connected more to a Spirit baptism or a “washing of water by the word” motif than a water baptism motif because HaMashiach's tomb experience was a burial, the completion of His death (Romans 6:4-5), not a washing, cleansing or purging ceremony nor does it seem to refer to a “rivers of living water” (John 7:38) motif. And, the Spirit and/or the “word” is infinitely more pure than any physical water found in a lake, river or baptismal tank. And, the Spirit, the Word and the blood have always harmoniously worked together, according to the scriptures (Ephesians 1:13; 6:17; 1 John 5:6-8). Finally, the connotation involved with the “circumcision of the heart” implicates something far more metaphysical than a very physical baptismal ceremony in physical water.

Without getting into too lengthy of a discussion on the matter, I do think that this does at least beg the question regarding 1 John 5:6, What did John mean by saying that Yahushua came by both “water and blood”? This has been undoubtedly one of the more puzzling verses in the New Testament. John, thinking and writing like an enlightened Jew, was using the words "water" and "blood" in a figurative sense. Although the isolated text of 1 John 5:6 provides little clues, we thankfully have access to a much larger context, the entire Bible.

The majority of Bible commentators suggest that "water" stands for Yahushua's baptism and "blood" for his death. Fewer commentators think that "water" and "blood" collectively refer to his death (John 19.34). Still others think that "water" refers to

Yahushua's physical birth and "blood" to His physical death. I would suggest that the latter interpretation has more credibility than the others. Let me explain why. The common word and thought between 1 John 5:6 and John 3: 5-6 is "water". In verse six John records Yahushua clarifying the distinction between flesh birth (water) and Spirit birth (Spirit). And this water birth is what we have in common with Yahushua by nature. Kingdom citizenship is not intended for animals, angels, etc., but for new creatures (born again humans). Kingdom participants are comprised of human born beings (flesh) who have also been reborn as new creatures (2 Corinthians 5:17; Galatians 6:15; James 1:18) by Spirit birth.

If "water" was an implication or type of death, then why do we find Yahushua implying that both the "water" and the "Spirit" in John 3 relates to a birth? A fairly large group of Christians (Apostolics), for example, teach that "water" in John 3 refers to water baptism and "Spirit" refers to the Holy Ghost infilling. The major problem with this view is that the obedience of water baptism (relative to obeying the gospel) is symbolic of the completion of HaMashiyach's death, being buried with him (HaMashiyach) in baptism (Colossians 2:12). To adopt the view that "water" (in John 3) refers to water baptism is contradictory to what Yahushua was teaching in the simile—"water" refers to a birth, not a death, just as "Spirit" refers to a new birth, not a death. Thus, Yahushua was not talking about water baptism in John 3 when "water" is mentioned but about the natural birth followed by a Spiritual birth (Holy Ghost infilling).

As further proof, when John wrote both his first and second letter he was refuting the false teaching of Docetism which basically states that Yahushua was not a true human being but was a Spirit who appeared in the form of a person. This is especially clear from 1

John 2.18-23, 26, 4.1-6, and 2 John 7. The argument John gives is whether a person acknowledges that Yahushua HaMashiyach is the Son of YHWH who "came in the flesh," that is, that Yahushua was sent from (created from) YHWH into this world as a human being, the second/last Adam (1 Corinthians 15:45). John uses the word "flesh" to denote a human being, while Apostle Paul primarily uses the same word to denote what belongs to the old nature of Adam in contrast to the new nature of HaMashiyach via Spirit birth.

The word "coming" in 1 John 5:6 refers primarily to Yahushua's coming into the world, that is, to His birth. But, in a wider sense, it also refers to His coming from YHWH to live as a human being among humans on the earth. Therefore, it is most likely that the two metonymies of "water" and "blood" refer to two different events rather than two aspects of the same event. This is derived from verse 8 which says that there are three different witnesses that agree in their witness to Yahushua's humanity: the water, the blood, and the Spirit. It is likely that the "blood" metonymy refers to how blood was shed when Yahushua died. The word "blood" is commonly used in both the Old and New Testament as a figure of speech denoting death and/or blood-letting. For example, in Acts 5.28 it says, "You are determined to make us guilty of this man's blood".

If Yahushua had only come as an apparition (Spirit being) of a human being/body, then no blood would have come out when He died and when the Roman soldiers pierced His side, because a spirit does not have blood (John 19:34). Therefore, when His death was accompanied by the shedding of blood, it was a witness to (or proof of) His humanity.

As indicated earlier, in His response to Nicodemus, Yahushua started with the topic of being "born again". Unless a person is "born again, he cannot see the kingdom of God." This was a new concept for Nicodemus and he was thinking along human lines in his

response: "How can a man be born when he is old?" Yahushua repeated His statement with a slight variation: "Unless a man be born of water and spirit, he cannot enter into the kingdom of God. What is born of flesh is flesh, but what is born of spirit is spirit." (John 3:5-6). Here, Yahushua acknowledges that Nicodemus was not getting the meaning because he was thinking of a physical birth (as in when the "water breaks" and when the baby is born with water). Therefore, Yahushua contrasts and distinguishes the two kinds of births, the physical and the spiritual. The physical birth follows the laws of nature; that which is born physically is flesh (another human being). But that which is born of the Spirit (born of YHWH as a new creature) is spiritual. These two kinds of birth are on two different levels, one physical and the other metaphysical but both are necessary for a person to see and enter into the kingdom of YHWH.

Using the word "water" in a discussion with Nicodemus denoted a natural birth versus a spiritual birth associated with wind (as in the breath-*pneuma* of YHWH), but this use of water in John 3 was used differently than when Yahuhsua was engaged in a discussion with a Samaritan woman at the well (John 4). In this context the water in the well was used as a segue for Yahushua to discuss the metaphor of "living water" referring to the Holy Spirit baptism, who is the source of eternal and spiritual life in a person. A similar metaphor is used in John 7:38-39 (rivers of living water) where it is explicitly stated that water refers to the Holy Spirit. But these references to "living water" are not similar enough to the figure of speech in 1 John 5:6 to shed any great light on its use there even though one might argue for its connection.

Finally, there are passages in scripture (both Old and New Testaments) where the word "water" is part of a cleansing motif in a metaphorical sense or in a typological sense.

In the OT scriptures the use of water usually refers to a physical bathing, washing or ceremonial cleansing but is not generally used as types in NT texts to denote a spiritual cleansing. However, in all such New Testament cases, when the figurative meaning of the word “water” is meant for cleansing, it is done so by a clear statement such as “washing of water by the word” but never by the word “water” alone to implicate washing-cleansing. No such cleansing connotation is used in John 3:5 relative to the word “water”, but rather the theme of birth is implied. Although cleansing is not relevant to John 3:5 and 1 John 5:6 it is relevant to Hebrews 10:22 and Ephesians 5:26. The context of Hebrews 10:22 points to a “clean conscience”, just like Apostle Peter's use for “saved by water” (flood waters) points to a “clean conscience” (Peter 3:21) but the context of Ephesians 5:26 points to a post-covenant enjoinder (ongoing) cleansing provided by the (spoken) word, not water baptism nor Spirit baptism.

In 1 John 5:6, John clearly implicates Yahushua's natural birth (water) as a human, and that His physical body died a cruel death (blood) and that the Spirit testified of this absolute truth. A spirit is not “born” in this way, but Yahushua was a human being from His birth to His death. Not only was He born as other human beings are born, with water coming out, but the manner of His death also showed that He was truly a human being, in that when He was speared in the side, both blood and water (John 19:34) came out.

But how does this answer the question on whether or not Hebrews 10:22 refers to water baptism, Spirit baptism, washing by the word or baptism of sufferings? First, as shown above, water baptism is neither a cleansing nor a spiritual circumcision but rather a part of the blood- letting ceremony (covenant enjoinder) and where believers identify with HaMashiach's tomb burial (completion of death), not His natural birth nor His

resurrection (born again, coming to life-alive).

Although Acts 2:38 appears to link remission of sins to water baptism, which it does, it is not in the way often interpreted. Some say “because of” the remissions of sins, others say “for the remission of sins” (as translated in English), but the Greek implication is neither. The word “for” (Greek *eis*) here implies “the point reached.” In other words, by enjoining the covenant via the faith-actions of repentance and water baptism, the remission of sins continuum is activated (a post covenant transpiration) and so long as a believer (continually) walks in the light as He is in the light, the remission continuum remains in effect (1 John 1:7). Given that correct water baptism parallels HaMashiyach's burial, keep in mind that His burial was not a washing ceremony so water used here in baptism denotes a burial (a tomb) motif not a cleansing ceremony. However, death and burial certainly precipitates (leads to) a washing, but only on the resurrection side of the typology.

The above explanation eliminates correct water baptism as being the implied “washing”. That leaves Spirit baptism, washing by the word and the baptism of suffering. But given that there is little in scripture that implicates the baptism of suffering as a “washing” with the use of water in the traditional sense, I think this one (baptism of suffering) can be considered inapplicable. The baptism of suffering refers more to a refining fire (purging), a baptism for believers (enjoiners) that leads to perfection. So this leaves us with the Spirit baptism and the “washing of water by the word”.

This ideas specifically implied in Ephesians 5:26 refer to “sanctify” and “cleanse” relative to the church (the bride of HaMashiyach) by the medium of the spoken word. Although the context refers to a collective body (the church), the church is obviously comprised of individuals. And the word (*rhema*) acts as a cleansing process or agent that

cleanses and purifies the mind of individual believers (as well as collectively) in the sense that the word and the blood collaborate (Exodus 24:8; Hebrews 9:19) and does a metaphysical work in the minds-hearts of the listeners. Remember that the blood was sprinkled on the scroll (the *debarim*/word) and when anointed men preach/teach (the spoken *rhema*), it acts as a cleansing-covering and a life-giving agent. (Luke 4:4; Romans 10:17). So it is possible that Hebrews 10 could be referring to the washing of the word.

However, there is something that I think links Spirit baptism to Hebrews 10 more accurately than the “washing of the word” and that is the phrase “evil conscience” (i.e., guilty conscience) found in verse 22. This is something Apostle Peter addressed (1 Peter 3:21), a subject explored in the previous chapter. A clean conscience is achieved through NT circumcision (Spirit baptism) where the blood-remission function is activated bringing believers into a newness of life. And Spirit Baptism is also referred to “baptize you with the Holy Ghost and fire” (Luke 3:18). In this use it is likely referring to how and where judgment begins (1 Peter 4:17) and thankfully so. It is the Holy Ghost that circumcises us, burns out unrighteousness from us (judges us), adopts us and seals us as adopted sons. I would much rather be judged now than later with no divine protection.

Now, getting back to a third perspective of circumcision the seal of the Holy Ghost infilling: it provides protection from misappropriation, i.e., the unauthorized use of another person's name, likeness, identity or property (real or intellectual), thus the purpose for ancients using a signet/seal (Romans 4:11; 2 Timothy 2:19) as an identity symbol. Just as physical circumcision acted as a signet relative to Hebrew identity, so does NT circumcision identify believers: by this (*agape* for one another) shall all men know that ye are my disciples (John 13:35). And it is during circumcision made without hands (Holy

Ghost infilling) that believers acquire *agape* (Romans 5:5). It is difficult to fake *agape* long term and thus very difficult to misidentify those that are HIS (Matthew 7:20).

A fourth perspective of NT circumcision revolves around the blood-remission continuum (1 John 1:9). Correct water baptism brings the believer to the necessary threshold (to the point - *eis*) to be saved but without NT circumcision (Spirit infilling – the resurrection) the believer is not yet adopted, they remain unsealed, they do not yet possess an earnest of the inheritance and the blood-remission continuum is not yet activated for them (Romans 6:4, 9; 8:11; 1 Corinthians 15:17). It is not the death and burial (the completion of death) that should be the main focus here but the resurrection (NT Circumcision). Granted, death and burial is a prerequisite and has everything to do with covenant enjoinder and gaining a righteousness credit but death and burial by itself merely produces dead bodies: without a resurrection one remains dead in their sins. In other words, water baptism is pointless and useless without a resurrection (NT Circumcisions).

### Noah and the Flood Analogy

Some misinterpret Peter by making water baptism salvific in a way that Peter never intended: it does not “save us” in the way most Apostolic members think it does (1 Peter 3:21). Let me explain. If one reads Peter's statement without his parenthetical statement, it would read like this: “...baptism doth also now save us...by the resurrection of Jesus Christ.” In other words, baptism is not salvific in nature without the resurrection element (NT Circumcision). The saving focus is NOT on “water baptism” but on the resurrection of Yahushua HaMashiyach. It is not the going down (or under) into the water that saves, for the “water” is the “grave”: only dead bodies can be found there, the filth of the flesh and

the like. But it is in the rising up that saves “us”, if we rise (resurrect) above the water, the place where the eight (8) souls reached, only then can one be saved—above the water, not in the water. This is not to say that water baptism is not essential to salvation, because it is: it (water baptism) brings a believer “to the point” (for, towards) in YHWH where they can be saved (adopted, circumcised, receive and participate in the promises, etc.), and a place where they must remain—relative to the salvation continuum—it completes the covenant enjoinder process if preceded by repentance.

Remaining under the water (or having water baptism only) does not equate into salvation, it only completes death (Romans 6:4 - death, then burial). It is the rising above the water, the entering into the kingdom of YHWH (Romans 14:17) and remaining therein that matters. A continuum is not about stopping: reaching an end goal cannot happen if a participant stops prior to completion. Peter clarified this truth by making a parenthetic statement, “...(not the putting away of the *filth of the flesh*\*, but the answer of a good conscience toward God)...” [\*depravity of the human nature]. Peter wanted to keep the doctrine pure and correctly focused. Peter used the same word, *eis*, in both Acts 2:38 and in 1 Peter 3:21. In the former scripture translators translated *eis* as “for”, in the latter scripture they translated it as “toward”. But, the subject matter was the same in both verses and Peter's intention was the same in both texts but unfortunately this was not the way translators proffered it.

Apostle Peter was a Jew and clearly understood covenant epistemology. Peter meant it the way he said it, *eis* – “to the point”. Water baptism brings the believer to the point (*eis*) where they can gain/acquire the “sought after” (answer) “benefit (good) of a moral consciousness (conscience)” that can come only from YHWH—this moral

consciousness comes through NT Circumcision (Isaiah 4:4; Philippians 2:5; Hebrews 10:16; 8:10; Ephesians 4:23; 1 Corinthians 2:16; Romans 12:2; John 5:30; 14:21; Matthew 7:21). The covenant enjoinment process (death and burial) coupled with the resurrection event produces more than a “status”, it produces a moral consciousness of that status (1 John 3:21; 2:28) including all of the benefits (promises, etc.) and responsibilities associated with it. Apostle Peter knew all about the compulsory element of covenant enjoinment (as did his audience) and how this opens the door (brings a believer “to the point”) to an ongoing relationship with the Divine. But it is the kingdom entrance (the “rising above”, the ongoing relationship) and the remaining therein that becomes the central focus of Apostle Peter's Noahic typology.

Modern Apostolic members have their baptismal modality and invocation partially correct but not according to knowledge (Romans 10:2), which is not too dissimilar from the experiences of many others in various faiths. They do not understand how or why they are partially correct relative to covenant epistemology and they do not understand what place and what role water baptism actually plays in the salvation continuum, especially as it relates to the NT covenant. This is why their teachings on this subject are off the mark and in some cases even contradictory, but hopefully this will change.

As I already stated above, Apostle Peter clearly understood his own message on the Day of Pentecost, as did his audience. And given that he dealt mostly with the circumcision (Jews), his letters were largely addressed to that audience. The reason why so many people come and go in the Apostolic Pentecost movement is largely because they lack knowledge (teaching) in these matters. A proper breadth and depth of knowledge and

understanding concerning these matters would greatly reduce attrition as well as many other issues and problems.

### More on the NT Circumcision

Paul points out that Abraham's faith and righteousness credit that preceded circumcision enabled him to be the “father” of the Gentiles, who were children of faith (adopted) through/in HaMashiyach (the seed of promise) rather than through the natural lineage of the circumcision (Hebrew-born). Gentiles existed outside of the Hebrew physical circumcision (Hebrew lineage) but are now included by active-faith via obedience to the gospel of the promised seed (Yahushua HaMashiyach). Gentiles receive a circumcision made without hands conducted by YHWH which replaces and supersedes OT circumcision and is available for both Jews and Gentiles.

Abraham's physical circumcision and that of his posterity had everything to do with his natural lineage and acted as a figure or motif of a new forthcoming spiritual circumcision. Both Moses and Jeremiah prophesied (Deuteronomy 10:16; Jeremiah 4:4) concerning this forthcoming circumcision (of the heart) made without hands. The Holy Spirit infilling was to become the true circumcision of the heart, the SEAL of YHWH (Romans 2:29; Colossians 2:11-12).

When Abraham enjoined the covenant with YHWH by “blood-letting” (killing and animal and spreading out the pieces), YHWH came and walked among the pieces to affirm the covenant enjoinder, after Abraham had laid down among the pieces and fell into a “trance”. Fifteen years later YHWH gave Abraham a token (circumcision), just a small representation of what was implied, of what was not fully delivered or exercised, but was promised—it was to be fully delivered at a later (designated) date. Circumcision acted as a

reminder of the promises YHWH made to Abraham.

That is why Apostle Paul defined what he meant by SEAL. He said it was an earnest (token-seal) of what YHWH intended to do and perform—to eventually deliver the full inheritance (eternal life) to faithful believers. An earnest payment is an actual deposit (a fraction of the whole) that people pay-deliver to activate (consummate) a purchase and sales agreement (or contract) with the understanding that the full payment (or full benefits) will follow at some later designated date, unless both agree to extend it or dissolve it.

Granted, a “seal” can have the meaning of emblem or design stamped on a letter, but the scriptural context here should guide the reader to a broader meaning. In the English language, the context dictates a word's meaning: it tells the reader which meaning (if there are multiple possible meanings) to attach to the word employed. Thus, in the OT (Hebrew), where the concept originated from (for this concept did not originate with the Greeks), the word token is found. This too can have several meanings, but again the context guides the reader to understand that the word has a symbolic role—quota-share, portion of the whole and the closing of a deal—but symbolic of what, closing of what deal? The deal (contract or agreement coupled with promises) in question, as found in the context, was the YHWH-Abrahamic covenant that expressed YHWH's full promises to Abraham (Hebrews 11:13). This is known because if Abraham had received the promises in full right then and there, there would be no need for a token. Isaac's birth was NOT the fulfillment of YHWH's promises: it was only the beginning of a long posterity that would one day yield the full promises. The token, therefore, would serve as a physical reminder (like the rainbow) to help Abraham and his posterity to keep and remember the covenant promises YHWH made to him/them. This fact became lost to the Jews over time due to

legalism.

**Speaking in tongues serves as the initial** evidence/reminder (seal) of not only receiving YHWH's Spirit, but of all the powers/forces and promises that go with it. There is no other consistent visible/audible **initial** evidence of this identified in scripture.

"...and circumcision is that of the heart, in the spirit..."

Romans 2:29

"In whom also ye are circumcised with the circumcision made without hands, in putting off the body of sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein ALSO YE ARE RISEN with him through the faith of the operation of God..."

Colossian 2:11-12

Some argue that the word "seal" means to "belong". But here in the NT the word "seal" is not implicating "belong" as much as it refers to "token", like with Noah and the rainbow and Abraham and circumcision. Certainly enjoined believers do belong to YHWH in the sense of "redemption" and "adoption", which is also a fundamental truth in Holy Writ, but one construct does not mean the other even though they are inextricably linked. The *earnest* (seal) as used here in the NT implies a deposit on a promise and promises directly relate to the aforementioned OT "token" typologies. However, a believer's future receipt of the full benefits (promises), as an adopted heir, is predicated on a believer's continued faithfulness to YHWH and the observance to the one covenant regulation: and upon the successful completion (arrival) of this continuum, YHWH will deliver the full balance of HIS promise—eternal life and all that goes with it.

When Abraham was circumcised, it was a token (proof, facsimile; signature; signing of the contract signifying assent, faith, or agreement) of the covenant promises he enjoined many years earlier and the righteousness that came by doing so. The promises made were the Divine's part in the covenant process and the active-belief in them was Abraham's part. Abraham's continuation of this practice (his propagation of it), the act of observing circumcision on himself and others, proved, sealed and even perfected Abraham's faith (Briggs, 2007). So important was/is circumcision that YHWH sought to KILL MOSES because he failed to circumcise his sons (Exodus 4:24-26). Yes, the same great Moses that was one-of-a-kind prophet.

"And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face."

Deuteronomy 34:10

The act of circumcision for Abraham's posterity kept each generation not only connected to the memory of the divine promises but legally qualified them as participants in and to gain the retroactive promises of the covenant that would endow post-arrival of the "seed" (Yahushua HaMashiyach). Without it individuals would be cut off and possibly breach the continuum leading to the "seed" as well as a possible loss of all the promises and benefits for the entire nation and the world.

Although Judaism is not usually seen as a proselytizing religion, there is both scriptural (Matthew 23:15) and extra-Biblical evidence that they were. The proselytizing process included 1) a desire (and pronouncement thereof) to reject one's former style of life (beliefs/religion and unrighteous acts) and become Jewish, a form of "repentance", 2)

participate in a ritual bathing, a form of “baptism”, and 3) submit to circumcision, a form of NT Circumcision. This of course was to be followed by living and practicing righteousness (Mosaic Law). If for some reason the proselyte had already been circumcised prior to the conversion ceremony, then a single drop of blood was drawn from them as evidence of “circumcision”. It is therefore quite easy to see the parallel between Judaism and Judeo-Christianity. However, the significant differences are what invocation is spoken at the bathing (baptism) and who performs the circumcision.

The first recorded Spiritual (NT) circumcision found in scripture took place as follows:

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with tongues, as the spirit gave them utterance."

Acts 2:1-4

This experienced was then promised to all who would repent and submit to correct water baptism in the name of Yahushua HaMashiyach,

"Then Peter said unto them, 'Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and YE SHALL RECEIVE THE GIFT OF THE HOLY GHOST.'"

Acts 2:38

Finally, although water and spirit baptism are inseparably linked and part of the gospel by faith continuum, they are distinct functions and experiences. Dr. Luke bears this fact (distinction) out when he recorded the following:

"Now when the apostles...heard that Samaria had received the word of YHWH, they sent unto them Peter and John: Who...prayed for them, that they MIGHT RECEIVE the Holy Ghost: (FOR AS YET HE WAS FALLEN UPON NONE OF THEM: ONLY THEY WERE BAPTIZED IN THE NAME OF THE LORD YESHUA."

Acts 8: 14-16 (Peshitta Bible)

Sometimes, however, Spirit Baptism occurs prior to correct water baptism, but in such cases believers are commanded to engage in correct water baptism immediately (Acts 10:46-48) because the NT covenant must be enjoined if the blood-remission function is to be legitimate and continuous and for all the other covenant benefits to be accessible and realized: correct water baptism by faith "qualifies" the believer for this access. Spirit baptism (NT circumcision) is not part of the covenant enjoinder process neither is it a substitute for the functions of correct water baptism: but it is an indication of divine acceptance, which will continue so long as correct water baptism is administered immediately, even if it happens to be in the middle of the night at the time (Acts 16:33). Spirit baptism has its own distinct functions separate from those found with correct water baptism: otherwise there would be no point in the immediate water baptism command if one is already "accepted" by YHWH via NT circumcision. Obviously both are necessary and both work in harmony to complete the New Birth phenomenon.

The Jewish (the circumcision) believers were startled by tongue talking Gentiles given their "elitist" mindset, which had become part of their culture. (Acts 10:44-48) But,

the Apostles also knew two things about this surprising event. First, how could they call something unclean that YHWH had called clean (Acts 11:9, 17). Second, if YHWH had called them clean and intended to include the Gentiles, could any man forbid them from receiving correct water baptism? It must be done since YHWH proved that He intended to include the Gentiles in the New Covenant by this NT circumcision. Therefore, the receiving of the Holy Ghost prior to correct water baptism was given with the understanding that such a believer would fully finish/execute the covenant enjoinder process. And, that a Gentile (or Jew) would faithfully remain in the salvation continuum.

“While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. 45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. 46 For they heard them speak with tongues, and magnify God. Then answered Peter, 47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? 48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.”

Acts 10:44-48

“And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.”

Acts 11:15-18

Remember, Abraham was considered righteous by faith prior to circumcision. However if he had not accepted and participated in the circumcision token he would have lost his righteousness credit. Conversely, if an individual receives NT circumcision prior to covenant enjoinderment, it will have little value at the end of the salvation continuum if the covenant is not enjoined—both are compulsory. But Abraham fully believed in YHWH’s promises and willingly participated in the circumcision token and remained as the “father of the faithful”. In like manner, if a believer who received a righteousness credit by enjoining the covenant (death and burial) failed to accept and participate in NT circumcision, their righteousness credit would expire because the blood-remission continuum benefit remains inactive and the salvation continuum has been breached. Furthermore, it is nearly impossible to overcome sin without divine assistance and for one to obey the one covenant regulation—to LOVE—the one covenant regulation that makes us look-alike (John 13:35) and *agape* is received at NT circumcision. In addition, the punishment will be worse for those individuals that draw back than for those who never drew near (Hebrews 10:29) in the first place.

Paul also explained that Abraham’s righteousness that came by faith (prior to physical circumcision) negated-dissolved the highly esteemed Jewish practice of physical circumcision—it was no longer salvific in nature: to preach otherwise would now contradict scripture and the plan (will) of YHWH. Through NT covenant enjoinderment and NT circumcision, Abraham truly became the “father of the faithful” including the Gentiles who could now enjoin the New Covenant by faith through death, burial and sealed with the circumcision of HaMashiyach. It is only through Yahushua's (Abraham's promised seed) fulfillment of the Law and our faith in and obedience to Yahushua (the gospel) that we can

fulfill the law, the righteousness of YHWH.

YHWH takes a calculated risk by distributing a little (an earnest) of His Spirit to each believer but anticipates a huge return. But He does not like being taken for granted and insulted. Those that breach His advanced favor will pay dearly for their disregard for holy things and neglecting the completion of the enjoiment process. Some do neglect being baptized in Yahushua's name, but they will pay a great price for their omission. Not only will they not be saved, but they will receive a greater punishment than a sinner who had never tasted YHWH's gifts.

“Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?”

Hebrews 10:29

If YHWH wants to call somebody clean, even if it turns out to be temporary, who are we to fight against YHWH? The minister's job is to get said individual water baptized immediately (Acts 10:44-48; 11:15-18) and in the name of Rab Yahushua HaMashiyach because Water Baptism has a specific purpose and work separate from the SEAL (NT circumcision). If a person is not properly Water Baptized, said candidate is not enjoined to the New Covenant and cannot have access to the full benefits of the covenant blessings and promises—period. So even if someone receives a SEAL, it becomes meaningless without proper Water Baptism, but it means nearly everything if said individual enjoins the New Covenant and is circumcised (sealed). Remember, the water, the spirit and the blood work in harmony, not independently, to produce a stand-alone salvation.

Properly administered Water Baptism brings the believer "to the point" where YHWH can/will activate the blood-remission continuum (Acts 2:38) and Spirit Baptism, coupled with correct water baptism, activates it.

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth (ongoing) us from all sin."

1 John 1:7

Although the Spirit collaborates harmoniously with the Water and the blood, the SEAL (Holy Spirit infilling) element has a different functional continuum than Water Baptism, such as, to name a few additional items than already mentioned above, and some of which are identified in Jeremiah's prophecy (Jeremiah 31:31-34; 28:9-13), a teacher and a guide, (1 Corinthians 2:10-16) leading receivers onward to perfection (power to overcome) and eventually changing mortal bodies to immortal bodies (Romans 8:11; 1 Corinthians 15:51-57).

### Passing Under the Cloud

A second Old Testament typology written/confirmed by Apostle Paul relative to Spirit baptism is the Children of Israel passing under the "cloud" (1 Corinthians 10:1,2). The Israelites followed this cloud which was a "pillar of cloud" by day and a "pillar of fire" by night. This was symbolic of YHWH's hovering presence, blessing, protection and approval, all of which is characteristic of what Holy Ghost filled believers experience.

The fourth purpose of the Holy Ghost is that it is called the "comforter". It ever places HaMashiyach near his own to comfort, lead, guide and teach (John 14:26; 16:13). Furthermore, Apostle Paul prayed for the formation of HaMashiyach within the believers

(Galatians 4:19), that the Holy Ghost would be an ever present comforter and transform the thinking, intentions and behaviors of believers, that through the Holy Ghost righteousness emanates—the fruit and the gifts of the Spirit, which are:

"... love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

Galatians 5:22, 23

#### SPEAKING IN TONGUES – *GLOSSOLALEO*

Whenever the physician (Luke) recorded and specifically identified the evidence of a Holy Ghost infilling incident (NT circumcision) in the Book of Acts, he reveals that one significant and consistent proof prevailed in all subsequent (post Pentecost) spiritual circumcisions, just as HaMashiach parabolically prophesied would be the case,

"The wind bloweth where it listeth, and thou HEAREST THE SOUND THEREOF, but canst not tell whence it cometh, and whither it goeth: SO IS EVERY ONE THAT IS BORN OF THE SPIRIT."

John 3:8

"...they HEARD THEM SPEAK WITH TONGUES, and magnify God...when Peter came up to Jerusalem...Peter rehearsed the matter from the beginning...by order ...as I began to speak, the Holy Ghost fell on them, AS ON US AT THE BEGINNING. Then I remembered...but ye shall be baptized with the HOLY GHOST."

Acts 10:46-11:16

Of course, the phrase "at the beginning" was referring to the event recorded in Acts 2:1-4

when all they that were in the upper room on the Day of Pentecost spoke "WITH OTHER TONGUES".

"...while Apollos was at Corinth...Paul came to Ephesus; and finding certain disciples...And when Paul had laid his hands upon them, the HOLY GHOST came on them; and they SPAKE WITH TONGUES, and prophesied.

Acts 19:1-6

Therefore, in the mouth of two or three witnesses, let everything be established (2 Corinthians 13:1).

#### Divine Power Over Language/Speech Demonstrated

There was an Old Testament event that peripherally relates to the Spirit baptism and it can be found in Genesis 11:7-9 where YHWH first demonstrated HIS power to give unlearned languages to men. This incident happened approximately five thousand (5000) years ago on the Plains of Shinar during the building of the tower of "Babel". Prior to that miraculous event, the entire world was of one language and of one speech (Genesis 11:1). Even though YHWH was not imbuing HIS *neshemah* at this event, it did demonstrate HIS profound power to alter the minds and languages of humans—YHWH confused (changed) the languages of the Babel tower builders.

In another time and place YHWH made it possible for a donkey (ass) to speak (Numbers 22:8). The point is this: if YHWH can cause these supernatural events to happen regarding speech and language then could not YHWH replicate similar miraculous events, albeit for a different reason? It should not be surprising, therefore, that YHWH did just that on the Day of Pentecost—and “they began to speak with other tongues and the Spirit gave

them the utterance" (Acts 2:4).

Long before that miraculous event that happened on the Day of Pentecost, various prophets prophesied of its coming, giving details regarding the speaking of unknown tongues (*glossolaleo*) and prophesying, making this Pentecost event a "promise from the Father" fulfilled (Acts 1:4; Acts 2:16-17; 2:33- 37).

"And it shall come to pass afterward, that I will pour out my spirit upon all flesh and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the handmaids in those days will I pour out my spirit."

Joel 2:28-29

"For with stammering lips and another tongue will he speak to this people. To whom he said; this is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear."

Isaiah 28:11-12

"I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire:"

Matthew 3:11

NT *pneuma* is Yahushua HaMashiyach (YHWH's *neshemah* - *breath of life*) residing in the believer in Spirit form— Colossians 1:27; 2 Thessalonians 2:14; Philippians 1:11; 1 Peter 1:11.

*Pneuma* (the *comforter*) came just as the prophets said it would. Apostle Peter confirmed this when he preached his message on the Day of Pentecost reflecting on the earlier events of the day—the outpouring of the Holy Ghost. Peter's scriptural exegesis on

"speaking in tongues"—the phenomenon that brought the people together in the first place, some to ridicule, some curious and some hungry for the true experience—that was sent from YHWH, confirmed that the Day of Pentecost experience was in fact what the prophet Joel spoke about. I suggest reading the entire chapter of Acts chapter two.

"Speaking in tongues" (not intended for interpretation as one of the nine gifts) is the initial EVIDENCE of receiving the heart circumcision (NT circumcision), among other signs that may also follow. This is said because it is the only consistent EVIDENCE of receiving the seal that can be found throughout scripture and one that relates to what Yahushua said would be the case. *Glossolaleo* is not the seal in and of itself. It is merely the initial evidence of being sealed by YHWH. Again, go through the entire book of Acts and find each spirit baptism incident, including each testimony spoken regarding said events (e.g., at the council in Jerusalem, etc.) and this view will be clearly substantiated. Yes, various other signs (plural) can and do follow Spirit filled believers, but the consistent initial evidence relative to Spirit baptism, is the "speaking in tongues". But *glossolaleo* that accompanies NT circumcision must not be confused with one of the "nine gifts" that must be interpreted when exercised to edify the collective "body" of HaMashiyach, the church.

More specifically, when Peter was giving a justification (Acts 10:46; Acts 11:15) for the Gentiles to be included in the Kingdom, he specifically said, "We heard them speak in tongues" like it happened to us at the beginning (Acts 2:4) making the inextricable link between the Jewish experience (speaking in tongues as initial evidence of Spirit baptism) and the Gentile experience (speaking in tongues as the initial evidence of Spirit baptism), a sign/proof to Peter that YHWH was including/accepting the Gentiles also. And the Acts 2:4 experience was inextricably linked to the Joel prophecy (Acts 2:16), even though Joel

did not mention “speaking in tongues”. By concluding that the Gentiles were included via a “speaking in tongues” evidence Apostle Peter specifically and unequivocally made the “speaking in tongues” experience a definitive fulfillment of Joel’s prophecy. And keep in mind that Peter was given the “keys” (Matthew 16:19) to the kingdom by HaMashiyyach, and the Kingdom of YHWH is not meat and drink, but all about the Spirit baptism (Holy Ghost - Romans 14:17).

So why did Peter identify “speaking in tongues” instead “prophecy” (or other signs) as the key focus for initial evidence of Spirit baptism, since prophecy (and other signs) certainly showed up around believers fairly often; and especially since Paul seemed to indicate to the Corinthians that the value of prophecy was above “speaking in tongues”? Did Paul waiver? Did he change his view or doctrine? Is there a contradiction between Peter and Paul? Is there a contradiction within Paul’s teachings? Is there a contradiction in Peter’s teachings?

It might seem so at first glance. But knowledgeable students of YHWH’s Word, know that if something seems like a contradiction it is because the individual’s understanding of the passage(s) is flawed. So, to get to the bottom of these questions, let’s ask a few more. What was the purpose for using the “foreign language” (speaking in tongues, stammering lips, *glossolaleo*) phenomenon as prophesied by Isaiah (Isaiah 28:6) and Joel (Joel 2:28)? This makes the event everything to do with the metaphysical. Language is something learned and spread out over time, not something instantaneously acquired. Such a phenomenon as described in Acts 2 transcends nature and enters the realm of metaphysics—a divine involvement—and our submission to the Divine.

In modern times the *glossolaleo* event caused by an invisible force has been

experienced by multiplied millions. Given that millions of people, over the last three or more thousand years of written human history, have personally experienced “*YHWH*’s” presence, and in particular *glossolaleo* in the last two thousand years, and given that hundreds of millions of people, including a large percentage of educated citizens of industrialized countries, *know* there is an unseen divine power guiding their lives, and given that the testimony is overwhelming, how can empiricism dismiss such a widespread testimony? In fact, people have allowed SPECT images of their brain during such incidents of *glossolaleo* and there is undoubtedly unique and complex brain activity, broader in scope and not replicated with any other types of brain activity (Newberg, et al, 2006). Given that John Locke (and many other great thinkers have agreed) said that “those who deny the existence of the Deity are not to be tolerated at all...for the taking away of God dissolves all (Wilson, 1998)” and given that such “spiritual” phenomena exists, is experienced by humans, whether visible or not, it must be classified as another invisible force (metaphysical) at work in the natural world—forces/powers of the Divine; it is where *YHWH* begins; it is where divine enlightenment begins, transcending the natural world’s limitations of four dimensional space and time and into the fifth and sixth dimension; it transcends the scope of natural morality and ethics and leads to ultimate morality (Briggs, 2012).

In this light, spiritual experiences are not mere contrivances of the brain, as empiricists would have you believe. It is more than just the brain at work, it is a force that exists outside of the brain, yet experienced by the brain. There is enough overwhelming testimony to unequivocally affirm the existence of *YHWH* as an invisible force at work in the natural world, and it must be classed among *causation* forces, the grand consciousness

of the universe now being examined and considered by physicists, even if reluctantly by some; it is a significant force among the many forces that *YHWH* used to create and stabilize the universe (Rosenblum, 2006).

The *pneuma/glossolaleo* experience occurs as a result of divine imbuing, the *enoikeo*, the NT *peritome kardia* that also involves tapping into *divine thought waves*, when the Divine imbues-breathes (*pneuma/neshemah*) upon a recipient a minuscule portion of HIS divine self-essence, life, light, breath. The biological mind is enabled to “tune-in” to and then empowered to orate *divine thought waves* via a language never before learned (Acts 2:4; Romans 8:26). This experience transforms the mind, it reawakens the dormant/dead “spiritual man” that was slain by the transgression of one man, Adam. This awakening, however, does not entirely eradicate the depraved *physis* because a full impartation would accelerate a transmutation that is still premature. The intention is that recipients will use and heavily rely upon their newly acquired power to make a choice to walk in light rather than darkness, enabling them to advance toward perfection, a perfection that comes when making correct choices in the face with internal struggles. Some of these choices include the choice to subjugate the *physis* and the carnal desires that the *physis* induces. But the advantage here is that this is not a matter of human will power alone, but it is a matter of human will assisted by the Divine. This union (bond) yields perfection over time, it is a growth continuum ending in perfection—*ultimate morality* (Briggs, 2012).

### Divine Rest – Sabbath

NT circumcision is also linked to eternal “rest” (Sabbath)—with entering or not entering determined by belief or unbelief—that *YHWH* through the prophets promised

(Psalms 95:11) and confirmed by Apostle Paul (Hebrews 3:11, 18; 4:3-11). It was a “rest” that transcended the “works of the law”, it was a new covenant. Paul makes the “rest” (Hebrews 3 & 4) inextricably linked to Joel’s prophecy by the way of being inextricably linked to the Acts 2:4 event, which Peter preached on how to enjoin (Acts 2:38-42), and which experience was cited for significance (Acts 10:46; Acts 11:15) as to the inclusion of the Gentiles. The Jews heard and saw the fulfillment of this prophecy right before their eyes, but by and large, the majority of Jews remained in unbelief.

This is not an arbitrary quantum leap without solid scriptural connections. Speaking in tongues as the initial evidence of Spirit baptism was truly a sign, a sign inextricably linked to the eternal “rest” prophecy, which directly relates to and which is inextricably linked to the fullness of the inheritance of NT believers (2 Corinthians. 5:5; Ephesians 1:14) that comes by belief (obedient faith) in the gospel that was foreordained from before the beginning of the world (Hebrews 4:3).

Paul said that people have entered into this “rest” by belief (Hebrews 4:10), not the works of self preservation (like the works of the Mosaic Law). The eternal rest is more commonly known as “going to heaven” or eternal life. The eternal rest can also be understood to mean the full inheritance that will come (2 Corinthians. 5:5; Ephesians 1:14) that is facilitated by the power/Spirit of YHWH (Romans 8:11). Without it, not only do people not belong to HaMashiach (Romans 8:9) but they cannot expect the full force of YHWH's Spirit to endow that will produce the promised transmutation to immortality. YHWH was trying to lead Israel to this rest, unfortunately, even when this phenomenal sign did come (“speaking in tongues”, stammering lips, foreign language), the Jews, as a whole, would still not listen. Thus, every time any new believer “speaks in tongues” as the

initial evidence of NT circumcision it adds yet another piece of evidence against the unbelieving Jew.

### Rushing Wind vs. *Glossolaleo*

This “evidence” issue can also be affirmed in these scriptural instances.

- 1) When HaMashiyach breathed on his disciples and said receive you the Holy Ghost (John 20:22), which we know did not happen until the day of Pentecost. So why did he “breathe”? HaMashiyach was giving them a sign, a hint to confirm the phenomena. “And suddenly there came a sound from heaven like a rushing mighty wind” (Acts 2:2). This sign never re-emerged. It was a one-time sign (affirmation) like with what happened with John the Baptist. It also was indicative of *neshema*—the life breath of YHWH to make people living souls again, since people were, after all, dead in their sins (Ephesians 2:1, 5; Colossians 2:13).
- 2) When HaMashiyach talked with Nicodemous, he again mentions that there will be an audible sound that would be heard for every person that is born of the spirit (John 3:8) and it is interesting to note that HaMashiyach once again uses the “sound from wind blowing” linked to spirit baptism. So, if there is to be an audible sound (sign) for every believer being born of the spirit and we know it is not the “rushing wind sound”, then what was it? The wind sound was merely a hint to help the apostle make the link, the link that the “speaking in tongues” is evidence that one is spirit baptized. It was the only consistent audible sound present as an initial evidence, that occurred in the early church record (Acts written by Luke), that was cited, and that properly links with the prophets.

If water baptism was the circumcision at question, Peter, Paul and others would

have indicated some other sound relative to water baptism, but they did not. In fact, if water baptism was NT circumcision the paedobaptism proponents would be correct. But the apostles always referenced “speaking in tongues” as the initial evidence of NT Circumcision.

So, yes, “speaking in tongues” is a sign, but a sign about what? If the concept that “speaking in tongues” was intended for spreading the gospel (which is an old argument, which I have considered many times) there would be a true scriptural basis for it, but there is not. The apostles easily preached the gospel to all the Jews on the day of Pentecost (and around the world) for they had a common native language without the use of “speaking in tongues”. But the “speaking in tongues” was a phenomenon that caught the attention of the Jews (locally and from around the world) and did open the door for Peter to do some explaining (in their commonly held language). Peter spoke to them on the day of Pentecost in their commonly held language and affirmed the purpose of the phenomena (Acts 2:16), which was not about the gospel per se. Of course Peter did not miss out on the opportunity to preach a message about HaMashiyyach (the gospel) (Acts 2:22-36) and that if the Jews would believe/obey (Acts 2:38-40) it would open the door to the prophesied “rest”. Many did believe/obey (Acts 2:41-42) but obviously, the majority did not.

And Paul did not need “speaking in tongues” when he evangelized since he knew the prevailing languages of the day as well as Hebrew. There is no scriptural logic that supports the premise of “speaking in tongues” for preaching the gospel, although an interesting idea, but not scripturally supported. Peter clearly swept that idea under the carpet by his sermon on the Day of Pentecost where he succinctly and unequivocally linked “speaking in tongues” to fulfillment of Joel’s prophecy. Isaiah clearly said it was

about a sign about "rest", but the Jews would not listen. Jeremiah clearly made the link by prophesying about a new covenant (Jeremiah 31:31, 33) that had to do with the heart (spirit) picked up by Paul (Hebrews 8:8, 13; 12:24; which relates to Romans 2:29; Colossians 2:11 and 2 Timothy 2:19; Romans 4:11; 8:9; 2 Corinthians 1:22). So the sign ("speaking in tongues") was not about making it possible for preachers (or saints) to preach the gospel to foreigners, *per se*, but it was about that the initial evidence of entering the new covenant, the rest, the seal, the earnest of our inheritance (and the promised fullness, which makes it hope—Romans 8:24-25; Colossians 1:5, etc., etc.), the circumcision of HaMashiyach, the work of HaMashiyach, the circumcision of the heart, adoption, election, etc.—i.e., the initial evidence of spirit baptism and how YHWH would do the teaching in our hearts through this spirit infilling (Jeremiah 31:33). You will also find this thread of thought throughout the first four DOC Volumes.

Finally, the miraculous sign of speaking in "tongues" is not a sign intended for the believer. After all, what is said by the believer when speaking in an unknown tongue is not understood by the believer. Then why did YHWH choose this evidence? First, it is miraculous and second it is intended as proof that YHWH approves the Jew and the Gentile. Third, an approved Gentile would provoke a Jew to jealousy because they thought they were the only people on earth that could be blessed by YHWH and that others could only be blessed by them. Fourth, it is the token that reminds YHWH and the believer of the covenant between them.

YHWH wanted to have a "people" from among those "who were not a people", people who have never known HIM nor sought HIM.

"Which in times past were not a people, but are now the people of God ..."

1 Peter 2:10

By this ongoing massive infilling, YHWH would accumulate volumes of evidence against the backslidden Jews who chose to accept responsibility for crucifying the HaMashiyach—the "innocent blood" would be on their hands. Thus, YHWH chose the miraculous sign of "tongues" as initial proof of receiving YHWH's spirit. And this infilling evidence would genuinely create volumes of evidence and constant jealous provocation (Romans 10:19; 11:11).

The Jewish assumption that the nations of the earth could only be blessed by the Jews was logically and scripturally accurate but unrealized for many due to their unbelief. Yahushua HaMashiyach was Jew born and Gentiles are blessed by HIM each time HE pours out HIS spirit upon them. And every time a believer is adopted it expands the true Jewish family who in turn blesses others. Therefore, all nations of the earth are blessed by the Jews. Unfortunately, the Jews (as a whole) did not believe that Yahushua was the HaMashiyach and therefore rejected anything that came from HIM. Their hatred was so intense that on one occasion Yahushua was blasphemously accused of casting out devils by utilizing Beelzebub's power.

The initial evidence of YHWH's outpouring upon a believer will be valid throughout the remainder of this dispensation, even though the very first person who experienced a portion of the promise (Ephesians 1:13) happened almost two thousand years ago (Acts 2:4). Is that so long considering blood sacrifices under the law continued for approximately fifteen hundred years and was merely a "school master" to bring the

Jews to HaMashiyach (Galatians 3:24-25)?

In summary, there are at least three major and divine purposes for speaking with "tongues" in this dispensation. This will help strengthen weak doctrinal stances as well as provide an overview of the subject of "tongues" found in YHWH's word.

The first purpose (as already described above) is the initial proof of YHWH sealing a believer (either Jew or Gentile) that simultaneously provokes unbelieving Jews. A seal/token must be visible and/or audible repetitively and since water baptism occurs only once, it does not qualify as a seal/token. However, speaking in tongues reoccurs and is continued proof that YHWH has filled a "vessel" with HIS spirit. Note that the visible/audible evidence of YHWH's seal (speaking in tongues) is consistent throughout the scriptures, when an initial evidence of receiving the Holy Ghost is identified. Other types of things happened (for example, cloven tongues, prophesying, house shaking, people understood the language, etc.), but were not consistent. Speaking in tongues was the only consistent evidence demonstrated in the scriptures.

The second purpose is for external and internal edification, i.e., intercessory prayer for others and/or self-edification during solitudinal prayer/worship to YHWH. During intercessory prayer an individual allows the spirit to assist them in prayer, because a carnal mind does not know how to pray as it ought. Also, during prayer a person's understanding is unfruitful, but in the spirit they speak mysteries and are edified (Romans 8:26, 27; 1 Corinthians 14:4). There are times when this is certainly needed, but would not happen unless one was initially filled with the Holy Ghost by the initial evidence of speaking in other tongues.

Finally, the third major purpose is that the Holy Ghost is a deposit of the power of the resurrection, the power by which believers will fully transmute. Apostle Paul said,

"But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you."

Romans 8:11

#### EARNEST OF OUR INHERITANCE

Of course another confirming example of this concept is found in John 3. HaMashiyach had YHWH's Spirit too, but HaMashiyach was given YHWH's Spirit without measure, the reason why he could transfigure, resurrect and transmute. In other words, the Spirit of YHWH was not given to HaMashiyach in earnest but in an unlimited portion.

"He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him."

John 3:33-34

For this reason, Yahushua was partaker of the First Fruits of the resurrection (the first one) since the power of YHWH was in Him in full force prior to death and then returned to His physical dead body in full force on resurrection morn: this provided power to transmute His mortal body into an immortal body, never to see corruption, and the power to later (40 days later) ascend into heaven.

“For as in Adam all die, even so in Christ shall all be made alive. <sup>23</sup> But every man in his own order: **Christ the firstfruits**; afterward they that are Christ's at his coming.”

1 Corinthians 15:22-23

“He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. 32 This Jesus hath God raised up, whereof we all are witnesses.”

Acts 2:31-32

(Also read: Romans 1:4; 6:9; 8:11; 1 Corinthians 15:42-50)

Given that the New Covenant (Briggs, 2007) is an agreement (a legal contract-will-testament) enjoined between YHWH and believers, YHWH gives believers an earnest (token-seal) of what HE plans to “pay” (or benefits to endow) at some later designated date. This is why the scriptures say things like “unto the day of redemption” (the fully executed payment/endowment/purchase) (Ephesians 4:30; Galatians 5:5), the “hope of salvation” (1 Thessalonians 5:8), “a better hope”, etc.

“For we know that the whole creation groaneth and travaileth in pain together until now. And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it.”

Romans 22-25

(Also read: Romans 15:13; 1 Corinthians 15:19; Ephesians 1:18-23; 4:4; Colossians 1:5, 23; 1 Thessalonians 1:3; 2:16; Titus 1:2,13; 3:7; Hebrews 3:6;

6:11, 18, 19; 7:19; 1 Peter 1:3, 21; 1 John 3:2)

According to scripture only a portion of the full promises from YHWH is delivered in this present reality at NT circumcision: it is just a down payment, not the fully promised payment. Abraham lived his entire life (as did many other Jews) and never received the full promises (Hebrews 11) and neither did the Apostles. But, given that believers become new creatures physical death does not prevent the fulfillment or the distribution of said promises in any way. Physical death for new creatures has lost its sting: eternal life extends well beyond the grave in the waiting state—in the “bosom of Abraham” (Luke 16:22).

Just because physical death still occurs, it does not mean that HaMashiyach does not have the full redemption (eternal life) on standby, ready to be delivered because HaMashiyach has already fully purchased (paid the price) salvation when He submitted the priceless payment/redemption to YHWH when He went into heaven and brought His perfect gifts (His own body and blood). Said gifts were more than sufficient to cover the penalty for all the sins committed by all of mankind (Hebrews 9:12; 10:14-22). However, in the mind of YHWH the salvation/redemption price has already been paid for and fully delivered, it is just not yet realized in our present reality. Remember, YHWH thinks/works outside of human reality in an eternal sense—past, present and future simultaneously (Romans 4:17). YHWH’s reality, as with the foreknowledge of YHWH, existed prior to and after creation, prior to and after the end of Abraham’s physical life, prior to and after the end of the Apostles’ life and prior to and well after the end of this present reality. That is why YHWH is the GOD of the *living* not the GOD of the dead: HE is ever present, ever living, the “I am that I am”—the *IS* of YHWH—the right now alive YHWH.

“(As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.”

Romans 4:17

Just as HaMashiyach was slain from the foundation of the world (by foreknowledge – Acts 2:23; Matthew 25:34; Matthew 13:35; John 17:24; 1 Peter 1:2, etc.) so is redemption already purchased and paid for in full from the foundation of the world but not yet fully delivered and realized by believers in this present reality, only as an earnest. That is why it is called a hope. If it was fully received it would not be called a hope because once hope is realized it ceases to be hope. Full redemption (salvation) is still a hope (1 Peter 1:3; 2 Thessalonians 5:8; Titus 2:13), it is one of those mysteries of YHWH as in a mystery in scripture that is not fully revealed yet but is intended to be revealed in due season.

Another reason why it is known that believers only receive a token (and earnest) of the Holy Spirit is because believers still physically die (sleep), they are not fully transmuted (immortalized). All the Apostles are asleep (physically dead). They all died having never received the full promises of YHWH in their lifetime, even though they were circumcised (just like all the people circumcised in Hebrews 11). The first resurrection has not yet occurred nor have living mortals put on immortality. But, at some determined time, YHWH will execute full payment. But nobody knows when that will be (Matthew 24:36, etc.). It is one of those mysteries. But YHWH knows and he gives us a clue.

“For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.”

Romans 11:25

Again, to reiterate, something that is often overlooked by Bible scholars, circumcision was NOT part of the enjoinment process. Circumcision followed, after the covenant was enjoined. In like manner, Water Baptism is part of the NT enjoinment process, and is not the spirit SEAL. The LOVE command followed after the covenant enjoiment process was completed. As can be seen with both Abraham and with Moses, the regulations were a separate matter. The circumcision of HaMashiach that he performs on believers is part of the enjoinment process and is heavily linked to regeneration, adoption, reconciliation, sanctification, justification, redemption and salvation. Having the SEAL is also interrelated to remission of sins and the activation of the blood-remission function.

The fact of the matter is, is that all said works function in harmony and do not contradict each other.

“This is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth... 8 And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.”

1 John 5:6, 8

The full redemptive purchase (the larger view) was executed some 2,000 years ago by HaMashiyach, but YHWH in HaMashiyach has still not fully distributed the full redemption to believers, only an earnest portion. Believers must wait for it just as Abraham waited. It is part of YHWH's purpose and plan.

“Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased (ownership) with his own blood.”

Acts 20:28

“But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.<sup>9</sup> Much more then, being now justified by his blood, we shall be saved from wrath through him.<sup>10</sup> For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.<sup>11</sup> And not only *so*, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.”

Romans 5:8-11

Atonement relates to reconciliation, since atone means to make amends. Since unsaved humanity is the enemy of YHWH HaMashiyach had to appease the anger and wrath of YHWH that was against sinful humanity lest they could never be reconciled (brought into harmony—agreement) to YHWH. Now, looking again at the works of YHWH defined, it can give a different perspective knowing that the water, blood, and spirit are all catalysts to activating them, but they do not fight against each, they work in harmony (with differing functions) to accomplish the overall intended work of YHWH.

Notice that the two covenant enjoinder processes (Repentance and Water Baptism with Spirit Baptism being the seal), listed on the Covenant Enjoinment Chart (see Chart

1.1, page 24 above) are very similar to each other. Also, the SEAL, ADOPTION and REGENERATION listed on the Covenant Enjoinment Chart and the Works of YHWH chart (see Addendum Chart 8.1) are quite similar to each other but distinct from the first two enjoainment processes. You can also see that the SEAL is a unique Work of YHWH, unlike the other listed Works of YHWH. And there is a distinct reason why YHWH has designed it this way. This is something that the entire "Christian Community" overlooks and has missed.

**"Circumcise therefore the foreskin of your heart,** and be no more stiffnecked."

Deuteronomy 10:16

**"Circumcise yourselves to the LORD, and take away the foreskins of your heart,** ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench *it*, because of the evil of your doings."

Jeremiah 4:4

**"But he *is* a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise *is* not of men, but of God."**

Romans 2:29

## SUMMARY

Finally, regarding *pneuma* (and *neshemah*), when an individual repents (dies) and is baptized in water (is buried) they need to come back to life--to be fully "born again", not "still born". An individual must become a "living soul" rather than remaining "dead in sins". YHWH has provided this power (John 1:12; Romans 1:15; Acts 1:8) to become a "son of YHWH". For this reason YHWH breathes into believer's the "breath of life" (the

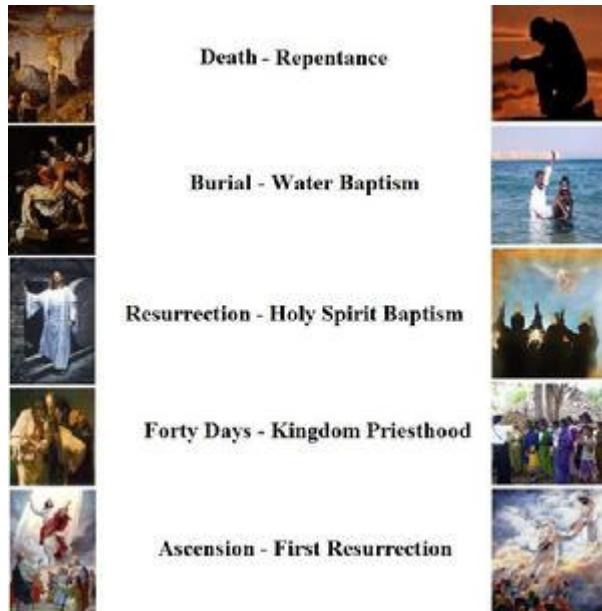
Holy *Pneuma*) and they become a "living soul"--a "son of YHWH", reborn into YHWH's family, redeemed out of Satan's family and "planted" into YHWH's family. (Romans 6:5; Galatians 4:29; 1 Peter 1:22-23, etc.). As Adam was called a "son of YHWH" so are believers called "sons of YHWH". (Philippians 2:15; 1 John 3:1-2).

As shown above, scriptures disclose the gospel continuum of faith: starting first with repentance, then correct water baptism and then Spirit baptism (even as HaMashiyach explained this to Nicodemus as recorded in John 3:1-21) and the distinct inseparable link between water and Spirit and blood. The absence of any gospel component keeps the New Covenant enjoinder incomplete.

# Chapter

- 6 -

## Forty Days – Kingdom Priest Living And Speaking of Things Pertaining to the Kingdom



### INTRODUCTION

Hearsay testimony has little to no value before a court of any competent jurisdiction; without controversy an eyewitness is the ultimate witness sought after relative to settling any matter before a court. In fact, scripture clearly states that “in the mouth of two or three witnesses” everything is established (Mark 18:16). But, it is impossible to give a truthful and credible testimony about an incident if the witness has not truly experienced (seen, heard, felt) the incident. Therefore, acquiring “eye witnesses” is the

baseline for the post-resurrection “forty-day” period in HaMashiyach’s earthly ministry.

The Biblical term used by Luke that frames this gospel component is “forty days”. This accurately describes the number of post-resurrection days that HaMashiyach spent on earth during which time He primarily collected witnesses that would affirm both His resurrection and secondarily what He “spoke” concerning the “things pertaining to the kingdom” (Acts 1:3; John 3:32). As our High Priest, He remained undefiled (Hebrews 7:26; Leviticus 21:1, 4) during this time frame and taught His disciples concerning Himself (Luke 24:47) and the kingdom starting with Moses. By implication and by direct command, after an individual is resurrected into newness of life (becomes a *new creature*), their main thrust and focus of life from that point on is all about kingdom-priest ministry (Acts 1:8; 1 Peter 2:9), the collecting of more witnesses and the edifying of them enabling them to keep the continuum of personal and kingdom growth (propagation of the light) moving forward. This entails being a witness of one's experience (what was seen, heard and felt), to hold true (teach, express) to the testimony of Yahushua faithfully (and edify the “body of HaMashiyach”) until the “end” of one’s life or until the ascension (whichever comes first). After all, the Kingdom of YHWH is about righteousness, peace and joy in the Holy Ghost (Romans 14:17), not about carnal-self preservation efforts—the lust of the eyes, the lust of the flesh or the pride of life (1 John 2:16).

The “forty days” component of the gospel is merely a Biblical term (taken from a phrase found in Acts 1:3) that I use to convey the vitally important element (doctrine) of the gospel that is often overlooked or ignored. As with the previous gospel components this portion of the gospel, the literal events of HaMashiyach’s life, becomes a motif for the believer to parallel (obey)—on the applied side. The “forty days” component of the gospel

is not something obeyed for a literal forty day period and then the obedience-compliance aspect of it is met or completed. The “forty days” component is a lifetime principle.

Furthermore, the “forty days” component is not about ceremonial cleanliness, it is about clean (righteous) living and metaphysical obedience and purity which includes the necessity to [speak] of things pertaining to the kingdom. While it is true that a Levite priest could not minister while being ceremonially unclean, in like manner a Kingdom Priest must not minister without a pure heart and mind (which impacts upon behavior) toward YHWH, others, and self—as in *the universal tri-directional axiom*. For example, even if you remember that there is merely a rift between you and a fellow king-priest it is to be resolved before worshipping YHWH or seeking forgiveness (Matthew 5:24). This is because attitudes rooted in the “heart” are the seat of pure (righteous) or evil (unrighteous) behavior which leads to sin (Proverbs 4:23; James 2:8; Romans 13:9-10; Galatians 5:14). And, how we treat or maltreat YHWH’s children is the same as doing it unto HaMashiyach (Matthew 25:40).

But why “forty days” versus some other number? Within Holy Writ, forty days has always symbolized “complete”, completion of time, full measure, etc. For example, Noah was in the ark, while it rained, for forty days and forty nights (Genesis 7:4). It was during the “forty days”, in the midst of the cloud, that YHWH ministered unto Moses (Exodus 24:18; Deuteronomy 9:9, 11) and gave to him (Moses) the *Eser Debarim*. Yahushua fasted forty days and forty nights (Matthew 4:2). And, its use here (forty days of kingdom-priest living while remaining undefiled) follows the same motif. Once Yahushua had fully completed His required time on earth while living undefiled (Leviticus 21:1; 1 Timothy 1:5-10; James 1:27; 1 Corinthians 3:17) as our High King-Priest and conducting and

finishing His kingdom-priestly ministry (Acts 1:3), He ascended (Acts 1:9), but not until the very end (Matthew 10:22) of this “forty days” period.

Obeying this gospel component is not an activity that lasts for only forty literal days, but is a principle of living, a style of life, a vocation, a calling, a ministry. This style of life becomes the bedrock of daily life as a kingdom priest until physical death comes or Yahushua returns to take those who have faithfully kept themselves pure and active in the kingdom into the eternal metaphysical dimension of the kingdom.

## THE GOSPEL ELEMENT

Each gospel writer, Apostle Paul (writer of over two-thirds of the NT) and Peter spoke and/or recorded events that took place during this post-resurrection forty-day time period. A list is provided below:

1. Matthew (28:5-20), especially verses 20, 7, 9, 16: Matthew clearly talked (spoke/wrote) about activities within the 40 days...and his testimony (written), the entire book, is fulfilling the “speaking of things pertaining to the kingdom.”
2. Mark (16:9-20), especially verses 9, 12, 15, 19, 20: Mark clearly talked (spoke/wrote) about activities within the 40 days...and his testimony (written), the entire book, is fulfilling the “speaking of things pertaining to the kingdom.”
3. Luke (24:1-51), especially verses 27, 34, 45, 50, 51: Luke clearly talked (spoke/wrote) about activities within the 40 days...and his testimony (written), the entire book, is fulfilling the “speaking of things pertaining to the kingdom.”
4. John (20:14-25), especially verses 14, 21, 24, 30-31: John clearly talked (spoke/wrote) about activities within the 40 days...and his testimony (written), the entire book, is fulfilling the “speaking of things pertaining to the kingdom.”

5. Luke (Acts 1, 2), one of the gospel writers, reiterates this element, especially verses 1:3, 8; 2:14-42 (16, 29, 32, 34): Luke clearly talked (spoke/wrote) about activities within the 40 days...and his testimony (written), the entire book, is fulfilling the “speaking of things pertaining to the kingdom.”

6. Peter (Acts 2:32) 2 Peter 1:11-12; 1 Peter 2:9; 1:3-4; 1:9-12: Although Luke only partially recorded Peter’s Pentecost sermon (Acts 2:40) Luke did record a few words from Peter’s sermon (Acts 2:32) that specifically points to the 40 day period, but the breadth and depth of this mention is not fully recorded as Luke admits (Acts 2:40). Peter more clearly talked (spoke/wrote) about things pertaining to the kingdom and activities of the 40 days in his own epistles...and his testimony (written), the entire book, is fulfilling the “speaking of things pertaining to the kingdom.”

7. Paul (Corinthians, etc.), writer of over 2/3 of the canonized NT 1 Corinthians 15:1-8: Paul clearly talked (spoke/wrote) about activities within the 40 days...and his testimony (written), all his epistles, are fulfilling the “speaking of things pertaining to the kingdom.” He received teachings (pertaining to the kingdom) directly from Yahushua “as one born out of due time (post-ascension). The “being seen” happened within the 40 days.

8. James spoke of things pertaining to the kingdom too by writing their epistles even though they did not specifically mention activities that happened during the 40 days, but Paul did record that James was among the witnesses (1 Corinthians 15:7).

9. John, one of the gospel writers (Revelation 19:10) again clearly talked (spoke/wrote) about a testimony. What testimony? The life and teachings of Yahushua, which especially includes the activities and teachings that happened during the 40 days ...and John’s testimony (written), the entire book, is fulfilling the “speaking of

things pertaining to the kingdom.”

## CONNECTION BETWEEN WITNESSES & TESTIMONY

What is the connection between witnesses (*martus*) and testimony (*marturia*)?

Why was the need for collecting witnesses so important to the gospel? What is a witness and what is a testimony?

First and foremost, the gospel has no validity without a resurrection (Romans 1:4; 1 Corinthians 15:13-17). Second, sins are not forgiven (1 Corinthians 15:17) without a resurrection. Third, preaching (giving a testimony) and having faith is pointless (1 Corinthians 15:14) without a resurrection. Fourth, it proves that there is life after death contrary to the doctrine promoted by the Sadducees (1 Corinthians 15:12). Fifth, it eliminates blasphemy (false witness/testimony) and brings veracity to the testimony given by the witnesses (1 Corinthians 15:15). With that being said, it is now easier to understand why this component was and is just as critical as the previous components already addressed in the previous chapters.

In the Greek, there is little difference between the two words and rightly so. The concept behind having witnesses is so that the witnesses (*martus*) can speak/give a testimony (*marturia*) of what they experienced via the five senses (saw, heard, felt, etc.). Several consistent truthful witnesses establish a truth (Matthew 18:16; Deuteronomy 19:15; Numbers 35:30; Deuteronomy 17:6; ) and in this case that Yahushua resurrected from the dead and spoke of things pertaining to the kingdom during a 40 day period after His resurrection. This is why John said that the testimony of Yahushua was the spirit of prophecy because prophets speak/write what they see and hear (Revelation 19:10).

## THE KINGDOM-PRIEST PARADIGM

There are several blatant NT scriptures that supports this paradigm as well as a number of OT scriptures. This principle was obviously present in the thinking of the apostles as illustrated by Apostle Peter when he makes reference to it by using the “royal priesthood” (1 Peter 2:9) phrase. John the Revelator also makes a blatant reference to it by writing “...made us...kings and priests...” in two separate places (Revelation 1:6; 5:10). And, finally the writer of Hebrews makes reference to this paradigm in several places by identifying Yahushua HaMashiyach being after the order (paradigm) of Melchisedec (Hebrews 5:6, 10; 6:20; 7:11, 17 and 21), who was a king-priest.

The less obvious scriptures indirectly reinforce this principle when separate scriptural principles and truths are coupled. More specifically, the fact that 1) Yahushua was from an earthly kingly lineage, King David’s, as well 2) being from a heavenly lineage (son of YHWH) coupled with the fact that 3) He was appointed as a priest by YHWH and 4) He was initiated by the priest John the Baptist. Granted Yahushua was a not a Levitical priest, but like Moses, Yahushua was the both the progenitor and initiator of a new testament (Hebrews 9:16-17) that also incorporated a priesthood.

Given that believers who become adopted by YHWH become joint heirs with Yahushua in His new kingdom, over which Yahushua is King of Kings and Lord of Lords. Kingdom enjoiners become king-priests, citizens of a holy nation. This truth thread can be found many hundreds of years prior to Yahushua’s coming, spoken by YHWH to Moses (Exodus 19:6). Divine will (transmutation continuum), i.e., divine thoughts, were made known even to Moses, although it is difficult to know just how much Moses fully comprehended its deeper meanings. Nonetheless, even in this present human reality, the

fullness of this transmutation is yet to be experienced.

The model of this priestly ministry is dramatically different from the Levitical model even though some parallels can be drawn. The danger here, however, is that by comparing and contrasting the two it can lead to incorrect understandings with greater truths and blessings being missed. The best way to gain fundamental insight into the Kingdom of YHWH and its priestly ministry is to first establish the paradigm's core principles which can be found and drawn from scriptural passages that focus on Melchisedec (Genesis 14:18).

In order to be a good kingdom-priest (1 Peter 2:9), one only need to have a proper knowledge of (and understand the gravity of) the covenant they enjoined coupled with the power of the Holy Ghost (Acts 1:8). Overcoming the world (Revelation 6:9) and holding the testimony (Revelation 1:2, 9 – the gospel) of Yahushua is not only natural for the new kingdom priest but it is essential and it comes with eternal rewards (Revelation 3:21; 12:11) as well.

There are many NT examples of believers loving not their lives when compared to the riches that are in HaMashiyach. A classic NT example is Stephen the Evangelist (Acts 6:5; 7:53 - 8:2). Stephen willingly lost his life for the sake of the preaching-teaching the gospel of Yahushua, which was obviously more than a brief two minute discourse. Ultimately, as a direct result of his kingdom-priest living he became the first known post-resurrection “Christian” martyr on record. Representatives of the kingdom (kingdom-priests) are forewarned that it is more than likely that persecution will reign down upon those who truly hold the testimony of Yahushua (Mark 8:35; Matthew 5:11; 10:39; Luke 6:22; John 12:25; 1 John 3:13). The command to teach-preach the gospel is quite clear in

scripture with little room for argument to the contrary. It is this verbal expression and style of living that engenders persecution. In fact, the word *witness* in Acts 1:8 comes from the root word meaning martyr, not just being an “eye witness” to an event.

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye SHALL BE WITNESSES UNTO ME both in Jerusalem, and in Samaria, and unto the uttermost part of the earth."

Acts 1:8

"`Go ye therefore, and TEACH ALL NATIONS..."

Matthew 28:19

"...`Go into ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE'..."

Mark 16:15

"...`Thus it is written...that repentance and remission of sins should be preached in his name AMONG ALL NATIONS, beginning at Jerusalem. And ye are witnesses of these things.'"

Luke 24:46-48

"...`Simon, son of Jonas, lovest thou me more than these? ...Feed my lambs...Feed my sheep...Feed my sheep.'"

John 21:15-17

## KEEPING UNFILED

Just as OT priests were to remain undefiled prior and during their course (Leviticus

21:1, 4, etc.), the same is true for Kingdom priests (Hebrews 7:26, etc.). **The Rule:** Kingdom Priests do not sin (1 John 2:4). **The Exception to the Rule:** If they sin (it might happen), they have an advocate with the Father (1 John 2:1). As with natural children, the internal and external locus of control is less developed than in well disciplined mature individuals. In like manner, spiritual children (babes) are also less disciplined (exercised) and are more likely to sin (1 Corinthians 3:1; 1 Peter 2:2) than well disciplined believers (Hebrews 5:13-14). Being mature does not equate with flawlessness, so a Kingdom Priest should not become self deceived into thinking that they have never or may never sin (1 John 1:8). However, it is obvious from scripture that there is a continuum of growth (maturing) expected after Kingdom entrance while officiating in the life-long role of a Kingdom Priest.

As with the OT Levite paradigm, if a priest became defiled, they had to purify themselves first before they could continue officiating. In like manner, there are many NT scriptures that convey this same principle. For example, the one Kingdom-covenant regulation is to *agape* others. A breach of this regulation requires immediate remedy. A Kingdom Priest must cease offering gifts at the altar until he has first remedied the problem (Matthew 5:24). And this one covenant regulation, if complied with, will preclude transgressions of all forms (Romans 13:10). As with OT Levites the consequences for not addressing undefilement was extremely severe. In like manner, NT Kingdom Priests must also realize the consequences are more severe than those under the OT (Hebrews 10:26, 29).

Given the scriptural enormity of this element of Kingdom-Priest living, it is not suitable to provide a full exegesis here. It goes without saying that 80 – 90 % (or more) of

Holy Writ addresses this subject in one form or other. And it also logical that it must be this way given that Kingdom Priests must not only deal with their own humanity but must deal with and confront the many facets of this issue in the lives of others, among both believers and unbelievers (Romans 12:9). None-the-less, John identified three divisions of undefilement (1 John 2:16) so I will identify them here:

- Lust of the Eyes
- Lust of the Flesh and
- The Pride of Life

With the above list it is likely that most believers could pick up the Bible and read it through cover to cover beginning in the Book of Genesis and ending with the Book of Revelation and list verse after verse under the various categories delineated by John. Therefore, before a Kingdom Priest commits any act, it may be useful to reflect on the above three categories to ascertain the intent of said action. The net result will undoubtedly reduce undefilement among Kingdom Priests on all fronts. Rather than going into further lengthy discussions on Kingdom Priests here in this chapter, you, the reader, can find greater elaboration in *Disciples of Christ Volume Five*.

## SIGNS FOLLOWING

As mention in the previous DOC volume, Yahushua taught His disciples that “these signs shall follow them that believe” (Mark 16:17). The functions and practices of Kingdom Priests that produce signs—healings, miracles, casting out devils and speaking

with new tongues—are an authorized duty and function of all Kingdom Priests (believers) usually involve “laying on of hands”. The cost that grants Kingdom Priests this power and authority to operate and perform at this metaphysical level was voluntarily paid for by Yahushua’s stripes, chastisement, and death upon the cross (Isaiah 53:5; 1 Peter 2:24). Healing (etc.) is much more than an initiation rite it is an ongoing duty and function of every Kingdom Priest. These functions, duties and practices are just as much a part of the gospel as any other part. If people will just believe it (that it is authorized and works) and practice it, YHWH will confirm HIS word with bona fide results.

## CONCLUSION

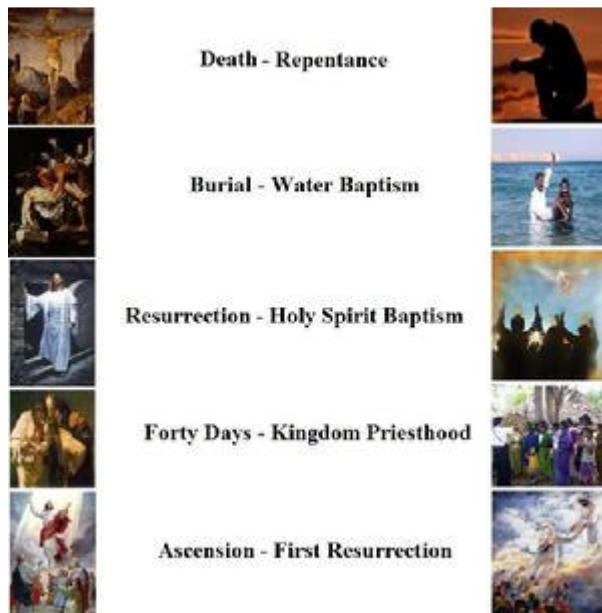
There is obviously far more to this subject than is reasonable to cover here. Given that two thirds of the NT is devoted in one way or another to the subject of living undefiled, at best I can only hope to provide a structure that will aid you as you advance in your studies on the subject. But fundamentally and at the very least a king-priest life amalgamates both the living/being holy “to the end” while simultaneously conducting the edification of other king-priests as well as endeavoring to reconcile sinners to YHWH via spreading the gospel to the whosoever will. If ecclesiastical leaders and believers alike understood and practiced this truth, the world would experience a spiritual revival like never known before.

Of course, the forces of darkness does all it can to blind the hearts and minds of believers to prevent such an event (2 Corinthians 4:3-4). Why? He knows that when the fullness of the Gentiles (the foreordained number) has been harvested (Romans 11:25), his time is up.

# Chapter

- 7 -

## Ascension – First Resurrection



## INTRODUCTION

The ascension refers to when HaMashiyach was caught up into heaven from the mount of Olivet in plain view of the disciples and vanished from their sight. The angels at that event made a promise to the disciples that HaMashiyach would return in like manner. By virtue of New Testament references, first century believers held to both a resurrection of the dead as well as a catching away of the saints up to the "heavens" or in the "clouds".

This event will herald the full receipt of the promised inheritance for the faithful believer—eternal life—a full transmutation from mortal to immortal.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of YHWH: and the dead in HaMashiyach shall rise first: Then we which are alive and remain shall be caught up together with them in the CLOUDS, to meet the LORD IN THE AIR: and so shall we EVER BE WITH THE LORD."

1 Thessalonians 4:16-17

This “catching away”, often misidentified as the “rapture” (a non-Biblical term), is the final parallel of the gospel. Just as HaMashiyach was “caught away”, so shall the faithful believer one day ascend in like manner. While the exact day or hour is unknown, it is interesting to note, however, that Yahushua' disciples and the early followers had it in their thinking that HaMashiyach would return prior to their (the disciples) physical death. However, Apostle Paul set out to correct that rumor when he wrote the following:

"Concerning the coming of our Lord Jesus Christ and our being gathered to him, we ask you, brothers, not to become easily unsettled or alarmed by prophecy, report or letter ...saying that the day of the Lord has already come. Don't let anyone deceive you in any way, for that day will not come until..."

2 Thessalonians 2:1-12

Even unto this day (the early 21<sup>st</sup> century), HaMashiyach has not yet returned. HaMashiyach warned against being taken in by rumors that proclaimed that He had already come and thus search out a false HaMashiyach (Matthew 24:23). He warned that a wicked and perverse generation seeks signs. Thus the caution is do not be caught up in sign seeking because the Anti-HaMashiyach will be a miracle worker and produce great

signs and wonders (2 Thessalonians 2:9-12) and will deceive the whole world, except for the elect who can differentiate. HaMashiyach foretold of the many catastrophic events that must take place prior to his return. The descriptions of these events can be read in Matthew 24-25 and Luke 21:5-36. Keep faith in your heart and be patient while waiting for HaMashiyach's return and stay focused on kingdom work, not your own. When the fullness of time arrives, Yahushua will return and catch away His faithful followers.

In the parable of the talents (Matthew 25:14-30) it can be seen that each one HAD talents given to them (in different quantities). However, HaMashiyach said that,

"For everyone who HAS will be given more, and he will have abundance. Whoever DOES NOT HAVE, even what he has will be taken from him."

Matthew 25:29

If all the servants had talents, HaMashiyach was talking about possessing something more than just levels of skills. The inference here is the possession of "faithful focus" and in particular the expansion of the master's estate rather than on a specific numeric replication of raw skills. The "focus" required/expected of the servants implied unfeigned faithfulness to the task set before them: the task being, in this case, the efforts to increase the master's wealth (estate). Since the parable is given to explain the kingdom of heaven, what then is the wealth of the kingdom? It can be nothing more than the ingathering of souls, the Jewel of YHWH (Revelation 21:2).

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

Matthew 16:26

Just as the wheat was the wealth of the sower/farmer in the Matthew 13:18 parable, so are the saints the wealth of YHWH that HE intends to harvest (catch away) one day (Matthew 13:30, 39).

The focus of this chapter, therefore, will be on the wheat, not the tares, the first resurrection rather than when all the dead are brought forth from death, hell and the grave to stand before YHWH at the White Throne Judgment. Furthermore, the first resurrection unto life eternal is tied closely to the gospel far more than other millennial resurrection events. The latter will be discussed in more detail in *Disciples of Christ Volume Four*.

#### THE LINK BETWEEN THE ASCENSION AND THE RESURRECTION

There is a distinctive link between the two teachings on the ascension and the resurrection of the dead. While the ascension more obviously implies the catching away of living believers at the time of HaMashiyach's return, faithful believers that physically died prior to HaMashiyach's promised return, those who lost their life for HaMashiyach, will also be raised from the dead at His return to enjoy the reward of ruling and reigning with Him during the 1000 Years of Peace (Revelation 20:4). Some argue that all righteous dead will be raised at this event but scripture does not provide enough specific evidence to verify this view.

This argument includes that because Yahushua went to the “graves” (prison of the spirits) and preached to the spirits (John 5:28; 1 Peter 3:19; Ephesians 4:8), those spirits that believed will be included in the ascension event. But once again, there is no specific scriptural evidence that closes the loop here. But even if all the righteous dead are not raised at the “catching away” event (the ascension parallel), they will be raised at some point (Daniel 12:2, 13) to enjoy their eternal reward—eternal life.

## RESURRECTION OF THE SAINTS

The resurrection of the dead is not reincarnation (the coming back to life in some other non-human-like form, such as plant life or animal life). Apostle Paul addressed this subject quite plainly when he wrote to the Corinthians.

"But some man will say, 'How are the dead raised up? and with what body do they come?' ... And that which thou sowest, thou sowest not that body that shall be ... But God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh ... one ... differeth ... from another ... So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption ... it is sown a natural body; it is raised a SPIRITUAL BODY."

1 Corinthians 15:35-50

Each creation has its own "body" (form) and remains in that form or classification until it dies or disintegrates. Before the death of a human's body there is a preordained form and pattern of development. Then, after the death of a human body a different bodily form is divinely planned upon its resurrection but recognizably linked to its previous form.

Any altered pattern of development or bodily formation deviating from the preordained pattern is identified as abnormal, dysfunctional or deformity (i.e., freakish). Even the human psyche is abstractly developed has a preordained path of structuralization (Giovacchini, 1979) and any deviation from this apparent path produces psychopathology or psychopathological tendencies. In like manner a resurrected body must also conform to its preordained likeness (form).

When Apostle Paul said that each seed has one consistent bodily form and after it dies it comes back to life in a new but different bodily form he was not suggesting that humans would resurrect outside the realm of its genome, like resurrecting as an animal or

plant. He was implicating that the resurrected body would not be resurrected as a mortal but as an immortal. When a seed of corn transmutates, after it dies, it resurrects as a recognizable and identifiable stalk of corn, not an orange tree. It remains encapsulated within its genome structure. So is the case with humans. When a human dies and is later resurrected they acquire a new, specific and preordained bodily form—a GLORIFIED body, i.e., a spiritual body. The preordained *transmutation continuum* for humans is quite specific.

#### O.T. INDICATIONS OF THE RESURRECTION

Prior to the Kingdom initiation Jews were divided on their view of the resurrection. The Pharisees believed in a resurrection and the Sadducees did not. Apostle Paul utilized this knowledge on several occasions to create a tumult which took the focus of him and placed it upon the long-standing argument among the Jewish scholars. And there are still polarized factions to this day concerning this ancient resurrection issue. But the scriptures declare that YHWH is not a YHWH of the dead, but a YHWH of the living! Yahushua made a statement, recorded by Apostle Matthew, relative to the ongoing existence of YHWH throughout the generations as well as the ongoing existence of those generations that physically died.

"But as touching the RESURRECTION OF THE DEAD, have ye not read that which was spoken unto you by God, saying, 'I am the God of Isaac, and the God of Jacob?' GOD IS not the God of the dead, but OF THE LIVING."

Matthew 22:31-32

How could YHWH be a YHWH to people that were “dead” or ceased to exist?

The above passage was a partial quote from the book of Exodus chapter three verse six and was a dialogue between YHWH and Moses long after Isaac and Jacob were physically dead. The obvious conclusion is that once an individual dies physically, they do not cease to exist nor do they cease to exist in a consistent and recognizable bodily image. If physical death was the end of human existence, then how did Moses and Elijah appear on the mount of transfiguration (Matthew 17:3)?

Yahushua was the first fruits of the resurrection meaning the first one to partake in the experience of the resurrection of the dead. And Yahushua was readily recognized, except when HE purposely prevented people from recognizing HIM (Mark 16:12). The difference was, HE had a resurrected and glorified body, it was an immortal body no longer mortal and tied to physical barriers—he could pass through solid objects (John 20:19) or translate (Luke 24:31).

"And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, 'Peace be unto you.' But they were terrified and affrighted, and SUPPOSED THAT THEY HAD SEEN A SPIRIT. And he said unto them, 'Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that IT IS I MYSELF: handle me, and see; FOR A SPIRIT HATH NOT FLESH AND BONES AS YE SEE ME HAVE.' And when he had thus spoken, he shewed them his hands and his feet. And while they believed not for joy, and wondered, he said unto them, 'Have ye any meat?' and they gave him a piece of broiled fish, and of honeycomb. And he took it, and DID EAT IT BEFORE THEM."

Luke 24:36-43

Some might ask, "That was Yahushua, but what about the saints?" This is a valid question. First of all, Apostle Paul said,

"Behold, I shew you a mystery; We shall not all sleep, but we shall all be CHANGED, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and THIS MORTAL SHALL HAVE PUT ON IMMORTALITY, then shall be brought to pass the saying that is written, 'Death is swallowed up in victory.'"

1 Corinthians 15:51-54

The scriptures plainly declare that believers will also be changed (1 Corinthians 15:51-52) even as Yahushua was changed (Revelations 1:16). And, apparently, not every believer will die before Yahushua comes back to this earth. But every faithful believer will be changed someday. This change will occur as a result of receiving the fullness of the inheritance (2 Corinthians 1:22), the full impartation of YHWH Spirit (LIGHT), which will transform the physical body into a spiritual body (Romans 8:11). When the physical body is transformed (transmuted), then it is free to traverse through time and space as YHWH does, i.e., YHWH is LIGHT. Natural light is nearly omnipresent but Divine LIGHT is everywhere except where YHWH chooses not to dwell (relationally), e.g., outer darkness. This divine LIGHT within transformed (transmuted) believers will be clearly seen because this change causes them to be more translucent, allowing the LIGHT of YHWH within them to shine outward (Revelation 22:5; 21:11; 2 Peter 1:19; Ephesians 5:8,14; Romans 2:19; Matthew 5:14; John 8:12) for all to see (read more about this in DOC Vol. 10).

The Apostles used the term sleep relative to believers who die physically but if a sinner died it was known as "death". The distinction between the two provides a hope for the faithful believer before death and for the ones who grieve over the physical death of a

loved one. "Sleep" denotes a more temporary hopeful, peaceful and restful state, it is a far more positive image. For those that sleep it is just a matter of time before a new day dawns - eternity. But "death" seems final, hopeless and cold. For the unrighteous dead there is no hope of a new day dawning, only eternal darkness and pain. Yahushua made reference to this subject when HE spoke these words,

"Jesus said unto her, 'I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me SHALL NEVER DIE ...'"

John 11:25, 26

Furthermore, it appears that the scriptures imply that saints do not lose consciousness when they die physically. When sleep occurs, all forms of consciousness are not eliminated.

"But I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as other which have no hope. For if we believe that Jesus died and rose again, even so them also which SLEEP in Jesus will YHWH bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are ASLEEP."

1 Thessalonians 4:13-15

"Behold, I shew you a mystery; We shall not all SLEEP ..."

1 Corinthians 15:51

"And when he had opened the fifth seal, I saw under the altar the SOULS of them which were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, 'How long, O lord, holy and true, dost thou not

judge and avenge our blood on them that dwell on the earth?" And white robes were given unto every one of them; and it was said unto them, that they should REST yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled"

Revelation 6:9-11

The term "sleep" is used rather than "death" for the New Testament believer, because "death" usually reflects a spiritual state and the spiritually dead are eventually placed into the "second death"—the lake of fire. But those who are spiritually alive will live again or shall never die. They shall live eternally in heaven. Apostle John made reference to this by writing the following:

"And DEATH and hell were cast into the lake of fire. This is the SECOND DEATH. And whosoever was not found written in the book of life was cast into the lake of fire."

Revelation 20:14-15

It is also important to discuss the unchangeable state of a spiritual condition once death occurs. Consider the following verses:

" ... in the place where the tree falleth, THERE SHALL IT BE."

Ecclesiastes 11:3

"And it is appointed unto men once to die, but AFTER THIS THE JUDGEMENT;"

Hebrews 9:27

"There was a certain rich man, and fared sumptuously ... And there was a certain beggar named Lazarus, which laid at his gate ... And desiring to be fed with the

crumbs which fell from the rich man's table: ... And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lift up his eyes ... And he cried and said, Father Abraham, have mercy on me ... But Abraham said ... between us is a great gulf fixed: so that they which would ... cannot; neither can they pass to us, that would come from thence."

Luke 16:19-31

For the reasons outlined above Apostle Paul encourages all to reflect and respond to this saying,

" ... behold, now is the accepted time; behold, now is the day of salvation."

2 Corinthians 6:2

Now, the process and events surrounding the resurrection of the dead are as follows:

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in HaMashiyach shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

1 Thessalonians 4:16-18

The doctrine of the resurrection of the dead does not include the wicked dead. The resurrection of the dead is a doctrine of hope for the believer as illustrated in the attitude and thinking of Mary, Lazarus's sister (John 11). However, the scriptures speak of a horrible experience to be encountered by the wicked dead who are required to stand before

YHWH at the White Throne Judgment. After that dreadful experience, death, hell and the grave shall be cast into the lake of fire. Re-read Revelation 20:13-15.

## THE RESURRECTION POWER

The power or transmutating force behind the resurrection of the dead is identified in scripture as follows:

"But IF THAT SAME SPIRIT of him that raised up Jesus from the dead DWELL IN YOU, HE that raised up HaMashiyach from the dead SHALL ALSO QUICKEN YOUR MORTAL BODIES BY HIS SPIRIT that dwelleth in you."

Romans 8:11

" ... HE THAT BELIEVETH IN ME, though he were dead, yet SHALL HE LIVE."

John 11:25

"And these signs shall follow them that believe ... THEY SHALL SPEAK WITH NEW TONGUES;"

Mark 16:17

"And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was POURED OUT THE GIFT OF THE HOLY GHOST. FOR THEY HEARD THEM SPEAK WITH TONGUES ..."

Acts 10:45-46

It is important to mention that all believers who do pass the test of fire ultimately receive a common reward. Of all those who make it in, even though "few there be that

find it", some will receive honors in addition to the common reward. The following scriptural example illustrates the principle of a common reward:

"For the kingdom of heaven is like unto a man that is a householder ... And when he had agreed with the labourers for a penny a day, he sent them into his vineyard ... So when even was come, the lord ... saith ' ... give them their hire ... ' And when THEY came THAT WERE HIRED THE ELEVENTH HOUR, THEY RECEIVED...A PENNY. But when THE FIRST came, they SUPPOSED THAT THEY SHOULD HAVE RECEIVED MORE; AND THEY LIKEWISE RECEIVED EVERY MAN A PENNY."

Matthew 20:1-10

Now, the following scriptures reveal that some will receive additional rewards.

"Let the elders that rule well be counted worthy of DOUBLE honor, especially they who labour in the word and doctrine."

1 Timothy 5:17

A double honor is bestowed because of double responsibility.

"Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they must give account, that they may do it with joy, and not with grief: for that is unprofitable for you."

Hebrews 13:17

In one place, a woman came to Yahushua requesting that her sons sit on the right and left hand of Yahushua when HE came into HIS kingdom. Yahushua let her know that those honorary positions were not granted by request or favoritism, but were predetermined according to prerequisites.

## WHEN WILL THE ETERNAL JUDGEMENT BEGIN?

The judgment for the saint will be eternal as Apostle Peter clearly states in his writings and has been eternally established. The question that remains is when will the full transmutation event occur? This answer is not disclosed in scripture (Matthew 24:36).

"For so an entrance shall be ministered unto you abundantly into the EVERLASTING KINGDOM of our Lord and Saviour Jesus Christ."

2 Peter 1:11

To pinpoint exactly when eternal judgment begins for all saints is difficult to answer. Nonetheless, there is much speculation on end time issues. But, one thing is for certain. Eternal judgment will begin by the conclusion of the newly created heaven and earth as described by Apostle John in the book of Revelation chapters twenty-one and twenty-two. Others believe it begins once the faithful believers are caught up in the air to meet Yahushua in the clouds. Still, others believe it happens every day. From scriptural analysis one could logically deduce that the latter two opinions are more accurate because the believer's body is instantly changed when HaMashiyach catches His "bride" away. Thus, a portion of the believer's inheritance is already experienced and acquired at the resurrection component of the gospel. And, Apostle Peter said,

"For the time is come that JUDGEMENT MUST BEGIN AT THE HOUSE OF GOD: and IF IT FIRST BEGIN AT US, what shall the END be of them that obey not the gospel of God?"

1 Peter 4:17

A lengthy discourse on this subject is inappropriate for this chapter and the purpose of this book. However, enough is expressed to encourage the reader to do additional independent research—study to see whether these things are so.

## HOW TO OBEY THIS A GOSPEL COMPONENT

Although I cannot imagine that any Spirit filled individual would not yearn for and be prepared for this great event, apparently it can be so. This is why there are numerous scriptures that address this possibility. Yahushua addressed this issue with several parables namely the parable of the “Ten Virgins”, “The Talents”, “The Thief Comes at Night”, et al as well as His exhortation on the similitude of Noah. The Apostles also addressed this issue in their epistles, most notably, 2 Timothy 4:8; Titus 2:13; 2 Peter 3:13, et al. Even John addressed this issue in the Book of Revelations namely Revelation 22:17 et al. In fact the whole book is about the Revelation (revealing of) of Yahushua, the grand culmination of all things, and the ascension is one of the main events included in this book.

The point being that if we are not looking for, waiting for and longing for the ascension then the chances are we are not prepared for it and are most likely too closely tied to this earth, i.e., carnality. Believing in this eminent event keeps you ever cognizant of it and diligently prepared. Mathew 24:12-13 sums it up. Those who are watching, waiting and ready right up until the end are obeying this gospel component because when that day arrives YHWH will automatically *zoopoieo* (quicken) your body by His Spirit in you (Roman 8:11).

## WARNING

In conclusion, the whole duty of man is to fear YHWH and keep (guard) HIS

commandments. Do not lose your focus, revere YHWH, guard HIS commandments by both obeying them and remaining kingdom minded as an active Kingdom Priest spreading (teaching) HIS commandments. Continue to be faithful over a few things because YHWH will make the faithful believers ruler over many things and JOY will be theirs throughout eternity.



## ADDENDUM ONE

### Quiz Questions

1. What is the threefold purpose of the gospel? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
2. What is the generic term/meaning for the word gospel? \_\_\_\_\_
3. What is the true deeper definition/meaning (five major points) of the gospel? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
4. What consequences are eminent if one does not obey the gospel? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
5. How does one obey the gospel's five major points? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
6. Identify the scriptural text that defines the gospel (five major points). \_\_\_\_\_
7. What is every believer's "light shining task"? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
8. When is a believer filled with divine LIGHT? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
9. What quantity of YHWH's LIGHT does a believer receive? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
10. When is a believer adopted? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

## ADDENDUM TWO

The chart below reflects five important works of YHWH and their definitions, relative scriptures and how they are accomplished.

Chart 8.1 Works of YHWH

Reconciled Reconcile Reconciliation	Regenerated Regenerate Regeneration	Sanctified Sanctify Sanctification	Justified Justify Justification	Redeemed Redeem Redemption
<u>Reconciled</u> : brought into harmony, agreement	<u>Regenerated</u> : given new life, born again	<u>Sanctified</u> : made holy, freed from sin.	<u>Justified</u> : freed from blame, shown to be righteous	<u>Redeemed</u> : payed off, bought back, freed from sin
John 6:44; Romans 5:10; 2 Corinthians 5:18- 21; Hebrews 2:17	John 3:1-9; Titus 3:5; Matthew 9:16-17; 19:28 (Rev. 21:5); 26:29; Mark 16:17; Romans 6; Corinthians 5:7-8; 2 Corinthians 5:17; Galatians 6:15; Ephesians 4:24	John 17:17-19; Acts 20:32; 26:18; <b>Romans</b> <b>15:16; 1</b> <b>Corinthians</b> 1:2; <b>1:30; 6:11; 1</b> Timothy 4:4; 2; Timothy 2:19-21; 1 Thessalonians 4:3,4; 5:2, 23; <b>2</b> <b>Thessalonians</b> <b>2:13; Ephesians</b> 5:26; <b>Hebrews</b> 2:11; <b>9:13;</b> <b>10:10-18;</b> 10:29; 13:12; 1 Peter 1:2	Romans 3:20,24,28; 4:25; 5:1,9,16-18; 8:30; 1 Corinthians 4:4; 6:11; <b>Galatians</b> 2:16-17; 3:6,11; <b>5:5;</b> Titus 3:7; James 2:21-26	Romans 3:24; 8:23-25; Galatians 3:13; 4:4-5; <b>Ephesians</b> 1: 7, 13-14; <b>4:30;</b> Colossians 1:14; Titus 2:14; Hebrews 9:12; 9:15; 1 Peter 1:18, Rev. 5:9
By the blood of his cross		By Blood		By Blood
		By the Blood of HaMashiyach	By HaMashiyach's blood	By the Blood of HaMashiyach

By the Spirit	By the Spirit of our YHWH	By the Holy Ghost	By the Spirit of our YHWH	By the Holy Spirit
	Being in HaMashiyach (Only by the H.G.)	In HaMashiyach (Only by the H.G.)	By faith	By Faith in his blood
By Yahushua (Jesus) HaMashiyach		By purging oneself	By a continuum	By a continuum
By HaMashiyach being an empathetic High Priest	By being born of the water and the spirit	By washing by the Word	By the faith of Yahushua	By the Cross
By HaMashiyach's death	Created in Righteousness and true holiness	By Truth By Abstinence	Resurrection of HaMashiyach	By his death
By YHWH in HaMashiyach		By YVHV	By YHWH	
By the death of YHWH's Son		By Preaching	By the Lord	
By the casting away of the Jews		By Covenant Blood (sprinkled blood and ashes)	By the Name of the Lord	

Another important point to remember is that just because all seven itemized Works of YHWH listed in the chart above (Chart 8.1) is essentially activated by the same things, it does not cancel any of the other works. Also each work has different activating catalysts, but this does not negate the other catalysts. The fact of the matter is, all said works function in harmony and do not contradict each other.

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**Brother Daniel Briggs** earned his Ph.D. from [Walden University](#), his C.A.C. from AAINE (n/f [Alfred Adler Institute of New England](#)), his B.A. in Fine Arts in Writing & Literature from [Union Institute & University](#), and did most of his undergraduate work in Sociology at [Norwich University](#). He also received a Th.B. at [Indiana Bible College](#)). He has held various professional positions ranging from Home Missionary (Founder/Pastor of FACB), CEO, Psychoanalyst, LCPC Therapist, Non-Destructive Radiographer II (within an aerospace manufacturing company, FMI), Financial Consultant (within a Wall Street company, First Investors), Owner/Operator a successful mechanical engineering company, etc. He was a freelance writer for the Examiner.com and taught Sociology, Philosophy, and Psychology at IADT of Brown University, which is accredited by ACICS. He now writes books and is the Chairman of WCMA and President of ALU.

Dr. Briggs founded [Bangor Counseling Center](#), Cornerstone, Inc. (n/f), Cornerstone Theological University, First Apostolic Church of Biddeford, Apostolic Church of Faith International, Maine Christian Ministries, and others. He also founded [Aletheia Logos University](#), which is now approved to operate in the State of Florida, and [Transmutation Psychology Institute](#). He also helped establish, design and build the first apostolic Pentecostal Church of Moncton. He has authored several books, most notably his [Disciples of Christ Volumes, \(twelve books\)](#), [The Origins of Morality](#) and [\*A Comparative Historical Analysis of Freudian, Adlerian and Theocentric Psychologies\*](#).

Dr. Briggs, is a third generation clergyman who began his life calling when he was just 15 years old, when he first started preaching under the guidance of his father, Rev. Arthur Briggs, in Winterport, Maine. When Dr. Daniel Briggs was 17 years old he began attending seminary in the USA and by 18 years of age he transferred to a Canadian seminary and simultaneously began to minister in many churches throughout Eastern Canada. By age 21 Dr. Daniel Briggs left Canada and went to Biddeford, Maine (a predominately catholic French speaking city) to start a new congregation he named [First Apostolic Church of Biddeford](#) (FACB), where he also founded and headquartered WCMA-Maine in 1993. WCMA-Maine divested in 2008 to WCMA-Florida (2006). It has since flourished to over 38,000 clerics involved representing over 5.2 million constituents.