

DISCIPLES OF CHRIST

Volume Six



Manifestation

of

SPIRITUAL
GIFTS



New Covenant Ministries

By

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PREFACE

“Now ye are the body of HaMashiyach, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.”

1 Corinthians 12:27-28

DISCLOSURE

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 BODY OF HAMASHIYACH

INTRODUCTION

In order to fully understand Covenant Ministries, it is first necessary to have a knowledgeable foundation, built with Biblical truths, as to why YHWH instituted Covenant Ministries in the first place and what their intended purpose(s) are relative to the Body of HaMashiyach (Christ). Without this foundation, the meanings and applications of scriptural ministries are misconceived, less significant and pursued and performed incorrectly and for the wrong reasons. The end results are abuse and neglect of the Body of HaMashiyach (Christ). Therefore, this chapter will focus on the Biblical meanings of the Body of HaMashiyach.

OVERVIEW OF THE BODY OF HAMASHIYACH

In the scriptures there are many words and phrases that are used which are generally synonymous and/or relate to the Body of HaMashiyach. They are as follows:

<u>Body of HaMashiyach</u>
<u>Believers</u>
<u>Brethren</u>
<u>Bride</u>
<u>Bride of HaMashiyach</u>
<u>Children of YHWH</u>
<u>Church</u>
<u>Church of YHWH</u>
<u>Disciples (of HaMashiyach)</u>

<u>House (of YHWH)</u>
<u>Household of YHWH</u>
<u>Household of Faith</u>
<u>Joint-heirs</u>
<u>Lambs</u>
<u>Lamb's Wife</u>
<u>My People</u>
<u>New Jerusalem</u>
<u>One Body</u>

<u>Fellow Citizens</u>	<u>Saints</u>
<u>Followers (of HaMashiyach)</u>	<u>Sheep</u>
<u>Heirs</u>	<u>Sons of YHWH</u>
<u>Heirs of YHWH</u>	<u>Wife</u>

For the beginner, all these numerous terms may cause some confusion, but after continued exposure, this confusion begins to dissipate. Undoubtedly, the many various terms and symbolisms used in Holy Writ is an attempt to display and denote the various significant attributes and needs of the church, a church that began in the Old Testament and continued on into the New Testament (partial transmuted). Below are a few examples.

“Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD. ² Therefore thus saith the LORD God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the LORD. ³ And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.”

Jeremiah 23:1-3

“As a shepherd seeketh out his flock in the day that he is among his sheep *that are* scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.”

Ezekiel 34:12

“Father: and I lay down my life for the sheep. ¹⁶ And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.”

John 10:15-16

The New Testament church is the “other sheep I have” that was mentioned by HaMashiyach—it being comprised of both believing Jews, but mostly of Gentiles. However, YHWH’s eternal plan is to merge these two folds into one fold, as one body.

“For as we have many members in one body, and all members have not the same office: ⁵ So we, *being* many, are one body in Christ, and every one members one of another.”

Romans 12:4-5

“For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. ¹³ For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit... ²⁵ That there should be no schism in the body; but *that* the members should have the same care one for another. ²⁶ And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. ²⁷ Now ye are the body of Christ, and members in particular.”

1 Corinthians 12:12-27

“That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:”

Ephesians 3:6

Additionally, and more specifically, the greatest mystery of YHWH’s church concerns YHWH’s “multiple wives” being merged into one corporate wife living eternally with YHWH Almighty as “one body”—one corporate wife. This concept of the Church being YHWH’s wife had its beginnings in the Old Testament. For example,

“For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee.”

Isaiah 54:6-7

“The word of the LORD came again unto me, saying, Son of man, there were two women, the daughters of one mother: And they committed whoredoms in Egypt; they committed whoredoms in their youth: there were their breasts pressed, and there they bruised the teats of their virginity. And the names of them *were* Aholah the elder, and Aholibah her sister: and they were mine, and they bare sons and daughters. Thus *were* their names; Samaria is Aholah, and Jerusalem Aholibah. And Aholah played the harlot when she was mine; and she doted on her lovers, on the Assyrians *her* neighbours, *Which were* clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses. Thus she committed her whoredoms with them, with all them *that were* the chosen men of Assyria, and with all on whom she doted: with all their idols she defiled herself. Neither left she her whoredoms *brought* from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her. Wherefore I have delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted. These discovered her nakedness: they took her sons and her daughters, and slew her with the sword: and she became famous among women; for they had executed judgment upon her.”

Ezekiel 23:1-10 (See also Ezekiel 16)

"For thy maker is thine husband: ... For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth..."

Isaiah 54:5-6

"...as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."

Isaiah 62:5

"... I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown...Israel..."

Jeremiah 2:2-3

Understanding YHWH's feeling towards Israel, Judah, Samaria and the Gentile church (etc.) provides perspective on how delicately, carefully and respectfully ministers and saints must treat YHWH's people (children)—for they are YHWH's wife. And YHWH is a jealous YHWH. HE will surely negatively recompense any maltreatment

directed toward his wife or conversely, reward those who properly care for and minister kindness unto her.

“For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.”

Ephesians 5:23

“And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence... Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:”

Colossians 1:18-24

“Which are a shadow of things to come; but the body is of Christ... ¹⁹ And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.”

Colossians 2:17-19

“This is a great mystery: but I speak concerning Christ and the church.”

Ephesians 5:32

As indicated in Disciples of Christ Volume Two, most Bible readers are aware that multi-wives was a common practice within Jewish culture and society. Although, it is no longer politically correct in Greco-Roman influenced (westernized - Hellenized) cultures, it has certainly been a part of human history and is still practiced today in many places around the world. It was so common in Jewish culture that it is found in Biblical genealogies, grand stories, songs and poetry lauding men and women engaged in polygamous marriages.

Even though multi-wives was a part of human history prior to Abraham, starting with the father of the faithful, it is most relevant to this study. An analysis of scripture shows that Abraham had at least two recorded wives, Sarah and Keturah, and had more than one concubine (a lesser wife), but Hagar was the only one named in scripture.

"Then again Abraham took a wife, and her name *was Keturah*.² And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.³ And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.⁴ And the sons of Midian; Ephah, and Epher, and Hanoch, and Abida, and Eladaah. All these *were the children of Keturah*.⁵ And Abraham gave all that he had unto Isaac.⁶ But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country."

Genesis 25:1-6

One can therefore minimally conclude from scriptures that Abraham had at least two wives and two concubines as well as all the children he had by all of them. Abraham was a revered Patriarch so of course his social habits were quite integrated into his household going forward into his posterity. King David was a polygamist and almost everybody in the world knows about his son Solomon. Here is another example regarding Abijah, son of Rehoboam, son of Solomon.

"But Abijah waxed mighty, and married fourteen wives...the rest of the acts of Abijah, and his ways, and his sayings, are written in the story of the prophet Iddo"

2 Chronicles 13:21-21

There are too many examples to list here, but one more example will show how this social practice was an integral part of the everyday thinking in Israeli culture. In the story of Ruth, one of the great stories of the Bible, all the people and the elders made

reference to Israel's two wives, even the second wife of Judah, Tamar, when Boaz purchased Ruth as an additional wife to raise up seed for his dead relative.

“Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye *are* witnesses this day. And all the people that *were* in the gate, and the elders, said, *We are* witnesses. The LORD make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Bethlehem: And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the LORD shall give thee of this young woman.”

Ruth 4:10-12

For the above reasons it can be understood why the Prophets, HaMashiyach and the Apostles used polygamous analogies to explain spiritual matters. It was an integral part of Middle Eastern culture and thought. It was deeply rooted in their subconscious. With that said, it is also important to take a look at the prophets.

"For thy maker is thine husband: ... For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth..."

Isaiah 54:5-6

"...as the **bridegroom** rejoiceth over the **bride**, so shall thy God rejoice over thee."

Isaiah 62:5

"... I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown...**Israel...**"

Jeremiah 2:2-3

"...backsliding Israel committed **adultery** I had put her away, and given her a bill of divorcement, yet her treacherous sister Judah feared not, but went and played the harlot also. ... And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart..."

Jeremiah 3:7-10

"...for I am married unto you..."

Jeremiah 3:14

"And the names of them were Aholah the elder, and Aholibah her sister: and they were mine, ...Thus were their names; Samaria is Aholah, and Jerusalem Aholibah."

Ezekiel 23:4

As can be plainly seen in the scriptures above, the prophets used multi-wife family systems to explain the spiritual, emotional and relational elements between YHWH and Israel, Judah, Samaria and Jerusalem. But the marriage analogies do not stop with the prophets. Similar examples, relative to the HaMashiyach Covenant, can also be found in the New Testament and for obvious reasons. Yahushua HaMashiyach used a polygamous marriage scenario in a parable to explain the spiritual nature of the Kingdom of Heaven.

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the **bridegroom**. And five of them were wise, and five *were* foolish. They that *were* foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward

came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

Matthew 25:1-13

"And Jesus said unto them, Can the children of the bridechamber fast, while the **bridegroom** is with them? as long as they have the **bridegroom** with them, they cannot fast. But the days will come, when the **bridegroom** shall be taken away from them, and then shall they fast in those days."

Mark 2:19-20

Within Jewish culture, only a wealthy, powerful man could afford to marry ten virgins, as HaMashiyach proffered in Matthew 25, and since this parable was well within the realm of possibility and part of everyday common thinking and culture, the above parables resonated with the listeners. Of course, this type of analogy usage did not stop with HaMashiyach because similar examples can be found within epistles written by the Apostles, and in particular, John, Peter and Paul.

"For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present *you as a chaste virgin to Christ.*"

2 Corinthians 11:2

"And he made known to us the mystery of his will according to his good pleasure, which he purposed in Christ, to be put into effect when the times will have reached their fulfillment—to bring all things in heaven and on earth together under one head, even Christ.

Ephesians 1:9-10 (NIV)

"For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so *let the wives be to their own husbands in everything*. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That

he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious **church**, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish... For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning **Christ and the church.**”

Ephesians 5:32

“Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement. Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.”

1 Peter 3:6-7

“And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the **bride, the Lamb's wife.**”

Revelation 21:2, 9

“Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.”

Revelation 19:7-9

“The Spirit and the **bride** say ‘Come!’ ...

Revelation 22: 17 (NIV)

Multi-wife marriage analogies were used to compare the spiritual similarity of the collective church comprised of many members (participants), yet as the one body (corporate wife) of YHWH in HaMashiyach. This marriage relationship is what Apostle

Paul makes reference to when he mentions the “Mystery of HaMashiyach and the Church”. The Multi-Wife Marriage analogy shows the bringing together of YHWH’s corporate wives under one roof. And, just as the natural wives (bride) are co-heirs of the husband, so are the multiple corporate wives of YHWH in HaMashiyach co-heirs with Him (Ephesians 2:12-14). And, this extremely intimate type of relationship is built on the foundation of LOVE, the most powerful force in the universe—for do not the scriptures declare, “YHWH is LOVE”? Thus, LOVE (YHWH) is the most powerful force in the universe—for YHWH is omnipotent.

“This mystery is that through the gospel the Gentiles are heirs together with Israel, members together of one body, and sharers together in the promise in Christ Jesus.”

Ephesians 3:6

The scriptures unmistakably show that the Gentiles (one wife) and Israel (another wife) are heirs together, members (plural) together as one body (merged), and co-share (plural) in the promises that are in HaMashiyach Yahushua (Jesus) through the gospel.

This is the mystery. (Ephesians 5:32 vs. 3:6) This truth applies to the throngs of Gentiles that have and will come to HaMashiyach via the gospel and also Israelites who come to HaMashiyach via the gospel.

At least five corporate wives of YHWH can be identified in scriptures and they are as follows:

- 1) Israel
- 2) Judah
- 3) Samaria
- 4) Jerusalem
- 5) Gentiles

Believers are associated with YHWH in HaMashiyach by a polygamous marriage (among other relational types, e.g., by adoption, etc.) which brings Israelites and Gentiles together under one roof as fellow heirs with HaMashiyach. And, all scenarios reflect the elements of election, promise, grace and faith.

Understanding the depth and breadth of the feelings YHWH has towards his church—his bride—should elevate the awareness of the covenant minister and how he must conduct himself relative to the church, YHWH’s greatest possession. This level of consciousness can only be acquired through a revelation of the Mystery of HaMashiyach and the church. The analogy of a natural husband and wife relationship provides some insight into the divine relationship between HaMashiyach and the church but perhaps not to the breadth and depth intended or hoped for.

NOTE: Disciples of Christ Volume 7 goes into greater detail on this subject.

THE CHURCH AS HAMASHIYACH ON EARTH

The church with all its members from the least to the greatest is also the personification of HaMashiyach’s body on earth. To maltreat, disrespect or disregard any member of HaMashiyach’s body is to disrespect HaMashiyach himself. As a husband and wife are “one”, so will HaMashiyach and his church (wife) become one.

“Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? saw we thee a stranger, and took thee in? or naked, and clothed thee? saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.”

Matthew 25:37-40

HaMashiyach was unequivocally exposing the divine perspective of the body of HaMashiyach on earth as being a corporate comprisal of members from the least to the greatest with a special emphasis on helping the sick, poor, weak and naked members needing love, care and attention. The absence of or the presence of an appropriate response to this segment of the body is indicative of a person truest thoughts and feelings towards the body of HaMashiyach, since behavior is nothing more than an expression of the heart (thoughts and feelings), unless “proper behavior” is done insincerely.

Therefore, any behavior directed towards the body of HaMashiyach, good or bad, is the sole and genuine proof of the core beliefs of an individual and said behavior will be reviewed on judgment day, relative to whether or not an individual is an anti-HaMashiyach or a true believer. John endorses this truth as follows.

“We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.¹⁵ Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. ¹⁶ Hereby perceive we the love of *God*, because he laid down his life for us: and we ought to lay down our lives for the brethren. ¹⁷ But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? ¹⁸ My little children, let us not love in word, neither in tongue; but in deed and in truth. ¹⁹ And hereby we know that we are of the truth, and shall assure our hearts before him.”

1 John 3:14-19

“Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. ¹⁸ There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. ¹⁹ We love him, because he first loved us. ²⁰ If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? ²¹ And this commandment have we from him, That he who loveth God love his brother also.”

1 John 4:17-21

“I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. ²² Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.”

1 John 2: 21-22

An individual that proclaims that they love HaMashiyach, but does not love YHWH’s children (a fellow heir-brother) by appropriate behavior is a liar. This kind of lie essentially denies the Father and the Son, since the church (the brethren) is HaMashiyach’s body—His espoused wife—on earth. This kind of lie makes such an individual an anti-HaMashiyach. The early developments of this truth can be found as far back as the Mosaic Covenant. Even the prophets indicated YHWH’s anger was kindled against Israel for failing to practice this prominent truth. This may be a shocking revelation but is undeniably a scriptural truth. YHWH judged Israel because they forgot the poor, the widow, the oppressed, the disenfranchised, and the fatherless, who were their brothers.

“Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.”

Isaiah 1:16-18

“Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them.”

Isaiah 1:23

By understanding the foregoing scriptures, it is easier to comprehend why the early church behaved as they did. Through HaMashiyach, YHWH had revived and restored this long forgotten, neglected, yet essential, truth. The early church “got it”. They behaved the way YHWH had intended Israel to behave, except that most of Israel was “stiffnecked”, hardhearted and selfish.

“And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.”

Acts 2:42-47

“And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, And laid them down at the apostles' feet: and distribution was made unto every man according as he had need. And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus, Having land, sold it, and brought the money, and laid it at the apostles' feet.”

Acts 4:32-37

This “early church” phenomenon, of having all things in common, is only possible if believers possess and understand the breadth and depth of the Body of HaMashiyach. In the very end of times, a renewal of this phenomenon may be the only

way believers will be able to overcome what is to come. (See Disciples of HaMashiyach Volume 7 for end-time prophecy.)

Note: There is more on the charity subject in Chapter 7 of this book.

THE COMPOSITION OF THE BODY OF HAMASHIYACH

The Body of HaMashiyach is comprised of a multitude of individuals possessing many unique skills, talents and gifts. All this diversity is supposed to work together in harmony assuring a strong and healthy body.

“For as we have many members in one body, and all members have not the same office: So we, being many, are one body in HaMashiyach, and every one members one of another.”

Romans 12:4-5

“For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked:

1 Corinthians 12:14-24

However, if one or more members of the body of HaMashiyach decide to go rogue or disengage, it not only endangers their own survival but that of the body. If not corrected and repented of, it can escalate to a level of endangering one's salvation.

YHWH's HOUSE/TEMPLE

The individual believer and the collective body of believers are also referred to as the House or Temple of YHWH. This truth reveals yet another sacred facet of the Body of HaMashiyach—the church, the “Temple of YHWH”.

“But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.”

Hebrews 3:6

“Know ye not that ye are the temple of God, and *that the Spirit of God dwelleth in you*? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.”

1 Corinthians 3:16-17

This is yet another reason why the HaMashiyach Kingdom Priests must treat both the individual believer and the collective body of believers with utmost care and respect. If YHWH dwells in the believer, what right does any Kingdom Priest have to disrespect or maltreat what YHWH holds dear and dwells in? Damaging or effacing (vandalizing) the property of another contradicts the principles of LOVE and is certainly contrary to YHWH's law. Furthermore, the church is the property of Almighty YHWH.

REQUIREMENTS OF BODY MEMBERS

The many members of the Body of HaMashiyach are required to work together in harmony as intricately as the many parts of a highly complex human body do and for a common purpose. The purpose is to perform the WILL of YHWH, to advance *The Divine Illumination Continuum* (Briggs, 2010), which includes increasing the body and edifying itself harmoniously like a symphony, playing a music composition together as one unit. When one member suffers, the whole body suffers along with it. When one member is honored, the whole body is honored along with it.

“From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.”

Ephesians 4:16

“That there should be no schism in the body; but *that* the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.”

1 Corinthians 12:25-26

“For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.”

1 Corinthians 12:12

In conclusion, it is hopeful that this chapter has brought some perspective as to what the Body of HaMashiyach is and why YHWH places such a high esteemed emphasis on the church and with such invested emotion. This perspective brings enlightenment as to the reasons why “she” must be nurtured, cared for, perfected, unified, etc. and treated with the greatest of care and respect.

Chapter

- 2 -

BIBLICAL ECCLESIASTICAL HIERARCHY AND POLITY

INTRODUCTION

More often than not, church polity takes on the shape of its environment. For example, the early church adopted a polity (Titus 1:5; Numbers 11:24-28) quite similar to the Jewish political model. The Jews had a high priest who was the head of a council (Sanhedrin) to address matters of religious, social and moral concerns. This council would consider a matter, discuss it and then cast a vote that would determine and render a decision which would then become a matter of “law”. This council was not comprised of priests per se. Anyone who was an expert on the law, better than another who already sat on the council, could replace another individual less skilled. In this manner the High Priest and the Sanhedrin ruled over Israel. The exception to the rule here is when Israel adopted a Monarchy. This council is similar to an admixture of what some countries call a Senate and a Court System. The High Priest was the President over this council. However, the king of Israel ruled over the council with final authority, but with great caution, that is if/when the king revered YHWH.

Another ecclesiastical polity model can be found in the USA. Many church groups and organizations utilize “democratic” form/method of leadership/hierarchy, since that is the prevailing governmental system in the USA. Although some similarities of each can be found throughout the Book of Acts and snippets throughout the Old Testament and the New Testament Epistles, YHWH intended it to be different within the

church. This chapter will take a fresh look at Biblical principles relative to an ordained ecclesiastical hierarchy and polity.

SERVANTS OR LORDS

As indicated above, one of the first problems modern churches faces relative to governance is church polity, which is usually fashioned after a carnal governmental model rather than after a HaMashiyach model. Most Biblical scholars and church leaders alike would quickly agree that although Yahushua is the son of YHWH, he took on the form of a “servant”, in human reality. However, while church leaders admit this to be true (theoretically speaking) they seem incapable of knowing how to implement this HaMashiyach model in our modern human reality. Or, more likely, they fear they might lose control which could in turn threaten their established livelihood.

“But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:”

Philippians 2:7

The true crux of the problem is twofold. First, both ministers and laity alike have gained little control over the “lust of the eyes”, the “lust of the flesh” and the “pride of life”. All three major carnal components are at play in ecclesiastical polity in the modern day church era. There is very little difference between one church organization and the next and most ministers think little about it. They just continue the status quo traditional method of church polity that was handed down to them, even if it is unscriptural. And, if

a church leader did become enlightened, it is unlikely that they would change anything for reasons already stated above.

At the “last supper” HaMashiyach clearly repudiated traditional thinking relative to Leadership/Government and spelled out in particular how leaders among believers must behave.

“So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.”

John 13:12-17

The above scripture is not about HaMashiyach indicating that a “foot washing” ceremony must be established within the church. He was conveying the message of leadership and servitude as a way of living and behaving towards other fellow believers. Foot washing was considered a lowly servant’s job common in Israel since sandals were the footwear of the day. Cleaning away the dust and dirt from a traveler’s feet upon entering a home was the designated task of the servant. HaMashiyach said, be that servant. While on earth, servitude is a believer’s station in life as was HaMashiyach’s station while He was on earth, even though HaMashiyach was the son of YHWH, the King of Kings and Lord of Lords.

The traditional “catholic-like” church polity that is practiced (in some form) by most churches is rooted in Satan’s Kingdom, which is visibly seen in human reality through all the kingdoms of this world and yes that includes all the democracies in the

world too, not just the dictatorships. Satan's Kingdom utilizes an inverted political structure as compared to what YHWH intended for the HaMashiyach Kingdom, the church. Satan's model was adopted by the church as early as 325 A.D. and has not changed since. The only way the church can be restored to how HaMashiyach desires for His church to be, is for the church to return to the principles of HaMashiyach and rid itself of Satan's method of leadership.

"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock."

1 Peter 5:1-3

And, the only way church leaders will truly see the deception they follow is by having an open mind while they conduct a careful examination of the scriptures. When completed, they must then compare the research findings with what is happening in reality, how they are actually behaving. Any honest individual will see the differences.

DIFFERENTIATING BETWEEN INHERITANCE AND SERVICE

Although HaMashiyach is the son of YHWH, King of kings and Lord of lords, while on earth in human reality, HaMashiyach took on the form of a servant. In like manner, although, believers are adopted sons of YHWH and joint-heirs with HaMashiyach, while on earth all believers (including and especially church leaders) are to conduct themselves after the example of HaMashiyach—a servant. HaMashiyach was obedient to the will of YHWH and performed the required role of a servant while on

earth. He was able to differentiate between His pending, “kingly” position that would come into but only after successfully completing His earthly role of a “servant”. Believers, and especially the “five-fold” ministry, must pass this same obedience test and purging process that reveals the innermost intents and purposes of their hearts.

“But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.”

Matthew 20:25-28 (Mark 10:42-45)

“And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, *even* Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.”

Matthew 23:9-12

“But they understood not that saying, and were afraid to ask him. And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves, who should be the greatest. And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.”

Mark 9:32-35

From the three scriptures above, it is quite obvious that the greatest role on earth is that of being a servant, not a master or lord. When HaMashiyach used the word “Gentiles” he was referring to the heathen, evil, carnal, and satanic method of leadership. This he condemned.

Greatness does not come by way of carnal lordship (leadership), but comes by servant hood, by “laying down” one’s life for others. This does not mean self-pity or saying “woe is me” or self abasement in thoughts only. This role of servitude is one of reality, something that is to be exercised behaviorally and consistently towards fellow believers and the community at large and conducted with all humility.

Even so, one must be careful of the pride of life because when people express appreciation for works of service, it could elevate pride. HaMashiyach said this to help his followers to keep their mind in check.

“thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.”

Luke 17:9-10

While living here on earth, believers are to be mere servants and if done so faithfully, one day in the forever hereafter, faithful servants will be rewarded by HaMashiyach and receive an elevated position of being a joint-heir with HaMashiyach, with the privilege of ruling and reigning with HaMashiyach. Believers have a present role while here on earth and a future role for after the marriage supper of the Lamb. The difficult task is to keep the two roles distinct in the mind and thereby ward off Satan’s tempting and deceptive attempts to lure believers into practicing a faulty leadership model. The human carnal nature wants superiority, prestige and power and to be jealous of those who seem to have it or displeased by those who aspire to it openly.

“unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. But Jesus said unto them, Ye know not what ye ask:

can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared. And when the ten heard *it*, they began to be much displeased with James and John."

Mark 10:37-41

"Then there arose a reasoning among them, which of them should be greatest. And Jesus, perceiving the thought of their heart, took a child, and set him by him, And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great."

Luke 9:46-48

"And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations."

Luke 22:24-28

"The disciple is not above his master, nor the servant above his lord."

Matthew 10:24

Keeping oneself in check, so as to not run amuck, is critical. When any form of power craving, ego, pride, lust and so on comes into play, it leads an individual down the wrong path, the path of destruction. Once on said path, there is little hope for escape and rarely does one stop and turn around. HaMashiyach gave these parabolic examples.

“And he began to speak unto them by parables. A *certain* man planted a vineyard, and set an hedge about *it*, and digged *a place for* the winefat, and built a tower, and let it out to husbandmen, and went into a far country. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. And they caught *him*, and beat him, and sent *him* away empty. And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled. And again he sent another; and him they killed, and many others; beating some, and killing some. Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son. But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. And they took him, and killed *him*, and cast *him* out of the vineyard. What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others. And have ye not read this scripture; The stone which the builders rejected is become the head of the corner: This was the Lord's doing, and it is marvellous in our eyes? And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.”

Mark 12:1-12

“And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.”

Luke 12:42-48

PERSPECTIVE

As indicated earlier, working within the Kingdom of YHWH requires perspective—perspective as to what the Body of HaMashiyach really is and perspective

relative to the duties, responsibilities and limitations of a covenant minister (Kingdom Priest) while on earth. Luke recorded these words of HaMashiyach relative to this subject.

“And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you. But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.”

Luke 17:6-10

John recorded these words.

“If the world hate you, ye know that it hated me before *it hated* you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me.”

John 15:18-21

This same perspective is also displayed in Apostle Paul's writings to the Corinthians regarding the Passover meal (often referred to as the Last Supper). If an individual does not respect the Lord's Body—both His broken body, His shed blood and behavior towards fellow saints—they eat and drink damnation unto himself/herself. Read the passage below carefully to review the full message.

“For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread: And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. ²⁷ Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many *are* weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.”

1 Corinthians 11:23-34

Apostle Paul was pointing out two major problems. First, the Corinthians lacked respect and understanding of the Lord's broken body and shed blood, the work of Calvary, and second, the lack of respect and understanding for the body of HaMashiyach that was still on earth—the saints, YHWH's children, the church (espoused wife) of YHWH. Both dimensions are critically important and both require respect and understanding. If an aspiring covenant minister does not have this perspective, it is best they do not enter and participate in a five-fold ministry capacity until they do.

Far too often ministers enter into public service for many of the wrong reasons and they often lack the spiritual and practical understanding and training needed which not only jeopardizes their own soul salvation but that of many individuals that follow their guidance. HaMashiyach made sure that He spent ample time (nearly 3 ½ years) teaching and training his disciples which included an intimate guided internship for them

before He turned the Kingdom over to them. All His lessons were important. One vital lesson the disciples learned is as follows.

“Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.”

Matthew 16:22-23

“Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it? Then the band and the captain and officers of the Jews took Jesus, and bound him,”

John 18:10-12

“But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father. And when the ten heard *it*, they were moved with indignation against the two brethren. But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.”

Matthew 20:22-28

HaMashiyach was teaching His disciples that He must suffer and die (as would His disciples) and that His kingdom was not of this world. His kingdom would not be about gaining power, money or real estate, but was to be a kingdom focused on HaMashiyach and His body (espoused wife) on earth—a kingdom with a focus on people

and ministering to their spiritual and physical needs. This Kingdom would promote and practice servitude as greatness. The exercising of authority over YHWH's espoused would be disallowed and if practiced it would only bring grief and sorrow to any covenant minister who practices said behavior.

So, in summary, there are several key principles to remember from this chapter relative to Covenant Ministries.

1. Within the church membership greatness is predetermined and is reserved for the servants, the youngest (children) and the least.
2. Any maltreatment exercised by husbandmen upon YHWH's servants, children and the least will bring irreversible negative judgment.
3. Pursuit of authority and power and the exercise thereof upon YHWH's espoused wife is contrary to YHWH's word.
4. It cannot be scripturally argued that the "five-fold" ministers are the only individuals within the church that should participate in church polity. More on this in Chapter 5 and 6.

Chapter

- 3 -

OLD TESTAMENT PATTERNS

Moses, Aaron, Levi &
Liturgical Practices

INTRODUCTION

HaMashiyach did not come after the order of the Levitical Priesthood He came after the Order of Melchisedec. Therefore, the Old Testament Levitical ceremonial laws do not apply to the HaMashiyach Kingdom. This exclusion, however, does not touch the *Eser Debarim* and in particular the first and greatest commandment and the second greatest commandment similar to the first. However, there are elements of the Levitical codes that do provide spiritual lessons relative to the HaMashiyach Kingdom such as, judicial, moral and social codes.

The Levitical ceremonial codes were all fulfilled in and by HaMashiyach and are no longer relevant other than providing insight into and elevating our understanding of the significance of the work of HaMashiyach and ceremonial fulfillment meanings. This chapter will focus on exploring as many kingdom codes as possible that are relevant to this book, but it will certainly not be an exhaustive examination. This chapter intends to further define Covenant Ministries as well as clarifying what Covenant Ministries are not.

DIVINE OLD TESTAMENT CODES

HaMashiach confirmed the relevancy of the first and great commandment, that it was as applicable to the Levitical priests as it was to the congregation they served, that it was not specifically a Levitical priestly law but applicable to all. The priests were neither above it nor below it. The *Eser Debarim* was intended for one and all, for all mankind, for every vocation, throughout the world and for all times.

“Master, which *is* the great commandment in the law? said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment.”

Matthew 22:36-38

The actual recorded *Eser* (ten plus a number) Commandments in scripture are quite abbreviated. Later, there were many codes built around them to enforce compliance and to punish offenders. The first four commandments directly relate to one's worship of, reverence for and behavior towards YHWH.

FAITH (BELIEF) AND WORSHIP CODES

Introduction

“And God spake all these words, saying, *I am* the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

Commandment One

Thou shalt have no other gods before me.

Yahushua translated the above commandment this way, “And thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment” (Mark 12:30).

Commandment Two

Thou shalt not make unto thee any graven image, or any likeness of *any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth:

Commandment Three

Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments.

Commandment Four

Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

Commandment Five

Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates: For *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.”

Exodus 20:1-11

SOCIAL/MORAL CODES

There were many social and moral codes that were later expanded after the giving of the *Eser* Commandments but first and foremost the basic outline is as follows.

Commandment Six

Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

Commandment Seven

Thou shalt not kill.

Commandment Eight

Thou shalt not commit adultery.

Commandment Nine

Thou shalt not steal.

Commandment Ten

Thou shalt not bear false witness against thy neighbour.

Commandment Eleven

Thou shalt not covet thy neighbour's house...

Commandment Twelve

...thou shalt not covet thy neighbour's ...manservant...

Commandment Thirteen

...thou shalt not covet thy neighbour's...maidservant...

Commandment Fourteen

...thou shalt not covet thy neighbour's ...ox...

Commandment Fifteen

...thou shalt not covet thy neighbour's ...ass...

Commandment Sixteen

...thou shalt not covet...nor any thing that *is* thy neighbour's."

Exodus 20:12-17

The above social and moral codes are relevant to the New Covenant Kingdom Priesthood except that they emerge and play out from a different dimension. Under the Old Covenant observance had its roots in legalism, an external surveillance and enforcement. In the New Covenant observance emerges from the universal tri-directional axiom—LOVE—an internal spiritual yearning. Obey the first two greatest commandments and the rest is easy.

JUDICIAL AND CEREMONIAL CODES

Leviticus, Numbers and Deuteronomy are filled with many judicial and ceremonial codes intended to reinforce, enforce and adjudicate offenses relative to the *Eser* Commandments. Of course, to review and comment on the entire contents of Exodus through Deuteronomy is not judicious here because it is too cumbersome but also because the ceremonial codes are not relevant to the HaMashiyach Kingdom, at least as far as liturgical practices are concerned.

NEW TESTAMENT DIVINE CODES

In the New Testament, HaMashiyach summed up the entire law with only Two Commandments, the first and the tenth. Matthew wrote this.

“Master, which *is* the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all

thy mind. This is the first and great commandment. And the second *is* like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."

Matthew 22:36-40

In other words, if an individual can abide by the first and second greatest commandments, then everything else will be okay and be in perspective, since all the law and the prophets hang on these two. And these two commandments co-work as one tri-directional axiom—LOVE—first to LOVE YHWH, secondly to LOVE others (neighbors) and thirdly to LOVE thy self (as equally as thy neighbor).

It is beneficial for every Kingdom Priest to be cognizant of this truth and realize that the primary priestly task, aside from getting sinners enjoined to the HaMashiyach Covenant (which is directly linked to the first two greatest commandments), is to edify existing believers (he/she ministers to) and to help them understand and adopt the ultimate, dynamic, the divine tri-directional axiom. The third most important task for the Kingdom Priest is to minister to the needs of the Body of HaMashiyach. The third includes ministering unto thyself (pray-soul health, study-mind health, keep physically healthy-temple health). Without a healthy soul, mind and body, it reduces the effectiveness of the ministry of a Kingdom Priest. The fourth task is to make disciples, which incorporates the use of the first three.

There is little place for a Kingdom Priest to focus on surveillance and compliance issues relative to the one and only New Covenant Commandment. However, it is appropriate to assist/serve fellow believers to settle disputes among themselves if they are not willing to be defrauded or suffer wrong, but certainly it is not to be the focus of the

duties of body members or Kingdom Priest ministers. It is better for believers to be longsuffering and utilize such incidents as learning/teaching opportunities for the weaker believer(s).

“Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather *suffer yourselves to be defrauded?* Nay, ye do wrong, and defraud, and that *your* brethren.”

1 Corinthians 6:1-8

The day will come soon enough that faithful believers will one day judge the world and angels, but while on earth, the focus for Kingdom Priests, once again, is to serve/minister to the Body of HaMashiyach from the bowels of LOVE. Nothing less will do.

THE ORDER OF THE NEW COVENANT MINISTRIES

As indicated in Disciples of Christ Volume Five, the New Covenant Ministry model follows the Order of Melchisedec, which was the Order from which HaMashiyach came. Therefore, before continuing, a quick scriptural review is appropriate.

“For every high priest taken from among men is ordained for men in things *pertaining to God*, that he may offer both gifts and sacrifices for sins: Who can have compassion on the ignorant, and on them that are out of the way; for that he

himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron. So also HaMashiyach glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another *place*, Thou art a priest for ever after the order of Melchisedec. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him; Called of God an high priest after the order of Melchisedec.”

Hebrew 5:1-10

As can be clearly seen from the above and below scriptural references, Melchisedec is the priestly Order relevant for today. Apostle Paul continues this teaching in Hebrews Chapter 7.

“For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. Now consider how great this man *was*, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. And without all contradiction the less is blessed of the better. And here men that die receive tithes; but there he *receiveth them*, of whom it is witnessed that he liveth. And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him. If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?* For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude

of Melchisedec there ariseth another priest, Who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest for ever after the order of Melchisedec. For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God. And inasmuch as not without an oath *he was made priest*: (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:) By so much was Jesus made a surety of a better testament. And they truly were many priests, because they were not suffered to continue by reason of death: But this *man*, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated for evermore.”

Hebrews 7:1-28

Paul continues this discussion right on into Hebrews Chapter 8.

“Now of the things which we have spoken *this is* the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that thou make all things according to the pattern shewed to thee in the mount*. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first *covenant* had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in

their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away.”

Hebrews 8:1-13

As obviously shown above (as well as below), the ceremonial priestly duties of Aaron and the Levitical priesthood are a thing of the past since the one-time priestly performances of HaMashiyach completely satisfied the Mosaic law ordinances and requirements ending the need to repeat them further.

“Then verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the shewbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all; Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of *God*. But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people: The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But *Christ* being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of HaMashiyach, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the

transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament *is*, there must also of necessity be the death of the testator. For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first *testament* was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Saying, This *is* the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.”

Hebrews 9:1-28

Apostle Paul continues this discussion right on into Hebrews Chapter 10. This doctrine is/was obviously a very important discussion considering the length of Paul's writings on the subject.

“For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those *sacrifices there is* a remembrance again *made* of sins every year. For *it is* not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt offerings and *sacrifices* for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law; Then

said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. *Whereof* the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more. Now where remission of these *is, there is* no more offering for sin.”

Hebrews 10:1-18

HaMashiyach was both the fulfillment of the Law and is truly a High Priest, but under a different Order, an Order outside that of Aaron and Levi. HaMashiyach followed the Order of Melchisedec and, therefore, the Melchisedec Order abides by a different set of priestly codes as well as a different commandment. Said codes and commandment supersede that of Moses, Aaron and Levi.

And, just as any High Priest has priests that serve under his guidance, so does HaMashiyach have priests that serve under Him. Those that serve under Him are all those that are born again, those who have become sons of YHWH via spiritual adoption, those that are members in particular of the Body of HaMashiyach, those that have enjoined the HaMashiyach Covenant via obedience to the gospel of HaMashiyach—yes, the saints of the Most High YHWH in HaMashiyach Yahushua our Lord and Savior. And the duties, responsibilities and limitations of this Royal Priesthood are quite different in nature than that of Aaron and Levi.

The ceremonial duties of the Levitical priesthood gave them little time to minister in the community at large, since they were so closely tied to the repetitious tabernacle

ceremonial duties, and therefore were unable to truly focus on the needs of the people (the Old Testament church). The children of Israel were largely left to themselves to exercise the charitable duties often neglected, particularly in prosperous times. This was to be a duty cheerfully shared by the Levitical priesthood and the general assembly of Israel. But now that the former duties are no longer required, all Kingdom Priests can eagerly participate in the blessed tri-directional single duty/commandment —to LOVE YHWH, others and the self.

In the following chapters, a broader view of what this single commandment should look like, especially as it relates to the Body of HaMashiyach, is given. Paul's teachings on this subject should have more meaning and perspective as a result of acquiring a proper understanding of what the Body of HaMashiyach really is here on earth and what it will eventually be throughout eternity.

Chapter Four

- 4 -

DIFFERENT MANIFESTATIONS Nine Major Manifestations

INTRODUCTION

YHWH has placed three major ministry sections within the church that collaborate and cooperate harmoniously. By design, they co-work to encourage, edify, purify and perfect YHWH espoused bride. Apostle Paul identifies one of the three major sections of church ministries as Manifestations of the Spirit that can be and should be active within the believer and the New Covenant Minister. These nine manifestations operate by the one and only selfsame Spirit of YHWH that was shed abroad into the hearts of believers when they were Spirit baptized according to the scriptures.

“But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.”

1 Corinthians 12:7-11

These manifestations are unique as compared to similar human attributes that are acquired by genetics, study and social environment. These nine manifestations are governed by, facilitated by and empowered by the Spirit of YHWH.

PURPOSE

According to the scriptures, the manifestations of the Spirit are not to be used for selfish purposes but are to focus on aiding and helping the Body of HaMashiyach. Below is a basic scriptural guide defining the intended purpose of the nine manifestations.

Common Good

The first scripture that validates this premise is found in 1 Corinthians Chapter 12. The King James Version (KJV) uses the words “to profit withal” which implies “for the common good” (as translated in the New International Version). This is a divine concept central to LOVE. The Spirit moves within the Body of HaMashiyach to benefit the entire body, not just one member or for selfish or carnal purposes.

“But the manifestation of the Spirit is given to every man to profit withal... But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.”

1 Corinthians 12:7-11

Edify, Exhort and Comfort

The nine manifestation gifts are also designed to edify, exhort and comfort the Body of HaMashiyach.

“Follow after charity, and desire spiritual *gifts*, but rather that ye may prophesy. For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth *him*; howbeit in the spirit he speaketh mysteries. But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.”

1 Corinthians 14:1-3

Prophecy is just one of the nine manifestation gifts, but Apostle Paul made it clear that the intended purpose for all the nine manifestation gifts is to edify, exhort and comfort the Body of HaMashiyach. If one only “Speak[s] in Divers Kinds of Tongues” with no interpretation it does not edify, exhort or comfort the Body of HaMashiyach. Therefore, for the foregoing reason, Paul encouraged people to pursue the manifestation gift of prophecy over the manifestation gift of Divers Kinds of Tongues. Paul was not excluding this gift, but merely pointing out that if an individual understands the purpose of the manifestation gifts, they would seek to fulfill that purpose. If no interpreter of Divers Kinds of Tongues is readily available, then an individual should pursue prophecy instead, assuring that the Body of HaMashiyach may be edified, exhorted and comforted.

Adorn, Beautify, Perfect and Purify

YHWH intended that the nine major manifestation gifts of the Spirit would join the Administration and Operations of the Spirit to become an integral part of the innate, inner workings of the church (its “desire” and “soul”) that self-prepares itself for that great day, the marriage supper of the Lamb.

“Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.”

Ephesians 5:25-27

“Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.”

Revelation 19:7

Work in Concert with Administration and Operations

The nine major Manifestation gifts are to work in harmony with the Administration and Operations sections of the church given that the selfsame spirit is at work in each section and thus the core intent of each section is the same. Apostle Paul indicated the following relative to the work of the Administration.

“For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:”

Ephesians 4:12-13

And Paul added this regarding the work of Operations.

“And there are diversities of operations, but it is the same God which worketh all in all.”

1 Corinthians 12:6

As indicated earlier in this book, it is beneficial for every Kingdom Priest to be cognizant of this truth and realize that the primary priestly task, aside from getting sinners enjoined to the HaMashiyach Covenant, is to edify existing believers (he/she ministers to) and to help them understand and adopt the ultimate, dynamic, divine tri-directional axiom. The third most important task for the Kingdom Priest is to literally minister to the physical needs of the Body of HaMashiyach. The third includes ministering unto thyself (pray-soul health, study-mind health, keep physically healthy-temple health) as well. As stated earlier, without a healthy soul, mind and body, it

reduces the effectiveness of the ministry of a Kingdom Priest. The fourth task is to make disciples, which incorporates the use of the first three.

There is little place for a Kingdom Priest to focus on surveillance and compliance issues relative to the one and only New Covenant Commandment. However, it is appropriate to assist/serve fellow believers to settle disputes among themselves if they will not be defrauded or suffer wrong, but certainly it is not to be the focus of the duties of body members or Kingdom Priest ministers. It is better for believers to be longsuffering and utilize such incidents as learning/teaching opportunities for the weaker believer(s).

THE NINE MANIFESTATION GIFTS DELINEATED

The following list itemizes the nine major manifestations of the Spirit that are each given by the SELFSAME SPIRIT, as listed by Apostle Paul in 1 Corinthians Chapter Twelve (verses 8-10).

Word of Wisdom

The Word of Wisdom implies a “message of wisdom” (NIV). The word wisdom here is not about “information” or “knowledge” per se. Wisdom is all about insight. Wisdom takes existing information (knowledge) and provides meaning and purposive usefulness of said knowledge. However, in this case, an advanced step must be taken considering this “word of wisdom” is divinely inspired—this insight comes from YHWH. The individual that has this “word of wisdom” is given a message of insight that all others cannot see until the message is given.

A classic example of divine wisdom at play is found in the Book of Daniel and in the Book of Revelation. Daniel the prophet possessed the same basic knowledge readily available to all his peers. The difference being that Daniel was given access to the wisdom of YHWH. With this added divine intervention he was able to see what all those around him could not see.

“But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these; As for thee, O king, thy thoughts came *into thy mind* upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for *their* sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.”

Daniel 2:28-30

The same applies with the message of wisdom. By way of YHWH’s Spirit resident in an individual, the Spirit of YHWH provides a moment of unction (divine inspiration) to an individual exercising the Spiritual Gift of Wisdom who then imparts a message of insight to the body of HaMashiyach at large or a member in particular, wherewithal are profited. A New Testament example is Apostle Paul’s wisdom (2 Peter 3:15-16). Paul had access to the same information (perhaps less) as the other apostles, but YHWH gave Paul the gift of wisdom. He was instrumental in swaying the council in Jerusalem regarding doctrinal matters by his wisdom (Acts 15).

“And account *that* the longsuffering of our Lord *is* salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as

they do also the other scriptures, unto their own destruction.

1 Peter 3:15-16

Word of Knowledge

The Word of Knowledge implies a “message of knowledge” (NIV). The word knowledge here is not about common “knowledge” per se. Generally speaking, common knowledge is resident within a culture and accessible by research or inquiry. Word of Knowledge is all about uncommon knowledge. A message of knowledge is purposive and beyond common knowledge and in this case is divinely inspired—this knowledge comes from YHWH. The individual that has this “word of knowledge” is given an uncommon knowledge that all others do not know until the message is given.

A classic example of divine knowledge at play is found in the Book of Acts when Peter was given divine knowledge regarding a fraud exercised against him and the church. This knowledge was revealed by divine unction, then spoken and the net results was increased reverence (fear) of YHWH, His church and members in particular, with the net end results being, the church profited wherewithal.

“But a certain man named Ananias, with Sapphira his wife, sold a possession, And kept back *part* of the price, his wife also being privy *to it*, and brought a certain part, and laid *it* at the apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. And the young men arose, wound him up, and carried *him* out, and buried *him*. And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out.

Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband. And great fear came upon all the church, and upon as many as heard these things.”

Acts 5:1-11

Faith

Since everyone is given a measure of faith (Romans 12:3), this manifestation gift of Faith is beyond a measure. This gift of Faith is so significant that it must stand out above the rest. The word faith has numerous meanings ranging from doctrinal belief, to hope, to assurance, to fidelity, etc., but each is of such magnitude that it is recognized by all in the Body of HaMashiyach as Faith and the body is therefore profited wherewithal.

A classic example can be found in the Book of Acts in the life of Stephen. So great was his Faith, faith in YHWH (fidelity), faith in the gospel (doctrine), faith in the hope of the eternal and faith in the promises of YHWH that while he was being stoned, his face shone like that of an angel.

“And Stephen, full of faith and power, did great wonders and miracles among the people. Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake. Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and *against* God. And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council, And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law: For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us. And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.”

Acts 6:8-15

Gifts of Healing

It is interesting to note that the plural word “gifts” is used here relative to the Healing manifestation of the Spirit. Apostle Paul wanted the Corinthians to know that there are many diversified healing specialties. As within the field of medicine, there are many specialties so are there many healing specialties within the Body of HaMashiyach. Someone may effectively heal (by that selfsame Spirit) fevers while unable to heal kidney disease or vice versa. The wisdom behind this may be that YHWH wants more members of the body to be involved creating a more unified co-dependent membership and for each specialty to become more effective and consistent.

There are far too many scriptural examples to list here. However, the gospels and the Book of Acts are filled with many wonderful events of healings that will lift the soul with delight, adoration and thankfulness that this manifestation gift has been given to the church.

“And they departed, and went through the towns, preaching the gospel, and healing every where.”

Luke 9:6

Working of Miracles

As with the Gifts of Healing, Apostle Paul again uses a plural word, “miracles”, to identify this gift, the Working of Miracles. Obviously, there are many diverse scenarios, too numerous to mention, where a miracle could take place. Thus, this is undoubtedly the reason why Paul uses the plural here. The NIV translates this “working of miracles as “miraculous powers”. The implication here is that YHWH, through his

Spirit in a believer is given power to work miracles. A miracle is an event that seems to contradict scientific laws and is usually something remarkable.

Some classic scriptural examples are when HaMashiyach turned the water into wine; or when Peter walked on the water to meet HaMashiyach who was also walking on the water; or when HaMashiyach had the disciples catch a fish to find a gold coin; or when HaMashiyach fed the five thousand with five loaves and two fishes; or when HaMashiyach and the Apostles cast out demons; and many more. All these miracles seem to defy scientific laws and were certainly remarkable.

Often, people call healings miracles and although many healings may often seem like miracles, it appears that the scriptures classifies miracles as a distinct event outside of the realm of healing with the exception of very distinct remarkable and visible healings. For example, when people were healed by use of handkerchiefs, it was the fact that people could be healed by proxy by using a mere cloth that had touched the body of Apostle Paul and was then taken to the sick to be healed. The miracle was in the medium used to produce a healing rather than the healing itself.

“And God wrought special miracles by the hands of Paul: So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.”

Acts 19:11-12

“And Stephen, full of faith and power, did great wonders and miracles among the people.

Acts 6:8

However, when Philip cast out unclean spirits that cried out with loud voices and when palsies and lame people were healed, they were highly visible and remarkable, somewhat outside the realm of internal-organic healings, i.e., they were non-organic healings.

“And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed *with them*: and many taken with palsies, and that were lame, were healed.”

Acts 8:6-7

Prophecy

Prophecy is usually thought to be a prediction or futurism or eschatology. However, prophecy is not always confined to the foretelling of distant future events. Prophecy can also refer to, and often do, messages that remind people of what they should already know or do know but for whatever reason neglected to adhere to or practice said knowledge. For example, when the prophets of old gave messages to Israel, they rarely spoke of anything new. Their message was usually a reiteration of common knowledge and the predictable consequences that would befall the listeners if they did not repent and adhere to the said knowledge.

Due to the foregoing reasons, the ministry of a prophet was often dangerous and precarious. Often their lives were in jeopardy as a result of their proclamations. Their message usually contradicted the status quo, the main stream school of thought and behavioral norms of the day. Thus, it was not usually a welcomed message and many prophets lost their lives because of it.

“Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers.”

Matthew 23:31-32

“Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres. Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute: That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;”

Luke 11:47-50

The proof of a true prophet is found within the fulfillment of his/her prophecy. If the message is found to be false, then the prophet is a false prophet, pure and simple. Self proclamation is not required because the fulfillment of one's prophecies speak to the veracity of an individual's manifestation gift. It is, therefore, highly recommended that all individuals be prayerfully careful and unpretentious in every way regarding exercising the manifestation gift of Prophecy.

“the prophets speak two or three, and let the other judge. If *any thing* be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets. For God is not *the author* of confusion, but of peace, as in all churches of the saints.”

1 Corinthians 14:29-33

Discerning of Spirits

Discerning of Spirits is not often discussed in believer circles, but is certainly beneficial and critical to the Body of HaMashiyach for reasons that will be delineated

below. There are many spirits to be discerned and whether they are of YHWH or not.

This manifestation gift sees beyond the physical, the tangible and the audible to comprehend the intent and the spirit behind an action or conversation.

A well known example is found in the Book of Matthew when HaMashiyach discerned the good intentioned words of Peter, as far as Peter was concerned, yet hindering words of Peter, as far as the spirit world is concerned. HaMashiyach was able to discern the difference.

“But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.”

Matthew 16:23

Another fitting example can be found in the Book of Acts when Apostle Peter discerned the intent of Simon’s request.

“Then laid they *their* hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the apostles’ hands the Holy Ghost was given, he offered them money, Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.”

Acts 8:17-23

Simon was a believer that had been baptized in Yahushua’s name by Philip and was one of his disciples. However, Peter quickly discerned the spirit of Simon’s words

and rebuked him harshly, which seemed to have changed the heart of Simon. Perhaps similar encounters within his own life experience (Matthew 16:23) sharpened Peter to skillfully exercise this manifestation gift of the Spirit.

Divers Kinds of Tongues

This manifestation gift, Divers Kinds of Tongues, has often been a point of confusion and sometimes contention among and between various church denominations. The clarifying words of Paul's teachings relative to this issue can be summed up by "that selfsame Spirit". All nine manifestation gifts exist and function by the one and only "selfsame Spirit" of YHWH that initially in-fills a believer when they are "born again", (baptized in the Spirit), as evidenced by the one consistent sign (token) of "speaking in other tongues as the Spirit gives the utterance".

There were and are occasions when the gift of Divers Kinds of Tongues was and can be used for extraordinary circumstances as well as for common edification purposes. A prime example was on the Day of Pentecost when there were people ingathered from around the globe and heard unlearned and ignorant men speaking in languages they had never learned. This inaugural event was validated by believers being filled with a portion of YHWH's Spirit as evidenced by speaking in other tongues. They, perhaps unknowingly, exercised the manifestation gift of Divers Kinds of Tongues right out into the streets where the foreigners could see and hear this miraculous phenomenon. Little interpretation was need on that day since there were so many diverse languages represented (and understood) by the visitors.

Generally, when this gift is exercised, it is to be followed by a divine interpretation (see the next gift identified below) and not by an individual who knows the language as a result of it being their native language or as a second language from exposure to it where it is commonly spoken. If no individual is present with the interpretation gift, the individual with the Divers Kinds of Tongues gift is to keep silent while among the believers.

“If any man speak in an *unknown* tongue, let it be by two, or at the most by three, and *that* by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.”

1 Corinthians 14:27-28

This does not minimize this gift's common edification purposes for the Body of HaMashiyach and for the individual believer. Paul was not denouncing its use as much as he was addressing the apparent disorderly conduct of the church at Corinth. Paul well understood the value of praying in an unknown tongue in private, which he himself practiced regularly.

“For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth *him*; howbeit in the spirit he speaketh mysteries.”

1 Corinthians 14:2

“the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will of God.*”

Romans 8:26-27

Therefore, when Apostle Paul was among believers he emphasized the greater value of speaking in a language known by all, including himself.

“I thank my God, I speak with tongues more than ye all: Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.”

1 Corinthians 14:18-19

Finally, this manifestation gift is not to be confused with the consistent initial evidence (seen and heard – Acts 8:18; 10:46) given when an individual is being born again of the Spirit. Speaking in tongues for the very first time is a sign/token/proof that a new believer is receiving the earnest of their inheritance, a portion of that Selfsame Spirit. This initial evidence event requires no interpretation. However, its continued use after being Spirit baptized should be constrained to private use (private worship and prayer). The exception is when an individual is given the manifestation gift of “Divers Kinds of Tongues” intended for public use and exercised only when an individual with the manifestation gift of Interpreter of Tongues is present.

Interpretation of Tongues

As indicated above, the manifestation gift of Interpretation of Tongues is given to co-work with the manifestation gift of Divers Kinds of Tongues. One without the other renders this gift silent. One therefore is encouraged to seek after the manifestation gift of Prophecy.

“If any man speak in an *unknown* tongue, *let it be* by two, or at the most by three, and *that* by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.”

1 Corinthians 14:27-28

EXPECTED OUTCOMES

As a result of active usage of the Manifestation gifts, the following outcomes are expected. They are the same outcomes expected as a result of the active usage of the other Kingdom Ministries.

- * A Healthy Strong Body (Church)
- * A Qualified Task Force with Multifaceted Skills (Talents), Gifts and Responsibilities with an Objective to Maintain and Expand the Body of HaMashiyach
- * A Body Filled with and Exercising LOVE (The Center Driving-Guiding Force)
- * A Unified Body
- * A Perfected Bride
- * All Members Properly Honored
- * A Body Victorious Over the Devil
- * A Body Completing YHWH’s Mystery

QUALIFICATIONS

The only qualifications to receive and exercise one or more of the nine major Manifestation gifts are as follows:

- 1) An individual must be Water Baptized in Yahushua’s name.
- 2) An individual must be Spirit Baptized by that Selfsame Spirit.
- 3) An individual must be actively engaged with the Body of HaMashiyach.
- 4) An individual must know how to use his/her gift decently and in order.

Chapter Five

- 5 -

DIFFERENT ADMINISTRATIONS

Five Major Administrations

INTRODUCTION

The second major section of ministries within the church is called Administrations. Within the Administration section, there are three major types of administrators (1 Corinthians 12:28) with one of the three having two subspecialties and they are as follows.

1. Apostles, Bishops (Overseers), Elders
2. Prophets
3. Teachers/Deacons
 - Evangelists/Deacons
 - Pastors/Deacons

More often than not, individuals engaged in, what has often been called, the “five-fold ministry” (but perhaps should be called the three-fold ministry) usually exercise one or more of the nine major Manifestation gifts and one or more Operations as well. More details on each Administrative ministry will be provided later in this chapter.

PURPOSE

According to the scriptures, the Administrations, Manifestations of the Spirit and Operations are not to be used for selfish purposes but are to focus on aiding and helping the Body of HaMashiyach. Below is a basic scriptural guide defining the intended purpose of the three major Covenant Ministries sections of the church.

Common Good

The first scripture that validates this premise is found in Corinthians Chapter 12. The King James Version (KJV) uses the words “to profit withal” which implies “for the common good” (as translated in the New International Version). This is a divine concept central to LOVE. The Spirit moves within the Body of HaMashiyach to benefit the entire body, not just one member or for selfish or carnal purposes.

“And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all ... But the manifestation of the Spirit is given to every man to profit withal... But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.”

1 Corinthians 12:5-11

Edify, Exhort and Comfort

The Administrations, like the nine manifestation gifts and the Operations are also designed to perfect, edify, exhort and comfort the Body of HaMashiyach.

“And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:”

Ephesians 4:11-13

Adorn, Beautify, Perfect and Purify

YHWH intended that the Administrations conjoin with the nine major Manifestation gifts of the Spirit and the Operations of the Spirit to become an integral

part of the innate, inner workings of the church (its “desire” and “soul”) that self prepares for that great day, the marriage supper of the Lamb.

“Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.”

Ephesians 5:25-27

“Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.”

Revelation 19:7

Work in Concert with the Manifestations and Operations

The three major Administrations are to work in harmony with the Manifestations and Operations sections of the church since the spirit and intent of each section is the same. Apostle Paul indicated the following relative to the work of the Administration.

“Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all.”

1 Corinthians 12:4-6

As indicated in earlier chapters, it is beneficial for every Kingdom Priest to be cognizant of this truth and realize that the primary priestly task, aside from getting sinners enjoined to the HaMashiyach Covenant, is to edify existing believers (he/she ministers to) and to help them understand and adopt the ultimate, dynamic, the divine tri-directional axiom. The third most important task for the Kingdom Priest is to minister to

the physical needs of the Body of HaMashiyach. The third includes ministering unto thyself (pray-soul health, study-mind health, keep physically healthy-temple health). Without a healthy soul, mind and body, it reduces the effectiveness of the ministry of a Kingdom Priest. The fourth task is to make disciples, which incorporates the use of the first three.

There is little place for a Kingdom Priest to focus on surveillance and compliance issues relative to the one and only New Covenant Commandment. However, it is appropriate to assist/serve fellow believers to settle disputes among themselves if they will not willing to be defrauded or suffer wrong, but certainly it is not to be the focus of the duties of body members or Kingdom Priest ministers. It is better for believers to be longsuffering and utilize such incidents as learning/teaching opportunities for the weaker believer(s).

ADMINISTRATION MINISTRIES DELINEATED

Apostle Paul delineated three major differing administrations with two subspecialties totaling five specialties. Often these five specialties are called the “five-fold ministry”. Among these three divisions of Administrations there are other synonymous terms intermixed.

“And there are differences of administrations, but the same Lord.”

1 Corinthians 12:5

“Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. *Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all*

the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts: and yet shew I unto you a more excellent way.”

1 Corinthians 12:27-31

“And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:”

Ephesians 4:11-12

The outline below provides a more visual perspective of the Administration ministries since the epistles use various terms that are sometimes synonymous with each other within the three subsections of the Administrations of the church.

Apostles, Bishops (Overseers), Elders

The first subsection of the Administration offices of the church is Apostles/Bishops (Overseers)/Elders. The first Bishops were more commonly known as Apostles, the twelve disciples of Yahushua HaMashiyach, that is, until Judas was later replaced by Matthias, when the eleven cast their lots to select a replacement of Judas. Luke used the word “bishoprick” interchangeably when referring to the apostles.

“For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he

might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.”

Acts 1:20-26

It can therefore be scripturally concluded that an Apostle is synonymous with the office of a Bishop. And, the Greek word *episkope* (transliteration) is used interchangeably as either “bishoprick” or “office of a bishop” which is only a slight variation from the root Greek word *episkopos* (transliteration), which means “bishop”.

“This is a true saying, If a man desire the office of a bishop, he desireth a good work.”

1 Timothy 3:1

“For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre;”

Titus 1:7

Another slight variation of the same root Greek word is *episkopeo* (transliteration) which means “take the oversight”.

“Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over *God's* heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.”

1 Peter 5:2-4

Another synonym for Bishop used by Luke was a Hebrew word, *nasah* (transliteration), meaning “overseer” or “superintendent”.

“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 with his own blood.”

Acts 20:28

Just prior to the Feast of Pentecost, Peter set an “apostle” standard among the eleven as they prepared to fulfill what was written in the Psalms concerning Judas (Psalms 69:25) and his bishoprick replacement (Psalms 109:8).

“Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.”

Acts 1:21-22

Peter indicated that Judas’ replacement had to meet both of the following criteria:

- * Had to have been present with the eleven from the beginning (from HaMashiyach’s baptism by John) until HaMashiyach’s ascension.
- * A witness of HaMashiyach’s Resurrection

The Greek word *apostolos* (transliteration) simply means a “delegate” or “ambassador” (apostle) of Yahushua HaMashiyach. Apostle Paul certainly believed he was qualified to be an Apostle and perhaps even the intended replacement of Judas, but not according to Peter’s early description. Of course, there is only one minor but distinct indication found in scripture (other than Paul) where Paul was acknowledged as being an apostle, which was recorded by Luke in the Book of Acts.

“Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,”

Acts 14:14

Aside from Luke, Paul was the only one that readily proclaimed or identified himself (Paul) as being an Apostle (2 Corinthians 12:12, etc.). However, there were some internal changes going on within the early church that may have broadened the concept of church Administrations. Some examples of this can be found in both Paul’s uncontested writings as well as within the record of the church written by Luke, albeit subtle changes. The first example is when Peter acknowledged Paul’s writings without contest.

“And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.”

2 Peter 3:15-16

The second example can be found with the emergence of a Council of Elders that modeled after the Sanhedrin*. In the New Testament, the word “Elders” is translated from a Greek word *presbyteros* (transliteration), which compares with *presbus* (transliteration), which means “older”, “senior”, “especially an Israelite Sanhedrist”, but in this case, a “presbyter” and which is used synonymous with apostles.

* The Sanhedrin is claimed to have its early roots when Moses took Jethro’s advice (Exodus 18:13-27) to set up judges through out Israel. Later this concept merged into seventy (70) Elders (Numbers 11:24-28) whom Moses laid hands on. Later Moses conferred his position to Joshua, the son of Nun (Numbers 27:18-23) who became the Head, totaling seventy-one (71) Elders. Later, when Israel chose a king, the High Priest became the Sanhedrin’s Head

“When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. And when they were come to Jerusalem, they were received of the church, and *of the apostles and elders*, and they declared all things that God had done with them.”

Acts 15:2-4

“And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith, and increased in number daily.”

Acts 16:4-5

This word comes from the Greek word “*presbyteros*” (transliteration) which means “a senior; elder (est); old; presbyter”. Therefore, there can be Elders within each of the three Administration subsections

At first, the Council of Elders was just in Jerusalem together with the eleven Apostles (and Mathias). So similar was the church structure, as well as the fact that most of the church was comprised of a Jewish constituency, that Rome did not detect any distinction between Judaism and “Christianity” in its early years. Eventually, through the efforts of Apostle Paul, the church began to emerge as a distinctly advanced neo-Jewish faith now open to both Jews and Gentiles.

“For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:”

Titus 1:5

Apostle Paul began to systematically establish mini Sanhedrin type Elder Councils in every city, perhaps as many as 23 in each council, modeled after the Jewish model. The main Council of Elders remained in Jerusalem with Apostle Peter being its chief leader. It is in Apostle Paul's letter written to Titus that Elders and Bishops are clearly shown to be synonymous.

“For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: ... For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;”

Titus 1:5-7

Over time, it appears that the only distinction between the original eleven (the disciples of Yahushua) and the office of a Bishop (Elder, Overseer, Apostle) was the eleven were the first (chosen) Apostles and eye witnesses to HaMashiyach's ministry and resurrection. Luke (in the Book of Acts) would often distinguish the original eleven apostles from among the rest of the Elders (Bishops, Overseers or Apostles) by saying “apostles and elders which were at Jerusalem”. Therefore, in conclusion it appears that when Apostle Paul wrote to the Corinthians, he distinguished Apostles from the Prophets and from the Teachers but used other synonyms for the office of an Apostle throughout his writings, such as Bishops, Elders, and Overseers.

Prophets

Prophets are individuals that have existed in both the Old and the New Testament. The English word for prophet comes from the Hebrew word *hozeh* (transliteration). It means “a beholder in vision”, “seer”, “[star] gazer” and “agreement”, i.e., a prophet. The

New Covenant prophet is not much different than the Old Covenant prophet except that the New Covenant prophet is enjoined to the HaMashiyach Covenant not the Mosaic Covenant and has HaMashiyach as his/her High Priest rather than Moses or one of his successors.

“And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea: Which also they did, and sent it to the elders by the hands of Barnabas and Saul.”

Acts 11:27-30

“Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.”

Acts 13:1-3

“So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle: *Which* when they had read, they rejoiced for the consolation. And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them.”

Acts 15:30-32

Indeed, as seen in the above scriptures prophets do see the future, from time to time, but they also exhort (urge earnestly) people with words of agreement (confirmation of a matter). They will often expand on an issue to further enlighten the hearers concerning a matter of importance.

“Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus HaMashiyach himself being the chief corner *stone*,”

Ephesians 2:19-20

“Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;”

Ephesians 3:5

As can be seen by the above scriptures, prophets were certainly an integral part of the early church. They were similar to what people now call a preacher, yet possess the ability to be a seer, seeing by divine revelation and inspiration. This office has no subsections or branches. It has always been and will always be a separate and distinct office that works in harmony with the Apostles, Teachers, Gifts of Manifestations and the Operations within the church.

Teachers/Deacons

This section of the Administrations of the church has, what appear to be, two subsections. However, they are basically synonymous to each other. The Greek word *diakonos* (transliteration) is used for the English translated word “deacon” which means “an attendant”, “waiter”, “servant” (at tables or other menial duties) and especially a “teacher and pastor”, either male or female. Because of the foregoing reasons as well as how the early church selected deacons, this section illustrates that a teacher, evangelist or pastor was or could also be a deacon who assisted the Bishops (Overseers) and Elders/Apostles.

“Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:”

Philippians 1:1

“And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: Whom they set before the apostles: and when they had prayed, they laid their hands on them.”

Acts 6:1-6

Stephen, one of the seven deacons commissioned by the eleven (twelve), was certainly a powerful teacher possessing one or more Manifestation gifts such that the people of the synagogue where he spoke were unable to resist his wisdom and the Spirit. This led him to being sequestered by the Jews, tried and stoned to death becoming the first known martyr of this neo-Jewish sect.

“And Stephen, full of faith and power, did great wonders and miracles among the people. Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake.”

Acts 6:8-10

Even at his trial, Stephen's words of wisdom infuriated the council (Sanhedrin led by the High Priest) to the point that they gnashed on him with their teeth and cast him out of the city to be stoned.

"When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep."

Acts 7:54-60

The Greek word *didaskalos* (transliteration) is translated into the English word teacher, which means "an instructor" (genitive or special), "doctor" and "master". It was certainly perceived by all that Stephen was a wise "irrefutable master teacher".

Teachers/Evangelists/Deacons

The Greek word *evangelistes* (transliteration) is translated into English as evangelist which means "preacher of the gospel". Another one of the seven deacons commissioned by the eleven (twelve) was named Philip, who was also a great evangelist (preacher) used mightily by YHWH. Philip also exercised one or more Manifestation gifts. As will be shown, these deacons were certainly an admixture of gifted teachers, evangelists and pastors. This became more vividly evident when Saul (Paul before his

conversion) started heavily persecuting the church, which scattered the believers away from Jerusalem (except for the twelve).

“Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did ... But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus HaMashiach, they were baptized, both men and women. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.”

Acts 8:5-13

“Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea.”

Acts 8:35-40

Teachers/Pastors/Deacons

What is less visible in the scriptures is the actual applied role of pastors. The Hebrew word *poimen* (transliteration) is translated into the English word in the New Testament as “pastor” in one place (Ephesians 4:11) and as a “shepherd” in many other places but not specific to an Administration role in the church, other than that of HaMashiach as the chief shepherd, save two exceptions found in Peter’s letters.

One may draw some conclusions from the context of Peter's letter where he made reference to HaMashiyach as a Shepherd (pastor) and as a Bishop then later writes to Elders to do the work of a shepherd (pastor) and that of a *nasah* (Hebrew transliteration for overseer) as compared to the chief Shepherd (Pastor) and as compared to his own claim of being both an elder and an apostle doing the work of a shepherd (pastor).

“For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.”

1 Peter 2:25

“The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over *God's* heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.”

1 Peter 5:1-4

Peter seems to reveal, at the minimum, the multiple offices one Kingdom Priest can exercise within the HaMashiyach Kingdom like that of the chief Shepherd and Bishop, Yahushua HaMashiyach. This is the only place in scriptures that links and shows that Elders, Apostles, Bishops are encourage to exercise more than one office including the work of a shepherd (pastor). The unanswered question here is whether or not an individual can be just a pastor and not be an Elder/Apostle/Bishop (Overseer).

One should, therefore, argue that since Apostle Paul listed pastors separately from apostles, prophets, evangelists and teachers that it is more likely than not that a pastor is a distinct ministry synonymous with that of a deacon and for several reasons. First, the qualifications of a deacon are nearly identical to that of a Bishop or Elder. Second, the

definition of a deacon includes either a teacher or pastor. Third, it appears that a deacon (pastor) works under the guidance of a Bishop/Elder, what is often called an “assistant pastor” in modern times. The special pastoral capacity is a role exercised by HaMashiyach, to care for, protect, feed, guide and nurture the sheep, the flock of YHWH.

“Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber... I am the good shepherd: the good shepherd giveth his life for the sheep.”

John 10:1-11

“Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.”

Luke 12:32

“O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!”

Luke 13:34

Remember, while on earth HaMashiyach submitted himself to YHWH and worked as a shepherd under the guidance of the Almighty while ministering here on earth.

In conclusion, what is often called a pastor in many denominational churches would be more properly titled Bishop/Elder/Overseer/Apostle but even this causes some to be filled with pride. Assistant pastors and similar individuals would be better identified as pastors/deacons. Still others should be identified as teachers/deacons or evangelists/deacons and who work under the guidance of a Bishop (Overseer)/Elder/Apostle. Usually, the word apostle is dropped since most in the ecclesiastical

world still hold to Peter's early opinion that an individual had to meet two qualifications to be an apostle and that very few (only twelve) people could or did qualify for that title. However, it appears that this early opinion underwent some change during the early church era as already shown above.

EXPECTED OUTCOMES

As a result of active usage of the Administrations, the following outcomes are expected. They are the same outcomes expected as a result of the active usage of the other Kingdom Ministries.

- * A Healthy Strong Body (Church)
- * A Qualified Task Force with Multifaceted Skills (Talents), Gifts and Responsibilities with an Objective to Maintain and Expand the Body of HaMashiach
- * A Body Filled with and Exercising LOVE (The Center Driving-Guiding Force)
- * A Unified Body
- * A Perfected Bride
- * All Members Properly Honored
- * A Body Victorious Over the Devil
- * A Body Completing YHWH's Mystery

QUALIFICATIONS

The Apostles established a minimum standard for the Administrations in the church as delineated below. First, the minimum qualifications to receive and exercise one of more of the nine major Manifestation gifts apply to any role within the Administrations and they are as follows:

- 1) An individual must be Water Baptized in Yahushua's name.
- 2) An individual must be Spirit Baptized by that Selfsame Spirit.
- 3) An individual must be actively engaged with the Body of HaMashiach.
- 4) An individual must know how to use his/her gift decently and in order.

Second, Apostle Paul (1 Timothy 3:2-13) and Apostle Peter (1 Peter 5:1-4) also delineated additional minimum qualifications for Administrations within the church. The first section below covers the qualifications for Bishops, Elders, Overseers and Apostles and they are as follows.

Bishops (Overseers)/Elders/Apostles

- 1) Must be blameless,
- 2) Must be the husband of a “first time” wife,
- 3) Must be vigilant,
- 4) Must be sober,
- 5) Must be of good behaviour,
- 6) Must be given to hospitality,
- 7) Must be apt to teach
- 8) Must not be given to wine,
- 9) Must be no striker,
- 10) Must not be greedy of filthy lucre;
- 11) Must be patient,
- 12) Must not be a brawler,
- 13) Must not be covetous
- 14) Must rule well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?)
- 15) Must not be a novice, lest being lifted up with pride he fall into the condemnation of the devil.
- 16) Must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

The next section covers the qualifications of Deacons, Teachers, Evangelists and Pastors and they are as follows:

Deacons/Teachers/Evangelists/Pastors

- 1) Must be grave

- 2) Must not be doubletongued
- 3) Must not be given to much wine
- 4) Must not be greedy of filthy lucre
- 5) Must hold the mystery of the faith in a pure conscience
- 6) Must first be proved
- 7) Must be *found* blameless
- 8) Must have wives that are grave
- 9) Must not be slanderers
- 10) Must be sober
- 11) Must be faithful in all things.
- 12) Must be the husband of a “first time” wife,
- 13) Must rule their children and their own houses well.
- 14) Must use the office of a deacon well (which will purchase to themselves a good degree, and great boldness in the faith which is in HaMashiyach Yahushua)

MINISTERIAL LIFESTYLE AND TEACHING SUBJECTS

The scriptures below are just a small sampling of what could be placed here. For additional teaching subjects review Disciples of Christ Volume Five for many other doctrinal teachings every Kingdom Priest should study and be apt to teach.

“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 with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.”

Acts 20:28-35

“Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over *God's* heritage, but being ensamples to the flock.”

1 Peter 5:2-3

“Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, *yet* is he not crowned, except he strive lawfully. The husbandman that laboureth must be first partaker of the fruits. Consider what I say; and the Lord give thee understanding in all things ... Of these things put *them* in remembrance, charging *them* before the Lord that they strive not about words to no profit, *but* to the subverting of the hearers. Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane *and* vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.”

2 Timothy 2:1-18

“Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer *is* worthy of his reward. Against an elder receive not an accusation, but before two or three witnesses. Them that sin rebuke before all, that others also may fear. I charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality. Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure. Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities. Some men's sins are open beforehand, going before to judgment; and some *men* they follow after. Likewise also the good works of *some* are manifest beforehand; and they that are otherwise cannot be hid.”

1 Timothy 5:17-25

“For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not selfwilled, not

soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate; Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. One of themselves, *even* a prophet of their own, said, The Cretians *are* alway liars, evil beasts, slow bellies. This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; Not giving heed to Jewish fables, and commandments of men, that turn from the truth. Unto the pure all things *are* pure: but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate.

Titus 1:5-16

“But speak thou the things which become sound doctrine: That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. Young men likewise exhort to be sober minded. In all things shewing thyself a pattern of good works: in doctrine *shewing* uncorruption, gravity, sincerity, Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. *Exhort* servants to be obedient unto their own masters, *and* to please *them* well in all *things*; not answering again; Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee.”

Titus 2:1-15

“Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, To speak evil of no man, to be no brawlers, *but* gentle, shewing all meekness unto all men. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice

and envy, hateful, *and* hating one another. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus HaMashiyach our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life. *This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. A man that is an heretick after the first and second admonition reject; Knowing that he that is such is subverted, and sinneth, being condemned of himself. When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter. Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them. And let ours also learn to maintain good works for necessary uses, that they be not unfruitful. All that are with me salute thee. Greet them that love us in the faith. Grace *be* with you all. Amen.”

Titus 3:1-15

Chapter Six

- 6 -

DIFFERENT OPERATIONS

Unlimited Operations

INTRODUCTION

One of the main purposes of the “five-fold ministry” is to prepare YHWH’s people for works of service (Operations).

“It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God’s people for works of service, so the body of Christ might be built up... From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.”

Ephesians 4:11-16 {NIV}

In other words, YHWH wants EVERY member engaged in some kind of “work of service”. The Greek word *energema* (transliteration) is used for the translated English word “operations” which means “an effect”, “operation”, “working” (i.e., works of service—operations).

“And there are diversities of operations, but it is the same God which worketh all in all.”

1 Corinthians 12:6

In another place, Apostle Paul uses the word “helps” (in the KJV), which means “those able to help others” (as translated in the NIV).

“And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.”

1 Corinthians 12:28

John uses the word “works” as does James relative to “works of service”, i.e., charity/alms (James 2:14-26), and Paul and John uses the word “charity” relative to “works of service” (1 Timothy 1:5; 3 John 1:6) and Matthew and Luke uses the word “alms” relative to “charity” and “works of service” (Matthew 6:1-4; Luke 11:41; 12:33; Acts 10:2-31; 24:17). Finally, John uses all three words in one verse in the Book of Revelation Chapter 2.

“I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last *to be* more than the first.”

Revelation 2:19

The Greek word *kubernao* (transliteration) is used for the translated English word “governments” (1 Corinthians 12:28) which means “pilotage” and “directorship” which can also be a work of service (an operation), since not all who minister the word, i.e., apostle, prophets, evangelists, pastors and teachers, possess this skill. Helps can also include assisting the five-fold ministry behind the scenes doing various duties and tasks that the five-fold minister may lack the skills to do. These uncomely “parts” (works of service) deserve special honor for the “comely parts”, those that are always seen ministering, doing miracles, etc. get plenty of attention all the time.

The Operations section of the church has a breadth and depth that is nearly unlimited and more often than not, is directly interrelated with “alms” giving. Its breadth can range from offering a one-time “helping hand” (circumstantial) to a depth of ongoing assistance in a designed social charity program, especially one that impacts fellow brothers and sisters (the Body of HaMashiyach). Often, these programs are funded/sponsored by alms giving (charity donations) and volunteer participants. It is only limited by the number of people willing to engage in “works of service” and those willing to fund it. YHWH never intended the church to limit its functions to just preaching the gospel and conducting a weekly Sunday Service. YHWH wants EVERY member actively engaged in works of service.

“But this *I say*, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, *so let him give*; not grudgingly, or of necessity: for God loveth a cheerful giver. And God *is* able to make all grace abound toward you; that ye, always having all sufficiency in all *things*, may abound to every good work: (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever. Now he that ministereth seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness;) Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men;”

2 Corinthian 9:6-13

According to Apostle Paul (who received this truth from Yahushua), works of service (charity behaviors) is indicative of whether or not an individual is purged from

their “old sins”. Of course, this behavior can be faked, but the only one that truly suffers is the defrauder, for YHWH sees the intent of the heart.

“And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make *you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus HaMashiyach. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins*. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.”

2 Peter 1:5-11

“But the end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, *even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth*: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.”

1 Peter 4:7-11

Remember that pure hearted alms giving truly catches the attention of YHWH (Acts 10:2-31), for it is this kind of behavior that is closest to the core of YHWH’s essence—LOVE (charity).

“Now the end of the commandment is charity out of a pure heart, and *of a good conscience, and of faith unfeigned:*”

1 Timothy 1:5

PURPOSE

As indicated in earlier chapter, according to the scriptures, the Administrations, Manifestations of the Spirit and Operations are not to be used for selfish purposes but are to focus on aiding and helping the Body of HaMashiyach. Below is a basic scriptural guide defining the intended purpose of the three major Covenant Ministries sections of the church.

Common Good

The first scripture that validates this premise is found in 1 Corinthians Chapter 12. The King James Version (KJV) uses the words “to profit withal” which implies “for the common good” (as translated in the New International Version). This is a divine concept central to LOVE. The Spirit moves within the Body of HaMashiyach to benefit the entire body, not just one member or for selfish or carnal purposes.

“And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all ... But the manifestation of the Spirit is given to every man to profit withal... But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.”

1 Corinthians 12:5-11

Edify, Exhort and Comfort

The Operations are designed to co-work with the nine manifestation gifts and the administrations (five-fold ministry) to edify, exhort, comfort and build up the Body of HaMashiyach. However, charity is the more excellent way, what every member of the

Body of HaMashiyach should strive for. Only bona fide charity will consistently bolster pure ministries with pure intentions producing optimum results.

“Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. *Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts: and yet shew I unto you a more excellent way.* Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have *the gift of prophecy*, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.”

1 Corinthians 12:27-13:3

Adorn, Beautify, Perfect and Purify

YHWH intended that the Operations would conjoin with nine major Manifestation gifts of the Spirit and the Administrations to become the core inner workings of the church (its “desire” and “soul”) that self prepares the Body of HaMashiyach for that great day, the marriage supper of the Lamb.

“Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.”

Ephesians 5:25-27

“Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.”

Revelation 19:7

Work in Concert with Manifestations and Administrations

The Operations (works of service) are to work in harmony with the three major Administrations (five-fold ministry) and the nine major Manifestations sections of the church since the spirit and intent of all three sections is essentially the same. YHWH is the facilitator of all three sections of the church. He is the author and finisher of this thrilling real life saga of salvation, perfection (full maturity and purity) and eternal life as YHWH's wife.

“Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him; Called of God an high priest after the order of Melchisedec. Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil.”

Hebrews 5:8-14

“Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.”

Hebrews 12:2

As indicated in earlier chapters, it is beneficial for every Kingdom Priest to be cognizant of this truth and realize that the primary priestly task, aside from getting sinners enjoined to the HaMashiyach Covenant, is to edify existing believers (he/she ministers to) and to help them understand and adopt the ultimate, dynamic, the divine tri-directional axiom. The third most important task for the Kingdom Priest is to minister to

the needs of the Body of HaMashiyach. The third includes ministering unto thyself (pray-soul health, study-mind health, keep physically healthy-temple health). Without a healthy soul, mind and body, it reduces the effectiveness of the ministry of a Kingdom Priest. The fourth task is to make disciples, which incorporates the use of the first three.

There is little place for a Kingdom Priest to focus on surveillance and compliance issues relative to the one and only New Covenant Commandment. However, it is appropriate to assist/serve fellow believers to settle disputes among themselves if they will not willing to be defrauded or suffer wrong, but certainly it is not to be the focus of the duties of body members or Kingdom Priest ministers. It is better for believers to be longsuffering and utilize such incidents as learning/teaching opportunities for the weaker believer(s).

EXPECTED OUTCOMES

As a result of active usage of Operations (works of service), the following outcomes are expected. They are the same outcomes expected as a result of the active usage of the other Kingdom Ministries.

- * A Healthy Strong Body (Church)
- * A Qualified Task Force with Multifaceted Skills (Talents), Gifts and Responsibilities with an Objective to Maintain and Expand the Body of HaMashiyach
- * A Body Filled with and Exercising LOVE (The Center Driving-Guiding Force)
- * A Unified Body
- * A Perfected Bride
- * All Members Properly Honored
- * A Body Victorious Over the Devil
- * A Body Completing YHWH's Mystery

QUALIFICATIONS

The Apostles established a minimum standard for the Operations in the church as delineated below. First, the minimum qualifications to exercise one of more of the works of service (Operations) are the same as any role within the church, whether Manifestation gifts, Administrations or Operations, and they are as follows:

- 1) An individual must be Water Baptized in Yahushua's name.
- 2) An individual must be Spirit Baptized by that Selfsame Spirit.
- 3) An individual must be actively engaged with the Body of HaMashiyach.
- 4) An individual must know how to do works of service in harmony with the other two major ministry sections of the church.

Chapter Seven

- 7 -

TITHING TRADITIONS VERSES BIBLICAL TEACHINGS

INTRODUCTION

Discussions on ministerial financial support can be a delicate subject for some but nonetheless it is a necessary one. In the Old Testament, tithing, offerings, etc. were the venue by which Moses, Aaron and the Levites were directly and indirectly financially supported to do the work of the priesthood. However, most modern ministers and saints alike have been misled and beguiled by false teachers regarding the applicability of Mosaic Law regulations to New Covenant enjoinders. Said teachings have led the “church” into liturgical models and practices that have become non-Biblical traditions (perhaps heresies), traditions that have trickled down to modern times and still remain. These practices have permeated throughout all Christendom (Catholic and Protestant) and unfortunately have circumvented YHWH’s true eternal giving principle and caused many to be “iniquity” workers (Law breakers). Therefore, YHWH will undoubtedly judge many dishonest teachers and leaders for their false teachings and their gross misappropriation of collected funds. This chapter will endeavor to delineate and compare and contrast the prevailing popular views that surround the teachings on and collections of tithes and offerings as compared to what Holy Writ actually reveals on the matter.

TITHING MYTHS

Firstly, tithing is not a New Covenant (NC) teaching nor a NC regulation. Tithing as a covenant regulation belonged to the Mosaic Covenant (Law) and applicable only to those who enjoined the Mosaic Covenant and thus was only valid during the time of its existence (Briggs, 2007). The Mosaic tithes were the YHWH sanctioned inheritance of the Levites; it was their property, *per se* (Numbers 18:26). It belonged to them and no others. To collect and use Mosaic tithes is to steal from the Levites and Aaron. This is why Yahushua and the Apostles did not collect, take or use Mosaic tithes. To break even this one point makes one guilty of the whole Mosaic Law (James 2:10), which also applies to the Eser Debarim, e.g., to blaspheme (give false witness) makes one as guilty as the murderer.

Other tithing scenarios found pre-Mosaic Law were individualistic, as shall be shown, and were not part of the Mosaic Law; only one example applies to the Gentile oriented covenant (the New Covenant); and unfortunately is not broadly practiced.

What seems to be forgotten or overlooked by tithe teachers/collectors is that the Mosaic Covenant, including its regulations, are now obsolete (Hebrews 7:12, 18, 29; 8:7-13), which includes the Mosaic tithing and offering regulations. Although the Mosaic tithing and offering regulations were not eternal in and of themselves, the divine eternal law of **giving** is. And, even though the concept of tithing existed prior to and during the Mosaic Covenant, said concept and model was not followed nor promoted by HaMashiyach and His disciples post-Mosaic Law and is certainly not followed by the modern day church as a NC regulation and the obvious reasons will be shown.

As already indicated above, the abolition of the Mosaic tithing regulation,

however, does not dissolve nor negate the eternal principle of **giving** (Briggs, 2011). In other words, a believer is not exempt from the eternal giving principle or from a percentage size that may well exceed the 10% (tithe) model. In fact, scripture reveals that a giving request can swell as large as 100%, depending on circumstances (e.g., attitude about one's possessions) and upon the divine request made.

Relative to tithing, some teachers, of course, quickly site that Abraham was a tithe giver before the Mosaic Covenant. This is usually proffered as a means to justify their tithe collection practices post Mosaic Covenant, as a “first mentioned” concept. But what they fail to tell themselves and their followers is that when Abraham gave tithes to Melchisedec, he only gave him a tithe of the spoils of war (Genesis 14:20; Hebrews 7:4), not of his personal wealth. If this model (Abraham’s) were followed in truth by the modern day church rather than the Mosaic Covenant model (which is now obsolete), there would be little to no tithes collected—clearly this truth would not be a suitable argument or option for modern tithe teachers/collectors and therefore this truth is avoided and not focused on.

The mental perception of how the Abraham model works is reversed in the minds of modern day tithe collectors and givers. Let me explain. Melchisedec gave first, NOT Abraham. Melchisedec brought physical tangible victuals to Abraham and his worn and tired small army. Then Melchisedec encouraged him (edified him) with words of inspiration and blessings. Abraham then gave him a tithe of the spoils of war, not of his personal wealth and only this onetime event.

What minister do you know that has war leaders who went to war and brought home spoils of war and how often? When the Abraham model is exposed for what it is,

the next inline Biblical example cited is Jacob. But this model is even less suitable than the Abraham model. Scriptural context clearly shows that Jacob was not a tithe giver. However, when Jacob did promise to give tithes (futuristically) to YHWH, it was only a promise contingent upon YHWH keeping/fulfilling HIS end of a bargain that was laid out by Jacob, i.e., Jacob would give a tithe to YHWH if YHWH would give Jacob safe passage to his father's house (Genesis 28:20-22).

If Jacob was already “giving tithes”, like is Grandfather Abraham did, albeit only one time, it would not be much of a bargaining chip. So obviously, tithing for Jacob was not practiced nor is there any clear scriptural record that his bargain-promised tithe was ever actually given, when, how or to whom. Given that Jacob (heel catcher) was a supplanter, it is questionable whether or not he actually gave the tithes. But YHWH would have helped him anyway because YHWH’s finger was upon him. Obviously, if this model were followed by the modern day leaders, teachers or churches, there would be little to no tithes collected—they would all be waiting for the day each member came upon a death threat and then made a bargained with YHWH for protection and only then they would give a onetime tithe if YHWH participated in the bargain. Again this is clearly not a suitable option for the modern tithe teachers/collectors.

Finally, relative to any tithing record, pre or post Mosaic Covenant, there are no other examples to be found in Holy Writ. There is no record of Isaac giving tithes or any other Semitic descendant until the time of the Mosaic Covenant. Furthermore, there is no tithing record post Mosaic Covenant either. Yahushua did discuss the tithing issue with religious leaders of His day while He/they were still under the Mosaic Covenant, but this discussion was mainly entered into to correct misunderstandings and misuse of tithing

relative to the “weightier matters” of the Mosaic Law (Matthew 23:23). In fact, there is no record of Yahushua (or that of his disciples) actually tithing during or after the Day of Pentecost. And of course, Yahushua would and must speak “pro-tithing” to those under the Mosaic Law, since it was in fact a Mosaic Law regulation that was still in effect during the time of His discussion. Yahushua did not come to destroy the LAW, but to fulfill it, one might even argue, to endorse it, but in truth.

That, then, brings us back to the obsolete model, the Mosaic Covenant regulation, the one model that seems to be promoted most often, albeit inaccurately. A favorite quote from Malachi (still under the Mosaic Covenant) that is often quoted and used relative to tithing is Malachi 3:8-10. But careful examination of the Mosaic Covenant clearly reveals that this Mosaic tithing model mentioned via Malachi’s pronouncement is not truly being followed by the modern day church nor is the meaning of the Malachi passage understood or at least its meaning is not taught. Usually selective readings and partial considerations are used (misused) to justify the collection of tithes, perhaps a method employed to impose “guilt” to increase the number of tithe givers and a revenue stream. However, if one is going to live by the law, then one must obey the law (Galatians 3:10-11; 5:4). Tithing teachers/collectors should honestly consider exactly what the law really teaches about tithing if they are going to teach it and demand others to live by it.

Under the Mosaic Covenant YHWH had five distinct purposes planned for all tithes and offerings, without exception. They were as follows:

1. To play a significant role in ceremonial (and liturgical) functions relative to sin, guilt and praise/thanksgiving.

2. To support the High Priest (and his family) so he could conduct his priestly duties and to link (by virtue of breaking bread/fellowship) the Israelites to the priesthood.
3. To support the Levites (and families) so they could conduct their priestly duties and to link (by virtue of breaking bread/fellowship) the Israelites to the priesthood.
4. To assist (provide food for) the alien, widows, orphans, the stranger and the disenfranchised among Israel.
5. To facilitate continual recognition of the fact that YHWH was/is the provider.

Any deviation from the above was a breach of YHWH's WILL (the Mosaic Covenant) that was in place for enjoiners for that time (while the Mosaic Covenant was in effect) and therefore any breach of the above is/was sin. Woe to the individual(s) responsible for false teachings and misappropriation of such funds. Such an individual(s) was/is a "thief" in two ways according to the mouth of the prophet of YHWH (Malachi 3:8-10) and according to the Law of YHWH. First, they steal Levi's and Aaron's property (inheritance) and second, they steal from YHWH because when you steal from HIS children (the poor, widows and orphans), you steal from YHWH.

Make a special note that building physical temples and growing wealth for the priesthood, *per se*, was not part of the above list.

"And all the tithe of the land, *whether of the seed* of the land, *or of the fruit* of the tree, is the LORD'S: it is holy unto the LORD. And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, *even of whatsoever passeth under the rod*, the tenth shall be holy unto the LORD. He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed. These *are* the commandments, which the LORD commanded Moses for the children of Israel in mount Sinai."

Leviticus 27:30-34

What is also often overlooked regarding tithing mostly applied to animals and earth grown produce (seeds, fruit, vegetables), which could be bought back for the normal value plus 20%, so long as the individual did not swap out good produce or good livestock for lesser quality produce or livestock when selecting the tenth of each. This collection belonged to the LORD and was holy.

“And the LORD spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel. And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation. Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, and die. But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: *it shall be* a statute for ever throughout your generations, that among the children of Israel they have no inheritance. But the tithes of the children of Israel, which they offer as an heave offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance ... And ye shall bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye pollute the holy things of the children of Israel, lest ye die.”

Numbers 18:20-32

The lesson from this portion of scripture that is often overlooked here is that these offerings, first fruits and “tithe” were a collection (a tenth) that was partially given to support a ministry that does not exist anymore, a ministry that was done away with, a ministry that is obsolete, and a ministry that supported a covenant that has become obsolete. What modern cleric or minister is there that still kills live animals and offers them on an altar and burns it as a sacrifice to cover sins; or conducts meal offerings/sacrifices? That is right. They do not exist.

No more, then, is needed to be said about the matter, but for teaching purposes, consider the following. Under Mosaic Law, there were three types of tithes and different

uses for each one. The first type was a celebratory event that was to be eaten by the priesthood together with the tithe giver as a fellowship event, a celebration, a reminder of YHWH's provisions, and linking the tithe giver to the ordained ministry of YHWH.

The second type of tithe was similar to the first, it was for the Levites to make sure that they had food and again was eaten together with the giver, again as a fellowship event, a celebration, and a reminder of YHWH's provisions. From this second type of tithe, a tenth of the tithe was extracted and sent to Jerusalem, to the temple, for the consumption of the High Priest (and his family) and those at work at the temple during their course.

The third type of tithe was the "third-year" tithes that was to be eaten/distributed to the Levites, widows, orphans, and the stranger in each local community and was not to be touched by (eaten or shared by) the tithe giver. This was truly a distinct "alms-giving" type tithe, a true charity. And as always, tithes and offering were to be selected from among the best of animals and crops, not damaged or waste (trash).

This third year tithe, its collection and appropriation is certainly rarely followed by modern day teachers/leaders (tithe collectors) and churches. If this is the case for any tithe collector, a serious breach of Mosaic Covenant regulation has/is occurring which causes such people to be "iniquity" workers (law breakers). And those that claim to give charity when they are giving away damaged, used, leftover, or waste corporate goods are deceiving themselves and disobeying scripture. This third-year tithe is what Malachi was referring to when he mentions the "whole tithe" (Malachi 3:10). This can also be validated by what numerous prophets have said regarding this "third-year" tithe breach and oversight that brought judgment upon the house of Israel. This type of tithe breach

alone causes the modern teachers/leaders/churches that collect tithes to bring condemnation upon themselves. If Israel was not exempt (the Olive Tree) from judgment, how does the “Wild Olive Branch” grafted in expect to be exempt from judgment, if they are living by the LAW and breaking it (Matthew 5:19)? Remember, if one lives by the LAW (Mosaic Covenant regulations), they will be judged by the LAW (Romans 10:5; 2:12).

But remember, as indicated above, the tithing regulation as described/prescribed under the Mosaic Covenant, has been abolished, at least as far as the Gentiles (see DOC Vol. 2 & 4) are concerned. Apostle Paul said this about the Mosaic Covenant.

“In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away.

Hebrews 8:13

“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And *having* an high priest over the house of God;”

Hebrews 10:19-21

Yahushua said this about the Old as compared to the new.

“No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse. And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.”

Mark 2:21-22

The HaMashiyach Covenant (the new) is a new/different paradigm/ministry that utilizes a new financial support system, (1 Corinthians 9:7) since the work of HaMashiyach abolished the need for a Levitical priesthood and all their former work under that covenant. The New Covenant ministries focus more on judgment, mercy, faith and the LOVE of YHWH that is to be directed toward and doted upon the Body of HaMashiyach.

“Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.”

Matthew 23:23

“But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.”

Luke 11:42

“Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.”

James 1:27

“Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? saw we thee a stranger, and took thee in? or naked, and clothed thee? saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.”

Matthew 25:37-40

In other words, no longer does literal tithing, wave offerings, sin offerings or guilt offerings (etc.) apply to New Covenant enjoinders since the work of HaMashiyach abolished the need for such things. However, what is left to discuss is “what method of giving and/or collecting (eternal giving principle)” should be employed to support ministers of the gospel and the poor under the New Covenant?” But, before discussing it, there are still other issues that should be addressed first.

O.T. TEMPLE BUILDING RESOURCES

There is no record in the Bible of any tithes being used to build temples or temple maintenance in any form, fashion or percentage. To do so would be considered as robbing YHWH. Below is a brief look at each temple building project throughout Jerusalem’s long history.

Solomon’s Temple

King David was the chief contributor, both in design (plans) and funding sources. And most of his riches came from taxation, since he was quite poor prior to becoming king, so poor that he could not even afford to pay a dowry for his first wife and paid it with Philistine foreskins (1 Samuel 18:25-27).

“Furthermore David the king said unto all the congregation, Solomon my son, whom alone God hath chosen, *is yet* young and tender, and the work *is* great: for the palace *is* not for man, but for the LORD God. Now I have prepared with all my might for the house of my God the gold for *things to be made* of gold, and the silver for *things* of silver, and the brass for *things* of brass, the iron for *things* of iron, and wood for *things* of wood; onyx stones, and *stones* to be set, glistering stones, and of divers colours, and all manner of precious stones, and marble stones in abundance. Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, which I have given

to the house of my God, over and above all that I have prepared for the holy house, Even three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses withal: The gold for things of gold, and the silver for things of silver, and for all manner of work to be made by the hands of artificers. And who *then* is willing to consecrate his service this day unto the LORD? Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly, And gave for the service of the house of God of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron. And they with whom precious stones were found gave them to the treasure of the house of the LORD, by the hand of Jehiel the Gershonite. Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the LORD: and David the king also rejoiced with great joy.”

1 Chronicles 29:1-9

So as can be seen, King David gave from his own personal wealth that he had acquired during his reign as king (and this was not tithes, he was not a priest). His great generosity cultivated similar generosity among other wealthy Israeli leaders, and thus, the single divinely ordained Temple was funded.

Cyrus' (via Sheshbazzar)/Darius' Temple

Solomon's temple was destroyed by Babylon and Nebuchadnezzar had confiscated the articles from the temple's treasury. So in the first year of Cyrus, king of Persia, Cyrus gives a decree to rebuild Solomon's Temple, to be funded by the king's treasury, augmented by any goodwill offerings that may have been proffered by any wealthy or willing Israeli survivor.

“Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying, Thus saith Cyrus king of Persia, The LORD God of

heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which *is* in Judah. Who *is there* among you of all his people? his God be with him, and let him go up to Jerusalem, which *is* in Judah, and build the house of the LORD God of Israel, (he *is* the God,) which *is* in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the

men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that *is* in Jerusalem.”

Ezra 1:1-4

“And when the seventh month was come, and the children of Israel *were* in the cities, the people gathered themselves together as one man to Jerusalem. Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as *it is* written in the law of Moses the man of God. And they set the altar upon his bases... They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia.”

Ezra 3:1-7

“Then Darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon. And there was found at Achmetha, in the palace that *is* in the province of the Medes, a roll, and therein *was* a record thus written: In the first year of Cyrus the king *the same* Cyrus the king made a decree *concerning* the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, *and* the breadth thereof threescore cubits; *With* three rows of great stones, and a row of new timber: and let the expenses be given out of the king's house: And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which *is* at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which *is* at Jerusalem, *every one* to his place, and place *them* in the house of God. Now *therefore*, Tatnai, governor beyond the river, Shetharboznai, and your companions the Apharsachites, which *are* beyond the river, be ye far from thence: Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place. Moreover I make a decree what ye shall do to the elders of these Jews for the building of this house of God: that of the king's goods, *even* of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered. And that which they have need of, both young bullocks, and rams, and lambs, for the burnt offerings of the God of heaven, wheat, salt, wine, and oil,

according to the appointment of the priests which *are* at Jerusalem, let it be given them day by day without fail: That they may offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king, and of his sons. Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his house be made a dunghill for this. And the God that hath caused his name to dwell there destroy all kings and people, that shall put to their hand to alter *and* to destroy this house of God which *is* at Jerusalem. I Darius have made a decree; let it be done with speed.”

Ezra 6:1-12

Herod's Temple

Herod was king of Judaea under the auspices of Rome. In his attempt to be remembered, he was restoring the earlier restored temple (Solomon's) funded by Cyrus/Darius' and with grandeur, as one of many structures he had built in his honor. Herod, like other kings before him, funded the temple's restoration from his own political money coffers, acquired through taxation of the Jews (see history).

“There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth.”

Luke 1:5

By the times of Yahushua HaMashiyach, the temple had been in restoration for 46 years already.

“²⁰ Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?”

John 2:20

The aforementioned examples reflect the three major temple building/restoration projects to date and all three demonstrate that no titling was ever used nor was it taught to be used to build and/or repair temples (or synagogues—a Jewish tradition implemented outside of scriptural edicts). If/when modern ministries collect titling and utilize some or all of it to construct “temples”, “synagogues”, “churches”, etc. such acts contradict Biblical principles and robs YHWH, since this too is a misappropriation according the Mosaic Covenant regulations.

NEW COVENANT TEACHINGS

Apostle Paul drew his New Testament teachings regarding ministerial support from a principle established in the Book of Deuteronomy (Deuteronomy 25:4) rather than the “traditional” titling scriptures most often used by modern ministries. Apostle Paul claims he got this concept from Yahushua (1 Corinthians 9:14), a concept and principle practiced by Yahushua. Interestingly although the Deuteronomy principle relates to the compensation of a beast of burden, an animal servant, an animal slave Paul applied it to ministry as a venue of support versus the Old titling model.

“Thou shalt not muzzle the ox when he treadeth out *the corn*.”

Deuteronomy 25:4

“Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

1 Corinthians 9:7-9

“Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward.”

1 Timothy 5:17-18

Regarding the above scriptures, there should be a couple of questions and thoughts that quickly come to your mind. Since when do oxen take more than necessary food, water and shelter for their labor? Since when do oxen grow rich or become excessive in their reward for their expected labor? HaMashiyach said this (below) as a way to help his disciples keep perspective as to their ministerial purpose, works of service, intent for doing so and compensation concerns.

“So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.”

Luke 17:10

HaMashiyach certainly practiced what He preached. Although He was related to the wealthiest men and women in Israel (see DOC Vol. 2), He owned no home or lavish houses (Matthew 8:20; Luke 9:58), He had no huge bank accounts, He did not solicit offerings (at least there is no record of it), He even had His ministry money (“the bag”) held/managed by a known thief (John 12:6), and finally, He built no temples or synagogues. He managed to operate His ministry, including the giving of alms to the poor, from the charitable gifts received from several notable women and many others (Matthew 27:55-56; Luke 8:1-3) that believed in His ministry. This was not tithes since

the tithes in His day belonged to the Aaronic and Levitical priesthood that was still in effect at that time. His public ministry existed outside of the Mosaic Covenant and was funded with distinct and separate funds. As indicated above, it is also interesting to note that Yahushua's ministry activities included giving to the poor (John 13:29), an indication of an eternal principle of a "social gospel" embedded within the Mosaic Covenant regulations. It is clear that His focus was not on this temporal life, but on the eternal kingdom to come, a kingdom that would never end. But He felt it imperative to help meet the real physical needs of the poor, widows and orphans—YHWH's children.

Some would argue that if the NC ministry is comprised of Kingdom Priests, who are sons of YHWH and/or YHWH's espoused, then certainly they are worthy of or even entitled to being lavished with as much as can be extracted from the "flock" or "vineyard"—worthy of double honor. But this view is a misconstrued view. "Fleecing the flock" is sinful. Pursuing ministry for the sake of real estate, money, crowns, jewels, streets of gold, etc., etc. is not intended for this life. The rewards intended for the called, chosen and faithful, who understand that while on earth they are only servants, will one day, in the forever hereafter, be given to them for their faithful works of service done from a pure heart. If one does seek rewards in this life only, then said future rewards will not be available to them in the hereafter.

"Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly. And when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto

you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen *do*: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.”

Matthew 6:1-8

When doing works of service (alms), ministry or prayer (etc.) do not seek immediate rewards from men or riches for services rendered, because such pursuits will circumvent YHWH’s plan to reward His servants, those servants whose actions (Revelation 19:8; Matthew 22:11-12; 25:31-46) are driven by LOVE. The wrong intent taints a pure heart.

Desiring the “chief seats”, to seek to be served instead of being the server (the waiter of tables), to pursue wealth from the ministry, to seek to be a celebrity minister, and the list goes on, is the wrong intentions. Yahushua modeled the proper king-priest behavior when He fed the 5000 and the 4000. He rolled up His sleeves and instructed His disciples to do the same. He blessed the loaves and fishes and break them and handed them to His disciples to distribute (to wait on/serve) to the people who the disciples had instructed to sit down. And Yahushua did not stop “breaking” and the disciples did not serving the people until all had been fed and an ample surplus of food had been collected. But in today’s scenarios we see the ministers sitting in the “high seats” and being served. Instead, they should have their sleeves rolled up and be serving the people until all have been fed. Not to worry, double honor and rewards will come, but will come from the true Rewarder, our Savior, in due season.

Apostle Paul did talk about a “collection” (Acts 24:17; Romans 15:26; 1 Corinthians 16:1-4; 2 Corinthians 8:1-21; 9:1-10; Galatians 2:10), but this was not a collection for himself or for the clergy, *per se*. This collection had everything to do with alms, i.e., charity for the less fortunate.

“Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by *your* letters, them will I send to bring your liberality unto Jerusalem. And if it be meet that I go also, they shall go with me.”

1 Corinthians 16:1-4

The Old Testament tithing concept, including offerings and its methods of collection, has been misconstrued and misused at best but is likely being erroneously imposed and misused at worst. Many have made tithing into something it is not. In fact, the word tithe(s) is hardly mentioned in any of the New Covenant writings of the Apostles other than in Paul’s teachings to the Hebrews, relative to Abraham and Melchisedec (Hebrews 7). He used it as a proof of the superiority of the New Covenant and its High Priest—Yahushua and its priesthood. In other words, the teaching was not about the need for tithing under the NC but about the superiority of Yahushua. As mentioned earlier, since Yahushua did live under the Mosaic Covenant He did mention tithing briefly (Luke 11:42; 18:12) but only to upbraid those who had misconstrued and abused the Law regulations different from its intended purposes and meanings.

NEW COVENANT OFFERINGS/ETERNAL PRINCIPLES

In spite of its scarcity, there are enough references in the New Testament that does provide insight as to what kinds of offerings do apply under/in the New Covenant and what their purposes are. They are delineated below. But first, there are Old Testament scriptures to review that provide some underlying principles.

First Fruits

“First fruits” was an offering given to YHWH from every tree, plant, livestock and human. It follows the concept of prioritizing one’s life, putting YHWH first in everything and acknowledging that without YHWH there would be no fruit, liquors, firstborn sons, etc. The “first fruits” offering was to be one of thankfulness and praise and aligns with the first and greatest commandment.

“Thou shalt not delay *to offer the first of thy ripe fruits, and of thy liquors: the firstborn of thy sons* shalt thou give unto me. Likewise shalt thou do with thine oxen, and with thy sheep: seven days it shall be with his dam; on the eighth day thou shalt give it me.”

Exodus 22:29-30

“And we cast the lots among the priests, the Levites, and the people, for the wood offering, to bring *it* into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the LORD our God, as *it is* written in the law: And to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the house of the LORD: Also the firstborn of our sons, and of our cattle, as *it is* written in the law, and the firstlings of our herds and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God: And *that* we should bring the firstfruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage. And the priest the son of Aaron shall be with the Levites, when the Levites take tithes: and the Levites shall bring up the tithe of the tithes

unto the house of our God, to the chambers, into the treasure house. For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where *are* the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and we will not forsake the house of our God.”

Nehemiah 10:34-39

“Then brought all Judah the tithe of the corn and the new wine and the oil unto the treasuries. And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah: and next to them *was* Hanan the son of Zaccur, the son of Mattaniah: for they were counted faithful, and their office *was to distribute unto their brethren*. Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof.”

Nehemiah 13:12-14

“Thou shalt not muzzle the ox when he treadeth out *the corn*.”

Deuteronomy 25:4

(see also 1 Corinthians 9:7-9; 1 Timothy 5:17-18)

What is often overlooked here is that there were multiple treasuries (store houses/granaries) throughout the land of Israel, but only the first year tithe and a tithe of the tithe during the second-year was brought to the temple (house of YHWH). The remaining 90% of the second-year tithe was left in the local treasuries to be eaten by the giver together with the “brethren” (Levites) and the poor (widows, orphans, and strangers). The third-year tithe was exclusively for the “brethren” (Levites) and the poor (widows, orphans, and strangers) and the givers were not allowed to eat of it.

HaMashiyach seemed to have adopted the eternal principle found within the third-year tithe regulation, as shall be shown. Those that were thankful for and believed in HaMashiyach’s ministry supported Him from their substance and otherwise.

“And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve *were* with him, And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.”

Luke 8:1-3

“And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.”

Matthew 27:55-56

Mary Magdalene (Mary M.) was a very wealthy woman, married to the very wealthy Joseph of Arimathea and daughter of Nicodemus (Simon the “leper”), the richest man in Israel. Joseph of Arimathea was the brother of Mary the virgin (mother of Yahushua). What this means is that Yahushua was very well connected to both wealth and religious-state polity. Yahushua valued these connections and did not alienate them (Luke 16:9). From these collected/received funds from Mary M. (et al), Yahushua obviously used it to support Himself, His disciples as well as for giving to the poor, as indicated by the assumption made by His disciples,

“Now no man at the table knew for what intent he spake this unto him. For some *of them* thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor.”

John 13:28-29

Ironically, Judas was the “treasurer”, the one who held the funds (“the bag”), spent the funds and disbursed the funds on behalf of HaMashiyach’s ministry. Was he also being “setup” to unwittingly fulfill a divine purpose?

“Then saith one of his disciples, Judas Iscariot, Simon’s *son*, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor? he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.”

John 12:4-6

“Now no man at the table knew for what intent he spake this unto him. For some *of them* thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.”

John 13:28-29

Nonetheless, from the above scriptures, it can be understood that New Covenant collected funds were supposed to be used for two main purposes and they are as follows:

1. Alms (charity for the poor).
2. Modest ministry support (to purchase food, etc. as needed for HaMashiyach and His disciples.)

These two purposes similarly match the Old Testament model when all the non-applicable uses for tithes and offerings are stripped away, allowing the true eternal principle of giving to emerge. But, once again, what is not seen here (or anywhere else in the scriptures) is funds being used to build church buildings, purchase wasteful or lavish goods and services, expensive cars, the buying of assets, real estate, etc.. The apostles followed this simple model that HaMashiyach taught them (1 Corinthians 9:4-10, 14; 16:1-4; 2 Corinthians 2:17). In fact, Apostle Paul made reference to the offering of “first

fruits" (Exodus 22:29-30; Nehemiah 10:34-39; 13:12-14) and its intended purpose, as it relates to the laborer, in this way.

"The husbandman that laboureth must be first partaker of the fruits. Consider what I say; and the Lord give thee understanding in all things."

2 Timothy 2:6-7

"Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?"

1 Corinthians 9:7-9

In the above scriptures, it appears that Apostle Paul merged the two concepts of "tithing" (third year) and "first fruits" into one paradigm, that a worker/laborer (minister/kingdom priest) is permitted to receive a modest livelihood as a result of his/her labors in the kingdom (gospel work), but from these funds an equitable distribution (Acts 2:44; 4:32) should occur among all kingdom priests as well as poor, orphaned and widowed believers, but not lazy people unwilling to work (2 Thessalonians 3:10). In modern times there is not only (and often) a huge disparity between "incomes" from one minister to the next, often wrongly justified with the non-scriptural concept that higher paid ministers deserve more because they either worked harder or are better ministers with greater followings. Also, little to nothing is shared with the tithe payers and little to no "alms" (charity) is extracted and distributed to the poor either.

Note that it appears that all Mosaic Law tithes were collected as a "whole" and was then managed/distributed by a few trustworthy/faithful priests (Nehemiah 13:13).

Even still, the priests lived at a poverty level, an economic level that most ministers are not willing to accept today. Their poverty level was to be similar or equal to that of widows, orphans, the stranger, etc. This fact can be discerned from contextual references (Deuteronomy 14:29; Leviticus 5:11; 6:20; Matthew 8:19-20; 1 Corinthians 9:9) where the offering size/value was comparable to that of the poorest in Israel. And certainly Yahushua followed this modesty/poverty model, as already shown above, despite being very well connected to wealth and religio-political power.

In summary, by merging the gospel writings together with Paul's writings, the two main purposes for New Testament Offerings, as already indicated above, are affirmed. But the bottom line is that teaching, collecting and using Mosaic tithes causes both the collectors and the givers to become law breakers ("iniquity" workers). But following the Melchisedec paradigm is allowed, but will not really produce tithes, but it will produce ministers who give to others. This is the reason why Yahushua instructed the Apostles to bring their own provisions when going out among the Gentiles (Luke 22:36). Things would be dramatically different, they would not be among people whose culture placed favor on ministers and prophets.

Alms

"Alms giving" is basically the third-year tithe portion allocated to the poor, widows, orphans and stranger. The Greek word *eleemosyne* is translated into the English word "alms" which means "compassionateness" i.e., (as exercised towards the poor) "beneficence" or (concretely) "a benefaction": alms (-deeds). This term as translated is unique to the New Testament but not its meaning. The alms giving concept was an

integral part of the Old Testament tithing concept/teachings that was an “on and off” practice of the Israelites. The off times were when prophets would proclaim judgment against them. Yes, that is right! This intended principle and practice was so clear and dear to the heart of YHWH that Israel’s malpractice of it led to severe punishment.

“Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.”

Isaiah 1:16-18

“Thy princes *are* rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them.”

Isaiah 1:23

YHWH was just as enraged, if not more so, with Israel’s neglect of the less fortunate as HE was of other sins Israel committed. Therefore, Israel was judged. YHWH is still extremely concerned about every cry of the oppressed (Psalms 9:8-9; 103:6; etc., etc) and every innocent drop of blood that is shed (Genesis 4:10-11; Deuteronomy 19:10, etc.) and promised that such events would not go unheeded, a response from him would come.

Impoverished nations should also remember that poverty is relative and is often a self-inflicted idea. For even the poor woman cast two mites into the treasury and it was all she had (Mark 12:41-43). Each should give what they can and as YHWH directs for YHWH sees all. Do not focus on receiving handouts but focus on YHWH, the provider,

as each does his/her best to labor for wages. And if/when YHWH sees fit, he will come to aid the poor and oppressed, if not in this life, then in the life here after.

“Happy is he that hath the God of Jacob for his help, whose hope *is* in the LORD his God: Which made heaven, and earth, the sea, and all that therein *is*: which keepeth truth for ever: Which executeth judgment for the oppressed: which giveth food to the hungry. The LORD looseth the prisoners: The LORD openeth the eyes of the blind: the LORD raiseth them that are bowed down: the LORD loveth the righteous: The LORD preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down. The LORD shall reign for ever, *even* thy God, O Zion, unto all generations. Praise ye the LORD.

Psalms 146:5-10

“That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

Luke 11:50-51

Since YHWH was so concerned about the plight of the poor (etc.), HE instituted and integrated a tithing and offering system under/within the Mosaic Covenant that was supposed to address this intensely intimate and deep concern of YHWH. Unfortunately, Israel failed to value and comply with this divine plan of YHWH in a consistent manner.

“Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year. And thou shalt eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God always. And if the way be too long for thee, so that thou art not able to carry it; *or* if the place be too far from thee, which the LORD thy God shall choose to set his name there, when the LORD thy God hath blessed thee: Then shalt thou turn *it* into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose: And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine

household, And the Levite that *is* within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee. At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates: And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the LORD thy God may bless thee in all the work of thine hand which thou doest.”

Deuteronomy 14:22-29

One need only look at Cornelius’ life (Acts 10) to discern that “alms giving” was an eternal principle that exposes the nature/character of YHWH and HIS heart-throb/compassion for the poor and disenfranchised. Please note that only two things are mentioned about Cornelius’ behavior (acts) that reached the portals of heaven as a memorial for this unsaved Gentile. First, his prayers, second his “alms-giving” to the poor. Obviously, these two acts of righteousness did not (could not) save him, but certainly got YHWH’s attention. But following salvation (imputed righteousness that comes by faith, Romans 3:28, James 2:23 and NC enjoiment, Acts 2:38, etc.), these said acts, if continued, would keep him on the path of righteousness (Matthew 25:31-46; James 2:17, 21-22)—acts/deeds that are pleasing to YHWH. One without the other negates the other. Both faith and works (good deeds) are required to perfect faith and keep faith alive (James 2:26).

What is also often misconstrued regarding tithes/offerings is this. In modern times, tithes and offerings are often used for church buildings, maintenance, large salaries, non-charity programs and are usually not shared proportionately with the tithe payer, with the aliens, the fatherless and the widows. This neglect, if one is attempting to follow the Mosaic Law is a severe breach of YHWH’s word. Break one portion of the

Law and one becomes guilty of all (including murder). Finally, it is only the basic eternal principles of giving that are extracted from the Mosaic Covenant regulations and found to be applicable to enjoiners under/in the New Covenant.

NOT FOR PROFIT VERSUS FILTHY LUCRE

Within the subconscious mind (and sometimes more overt) many ministers treat the ministry as a “business” in that if they can just increase the number of their tithe payers they will be able to increase their own personal incomes and size of their kingdoms (egos). This is not the purpose of the ministry or the purpose of tithes and offerings. The desire for accumulation and/or materialism produces the wrong desired outcome. This is what is called “filthy lucre”.

“Likewise *must* the deacons *be* grave, not doubletongued, not given to much wine, not greedy of filthy lucre;”

1 Timothy 3:8

“For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;”

Titus 1:7

“Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind;”

1 Peter 5:2

As already indicated above, this does not mean that a laborer is not worthy of his/her hire, but within the ministry, one is encouraged to be extra careful and

conservative regarding the practice, use and intent of fiscal collections. Apostle Paul went the extra mile as insurance against such potential hazards.

“Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace; And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: Being defamed, we intreat: we are made as the filth of the world, *and are* the offscouring of all things unto this day.”

1 Corinthians 4:11-13

“And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.”

Acts 18:3

“Have we not power to eat and to drink? Have we not power to lead about a sister, a wife, as well as other apostles, and *as* the brethren of the Lord, and Cephas? Or I only and Barnabas, have not we power to forbear working? Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of *this* power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel. But I have used none of these things: neither have I written these things, that it should be so done unto me: for *it were* better for me to die, than that any man should make my glorying void. For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! For if I do this thing willingly, I have a reward: but if against my will, a dispensation *of the gospel* is committed unto me. What is my reward then? *Verily* that, when I preach the gospel, I may make the gospel of HaMashiyach without charge, that I abuse not my power in the gospel... But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to

others, I myself should be a castaway.”

1 Corinthians 9:4-27

Remember, one of the major reasons why YHWH judged Israel was because they became self-focused (accumulation/materialism) (Amos 3:15; 6:4) rather than remembering the oppressed, the fatherless, the widow and the poor. This was a great sin and a great travesty. One may argue that their parish has no poor members but according to Biblical NC practice, alms were collected and sent to Jerusalem (and/or distributed by Apostle Paul) since he had knowledge of qualified candidates, i.e., poor people needing help that lived outside the geographic area where the local assembly existed, where the collection occurred. Needless to say there are multitudes of ministers and church members around the world that could benefit (2 Corinthians 8:14-15) from alms collected from non-needly parishes that can be distributed to those brothers/sisters that live outside of non-needly assembly. There is no logic or valid excuse, in modern times, whereby assemblies are exempt from collecting alms and getting it into the hands of like faith impoverished ministers, widows, orphans and the poor and needy. Do not think for one minute that YHWH will not judge ministers, rich nations and peoples who likewise neglect the oppressed, the fatherless, the widow and the poor and misappropriate kingdom funds. HaMashiach distinctly taught that this kind of neglect is a direct reflection of how believer behaves towards HaMashiach. The consequences for neglecting this matter are severe (Matthew 25:45-46).

Any behavior (or the neglect/omission of behavior) directed towards the body of HaMashiach, good or bad, is the sole and genuine verifiable proof of the core beliefs of

an individual (including ministers) and said behavior will be reviewed on judgment day, relative to whether or not an individual is an anti-HaMashiyach or a true believer. John endorses this truth as follows.

“We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of *God*, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him.”

1 John 3:14-19

“Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also.”

1 John 4:17-21

“I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.”

1 John 2: 21-22

An individual that proclaims that they love HaMashiyach, but does not love his brother (a child of YHWH) by appropriate behavior is a liar. This kind of lie essentially denies the Father and the Son, since the church (the brethren) is HaMashiyach (his body) on earth (Matthew 25:31-46). This kind of lie makes such an individual an anti-

HaMashiyach. The early developments of this truth can be found as far back as the Mosaic Covenant. Even the prophets indicated YHWH's anger being kindled against Israel for failing to practice this prominent truth, an eternal principle. This may be a shocking revelation but is undeniably a scriptural truth. YHWH judged Israel because they forgot the poor, the widow, the oppressed and the fatherless, who were their brothers. Paul indicated that alms giving (action) was a proof of LOVE (2 Corinthians 8:8, 11, 24)

Keep in mind that YHWH does not generally demand believers to give everything away, but to give proportionately and equitably (Luke 3:11). The exception to the rule applies to the rich (Mark 10:17-24) for if they love their money more than YHWH, and if so, how then can they be saved (Matthew 6:24; Luke 16:14)?

TEMPLE CLEANSING

When HaMashiyach cleansed the temple, he was not enraged so much by the temple's lavishness, opulence and the misunderstanding people had regarding its purpose. He was enraged that it had become a place of corrupt commerce—one of the more filthy abominable activities hated by YHWH. Commerce, here and like anywhere else, usually spurns greed, hatred, dishonesty, lust of the eyes, the lust of the flesh and the pride of life. But temple commerce was worse, if that is possible, by the fact that this was commerce done in the name of YHWH and it did not help the oppressed, the stranger (alien), the widow or the orphan. YHWH is going to destroy that Great Whore (corrupt commerce, etc.) and anyone that participates in her sins (read Disciples of Christ Volume 8).

What this means to the believer, since a believer's body is the temple of YHWH, is this. A true believer must not corrupt his/her temple with activities that run contrary to

what is pleasing to YHWH. Commerce and all its associated evils is just one such example. Is YHWH, therefore, opposed to any form of primitive commerce? Perhaps not, that is if it can be conducted with all purity and with a focus on helping the widows, the oppressed, and the needy with any overage extracted from the activity beyond genuine operating costs. Operating costs includes salaries that are equitable, that can support a modest and simple lifestyle. Obviously, there will be a form of commerce during the millennium, but strict compliance to righteous methods will be enforced on all its activities and its participants.

Heretofore, if commerce is left to the demise of men, it is nearly impossible to find any commerce that has been or is conducted righteously. Israel, as a nation, was supposed to conduct themselves, including commerce activities, in a righteous manner, but failed miserably, thus the pronouncements of judgment from YHWH came upon them. John warned the church that this same kind of judgment will befall any believer who does not “come out” of Babylon, that Great Whore.

Materialism is subtle, like a wine. One is never sure when or how they actually became intoxicated by its elements and properties (Matthew 13:22; Revelation 18:3). But only the disciplined mind and heart of the very few can escape its lure and deception. The whole world is falling prey to its beguiling tale of peace, health, happiness and prosperity. The only answer is an Abrahamic walk incited by the divine call of YHWH. John gave that call in the book of Revelation to all believers.

THE EARLY CHURCH

Because of all the foregoing reasons it is easier to understand why the early church behaved as they did. Israel had forgotten or neglected the proper use of tithes and offerings but HaMashiyach came to restore and revive the great eternal principles of YHWH, the truth, the light and enlighten every believer.

“And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.”

Acts 2:42-47

“And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, And laid them down at the apostles' feet: and distribution was made unto every man according as he had need. And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus, Having land, sold it, and brought the money, and laid it at the apostles' feet.”

Acts 4:32-37

This “early church” phenomenon, where everyone had all things in common, is possible but only if believers possess and understand the breadth and depth of the Body of HaMashiyach and the true purpose of giving. In the very end of times, a renewal of this phenomenon may be necessary if believers are hoping to overcome what is to come,

the fall of Mystery Babylon and the Mark of the Beast. (See Disciples of Christ Volume 7 for end-time prophecy.)

THE DRIVING FORCE

The pure driving force central to “giving” and ministry within the church is LOVE (charity, altruism) that comes from YHWH to the spirit filled believer. The carnal driving force, the “love of money”, comes from Satan and left unchecked will destroy any individual believer. Therefore, it is necessary to strive to keep one’s heart pure and filled with YHWH’s LOVE/LIGHT. Money is less of the problem than its deceitfulness and how it blurs one’s clarity and attitudes about it, including the end behavioral results because of it (Matthew 13:22; etc.). There have been are very few people in all of history that has been able to keep money in the proper perspective despite people’s self-deceived view that states, “Oh, I can handle it.” But in reality most cannot not.

“Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. Remember them that are in bonds, as bound with them; *and* them which suffer adversity, as being yourselves also in the body. Marriage *is* honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge. *Let your* conversation *be* without covetousness; *and be* content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord *is* my helper, and I will not fear what man shall do unto me. Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation. Jesus Christ the same yesterday, and to day, and for ever. Be not carried about with divers and strange doctrines. For *it is* a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein. We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name. But to do good and to

communicate forget not: for with such sacrifices God is well pleased. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you. Pray for us: for we trust we have a good conscience, in all things willing to live honestly. But I beseech *you* the rather to do this, that I may be restored to you the sooner. 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, Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen. And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words. Know ye that *our* brother Timothy is set at liberty; with whom, if he come shortly, I will see you. Salute all them that have the rule over you, and all the saints. They of Italy salute you. Grace *be* with you all. Amen.”

Hebrews 13:1-25

“But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion *is* vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, *and to keep himself unspotted from the world.*”

James 1:22-27

“My brethren, have not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: Are ye not then partial in yourselves, and are become judges of evil thoughts? Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? Do not they blaspheme that worthy name by the which ye are called? If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all. For he that said, Do not

commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty. For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment. What *doth it profit*, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way? For as the body without the spirit is dead, so faith without works is dead also.”

James 2:1-26

“Who *is* a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but *is* earthly, sensual, devilish. For where envying and strife *is*, there *is* confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.

James 3:13-18

“From whence *come* wars and fightings among you? *come they* not hence, *even* of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God. Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy? But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God.

Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* double minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up. Speak not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another? Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: Whereas ye know not what *shall be* on the morrow. For what *is* your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye *ought* to say, If the Lord will, we shall live, and do this, or that. But now ye rejoice in your boastings: all such rejoicing is evil. Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin."

James 4:1-17

Of course there are far too many scriptures to list here that directly or indirectly speak to this subject. However, the reader is encouraged to re-read the New Testament with the content of this book in mind and they will discover the many, many scriptures that embolden the premise of this section of this chapter and as well as the premise of this book.

In modern times, a lot of people designate funds when they donate. This is not necessary when YHWH's word is complied with. In fact, designation runs contrary to YHWH's word. If/when the church manages offerings as YHWH commanded there would be little need for designations or worries of how funds are spent.

For example, this issue was not the most grave of concerns when HaMashiyach dealt with Judas, even though he knew that Judas was a thief. In fact, HaMashiyach made sure Judas held the "bag". Either Judas would get victory over his temptations or it would destroy him to hell. Additionally, HaMashiyach knew that this would lead to his eventual betrayal. But HaMashiyach knew offenses must come, but woe to whom they

come by. Sadly, for Judas, his greed was his downfall. And, sadly, this will be the case for many ministers and believers if they do not correct the purpose and use of collected funds that are collected from the Body of HaMashiyach. Once a habit is formed and a non-Biblical concept is embraced it is not easy to let go and comply with YHWH's will and plan.

HOW MUCH SHOULD ONE GIVE?

In conclusion, if the Mosaic Covenant regulations concerning tithes and offerings do not apply, then what does apply and how much should one actually give? Within the New Covenant there is no specified amount or % that must be given, or a designated amount that is applicable to one and all (Acts 5:4). Apostle Paul indicated that one should give according to what one purposes in their heart, indicating not only individuality, but that such decisions should be linked to the Spirit's leading, in keeping with what was indicated by the prophets (Jeremiah 31:33; Hebrews 8:10; 10:16) regarding the New Covenant. It seems that such giving could range from 0% to 100%, depending on the circumstances and the individual. This can be validated by the following Biblical scenarios:

1. Giving one coat to another who has none if one has two coats (50%) (Luke 3:11).
2. Give everything to the poor (100%) if one is rich and it is more important to you than following HaMashiyach, e.g., the rich young ruler that came to HaMashiyach and sought "perfection" (Matthew 19:16-26; Mark 10:17-26).
3. Giving what one purposes in their heart (individualistic %), e.g., Ananias and Sapphira (Acts 5:1-10; 2 Corinthians 9:7).
4. Giving a fraction of a penny (100%) (Mark 12:41-44).
5. Giving that accumulates as a memorial (?? %) (Acts 10).

When reviewing the life and righteous acts of the unsaved man, Cornelius, it is obvious to observe that only his prayers and alms giving (not tithing) went up to heaven as a memorial before YHWH. It is here that one perceives the “heart-throb” of YHWH, communion with HIM (via prayer) and properly treating/helping/loving HIS less fortunate dear children through alms giving (Matthew 25:31-46; John 13:34; 1 John 3:10, 16-17; 4:21; 5:1-3). See DOC Volume One for greater discussion/teaching on this subject of LOVE.

Chapter One Quiz Questions

1. Identify twelve scriptural synonyms for the Body of HaMashiyach. _____

2. Identify twelve additional synonyms for the Body of HaMashiyach different from the ones identified in question # 1 above. _____

3. What term did Jeremiah and Ezekiel use in common relative to Israel, which also refers to the Body of HaMashiyach? _____
4. What is the greatest mystery concerning YHWH's church? _____

5. Cite four scriptural proofs concerning the Biblical teachings relative to question # 4 above. _____

6. What was a common practice in Israel (and around the world) regarding marriage prior to Greek influences? _____

7. Identify a New Testament parable used by Yahushua relative to multi-wives to explain the Kingdom of Heaven. _____

8. What mystery does the multi-wife marriage analogy reveal (other than just referring to the "church") relative to YHWH culmination plan? _____

9. How many corporate wives did YHWH have according to the scriptures? _____
10. What does the mystery of HaMashiyach and the church reveal concerning the way believers should treat fellow believers? _____

HOMEWORK ASSIGNMENT

On the space provided below write a one-page response to this Chapter. Express your thoughts and feelings about this Chapter and how you have received it!

Chapter Two Quiz Questions

1. What methods of leadership can be found in Israel's history? _____

2. What form of leadership did HaMashiyach use while on earth? _____

3. What three major carnal elements can often be found at work within ecclesiastical polity? _____

4. What act did HaMashiyach do for his disciples at the "Last Supper" that exemplified how he wanted his disciples and would be disciples to behave towards each other?

5. What was Peter's initial reaction to HaMashiyach's act in question # 4 above? _____

6. What was Peter's final reaction to HaMashiyach's reprimand, relative to question # 5 above?

7. What is the main task of Kingdom Priests (especially church leaders) relative to 1 Peter 5:1, a lesson learned by Peter in John 21?

8. In what way do many confuse "inheritance" with service? _____

9. What is the "greatest" role while being on earth, in this earthly "tabernacle"? _____

10. What should one say after they have done all that they have been asked to do in the Kingdom of YHWH? _____

HOMEWORK ASSIGNMENT

On the space provided below write a one-page response to this Chapter. Express your thoughts and feelings about this Chapter and how you have received it!

Chapter Three

Quiz Questions

1. What OT commandment(s) of the Ten Commandments applied to both the Levites and the people they served? _____

2. What commandment(s) of the Ten Commandments is/are faith/worship code(s)? _____

3. What commandment(s) of the Ten Commandments is/are social/moral code(s)? _____

4. In what way should one love his/her neighbor? _____

5. In what way should fellow believers be involved with things that pertain to this life, if there be need for it? _____

6. What NT writer scolded believers for going to the “law” to settle disputes? _____

7. What priestly order do NT Kingdom Priests follow after? _____

8. What are the tri-directions of the single NT Kingdom Priestly duty? _____

9. What is the single priestly duty of NT Kingdom Priests? _____

10. What Levitical Law requirements did HaMashiach fulfill? _____

HOMEWORK ASSIGNMENT

On the space provided below write a one-page response to this Chapter. Express your thoughts and feelings about this Chapter and how you have received it!

Chapter Four

Quiz Questions

1. Identify the nine major manifestations of the spirit available in a believer's life.

2. What are the four main purposes for the nine major manifestation gifts? _____

3. How many spirits are required to "work" the nine major manifestation gifts? _____

4. Define the first three of the nine major manifestation gifts. _____

5. Define the second three of the nine major manifestations gifts. _____

6. Define the last three of the nine major manifestation gifts. _____

7. Identify at least seven expected outcomes resulting from believers properly utilizing the nine major manifestation gifts. _____

8. Identify four qualifications needed to properly operate one or more of the nine major manifestation gifts. _____

9. Which of the nine major manifestations gifts are plural? _____

HOMEWORK ASSIGNMENT

On the space provided below write a one-page response to this Chapter. Express your thoughts and feelings about this Chapter and how you have received it!

Chapter Five

Quiz Questions

1. How many major Administrations are there to be in the church? _____
2. What title has often been attributed to the Administrations of the church? _____
3. What Administrative role has two subspecialties? _____
4. In what two other divisions of the church do Administrators often operate? _____
5. Identify the three main divisions of the “workings” in the church. _____
6. What are the four main purposes for the major Administrations in the church? _____
7. Identify three synonyms for “apostles”. _____
8. Identify the three types of “deacons”. _____
9. Identify at least seven expected outcomes as a result of believers properly fulfilling Administrative roles in the church. _____
10. Identify the minimum and general qualifications to be a “bishop” in the church. _____
11. Identify the general qualifications to be a “deacon” in the church. _____

HOMEWORK ASSIGNMENT

On the space provided below write a one-page response to this Chapter. Express your thoughts and feelings about this Chapter and how you have received it!

Chapter Six

Quiz Questions

1. How many different roles can be found in the division of Operations in the church?

2. What is another way of defining Operations? _____

3. What division of the church prepares YHWH's people perform Operations within the church? _____

4. Identify three less renowned synonyms for "works of service" that fall under the division of Operations. _____

5. What relationship is there between "works of service" (operations) and being purged from "old sins"? _____

6. What act catches the attention of YHWH and is closest to YHWH's core essence? _____

7. Relative to question # 6 above, in what three ways must this act be carried out? _____

8. What are the four main purposes for the Operations in the church? _____

9. Identify at least seven expected outcomes when believers properly perform "works of service" (Operations). _____

10. What are the minimum qualifications to perform "works of service"? _____

HOMEWORK ASSIGNMENT

On the space provided below write a one-page response to this Chapter. Express your thoughts and feelings about this Chapter and how you have received it!

Chapter Seven

Quiz Questions

1. What were the main purposes for tithing during the Mosaic Covenant? _____

2. What are some of the major differences between the Mosaic Covenant relative to Levitical tithing (and offerings) purposes and the HaMashiyach Covenant? _____

3. What purposes must tithing not be used for in the HaMashiyach Covenant? _____

4. What group of people who were guilty of tithing malpractice suffered severe punishment? _____

5. What is filthy lucre? _____

6. In what way did Apostle Paul ensure that he avoided filthy lucre or being accused of such? _____

7. What was Apostle Paul's "craft"? _____

8. What shameful disparity exists among ministers as well as believers in general around the world? _____

9. What actions/behaviors angered HaMashiyach when he "cleansed the temple"? _____

10. What human activity is like a subtle wine that relates to Great Whore? _____

HOMEWORK ASSIGNMENT

On the space provided below write a one-page response to this Chapter. Express your thoughts and feelings about this Chapter and how you have received it!

APPENDICE ONE

TIHING SCRIPTURES

“But unto the place which the LORD your God shall choose out of all your tribes to put his name there, *even* unto his habitation shall ye seek, and thither thou shalt come: ⁶ And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks: ⁷ And there ye shall eat before the LORD your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee. ⁸ Ye shall not do after all *the things* that we do here this day, every man whatsoever *is* right in his own eyes. ⁹ For ye are not as yet come to the rest and to the inheritance, which the LORD your God giveth you. ¹⁰ But *when* ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and *when* he giveth you rest from all your enemies round about, so that ye dwell in safety; ¹¹ Then there shall be a place which the LORD your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the LORD: ¹² And ye shall rejoice before the LORD your God, ye, and your sons, and your daughters, and your menservants, and your maidservants, and the Levite that *is* within your gates; forasmuch as he hath no part nor inheritance with you. ¹³ Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest: ¹⁴ But in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee. ¹⁵ Notwithstanding thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the LORD thy God which he hath given thee: the unclean and the clean may eat thereof, as of the roebuck, and as of the hart. ¹⁶ Only ye shall not eat the blood; ye shall pour it upon the earth as water. ¹⁷ Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand: ¹⁸ But thou must eat them before the LORD thy God in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that *is* within thy gates: and thou shalt rejoice before the LORD thy God in all that thou puttest thine hands unto. ¹⁹ Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth.”

Deuteronomy 12:5-19

“Now when all this was finished, all Israel that were present went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities. ² And Hezekiah appointed the courses of the priests and the Levites after their courses, every man according to his service, the priests and Levites for burnt offerings and for peace offerings, to minister, and to give thanks, and to praise in the gates of the tents of the LORD. ³ *He appointed* also the king's portion of his substance for the burnt offerings, *to wit*, for the morning and evening burnt offerings, and the burnt offerings for the sabbaths, and for the new moons, and for the set feasts, as *it is* written in the law of the LORD. ⁴ Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the LORD. ⁵ And as soon as the commandment came abroad, the children of Israel brought in abundance the firstfruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all *things* brought they in abundantly. ⁶ And *concerning* the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated unto the LORD their God, and laid *them* by heaps. ⁷ In the third month they began to lay the foundation of the heaps, and finished *them* in the seventh month. ⁸ And when Hezekiah and the princes came and saw the heaps, they blessed the LORD, and his people Israel. ⁹ Then Hezekiah questioned with the priests and the Levites concerning the heaps. ¹⁰ And Azariah the chief priest of the house of Zadok answered him, and said, Since *the people* began to bring the offerings into the house of the LORD, we have had enough to eat, and have left plenty: for the LORD hath blessed his people; and that which is left *is* this great store.”

2 Chronicles 31:1-10

ALMS SCRIPTURES

“There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian *band*, ² A devout *man*, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. ³ He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius. ⁴ And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. ⁵ And now send men to Joppa, and call for *one* Simon, whose surname is Peter: ⁶ He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.”

Acts 10:1-6

YHWH's INTERESTS IN THE POOR AND NEEDY

“And when one of them that sat at meat with him heard these things, he said unto him, Blessed *is* he that shall eat bread in the kingdom of God. ¹⁶ Then said he unto him, A certain man made a great supper, and bade many: ¹⁷ And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. ¹⁸ And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. ¹⁹ And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. ²⁰ And another said, I have married a wife, and therefore I cannot come. ²¹ So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. ²² And the servant said, Lord, it is done as thou hast commanded, and yet there is room. ²³ And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled. ²⁴ For I say unto you, That none of those men which were bidden shall taste of my supper.”

Luke 14:15-24

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Daniel Briggs, Ph.D.

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), owned/operated a successful mechanical engineering company, etc. He now teaches Sociology and Philosophy at IADT, which is accredited by ACICS, writes books, and is also the Chairman of WCMA. He also writes articles for the Examiner.com.

Dr. Briggs founded [Bangor Counseling Center](#), Cornerstone, Inc. (n/f), Cornerstone Theological University, First Apostolic Church of Biddeford, Apostolic Church of Faith, 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 Pentecostal Church of Moncton. He has authored several books, most notably his [Disciples of Christ Volumes, \(seven books\)](#) , [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 representing over 5.2 million constituents.