

# DISCIPLES OF CHRIST

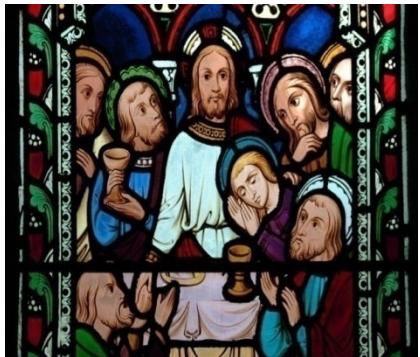
Volume Five



## The Order of Melchisedec

By

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What Every Kingdom Priest Should Know and be Ready to Teach  
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## 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-theology 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 ORDER OF MELCHISEDEC

#### INTRODUCTION

It is a well accepted scriptural fact and agreed among theologians and scholars that Yahushua HaMashiyach came after the order of Melchisedec and not after Aaron or Levi.

“Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; <sup>20</sup> Whither the forerunner is for us entered, *even Jesus*, made an high priest for ever after the order of Melchisedec.”

Hebrews 6:19-20

However, beyond this fact the significance of this priestly order is lost to most given the sparse Biblical references to it and due to the fact that most Biblical records regarding priesthood focus on the Levitical priesthood. Furthermore, most ministers and theologians engage in irrelevant discussions on whether or not Melchisedec (King of righteousness, King of Salem, King of peace) was a theophany, just a man or the historical Shem (according to Jewish oral traditions). Endeavoring to answer such trivial questions causes the true message of Hebrews Chapter Six to be overlooked and/or lost.

Dear reader, read again. There is a very strong implied message in this new priestly paradigm but it will not come to the unweaned. YHWH (God) only teaches

knowledge and gives understanding to them that are "weaned from the milk" (See Disciples of Christ Volume Four: "Sincere Milk of the Word").

"Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. <sup>10</sup> For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little: <sup>11</sup> For with stammering lips and another tongue will he speak to this people. <sup>12</sup> To whom he said, This *is* the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing: yet they would not hear. <sup>13</sup> But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken."

Isaiah 28:9-13

"For every one that useth milk is unskilful in the word of righteousness: for he is a babe. <sup>14</sup> 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 5:13-14

Recall the HaMashiyach Covenant, how that YHWH would do the teaching of His laws and put them in the hearts of His people-believers (Hebrews 8:10; 10:16). And HE would do so by infilling believers with His Spirit, as indicated by Isaiah 28 (John 16:13; Luke 12:12). So, what can be learned is that the only people that will gain knowledge and understanding of doctrine will be those who have already partaken of the milk (obedience to the gospel) and have been weaned from said milk and are ready to teach it and advance beyond the milk; people who yield to and are taught by the Spirit of YHWH, aligned with the teachings found in His word.

In this book I will examine this new priestly paradigm, the order by which HaMashiyach modeled after. Far too long this order has been sorely ignored or

misrepresented and inaccurately taught due to ignorance and misunderstandings. It is time to put the record straight.

## THE GENEALOGY ISSUE

As shown in Disciples of Christ Volume Two, Yahushua HaMashiyach (Jesus Christ) had no genealogical ties to Moses, Aaron or Levi, only Benjamin, David and of course Abraham. Therefore, His priesthood at best was not and is not after Aaron or Levi and therefore does not follow nor promote the regulations, ceremonies, rituals or liturgical practices of the old Levitical priestly order. Furthermore, the Mosaic Covenant priestly regulations are not valid nor do they apply to the HaMashiyach Covenant (Briggs, 2007), the New Covenant under which HaMashiyach is our High Priest.

Yahushua's High Priesthood is after a better order, better than that of Aaron's or Levi's. HaMashiyach came after the order of Melchisedec.

“And without all contradiction the less is blessed of the better.”

Hebrews 7:7

“By so much was Jesus made a surety of a better testament.”

Hebrews 7:22

“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?<sup>12</sup> For the priesthood being changed, there is made of necessity a change also of the law.”

Hebrews 7:11

“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.”

Hebrews 8:6

Another significant argument Apostle Paul used to prove the superiority of Melchisedec’s Priestly Order was this—the fact that Levi paid tithes to Melchisedec, while he was yet in the loins of Abraham. The lesser person was blessed by the greater and the lesser paid tithes to the greater, i.e., Abraham (with Aaron and Levi) being the lesser and Melchisedec being the greater.

“And without all contradiction the less is blessed of the better... <sup>9</sup> And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. <sup>10</sup> For he was yet in the loins of his father, when Melchisedec met him.”

Hebrews 7:7, 9-10

HaMashiyach was not in the loins of Abraham because He was the second Adam (Briggs, 2007) and therefore did not give tithes to Melchisedec like Abraham, Aaron and Levi did. HaMashiyach came out of the tribe of Judah, and the tribe of Benjamin and of course Abraham, but the latter two by adoption only (Briggs, 2013) and not by the natural course of conception and birth. And, Moses said nothing concerning a Priesthood coming out of the tribe of Judah or Benjamin.

“For *it is* evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. <sup>15</sup> And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, <sup>16</sup> Who is made, not after the law of a carnal commandment, but after the power of an endless life. <sup>17</sup> For he testifieth, Thou *art* a priest for ever after the order of Melchisedec. <sup>18</sup> For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. <sup>19</sup> For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God. <sup>20</sup> And inasmuch as not

without an oath *he was made priest*:<sup>21</sup> (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;) <sup>22</sup> By so much was Jesus made a surety of a better testament.<sup>23</sup> And they truly were many priests, because they were not suffered to continue by reason of death:<sup>24</sup> But this man, because he continueth ever, hath an unchangeable priesthood.”

Hebrews 7:14-23

Apostle Paul felt it necessary to justify and reconcile scriptures, concerning the Priesthood of Yahushua HaMashiyach, especially for the Hebrews (Jews), since they were so entrenched in the Mosaic Covenant and the Levitical priesthood. It was very difficult for them to reconcile in their minds that anyone could have a Priesthood status without a proven genealogy that was associated with the tribe of Aaron or Levi. For the Jews, this was a real stumbling block. They knew well that YHWH had ordained (granted authority) the tribe of Levi to be Israel’s priesthood. This directly relates to the authority issue (Briggs, 2013) to remit sins challenged by the Scribes (Matthew 9:6; John 20:23) when Yahushua publically “forgave” a man’s sins. But, if the Jews could get past this, then they could not only more easily embrace HaMashiyach as their High Priest and enjoy the many blessings afforded them through His ministry, but they could advance onward to perfection.

The final comparison Apostle Paul made relative to the Order of Melchisedec was the fact that Melchisedec had no record of father or mother having neither beginning of days or end of life. This, of course, refers to there being no record of his parents, or that he ever died.

“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.”

Hebrews 7:3

In like manner, Yahushua HaMashiyach had no earthly biological parents. HaMashiyach was adopted and the only ties He had to David's earthly royalty was through adoption on His mother's side (see *Covenant Epistemology*). Furthermore, He had no genealogical ties to an existing priesthood, in particular not Aaron or Levi. His priesthood emerged by an oath from YHWH and that it would never end. His priesthood was initiated by YHWH and began at His water baptism by John the Baptist and His King-Priest role was affirmed by the anointing oil of Mary Magdalene (the wife of Nicodemus from the tribe of Benjamin) after Yahushua had been adopted by Joseph of Arimathea, Virgin Mary's brother, who was from the tribe of Judah, (see *Covenant Epistemology*).

“And inasmuch as not without an oath he was made priest: <sup>21</sup> (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:)... <sup>28</sup> but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.”

Hebrews 7:20-28

Apostle Paul made it quite clear how and why Yahushua HaMashiyach did not need to be connected to Levi and also made it quite clear what kind of priestly order HaMashiyach followed after. For the Gentiles, genealogy and order seems to be less of an issue. Therefore, with this non-issue set aside, it allows the Gentiles to more readily

focus on what lessons YHWH really wants them to learn. That is why Apostle Paul was not sure whether or not the Hebrews would be able to move onto perfection.

“Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection;...<sup>3</sup> And this will we do, if God permit.”

Hebrews 6:1-3

## THE REAL MESSAGE

What is important to look for and understand here is the more subtle message found in scriptures relative to the Melchisedec Priesthood. The first clue is that Melchisedec came to minister to Abraham. Yes, minister and yes, to Abraham, which is often more significant to the Jews than to the Gentiles. To the Jewish mind, there was no greater patriarchal figure than Abraham. But both Jewish and Gentile new covenant believers do acknowledge that Abraham was considered the father of the faithful. The faithful includes all his adopted Gentile children that were adopted via the HaMashiyach Covenant enjoinder process. Yet, this great patriarchal figure was ministered to by Melchisedec. And, in turn, Abraham gave tithes to Melchisedec—the King-Priest of Salem. This makes Abraham the lesser. What a psychological blow to the Hebrew hard-wired minds.

“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;<sup>2</sup> 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;...  
<sup>4</sup> Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.”

Hebrews 7:1-4

It is significant to notice that Melchisedec was the first one to act-serve, while in each other's presence, not Abraham. And it was Melchisedec that sought out Abraham, not the other way around. Melchisedec blessed (ministered) Abraham—he acted in the role of a servant as a Priest of the Most High YHWH, as a humble King that served others. So, it goes without saying that Melchisedec set aside his kingly role to take on the form of a servant (a priest-minister of YHWH) so that he could minister unto Abraham, contrary to the iconic idea that most hold in their mind relative to kingly powers and behaviors. Melchisedec's humility and eagerness to serve and to prefer Abraham over himself speaks volumes about the essence of this Order.

If you go back to the book of Genesis, you can see more clearly, just what Apostle Paul meant by Melchisedec “blessed him”.

“And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that *were* with him, at the valley of Shaveh, which *is* the king's dale. <sup>18</sup> And Melchizedek king of Salem brought forth bread and wine: and he *was* the priest of the most high God. <sup>19</sup> And he blessed him, and said, Blessed *be* Abram of the most high God, possessor of heaven and earth: <sup>20</sup> And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.”

Genesis 14:17-20

Melchisedec knew that Abraham had been to war, and that he (Abraham) was returning from war, from his mission and efforts to rescue Lot, Abraham's brother. Melchisedec was not thinking about himself, but came to bring provisions (bread and wine) to heal, to edify and to strengthen the embattled Abraham. In this manner Melchisedec assumed the humble role of a servant, even in the presence and full view of the King of Sodom.

Melchisedec ministered to Abraham's body, spirit and soul. He nurtured him, fed him and made edifying and healing spiritual pronouncements over Abraham.

With the above picture in mind, re-read Apostle Paul's comments in Hebrews Chapter Seven.

“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; <sup>2</sup> 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; <sup>3</sup> 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. <sup>4</sup> Now consider how great this man *was*, unto whom even the patriarch Abraham gave the tenth of the spoils. <sup>5</sup> 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: <sup>6</sup> But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. <sup>7</sup> And without all contradiction the less is blessed of the better. <sup>8</sup> And here men that die receive tithes; but there he *receiveth them*, of whom it is witnessed that he liveth. <sup>9</sup> And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. <sup>10</sup> For he was yet in the loins of his father, when Melchisedec met him.”

Hebrews 7:1-10

So, it can be seen that Melchisedec was not only a King-Priest, but he possessed the kind of character and behavior that HaMashiyach both modeled after and taught as the very things that makes a person great, the required emblem of true sonship and discipleship. A closer comparative analysis of these two distinct roles, King and Priest, will reveal some very remarkable and illuminating parallels found in Yahushua and provide great lessons for those wanting to advance toward perfection.

Melchisedec came to Abraham bearing his gifts of bread, wine and words of blessings (healing). Likewise, HaMashiyach came to the world and into heaven bearing

better gifts than Aaron and the Levitical priests, gifts of bread, wine and words of blessings.

“For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer.”

Hebrews 8:3

“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: <sup>24</sup> 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. <sup>25</sup> 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. <sup>26</sup> For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.”

1 Corinthians 11:23-26

“And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves: <sup>18</sup> For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. <sup>19</sup> And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. <sup>20</sup> Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.”

Luke 22:17-20

“And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. <sup>23</sup> And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. <sup>24</sup> And he said unto them, This is my blood of the new testament, which is shed for many.”

Mark 14:22-24

“*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. <sup>24</sup> For Mashiach 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: <sup>25</sup> Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; <sup>26</sup> 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.”

Hebrews 9:23-26

“Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:...<sup>10</sup> By the which will we are sanctified through the offering of the body of Jesus Mashiach once for all.”

Hebrews 10:5-10

## BETTER GIFTS AND BLESSINGS

As seen above, the better gifts brought by Yahushua, which are modeled after the order of Melchisedec, were His own shed blood (wine) for the remission of sins and eternal salvation, His broken and bruised body (bread) for sustenance and healing and His words of blessings (illumination) that builds hope, faith and charity.

**Shed Blood (Wine):** We know that Moses sprinkled almost everything in the tabernacle with the blood of the covenant (Hebrews 9:21-22) that the Israelites were enjoined with (Hebrews 9:20), but the blood Moses used was corruptible (imperfect) which faded away and did not completely and eternally purge them from sin (Hebrews 10:1-2).

But HaMashiach, as our eternal High Priest, entered into heaven itself to offer His own incorruptible shed blood (1 Peter 1:4, 18-19, 23; Hebrews 10:10, 14, 18) once and for all to redeem us and seal us into His new covenant. And HaMashiach sprinkled His own blood on nearly everything like Moses did but with incorruptible blood. This would include the Mercy Seat, which Paul did not speak much about, but we get hints of it from John the Revelator, so I will speak more on this later. But because HaMashiach

applied His blood to the Mercy Seat, we have direct access into the very Holiest of Holies, by the blood of HaMashiyach (Hebrews 9:3-7; 10:19-20).

The shed blood of HaMashiyach was also the blood of the covenant, the blood that seals the enjoiner. Read more about covenants in Disciples of Christ Volume 2.

“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, <sup>20</sup> Saying, This *is* the blood of the testament which God hath enjoined unto you.”

Hebrews 9:19-20

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

Hebrews 10:29

Since HaMashiyach entered the Holiest of Holies with the covenant blood and sealed enjoined believers it ushers them into a Royal Priesthood (Melchisedec Order), and as such we can now enter behind the second veil (through HaMashiyach, his flesh) boldly (with confidence) and enjoy the very presence of YHWH.

“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, <sup>20</sup> By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; <sup>21</sup> And *having* an high priest over the house of God; <sup>22</sup> Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.”

Hebrews 10:19-22

**Broken Body (Bread):** The broken body of HaMashiyach was certainly a better gift in a number of ways. Because of his wounded, bruised and whipped body, believers receive a

covering for their transgressions and iniquities and healing for their diseases. By far HaMashiyach gifts are better gifts than that of Aaron and Levi.

“But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.”

Isaiah 53:5

So you can see that HaMashiyach also brought gifts of bread and wine to heaven and also to embattled sinners on earth (Servant of sin - John 8:34; Proverbs 13:15) through and by His obedience as a Royal Priest.

Finally, HaMashiyach brings blessings by speaking to and edifying our souls. He does so by pouring out His spirit, YHWH’s spirit bearing witness with our spirit that we are now His sons (via adoption), giving us the keys to the kingdom (Matthew 16:19) as well as the kingdom itself.

“For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. <sup>16</sup> The Spirit itself beareth witness with our spirit, that we are the children of God:”

Romans 8:15

“And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. <sup>7</sup> Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.”

Galatians 4:6-7

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

Luke 12:32

“For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.”

Romans 14:17

**Words of Blessing/Hope:** Oh, what words of blessings comes from the Savior. The knowledge (illumination) that one will acquire eternal life and participate in the eternal as a joint heir with Yahushua, to rule and reign with Him is not only words of hope (Romans 15:4, 13; Galatians 5:5; Ephesians 2:12; Colossians 1:5, 23, 27 and many more) but extraordinary. Formerly embattled hearts and souls are transcendent by both the infilling of YHWH’s Spirit and the knowledge of what He has wrought and what is yet to come. YHWH has made believers His sons and daughters (joint heirs) though His unmerited gifts and blessings.

## KING OR PRIEST

Finally, another very important principle to learn from the Order of Melchisedec is this. Melchisedec’s priority in life was not his kingly role, but his role as a priest, which demanded a life of service. The secular world has skewed the view of what a clergyperson is to be. So, to better understand YHWH’s intention and meaning for the priesthood, it is best to turn to the Biblical view.

“Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth *is* mine:

“And ye shall be unto me a kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel.”

Exodus 19:5-6

“And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons. <sup>2</sup> And thou shalt make holy garments for Aaron thy brother for glory and for beauty. <sup>3</sup> And thou shalt speak unto all *that are* wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office. <sup>4</sup> And these *are* the garments which they shall make; a breastplate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office. <sup>5</sup> And they shall take gold, and blue, and purple, and scarlet, and fine linen.”

Exodus 28:1-5

“*Then* may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers.”

Jeremiah 33:21

“The holy *portion* of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the LORD: and it shall be a place for their houses, and an holy place for the sanctuary. <sup>5</sup> And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the house, have for themselves, for a possession for twenty chambers.”

Ezekiel 45:4-5

“The meat offering and the drink offering is cut off from the house of the LORD; the priests, the LORD'S ministers, mourn... <sup>13</sup> Gird yourselves, and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for the meat offering and the drink offering is withholden from the house of your God.”

Joel 1:9-13

YHWH's ultimate plan was that all of Israel would become an entire kingdom (nation) of priests to minister to the world. But, up till HaMashiyach, Israel failed to keep themselves sanctified and were not ready for such a ministry, which left the priestly

duties upon the shoulders of the Aaronic/Levitical Priesthood. During the Mosaic Covenant, this Aaronic/Levitical Priesthood ministered unto YHWH daily for the people with sacrifices, meat offerings, drink offerings, meal offerings, etc. It was a laborious and a bloody job and this ministering never stopped. Despite all of it, all their priestly services, their services did not and could not bring perfection.

Conversely, HaMashiyach not only conducted an earthly ministry but also fulfilled all that was written about Him in the law, the prophets and in the psalms and entered into the portals of heaven for a one time presentation of Himself and His shed blood to satisfy all outstanding Covenant Regulations and to activate the HaMashiyach Covenant. Thereafter, He sat down, signifying the completion and perfection of His work. This did not end His priesthood, for His priesthood was eternal. Sitting down only indicated the completeness and perfection of His life and work, significantly different than that of Levites.

Now, under the HaMashiyach Covenant, the adopted sons of YHWH have kept all (complied with) the Old Covenant requirements of YHWH through the Work of HaMashiyach. Therefore, this compliance activates the promises YHWH made in antiquity, in Moses' day, that post-Yahushua believers would become a kingdom of priests—Royal Priests after the Order of Melchisedec. HaMashiyach would be the High Priest and every believer would co-work with Him in various roles. As High Priest, HaMashiyach's work of gifts and offerings is completed. Now believers, His co-priests, who have been granted remitting authority, conduct a ministry of reconciliation **OUTSIDE** of the “temple” and reach out into the highways and byways. This priestly work that believers perform is more like the work of ambassadors for YHWH's Kingdom.

So, yes, Kingdom Priests minister too, but after the Order of Melchisedec, which is quite different from the Aaronic/Levitical priesthood in character (Royal Priesthood), protocol and modus operandi.

“But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:”

1 Peter 2:9 (Compare with Exodus 19:5-6)

“Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;”

Luke 1:2

“Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.”

1 Corinthians 4:1

“Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life...<sup>8</sup> How shall not the ministration of the spirit be rather glorious?”

2 Corinthians 3:6-8

“And from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, “And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.”

Revelation 1:5-6

Kingdom Priests are definitely NOT comprised solely of administrative positions such as Apostles, Prophets, Pastors (Deacons) and Teachers. Every blood-bought adopted child of YHWH is a Kingdom Priest that must actively engage in ministry/work in one role or another and must wear the Kittel: the “wedding garment” that was worn by the groom and all the men who attended a wedding during the times of HaMashiyyach. The Kittel was also worn by priests during such sacrifices as the Passover. The point being that everyone who plans on attending that grand wedding must be active in priestly service after the Order of Melchisedec. Unfortunately, modern “Temple Minded” believers (See Disciples of Christ Volume One) have the kingdom-priest office and its work-duties skewed, since they turn solely to the Pastor as the “Priest” not realizing that they themselves are a Priest as well. The unspoken misguiding message promulgated by the “Temple Minded” ministers is: “We (Pastors) are the Priests (Kings) and you (the church members) are the subjects that we minister to (control)”. But this perspective is contrary to YHWH’s word because all believers need to be collaboratively and cooperatively engaged in king-priestly duties. There will be more discussions on this in Disciples of Christ Volume Six.

Kingdom Priests are not consumed daily with endless laborious and bloody duties as in the OT temple functions that neither perfected nor saved. All those duties have been done away with by the work of HaMashiyyach. Kingdom Priests leave behind the temple made with hands and **go out** into the outer court (sanctuary) and beyond to minister to those souls needing reconciliation, healing, nourishment and spiritual edification. Some of the duties that are associated with Kingdom Priests include, but are not limited to:

1. Become a living sacrifice (martyr if necessary).
2. Become a daily cross carrier.
3. Become a Doer of YHWH's Word (Will)
4. Become a witness (A Martyr for HaMashiyach, if necessary).
5. Become an intercessor, prayer warrior.
6. Become an ambassador (Liaisons of the Kingdom).
7. Become an edifier (Encourage other Kingdom priests).
8. Become a servant and server (Doer of good deeds).
9. Become a spokesman and demonstrator of the praises of Yahushua HaMashiyach (Preacher/Teacher of the gospel).
10. Become a fruit bearing, self-monitored, godly living priest.

Of course the above list is not exhaustive, but all these duties link to one central Covenant Ordinance—the Universal Tri-Directional Axiom—to LOVE YHWH, others and the self. Kingdom Priests perform the above duties **because** of their balanced LOVE directed toward YHWH, others and themselves (Briggs, 2007).

Apostle Paul believed that maturing believers should move beyond the fundamentals, the sincere milk of the word. This did not mean to forget them, abandon them, or discard them as valueless. Maturing simply means people are to be weaned from the milk and start eating meat, the more challenging and selfless teachings. In other words, believers should become mature and responsible “adults” (Kingdom Priests) looking beyond the self (Philippians 2:4), experience afflictions while also attending to the needs of others (Romans 12:13), i.e., bearing the precious Fruits of Righteousness that pleases YHWH and that leads to Holiness (see Chapter 7). This was the core of Melchisedec’s Priesthood, ministering to the needs of others beyond “temple walls” and out into the community. This was also the core of HaMashiyach’s ministry while on earth in our human reality.

Believers are to move beyond the fundamental teachings that benefit the self and utilize them for/in global evangelism, in “making [of] disciples”. This is the will of

YHWH. This does not mean the exclusion of evangelism or its necessary teachings, for when obeying the evangelism command, it produces multiple outcomes. First, it fills the earth with YHWH's name in/by/through Yahushua HaMashiyach, second, it expands/brightens the LIGHT of YHWH throughout the earth and third, it enlarges the body of HaMashiyach, as well as other outcomes. However, evangelism and discipleship training should never be the sole function of the church. It should NOT circumvent, negate nor diminish the "daily distributions" (Acts 2:44-47; 4:32-35; 6:1-7) responsibility of the church. Conversely, neither should the "daily distributions" circumvent, negate nor diminish the responsibility of global evangelism and discipleship training. A balance is required. The Apostles took steps to make sure a balance was maintained. (But some have misunderstood Acts 6 so I will address this in the next DOC Volume.) such as the initiation of collections and other steps. Funds were not collected to build temples or churches, to make the Apostles rich, to build lavish houses, acquire expensive modes of transportations or amass filthy lucre (big bank accounts), etc. In fact, HaMashiyach modeled for His Apostles to live simple, modest, and meager lifestyles relative to earthly possessions.

# Chapter

## - 2 -

### THE HaMASHIYACHIC TRANSCENDENT EXAMPLE

#### INTRODUCTION

This chapter will examine the type of ministry HaMashiyach modeled for His disciples. Of course, it is necessary to peel away actions that were not really applicable to the Royal Priesthood, because many of his words were said to address Old Covenant issues and many actions performed to fulfill the Old Covenant regulations. With the Old Covenant obsolete, said words and behaviors are no longer applicable, except that they provide good examples.

#### GIFTS OF BREAD

HaMashiyach brought His bread and broke it (ministered) and gave it to the sick, the halt, the maimed, the blind and the poor long before he illustrated and explained it to His disciples via the “Last Supper” commemoration. HaMashiyach did it this way because He utilized a didactic model for teaching and training His disciples.

*“But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.”*

Isaiah 53:5

“Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: <sup>5</sup> The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the

gospel preached to them. <sup>6</sup> And blessed is *he*, whosoever shall not be offended in me.”

Matthew 11:4

“And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.”

Luke 4:29

Of course there are far too many related scriptures to cite them all. But the point being that HaMashiyach ministered—a ministry separate from satisfying OT requirements. He ministered to those needing a physician—a physician that ministered to the needs of the body, mind, soul and spirit.

## GIFTS OF WINE

HaMashiyach foretold of His death and shed blood (wine), but since He could not really and fully didactically teach this lesson, He had to explain it more clearly post Calvary. Nonetheless, as shown earlier in Chapter One above and in Disciples of Christ Volumes Two, Three and Four, the only real participation Kingdom Priests have with the giving of wine, is through preaching the gospel of HaMashiyach, baptizing people in Yahushua’s name, praying for people to receive the Holy Ghost and commemorating the Lord’s death.

Why? This is because the only clear, consistent and solid link between HaMashiyach’s shed blood, the covenant blood, the covenant enjoinder process, remission of sins, power to remit or not remit sins, entering into the Holiest of Holies, sprinkling of blood on our hearts, circumcision, purging our evil conscience, Noah and

the Flood, Passing through the Red Sea, washing, purifying, cleansing, adoption, etc. is when one obeys the Gospel, (is born again of the water and spirit), which is repenting, getting water baptized in Yahushua HaMashiyach's name (calling on the name of the Lord) and receiving the baptism of the Holy Ghost.

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

Revelation 1:5

This is significant to know, because if one does not come in contact with the blood of Yahushua HaMashiyach, then they cannot be saved. Without it people cannot be adopted, born again, enjoined to the covenant, redeemed, reconciled to YHWH, resurrected unto life, be in the bride of HaMashiyach, etc., etc. Simply put, one has no hope.

## WORDS OF BLESSINGS

An examination of HaMashiyach's earthly ministry will certainly reveal an oratorical ministry that was controversial, out spoken, and awed the crowds.

“And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: <sup>29</sup> For he taught them as one having authority, and not as the scribes.”

Matthew 7:28 (Mark 1:22; Luke 4:32)

“And it came to pass, *that* when Jesus had finished these parables, he departed thence. <sup>54</sup> And when he was come into his own country, he taught them in their

synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works?"

Matthew 13:53-54 (Mark 6:2-3)

"When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?"

Matthew 19:25

"The officers answered, Never man spake like this man."

John 7:46

"Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached."

Luke 7:22

HaMashiyyach was not only controversial; He also "preached" words of hope and deliverance. He truly blessed the battle weary souls.

"The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,<sup>19</sup> To preach the acceptable year of the Lord.<sup>20</sup> And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.<sup>21</sup> And he began to say unto them, This day is this scripture fulfilled in your ears."

Luke 4:18

## THE PRIMARY CHARACTER (DUTY) OF THE MELCHISEDEC ORDER

Although HaMashiyach was from earthly royalty via adoption, He was also the Son of YHWH, exalted to be both Lord and HaMashiyach (Philippians 2:9; Acts 2:36) making Him the King of Kings and Lord of Lords. He would be above all kings by eternally putting all His enemies under His feet and by eternally sitting on the throne in heaven with the earth being His footstool. Unlike other kings, Yahushua HaMashiyach would be truly omnipotent, omniscience and omnipresent.

In spite of His omnipotent Kingship, HaMashiyach modeled a priestly ministry to His disciples unlike any other they had ever seen or known, the kind of ministry that Kingdom Priests were to engage in, which was after the Order of Melchisedec. We do not read of Melchisedec being a “Lord over YHWH’s heritage” or continually killing animals and making burnt offerings upon altars. And, we do not read that He only stood behind a pulpit in a temple preaching to “saints” and did nothing else. But we do read of HaMashiyach going out into the communities and ministering to real people dealing with real life problems and issues and intermittently going to the temple to spread His teachings about Himself and the coming Kingdom of YHWH soliciting potential followers. This is the kind of ministry that YHWH wants His adopted royal sons to engage in. And, this ministry is not just for Pastors and Deacons (more on this in Volume Six).

Keep in mind that Yahushua’s disciples were just that, pupils (learners). They were in training to learn how to become Kingdom Priests and to know how to model for future would be students/disciples-candidates. And learn they did. The Book of Acts certainly reveals an active priesthood ministry.

As a side note, it is interesting to muse that it is possible that Yahushua may not have “taught” His disciples to pray (or fast) had they not asked Him to do so. And their asking was triggered by seeing HaMashiyach pray (modeling) and by what others were doing or saying.

“And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.”

Luke 11:1

“Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?”

Matthew 9:14

Yahushua knew that the day would come soon enough that His disciples would fast and pray often after He was taken up into heaven.

Notwithstanding, and more importantly, HaMashiyach modeled the greatest characteristic and duty of a Kingdom Priest to His disciples, which was LOVE. Searching the gospels thoroughly will lead you back to this single Kingdom Priest characteristic and duty. It is because of and out from this axiom that all Kingdom Priest behaviors are wrought. This commandment came from YHWH, was issued to HaMashiyach, was promulgated to Yahushua’s disciples and, finally, is to be propagated to modern believers. Yahushua said,

“A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. <sup>35</sup> By this shall all men know that ye are my disciples, if ye have love one to another.”

John 13:34-35

“As the Father hath loved me, so have I loved you: continue ye in my love. <sup>10</sup> If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. <sup>11</sup> These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full. <sup>12</sup> This is my commandment, That ye love one another, as I have loved you. <sup>13</sup> Greater love hath no man than this, that a man lay down his life for his friends. <sup>14</sup> Ye are my friends, if ye do whatsoever I command you. <sup>15</sup> Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. <sup>16</sup> Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. <sup>17</sup> These things I command you, that ye love one another.”

John 15:9-17

“No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.”

John 10:18

“And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. <sup>48</sup> He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. <sup>49</sup> For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. <sup>50</sup> And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.”

John 12:47

“But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.”

John 14:31

It is quite clear from scriptures that HaMashiyach was explaining to His disciples that the commandment that YHWH gave to Him was to love His disciples and the world to the

point of death, i.e., to lay down His life for the sheep. To save them, deliver them, to give them hope, to give them life everlasting. In like manner, Yahushua said that Kingdom Priests are to do the same, to love sinners and fellow Kingdom Priests by laying down their lives for them.

“I am the good shepherd: the good shepherd giveth his life for the sheep. <sup>12</sup> But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. <sup>13</sup> fleeth, because he is an hireling, and careth not for the sheep. <sup>14</sup> I am the good shepherd, and know my sheep, and am known of mine. <sup>15</sup> As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.”

John 10:11-15

“A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. <sup>35</sup> By this shall all *men* know that ye are my disciples, if ye have love one to another.”

John 13:34-35

Possessing the qualities of being a good shepherd was heavily stressed by the Lord to Peter, who had the propensity for running away from threats to his person. John records this as follows:

“So when they had dined, Jesus saith to Simon Peter, Simon, *son of Jonas*, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. <sup>16</sup> He saith to him again the second time, Simon, *son of Jonas*, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. <sup>17</sup> He saith unto him the third time, Simon, *son of Jonas*, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. <sup>18</sup> Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not. <sup>19</sup> spake he, signifying by what death he should glorify God.

And when he had spoken this, he saith unto him, Follow me.”

John 21:15-19

Think of the impact on the world if YHWH’s people who are called by His name would obey this one commandment—to LOVE YHWH and others to the point of death, complete selflessness. Think of the many millions who are part of a royal priesthood and who do not really know they are. If they would rise up with obedience to this one command, it would change the world.

But herein lays the difficulty. It is easier to be ignorant of this one commandment than to obey it, because this one commandment (Covenant Ordinance) has a price many are unwilling to pay. For example, review the following Biblical record.

“And he said unto him, Why callest thou me good? *there is* none good but one, *that is*, God: but if thou wilt enter into life, keep the commandments.<sup>18</sup> He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,<sup>19</sup> Honour thy father and *thy* mother: and, Thou shalt love thy neighbour as thyself.<sup>20</sup> The young man saith unto him, All these things have I kept from my youth up: what lack I yet?<sup>21</sup> Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.<sup>22</sup> But when the young man heard that saying, he went away sorrowful: for he had great possessions.<sup>23</sup> Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.<sup>24</sup> And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.<sup>25</sup> When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved?<sup>26</sup> But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible.”

Matthew 19:17-22 (Luke 18:20-26)

Certainly if a blessed man (rich) cannot be saved, who then can be saved? But, that is the point, with men this is impossible, but not with YHWH. The difference is if YHWH adopts a person, He puts an earnest of His Spirit in them (HaMashiyach in you the hope of glory) enabling them to fulfill this task, if so desired.

“If ye love me, keep my commandments. <sup>16</sup> And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; <sup>17</sup> *Even the Spirit of truth*; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. <sup>18</sup> I will not leave you comfortless: I will come to you. <sup>19</sup> Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. <sup>20</sup> At that day ye shall know that I *am* in my Father, and ye in me, and I in you. <sup>21</sup> He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. <sup>22</sup> Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? <sup>23</sup> Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. <sup>24</sup> He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.”

John 14:15-31

With YHWH's help, Kingdom Priests can keep YHWH's command as well as set aside all earthly carnal loves in favor of loving YHWH and keeping His LOVE command.

“Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him. <sup>16</sup> For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. <sup>17</sup> And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.”

1 John 2:15-17

The will of YHWH for all believers is to obey YHWH's commandment. And His commandment for modern times is the same as in Yahushua's day, to LOVE one another as HaMashiyach LOVED humanity, which is unto death. Even HaMashiyach said to one scribe, "thou art not far from the Kingdom of YHWH" when he acquiesced that the Tri-Directional Axiom (LOVE) was the greatest commandment (Briggs, 2007). And, as one should know, HaMashiyach rarely made positive comments about the Scribes and Pharisees.

"And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? <sup>29</sup> And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: <sup>30</sup> 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. <sup>31</sup> And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. <sup>32</sup> And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: <sup>33</sup> And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices. <sup>34</sup> And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any question.*"

Matthew 12:28-34

Usually, Yahushua would say things like this to the Scribes and Pharisees.

"*Ye* hypocrites, well did Esaias prophesy of you, saying, <sup>8</sup> This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me. <sup>9</sup> But in vain they do worship me, teaching *for* doctrines the commandments of men."

Matthew 15:7

Let this never be said of believers who are Kingdom Priests. The consistent behavior of an individual determines whether or not they truly love YHWH with his/her whole heart—to LOVE even to the death (martyr), if required. This is the reason why Kingdom Priests center their message and duties on LOVE rather than FEAR. Behavior precipitated by fear is not necessarily behavior that corresponds with a person's inner heartfelt desire. Said behaviors are instinctive behavioral acts of survival. Furthermore, fear can dissipate over time by desensitization allowing the truest heartfelt behaviors to emerge.

Conversely, LOVE casts out all fear and produces sincere (pure) behavior that comes from deep within the mind and soul and never fails (fades). Finally, there is a tremendous humility and power that comes with this kind of obedience to YHWH's word. LOVE is truly perfection.

#### BASIC PRIESTLY ACTS-DUTIES DELINEATED

Each Kingdom Priest should be prepared to do the following (see list below) at minimum, this is not a maximum; remember Yahushua conferred the Kingdom (granted authority) to His priests (believers). This is part of the “40 days” component of the Gospel of Salvation:

1. Preach the Gospel of Salvation – Know it well and preach it (speak it) to the best of your ability because YHWH chose the foolishness of preaching to spread the light (word of truth) of YHWH, the word of faith to save those that believe (hearing believers). Baptize believers and see them filled with the Holy Ghost.

2. Lay Hands on the Sick – Understand that not only does the *agape* within you move you with compassion to do so, but by preaching the word of faith followed by laying on of hands (praying over the sick the prayer of faith), healings and miracle shall follow; YHWH will confirm HIS word with signs following. Obviously, not everyone will be healed or receive a miracle because faith is required in the seeker. The King Priest simply has to believe in the process, the commission and the granted authority (conferred kingdom) and then be obedient (simply do it), with (if available) or without oil.
3. Edify the Body of HaMashiyach – Every Kingdom Priest must engage in body edification according to the calling and gift given. This potential is very broad and ranges from teaching/admonishing to feeding the poor (believers first, Galatians 6:10); this is addressed more fully in DOC Vol. 6. Edification includes blessing and ministering to (beyond words, but also in deeds) all of YHWH's children, especially the poor, sick, widows, orphans and disenfranchised.



# Chapter

## - 3 -

### THE BOND OF PERFECTNESS

#### The Harmony Between HaMashiyach, Apostle John and Apostle Paul

#### INTRODUCTION

This chapter will look at the harmony between HaMashiyach, Apostle John and Apostle Paul relative to the central paradigm of the Royal Priesthood, the Order of Melchisedec and Kingdom Priests. This will help clinch the veracity of this thesis.

#### MASHIYACH'S PRESENTATION

In private conversations with his students, his future co-priests, HaMashiyach laid out His premise for the Kingdom of YHWH. HaMashiyach's Kingdom was not going to be a hard-fisted form of sovereignty, undoubtedly contrary to what the twelve supposed. The scriptures below show the kingdom concept held by the disciples prior to receiving a revelation of YHWH Kingdom.

“And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?”

Luke 9:54

“Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.”

Matthew 19:13

“When they which were about him saw what would follow, they said unto him,

Lord, shall we smite with the sword? <sup>50</sup> And one of them smote the servant of the high priest, and cut off his right ear.”

Luke 22:49-50

“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.”

John 18:10

Of course, after their conversion, the Disciples thought, spoke and behaved quite differently, as will be examined. But all along, HaMashiyach was teaching His disciples Kingdom Principles revealing the Universal Tri-Directional Axiom (Briggs, 2007).

Below are HaMashiyach's responses to each incident shown above.

“But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.”

Luke 9:55-56

“But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. And he laid his hands on them, and departed thence.”

Matthew 19:14-15

And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.”

Luke 22:51

“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?”

John 18:11

“Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.”

John 18:36

In many other places this same exhibition of LOVE can be found. In the story of the woman caught in the very act of adultery (John 8:3-11), this is what Yahushua said to the adulterous woman, a relative of His (see DOC Vol. 2).

“No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.”

John 8:11

What about the time Yahushua wept over the city? He was deeply saddened by the fact that His own people were blinded and could not understand what great things YHWH desired for them and what horrible things would come upon them because of their blindness. Even though His own people rejected him, HaMashiyach’s LOVE was quite transparent here.

“And when he was come near, he beheld the city, and wept over it, <sup>42</sup> Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. <sup>43</sup> For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, <sup>44</sup> And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.”

Luke 19:41-44

What are some of HaMashiyach's words relative to what He practiced? HaMashiyach's words were certainly different than what was commonly clichéd.

“Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. <sup>44</sup> But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; <sup>45</sup> That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. <sup>46</sup> For if ye love them which love you, what reward have ye? do not even the publicans the same? <sup>47</sup> And if ye salute your brethren only, what do ye more *than others*? do not even the publicans so? <sup>48</sup> Be ye therefore perfect, even as your Father which is in heaven is perfect.”

Matthew 5:43

“But I say unto you which hear, Love your enemies, do good to them which hate you, <sup>28</sup> Bless them that curse you, and pray for them which despitefully use you. <sup>29</sup> And unto him that smiteth thee on the *one* cheek offer also the other; and him that taketh away thy cloke forbid not *to take thy coat* also. <sup>30</sup> to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again. <sup>31</sup> And as ye would that men should do to you, do ye also to them likewise. <sup>32</sup> For if ye love them which love you, what thank have ye? for sinners also love those that love them. <sup>33</sup> And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. <sup>34</sup> And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. <sup>35</sup> But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and *to* the evil. <sup>36</sup> Be ye therefore merciful, as your Father also is merciful.”

Luke 6:27-36

One can even observe this quality in the deepest, darkest hours of HaMashiyach's life.

“And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. <sup>34</sup> Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.”

Luke 23:33-34

“And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.”

Luke 23:42-43

While Yahushua was on the cross, suffering and dying, He ministered to those trying to kill Him, to those criminals next to Him and to His mother (John 19:25-30), who too was suffering from seeing what was happening to her son. HaMashiyach ministered right up to the time of His death. Now, that is LOVE in action. This is the kind of LOVE that HaMashiyach said his followers must possess. This kind of LOVE would tri-directionally guide their actions to be analogous with HaMashiyach’s actions.

“A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.<sup>35</sup> By this shall all *men* know that ye are my disciples, if ye have love one to another.”

John 13:34-35

HaMashiyach’s new commandment was a commandment to LOVE, but not just any love. HaMashiyach clarified what He meant. It had to be a LOVE that matched HaMashiyach’s LOVE. A LOVE that enables one to give their life (martyr) for HaMashiyach and the brotherhood (John 13:34-35; 15:13), to love enemies (Luke 6:27), to do good deeds expecting nothing in return (Luke 6:35), to despise this world’s goods and give them to the poor who cannot return the favor (Matthew 19:16-22; 1 John 2:15; 1 John 3:16-17), to pray for despiteful, hateful and wrongful use you (Matthew 5:44), to show mercy to the guilty (John 8:11) and so on. It has to be a LOVE that makes

believers perfect (Matthew 5:43), just as it made Yahushua perfect. It is the path of selflessness/suffering, service, and giving, i.e., doing YHWH's will (Hebrews 2:10; 5:7-10; 1 John 4:17-21; Ephesians 4:13; Hebrews 13:21; 1 Peter 5:10; Matthew 19:21).

## APOSTLE JOHN'S PRESENTATION

The underlying theme of John's entire writings in 1<sup>st</sup>, 2<sup>nd</sup> and 3<sup>rd</sup> John is about LOVE. He starts out by giving us the overview of YHWH's LOVE plan by taking us to the Word of Life (Yahushua) that was manifested to us (because of LOVE); then onto godly living as proof of our faith; then onto Chapter 2 where John reviews the first commandment (the LOVE commandment), which he called the "old commandment".

Interestingly enough, John boldly proclaims and proffers what he calls a "new commandment". A careful analysis reveals that it is just another way of expressing what was already expressed.

"Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.<sup>8</sup> Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.<sup>9</sup> He that saith he is in the light, and hateth his brother, is in darkness even until now.<sup>10</sup> He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.<sup>11</sup> But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes."

1 John 2:7-11

John was simply saying that if a person loves their brother (fellow believer), then they abide in Light-HaMashiyach (HaMashiyach's Kingdom). Conversely, if one hates their brother then they abide in Darkness-Satan (Satan's Kingdom). Nonetheless, the

main assertion is still about LOVE, whether you LOVE your brother or not (hate). So, the main difference between HaMashiyach's commandment and John's is a matter of perspective. HaMashiyach said to LOVE and defined what kind of LOVE it must be, whereas John, on the other hand, took HaMashiyach's command and presented the divergent view. John's command, therefore, is more about a directive to self-analyze, to guard against hypocrisy and determine one's spiritual status.

It is interesting to note, that HaMashiyach seemed to be more interested in an individual LOVING from the heart than on self analysis. In other words, if one is consumed with LOVING, they do not have to worry about hating. When one LOVES with their whole being, there is no room for hate, for the LOVE (LIGHT/YHWH) drives out the hate (Darkness/Satan), it does no ill will towards its neighbor.

John continued the LOVE theme throughout each book and chapter. Below are a few excerpts to demonstrate this point.

“Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.<sup>2</sup> Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.<sup>3</sup> And every man that hath this hope in him purifieth himself, even as he is pure.”

1 John 3:1-3

“For if our heart condemn us, God is greater than our heart, and knoweth all things.<sup>21</sup> Beloved, if our heart condemn us not, *then* have we confidence toward God.<sup>22</sup> And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.<sup>23</sup> And this is his commandment, That we should believe on the name of his Son Jesus Mashiyach, and love one another, as he gave us commandment.<sup>24</sup> And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know

that he abideth in us, by the Spirit which he hath given us.”

1 John 3:20-24

“Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. <sup>8</sup> He that loveth not knoweth not God; for God is love. <sup>9</sup> In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. <sup>10</sup> Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins. <sup>11</sup> Beloved, if God so loved us, we ought also to love one another. <sup>12</sup> No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. <sup>13</sup> Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.”

1 John 4:7-13

“Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. <sup>2</sup> By this we know that we love the children of God, when we love God, and keep his commandments. <sup>3</sup> For this is the love of God, that we keep his commandments: and his commandments are not grievous. <sup>4</sup> For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith. <sup>5</sup> Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?”

1 John 5:1-5

“And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. <sup>6</sup> And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.”

2 John 1:5-6

“For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. <sup>4</sup> I have no greater joy than to hear that my children walk in truth. <sup>5</sup> Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers; <sup>6</sup> Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well: <sup>7</sup> Because that for his name's sake they went forth, taking nothing of the Gentiles. <sup>8</sup> We therefore ought to receive such, that we might be fellow

helpers to the truth.”

3 John 1:3-8

John was also that disciple that lay his head on HaMashiyach’s breast. He was that disciple that was there through HaMashiyach’s trial. He was that disciple present at the foot of the cross having a conversation about HaMashiyach’s mother and her future. From all of this, John truly experienced and witnessed the LOVE of YHWH up close and in reality.

#### APOSTLE PAUL’S PRESENTATION

Since Apostle Paul wrote most of the New Testament epistles, there are many more scriptures to consider, making it difficult to find a starting point. Notwithstanding, his writings closely parallel both HaMashiyach’s and John’s.

There is one verse that Paul writes that stands out from the rest and seems to bring it all together.

“And above all these things *put on* charity (LOVE), which is the bond of perfectness.”

Colossians 3:14

Just prior to this verse, Paul had been writing about clothing ourselves with compassion, kindness, humility, gentleness, patience and forgiving grievances held against others (in the same manner HaMashiyach forgave us). He then summarized with verse 14 (above). This is also similar to what he wrote to the Corinthians.

“And now abideth faith, hope, charity (LOVE), these three; but the greatest of these is charity.”

1 Corinthians 13:13

Just prior to this verse, Paul had been talking about spiritual gifts, the many diverse members of the body of HaMashiyach, the definition of LOVE and becoming mature. Apostle Paul clearly believed that LOVE was greater than faith and hope. Even though one cannot please YHWH without faith, Paul still believed that LOVE was greater than faith. Why? What could he be possibly thinking? Apostle Paul knew that both hope and faith can come and go, but if faith and hope has its roots in LOVE, it will never fail because LOVE never fails.

“Charity (LOVE) never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.”

1 Corinthians 13:8

Apostle Paul included the word LOVE over seventy (70) times in his writings and about seventeen (17) additional times translated as charity. The reader is encouraged to read them all. From all these citations, it is easy to see that LOVE was certainly central to Apostle Paul’s writings as well. It is doubtful that many know about or experience the LOVE of YHWH like Paul did. He even called himself the chiefest of sinners, since he had a past that included murdering believers, the very children of YHWH. How could Paul overcome such guilt? He truly knew by experience that LOVE covers a multitude of sins.

**“And above all things have fervent charity among yourselves: for charity (LOVE) shall cover the multitude of sins.”**

1 Peter 4:8

Reviewing the parallel between Yahushua, John and Paul (even if you include Peter and Luke) the reader will see tremendous agreement between them and in particular, their estimation of LOVE. Unfortunately, in modern times, this does not seem to be central among fellow ministers, church congregations or in the world at large. Sometimes it seems that there are more expressions and exhibitions of (a form of) LOVE among sinners than among the body of HaMashiyach.

LOVE was intended by HaMashiyach to be the central axiom of the Kingdom (Briggs, 2007). It was to be the symbol of discipleship. It was to be the Light that shines in darkness. It was to be the magnetic force that draws sinners to YHWH. It was to be the distinction of the believer, that which separates the sinner from the believer, the true shepherds from hirelings, the friends from the bride, the adopted from the fatherless, the immature from the mature and so on.

This brings us back to the title of this chapter, “The Bond of Perfectness.” What does this really mean? In Disciples of Christ Volume One, (Briggs, 2007), it was discussed that LOVE was not only the force behind creation, but LOVE was the bond that held creation together. In this chapter we see that LOVE is the bond of perfection (highest level of maturity) or the perfect bond (uniting force) between people. Why is this crucial to the body of HaMashiyach? Without this uniting force, the body of HaMashiyach would fall apart and cease to function as a body, much like the universe would split apart were it not for the force of *agape*. It would become powerless to

perform the duties and tasks assigned by the Bishop of our souls (1 Peter 2:25), Yahushua HaMashiyach, the head of the body (Colossians 1:18).

## DEFINITION OF LOVE

Once again, since LOVE is so key and central to the Order of Melchisedec, let us look at how Apostle Paul described LOVE (charity):

Love is patient  
Love is kind  
Love does not envy - (Conversely: Love is happy for others)  
Love does not boast - (Conversely: Love is meek)  
Love is not proud - (Conversely: Love is humble)  
Love is not rude - (Conversely: Love is polite)  
Love is not self-seeking - (Conversely: Love promotes others)  
Love is not easily angered - (Conversely: Love has self-control)  
Love does not keep records of wrongs - (Conversely: Love is forgiving)  
Love does not delight in evil one - (Conversely: Love delights in the Lord)  
Love rejoices in the truth - (The exposing of truth)  
Love always protects  
Love always trusts  
Love always hopes  
Love always perseveres  
Love never fails – (Conversely: Love always overcomes)

1 Corinthians 13:4-8

As can be seen above, love (*agape*) is much more than a feeling or an emotion. It is a cognitive thought-belief that facilitates corresponding behaviors—best seen as an action verb. And yes, said thoughts and behaviors may evoke feelings and emotions from time to time and at various levels, but said affect is not LOVE.

## CONCLUSION

This chapter is crucial to establishing the acquiescence between the major writers

and teachers of the New Testament. The message is clear and consistent and without contradiction. The central theme, driving force, emblem of perfection and maturity of the Order of Melchisedec (hence the Kingdom of YHWH) is LOVE. A revival of this truth both theoretically and in application is the only way YHWH's Kingdom will survive the wiles of the Devil and survive as the Bride of HaMashiyach, adorned and made ready to be presented at the grand finale of all things.

Apostle Paul intertwined LOVE into his Melchisedec/Yahushua discussions since it was central to the message about our High Priest, Yahushua HaMashiyach. Even when the word LOVE or charity is not employed, it is implied, especially if you understand the definition of LOVE and how HaMashiyach demonstrated His LOVE towards His disciples and to the world.

“For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.”

Hebrews 6:10

“And let us consider one another to provoke unto love and to good works:”

Hebrews 10:24

“Let brotherly love continue.”

Hebrews 13:1



# Chapter

## - 4 -

### RECONCILING MINISTERIAL TEACHING vs. HOLY SPIRIT TEACHING

#### INTRODUCTION

One of the HaMashiyach Covenant promises was that Israelites would not have to teach his brother or his neighbor to “Know the Lord” anymore for they shall “all know me” (Jeremiah 31:34 and Hebrews 8:11). However, despite this prophecy, we still find a lot of teaching permeated throughout the New Testament. Additionally, Apostle Paul even declared that “teachers” were among what is often referred to as the “five-fold ministry” of the church. So, is there a contradiction going on here?

First, the above quote from Jeremiah and Hebrews is extracted from the context of a prophecy concerning the coming of the HaMashiyach Covenant. And, as is the case with the Abrahamic, Davidic and HaMashiyach Covenants, YHWH makes promises that are generally futuristic in nature. The enjoined covenant participants are expected to comply with covenant regulations in the here and now and then, at some later predetermined date, YHWH would execute, deliver (come good on) His promises. Some portions of or all of some covenants were written/spoken for both the present (our part) and the future (YHWH’s part). The point being, the covenant regulation phase is incomplete but when it is, YHWH will “come good” on His promise.

## A VIEW FROM THE THRONE

Down in the trenches of daily routines, working, children, cooking, eating, sleeping, school, etc. it is difficult to take time and visit the throne room of YHWH and take a glance out over His Kingdom, the Kingdom of YHWH. But when one does visit, what do they see? What does YHWH see? What is His perspective? Well, it certainly is not what humans are used to seeing, that is for sure. But from time to time, believers are given a “sneak peak”. And yes, it looks different from “up there”, where ever “up there” may be, if it is more than perspective and dimensionalism.

YHWH does not look at the “here and now” the way humans do. Humans are stuck in a time-space reality that is often difficult to shake.

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

Romans 4:17

YHWH sees through a different set of “glasses”. Humans see the here and now, the current daily reality, what is happening right before their physical eyes. But since YHWH is not stuck in the time-space reality of humans, since He is from the eternal past and sees/knows/is the eternal future, YHWH looks beyond the human present reality and into the future (from our perspective) and speaks futuristic words (from our perspective) as though they are present tense (which is His reality). This comes easy with YHWH because it is His reality but it is extremely difficult for humanity grasp because they are trapped by physical bodies within their present physical reality all around them. YHWH

sees the world through his “determinate counsel and foreknowledge” glasses. Humans generally do not.

“Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:”

Acts 2:23

But escaping from the human carnal reality and entering into YHWH’s throne room is possible. Apostle Paul said,

“But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. <sup>10</sup> But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. <sup>11</sup> For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. <sup>12</sup> Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. <sup>13</sup> Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. <sup>14</sup> But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. <sup>15</sup> But he that is spiritual judgeth all things, yet he himself is judged of no man. <sup>16</sup> For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.”

1 Corinthians 2:9

The available exit door for humanity away from their carnal reality is by the way of the Spirit of YHWH that is resident in the Spirit filled believer, which came when they were filled with the Holy Spirit of promise, an earnest. It is by that same Spirit that dwells in HaMashiyach (Romans 8:11) without measure that dwells in the Spirit filled believer with measure. This Spirit, this mind of HaMashiyach is what can give divine

spiritual vision (and insight) into the spiritual dimension unavailable to the carnal mind. A good analogy can be found in 2 Kings when Elisha opened the eyes of a young man allowing him to see into the spiritual dimension.

“And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.”

2 Kings 6:17

With the pervasive carnal reality ever present, it clouds the clarity of the Spiritual mind. But, the “fog” can be lifted as believers take time to “sit at the feet of Yahushua”, to bask in His presence, to hear His words, to assimilate His essence, His way of thinking and way of mental spiritual processing (His mind).

“Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.”

Acts 4:13

This brings us to the core of this chapter. What is the difference between Spirit Teaching and Ministry Teaching? Are there differences and if so, what are they? Are there different purposes for each and if so, what are they?

## SPIRIT TEACHING

Spirit Teaching is the spiritual transference process by which YHWH’s Spirit helps humanity to “rewire” their synaptic processing habits (literally develop and establish new neuron growth and connection paths), increase spiritual awareness, spiritual

sensitivity, to think and process like HaMashiyach, to implant YHWH's word in the mind for later recall, to modify carnal behavioral habits and to enter into a different reality, the spiritual dimension. In this spiritual dimension, this "mind of HaMashiyach", YHWH's Spirit, quickens us and affirms or denounces other "spirits", thoughts, ideas and teachings.

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.<sup>2</sup> Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:<sup>3</sup> And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world."

1 John 4:1

Without YHWH's spiritual guidance, people are tossed to and fro with every wind of doctrine (Ephesians 4:14) and are ever learning but never coming to the knowledge of the truth (2 Timothy 3:7). This is not YHWH's plan for His children. The anointing (the Holy Spirit) will teach YHWH's children "all things", the "truth". There are many scriptures that speak to spirit teaching. John wrote,

"And this is the promise that he hath promised us, *even* eternal life.<sup>26</sup> These *things* have I written unto you concerning them that seduce you.<sup>27</sup> But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."

1 John 2:25-27

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance,

whatsoever I have said unto you.”

John 14:26

“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.”

John 16:13

Luke also wrote on this same subject. This is what he wrote,

“And when they bring you unto the synagogues, and *unto* magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: For the Holy Ghost shall teach you in the same hour what ye ought to say.”

Luke 12:11

Now, a revisit to prophecies is appropriate since the prophets also spoke on this subject.

Isaiah prophesied this,

“Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are* weaned from the milk, *and* drawn from the breasts. For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little: For with stammering lips and another tongue will he speak to this people. To whom he said, This *is* the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing: yet they would not hear.”

Isaiah 28:9-12

“As for me, this *is* my covenant with them, saith the LORD; My spirit that *is* upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.”

Isaiah 59:21

Jeremiah prophesied this,

“Behold, the days come, saith the LORD, that 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 *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.”

Jeremiah 31:31-34

Jeremiah’s prophesy was undoubtedly referring to the eventual ending of the Mosaic LAW (Mosaic Covenant) for Israel (2 Corinthians 3:7-13; Hebrews 8:13; 8:10-13) at a predetermined point in the future: that the Mosaic LAW in some way runs concurrent (for those that choose to follow it) with the new covenant era, the “grace” era (Ephesians 3:8; etc.), the “grafted in” era (Romans 11:17-23), until the number of Gentiles YHWH has in mind has come in (Romans 11:25 NIV ). Thereafter, YHWH will turn back to Israel (Romans 11:25-29) and unequivocally abolish the Mosaic Law.

Joel prophesied this,

“And it shall come to pass afterward, *that I will pour out my spirit upon all flesh*; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days *will I pour out my spirit*. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. And it shall come to pass, *that* whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD

shall call.”

Joel 2:28-32

This promise of YHWH’s Spirit coming and teaching and guiding was not new, as in never heard before, but it was new experientially beginning with the day of Pentecost, post Calvary. And Peter linked that Pentecost experience to Joel’s prophecy but did not link it to Jeremiah’s prophecy. Apostle Paul wrote this about the Spirit of YHWH (Spirit of HaMashiyach) dwelling in believers,

“That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded *is* death; but to be spiritually minded *is* life and peace. Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Mashiyach *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.”

Romans 8:4-11

“Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.”

1 Corinthians 2:13

It seems quite consistent with prophecy, with HaMashiyach’s teachings and that of the Apostles that the Spirit of YHWH dwelling in believers has its purpose, which is about 1) YHWH speaking to believers internally, spiritually, 2) guiding believers into all

truth since the spirit searches all things, 3) affirming (or denouncing) what believers hear and read comparing spiritual to spiritual and 4) implanting YHWH's word into the minds/hearts of believers and resurrecting (recalling) it if/when needed. But it does not appear that Jeremiah's prophecy is fulfilled by Joel's fulfillment. Furthermore, the unanswered question still remains. What is the difference between Spirit Teaching and Ministry Teaching? Before the question is answered, it would be appropriate to review Ministry Teaching first.

## MINISTRY TEACHING

Without going into lengthy discourse on the ministry of the Church, since Disciples of Christ Volume Six (Briggs, 2007) will go into this in greater detail, it is important to establish its existence and some of its functions relative to this discussion. Apostle Paul wrote this,

“For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.”

1 Corinthians 4:17

“A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;”

1 Timothy 3:2

“These things command and teach.”

1 Timothy 4:11

“And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;”

1 Timothy 6:2-3

“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.”

2 Timothy 2:2

“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. <sup>29</sup> Are all apostles? are all prophets? are all teachers? are all workers of miracles?”

1 Corinthians 12:28-29

“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.”

Hebrews 5:12

“Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.”

1 Timothy 2:7

“Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.”

2 Timothy 1:11

“And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.”

Acts 5:42

So, with many scriptural witnesses teaching is something that was encouraged and practiced by and during the times of HaMashiyach and His Apostles and the early church. Apostle Paul spent a great deal of time in each city preaching and teaching the principles of the doctrine of HaMashiyach as well as advanced teachings. It cannot be found where HaMashiyach or any of his Apostles felt or said that Ministry Teaching contradicted the HaMashiyachic Covenant, the promises of YHWH or Spirit Teaching.

Ministry teaching had its purpose, which is about 1) perfecting the saints, 2) work of the ministry and 3) edifying of the body of HaMashiyach. Furthermore it was/is the method or mechanism by which YHWH's word (seed) gets planted (sown) on the hearts and minds (soil) of humanity. This planted seed germinates and grows new neuron paths in the believer's brain fostering spiritual growth, thinking, processing—the mind of HaMashiyach. Apostle Paul wrote this,

“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

To assist in answering the unanswered question, review the chart below. It compares Spirit Teaching with Ministry Teaching in a side-by-side analysis.

Spirit Teaching	Ministry Teaching	Harmony or Contradiction
YHWH Speaks to Us Internally	Teachers Speak to Us Externally	The two work in harmony. Teachers teach externally and the Spirit of YHWH examines it and if endorsed, implants

		it into our minds for later recall if/when needed.
YHWH Guides us into ALL truth by Searching ALL Things	Teachers teach to perfect the saints	The two work in harmony to search out all things comparing spiritual to spiritual and as assimilated leads to perfection.
Affirms or Denounces What is Heard and Read	Teachers teach to edify the saints	The two work in harmony to edify the saints by affirming or denying what is heard and read bringing enlightenment to the saint.
Implants YHWH's Word into Our Minds/Hearts for Later Recollection if/when Needed	Teachers teach because it is the work of the ministry.	The two work in harmony so that teachers can recall YHWH's word if/when needed, as an unction when conducting the work of the ministry.

## CONCLUSION

In conclusion, it appears that although both have different functions they have one common goal—the Spirit Teaching works in concert with the Ministry Teaching to effectuate the common goal of perfecting and edifying of the body of HaMashiyach, to maximize the potential of the church. YHWH is not interested in lazy, sleepy, lethargic saints who study little and know little about the things of YHWH. He poured out His Spirit for distinct purposes in this life, while saints are still living on this earth as well as in the life to come. It therefore, behooves all saints everywhere to awake out of slumber,

put on the whole armour of YHWH and become the powerful, proactive, vibrant and dynamic church YHWH intended it to be. Otherwise, how do we expect to escape judgment if we neglect (are careless with) so great salvation (Hebrews 2:3)?

As a result of enjoining the HaMashiyach Covenant (the New Covenant), the promised day would come that never again would the Jews have to teach his brothers “know the Lord”, for they all shall know the Lord from the least to the greatest, because, YHWH would have done all this knowledge implantation miraculously in the mind of each Jew by His Spirit. And this fulfilled Joel prophecy is a precursor to the Jeremiah prophecy. Fulfillment of the latter will be a great day of rest for the Jews and for new covenant believers forevermore.



# Chapter

## - 5 -

### A CHURCH WITHOUT WALLS

#### INTRODUCTION

As introduced in Disciples of Christ Volume One (Briggs, 2007), John the Baptist was the paradigm shifter in his era that would help transition Israel away from religious traditions, traditions that would no longer be applicable to the new upcoming covenant. This chapter will revisit and expand on that subject.

#### JOHN THE BAPTIST

John the Baptist was reared by staunch devoted descendants of Levi, of the division of Abijah. John's father was Zachariah, whose priestly course (duty) was serving at the Altar of Incense (Luke 1:9-11) as decided by lot. This tradition started just before King David's death when he appointed Eleazar's (son of Aaron) sixteen heads of families by lot to officiate the sanctuary (1 Chronicles 24:1-10). Abijah is listed as the eighth lot to serve his appointed order of ministering, which turns out to be serving at the Altar of Incense (Luke 1:9). Both Zachariah and Elizabeth (John's mother) were descendants of Aaron (Luke 1:5).

But John the Baptist did not enter his priestly duty. Instead, John broke free from the physical temple walls with its staunch religious rituals, customs and traditions and headed for the wilderness like a wild man (Luke 3:2-4). He wore clothes of camel hair,

his diet was comprised of locust and wild honey (Mark 1:6) and his message was just as wild as his demeanor and life style. In fact, this is what Yahushua had to say about John.

“And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* are in kings' houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.”

Matthew 11:7-11

Not only did the Baptist abandon his priestly course, he left the physical temple building entirely to minister out in the wilderness (Matthew 11:7). People began to come to this “church” without walls and they came in large numbers (Mark 1:5) spread out over time. The Baptist had disciples going into the communities, spreading the news about the message encouraging them to go hear the Baptist. Yes, that is right, no church building, no pews, no beautiful temple stones, no gold, no fancy choir, no fancy music, no fancy message and so on. But people still came, they listened and they responded by confessing their sins and got baptized by the Baptist. With all the masses coming, John the Baptist did not build a new physical temple or “church” building to house this new following and new religion.

John’s baptism was another major shift, since only priests were washed, but the Baptist introduced a new interactive medium by which people could engage and respond to what they were feeling in their hearts. Still, this was only a preliminary shifting process. John continually reminded his followers that they were to look for another that

would come, that would be able to baptize them with the Holy Ghost and fire—the HaMashiyach—whose shoe latches John felt unworthy to even untie.

John new his calling and his place (Matthew 11:10). He knew he was a forerunner, a preparer for HaMashiyach (Mark 1:3, 7). He knew he would decrease and that HaMashiyach would increase (John 3:30). Of course his faith was challenged when he was put in prison. John even sent his disciples to inquire of HaMashiyach whether or not he was really the HaMashiyach (Matthew 11:2-6). After all, he was giving his life for this cause. He wanted to make sure. Yet, HaMashiyach never really answered the question. He merely told John's disciples to go give a report to John about his ministry activities and its results.

## YAHUSHUA HaMASHIYACH

So the Baptist prepared the way for HaMashiyach by breaking traditions, getting people out of the Temple, hearing the word of YHWH and introducing repentance and water baptism. HaMashiyach continued to build on this new shift by selecting disciples and keeping them out in the communities and in the wilderness (Matthew 15:33), ministering, preaching, (even parables about it Luke 15:4) praying (Luke 5:16) and baptizing. Most of the time HaMashiyach ministered openly in the communities and in the synagogues (Matthew 4:23) until eminent capture and death was pressing in prematurely (John 11:54).

Yahushua went to the synagogues to ministers for the same reason Apostle Paul and others did. It gave him easy access and opportunities to teach/preach the new message to many people all at once, a chance he may not otherwise have. And since the

attendees were already religious and believed in YVHV, they were ready candidates for the upcoming kingdom of YHWH. Yahushua's motives were not to endorse, promulgate or prolong a temple tradition, but were ultimately focused on liberating his people from their religious traditions, rituals and ceremonies, an extremely difficult task since human habits are tenacious.

In modern times, if a preacher had the results that John the Baptist and Yahushua HaMashiyach had, they would have long ago rolled up their sleeves to begin a church building program. But both the Baptist and HaMashiyach did no such thing. Earthly kingdoms were not on their minds. They were interested in a spiritual kingdom comprised of people with like faith and common goals. Building a building would be an insult. It would distract, change and erroneously represent what the Kingdom of YHWH was all about.

Remember, HaMashiyach did not encourage the thinking of Peter, James and John when they suggested building tabernacles on the mount of transfiguration (Matthew 17:1-9). The purpose was for a spiritual experience that would increase knowledge and enlightenment for future reference. The purpose of the “church” is not to build physical temples, but to reach the world with the gospel of Yahushua HaMashiyach.

Church buildings cannot evangelize, people do. Church buildings cost large amounts of money to build and maintain. But people who become YHWH's temples are already paid for. Plus winning one soul is worth more than the whole world (Mark 8:36) and worth more than 100,000 physical church buildings that are not and will not be saved (1 John 2:16-17; 1 Corinthians 3:11-13).

When HaMashiyach said, “the gates of hell shall not prevail” he was talking about the church (Matthew 16:18). But since when are gates mobile? That is the point. Gates are not mobile, they do not advance or progress. They are fixed. That means that something else is advancing and trying to prevail, and it is not physical church buildings since they cannot move either. HaMashiyach was talking about the mobile “church” comprised of Spirit filled people who bear the name of Yahushua HaMashiyach and have his message in their hearts prevailing against the gates of hell rescuing people from eminent eternal death and damnation. They are not encumbered the heavy burdensome task and chore of building temples and maintaining physical temples but focused on becoming leaven so that they may assist in saving the world for HaMashiyach—that the Kingdom of YHWH (his house) may be full.

## THE APOSTLES

Since HaMashiyach mentored his disciples, they obviously had methods and ideas that conformed to that of their teacher. The Acts of the Apostles does not record even one temple or synagogue building program, plans, instructions or commands. That is right, not even one. Surely in light of their past temple pride exhibited earlier in their training, building temples or synagogues (or church building) would have been a significant event to record. But it is not found, not even in the Epistles. Why? “Temple building” was to be a thing of the past. To reinstate it would be an insult to John the Baptist, HaMashiyach and his Apostles.

As can be seen in scripture, the Apostles also went to the temple seeking an opportunity to preach the gospel to potential believers. Of course, this was not welcomed by the Captain of the Temple, the High Priest and the Chief Priests. It threatened their traditions by potential uprisings that may not be quelled easily. This method is a risky business. It can get you thrown in prison. In modern times, it would be like an Apostolic Pentecostal minister from one church going to another large Apostolic Pentecostal Church standing at the entrance soliciting their saints to exit the church to walk in a greater truth. Or less similar to an Apostolic Pentecostal minister going to a catholic church (or any denominational church) standing at the entrance and seeking converts prior, during or after their masses or services.

“And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering... And they laid hands on them, and put them in hold unto the next day: for it was now eventide.”

Acts 3:11 - 4:3

“And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, Being grieved that they taught the people, and preached through Jesus the resurrection from the dead. And they laid hands on them, and put them in hold unto the next day: for it was now eventide . . . . Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow. Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.”

Acts 4:1 - 5:25

It can also be found in scripture that Apostle Paul employed the same method HaMashiach and John the Baptist used relative to going out into the wilderness (Acts 16:13) as well as to the temple and synagogues (Acts 17:10; 18:19) to find candidates to

bring them out of said traditions for enjoinderment with the HaMashiyach Covenant (Acts 18:4). This approach did address “to the Jew First” scenario, then the Gentiles, but it was certainly a risky approach and Apostle Paul’s attempts met with various levels of success. The response in some cities was good and in some cities not so good.

“And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks... And he departed thence, and entered into a certain *man's* house, named Justus, *one* that worshipped God, whose house joined hard to the synagogue. And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city. And he continued *there* a year and six months, teaching the word of God among them.”

Acts 18:6-11

“And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, Crying out, Men of Israel, help: This is the man, that teacheth all *men* every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place. (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.) And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.”

Acts 21:27-30

As can be seen from the scriptural examples above, HaMashiyach, his Apostles and Apostle Paul was not involved with the temple or synagogues for “church services”. It was a place for evangelism, a place to find people who would listen to their message. They tried to find people whom they could bring out of religious traditions and get them

to exit the physical temple walls with all its rituals, sacrifices and ceremonies—all a thing of the past—and enjoin the HaMashiyach Covenant.

Now that the reasons for HaMashiyach and the Apostles entering the temple and synagogues are established, then it is important to consider just how the “church” did assemble. The only consistent scriptural methods employed to gather believers were either out in the open or in houses. A careful examination shows that the scriptures use the phrase, “the church that is in their house” (Romans 16:5). This did not mean a “church building” was inside someone’s home, but it meant people of like-faith (the church) assembled for fellowship, teaching, preaching and ministering in someone’s home.

Traditionalist may think that it would be nigh impossible to conduct “church” without a church building. But this is not true. The only thing that needs changing is the way modern clergy think and process. How is it that “doctors without walls”, “universities without walls”, etc. etc. understand this, but the modern day church does not? These institutions without walls excel, grow and accomplish great things without expensive real estate, multi-million dollar complexes, etc., etc.

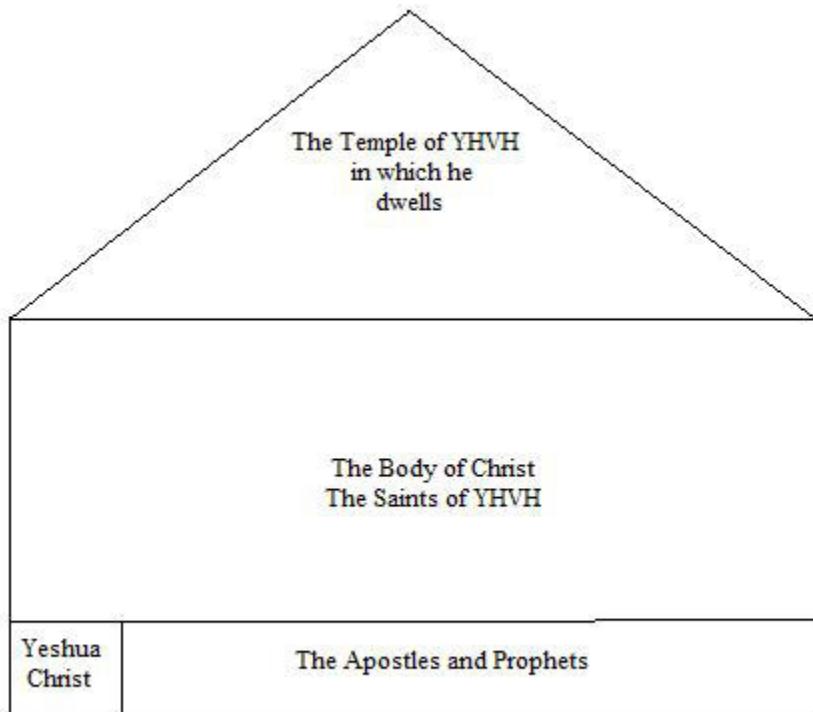
So, how do these institutions function? First, they have a different mentality than traditionalists. They get it, they understand. “Buildings” is not what they are all about. It is about serving the people, getting the job done. That is the crux of who and what they are all about. Likewise, is that not what the “church” is all about, to serve the people by getting the message of hope to them, converting them, ministering (serving) to them as a member of the body of HaMashiyach? YES it is. The church is NOT about fancy church buildings, expensive real estate and little (or big) earthly kingdoms.

Excellent and talented management, administration and co-laborers, i.e., multi-tiered and diversified gifted members, are all that is needed to keep a “church without walls” together and functioning strong. There are many gifted people that can engage in YHWH’s kingdom and help make a difference that are not engaged and are not making a difference due to the “temple builder” and the “my kingdom” mentality.

Of course, this is not a popular message and it will be resisted greatly by those clergy who are “my kingdom” focused, celebrities, filled with pride and so on. But resistance does not change the veracity of this message. Following the model of John the Baptist, HaMashiyach and his Apostles is the only way to truly evangelize the world—to use the leaven approach, not the “temple building” approach.

The only House (temple) that YHWH lives in is a temple comprised of people fitly framed together to become what is called the HOUSE or TEMPLE of YHWH. The diagram (drawing) below is a simple visual aid to remind the reader of this concept. This house (building) is not comprised of physical stones, masonry, wood, timber, steel, gold, silver or brass. It is comprised of people, faith, spirituality, teachings, covenants, agreements, understandings and principles.

It would be good for every clergyman and saint to review this diagram daily in prayer until they get it and make the paradigm shift not only in their minds but in their behaviors, too. Shift the focus back onto people, equality among fellow believers and reaching the lost for HaMashiyach. This will make a strong, vibrant, dynamic and appropriately functioning healthy church alive and well on the earth. A church that is bringing the WILL of YHWH to pass, bring his Kingdom on earth as it is in heaven.



Finally, the “temple building” method places untold pressures on our poor foreign ministers and saints that are already burdened just to meet their daily needs. Now, if they sacrifice even more to invest in something that brings no heavenly reward and an investment that will be burned up anyway, this is a real travesty. This “temple building” belief also misappropriates large amount of funds that could bring better equality among fellow brothers and sisters around the world.

Clearly “temple building” is NOT the WILL of YHWH. Yahushua always directed major fiscal spending towards social services for the poor. HaMashiyach did permit a modest amount of funds that were donated to HaMashiyach and his disciples (Luke 8:3) to be kept for the ministry (those who minister the word). HaMashiyach’s main focus was always on healing, preaching, teaching and training his disciples, never on temple building, not even one conversation about it.

## MAKING THE TRANSITION

Since this shift is so challenging, some will turn away with hanging heads and walk away sorrowfully. The cost is too great. The security of familiarity, income, and housing seems at risk and will cause many to toss this important truth aside and be satisfied with the status quo of the traditions of mediocrity, misdirected energy and wasting of kingdom funds.

Some readers will read this book and will understand it and feel compelled to live and work for YHWH more perfectly. For those who desire to follow the Lord more perfectly, there is no real easy way found in scriptures to make the shift. Who knows what price will actually be paid. But, first the shift must be made in one's mind and then making it spill over onto one's behaviors. It begins by seeking out disciples to train and making them (and their active ministry training) the number one ministry priority in life, aside from personal devotions with YHWH. All other activities are incidental to that, some of which will be discarded as contradictory and distracting while some may be kept, so long as they do not cause a conflict of interest.

Do not misunderstand, allowing continued public meetings at the "church building" where public ministry occurred is okay, especially since it is a great place to plant seeds and find potential recruits for a band of disciples. But the real focus is on healing, preaching, teaching and making disciples. Do not exceed twelve disciples, for more than twelve is too difficult to manage because ample one-on-one and appropriate balanced interactive time is a necessary part of training. Spend about three and a half (3.5) years investing in them before starting a new group of disciples. Once one band of

disciples is fully didactically trained, commission them and send them forth to create a new generation of disciples.

Training time should be one of intimate exposure and experientially dynamic. It must be more than a nine-to-five job and should last many hours of each day, including as many night time quartering opportunities as possible. Yes, it is a vulnerable approach, but “transference” is at its best when this method is employed.

As can be seen, this dynamic approach has great demands on the trainer and therefore, the need to be prepared is immense. HaMashiyach spent thirty (30) plus years preparing for his ministry and prefaced his ministerial launch with forty days of fasting and praying in the wilderness. A leader must get himself/herself ready before they can effectively lead and train others. This is not an easy task or an easy commission.

In fact, if most understood the true cost of a true apostolic ministry, not as many people would want to become “preachers”. With no glitter, glamour, or promise of wealth and fame, only the great possibility of suffering and persecution, many would gladly remain an active member of the body of HaMashiyach and become an avid supporter of the five-fold ministry.

Finally, the sacrifice and commitment one must make to accomplish this task will be unlike anything they have ever experienced heretofore. Once accomplished, however, they will have participated in one of the world’s greatest paradigm shifts and will have become a change agent facilitating change that will impact the history of the world and eternity.

## THE VALUE OF THE SMALLER GROUP

Even Moses recognized his inability to lead and judge the masses, to keep peace, harmony and cohesiveness as a nation unless he employed a different system other than what he was using. Moses went to Jethro for a consult.

“If thou shalt do this thing, and God command thee *so*, then thou shalt be able to endure, and all this people shall also go to their place in peace. So Moses hearkened to the voice of his father in law, and did all that he had said. And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.”

Exodus 18:23-26

Moses took Jethro’s advice and placed rulers in Israel in tiered categories, rulers over thousands, hundreds, fifties and of tens. Yes, all the way down to groups of ten. That meant that five rulers answered to the rulers of fifty and the rulers of fifties answered to rulers of hundreds and rulers of hundreds answered to rulers of thousands, and rulers over thousands answered to Moses, but only brought issues that arose if they were too complex and difficult for the rulers to handle themselves. In like manner the other tiers of rulers answered to those above them only if they were unable to handle any issue that arose at their perspective levels. This placed a tremendous amount of ownership in the hands of the people. This gave the people an incentive and responsibility to do what is best for the people and their nation.

HaMashiyach also used the small group approach, for he chose twelve trainees to launch the Kingdom of YHWH. There were times when HaMashiyach sent forth larger groups (Luke 10:1, 17), but as revealed in scripture, it did not work out so well (John

6:66-67) in the long term. Better results usually come from smaller groups if greater retention and application of knowledge is expected. Even schools and colleges are beginning to recognize the academic value of smaller teacher-student ratios.

It can be seen that Paul utilized the small group approach too, since the phrase “church in your house” was frequently used throughout Paul’s epistles. And this method was employed even though tremendous church growth occurred throughout that part of the then known world. Undoubtedly large numbers of humanity craves the larger group experience since it can provide a greater euphoria—called group psychology where there are many elements at work less likely to occur in a small group.

Aside from the pride derived from being associated with a “popular” group, the large group also provides false security. It falsely promotes acceptance, prevents actual change, inhibits bona fide action and protects against persecution—it is easier to melt into a crowd and not stand out. Conversely, the small group is more vulnerable, more exposed, more intimate and provides, almost demands, greater participation and dialogue. It also increases transference dynamics which effectuates a much higher rate of change than the large group. As a side note, this scriptural method is backed by empirical research, although empirical research is not needed to make this scriptural approach valid and sound.

## CONFERRING THE KINGDOM

When the time came near, HaMashiyach conferred the Kingdom onto his disciples (Luke 22:28-29). HaMashiyach had spent three and a half years with his disciples facing the many challenges of life together as ministers in training. They

experienced the many extremes of the ups and downs of ministry—life and death, unbelief and miracles, acceptance and rejections, crowds coming and crowds going and so on. And now it was time to confer the kingdom to them. In like manner, you must confer this kingdom mission onto your fully trained band of disciples. Be sure they are well equipped and understand their mission. It is critically important that they will teach and train future generations of disciples to repeat their own experience in order to comply with this clear kingdom precept and mission.

“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

“Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.”

1 Timothy 4:14

“Whom they set before the apostles: and when they had prayed, they laid their hands on them.”

Acts 6:6

“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 13:2-3

It was a common practice of the Apostles to commission (confer) kingdom priestly duties onto people and send them forth to begin a new generation of disciples. They learned this from HaMashiach and kept the practice going. It is something that

should be more prominent than it is today. But the problem is many clergy will think, ‘who will stay in my little kingdom, to pay tithes, show up for church services, make a large congregation, be part of the temple pride, help me build this little kingdom into a big kingdom, to prove that “I am successful” (to me and my fellow ministers), etc., etc.’ Consider the source of that kind of thinking. It runs contrary to what the Kingdom is all about. It is not your kingdom, it is YHWH’s Kingdom. If it means that some one must decrease so that HaMashiyach can increase, then so be it. Do your part for the Kingdom, do not neglect your purpose and calling. Do it with humility keeping the larger picture in view, looking ahead to the prize of the high calling of YHWH in HaMashiyach Yahushua (Philippians 3:13-14).

Be patient. Instant gratification is not part of the leaven approach. It is slow, gradual and hidden until eventually, the evidence is unavoidably visible. Depending on age of course, a person should see the evidence in their lifetime. They will be able to survey the results many years later and realize the amazing wisdom of YHWH and be thankful that one day they decided to humbly take up their cross and follow HaMashiyach.

## CONCLUSION

Is this teaching any more difficult to swallow than the one faced by the rich young ruler? Those that are not rich may say it is easy, but until you actually have the riches and are then asked to give them up to follow HaMashiyach in humility as a student only then can you truly understand the difficulty. Truly this path of becoming a bona fide

Kingdom Priest is not an easy one. Following HaMashiyach is not a once or twice per week affair. It is a vocational lifestyle and demands great sacrifices.

This discussion does not completely exclude the intermittent possible minor benefit of a larger gathering in a conference center, rented or donated for such single use. But, the benefits do not seem to exceed the drawbacks. For example, one significant drawback is that humans have the tendency to yearn for that group euphoria. Therefore, many weak saints have forsaken truth in pursuit of the larger group experience not really understanding the consequences of their choice. The point is that the magnetic draw of the larger group setting is quite strong but has dire consequences. This will be an ongoing problem as long as there are ministers who pursue and promote mega churches, ministerial stardom, temple building and the like.

Saints and sinners are often challenged and asked to make sacrificial choices, it is time that the ministry be asked to make similar sacrificial choices. This is what Yahushua had to say about making eternal choices.

“Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat: Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.”

Matthew 7:13-14

Disciples of Christ Volume Six (Briggs, 2007) will continue to expand on this subject to assist the serious disciple of HaMashiyach.



# Chapter

## - 6 -

### WHAT EVERY KINGDOM PRIEST SHOULD KNOW AND BE READY TO TEACH

#### PART ONE

#### INTRODUCTION

The Bible declares that believers should always be ready to give an answer to anybody that asks them regarding the reason of the hope that is within them. This means prepared ahead of time with the anticipation that someone will ask.

“But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:”

1 Peter 3:15

“And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient,”

2 Timothy 2:24

Therefore, this chapter will introduce the various doctrines each believer should minimally know as part of their preparation. It does not mean that you will always get the opportunity to proffer full disclosure regarding your hope, but having the necessary background knowledge will prepare you for any question that may arise and if the opportunity for full disclosure should make itself available, you will be ready. You never

know who will ask you the question and if you are not prepared, you have missed your opportunity and will have foiled the will of YHWH.

## YHWH's WILL

This section will explore the WILL of YHWH in subsections, i.e., subsections of the overall ultimate culmination WILL of YHWH. Each subsection in its own way directly or indirectly relates to YHWH's "will continuum" of his culmination WILL/PLAN—to fill the earth, its inhabitants and the universe with YHWH's LIGHT (1 Corinthians 15:28; Luke 12:35; 12:32, Matthew 5:16; 2 Corinthians 4:4; 4:6; etc.). Many people have wondered what the WILL of YHWH is for them in general (re-read DOC Volume One relative to YHWH's LIGHT) and what the WILL of YHWH is for them specifically. This section should answer that question.

YHWH'S Will	Scriptural References	Comments
We can know and YHWH wants us to know	Hebrews 10:36; 1 Peter 4:2; 1 John 2:17; Ephesians 6:6; Romans 12:2; Acts 22:14; Colossians 4:12	It is YHWH's will for you to know HIS will at large and for personal applications.
That HaMashiyach would Come and that he would submit to the will of YHWH	John 1:13; Hebrews 10:7,9; Luke 22:42	It was YHWH's will (foreknowledge) that HaMashiyach would come and submit to YHWH's will. YHWH's will for HaMashiyach was to have faith in YHWH's plan and submit to death, burial, resurrection, forty days of undefilement and then to ascend and be highly exalted.
That everyone will Repent and be rescued (saved) to receive YHWH's promises	2 Peter 3:9; John 3:16; Galatians 1:4; Hebrews 6:17	It is YHWH's will that all people everywhere repent and be rescued via obeying the gospel of HaMashiyach so they can receive the promises of YHWH.
Everlasting Life for anyone who sees and believes on	John 6:39-40	It is YHWH's will that anyone who sees and believes on

HaMashiyach		HaMashiyach that they receive everlasting life.
YHWH's Kingdom will come on earth as it was in heaven	Matthew 6:10; Luke 11:2; Matthew 26:42; Hebrews 8:10;	It is YHWH's will that HIS Kingdom comes on earth as it is in heaven and that we would be in it and participate in it as Kingdom Priests.
Distribution of Gifts of the Holy Spirit	Hebrews 2:4	It is YHWH's will that you receive gifts from the Holy Spirit.
Sanctification	1 Thessalonians 4:3	It is YHWH's will that you be sanctified.
Holiness	Hebrews 10:10	It is YHWH's will that you will be made holy.
Giving Thanks in all Circumstances	1 Thessalonians 5:18	It is YHWH's will that you give thanks no matter what circumstance you find yourself in.
Doing Good	1 Peter 2:14-15	It is YHWH's will that you do good so it will silence the ignorant talk of foolish men.
Suffering	1 Peter 4:19	It is YHWH's will that you suffer according to YHWH's will (not for other reasons).
Paul was called and functioned as an Apostle by	1 Corinthians 1:1; 2 Corinthians 1:1; 8:5; Ephesians 1:1; Colossians 1:1; 2 Timothy 1:1	Paul made it quite clear that his calling as an Apostle was the will of YHWH.
General Concepts	Matthew 21:31, Mark 3:35, John 7:17; 9:31*; Acts 13:36; Romans 8:27	<ol style="list-style-type: none"> <li>1. Doing YHWH's will is better than saying you will but don't.</li> <li>2. Whoever does YHWH's will is HaMashiyach's family.</li> <li>3. Doing YHWH's proves the source of HaMashiyach's teachings.</li> <li>4. YHWH listens to the prayers of a godly man that does YHWH's will.</li> <li>5. David served YHWH's will.</li> <li>6. The Spirit intercedes for the saints according to the will of YHWH.</li> </ol>

## FUNCTIONS OF THE CROSS

In this section, the functions of the cross will be examined. It is difficult to separate the cross from HaMashiyach's broken body, his shed blood and his resurrection because they all work in harmony.

Functions of the Cross	Scriptural References	Comments
Death	Colossians 1:20; Matthew 27:50; Mark 15:37; Luke 23:46; John 19:30-34	The cross was the instrument for killing and shedding the blood of HaMashiyach.
Suffering	Matthew 10:38; Matthew 16:24; Mark 10:21; Luke 9:23; Luke 14:26-27	The cross is a symbol of suffering and death and HaMashiyach indicated that any disciples of his must carry their cross—death to self.
Shame	Hebrews 12:2 John 19:25,27	The Cross was a place of shame.
Offense	Galatians 5:11; 6:12	The cross causes offense and persecution.
Crucified Paul to the world and the world to Paul	Galatians 6:14	The cross crucified Paul to the world and the world to Paul.
Power	1 Corinthians 1:17-18	The cross has power when preached with YHWH's wisdom.
1. Reconcile Both Jew and Gentile to YHWH (all things) 2. Ended Hostility between Jew and Gentile and 3. Made both one	Ephesians 2:16 Colossians 1:20	1. The cross was the medium by which YHWH would reconcile both Jew and Gentile to himself 2. It ended the partition between the Jew and the Gentile, ended the hostility and 3. Made the two as one new man.
Cancelled the written commandments (laws) and their regulations	Colossians 2:14	The Cross cancelled all the consequences of the laws and regulations that were against us and took them away and nailed them to the cross.
Prevents people from self glory and promotes humility	1 Corinthians 1:23-31	The Cross is Foolishness to the haughty and only the humble will come the HaMashiyach.

## FUNCTIONS OF THE BROKEN BODY

This section will examine the functions of the broken body of Yahushua HaMashiyach.

Functions of the Broken Body	Scriptural References	Comments
Food	Mark 14:22; Luke 22:19; John 6:53-58	The broken body is food indeed.
Passover Lamb	1 Corinthians 5:7	HaMashiyach (his body) is our Passover Lamb.
Manna	John 6:31-38,58; Hebrews 9:4; Revelation 2:17	HaMashiyach is the true and secret Manna.
Abolishing the Law with its Commandments and Regulations	Ephesians 2:11-15	HaMashiyach abolished in his flesh the Law with its commandments and regulations.
Makes us Holy	Hebrews 10:9-10	Through the sacrifice of the Body of HaMashiyach, we have been made holy.
Perfection	Hebrews 10:10-14	Through the sacrifice of HaMashiyach body he has made perfect forever those who are being made holy.
The Body, the Church	Colossians 1:24	The Body of HaMashiyach, which is the Church must also suffer, take up a cross, for afflictions is one of the ways of YHWH to perfect the saints.

## FUNCTIONS OF THE SHED BLOOD OF HaMASHIYACH

This section will examine the functions of the shed blood of Yahushua HaMashiyach.

Functions of the Blood	Scriptural References	Comments
1. Demonstrates YHWH's Justice	Romans 3:25	YHWH displays his justice by providing an "atonement" offering so we could have faith in his blood that purchased redemption. This sacrifice was both His body and His shed blood, combined appeases YHWH's wrath that was against us, even the past sins of Israel left unpunished.
2. Justified by	Romans 5:9	YHWH made us right by the co-work* of His shed blood because we were not right prior to.
3. Saved by	Romans 5:9	YHWH saves us by the co-work* of HaMashiyach's broken body, His shed blood, His resurrection, His 40 days, His ascension and His presentation of His blood and body.
4. Makes both Jew and Gentile one body by drinking it	1 Corinthians 10:16,17; 11:25-27	YHWH single handedly abolished the wall of partition and merged the two (Jews & Gentiles) into one body, if we drink His blood and eat His flesh (this does not mean communion, which is a memorial ceremony). The flesh and blood and the Spirit co-work.*
5. Obtained/Purchased (In Him) eternal redemption through Co-works to bring Eternal Life if you eat and drink His flesh and blood	Ephesians 1:7, Hebrews 9:12; 1 Peter 1:18,19 John 6: 53-58	HaMashiyach purchased eternal redemption through the co-work* of His flesh and blood and His resurrection, that is if we eat His flesh AND drink His blood. WB is not an eating ceremony or a drinking of blood ceremony.
6. Bought the Church of YHWH	Acts 20:28	The church is bought (body collective—YHWH's bride—dowry payment). Could be classified with redemption.
7. Forgiveness of sins	Ephesians 1:7, 1 Peter 1:18-19	YHWH provides forgiveness (remission) of sins by HaMashiyach's shed blood.
8. Brought Gentiles near	Ephesians 2:11-15	YHWH provide a means to bring Gentiles to the same table of

		opportunity to enjoin (or not) the new covenant, a means to participate in the promises of YHWH.
9. Cleanse our conscience	Hebrews 9:7,12-14,18-22,25	YHWH eliminates guilt from our conscience by knowing that His blood has executed remission of sins.
10. Effectuates on those enjoined to the new covenant	Hebrews 9:18-23; Luke 22:20; Mark 14:24	Candidates who are enjoined have the shed blood applied if we eat His flesh AND blood and are resurrected with HaMashiyach.
11. Stops the destroyer	Hebrews 11:28; 12:24	HaMashiyach's shed blood stops the destroyer if we have eaten the flesh and sprinkled the blood and stay within the "house" of YHWH.
12. Makes people holy (sacred-consecrated, sinless) by	Hebrews 13:12,20	HaMashiyach's shed blood co-works* to make people holy—K-P (And according to the consecration ceremony in Exodus, Leviticus and Numbers, it confirms the multiplicity of the co-work* of eating bread, pouring and sprinkling of blood, pouring and sprinkling of anointing oil, etc.)
13. Purifies (Cleanseth) IF we walk in the light as He is in light	1 John 1:7	HaMashiyach's shed blood continually purifies (cleanses) if we walk in the Light as HaMashiyach walked in the Light—how did HaMashiyach walk in the Light? By F, O, D, B, R, FD, A, P
14. Co-works to Overcome Satan by	Revelation 12:11	HaMashiyach's shed blood co-works* to overcome Satan
15. Brings Confidence by	Hebrews 10:19	The co-work* of HaMashiyach's shed blood produces confidence
16. Sanctifies by	Hebrews 10:29	HaMashiyach's shed blood co-works* to sanctify us.
17. Purchased men for YHWH to become K-P	Revelation 5:9	Similar to Redemption
18. Washes our robes and makes them white in	Revelation 7:14	Similar to Remission of sins
20. Chosen by sprinkling of	1 Peter 1:2	By sprinkling of HaMashiyach's shed blood, it makes us chosen (elected). Similar to Makes people holy.
21. Frees us from/takes away sins	Revelation 1:5; Hebrews 10:4	Similar to Remission of sins.

## FUNCTIONS OF THE SPIRIT

This section will examine the functions of the Spirit.

Functions of the Spirit	Scriptural References	Comments
Pours out YHWH's LOVE	Romans 5:5	The Spirit of YHWH pours out His LOVE in our hearts.
Holy Spirit Confirms things, is a Witness, Provides Proof	Romans 8:16; 9:1; Hebrews 10:15; 1 John 3:24; 1 John 5:6	The Holy Spirit bears witness (confirms) things when needed.
Provides Righteousness, Peace and Joy	Romans 14:17; 1 Thessalonians 1:6; Galatians 5:5	The Kingdom of YHWH is Righteousness, Peace and Joy in the Holy Spirit.
Provides Hope	Romans 15:13,16	By the Power of the Holy Spirit, hope is provided.
Sanctifies	Romans 15:16; 1 Corinthians 6:11; 2 Thessalonians 2:13; 1 Peter 1:2	The Spirit of YHWH sanctifies the Gentiles.
Justified HaMashiyach and Justifies Us	1 Corinthians 6:11; 1 Timothy 3:16	The Spirit of YHWH justified HaMashiyach first and also justifies us.
Save us by Washing of Regeneration (Rebirth) and Renewal	Titus 3:5; 1 Corinthians 6:11	The Spirit of YHWH saves us by Washing of Regeneration and Renewal.
Teaches (Speaks to us— Reveals things) and Guides	1 Corinthians 2:10-13; Hebrews 3:7; 9:8; Ephesians 3:5	The Spirit of YHWH teaches us words enabling us to express spiritual truths in spiritual words.
Makes Human Bodies YHWH's Temple	1 Corinthians 3:16; 6:19	The Spirit infilling turns human bodies into temples of YHWH.
Enables a person to say Yahushua is Lord	1 Corinthians 12:3; 1 John 4:1-3	The Spirit of YHWH enables people to say Yahushua is Lord.
Baptizes Many into One Body	1 Corinthians 12:13	The Spirit of YHWH baptizes people into one body no matter their race or color, creed, language or status in life.
Source of Power	Romans 15:19; 1 Corinthians 2:4; 1 Thessalonians 1:5; 2 Timothy 1:14; Galatians 3:5; 4:29; Ephesians 3:6, 20	The Spirit of YHWH is a source of power enabling us to do many things.
Distributes Gifts	Hebrews 2:4; 1 Corinthians 12:4,11; Romans 15:19; Galatians 3:5; Ephesians 4:7	The Spirit of YHWH distributes diversity of gifts that operate by that one and only selfsame Spirit.
Enables the Preaching of	1 Peter 1:12	The Spirit of YHWH enables

the Gospel of HaMashiyach		people to preach the gospel of HaMashiyach.
Speaks to the Church and Enables individuals to Speak Prophecy and Mysteries	2 Peter 1:21; 1 Corinthians 14:2; Ephesians 3:4-5; 1 Timothy 4:1; 1 Peter 1:10-11; Revelation 2:7,11,17,29; 3:6,22	The Spirit of YHWH moved on men of old to speak prophetic words.
A Medium for Prayer	Romans 8:26-27; 1 Corinthians 14:14; Ephesians 6:18; Jude 1:20	The Spirit of YHWH provides a medium for prayer.
Provides us with a Seal—an Earnest (deposit) of Eternal Life/Redemption—Resurrection Power—Power to make us immortals	Ephesians 1:13-14; Romans 8:10-11; 1 Corinthians 15:52-57; 2 Corinthians 1:22; 5:5; Galatians 3:14; 6:8; Ephesians 4:7,30; 1 Peter 3:18	The Spirit of YHWH gives us an earnest (SEAL) of our inheritance that when fully poured out will change our mortal bodies into immortal bodies.
Performs Adoption—Making us heirs of YHWH and co-heirs with HaMashiyach granting us access to YHWH our Father	Romans 8:14-17; Galatians 4:6; Ephesians 2:18	The Spirit of YHWH performs adoption making us heirs of YHWH and co-heirs with HaMashiyach.
Performs Circumcision of the Heart	Romans 2:29; Colossians 2:11	The Spirit of YHWH performs the circumcision of HaMashiyach made without hands—the circumcision of the heart.
Provides Identity	Romans 8:9; Acts 4:13	The Spirit of YHWH brings identity and association with HaMashiyach.
Produces Fruit	Galatians 5:22; Ephesians 5:9	The Spirit of YHWH enables people to have the Fruit of the Spirit.
Makes us a Letter from HaMashiyach	2 Corinthians 3:2-3	The Spirit of YHWH makes us into a written epistle read of all men.
Brings Liberty (Freedom)	2 Corinthians 3:17	The Spirit of YHWH brings liberty (freedom).
Transforms us into the Lord's Likeness	2 Corinthians 3:18	The Lord, who is the Spirit, transforms believers in the Lord's likeness and ever-increasing glory.
Enables us to mortify the deeds of the carnal body	Romans 8:13; Galatians 5:16-25; Colossians 3:5	The Spirit of YHWH enables spirit filled believers to mortify the carnal deeds of the body.
Makes the Word of YHWH a Sword	Ephesians 6:17; 2 Thessalonians 2:8; Hebrews 4:12; Revelation 1:16; 2:16	The Spirit of YHWH makes the Word of YHWH a sword.
Helped HaMashiyach and Helps Us	Philippians 1:19; Hebrews 9:14	The Spirit of YHWH helps us when we need assistance.
Assists in Worship	Philippians 3:3	The Spirit of YHWH assists us to worship YHWH in spirit and in

		truth.
Causes/Brings Insults	1 Peter 4:14	The Spirit of YHWH working in us causes insults to come our way.
Proof that HaMashiyach Lives in Us	1 John 3:24; 1 John 4:13; Acts 2:38	The Spirit of YHWH in you is proof that HaMashiyach lives in a believer.
Says Come (to the bridegroom) yearnings for the culmination of all things	Revelation 22:17; Romans 8:22-23, 26; 2 Corinthians 5:2-5	The Spirit of YHWH in believers yearns for and says to the bridegroom, 'Come'.
General Information	Colossians 1:27; Romans 8:10; 2 Corinthians 13:5; Galatians 4:19	The Holy Spirit Baptism is HaMashiyach in you, the hope of Glory.

## FUNCTIONS OF THE GOSPEL

This section will examine the functions of the gospel of HaMashiyach.

Passion of HaMashiyach Components 1 Corinthians 15:1-8	Corresponding Gospel Application Components	Corresponding Hebrews Six Components	Comments
Faith	Faith	Faith	Without Faith it is impossible to please YHWH.
Death	Repentance	Repentance from Dead Works (For the Sinner)	Repentance is death to the works and habits of the flesh. No point in getting baptized if a person has not repented.
Burial	Water Baptism	Doctrine of Baptisms (Water)	Water Baptism done appropriately and in faith completes the new covenant enjoinder.
Resurrection	Holy Ghost Baptism	Doctrine of Baptisms (Spirit)	Spirit baptism is the circumcision of the heart; initiates the blood remission continuum; is an earnest/seal of the spirit/promise of eternal life purchased by Yahushua HaMashiyach.
40 Days of Undefilement (Speaking of Things Pertaining to the Kingdom) (Acts 1:3)	Becoming a Kingdom Priest Witness	Faith Towards YHWH (Rewarder) and Doctrine of Baptisms (Suffering)	Forty days of undefilement is the Kingdom Priest life/duties believers live/do until the trumpet sounds.
Ascension	Call to the Marriage	Resurrection of	Resurrection day

	Supper of the Lamb	the Dead (For the Saints)	is when the fullness of the promise is delivered and mortal bodies of believers are changed to immortal.
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The chart below is provided to augment the previous chart relative to the gospel of HaMashiyach.

Repentance Water Baptism <b>Holy Spirit Infilling</b>	Remission	Seal Sealed	Adopted Adopt <b>Adoption</b>
<u>Repentance</u> : 180 degree pivotal change because of Godly sorrow (death) <u>Water Baptism</u> : completion of death & covenant enjoinder (burial) <u>Holy Spirit Infilling</u> : Heart circumcision & Adoption (resurrection)	<u>Remission</u> : forgive, take away penalty, wash away	<u>Seal</u> : token, down payment, earnest deposit, to close up	<u>Adopted</u> : taken as one's own child
Luke 15:10; 24:47; Acts 2:38; 3:19; 5:31; 11:18; 17:30; 20:21; 26:20; Romans 2:4; 2 Corinthians 7:10; Hebrews 6:1; 2 Peter 3:9; Mark 16:16	Matthew 26:28, Mark 1:4; Luke 1:77; 24:47, John 20:23; Acts 2:38; 10:43; Romans 3:25; Hebrews 9:22; 10:18;	Genesis 17:11; 2 Corinthians 1:22; Ephesians 1:13; 4:30; Romans 8:11	Romans 8:15, 23; Galatians 4:5; Ephesians 1:5
By Godly Sorrow	By HaMashiyach's Blood	By the Holy Spirit of Promise	By the Holy Ghost
By hearing the word	By shedding of Blood	By the Holy Spirit of God	By Yahushua (Jesus) HaMashiyach
By conviction (pricked in heart)	By the Blood of the New Testament	By the Earnest of the Spirit in our hearts	Through HaMashiyach
By the Death & Burial of HaMashiyach	By the Resurrection of HaMashiyach from the dead	By the Resurrection of HaMashiyach from the dead	By HaMashiyach being sent to redeem all them that were under the law as well as the Gentiles
Death/Burial=Repentance and Water Baptism	Circumcision=Holy Ghost Infilling	Seal = Holy Ghost Infilling	Adoption = Holy Ghost Infilling

## FUNCTIONS OF THE WATER AND THE WORD

This section will examine the functions of the water and the word.

Functions of the Water and the Word	Scriptural References	Comments
Co-works to perform Washing of Water through the Word	Ephesians 5:26; 1 John 5:6,8	The Word and the Water Co-work to wash the church (bride of HaMashiyach)—the body of HaMashiyach.
Process of Covenant Enjoinment	Hebrews 9:19-20	Moses sprinkled blood and water on the scroll/tablets—the Words of YHWH as part of the Mosaic Covenant (LAW) enjoinment process.
To Cleanse our Hearts and Bodies	Hebrews 10:22	Our Hearts and bodies are washed and cleansed by the Co-work of the Water and the Word.
Saved some People and Destroyed Others	1 Peter 3:20; 2 Peter 3:6	The Flood Water Saved Eight (8) Souls
Symbolizes Spirit Baptism	1 Peter 3:21	The Flood Waters symbolizes Water Baptism and Holy Ghost infilling, not to remove dirt, but cleanse our consciences by rising above the water. Noah was only saved by being above the water.
Food (As milk and as meat) and Drink	John 1:14; 6:35,49-55,58; 1 Corinthians 3:2; 10:3-4; 12:13; Hebrews 5:12-13; 1 Peter 2:2; Matthew 4:4; Luke 4:4; Revelation 2:17	HaMashiyach is the Word made flesh and his flesh (word) is food in the form milk for infant believers and meat for mature believers. The bread (manna) that came down from heaven is symbolic of HaMashiyach.
Provides Eternal Life	Revelation 22:17; John 6:58; 7:38-39	YHWH's Word and Water of Life (Spiritual Drink) provides eternal life.
General Information	1 John 5:6,8	<ol style="list-style-type: none"> <li>1. The Water, the Spirit and the Blood all work in harmony to accomplish the Will of YHWH in our lives.</li> <li>2. The Water and the Word Co-works to accomplish the Will of YHWH in our lives.</li> <li>3. The Word and the Spirit Co-work to accomplish the Will of YHWH in our lives.</li> <li>4. Blood and Water were sprinkled on the Covenant representing the very Words including the Promises of YHWH.</li> <li>5. Yahushua is the Bread (Manna) of Life.</li> </ol>

		6. Yahushua is the Word made flesh.
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The chart below is intended to augment all the charts above and to bring greater clarity to the works of YHWH via the shed blood of HaMashiyach and YHWH's Spirit shed abroad in our hearts.

Reconciled Reconcile Reconciliation	Regenerated Regenerate Regeneration	Sanctified Sanctify Sanctification	Justified Justify Justification	Redeemed Redeem Redemption
<u>Reconciled:</u> brought into harmony, agreement	<u>Regenerated:</u> given new life, born again	<u>Sanctified:</u> made holy, freed from sin.	<u>Justified:</u> freed from blame, shown to be righteous	<u>Redeemed:</u> payed off, bought back, freed from sin
John 6:44; Romans 5:10; 2 Corinthians 5:18- 21; Hebrews 2:17	John 3:1-9; Titus 3:5; Matthew 9:16-17; 19:28 (Rev. 21:5); 26:29; Mark 16:17; Romans 6; 2 Corinthians 5:7- 8; 2 Corinthians 5:17; Galatians 6:15; Ephesians 4:24	John 17:17-19; Acts 20:32; 26:18; <b>Romans</b> <b>15:16; 1</b> <b>Corinthians</b> 1:2; <b>1:30; 6:11; 1</b> Timothy 4:5; 2; Timothy 2:19-21; 1 Thessalonians 4:3,4; 5:22-23; <b>2</b> <b>Thessalonians</b> <b>2:13; Ephesians</b> <b>5:26; Hebrews</b> <b>2:11; 9:13-14;</b> <b>10:10-18; 10:29;</b> <b>13:12; 1 Peter</b> 1:2	Romans 3:20,24,28; 4:25; 5:1,9,16-18; 8:30; 1 Corinthians 4:4; 6:11; <b>Galatians</b> 2:16-17; 3:6,11; <b>5:5; Titus</b> 3:7; James 2:21-26	Romans 3:24; 8:23-25; Galatians 3:13; 4:4-5; <b>Ephesians</b> 1: 7, 13-14; <b>4:30;</b> Colossians 1:14; Titus 2:14; Hebrews 9:12; 9:15; 1 Peter 1:18-19, Rev. 5:9
		By Blood		By Blood
By the blood of his cross		By the Blood of HaMashiyach	By HaMashiyach's blood	By the Blood of HaMashiyach
By the Spirit	By the Spirit of our God	By the Holy Ghost	By the Spirit of our God	By the Holy Spirit
	Being in HaMashiyach (Only by the H.G.)	In HaMashiyach (Only by the H.G.)	By faith	By Faith in His blood
By Yahushua (Jesus) HaMashiyach		By purging oneself	By a continuum	By a continuum
By HaMashiyach being an empathetic High Priest	By being born of the water and the spirit	By washing by the Word	By the faith of Yahushua	By the Cross
By	Created in	By Truth	Resurrection of	By His death

HaMashiyach's death	Righteousness and true holiness	By Abstinence	HaMashiyach	
By God in HaMashiyach		By YVHV	By God	
By the death of God's Son		By Preaching	By the Lord	
By the casting away of the Jews		By Covenant Blood (sprinkled blood and ashes)	By the Name of the Lord	

There are many Biblical teachings, but this book tries to focus on the most important ones that relate to eternal salvation. Readers are encouraged to not only study and expand on these charts, but to expand into other additional studies that may or may not relate to these charts. However, these building blocks will greatly help the student to avoid going astray from doctrinal foundational building blocks already laid that support the church of the Most High YHWH.



# Chapter

## - 7 -

### WHAT EVERY KINGDOM PRIEST SHOULD KNOW AND BE READY TO TEACH

#### PART TWO

##### INTRODUCTION

The Bible declares that believers should always be ready to give an answer to anybody that asks them regarding the reason of the hope that is within them. This means prepared ahead of time with the anticipation that someone will ask.

“And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient,”

2 Timothy 2:24

“But sanctify the Lord God in your hearts: and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:”

1 Peter 3:15

Therefore, this chapter will further introduce the various doctrines each believer should minimally know as part of their preparation to “give and answer”. It does not mean that you will always get the opportunity to proffer full disclosure regarding your hope, but having the necessary background knowledge will prepare you for any question that may arise and if the opportunity for full disclosure should make itself available, you

will be ready. And your disciples will greatly benefit from a well grounded and knowledgeable Bible scholar.

## THE ORIGINAL SIN

This section examines the original sin of Adam and Eve and how it impacts on all subsequent generations.

The Original Sin	Scriptural References	Comments
YHWH Commandment to Adam and Eve	Genesis 2:17; 3:1-24	YHWH gave a commandment to Adam and Eve to NOT eat of the tree of the Knowledge of Good and Evil.
Satan's Deception	Genesis 3:1-5,22	Satan came to Adam and Eve and deceived them by telling a partial truth. Yes, they would become like YHWH knowing good from evil, however, they would still die if they disobeyed.
Adam & Eve's Disobedience (Sin)	Genesis 3:6-13; 1 Timothy 2:13-14	Even though Adam and Eve were commanded and warned, they disobeyed anyway.
Punishment for Sin	Genesis 2:17; 3:14-19,23-24	As a result of Adam and Eve disobeying YHWH's command, YHWH pronounced and executed punishments upon them. Said punishments were conferred to all humanity.
The Punishment of Death and Loss of Harmony with YHWH was Conferred to All Humanity	Romans 5:12,14,17-19; 1 Corinthians 15:22	The punishments placed upon Adam and Eve was conferred to all humanity up until HaMashiyach.
Eternal Life and Harmony with YHWH was Lost Because of Sin	Genesis 2:17; Genesis 3:23-24;  <u>Reconciliation:</u> Romans 5:10-11; 2 Corinthians 5:18-19; Hebrews 2:17; etc.  <u>Redemption:</u> Romans 3:24; 8:23; Ephesians 1:7; Colossians 1:14; Titus 2:14; etc.	As a result of Adam and Eve's disobedience the two greatest punishments (losses) were Death and Harmony with YHWH. That is the reason why we need to be reconciled to YHWH beginning with an atonement (HaMashiyach) sacrifice (appeases the wrath) and have our eternal life redeemed (bought back).
HaMashiyach's Obedience Redeemed (Bought Back)	Romans 5:19; Matthew 26:39,42; Mark 14:35-36;	Through obedience to YHWH's will, HaMashiyach submitted to humility (speaking only YHWH's

That Which Was Lost: Harmony with YHWH and Eternal Life.	Luke 22:42; John 10:18; 12:49-50; 14:31; 18:10-11; Revelation 5:9	words), death, burial, resurrection, forty (40) days of undefilement and ascending on high to offer his gifts and be highly exalted.
People Gain Access to the Purchase via Enjoining the HaMashiach Covenant	Too many scriptures to list here. Revisit previous <i>Disciples of Christ Volumes</i>	See <i>Disciples of Christ Volume Two, Three and Four</i>

## JOHN'S BAPTISM

This section examines the Baptism of John in relationship to the Baptisms that followed.

John's Baptism	Scriptural References	Comments
John the Baptist the Preacher - Forerunner	Matthew 3:1-3; 11:14; Mark 1:4; Luke 3:3; 7:24-28; John 1:19-27, 30-31; Acts 13:24	John the Baptist was the forerunner (paradigm shifter) of Yahushua HaMashiyach. He came to prepare the way of a new covenant. He planted seeds in the minds of the public.
John the Baptist the Baptizer - Forerunner	Matthew 3:6; Mark 1:5; Luke 3:7; John 1:26, 33; Acts 13:24	John the Baptist introduced a new concept (water baptism) that would be available to everyone, not just priests (like he was supposed to be).
John the Baptist the Conferrer - Forerunner	Matthew 3:11-12; Mark 1:7; Luke 3:4-6,15-18; John 1:15, 29-34, 35-39; Acts 13:25	John the Baptist conferred his ministry to HaMashiyach so that people would follow HaMashiyach instead of him.
John the Baptist – Preacher/Teacher of Repentance	Luke 3:8-14; Matthew 3:2; Mark 1:4; Acts 13:24; Luke 15:10	John the Baptist's main message was two-fold. 1) Unto Repentance and 2) The Kingdom of Heaven is at hand—the coming of the HaMashiyach.
Assisted HaMashiyach to fulfill “all righteousness”	Matthew 3:15; Mark 1:9; Matthew 5:17-20; 21:32; Exodus 29:1-31	John the Baptist helped HaMashiyach fulfill all righteousness. All Priests were to be washed ceremoniously prior to entering priestly service. John knew this, that is why he felt the greater need to be washed by HaMashiyach, but of course HaMashiyach prevailed in his argument. Paradigm shifters (like Moses) who start a paradigm washed others, not themselves.
Fulfill the Law (Commandments) of HaMashiyach	John 13:34; 15:12; Galatians 6:2; James 2:8	As a side note, the HaMashiyach Covenant has commandments as well. Just as HaMashiyach had to fulfill all righteousness, so must believers fulfill the commandments of HaMashiyach. See <a href="#">Disciples of Christ Volume Two</a> for greater details on this subject.

## THE FOUNDATION OF MASHIYACH AND OF THE APOSTLES AND PROPHETS

This section examines the Foundation of the Church as it relates to HaMashiyach, the Apostles and Prophets.

The Foundation of HaMashiyach, Apostles and Prophets	Scriptural References	Comments
Prior to Creation, HaMashiyach was in Logos Form	Matthew 13:35; 25:34; John 17:24; Revelation 13:8	Prior to Creation, HaMashiyach was in LOGOS/WORD form (YHWH can speak of those things that are not as though they were—the Spoken Word of YHWH). In due time, this WORD became flesh and dwelt among us—Yahushua HaMashiyach.
The Foundations of the Earth were Laid by and for HaMashiyach	Hebrews 1:10	The foundations of the earth and the universe were Laid by HaMashiyach and For HaMashiyach.
Saints (Believers) were Also Chosen Before the Creation of the World	Ephesians 1:4; Revelation 17:8	According to scriptures saints were also chosen before the creation of the World.
Prior to the Coming of HaMashiyach, Prophets Foretold of his Coming	Luke 11:49-50; 1 Peter 1:20	Prior to the coming of HaMashiyach, prophets foretold of his coming as YHWH moved upon them to speak.
HaMashiyach is the Foundation (Chief Cornerstone) Together With the Apostles and Prophets	1 Corinthians 3:10-12; Ephesians 2:20; 2 Timothy 2:19; 1 Corinthians 12:28	HaMashiyach, the Apostles and Prophets comprise the Foundation of the Church with Yahushua HaMashiyach being the Chief Cornerstone.
Good Deeds are Part of the Saints' Foundation	1 Timothy 6:19; Acts 4:33-37; 5:12; 6:6	A portion of the Foundation of the Saints is Good Deeds which directly relates to the LOVE of YHWH shed abroad in our hearts.
Foundational Doctrines of the HaMashiyachic Kingdom	Hebrews 6:1-2; Acts 2:37,42-43 <u>See <i>Disciples of Christ Volume Four</i></u>	The Foundational Doctrines of the Church are too large to delineate here. See <i>Disciples of Christ Volume Four</i> .
New Jerusalem Foundations	Revelation 21:14	The Foundations of the New Jerusalem had the names of the twelve apostles of the Lamb on them.
General Scriptures Relative to Apostles and Prophets	Luke 6:48,49; Luke 14:29; Romans 15:20; Hebrews 9:26; Ephesians 3:5; 4:11; 2 Peter 3:2; Acts 1:2; 9:27;	These are numerous scriptures that use the word foundation.

	11:1; 14:4,8-14; 15:2,6,22-23,33; 16:4; Romans 16:7; 1 Corinthians 4:9; 9:5; 15:7,9; 2 Corinthians 11:5,13; 12:11; Galatians 1:17,19; 1 Thessalonians 2:6; Jude 1:17; Revelation 2:2; 18:20	
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## RIGHTEOUSNESS

This section examines righteousness relative to the Kingdom of YHWH post Calvary and post Pentecost with a review of Abraham's righteousness.

Righteousness (Imputed)	Scriptural References	Comments
The First Scriptural Example of Imputed Righteousness which Comes by Faith	Genesis 15:6; Romans 1:17; 3:22; 4:3, 5-6, 9, 11, 13; 4:22-24; 9:30; 10:6,10; James 2:23; Hebrews 11:7; Philippians 3:9; Galatians 2:21; 3:6; 1 Corinthians 1:30; 2 Corinthians 5:21	The first record of imputed righteousness is found in Genesis with Abraham. This term is progressive and finds its way into the HaMashiach Covenant which is inextricably linked to the Abrahamic Covenant. What we do not find in scripture is any other form of righteousness that is relevant to enjoined participants of the HaMashiach Covenant. Some theologians claim that there is an imparted righteousness, but there is no scripture or clear theology for such a premise.
Before the Law Sin was not Taken into Account	Romans 5:13	During Melchisedec's era, there was no sin taken into account and therefore no priestly remedies, ceremonies or rituals to perform relative to dealing with the "sin question".
Fulfilling All Righteousness	Romans 5:17-19; Matthew 3:15; 5:17-20; John 15:17; Acts 13:22; Galatians 6:2; James 2:8; 2 Corinthians 9:9	HaMashiach came, among other things, to fulfill all righteousness (the commandment, the law). Romans 7:12 clearly declares that the commandment is righteous. John the Baptist was helping HaMashiach fulfill part of the commandment relative to consecration of a priest (Exodus 29, etc).
The Kingdom of YHWH is Righteousness	Romans 14:17	The Kingdom of YHWH is comprised of righteousness among other things.
Grace Reigns Through Righteousness Unto Eternal Life	Romans 5:21	Grace reigns (rules, governs is in control) through righteousness as the path to eternal life.
Doers (Servants) of Righteousness	Romans 6:13,16-20; 1 John 2:29; 3:7,10; Ephesians 4:4; 1 Peter 2:24; 1 Timothy 6:11; 2 Timothy 2:22; Acts 10:35; Matthew 5:6, 20;	To what ever a person yields themselves to, they are the servants to it. Scriptures teach that believers are to be doers/servants of/to righteousness

	6:33	
The Spirit is Life Because of Righteousness	Romans 8:10	Receiving the Holy Ghost without Righteousness will not Provide you with Eternal Life. Spirit is only life because of righteousness.
Chastisement Produces Righteousness	Hebrews 12:11	Chastisement from YHWH (as sons) produces righteousness.
Melchisedec Was King of Righteousness (King of Salem, King of Peace)	Hebrews 7:2; James 3:18	Melchisedec was King of Righteousness. HaMashiyach came after the Order of Melchisedec. Believers come after the Order of HaMashiyach and are therefore to be King Priests of Righteousness.
HaMashiyach was Also A Lover of Righteousness	Hebrews 1:8-9	HaMashiyach is a lover of righteousness. HaMashiyach did come after the Order of the King of Righteousness.
Righteousness does not come by Works (Law) and Self-Righteousness	Titus 3:5; Romans 3:21; 4:6; 10:3	Righteousness was never achieved or acquired from the works of the law. Humans can only acquire righteousness by faith—imputed righteousness. But YHWH in HaMashiyach is the essence of and the expression of righteousness.
Fruits of Righteousness	Ephesians 5:7-14; Philippians 1:11; 2 Corinthians 9:10-15; James 2:14-26	Fruits of Righteousness please the Lord. And the only link found in scriptures that leads the researcher to what said fruits are is the expressions of love (charity). This, then, leads the researcher to the link between faith (imputed righteousness) and good deeds (fruit of righteousness)—the point that James was making in his writings. His point was if you have righteousness by faith, then it must yield fruits, which are good deeds, in particular, ministering to the needs of less fortunate believers.
Breastplate of Righteousness	Ephesians 6:14; 2 Corinthians 6:7	The scriptures teach believers to protect themselves with the breastplate of righteousness, among other armor pieces. The breast plate protects the heart among other vital organs.
Hope of Righteousness	Galatians 5:5	It appears from scripture that there is more righteousness for which the believer should await through the assistance of the Spirit, which must be the Crown
Crown of Righteousness and Heaven Wherin is	2 Timothy 4:8; 2 Peter 3:13; Revelation 19:8	

Righteousness		of Righteousness given to those who enter Heaven wherein dwelleth righteousness.
Persecution for Righteousness	Matthew 5:10	When a person lives in righteousness, persecution is inevitable. Conversely, if there is no persecution, is there any righteousness?
There is Righteousness in the Law and it can Only be Fulfilled in people by Walking After the Spirit (Which is HaMashiyach)	Romans 2:26; 8:4; 9:31; 10:4-5; Philippians 3:6; Galatians 3:21	There is Righteousness in the Law and it can Only be Fulfilled in people by Walking After the Spirit (Which is HaMashiyach)
HaMashiyach Will Judge in Righteousness	Acts 17:31	Even the judgment of HaMashiyach will be righteous.
Noah, Preacher of Righteousness	2 Peter 2:5	Noah, among others, was considered a preacher of righteousness.
Righteousness Scriptures	2 Timothy 3:16; 1 Peter 3:14; 2 Peter 1:1; 2 Corinthians 11:15; 6:14; 3:9; 1 Corinthians 15:34	These are numerous scriptures that use the word righteous or righteousness.

## HOLINESS

This section examines holiness, how to acquire it, how to keep it and how it is defined in scripture.

Holiness	Scriptural References	Comments
YHWH is Holy	Psalms 99:9; Isaiah 5:16; 1 John 2:20; Revelation 3:7; 4:8; 6:10; 15:4	Holy Means Sacred and can extend to mean Pure, Religious, Morally Blameless
Without Holiness People Cannot See the Lord	Hebrews 12:14; 1 Corinthians 3:17; 2 Peter 3:11	The Apostles taught that People cannot see the Lord unless they are purified, sanctified—sacred/holy.
YHWH's Discipline Enables People to Share in YHWH's Holiness because Discipline Eventually Produces Righteousness and Peace (if one is trained by it).	Hebrews 12:10-11; 1 Corinthians 11:32; 1 Thessalonians 3:13	Because of discipline (chastisement) from the Lord (as sons), believers will eventually produce righteousness and peace, if they submit (trained) to said discipline, i.e., learn the lessons from it. Discipline also prevents us from being judged with the rest of the world.
Righteousness Leads to Holiness, which Leads to Eternal Life,	Romans 6:19,22	A progression can be seen in scriptures (taking into account the above scriptures). <ol style="list-style-type: none"> <li>1. Discipline (chastisement) leads to righteousness,</li> <li>2. Righteousness leads to Holiness and</li> <li>3. Holiness leads to Eternal Life.</li> </ol>
Perfecting Holiness Comes by Purifying Ones Self From Everything that Contaminates the Body and Spirit	2 Corinthians 7:1; 1 Thessalonians 4:7	If a believer is to perfect holiness, then they must purify themselves from everything that contaminates the body and spirit.
The New Man was Predestined and Created to be Like YHWH—Holy	1 Peter 1:15-16; Ephesians 1:4; 4:24; Colossians 3:12; 2 Timothy 1:9	True Righteousness and Holiness was pre-planned by YHWH for YHWH is holy and he wants his people to be holy.
The Law is Holy and the Commandment is Holy, Righteous and Good	Romans 7:12	The LAW (Mosaic Covenant) is Holy and the Commandment is Holy, Righteous and Good but it was flawed in that mankind was weak and unable to comply with the commandments perfectly. It, therefore, did more to reveal sin (unrighteousness) than it did to make people holy.
Offering Your Body as Holy is a Spiritual Act of	Romans 12:1; Isaiah 29:13	When believers present themselves to YHWH as Holy it

Worship		is a Spiritual Act of Worship. Actions speak louder than words? Well, living/being holy is considered the same if not better than words of worship.
The Church in YHWH Rises to Become a Holy Temple—the Bride of HaMashiyach	Ephesians 2:21; Ephesians 5:27; Colossians 1:22	The Church, the Body of HaMashiyach, the collection of the saints, the Bride of HaMashiyach, comprise the Holy Temple of YHWH.
Being Holy, A Requirement of an Overseer/Holy Priesthood	Titus 1:8; Hebrews 7:26; 1 Peter 2:5,9	Being Holy is a requirement of Priests, Kingdom Priests and Overseers.
People Who are Part of the First Resurrection are Holy	Revelation 20:6	People who are part of the first resurrection are holy and are thus blessed.
Various Scriptures that Include the Word Holy	Romans 1:4; 11:16; 1 Corinthians 7:14; 1 Thessalonians 5:26; 1 Timothy 2:8; 2 Timothy 3:15; Hebrews 3:1; 9:12, 24-25; 1 Peter 3:5; 2 Peter 1:18; 2:21; 3:2; Revelation 11:2; 14:10; 21:2,10; 22:6,11,19	These are various scriptures that use the word holy.

## A PURE HEART AND JUDGING

This section examines how to acquire a pure heart and how it relates to judging others in this life and in the life to come.

A Pure Heart and Judging	Scriptural References	Comments
The Pure in Heart are blessed and will see YHWH	Matthew 5:8	Believers that have a pure heart are blessed and will see YHWH. Conversely, those that do not may not be so fortunate.
Pure Hearts come from a LOVE filled Heart, a Clean Conscience and Sincere Faith	1 Timothy 1:5; 2 Timothy 2:22; Hebrews 10:22; 1 Peter 1:22	Since LOVE comes from a Spirit filled heart, then a Pure Heart can only belong to: 1. Spirit filled believers who have been 2. Water baptized (since this is where believers gain a clean conscience) and 3. Those with Sincere faith.
Practice Restraint by Not Pre-judging by Mere Appearances and human standards.	1 Corinthians 4:5; John 7:24; 8:15-16	It becomes a believer who has a pure (sincere) heart to never pre-judge another especially based on mere appearances. That which is may also be otherwise.
Avoid Judging Others, Judge Yourself Judgment Now from the Lord is Chastisement	Matthew 7:1-2; Luke 6:37; 1 Corinthians 11:31-32; Romans 14:3,10,13; Colossians 2:16; James 4:11; 5:9	A pure heart is more interested in humility and keeping the self in right standing, submitting to the chastisement of the Lord. By doing this, judgment will pass by the believer.
Saints will Judge the World and Angels (HaMashiyach is not an Arbitrator Over Trivial Matters but Warns Against Greed). Saints are to establish judges within the Church to handle disputes.	1 Corinthians 6:2-5; Luke 12:14-21	A Pure Heart knows the value of knowing how to set up judges within the Church to deal with and settle disputes. This is not to deliver condemnation. HaMashiyach expects people to deal with their own arbitration issues and warns people to get their priorities right lest it costs them their souls. In other words small matters can become heaven or hell issues if they get out of control.
People Will be Judged by Their Own Words	Luke 19:22; James 5:9	Be careful what you say and what you do for you will most likely be judged by your own words.
HaMashiyach Will Judge the World and His Judgment is Just Since he	John 5:30; Acts 10:42; 17:31; 2 Timothy 4:1,8; Hebrews 12:23; James 4:12;	HaMashiyach's Judgment is Just Since HE Judges by What he Hears from YHWH and is Free from Self Interests.

Judges by What he Hears from YHWH and is Free from Self Interests	1 Peter 4:5	
The Words of HaMashiyach Will be Used on Judgment Day	John 12:44-48	The Words that HaMashiyach spoke while on earth will one day be used on Judgment Day.
A Person Will be Judged by Their Actions	Romans 2:6	A person will be judged by their actions, it is therefore prudent for every believer to take heed to their behaviors.

## THE KEYS TO THE KINGDOM

This section examines what is meant by the “keys to the kingdom” and who they were given to and if this relates to the conferring of the kingdom by HaMashiyach to his apostles.

The Keys to the Kingdom	Scriptural References	Comments
HaMashiyach Calls Peter to be an Apostle, He Feels Unworthy on More than One Occasion	Luke 5:8-11; John 13:8	Peter felt completely unworthy to be in HaMashiyach's presence or to be called by HaMashiyach or later to have HaMashiyach wash his feet.
HaMashiyach Holds the Keys to the Kingdom but Confers them to Apostle Peter And the Apostles	Acts 10:42; 17:31  Matthew 16:17-23; Mark 3:14; Luke 22:28-32; John 15:16; 20:23; Galatians 2:7-14; Isaiah 22:22; Revelation 3:7; Acts 1:15, 22	It is always said that the Keys to the Kingdom were given to Apostle Peter. Of course, Peter always carried the memory (humility) of denying the Lord which may have made him a better leader. Taking another glance at the harmony of the gospels and the context, it appears that the “Keys” to the Kingdom was conferred on all the Apostles.
HaMashiyach Holds the Keys to Death and Hell	Revelation 1:18	The keys of Death and Hell were not conferred to the disciples.
HaMashiyach Holds the Key of David	Isaiah 22:22; Revelation 3:7	The Key to David was not conferred to the disciples.
Apostles Continue to Confer on Others and Ordain Decrees	Acts 14:23; 16:4	Apostles Ordained Elders in Every City/Church and Ordained Decrees.
All Activities of Apostle Peter Post Pentecost, Post Resurrection	Acts 2:1-41; Acts 3:12- ; Acts 4:8-19; Acts 5:3-29; Acts 8 ; Acts 9; Acts 10; Acts 11; Acts 12; Acts 15:7; Galatians 2:7-14	The Book of Acts gives insight into the activities of Apostle Peter and what may relate to the Keys to the Kingdom.
Apostle Paul Gets to Know Apostle Peter	Galatians 1:18; 1 Timothy 2:7	These two great Apostles get to know each other, but there is no conferring of the Kingdom of Apostleship.
Apostle Peter Writes Epistles	1 Peter and 2 Peter	Apostle Peter's epistles give the reader insight into Peter's doctrinal priorities.

## STUDYING AND WORKING OUT YOUR OWN SALVATION

This section examines the scriptural implication that there is a need to study YHWH's word and working out your own salvation with fear and trembling.

Studying and Working Out Your Own Salvation	Scriptural References	Comments
Work Out Your Own Salvation	Philippians 2:12	When people rely solely on others for salvation guidance they place themselves at risk.
Study to Show Yourself Approved	2 Timothy 2:15	Study is one of the only scripturally known ways people can present themselves approved.
Nobility Because of Daily Scriptural Study and Research	Acts 17:11	Apostle Paul considered daily research/studying of the scriptures as a method to verify teachings/preaching as Noble.
Diligently Seeking the Things of YHWH Must be Priority	Hebrews 11:6; Matthew 6:33;7:7-8; Luke 11:9-10; 12:31; 13:24	Diligent seeking, searching out the things of YHWH is considered a priority which produces great dividends.
Studying Hard is a Jewish Tradition	John 5:39	Studying hard was a Jewish tradition, for the Gentiles it was a new habit that needed to be built.
The Spirit Guides us to Search all Things	1 Corinthians 2:10	The Spirit of YHWH actually stirs the believer to search and study all things, if the believer will submit to the leading of the spirit rather than quench it.
The Prophets Searched Intently	1 Peter 1:10-12	Even the Prophets diligently searched and studied the things of YHWH desiring to know and understand the mysteries of YHWH.
The Kingdom of Heaven is Likened Unto Those that Search	Matthew 13:44-52	The Kingdom of Heaven is even likened unto those who search for that something extraordinaire.

## AN IMPORTANT OBSERVATION

From the charts above, you can find the following connective and progressive long term development within the life of a believer:

1. Faith and Discipline (chastisement) from the Lord leads to righteousness.
2. Righteousness leads to fruits of righteousness, which pleases the Lord.
3. Righteousness (fruits of) leads to holiness.
4. Holiness leads to Eternal Life.

So the question here is what are the “fruits of righteousness” that pleases the Lord? According to Apostle Paul (2 Corinthians 9:6-15), righteousness is revealed beyond the obedience that accompanies one’s confession of the gospel of HaMashiyach, i.e., by one’s actions of charity (LOVE). The Corinthians had made a tremendous sacrificial gesture to help and assist in supplying the needs of YHWH’s people. And because of this LOVE expression (action), Apostle Paul declared that YHWH would expand the harvest of their righteousness.

James was essentially saying the same thing in his writings. He even delineated some of the fruits of righteousness. He believed that just as Abraham continued in good deeds proving (fruits) his righteousness so should followers of HaMashiyach. (James 2:14-26) Remember, fruit proves what kind of tree the fruit comes from and if the tree does not bear fruit, it has no value. (Matthew 3:10; 7:19; Luke 3:9) Here are some examples of fruit endorsed by scripture:

- a) Look after orphans (James 1:27)
- b) Look after widows (James 1:27)
- c) Sharing with less fortunate believers (James 2:15-16)
  - i. Brothers/Sisters in Prison (Matthew 25:34-40)
  - ii. Brothers/Sisters who are Thirsty (Matthew 25:34-40)

- iii. Brothers/Sisters who are Naked (Matthew 25:34-40)
- iv. Brothers/Sisters who are Strangers (Matthew 25:34-40)
- v. Brothers/Sisters who are sick (Matthew 25:34-40)
- d) Giving Alms (in general) (Luke 11:41; 12:33; Acts 10:4)
- e) Keeping Oneself Unspotted from the world (James 1:27)

Read Luke 10:29-37 as well.

Both the OT and the NT had a built in cultural understanding of “alms”. But what the Israelites failed to understand is that YHWH intended to keep poverty at bay in Israel via the venue of tithing (the third-year tithe). A close examination of tithing will reveal that tithing extended beyond supporting just the ministry (Levites). It also supported the poor. There were built-in charitable measures within tithing (and the Law) that assisted the poor and prevented the poor from being taken advantage of. (Re-Read the Pentateuch). Helping/protecting the widows, orphans, poor, the maltreated, and the stranger was very close to the heartbeat of YHWH.

When Peter realized his failure (the neglect of the Grecians) to properly manage the absolute necessity of “daily ministrations” (acts of charity), he suggested that men be appointed (Acts 6:5) to manage this social-charity portion of the gospel. But the first part of this problem is that Peter was not even supposed to be in Jerusalem trying to develop a mega church (Acts 6:1; Mark 16:15; Luke 24:49; Matthew 28:19-20), which has its own set of problems. After the receipt of the Holy Ghost he and the other disciples were supposed to disperse (Luke 24:49) and leave Jerusalem. Of course, the destruction of the temple by Rome in 70 A.D. forced the disciples into obeying Yahushua’s command so that divine will would become a reality (Matthew 6:10).

The second part of the problem is that Peter had forgotten that he too was to devote part of his ministry time to “waiting on tables”, as Yahushua had taught and

modeled at the “Last Supper” (and elsewhere), which was accentuated by His distinct interaction/conversation with Peter (John 13:6-10). But, this was not the only time Peter went off the mark behaviorally. For example, when he cut off the servant’s ear (Mark 14:47), or when he resisted Yahushua (Matthew 16:23), or when he would have refused the Gentiles (Acts 10; Acts 15:7), or when he showed partiality towards the Jews over the Gentiles (Galatians 2:11-13), etc. Often scripture records “the good, the bad and the ugly” to teach us what NOT to do. Not everything in scripture is written for us to mimic what is recorded but to the contrary. The Acts 6 incident is such a case.

#### DOCTRINES RARELY TAUGHT

\* What is Fruit of the Light? Ephesians 5:8-16. Well, if YHWH is light, and YHWH is a Spirit, then the Fruit of the Light could also be defined as the fruit of the Spirit.

\* The “first fruits of the spirit” is referring to the resurrection power we receive in measure. However, HaMashiyach received of YHWH’s Spirit without measure. That is the reason why he was first partaker (first fruits) of the resurrection. When we receive the Holy Spirit baptism (HaMashiyach in you the hope of glory) it is synonymously known as the first fruits of the spirit. (Colossians 1:18; Philemon 3:20-21)

\* What was kept in the Ark of the Covenant? The 1) pot of manna, 2) Aaron’s rod that budded and 3) the enjoined Tablets of the covenant that was sprinkled with blood (Hebrews 9:4) were all housed in the Ark of the Covenant.

\* HaMashiyach was the rock in the wilderness (to be smitten only once) from which flows the rivers of living water without measure and is given to us in earnest. Moses

smote the rock twice, symbolic of crucifying HaMashiyach afresh, which prevented Moses from entering the Promised Land.

\* Israel ate the manna and drank the water, but still died. (1 Corinthians 10:3) They died because it was only a type of HaMashiyach. HaMashiyach had not yet come.

\* What is our inheritance? Matthew 25:34. The Kingdom is our inheritance. What is the Kingdom? The Kingdom of YHWH is righteousness, peace and joy in the Holy Ghost. (Romans 14:17). Is the Holy Ghost the full inheritance? No, the Holy Ghost is only a small portion (share, down payment) of what is to come. (2 Corinthians 1:22, Ephesians 1:14)

\* One of the mysteries found in the Bible is that through the gospel the Gentiles are heirs with Israel, members together of one body and sharers together in the promise in Yahushua HaMashiyach (Ephesians 3:6).

\* Who is the traveling man and who are the servants and what are the goods/talents in the parable of the talents? (Matthew 25:14-30) The traveling man is Yahushua HaMashiyach distributing his goods to his servants. What are the talents/goods? The gospel, the Holy Ghost and the commandment of HaMashiyach are the talents/goods. Who are the servants? The servants are the followers of HaMashiyach. Why different amounts of talents? There are different tiers of gifts and responsibilities in the kingdom. What happens to those who bury their talents? They lose what they received and are cast into outer darkness where there is weeping and gnashing of teeth.

\* What is the Urim Thumin? (Exodus 28:30; Leviticus 8:8; 1 Samuel 28:6)

“And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim.”

Ezra 2:63

(Nehemiah 7:65)

The scriptures do not say what the Urim and Thummim are. There is ample speculation, but no clear definition, description, or explanation of what it was, what it did or how it worked. Therefore, no one really knows. It is one of those secrets of the past that will only be discovered in the hereafter.

\* Paul was concerned about the lack of HaMashiyach’s afflictions for the sake of his body, which is the church. (Colossians 1:24-25) Paul knew what most people do not want to hear about. This makes reference to the baptism of suffering, the cup that HaMashiyach’s followers would drink. (Matthew 10:39; John 18:11; etc., etc.)

\* What role does predestination play in people’s salvation? (Acts 13:48)

“For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.”

Romans 8:29-30

“Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,”

Ephesians 1:5

“In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in Christ.”

Ephesians 1:11-12

It is undeniable that predestination played a role in the calling, justification and glorification of people. The question is to what extent, generally or specifically and did it only apply to those “who first trusted in HaMashiyyach” (the apostles)?

“While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.”

John 17:12 (John 6:39)

There are arguments both ways, however, the stronger implication seems to be that predestination referred to the twelve (specifically) and to anyone who enjoins the HaMashiyach Kingdom (generally).

\* What role should tithing play in the Kingdom of YHWH, since it was a commandment under the Mosaic Covenant? (1 Corinthians 9:14) The point to remember here is that tithing existed prior to the Mosaic Covenant and that both Levi and Abraham paid tithes to Melchisedec. HaMashiyach came after the Order of Melchisedec and Kingdom Priests, those that enjoin the HaMashiyach Kingdom, are after the Order of HaMashiyach (which indirectly means after the Order of Melchisedec). If interpreted the way most do, this would mean that the Jews, including the Levites were to pay tithes to Yahushua and His Kingdom Priests (which encompasses all enjoiners).

Apostle Paul was the only writer of the New Covenant that really talked much about tithing.

“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.”

Hebrews 7:4-10

But even Paul’s writings were less about the need for tithing than about what tithing meant relative to Abraham, Melchisedec and HaMashiyach (“him that had the promises”). Paul certainly believed it was appropriate for ministers of the gospel to live off the gospel, even though he did not, for the most part. He often supported himself and his disciples. (Acts 18:3) Nor did Yahushua collect tithes, but He did live off the funds given by rich supporters who believed in Him and His ministry. Nonetheless, Paul elevated the issue of living off the gospel as a “commandment” from the Lord (1 Corinthians 9:14). But he did not label this commandment of support as “tithing”, per se. There are indications, however, that Paul took up charity collections (alms, similar to the third-year tithe), but did not call it tithing.

“Now after many years I came to bring alms to my nation, and offerings.”

Acts 24:17

“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

So, with no clear delineation, one is left with not knowing for sure what the position of the apostles was on the issue. But perhaps what we are left with is that the tithing concept was far below the standards of what YHWH really intended; the true spirit and purpose for tithing was beyond a percentage or dollar figure. It was about eliminating poverty, fellowship, unity in purpose, supporting the ministry and changing the world. The cost of true discipleship extended far beyond tithing. A closer look is provided in DOC Vol. 6, *Covenant Ministries* and Vol. 12, *You have Heard It Said*.

“Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also.”

Luke 12:32-34

Read also Matthew 19:21; Mark 10:21 and 1 Corinthians 13:3

## BEWARE OF FALSE DOCTRINES

There are many false teachings out there in the world, therefore Kingdom Priests must remain avid students of the scriptures led by the Spirit of YHWH enabling them to decipher between truth and false doctrines. Only a pure heart will steer clear of filthy lucre and pursue truth even at a great sacrifice.

### Common False Teachings:

1. Trinity concepts, phrases and words.
2. Trinity water baptism.
3. Infant water baptism.
4. Unconditional Eternal Security.

5. Covenant Enjoinment is not necessary.
6. You do not need to be baptized in the name of the Lord Yahushua Mashiach to be saved.
7. You do not need to be baptized in the Holy Spirit with the evidence of speaking with other tongues to be saved.
8. All religions of the world believe in the same YHWH.
9. All peoples from all religions will be saved.
10. Sunday is the Sabbath.
11. YHWH's Spirit indwells people before water baptism without the evidence of speaking in other tongues.
12. The Holy Spirit baptism with speaking in tongues is just one of the nine gifts of the spirit and is not necessary to be saved.

There are many more, but this is a good start. There will be more provided in subsequent Discipleship Volumes.

## Chapter One

### Quiz Questions

1. Identify three different titles attributed to Melchisedec in scriptures. \_\_\_\_\_  
\_\_\_\_\_
2. What do Jewish oral traditions say about Melchisedec's identity? \_\_\_\_\_  
\_\_\_\_\_
3. Which priestly order did HaMashiyach follow? \_\_\_\_\_
4. To whom does YHWH teach knowledge and help understand doctrine? \_\_\_\_\_  
\_\_\_\_\_
5. Which of the three priestly orders did the Jews think was superior: Aaron's, Levi's or Melchisedec's? \_\_\_\_\_
6. Which of the three orders listed in question # 5 above is superior according to scriptures? \_\_\_\_\_
7. What is the real message behind the Melchisedec allegory? \_\_\_\_\_  
\_\_\_\_\_
8. Identify the better gifts and better blessing of Yahushua. \_\_\_\_\_  
\_\_\_\_\_
9. Identify at least five Kingdom Priests duties. \_\_\_\_\_  
\_\_\_\_\_
10. In what ways do believers follow the Melchisedec's order? \_\_\_\_\_  
\_\_\_\_\_

## 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 was HaMashiyach's gift of bread? \_\_\_\_\_  
\_\_\_\_\_
2. What was HaMashiyach's gift of wine? \_\_\_\_\_  
\_\_\_\_\_
3. What was HaMashiyach's "words of blessing"? \_\_\_\_\_  
\_\_\_\_\_
4. What is the primary character of the Melchisedec order? \_\_\_\_\_  
\_\_\_\_\_
5. What is the primary duty of the Melchisedec order? \_\_\_\_\_  
\_\_\_\_\_
6. What is the universal tri-directional axiom? \_\_\_\_\_
7. What does the axiom in question # 6 above cast out? \_\_\_\_\_
8. In what way did Esaias define hypocrisy through his prophesy concerning the Scribes and Pharisees? \_\_\_\_\_  
\_\_\_\_\_
9. What is more than ALL whole burnt offerings and sacrifices? \_\_\_\_\_  
\_\_\_\_\_
10. What idiom did Yahushua use to compare the difficulty of a rich man entering into the Kingdom of YHWH? \_\_\_\_\_  
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## 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 kind of sovereignty did the disciples initially expect Yahushua to lead? \_\_\_\_\_  
\_\_\_\_\_
2. Give two scriptural examples that demonstrate this view (relative to question # 1 above). \_\_\_\_\_
3. Other than the obvious “passion of Yahushua” (the sufferings that led to the giving of his life), identify at least two incidents that reveal the deep seated LOVE and compassion Yahushua felt towards people. \_\_\_\_\_  
\_\_\_\_\_
4. Other than the gospel message (the method by which to enjoin the New Covenant) what other central message did Yahushua, John and Paul have in common, relative to how a disciple’s actions must be analogous with Yahushua’s. \_\_\_\_\_  
\_\_\_\_\_
5. Cite two scriptures each (Yahushua, John and Paul) that reflects the similitude between them regarding the answer to question # 4 above. \_\_\_\_\_  
\_\_\_\_\_
6. What is the emblem of perfection and maturity? \_\_\_\_\_
7. Identify five things that LOVE is not. \_\_\_\_\_  
\_\_\_\_\_
8. Identify five things that LOVE is. \_\_\_\_\_  
\_\_\_\_\_
9. What is the bond of perfectness? \_\_\_\_\_
10. Which of the three (faith, hope or charity) never fails? \_\_\_\_\_

## 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. What prophecy did Jeremiah make relative to the HaMashiyach Kingdom? \_\_\_\_\_

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2. Whose part, of covenant obligations, usually refers to the present? \_\_\_\_\_

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3. Whose part, of covenant obligations, usually refers to the future? \_\_\_\_\_

4. What major difference is there between YHWH's view of things from the throne room than from humanity's view on earth within human reality? \_\_\_\_\_

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5. By what path can humans exit human reality and enter into YHWH reality? \_\_\_\_\_

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6. What is the difference between Kingdom priest (ministry) teachers and YHWH's Spirit as teacher? \_\_\_\_\_

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7. Identify four distinctions between Spirit Teaching and Ministry Teaching as well as their harmony. \_\_\_\_\_

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8. What is the purpose/expected outcome of both Ministry and Spirit Teaching? \_\_\_\_\_

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9. Site two scriptures that bring veracity to the above principle in question # 8 above. \_\_\_\_\_

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10. What additional purpose do Ministry and Spirit Teaching have in common relative to the Divine Will of YHWH? \_\_\_\_\_

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## 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. What Levitical division did John the Baptist come from? \_\_\_\_\_
2. How was John the Baptist and Yahushua related? \_\_\_\_\_
3. Who originally/historically appointed John the Baptist's division? \_\_\_\_\_  
\_\_\_\_\_
4. What priesthood lineage did both John the Baptist's parents come from? \_\_\_\_\_
5. In what way did John the Baptist break free from his family traditions? \_\_\_\_\_  
\_\_\_\_\_
6. Relative to being a change agent, what title(s) can be attributed to John the Baptist (other than a "prophet" title)? \_\_\_\_\_  
\_\_\_\_\_
7. Who did John the Baptist prepare the way for? \_\_\_\_\_
8. In what way did Yahushua continue after the model used by John the Baptist relative to the use of temples? \_\_\_\_\_  
\_\_\_\_\_
9. How did Apostle Paul continue in John the Baptist's paradigm shift? \_\_\_\_\_  
\_\_\_\_\_
10. Redraw the House of YHWH drawing from Chapter Five.

## 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. Identify the general Will of YHWH. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
2. What is the link between the general will of YHWH and the “will of YHWH continuum? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
3. Identify four specific subsections of the Will of YHWH. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
4. Identify seven functions of the cross. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
5. Identify seven functions of the “broken body” of HaMashiyach. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
6. Identify seven functions of HaMashiyach’s shed blood. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
7. Identify seven additional functions of HaMashiyach’s shed blood, different from question # 6 above. \_\_\_\_\_  
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8. Identify seven functions of the Spirit of YHWH. \_\_\_\_\_

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9. Identify seven functions of the Gospel. \_\_\_\_\_

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10. Identify seven functions of the Water and the Word. \_\_\_\_\_

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## 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. Identify seven truths relative to the Original Sin. \_\_\_\_\_

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2. Identify six truths relative to John's Baptism. \_\_\_\_\_

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3. Identify seven truths relative to the Foundation of the Church. \_\_\_\_\_

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4. Identify seven truths relative to Righteousness. \_\_\_\_\_

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5. Identify seven additional truths relative to Righteousness different than identified in question # 4 above. \_\_\_\_\_

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6. Identify seven truths relative to Holiness (being holy). \_\_\_\_\_

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7. Identify five additional truths relative to Holiness different than identified in question # 6 above. \_\_\_\_\_

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8. Identify seven truths relative to a Pure Heart. \_\_\_\_\_

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\_\_\_\_\_

9. Identify seven truths relative to the Keys of the Kingdom. \_\_\_\_\_

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\_\_\_\_\_

10. Identify seven truths relative to “Studying” and “Working Out Your Own Salvation”. \_\_\_\_\_

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## 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!

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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.