

Disciples of Christ

Volume 4



Sincere Milk of the Word

Fundamental Apostolic Doctrines

by

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Epigraph

Whom shall he teach knowledge? and whom shall he make
understand doctrine? them that are weaned from the milk,
and drawn from the breasts.

Isaiah 28:9

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Thank You!

Daniel Briggs, Ph.D.

DISCLOSURE

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

Even the translators/editors of the *New International Version* acknowledge the accuracy of the YHWH Tetragrammaton (International Bible Society) but opted to use the traditional Catholic translation via the Vulgate path keeping the use of LORD, God, Jesus, etc. in vogue. As indicated above, this is the same path used by the *KJV* and most all other English translations. I suggest that **Yahushua** is the further revealed (a continuum of revelation/divine expression) name of YHWH because why would YHWH give Yahushua a name above HIS own name (Isaiah 42:8; Psalms 29:2; 148:13; Jeremiah 16:21; Nehemiah 9:5; Philippians 2:9; Ephesians 1:21)? HE would not, thus the reason why an understanding is needed to cancel misguided accusations of Biblical contradictions.

It is also believed that the name Jehovah was given prominence by the Vatican. It emerged by inserting the vowel points of Adonai into the sacred Tetragrammaton YHWH and symbolized the ecumenicalism of that period. (Wiseman, 1990). Therefore, YHWH-ology would more

accurately describe the specialty study of the God of the Jews and the early church since they were Jews who believed that Yahushua was the HaMashiyach (HaMashiyach/Messiah). The term "theology" would more accurately apply to the study of the Greek gods (and perhaps the gods of other non-Jewish and non-"Christian" religions) but not the YHWH of the Jews and of the Neo-Jews.

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

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

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

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

FOREWARD

Two scriptures can sum up my prayer for all who open this fine text. The first is found in the First Epistle of Peter Chapter 2, Verse 2:

"Like newborn babies, crave spiritual milk, so that by it you may grow up in your salvation, now that you have tasted that the Lord is good."

Food always tastes best to those that are hungry. A newborn baby "craves" little more than milk. The vigor with which a child pursues milk is the vigor with which we should desire the doctrines of God. By this milk we can grow up. Without proper spiritual milk, spiritual malnutrition can result. Once you have tasted the goodness of God, you cannot be satisfied without it. You cannot be satisfied with imitations. It is true that there is spiritual "junk food" that is available. It may give you a temporary feeling of fullness, but it does not last, and it does not nourish. Crave the nourishing, full provisions that the true doctrines of God offer.

The second scripture is found in the Epistle of James, Chapter 1, and Verse 22:

"Do not merely listen to the word, and so deceive yourselves. Do what it says."

As you study, I encourage you not to be satisfied with the knowledge of these teachings. But allow the doctrine to be manifest in your life. The truths of God are to be known AND experienced. The commandments of God are to be studied AND obeyed.

So I encourage you, open your heart and your mind with prayerful abandon and enjoy God's goodness.

Written by David A. Capotosto

PREFACE

While the interest in Christianity is on the rise on many fronts, there has been a declining interest in the things of God (and religion) in many industrialized nations for sometime and for reasons not always known to contemporary spiritual leaders. Historical religious appeal has been partly directed by the excitation of instinctive fear of the wrath of a tyrant (God) unhappy with the populations of empires of the ancient world and of today, and in particular the excitation of fear of this all powerful tyrant behind the unknown forces of nature. Not only is this appeal to the ready instincts of brute fear lost most of its force worldwide, it also lacks the ability to elicit any directness of response. Why? Because modern science and modern conditions of life have taught society to meet occasions of apprehension by critical scientific analysis of the causes and conditions of said apprehension. Additionally, the fall of the "Christian Political Powers" of the dark ages, who through political and ecclesiastical power controlled subjects for centuries by keeping them in ignorance, has also facilitated critical analysis. Thus every presentation of God under the aspects of POWER, CONTROL and/or JUDGMENT awakens within the listener of both an industrialized and many non-industrialized nations every modern instinct of critical reaction. In other words, it would not be unreasonable to say that old phraseology may be at variance with the psychology of the modern civilizations.

This pervasive fact, however, need not be looked at as all negative. This can be an OPPORTUNITY for both personal development (via the Biblical principle of "iron sharpeneth iron") and demonstration of true HaMashiyachian character. Let spiritual leaders everywhere, rise to the occasion and become more focused on the purposive ness of "pure religion undefiled before God." Adjust the adjustable, abandon the abandon able, and cleave to the pure unadulterated truths and axioms that make pure religion what it is or ought to be. Let everything that can be shaken be shaken.

For example, a preacher can adjust his rhetoric when preaching to the lost by saying, 'God is not interested in getting even with you, he's interested in forgiving you!' This statement does not cause one to abandon sacred truths. True, judgment day will come, which can be taught to the believer, however, the dispensation of GRACE, after all, is still valid for today. It is just as much a fundamental truth as judgment is.

Is this a call to compromise? Or to encourage spiritual leaders to abandon the fundamental beliefs and doctrines they teach? To the contrary. However, certain clichés, models, phraseologies, and paradigms may need adjusting so that "when in Rome", the Romans will listen to the message, understand the message AND be intrigued by the message; when with the barbarians, speak their language, too, reach them; all without losing the fundamental contemplation of moral and aesthetic values, i.e., the true beauty of holiness.

Know your audience by knowing the beliefs on which they stand; by understanding the very fibers of the fabric of their thinking. Knowing the motives of their behavior is vital to successful delivery and reception. Then, the "preacher" must live and be different from the general populace, being sure that his/her message and behavior are synchronized, i.e., practice what you preach!

In HaMashiyach's time the public was as astonished by his teachings as his miracles because, for one, he was an opponent of the organized religion of the day that placed religious/political oppression on the people and he did so without discarding the ancient morals. Secondly, he spoke with "authority"--an expert in the subject matter and presented legitimate citations to endorse his teachings. Thirdly, he practiced what he preached. Apostle Paul, who followed closely on the heals of HaMashiyach, was also a dynamic missionary because he, too, practiced these principles.

If a spiritual leader is unaware of these fundamental dynamics, there will be no adjustment when one is needed. If, however, he/she is aware but is unequipped the results are equal to the one oblivious to the problem, except that, awareness without the training and "tools of the trade" may evoke frustration. Is ignorance bliss? Perhaps ignorance is bliss for some, but not to the conscientious and self-respecting individual. The pursuit of truth demands a forward motion to unravel every tangled thought and uncover every knowable cause and effect.

This work attempts to unravel tangled thoughts and uncover causes and effects surrounding the fundamental teachings of Judeo-“Christianity”. Although some may take offense to the selected word usage of "Judeo", honest and thorough research reveals that Judeo nomenclature is very appropriate. HaMashiyach was from the tribe of Judah (true Jewry, whereas the other tribes are better known as Israelites or the "Lost House of Israel") and was therefore a Jew. Thus “Christianity” is of Jewish origin and is correctly described as Judeo-“Christianity”.

Chapter

- 1 -

THE FUNDAMENTAL DOCTRINES SUMMARIZED

INTRODUCTION

As discussed in Disciples of Christ Volume One, Two and Three, obeying the gospel was/is the means by which all believers in HaMashiyach can enjoin the New Covenant and engage with and also advance in the “will of YHWH”, i.e., *The Divine Illumination Continuum* (Briggs, 2010) (Ephesians 1:9; Galatians 1:4). This “will of YHWH continuum” is to bring/reveal the shining of YHWH’s light (phos) into a darkened (John 1:5) world—it is the “thy will be done on earth as it is in heaven” (Luke 11:2); it is by the foolishness of preaching of the gospel (2 Corinthians 4:4) of HaMashiyach that brings light (illumination) to those in darkness enabling (empowering) them to become children of YHWH (children of LIGHT). And, if people in darkness will believe on HaMashiyach and obey the gospel of HaMashiyach their souls are freed from darkness, evil and eternal damnation. The progressive will of YHWH starts with the truth that YHWH is LIGHT (1 John 1:5) and that through this divine formerly secret plan (Romans 16:25; 11:25; Ephesians 3:9; 6:19; Colossians 1:26; Mark 4:11; 1 Corinthians 2:7), that was eventually revealed to humanity (YHWH in HaMashiyach), YHWH in HaMashiyach would light every man (John 1:9) that comes into the world. This not only includes the spark of life (the “spirit” of man) that comes from YHWH, that will return to YHWH (Ecclesiastes 12:7) upon physical death, but, more importantly, the “light of life” that that comes from YHWH that is eternal; that comes by hearing and obeying the gospel of HaMashiyach (2 Corinthians 4:4,6; John 12:36; 1 Corinthians 15:1-2).

YHWH's light was/is resident in HaMashiyach (Matthew 17:2), by YHWH being in HaMashiyach (2 Corinthians 5:19). Thus, with HaMashiyach's physical presence on earth HE became the light of the world (John 8:12; 1 John 2:8) by doing and speaking the will of His Father—YHWH. Remain cognizant that this *plan of YHWH* (תְּלִזְעָן tselem (Hebrew transliteration) and *λόγος logos* (Greek transliteration)) was already in the mind of YHWH even before creation, that HaMashiyach was to be the *second Adam*, by which YHWH made the *first Adam* (1 Corinthians 15:45-47) in HIS *own image* (Genesis 1:27) and that HaMashiyach was, therefore, already that LIGHT in the foreknowledge (1 Peter 1:19-21) of YHWH from before the creation of the world.

Those that truly believe on Yahushua and obey the gospel also gain a portion (earnest—Ephesians 1:14) of this divine LIGHT at spiritual birth (John 3:5), which is the believer's spiritual adoption (Ephesians 1:5; Romans 8:15), the circumcision of the heart, the operation of YHWH. It was through this spiritual endowment from on high that the disciples of HaMashiyach were destined and empowered to further advance this “light shining task”; after they received the Spirit of HaMashiyach, when they were filled with the Holy Ghost (Acts 1:8; Colossians 1:27) and were filled with an imbuing, an understanding (illumination) of the gospel (1 Corinthians 15:1-8; 1 Timothy 3:16) they preached; they knew they were to share the gospel (LIGHT) with those in darkness, as Yahushua had commissioned them (Mark 16:15). All subsequent believer generations were to take up this torch (the “light shining task”) in like manner and shine in a dark world and perpetually pass this torch on to the next, hopefully expanded, generation, until the mystery of YHWH is finished among the Gentiles (Romans 11:25; Revelation 10:7).

In summary, the purpose of the gospel is three fold. **First**, it is partial fulfillment of the “Will of YHWH Continuum”, **second**, it is one of the (major) means by which light shines into darkness and **third**, a portion of it provides the method by which people can enjoin the New

Covenant by faith to become children of LIGHT * (YHWH) and have a covenant relationship.

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

Secondly, and more specifically, this book intends to focus on the basic, principle, foundational doctrines of the Judeo-“Christian” Church (neo-Judaism) listed by Apostle Paul in Hebrews Chapter Six and to present them systematically. Although this is certainly not an exhaustive study it will hopefully reveal connective links that make the Judeo-“Christian” doctrine systematic in nature. Even nature itself reveals the essence and importance of systems,

* Note: Since YHWH is LIGHT, and, therefore, since there was no need for lights prior to the fourth day of creation (Genesis 1:14), the fourth day was not out of sequence as some scholars may suppose. In fact, YHWH did provide other material sources of light on the fourth day of creation that would divide “day from night”, “seasons” “days”, “years” and also provide astrological “signs”. It is the word “signs” that allows one to construe that the fourth day of creation relates to the HaMashiyachic prophecy, because without the ability to astrologically calculate signs, there would be no point to give unto man any HaMashiyachic prophecies (or otherwise) that would require calculations and provide proofs of Yahushua’s identity. It was by this means (zodiac or astrological signs) that Daniel (ruler over the Persian Magi—Zoroastrian Priests-Scholars) embedded HaMashiyachic prophecy within the astrological writings of the Persian Magi (a priestly Media tribe of scholars). How else would the Magi have known when and where to show up after the literal birth of the HaMashiyach—the true light of the world, YHWH in HaMashiyach? To the millennialist, the fourth evening is when HaMashiyach arrived, just on time, at the end of the fourth day (millennia) (Briggs, 2007).

synchronization, harmony, and organization, all of which bring meaning and purpose to the observer.

Finally, this book hopes to "increase" faith in the hearts of believers across the world. Truly this century has seen unprecedeted social, political, technological and religious changes, and more profound changes lie ahead. By seeking a better understanding of YHWH's Word and the true meaning of "pure religion" HaMashiyach constituents across the world will be better equipped to not only face those challenges but help others face them, inspiring themselves and others to contribute to making it a more humane and spiritual one (1 Timothy 4:16).

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

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

A strong foundation built on solid "rock" (Matthew 7:24-27) or deep healthy "roots" (Matthew 13:21-23) facilitate continued healthy development, a fruitful life, eternal longevity and the ability to withstand and overcome the "storms" of life, thorns of persecution and temptations.

So, "study to show yourself approved." The benefits are well worth the effort and required discipline.

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

FOUNDATIONAL DOCTRINES OUTLINED

In the book of Hebrews Chapter Six, Apostle Paul provided the only known systematic YHWH-logical (doctrinal) overview (list) found in the Bible. He listed all the foundation doctrines of the church in a very brief condensed outline found in the first two verses of chapter six. The outline below provides brief introductory statements relative to each major foundational doctrine. A full discussion on each doctrine will follow as separate chapters.

The "gospel" message (and obedience thereto) is an integrated subset system of the foundational doctrines listed by Apostle Paul (See DOC Vol. 3). And since it was integrated within Paul's list one can conclude that the gospel is certainly an integral part of the foundational doctrinal system of the church. Although Apostle Paul did delineated the Gospel as a distinct system of thought in another epistle (1 Corinthians 15:1-8), in Hebrews Six he reveals the gospel as an integral subset of the whole, a part of the harmonious systematized and synchronized workings of the whole doctrinal universe of YHWH. Below is the Hebrews Six foundational doctrine outline.

I. REPENTANCE FROM DEAD WORKS: 1) True repentance being a reformation because of compunction for the sinner and 2) repentance as a process of growing in grace for the saint.
(Hebrews 6:1)

II. FAITH TOWARDS YHWH (GOD): 1) A faith which acknowledges that HE is, i.e., HIS

existence and HIS essence and 2) a YHWH-ward faith which expresses a belief that HE is a rewarder of those that diligently seek HIM, which admits that humanity is incapable of saving themselves (Hebrews 6:2).

III. DOCTRINE OF BAPTISMS: 1) a baptism of water; 2) a baptism of spirit; 3) a baptism of suffering and; 4) a baptism of the word (Hebrews 6:2).

IV. LAYING ON OF HANDS: 1) laying on of hands for healing; 2) laying on of hands for spirit infilling; and 3) laying on of hands for commissioning (Hebrews 6:2).

V. RESURRECTION OF THE DEAD: 1) A belief in resurrecting back to life again (unto eternal life for the saint) and 2) a resurrecting unto death (unto eternal death for the sinner) in recognizable forms for both sinner and saint (Hebrews 6:2).

VI. ETERNAL JUDGEMENT: 1) A belief in an everlasting and torment-oriented judgment for sinners and 2) an eternal life granted to those who know Him and obey the gospel (Hebrews 6:2).

This chapter and the following chapters are not exhaustive. They are intended to merely introduce the basics and act as a fundamental guide for those desiring a basic starting point relative to apostolic foundational teachings (YHWH-ology). Zealous students are encouraged to use this book as a springboard to expand each chapter into separate books.

As indicated above, the Gospel is clearly integrated throughout the six fundamental doctrines. Below is a chart (Chart 1.1) reflecting the Gospel subsystem. On the left you will see the Passion of HaMashiyach (Christ) Components, in the middle you will see the corresponding Gospel Application Components and on the right you will see the corresponding Hebrews Six Component(s). Again, this chapter will only present a brief overview of the purpose and essence of the Gospel as a subsystem of the universe of YHWH's truths. Subsequent chapters will provide greater detail.

Chart 1.1 Gospel Subsystem of the Foundation Doctrines

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

Chapter

- 2 -

Part One

REPENTANCE FROM DEAD WORKS (For the Sinner)

INTRODUCTION

The premise for this New Covenant teaching has its roots in the history of humanity's early existence, back to Adam & Eve, Cain & Able and onward to Moses, not stopping until even our modern times. Although Moses is generally considered to be the author of Genesis, historical analysis does not truly reveal this. Nonetheless, Moses is still known as the lawgiver (the first known Semitic Ethicist) and the first "biblical" writer whose work is included in the present day canonized Pentateuch, the core Hebrew law. His tablets of stone (law) were found in the eighteenth year of Josiah (around 621 B.C., 2 Chronicles 34) which started a religious reformation along prophetic lines. This law book is undoubtedly connected to our present book of Deuteronomy, and minimally its nucleus. Later a special priestly code, enforced by Ezra on the Jewish community, appeared about 444 B.C. was either the Pentateuch in its present form or the main structure of what was later compiled and canonized after the exile. Earlier, however, during the Davidic monarchy, Israel was inspired to capture and embody their history in prose and writing were fragmented and not yet canonized.

Efforts were in the direction of contemporary events and the outcome was the prose which is incorporated in the books of Samuel and Kings. The strongest literary creativeness probably

flourished during Solomon's reign. With this, however, came the natural desire to gather up primitive traditions of the people prior to the monarchy, a desire which grew up independently in the two later branches of the split-kingdom's narratives. One branch was the Judahite and the other coming from the northern realm, with neither being any earlier than the ninth century B.C. However, it is likely that fragmented pieces of prose existed and were passed down orally as songs (poems) or brief historical papyrus and leather documents or clay tablets, or all three, but certainly not compiled in its present form now known as the Pentateuch and certainly nothing that predates the tablets of stone carved by Moses and found by Ezra.

Both started with a beginning and included the earlier rules, beliefs, practices, and fortunes of the clans. The northern record started with Abraham while the Judahite began boldly and sublimely with the creation of the world. Both carried rich narratives about the remote ancestors of the people, in the dawn of history, and in the later period of the nation's growth. The narratives were frequently parallel. The differences between the two are well marked. They can still be detected because they have both survived. Sometime later under Hezekiah's reign (around the seventh century B.C.), when the northern kingdom had collapsed, its precious literary relic was fused with the other, perhaps with the idea of having one religious book for the united people; when they were put together, they were combined verbally, so that, instead of one version being chosen in preference to the other, we have repeatedly two more or less parallel versions of an event side by side, extracts from one being welded into the framework of the other.

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

now born with the hereditary "sin-nature" or "Adamic Nature". It is because of this one man's disobedience that all become sinners and therefore have the necessity of rebirth--a process that requires symbolic, yet physically observable, death, burial and resurrection into a new life, paralleling the metaphysical or inward spiritual work divinely accomplished. Below in section one is a discussion on how this Adamic Nature is mortified and a New Nature is birthed in its place.

All ungodly behavior influenced by this sinful-nature is called "dead works". Freud, a Jewish physician, called this sinful-nature the "id" (Briggs, 1994). He was well aware of the Jewish teachings and the struggles of humanity to do that which was right. He hoped to prove that the id was an unconquerable pervading sexual drive. He conducted years of humanistic study on the soul (psychology). He also wished to eradicate YHWH from the minds of humanity and exclude clergy (and theologians) from the study and treatment of the soul (psychology) and secure it to the field of humanistic science and medicine. He hoped to accomplish this by elitism--keeping research results protected via the use of a developed nomenclature mixed with medical terms and rhetoric known only to physicians (part of the early Hippocratic oath)--similar to what the Roman Catholics did by conducting masses in Latin for centuries preventing listeners from truly understanding. However, medicine has made no quantum leaps in their study of the soul beyond that of the clergy.

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

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

James 5:15-16 (NIV)

As mentioned earlier, theological scholars identify the cause of this lawlessness as an inherited "Adamic Nature". Apostle Paul even gave a lengthy list of some of the lawless acts (works) of the flesh in Galatians Chapter Five verse 19 (as well as in other places). For the saint, the discussion of "dead works" not only includes lawless acts but also extends into trusting religious behavior or rituals as salvific rather than in the savior, Yahushua HaMashiyach. A more complete discussion is submitted in chapter two of this book.

Warning! Many individuals have attempted to perfect their theology before becoming a child of YHWH. This may result in an "ever learning" scenario but never coming to a "full knowledge of the truth" (2 Timothy 3:7). Apostle Paul emphatically believed that full theological comprehension could only occur by first being born of the Spirit (1 Corinthians 2:14,15). Paul followed what HaMashiyach taught and what is obviously a logistic and sequential approach to a spirit birth, i.e., "Repentance From Dead Works, Faith Towards YHWH, The Doctrine of Baptisms, etc.".

REPENTANCE FROM DEAD WORKS

Some wonder why faith is not preached first? But according to doctrinal sequence "Repentance From Dead Works" is listed first in Hebrews chapter six and for good reason. Repentance reflects a "movement" albeit a directional change—changing movement from one direction toward another—toward, and in this case, a movement toward YHWH. Even abstract

mental movement within the essence of "faith towards YHWH" can be considered repentance--a change or moving away from one mental belief toward another.

Apostle Paul said, "... For godly sorrow worketh repentance ...".

(2 Corinthians 7:10)

Repentance (*Metanoia* Greek transliteration) means a reformation or reversal because of compunction. This means that when one feels a sharp uneasiness (guilt), as did the multitude on the day of Pentecost, and godly sorrow, they will begin to reform.

John the Baptist said, "... bring forth meat fruit for repentance ..." He was trying to cut through hypocrisy by instructing the people on the necessity of a genuine reformation. He insisted that the hypocrites demonstrate repentance before he would baptize them "... unto repentance ..."

True repentance requires both inward and outward change. Verbal confession alone, for the sinner, is not repentance. A person could verbally express words of sorrow or repentance without heart feelings or actions, but it would not be accepted by YHWH. YHWH expects change of lifestyle. YHWH desires obedience rather than disobedience. This, however, does not mean "penance." Acts of restitution or self-inflicted pain, i.e., fasting, reenacting HaMashiyach's crucifixion, body wounds or cutting, and short or extended periods of abstinence, does not and cannot bring YHWH's forgiveness. Only the application of HaMashiyach's completed work on Calvary by faith can bring true forgiveness/remission of sins for both sinner and saint (Acts 2:38; Hebrews 9:14-15; Ephesians 2:8-10). A changed lifestyle is what emerges from this true faith.

Some may think that repentance is just a confession or an invitation for HaMashiyach to come into one's heart. Alas, having HaMashiyach come into one's heart is absolutely necessary

and does happen when one speaks "... with other tongues as the spirit gives the utterance ..." But that experience is not repentance. Repentance is a change in one's life because of conviction of sins past.

BACKGROUND

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

Enoch and Noah were the first preachers of "righteousness" and repentance. A positive response to their message was not an overwhelming majority. As a matter-of-fact, there were only eight souls saved in Noah's day. What percent of the population in Noah's day would eight souls represent? HaMashiyach did make a parallel reference to Noah's day relative to the return of HaMashiyach. And so it seems that humanity has not changed much in the last 6000 years or so.

Although an occasional exception to the rule occurs normally, the majority may do not respond to the message of repentance favorably. For example, Jonah went to Nineveh and preached the message of judgment and righteousness. The entire city responded favorably to Jonah's message with their heart, actions and confessions. YHWH saw the overwhelming, authentic and humble response of the Ninevites rendering themselves incapable of saving themselves. Hence, YHWH "repented" of the evil he had intended and spared the Ninevites and their city. However, the Ninevites' repentance did not last for long.

Repentance is a gracious opportunity solely intended for humankind. The angels that sinned did not have such an opportunity. But when Adam and Eve sinned in the Garden of Eden,

YHWH provided a plan which could cover their sins via an innocent lamb sacrifice.

Now that Yahushua has come, the need for repenting and obeying the gospel is a must!

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

Acts 17:30

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

Luke 13:3, 5

(See John 15:22 also)

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

WHAT IT ACCOMPLISHES

True repentance is a reformation in an individual's heart and lifestyle, because of compunction.

"For Godly sorrow worketh repentance."

2 Corinthians 7:10

Repentance is a change in an individual's heart and mind that effects human behavior. An individual must die to their former life pattern, turning one hundred & eighty (180) degrees. A deep heartfelt consideration occurs as they gaze into YHWH's great mirror, which reveals their sin. They see that they are a sinner and that they must change their ways. Why? There is a "way" that seems right to a man, but the end is the way of death. The "way" of YHWH is eternal life.

Repentance is a spiritual pivotal point in one's life. Repentance is not salvation, but it does

validate one's faith. Again, this is mandatory if one does not want to perish. (Luke 13:3)
Furthermore, repentance changes an individual and heads them in the right direction to be born of YHWH.

Repentance causes such a transformation and is such a wonderful feeling, that many mistake it for the born-again experience. The next few chapters will discuss what the born-again experience really is according to the scriptures.

John the Baptist said to the Scribes and Pharisees that came to Him wanting to be baptized, "Bring forth meat for repentance." He could see their hypocrisy, because true repentance has visual evidence. If not, how can it be repentance? People are known by their fruit! If people bear good fruit, they are a good tree. If they bear evil fruit, they are an evil tree. Sweet and bitter do not come from the same well.

Not all experience catharsis (weeping/crying) when they repent. However, many do and find it to be a good soul cleansing. The Lord is moved by a "broken" and "contrite" spirit and will in no wise cast it away.

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

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

Romans 3:23

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

Psalm 51:5

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

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

Romans 6:23

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

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

1 Corinthians 15:1,2

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

HOW IT FITS IN THE SALVATION PLAN

Salvation is a gift from YHWH. Without it people are lost and condemned to hell. An individual cannot earn it by trying to do good things. Salvation is simply an unmerited gift. One must, however, reach out and embrace it to themselves by actively obeying the Gospel by faith (active faith).

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

Romans 16:25, 26

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

2 Thessalonians 1:8,9

Furthermore, repentance is symbolic of HaMashiyach's death on the cross.

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

Romans 6:6

(See 1 Corinthians 15:3 also)

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

Self-inflicted pain provides no merit with YHWH whatsoever. Repentance is "mortifying" the carnal life-style. Luke wrote this:

"Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Yahushua HaMashiyach, for the remission of sins and ye shall receive the gift of the Holy Ghost."

Acts 2:37-38 (Holy Name Bible)

Peter wrote this:

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

1 Peter 2:21

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

Before HaMashiyach died, was buried and arose from the dead, all reasons for HaMashiyach's passion was a mystery. YHWH's plan was not fully revealed until after the resurrection and on the day of Pentecost when the Holy Ghost was poured out upon the Apostles. However, Satan has continued his tactic of blinding hearts and minds in an attempt to prevent salvation (2 Corinthians 4:4). Even in many acclaimed "Christian circles" they do not believe it is necessary to obey the entire gospel message, but without it there is no hope. Re-read: 2 Thessalonians 1:8, 9.

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

2 Corinthians 4:3

Remember, repentance is not salvation! It is just the beginning of the enjoinder process. Carnality, sin and evil ways cannot and will not enter into YHWH's eternal kingdom.

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

Galatians 5:18-21

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

GENERAL REVIEW

Repentance The goodness of YHWH leads people to repentance and Godly sorrow worketh repentance, but repentance is death, the mortifying of one's flesh, evil deeds, behaviors and will—it can be a “bloody”, sniveling mess. Then we get buried with HaMashiyach to wash away all the mess (sin) and its consequences (guilt, shame, eternal death, etc.). Then, believers are raised (Col. 2:12) with HaMashiyach (just a mini resurrection—a small taste of what is to come). True, YHWH's spirit and godly sorrow leads and induces death and its completion. Death is a lonely place. (See Disciples of HaMashiyach Volume Three Chapters 1, 2 and 3)

Water Baptism However, it is at Water Baptism that believers are fully identified with HaMashiyach's DEATH (a multiple work—Romans 6:3-11) which includes the entire death process [i.e., beatings, scourging, crown of thorns, being nailed to a cross, the piercing of his side, etc. (all of which caused the shedding of his blood) and then his burial in a tomb, completing his DEATH]. It is at Water Baptism that death (repentance) with HaMashiyach is acknowledged and counted, not when people repent. (Romans 6:3-11) John even stalled Water Baptism on occasions until he knew for sure that the candidates had truly repented (Matthew 3:8). People repent about a lot of things and sometimes over and over about the same things. Repenting matters little, unless it is because of “godly sorrow” followed by appropriate change including water baptism. For it is at Water Baptism where Repentance of sins past is acknowledged by YHWH and whereupon sins are about to be eternally washed away (covered) by the shed BLOOD of HaMashiyach (where the BLOOD continuum begins) by the circumcision of HaMashiyach. The blood remission continuum is also activated at Spirit baptism so long as one has truly repented and been properly water baptized (See Disciples of HaMashiyach Volume Three Chapter 6)

Spirit Baptism Furthermore, this burial (Water Baptism) with HaMashiyach will matter little if one is not Spirit Baptized (risen with HaMashiyach). How? Why? Because without being adopted, which occurs when one receives the SEAL, one cannot be resurrected with HaMashiyach (Romans 9:11). Without the SEAL (the Spirit) there is no son-ship (heirs) (Romans 9:8). Furthermore, one will not be inclined to mortify the deeds of the body to keep the BLOOD continuum active (1 John 1:7; 1 Corinthians 6:11). Likewise, if one receives the SEAL and does not partake in proper Water Baptism and truly repent, then they have no hope either. Why? Uncleanliness and sin will not enter into eternal salvation (1 Corinthians 6:9-11), whether adopted or not. (See Disciples of Christ Volume Three Chapter 7)

Part Two
REPENTANCE FROM DEAD WORKS
(For the Saint)

INTRODUCTION

As odd as it may seem, this chapter must be included, because scripture discusses repentance for the saint. Believers must also contend with their flesh. Deeply entrenched human behaviors and carnal desires tenaciously erupt again and again. Apostle Peter revealed the truth of this by stating,

"The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Yahushua HaMashiyach."

1 Peter 3:21 (Peshitta Bible)

REPENTANCE FROM DEAD WORKS

Repentance is still needed once a person becomes a child of YHWH. This is especially true for new believers because they are not securely established in the word. Apostle John wrote this to the believers:

"If we say we have no sin, we deceive ourselves, and the truth is not in us ... If we say that we have not sinned, we make him a liar, and his word is not in us."

1 John 1:8-10

Also, be reminded that Apostle Paul on numerous occasions wrote to believers concerning the works of the flesh. One such place is found in Galatians chapter five. A child of YHWH, one

who has properly enjoined the Messianic Covenant (Briggs, 2007), has an advantage over a sinner when beset by sin. YHWH's children have the privilege of coming boldly to YHWH's throne of grace to seek forgiveness and cleansing. This is granted immediately via honest and pure verbal confession. Praise YHWH!

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Yahushua HaMashiyach his Son cleanseth us from all sin ... If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

I John 1:9 (Holy Name Bible)

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Yahushua HaMashiyach the righteous."

1 John 2:1 (Peshitta Bible)

Truly, YHWH will again cleanse HIS children with HIS blood, without being re-baptized. This is the Blood Continuum that was activated at Spirit baptism with true repentance and proper water baptism (see Chapter Six below) completed. However, the above cleansing promises are not a license to sin, but are wonderful privileges that must be humbly appreciated and not taken for granted.

"Thou hast forsaken me, saith the Lord, thou art gone backward: Therefore will I stretch out my hand against thee, and destroy thee; I am weary with repenting."

Jeremiah 15:6

Once a person is a child of YHWH, (which comes by the water and spirit birth) they do not need to feel condemnation over past sins. But, if a person is not walking in the light as he is in the light, it is imperative that they feel condemned so they will get right with YHWH.

"There is therefore now no condemnation to them that walk in HaMashiyach Yahushua, who walk not after the flesh, but after the Spirit ... YHWH ... condemned sin in the flesh:"

Romans 8:1-3 (Peshitta Bible)

"For if our hearts condemn us, YHWH is greater than our heart, and knoweth all things."

1 John 3:20

It is important to maintain an honest and open relationship with the Lord, because "What is done in secret will be made manifest." YHWH knows the very inner thoughts and intents of a person's heart. People may try to fool men and may succeed for a while, but they will never fool YHWH. So it pays to be honest with HIM.

Another Old Testament example revealing the necessity and principle of continual repentance for the saint is YHWH's dealings with Israel. Israel was a chosen nation by YHWH and for YHWH. They typified the New Testament church. (The church is an aggregate collection of the saints, i.e., the body of HaMashiyach.) They were to be the "children" of YHWH like the N.T. saints are. However, many times Israel walked in the ways of the heathen which sore displeased the Lord. Therefore, YHWH would allow heathen nations to overthrow them and take them as servants to teach them lessons. The lessons were two fold. First, it taught them that "... whatsoever you yield your members to the same are you the servants of ..." Second, it provided lessons with an application section. YHWH allowed them to become captives and used it as a means to administer chastening. Whom the Lord loveth, he chasteneth.

After oppression existed for a while YHWH would send a prophet as HIS messenger and inform Israel of their erroneous ways urging them to repent. YHWH then reestablished HIS

promised blessing (which he had promised aforetime) to those that would listen to HIS voice and heed HIS commandments.

"And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth:"

Deuteronomy 28:1 (See Leviticus 26:3-5 also)

YHWH's agents, the prophets, priests and preachers, have always been attacked by carnal humanity as though they were YHWH himself. Why? Carnal, self-serving and immature minds cannot separate objects. For example, when the Israelites failed to recognize the prophets of YHWH as agents from YHWH (and later, HIS Apostles, HIS Preachers, and HIS believers through the ages), they killed them.

The Israelites should have directed their anger toward YHWH not the prophets. This only created misdirected aggression which brought harm to innocent people. Even when they literally killed off the agents of YHWH their anger still persisted because the true object of their aggression was still very much present - YHWH. Even much later in man's history, Peter said, "... the stone that the builders rejected became the chief cornerstone ...". You cannot get rid of the "stone". So, it would be helpful to remember that "whomsoever the stone falls upon shall be ground to powder..." (the "stone" is Yahushua HaMashiyach, i.e., truth).

The Bible instructs the saints to confess their faults.

"Confess your faults one to another ..."

James 5:16

The process of confessing one's faults, i.e., sideslips, sins, etc. one to another, as admonished by Apostle James allows a believer to grow in YHWH's grace. You see, a newborn believer is not instantaneously perfect. Perfection is a process which comes by consistent honesty with self and others. It is not easy to confess frailties and shortcomings, but the results are positive. (Read James 5:15-16) It is only when we are able to admit our sins and frailties that growth begins. In fact, this Biblical principle is utilized by many helping professionals, e.g., AA group leaders, counselors, psychologists, psychoanalysts, etc. If sinners can see the value of this principle, saints should also adopt these principles.

Moving beyond the "works of the flesh", there is another dimension of "Repentance from dead works" that must be explicitly discussed rather than merely implied. The believing Jews faced the problem of "trashing" their old traditional Judaic system or integrating their old system with the new. The Old was a prideful heritage and was not easily abandoned. But HaMashiach said:

"Neither do men pour new wine into old wineskins. If they do, the skins will burst, the wine will run out and the wineskins will be ruined. No, they pour new wine into new wineskins, and both are preserved."

Matthew 9:17

Unfortunately, many Judaizers decided not to "trash" the Old Mosaic Law but chose to integrate the Old Mosaic Covenant with the New Covenant. The integrators crept into the Church and began to corrupt the Kingdom of HaMashiach with the leaven of legalism. They corrupted the minds of young Jewish and Gentile believers to trust in good deeds and useless rituals, teaching them that this was a means to accumulate a right standing with YHWH. These rituals included anything from circumcision to observation of holy days to tithing. It produced a sense of self-righteousness--a salvation of debt. This concept subliminally teaches, "I am doing all these good

things, therefore, I am good (righteous) and am entitled to go to heaven." However, the New Covenant teaches that any attempt to gain righteousness by any act, dress code, life-style, etc. would negate the righteousness that comes by faith under the New Covenant.

Two millennia later, funeral services everywhere reveal Babylonian influences, the same influences that corrupted Judaism and then what came to be known as "Christianity". Religious leaders in the late twentieth century focus on a "good person" concept rather than on a "faith in YHWH for salvation" concept. Humanism, which is nothing more than a modern form of Judaic self-righteousness caused by Babylonian integration, has truly infiltrated the "Christian" ranks.

HaMashiyach came to nail all those Old Mosaic Law ordinances to the cross. (See Colossians 2:14) Why? The Law of Moses was misused and misinterpreted. YHWH's ultimate intention for the law was for it to be an expression or an outgrowth of Israel's love and loyalty to YHWH. But, Babylonianism in ancient times crept into the ranks of Judaism and neo-Judaism and corrupted it.

As a side note, Hummarabi (a Sumerian King) is believed by some historians to be history's first "law giver", since he seems to precede Moses, although there are no archaeological finds that specifically support Hummarabi as being the author of the early law engravings found on the stone pillars excavated from among the Sumerian remains. These Sumerian law engravings integrated social legalism with spirituality. When Hummarabi came to power he united Babylonia into the first known empire, which eventually became a world power under Nebuchadnezzar. Hummarabi did this by systematizing and integrating religious laws with "state" (government) social laws . Babylonian (Sumerian) colleges and universities were formed to train scribes in cuneiform writing, the first surviving written records of modern writings. With visible written laws, humans began to gauge their own spirituality. In short, Hummarabi developed an archaic religion comprised of

ecclesiastical polity and religious humanism. However, it was at that time, around the turn of the millennia 2000 B.C. that YHWH called Abram (later known as Abraham) out of Babylon. And it was Abraham that was the only surviving Sumerian that emerged as the father of the Semitic religion (not a Sumerian-Babylon religion), a religion that remains with us until this day—Judaism and Judeo-Christianity.

Ur of the Chaldees and Haran were suburbs of Babylon (Briggs, 2007). YHWH wanted Abraham to leave all that religious humanism and polytheism and walk in a divine unwritten call that had to be followed and developed by faith, thus the dawn of the Semitic era. Truly Abraham was a foreshadowing of the eschatological Church era. This, however, did not thwart the relentless attempts of Babylonianism to infiltrate the Semitic religion and with a measure of success. Why should Judaism be exempt? Babylonianism has infiltrated every other religion and empire of the world (*ibid*), no matter how minor.

Although HaMashiyach once and for all nailed all the ordinances of the Old Covenant that were against humanity to the tree (Colossians 2:14-19) many modern “Christians” are still following the Babylonian and Judaistic influenced path, adopting or simply not eradicating rituals and laws that gauge the state of a person's righteousness. In short, rules and rituals are followed, so that a person is judged as being a “Christian” (righteous) by “works” and not by faith. If said rules and rituals are not followed, they are judged as being unrighteous. However, HaMashiyach first looks at the heart covered by his blood not at an individual's alignment with laws or rituals. Therefore, Abraham is truly a model for the Church to follow because Abraham was imputed righteous long before obeying the covenant of circumcision (a type of Spirit Baptism--Colossians 2:11-12).

So, does this mean that "good behavior" is unnecessary or eliminated? To the contrary. A

believer filled with YHWH's spirit (the love of YHWH shed abroad in our hearts) will begin to behave the way YHWH writes it on their hearts. Until, during and after all behavior matches the righteousness of YHWH, HaMashiyach covers the believer with his blood of the New Covenant. The one regulation of the New Covenant is to LOVE (YHWH, Neighbor, and Self). As love is perfected, sinful acts will cease for *agape* does no ill towards his neighbor. Furthermore, HaMashiyach's life and passion fulfilled every regulation and every curse, etc. so that the Old Covenant regulations that would have brought judgment against humanity were satisfied.

HaMashiyach said:

"Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them."

Matthew 5:17 {NIV}

In the Greek text, the word "fulfill" in Matthew 5:17 means to "make replete." To make replete means to make full. In other words HaMashiyach came to make the payments due on the contract, to complete every work or requirement so that those who were bound by it could now be free from it. Now the Old Covenant need only be an admonishing document rather than a killing and condemning law. The Law is for sinners. So if a believer will remain free from sin, they remain free from the law of sin and death. This is truly a point to ponder and increases humanity's appreciation for YHWH's gracious freedom (freedom from the yoke of the LAW) he has brought to believers and the access to the Covenants of Promise (Briggs, 2007). HE came to bring life rather than death, to fan smoking embers rather than quenching them, to heal bruised reeds rather than breaking them (See Matthew 12:20).

Apostle Paul said that HaMashiyach was the end of the Law. Does this mean that men can live lawless or corrupted? No. It means that HaMashiyach eradicated the penalty of the law by

completely satisfying all covenant requirements (ibid). HE took on the accumulating and pending punishment that was overdue because of the transgressions of all humanity—he lead justice to victory. Since the Old covenant (contract/will) has been satisfied HaMashiyach has acquired all covenant blessings and eradicated all curses and judgments. HaMashiyach now promises all believers and keepers of his New Covenant joint access to all of HIS benefits, promises, and inheritances promised to HIM via the Covenants of Promise (Ephesians 2:12; Galatians 3:28,29; 3:15-4:7). HaMashiyach has additionally provided endued power to aid all believers to comply with the new covenant--a call to LOVE (servant hood) (See Volume One).

Ultimately, Babylonian “Christians” are motivated by a hunger to subjugate, live hypocritically, and live suspicious lives. True believers promote servant-hood and humility and humility is the essence of submission, the submission of one's will to the will of another with meekness—in this case, submission to HaMashiyach. At another level, and in addition to, believers are often required to submit to those who YHWH establishes in the Church as ensamples, those who are following HaMashiyach. Not because they are gods but because of their service. (1 Thessalonians 5:13) True submission to HaMashiyach cultivates trust and dependence on him rather than on the self.

Often, “Christian” leaders nullify YHWH's word, hence salvation, by knowingly or unknowingly replacing the divine meaning of faith with man's meaning. In other words, replacing trust in YHWH with trust in self by hallowing "dead works". Oh, the rhetoric may sound the same, alright, but the meanings and expressions (by behavior) are entirely different. While Faith/Self-trust says, "I must be saved because of what I'm doing or how I'm perceived!" Faith/Grace says, "Have mercy on me, I am lost without YHWH. Any good thing found in me is YHWH's handiwork and my salvation is from the LORD."

"... the Pharisee stood up and prayed ... 'I am not ... robber, evildoers, adulterers ... I fast twice a week and give a tenth of all I get' ... But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, 'God have mercy on me, a sinner.' I tell you this man, rather than the other, went home justified before God. For everyone who exalts himself will be humbled, and he who humbles himself will be exalted."

Luke 18:10-14 (NIV)

No good work can save you, only the grace and mercy of YHWH. In fact, any good work done to gain righteousness negates the New Covenant relationship (Galatians 5:2; Romans 4:14; 7:6 and see below). However, the continual lack of good works (fruit) can damn you. Fruit is a by-product of being already attached to the "branch". If fruit does not eventually appear one wonders whether the tree is any good or if the vine is truly attached to branch. Of course, the vine is good so the conclusion is, the branch is not attached to the vine. Good works are the eventual fruit of salvation (righteousness) (Hebrews 12:11; James 3:18). Every tree that does not bear fruit in YHWH's kingdom will eventually be cut down. (Read Matthew 3:10; Luke 13:6-7; Mark 11:12-14, 20-21; etc.) But good works are not the saving factor, merely the bi-product of the saving experience.

"... no branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me. I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing. If anyone does not remain in me, he is like a branch that withers; such branches are picked up, thrown into the fire and burned."

John 15:4-6 (NIV)

Apostle Paul addressed the issue of "dead works" in Galatians, Chapter Two Verse 16, and at great length in Romans, Chapter Two Verse 17 through Chapter Four Verse 25. The first part of his extensive argument negates the concept or belief that man can become righteous by observing

rules and rituals. In this particular case, the Judaic law. He so skillfully and so adamantly proclaimed salvation by grace, he was accused, perhaps by the other "twelve", as being an "unconditional eternal security" buff. (Romans 3:5-8). However, after skillfully demolishing the Judaic philosophical shrines of self-righteousness, he reestablished the fact that even though an observance of rules and rituals will in no wise produce salvation, due to man's inability to follow the law exactly and perfectly, the lack of good works and/or a continuous slavery to sin will also produce death. So, how, then, does one escape death? Have faith in HaMashiyach, listen to HIS voice and submit to it. Comply with the ONE covenant regulation—LOVE tri-directionally as HaMashiyach LOVED (Briggs, 2007). Do what HaMashiyach tells you to do--be a true servant of righteousness. Such a walk is an Abrahamic walk, a walk in the spirit, a walk that waits on the LORD, a walk that is directed by HIS voice. An Abrahamic walk that is not governed by the dictates of man.

Due to Babylonian influences, people are usually either the servants of sin or the servants of self-righteousness. Servants of self-righteousness excuse themselves from obedience. Because they are already obeying a set of written, established rules, they feel justified. After all, they must not be sinners. Sinners would not do so many good things. But HaMashiyach came to bring humanity beyond the Written Law into the Spiritual Law. For example, HaMashiyach said go "two miles" instead of "one", "give thy coat and thy cloak", "sell all thy goods and give to the poor and then come and follow me", and on the Sabbath he said "stretch forth thine hand". Those unwilling to go beyond the righteousness of the Scribes and Pharisees, to intimately know and follow HaMashiyach, are not even known by HIM. HaMashiyach said:

"Then I will tell them plainly, 'I never knew you. Away from me, you that work iniquity.'"

Matthew 7:23

This iniquity mentioned in Matthew 7:3 above is the same Greek word used for iniquity when referring to the Babylonian "spirit of iniquity." (2 Thessalonians 2:7; Matthew 24:12) Therefore, constituents from many churches world-wide need to repent from "dead works" because Rituals, Church Dogmas, Church Membership Rules, Temple Building, etc., produce false security which subliminally teaches men and women everywhere to trust in themselves rather than in YHWH. This makes both the rule, dogma or ritual and the practitioner the savior rather than YHWH. To abandon this belief is to place oneself in an extremely vulnerable position—a total reliance on and a total submission to the mercy and voice of YHWH—a true Abrahamic Walk.

Finally, in addition to a required total dependence on YHWH, HIS sheep must know that the Shepherd/Chief Bishop requires much from HIS sheep. His future plans for them are GREAT. To the unskilled in the word, it may seem to paint a picture of servant hood (the carnal view) rather than son ship. To the contrary. Believers are heirs of promise, however, a son of YHWH under tutelage is no different than a servant while being trained. A believer remains under tutelage until the time of the Gentiles are fulfilled or until the believer dies (whichever comes first). Afterward, the faithful son gains complete access to the eternal inheritance which includes an eternal co-rulership (eternal service) with HaMashiyach. (Revelation 3:21).

The believer's life time is the proving and training period (temporary) that produces ready rulers who will assist HaMashiyach in his throne during the millennium and beyond. This process, for ALL extensive purposes, is meant for absolute good, although often during the heat of the grueling training it is not perceived that way. Like it or not, one way or the other, all will be salted (tried) by fire. Therefore, it is recommended to yield to the fruit producing process as a son rather than face the damning fire as a bastard at the White Throne Judgment (Mark 9:43-50). (This subject will be more thoroughly discussed in Chapter Seven of this book.)

So, in the final analysis, men and women everywhere ought to REPENT from "dead works", submit to YHWH, and never lose their faith. It is advised to follow Abraham's example (Romans 4:20-24). It can and MUST be done that way.

NOTE: Chapter Seven will elaborate more extensively on how to get known by HaMashiyach.

Chapter

- 3 -

Part One

FAITH TOWARDS YHWH

(That HE Is)

INTRODUCTION

This chapter focuses on the issue of YHWH's existence and essence. YHWH's mobility and capability go unseen if one does not first believe that HE IS. Believing that HE IS unfolds the mysteries of the phenomenological. Oddities are no longer simply dismissed as a phenomenon but become visible and explainable in spiritual terms. YHWH DOES, HAS, and WILL exist eternally.

FAITH TOWARDS YHWH

How can people have faith towards YHWH if they do not believe that "**he is**" or know who or what he is, i.e., HIS essence, HIS existence or HIS intended relationship with man and the universe?

"But without faith it is impossible to please him: for he that cometh to YHWH must believe that **HE IS**, and that he is a rewarder of them that diligently seek him."

Hebrews 11:6

This **IS** (**Hebrews 11:6**) is the same as what God said to Moses in Exodus 3:14, "**I am**". The only difference being that one is said in the "first person" (**Exodus 3:14**) the other being said in the "third person" (**Hebrews 11:6**); but both carry the same meaning; it is always emphatic and perpetual in nature. The meaning of the two words (Hebrew versus Greek) is about as close as you

can come to being identical in meanings when crossing over and/or comparing two languages of translation. (See the Addendums for more on the **IS** of YHWH.) Isaiah recorded a similar inference (Isaiah 43:10), which Yahushua referenced (John 8:24; 13:19) regarding himself. While Yahushua's statement certainly brings veracity to him being the HaMashiyach, it also brings with it the meaning and fulfillment of what the HaMashiyach was to be (Exodus 3:14; Isaiah 9:6; Matthew 1:23; 1 John 5:20)—the **I AM**, the **HE IS** (John 8:24; 13:19).

The Atheist says, "there is no YHWH." The scriptures state this in reply, "... the fool sayeth in his heart there is no YHWH." (Psalms 14:1) Therefore, the atheist cannot be saved so long as he remains atheistic. Let the atheist repent. Unless faith is present YHWH is not pleased. YHWH is not an illusion or some figment of someone's imagination. And YHWH is more than just a "higher power." If YHWH was just a "higher power" then magistrates, kings, presidents, parents, etc. would be "gods" to those subject to them. However, YHWH is much more than that. Many religious scholars wrongfully proclaim that the "Godhead" is a mystery. But the Bible says this:

"For the invisible things of him from the creation of the world are CLEARLY SEEN, being understood by the things that are made, EVEN HIS ETERNAL POWER AND GODHEAD so that they are WITHOUT EXCUSE:"

Romans 1:20

Apparently Apostle Paul did not think that the GODHEAD was a mystery, in fact, quite to the contrary. Therefore, if there are no excuses for not understanding the Godhead then it would be wise for all those lacking clear understanding to find clear explainable answers to any and all questions concerning the Godhead. And, by the way, it has always been the devil's business to confuse the facts through subtlety. Satan pretentiously presents himself as trying to help people discover truth when in fact he is trying to deceive people.

Now, before common questions are listed, asked by a strongly influenced and traditionalized society, it is important to discuss a few additional points. The first question is, "How was man created in YHWH's own image if YHWH is a spirit?" The scriptural logistics are as follows:

"In the beginning was the Word, and the Word was with YHWH, and the Word was YHWH ... And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the father,) full of grace and truth."

John 1:1, 14 (Holy Name Bible)

The Greek meaning for "Word", as shown above, is Logos which refers to the spoken word and/or forethoughts of YHWH. YHWH's spoken word and forethoughts are both creative and prophetic. YHWH can foreknow because he forespeaks. What he forespeaks comes to pass allowing foreknowledge. From the scriptures we know that Yahushua HaMashiyach was the lamb slain from the foundation of the world. It was foreordained by YHWH's forethought/spoken Word (*Logos*, refer back to John 1:1, 14). Therefore, Adam in the Garden of Eden was the *first Adam* and Yahushua HaMashiyach was the *second Adam*. Scriptural logic reveals that YHWH in HIS spoken foreknowledge (*Logos*) looked ahead to Yahushua HaMashiyach on Calvary and formed Adam in the Garden of Eden after HIS future expressed image, HaMashiyach's—the only physical *image* YHWH would ever or will ever have in human form. YHWH can do this because HE speaks of things that are not as though they were (Romans 4:17).

"To wit, that YHWH WAS IN HAMASHIYACH, reconciling the world unto himself..."

2 Corinthians 5:19 (Peshitta Bible)

"For IN HIM dwelleth all the fullness of the Godhead bodily."

Colossians 2:9

"For it pleased the father that IN HIM should all fullness dwell;"

Colossians 1:19

"And without controversy great is the mystery of godliness God was manifest in the flesh..."

1 Timothy 3:16

The MYSTERY in 1 Timothy 3:16 refers to YHWH's redemption plan not any supposed mystery that shrouds the understanding of the Godhead manifest in human flesh, i.e., in HaMashiyach Yahushua. YHWH "expressing" himself in the flesh is an integral part of the mystery, the mystery of redemption, not THE mystery. GODLINESS refers to the redemption plan via the gospel enabling vial humanity to become godly. Furthermore, this word "mystery" refers to a previously kept secret that was (and has been) to be revealed. (Re-read DOC Volumes 1, 2, and 3, as well as Chapter Sixteen of this book. They provide additional discussions on this "mystery" issue and gives an overview of the Gospel message). Re-read Romans 16:25, 26.

YHWH simply prepared Himself a body by the virgin birth within which HE (YHWH) would indwell (Colossians 2:9—permanently housed). It is also scripturally logical to believe that if Moses had seen the front of YHWH's visage in the Old Testament (Exodus 33:22) Moses would have been able to identify/describe (and/or paint/draw) HaMashiyach. The *logos* (John 1:1-14) was so powerfully present with (part of) YHWH that there seemed to have been a visage of the foreordained body of HaMashiyach such that the Ghostly (YHWH's spirit) form of YHWH undoubtedly looked like HaMashiyach. However, the whole gospel plan, including HaMashiyach's

identity, was to be kept a secret. Had the princes of this world known HaMashiyach's identity (1 Corinthians 2:8) they never would have killed the Lord of Glory. That is why on the mount of transfiguration (Matthew 17:4-9) HaMashiyach told the disciples to keep something a secret. What was the secret? Guess who was there? Moses! What did Moses know? I think your getting the idea. As the dynamics of the revelation of who Yahushua HaMashiyach is illuminated to you, a tremendous rejoicing and praise will well up within your soul.

Remember, Yahushua said HE was before Abraham was, obviously in *Logos* form only. This does not refer to HIS physical body for it was "begotten", which implies a beginning, long after Abraham. The scriptures state that all things were made by HIM (Yahushua) and for HIM (Yahushua) and without HIM (Yahushua) was not anything made, obviously in *Logos* form only. And the scriptures state that Yahushua was the lamb slain from the foundation of the world, again in *Logos* form only. Otherwise, HaMashiyach would have been literally slain twice which would be in direct contradiction to YHWH's word. (Romans 6:9-10; Hebrews 9:26, 28; 10:10; 1 Peter 3:18).

HaMashiyach was faced with the challenge of undoing what the scribes and Pharisees had done (Matthew 23:15). Their doing caused HaMashiyach to say, "two-fold the child of hell". In modern times, people struggle regarding the undoing of a flawed paradigm promulgated by the Catholic Church (and all her trickle down daughters), people have embraced and built upon fallacy and thus the seeds of deception must be uprooted so seeds of truth can be planted.

The scriptures clearly teach "no private interpretation" (2 Peter 1:20). In other words, one is not given license to formulate theories and ideas based on one or a few unrelated or vaguely related scriptures that contradict the truths and harmony of the whole of the scriptures.

When it comes to the popular view of Deity, it has always been one of plurality with the

pagan world. However, as one should know, what distinguished the Jews from all other nations, religions and people was their monotheism. Even the late development of Islam (that borrowed from the Catholics, the Jews and Arabic polytheism), which claims to be a monotheistic religion, is rooted in polytheism. However, even if one could argue successfully that Islam is monotheistic, this does not mean that they embrace the YHWH of the Jews, which one should know, of course, that they do not (see Disciples of Christ Volume Eight).

The point being is this. If one is going to study, discuss or conclude on the issue of “plurality” versus “singularity”, one must first go to the roots, the first paradigm, the beginning of Judaism to find the answer. In other words, if one examines the scriptures, it cannot be done by looking through the glasses of polytheism. This runs contrary to scripture and history (see the scriptures below).

For an analogy, it is no different than when, for a time, people believed that the world was flat, they really did! And this in spite of previous historical foundations that clearly contradicted the idea that the earth was flat. On the modern paradigm (the earth being round), we giggle or shake our heads and wonder how they, on the other paradigm (the earth being flat), could have been so ignorant and for such an idea to be so broadly believed? It goes without saying that this scenario was/is applicable to so many ideas. Without the broader facts, people are able to believe almost anything. Narrow, isolated and ill informed people of the dark ages fell prey to many deceptions. In fact, the Catholic Church wanted to keep people in the dark, since it gave them greater power over their constituents.

The same is true regarding this discussion on plurality versus singularity. There is a plethora of scriptural and historical evidence that clearly denounces and contradicts the plurality paradigm, and that existed prior to the Catholic paradigm (the Apostate church). An orthodox

Jewish scholar would not even begin to consider scripture from a pluralistic paradigm. Therefore, when one begins to examine the scriptures (like the ones you have presented to me) it must be done from a singularity paradigm. In so doing, each and every one is easily explained and suddenly all supposed contradictions melt away. In fact, any scripture that seems to present a challenge would not even be considered as a challenge in the first place if examined from a singularity paradigm. But of course, Satan was up to his old tricks of trying to mix seeds of doubt and untruths with truth (2 Corinthians 4:4; 11:14). Satan does not mind handling truth so long as he has sufficiently skewed the whole truth to make the resulting truth of none-effect.

Thus, this entire preface is only necessary to try and undo what Satan has done in the world of religion so that one can advance starting from the right paradigm. Henceforth, every time the reader's mind and mouth wants to say, "Yeah, but", just remember that that is the old paradigm speaking. The true Jews or true monotheistic believers, never say, "Yeah but" regarding this subject, because there is not one, only a fabricated one that post dates the Acts church, a paradigm that exists(ed) way outside the parameters of Judaism (or pure Judeo-“Christianity”).

To avoid a lot of minute explanations and interpretations, questions will be presented first. Then, limited amount of scriptures relating to said questions, will follow. Not only will this help clarify common questions asked, but understanding and faith will be increased towards YHWH--a prerequisite to please YHWH.

NOTE: The following citations are taken from a King James Version rather than the Holy Name Bible. The reader is encouraged to compare the following passages with the Holy Name Bible. Keep in mind that the King James Version was translated from the Latin which was translated from the Greek which was translated from the original languages of Hebrew and Aramaic texts. Nonetheless, it is still remarkable how the threads of truth have prevailed even with these many translational shifts.

1. MUST WE KNOW WHO YHWH REALLY IS?

Isaiah 52:6 "Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold, it is I."

N.T.

John 8:24 "I said therefore unto you, that ye shall die in your sins; for if ye believe not that I am he, ye shall die in your sins.

2 Thessalonians 1:8 "In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

2. HOW MANY YHWHS OR LORDS?

O.T.

Deuteronomy 6:4 "Hear, O Israel: The Lord our God is one Lord."

Isaiah 44:6 "... I am the first, and I am the last; and beside me there is no God."

Isaiah 44:8 "... Is there a God beside me? yea, there is no God; I know not any."

Isaiah 44:24 "... I am the LORD that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself."

Isaiah 45:6 "... there is none beside me. I am the LORD, and there is none else."

Isaiah 45:21-22 "... there is no God else beside me; a just God and a Saviour; there is none beside me. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."

Isaiah 46:9 "Remember the former things of old: for I am God and there is none else; I am God, and there is none like me."

Isaiah 48:11; 42:8 "... I will not give my glory unto another."

Isaiah 37:16 " O LORD of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth."

Malachi 2:10 "Have we not all one father? hath not one God created us?..."

Zechariah 14:9 "And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one."

N.T.

Mark 12:29 "And Jesus answered him, the first of all the commandments is, Hear, O Israel; The Lord our God is one Lord;"

Romans 3:30 "Seeing it is one God which shall justify..."

I Corinthians 8:4 "... there is none other God but one."

Galatians 3:20 "... but God is one."

Ephesians 4:6 "One God and Father of all, who is above all, and through all, and in you all."

I Timothy 2:5 "For there is one God, and one mediator between God and men, the man Christ Jesus;"

James 2:19 "Thou believest that there is one God; thou doest well; the devils also believe, and tremble."

Revelation 4:2 "And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne."

John 17:3 "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

3. IS YHWH A SPIRIT?

O.T.

I Kings 8:27 "But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?"

Jeremiah 23:23-24 "Am I a God at hand, saith the Lord, and not a God afar off?" Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD."

N.T.

John 4:23-24 "But the hour cometh, and now is, when true worshippers shall worship the Father in spirit and in truth : for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth."

Acts 17:24-28 "God that made the world and all things therein seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though

he needed any thing, seeing he giveth to all life, and breath, and all things; And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation: That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being: as certain also of your own poets have said, For we are also his offspring."

Luke 24:39 "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have."

4.(a) WHO IS YAHUSHUA HAMASHIYACH REGARDING HIS HUMANITY?

O.T.

Isaiah 7:14 "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son and shall call his name IMMANUEL."

Isaiah 9:6 "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, the Prince of Peace."

Micah 5:2 "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

Malachi 3:1 "Behold, I will send my messenger, and he shall prepare the way before me: and The Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts."

Psalm 2:7 "I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee."

4.(b) WHO IS YAHUSHUA HAMASHIYACH REGARDING HIS DIETY?

N.T.

Matthew 1:21-23 "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."

John 1:1, 14 "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth."

I Timothy 3:16 "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

Colossians 1:15 "Who is the image of the invisible God, the firstborn of every creature."

Hebrews 1:3 "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;"

2 Corinthians 5:19 "To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."

John 1:18 "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."

John 14:8,9 "Phillip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Phillip? He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?"

John 10:30 "I and my Father are one."

5. IS YAHUSHUA THE ONLY YHWH OR LORD?

John 20:28 "And Thomas answered and said unto him, MY LORD and MY GOD."

Colossians 2:8-10 "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power;"

I John 5:20-21 "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we in him that is true, even in his Son JESUS HAMASHIYACH. This is THE TRUE GOD, and eternal life. Little children, KEEP YOURSELVES FROM IDOLS. Amen."

CONVERSATIONS ON JOHN SEVENTEEN

A common verse that seems to cause frequent difficulty for people coming from within the Catholic paradigm is HaMashiyach's prayer just before He was betrayed and arrested in Gethsemane, HaMashiyach said, "And now, O Father, glorify me with thine own self with the glory which I had with thee before the world was" (John 17:5). The question is, do these words prove that the Son was an eternally divine person distinct from the Father?

If one considers the prayers of Yahushua, one must keep in mind that His prayers are unique to the Incarnation (not a scriptural term). What this means is that there is no biblical record of the Son (Yahushua) praying to the Father (YHWH) prior to the Incarnation. Although some prayers of the HaMashiyach are recorded in the Hebrew Scriptures and specifically in the Psalms, these prayers form part of the prophetic content of the Old Testament. In other words, they do not reflect prayers that had been prayed before the text was written, neither do the prayers provide the content of prayers being prayed at the time they were written. Instead, they are prophecies of prayers the HaMashiyach would pray when He came into the world. For example, the words of a HaMashiyachic prayer are recorded in Psalms:

"Sacrifice and offering You did not desire; My ears You have opened. Burnt offering and sin offering You did not require. Then I said, 'Behold, I come; in the scroll of the book it is written of me. I delight to do Your will, O my God.'"

Psalms 40:6-8

The writer of Hebrews recorded this prayer, which Yahushua prayed,

"when He came into the world"

Hebrews 10:5

The point is that the words of the prayer were first written by David, a prophet, (Acts 2:30), but they were not actually prayed until Yahushua came into the world as YHWH manifested himself in human flesh/existence (1 Timothy 3:16). Just as LIGHT and all of creation was the initial revealing of himself (YHWH), since all things visible were made from all the invisible things of YHWH, Yahushua was yet another, yet more advanced (regarding the revelation of the YHWH's WILL continuum), revealing/expression of HIS (YHWH) invisible self.

Another example is found in Hebrews 1:6. This demonstrates that not only the prayers of Yahushua, but also the words of the Father (YHWH) concerning the Son (Yahushua), as they are found in the Old Testament, are prophetic. According to Hebrews 1:6, God said,

“Let all the angels of God worship Him [the Son]...”

Hebrews 1:6

But these words were not spoken by YHWH prior to the physical appearance of HaMashiach within human reality; they were spoken,

“when He again brings the firstborn into the world”

Hebrews 1:6

John 17:5, like all of Yahushua's prayers, must be read in the context of the physical coming of Yahushua. They must be taken into account that Yahushua was comprised of both divine spirit (YHWH) and man. The deity element and the humanity element of Yahushua cannot be divided (except by physical death) and considered in isolation from each other. Everything that Yahushua did and said He did and said as who He was, YHWH manifest in genuine and full human existence within the realm of human reality. Thus, when Yahushua referred to,

“the glory which I had with thee before the world was...”

John 17:5

He was referring to the glory that He had with His Father (YHWH) as *Logos*, in the form of forethought, foreknowledge, pre-planning, etc. (Romans 4:17), not as a distinct deity person in the Godhead, but to the glory that Yahushua had in the plan (*logos*) of YHWH when he was to be manifest in the flesh, within the context of human reality and human existence. Since the human expression of YHWH (2 Corinthians 4:4; Hebrews 1:3) had not yet literally occurred within human reality before the world was, this was an anticipatory (foreknowing) glory that was a (spatial) reality to the extent that it existed already in the mind of God even though it had not yet occurred in physical human reality. This is much like John’s description of the HaMashiyach as,

“...the Lamb slain from the foundation of the world.”

Revelation 13:8

Although the above word “slain” is translated (Greek: *esphagmenou*) as a perfect passive participle, seeming to indicate that the slaying occurred in the past, most Bible readers instinctively understand that this does not mean that Yahushua was crucified at the time the world was created, but that His crucifixion was anticipated (foreknown) in the mind of YHWH.

If Yahushua’s words in John 17:5 do not take into account His humanity, that is, if they do not reflect the reality of YHWH in Yahushua born of a virgin within human reality, then a Nestorian Yahushua would be the case, whose deity and humanity were not integrated in one person, but who could at any given moment speak and act as a mere man with no regard for his deity and who could at the next moment speak and act as YHWH with no regard for His humanity.

In other words, when Yahushua said, “I,” He referred to Himself as He really was: both YHWH and man or the YHWH-man (Immanuel – Matthew 1:22). Yahushua never said “I” to refer exclusively to His deity or to His humanity. The human expression of YHWH was incorporated into the Godhead and everything Yahushua said and did reflected this reality.

From the standpoint of Yahushua-ology, what has thus far been written reflects the broad teaching of both the Hebrew and Greek Scriptures. Purporting that YHWH was in HaMashiyach does imply that the totality of YHWH was in HaMashiyach, since YHWH fills the universe. To somehow think that YHWH extracted, extruded and collected all of himself from the universe to place this totality of himself within the physical body of HaMashiyach leaves the rest of the universe void of YHWH and would run contrary to scriptural logic. But in HaMashiyach dwelleth (permanently housed) the fullness (completion, that which completely fills) of YHWH bodily (Colossians 2:9). All of YHWH that could be housed in HaMashiyach was permanently resident. But now one must consider whether John 17:5 can be read in a way that does not conflict with the integrity of Yahushua’s person.

First, even before examining the Greek text, one should ask, ‘If Yahushua was truly YHWH, what need did He have of prayer? To some, the prayers of Yahushua seems to prove that He was not YHWH. To others, the fact that He was YHWH proves that His prayers were merely meant to be an example to his followers. A third view, and perhaps more readily accepted by those who believe in both the deity and humanity of HaMashiyach also believe that the prayers of Yahushua were genuine and that they reflect the fact that Yahushua was not only YHWH but also man. It was not because He was YHWH that Yahushua needed to pray; it is was because He was also human. In other words, Yahushua prayed for the same reason other humans do; human beings need to pray. The fact that He was a human being in whom dwelt the fullness of the Godhead bodily

(Colossians 2:9) does not detract from the authenticity and veracity of His humanity, i.e., the necessity for Yahushua to eat, sleep, or to participate in the full range of human activities. Neither did it render it unnecessary for Him to pray. This is bound up in the miracle of the human virgin birth, and human attempts to explain this mystery will always be limited. Miracles must be accepted for what they are; they lie proportionately outside the range of human understanding or explanation.

There are two words in the Greek text of John 17:5 that some insist prove that Yahushua is distinct from the Father (YHWH) as the eternal Son. The first is *eichon*, translated “I had.” Since *eichon* is in the imperfect tense, active voice, and indicative mood (literally, “I was having”), and since the active voice means that it is the subject that is acting (in this case, Yahushua), and since the indicative mood confirms the reality of the action from the viewpoint of the speaker (Summers, 1995), it is claimed that this means that Yahushua pre-existed the virgin human birth as the eternal Son (Yahushua). Since He is the “doer” of the “having,” and since this was before the world was, then the Son (Yahushua) must have possessed glory with the Father (YHWH) before the world was as an actual person distinct from the Father (YHWH).

But if Yahushua, who was both God (YHWH) and man, possessed glory with the Father (YHWH) before the world was – and He certainly did, as indicated in John 17:5 – He possessed it as who He was at the moment of His prayer: YHWH manifest in flesh. Yahushua could no more pray from the perspective of His deity while ignoring His humanity than human mortals could pray from the perspective of the material part of their existence while ignoring the spiritual (immaterial). No analogy is sufficient to fully explain a miracle, but Yahushua cannot be bifurcated so that either His deity or humanity is irrelevant to any of His words or deeds. If before the creation of the world Yahushua possessed glory with the Father (YHWH) as it relates to His deity, He also possessed

glory with the Father (YHWH) at the same time as it relates to His humanity. It is doubtful that many would suggest that Yahushua's humanity pre-existed the virgin human birth.

Those who wish to point to the imperfect active indicative form of *eichon* in John 17:5 to prove the eternality of the Son (Yahushua) are reading more into the imperfect tense than is there. Although the imperfect tense expresses continuous action in the past, it says nothing about the origin or termination of the action or about how long the action continued. In other words, the imperfect tense is not an "eternal" tense. Although it does not specify the origin or termination of the action, it describes ongoing action that does indeed have a point of origin; that point is simply not within the scope of the imperfect tense. In this case, Yahushua was having glory with the Father (YHWH) before the world was, in the *logos* sense. The imperfect tense does not inform about the beginning or duration of the possession of this glory.

To say that the imperfect tense indicates continuous action in the past is an incomplete description of its function. The imperfect may be descriptive, in that it vividly presents what was going on in the past. Like a motion picture, it shows the movement of an event. Nothing about this use of the imperfect addresses origin, ending, or even the idea of the lack of an origin or ending. On the other hand, the imperfect may be iterative, showing continual or repeated action in the past. In this case, the action occurs again and again. Then, the imperfect may be inceptive (*ibid*), emphasizing the beginning of the action rather than its progress.

As far as the use of the imperfect is concerned, all that John 17:5 tells the reader is that at some point in the past, and specifically before the world was, Yahushua was having glory with the Father (YHWH). The verse does not tell the reader how long He had this glory, nor does it tell whether He still had this glory after the creation of the world, although it may imply that He did not. Yahushua did not say He was having this glory before his virgin human birth. If He had said this,

one could assume that the virgin human birth (YHWH's expressed image) was the reason He no longer had this glory (Philippians 2:5-11). But if the virgin birth was the reason Yahushua no longer had this glory, how could the glory be restored to Him as long as the human expressed image of YHWH endured, i.e., possibly forever?

It seems to make more scriptural sense to understand that Yahushua referred to the glory that belonged to Him in *logos* form and in anticipation of the full range of experiences he would have within the context of his forthcoming transmuted human physical reality, including not only His manifestation in the flesh, but also His death, burial, resurrection, 40 days and ascension. As Paul wrote, Yahushua was declared to be the Son of God by the resurrection from the dead (Romans 1:4). If the glory for which Yahushua prayed involved both His deity and humanity, His prior possession of this glory also involved both His deity and humanity in *logos* form, or it would not have been the same glory.

In what sense did Yahushua, as YHWH manifest in the flesh, possess glory with the Father (YHWH) before the world was? The answer to this question may be found within the possible range of meaning in the words *para soi*, commonly translated "with thee." For example, the preposition *para*, when used in the dative case, includes the meanings "with" or "beside," with position implied (Romans 1:4). But this does not begin to exhaust the range of meaning possible with *para* in the dative case. In fact, a caution flag should go up immediately with the idea of physical position being indicated in Yahushua's prayer (John 17), whether one embraces a trinitarian or oneness view of YHWH. It is widely understood that it is inadequate to think in terms of physical location or position when one thinks of YHWH, because YHWH fills the universe and beyond so this begs the question, "Is there even a physical geographic position of the right hand of

YHWH?” Many Biblical scholars commonly explain references to the “right hand of God” in metaphorical terms. F. F. Bruce (Bruce, 1964), for instance, comments on Hebrews 1:3:

“That no literal location is intended was as well understood by Christians in the apostolic age as it is by us: they knew that God has no physical right hand or material throne where the ascended Christ sits beside Him; to them the language denoted the exaltation and supremacy of Christ as it does to us.” (ibid)

To insist that *para soi* is to be read solely with its simplest and limited reference to position is to impose a literally physical, materialistic meaning on the text. When one talks about YHWH – again, from either a trinitarian or oneness point of view – in what sense could it be said that the Son (Yahushua) was physically or geographically positioned with or beside the Father (YHWH) before the world existed? If one goes down this path, one shall soon embrace ditheism or tritheism.

But a ditheistic or trithistic choice is not necessary. *Para*, when used in the dative case, has a wider range of meaning than merely “with” or “beside.” As the Louw-Nida Lexicon points out, *para* with the dative includes within its range of meaning “in the opinion of,” from the viewpoint of a participant, marking a participant whose viewpoint is relevant to an event. Thus, *para* can be translated “in the sight of, in the opinion of, in the judgment of” (Louw-Nida Lexicon). Certainly Yahushua, who understood more clearly than anyone that YHWH is Spirit, did not mean by *para soi* that the Father (YHWH) has a physical location and that He, Yahushua, was positioned physically beside the Father (YHWH) in that location before the world existed. But nothing would prevent the translation “the glory which I had in Your sight” or “in Your opinion,” or “in Your judgment” before the world was. This avoids the problem of physical location within the Godhead and captures the essence of the same idea as Revelation 13:8. Yahushua was with the Father

(YHWH) before the world existed in the same sense that He was slain from the foundation of the world. The literal slaying of Yahushua required the virgin human birth within human reality. The virgin birth did not occur in human reality until a specific date on the calendar. Yet John declared that the Lamb was slain long before this specific date. The New Living Translation renders Revelation 13:8 as follows:

“And all the people who belong to this world worshiped the beast. They are the ones whose names were not written in the Book of Life, which belongs to the Lamb who was killed before the world was made.”

Revelation 13:8

If Yahushua, the Lamb, could be killed before the world was made, He could also have glory with the Father (YHWH) before the world was made. The one requires the other.

Yahushua could say He “was having” this glory in the past just as surely as John could say He was slain in the past. That which exists in the mind of YHWH is reality just as surely that which exists in the material world (Romans 4:17). The Lord knew Jeremiah before Jeremiah was formed in the womb (Jeremiah 1:5). He declared Cyrus to be His servant over a century before Cyrus was born (Isaiah 44:28; 45:1). He renamed Abram (high father) Abraham (father of many) before Abraham had even one descendant. YHWH can do this because he “gives life to the dead and calls those things which do not exist as though they did”. Yahushua Himself is YHWH with us. Therefore, He can say, “And now, O Father, glorify me with thine own self with the glory which I had with thee before the world was.” But because He is YHWH manifest in human reality and within a human body, this prayer must be read in the context of His manifestation in the flesh. He had this glory as YHWH manifest in the flesh. Since this did not come into existence in time and space until the virgin birth, it was an anticipated, prophetic glory, no less real than it would be

when the anticipated event was fulfilled.

To read the text any other way precludes, at best, an embracing of a Nestorian Yahushuology. At worst, one forsakes the Biblical witness to the one true YHWH in favor of a materialistic ditheism or tritheism. When miracles are involved—like the virgin birth—humanistic, rationalistic and patristic explanations can only lead people astray. One must remain anchored in scripture and hold fast to faith.

If more reading on this subject is desired, the author intends to publish a book entitled "*The IS of YHWH*". There are also plenty of wonderful books on the market addressing this subject. Some authors to consider are David Bernard, Thomas Weisser, Robert Seagraves, etc.

Part Two
FAITH TOWARDS YHWH
(That He is a Rewarder)

INTRODUCTION

This chapter explores the promulgated mobility and capability of YHWH that can be observed by the believing eye, i.e., through the eyes of faith. The microscopic eye (spiritual/believing) can see a world unobserved by the naked eye (carnal/unbelieving). Thus, when YHWH's mobility and capability is spiritually observed, i.e., seen through the eyes of faith, human action ensues.

THE BASICS ON FAITH

"Now faith is being sure of what we hope for and certain of what we do not see."

Hebrews 11:1

This definition of faith provided by Apostle Paul will assist you in your understanding of its application to salvation and your belief in YHWH Almighty. Paul also said, "For it is by grace you have been saved, through faith--and this not from yourselves, it is the gift of YHWH--not by works, so that no one can boast" (Ephesians 2:8-9). If an individual endeavors to initiate or maintain salvation by any other means outside of faith their salvation ceases to be one of faith, but of works or unbelief. And both works and unbelief are in direct contradiction to the scriptural mode of salvation. To attempt kingdom entrance any other way, other than by the "door" is criminal, i.e., it is like being a "thief" or "robber". Therefore, refusing to acknowledge YHWH's plan of salvation by faith cancels the gift to be received or that was received by faith.

"If, in fact, Abraham was justified by works, he had something to boast about--but not before God ... Now when a man works, his wages are not credited to him as a GIFT, but as an obligation."

Romans 4:2, 4

Yahushua said,

"Whoever, believes and is baptized will be saved, but whoever does not believe will be damned."

Mark 16:16

HaMashiyach obviously presented that belief (faith) coupled with action (covenant enjoinder process) brings salvation. Post enjoinder, James submitted that people should show their faith by their works (action). Without action faith is dead and if faith is dead then one's salvation is dead also, for salvation is by faith (James 2:14-18, 26). But as long as an individual moves along YHWH's continuum of salvation by faith, they are saved. This is what could be called "saving faith." This kind of faith exemplifies and portrays that humanity is incapable of saving themselves. This kind of faith states, "I need, want and believe Yahushua HaMashiyach to be my savior." And from that plateau of faith one can become upward mobile moving from "faith to faith."

For anyone to receive a GIFT, an action must occur. The action is the taking of the gift. The action does not create the gift nor the original attitude of the giver. The action of taking only validates the faith of the recipient's heart which reveals the receiver's belief that the gift really belongs to them. James, the half brother of Yahushua, taught that the devils believe in ONE YHWH and tremble. However, the salvation of devils is not recorded in scripture, because of the lack of validating enjoinder action, which would prove that their faith is saving faith.

"Faith without works is dead."

James 2:19, 26

So, what comes first, concerning an individual's justification (salvation), faith or action?

The Bible teaches that Abraham was justified by faith. Habakkuk said, "The just shall live by faith." And Apostle Paul quoted from Habakkuk in his own writings to the HaMashiyachians. Abraham did not receive the Seal of circumcision right away (neither did the twelve—they waited about ten days). The Bible clearly shows that Abraham was justified for almost twenty-five years (the covenant enjoinder period) BEFORE he received/observed circumcision (the act of circumcising himself and his household).

"...We have been saying that Abraham's FAITH WAS CREDITED TO HIM AS RIGHTEOUSNESS. UNDER WHAT CIRCUMSTANCES was it credited? WAS IT AFTER HE WAS CIRCUMCISED OR BEFORE? IT WAS NOT AFTER, BUT BEFORE! And he received the sign of circumcision, A SEAL OF THE RIGHTEOUSNESS THAT HE HAD BY FAITH WHILE HE WAS STILL UNCIRCUMCISED..."

Romans 4:9-11

"This RIGHTEOUSNESS FROM GOD COMES THROUGH FAITH IN JESUS HAMASHIYACH TO ALL WHO BELIEVE. There is no difference, for all have sinned and fall short of the glory of God, and are justified freely by his grace through the redemption that came by Christ Jesus."

Romans 3:22-24 (NIV)

However, if Abraham had not submitted to circumcision, his righteousness would have been cancelled. Based on this Biblical principle, set forth by HaMashiyach and reiterated by Apostle Paul, salvation would be cancelled if faith actions of repentance, water baptism and spirit baptism are not authentically and genuinely observed. After all, obeying the gospel by faith is the covenant

enjoining process (Luke 13:3; Mark 16:16; John 3:5-6).

Keep in mind that YHWH does not NEED anyone or anything, whether abstract or concrete, to assist HIM in saving or performing miraculous feats. After all, HE makes THINGS out of NOTHING. (Hebrews 11:3). HE does what HE wants to do and can require of the "comers" whatsoever pleases him. And YHWH has mandated active-faith! YHWH is also affected by one's attitudinal approach. In fact, according to the scriptures YHWH reveals how he is affected and what affects HIM.

"The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit."

Psalms 34:18

"The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."

Psalms 51:17

"When Jesus heard it, he marvelled, and said ... 'I have not found so great faith, no not in Israel ... Go thy way; and as thou hast believed, so be it done unto thee.'"

Matthew 8:11-13

"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

Hebrews 11:6

Abraham, Moses, the Ninevites, Apostle Paul, etc. influenced or attempted to influence YHWH, knowing, perhaps, that it was possible. They knew that YHWH performed according to HIS "will", i.e., HIS pleasure (Mark 1:4; Isaiah 53:10 with Luke 22:42). If HIS pleasure was influenced, HE would perform accordingly.

In a healthy love relationship between two individuals both parties mutually request and both respond to each other's requests. When one party requests something, the other responds. This dynamic is continuously and mutually reciprocated, so long as a healthy relationship exists (1 John 5:14). This dynamic can be seen in the relationship between YHWH and Abraham (Abraham was a FRIEND of YHWH). Their relationship was so healthy that Abraham was in the process of killing his only son at YHWH's request. Even though Abraham intended to fully comply with YHWH's request, YHWH intervened. Likewise, at Abraham's request, YHWH was going to spare the cities of Sodom and Gomorrah. The deal was if YHWH could find ten righteous, HE would spare the cities per Abraham's request.

One can see how faith (trust) played an active role in the relationship between YHWH and Abraham. No wonder Abraham was called the "father of the faithful."

As another example, the relationship between HaMashiyach and HIS disciples was so healthy, HaMashiyach promised that HE would fulfill any of their requests. In another place, HE further emphasized this by stating, "whatsoever ye bind on earth shall be bound in heaven and whatsoever ye loose on earth shall be loosed in heaven." No wonder HaMashiyach said, "greater works than these shall ye do." Those that believe that HaMashiyach will respond to their request will ask of HIM, those that who do not will not ask or will ask amiss.

" ... ye have not because ye ask not."

James 4:2

Consider the following and final scripture of this chapter. It further illustrates the doctrine of faith towards YHWH:

"And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, Came behind him, and touched the hem of his garment: For she said within herself, If I may but touch his garment, I shall be whole ... But Jesus ... said ... thy faith hath made thee whole. And the woman was made whole from that hour."

Matthew 9:20-21

The woman mentioned above believed that if she diligently sought out Yahushua and touched the hem of HIS clothes she would be whole. She believed it so strongly that something would happen if and when she touched the hem of HaMashiyach's garment that she acted on this belief. She diligently sought out HaMashiyach, pressed through the crowds and touched HIS garment. It worked, like the "law of gravity"! Virtue left the body of Yahushua and the woman was made whole. And if YHWH's word is true, regarding Yahushua HaMashiyach being the same yesterday, and today, and forever, then faith towards YHWH will still work today.

So, in conclusion, build a strong, love relationship with Yahushua HaMashiyach and have faith! Believe that HE will reward you for diligently seeking HIM. And, YHWH will do just that!

Chapter

- 4 -

Part One

DOCTRINE OF BAPTISMS

(Baptism In Water)

INTRODUCTION

The second item on the abbreviated list of faith-actions that are compulsory for New Covenant enjoinder is the “burial-water baptism” gospel component. The premise for this gospel component has its roots in the early history of the Hebrew faith, back to the times of Moses, continuing onward to HaMashiyach and onward to our modern times, with some modifications from O.T. to N.T. In its modified spiritual form it is still an extremely valid message for today as much as it was for yester years. Therefore, this Chapter hopes to clarify the water baptism component of the gospel by examining how it parallels HaMashiyach’s three-day burial, how to apply it correctly and the important doctrinal elements.

ETYMOLOGY

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

modality of water baptism and that is by complete immersion in water, after all it is a burial.

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

WATER BAPTISM – A GOSPEL COMPONENT

Water baptism is much more than a public confession or a public confirmation. It has much greater doctrinal implication. In fact, Apostle Paul included the "doctrine of baptisms" as one of the principle foundation doctrines of the church (Hebrews 6). Water baptism is not only compulsory but is one of the only two mechanisms by which believers enjoin the New Covenant (see *Covenant Epistemology*, DOC Vol. 2 and *The Gospel Demystified*, DOC Vol. 3).

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

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

Romans 6:3-4

Apostle Peter said (as recorded by Doctor Luke),

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

Acts 2:38

Doctor Luke said this,

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

Luke 24:47

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

BAPTISMAL TYPOLOGIES

The typological baptisms that took place throughout the Old Testament provide us with very relevant and important information about the principles and purpose for water baptism. Some principles that will be pointed out are 1) the necessity of using water and completely immersing

candidates in it, 2) covenant enjoinder, 3) bringing believers to the point of remission of sins, and 4) the acquiring of a “clean conscience” toward YHWH. There are two major typologies relevant to water baptism found in the Old Testament which are specifically mentioned by the Apostles even though some theologians believe more exist. They are 1) Noah and the Flood and 2) the Israelites passing through the Red Sea.

Noah and the Flood

The Noah and the Flood typology was introduced by Peter in his letters (1 Peter 3:20-21) and is the only place in scripture where this type is used as a possible link to water baptism. While some argue that this typology refers exclusively to water baptism others make an equally strong argument that it refers to Spirit baptism. In either case, for those who support the former usually misunderstand what Peter's point was for using this typology in the first place. Therefore, I will cover the Noah and the Flood typology briefly in this chapter and more dynamically in the next chapter.

Apostle Peter used the Noah and the Flood typology to correct misconceptions that may have existed in his day or that could arise surrounding the teachings of water and Spirit baptisms. He explicitly clarified that baptism (if applicable to water baptism) was not about “the putting away of the filth of the flesh.” So, if Peter was referencing water baptism he made it quite clear that water baptism itself does not wash away (erase) the depraved works of nature (past sins). So if one argues that the water baptism act washes away sins, Peter taught to the contrary with this typology. At best one could argue that the act of water baptism forever removes (washes/cleanses/remits) the guilt associated with past sins (or a life of sinful living) and its consequences (as a physical benchmark), so long as one rises with HIM in newness of life; that it (water baptism) brings the believer to the point (to the One who can forgive/pardon sins) where the blood-remission function-

continuum can be activated. But in either case, water baptism does not dissolve our humanity (the filth of the flesh propensity). With divine help (Spirit baptism), however, it can be put under subjection (mortified). But this "power" to mortify/overcome the carnal nature is not imbued via or at water baptism. A renewal of the mind and the power to sustain newness of life comes via Spirit baptism (Romans 8:13; Colossians 3:5; Acts 1:8, Ephesians 4:22-24), not water baptism.

Although accountability to YHWH over past sins is forever removed, by NT circumcision (of the heart) at Spirit baptism, future sinning is none-the-less possible and is even more probable for "newborns" because of their close proximity to the habits of their former style of life combined with their ever-present frail and weak flesh: the disciplines (training) of righteous living are not yet established. Truly, "the spirit is willing but the flesh is weak" (Matthew 26:41). A clean conscience TODAY is not a guarantee that there will be no sin tomorrow. However, should an isolated sin event occur, it must be dealt with immediately by confessing it to YHWH which summons the blood-remission function (if activated) insuring both a continued "clean conscience" toward YHWH and that the docket remains cleared of pending penalties. Read 1 John 1:8-2:2.

The typology presented by Apostle Peter (1 Peter 3:20-21) makes an indelible impression on doctrinal minds by writing, "eight souls were saved by water," (Noah and his family). But, if one does not pay attention to the details and other related scriptures, Peter's point will be missed. In Jewish minds, water is generally associated with ceremonial cleansing and washing and using the icon of water evokes a physically oriented image, an image of using physical water to wash (away) and clean physical bodies, pots, etc. But Peter was trying to make a distinction away from the physical iconic imagery to the metaphysical, away from the ideas of past Jewish ceremonies to a new paradigm, i.e., a Spirit Washing. Correct water baptism coupled with Spirit Baptism is a continuum that works hand-in-hand (Colossians 2:11-13) to finish/complete the washing away

(pardon of) sins, a circumcision made without hands, the circumcision of HaMashiyach, not a physical circumcision (baptism) by the physical hands of the king-priest baptizer.

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

When Yahushua submitted to John's water baptism it was to satisfy the compulsory ceremonial washing required of all would-be priests entering into priestly ministry. Yahushua was not a Gentile being proselytized nor was there a sin question to be resolved. John the Baptist, whose priestly course was to be at the Altar of Incense (Exodus 40:7, 12-13; Matthew 3:15-16), was the officiating priest when Yahushua submitted himself at the appropriate age to this ceremonial washing. Yahushua, the testator of a new and emerging covenant, was to be the High Priest forever (Hebrews 6:20) of a new priesthood, after the order of Melchisedec and not after the Levitical order. Obviously John the Baptist used water for this ceremony, as was required by the law of righteousness, and thus partially fulfilled "all righteousness" (Matthew 3:15) by this baptismal (washing) act. But, when John baptized others, it served a different purpose. It acted as a bridge between the two covenants, of which John was the "forerunner" (Matthew 3:3), and he could only baptized *unto (eis)* repentance (Matthew 3:11; more on this later).

Israelites Passing Through the Red Sea

Apostle Paul presented a different typology from the one Apostle Peter proffered. Apostle

Paul used Passing through the Red Sea as a baptism typology. This typology provides additional principles for consideration that coincide with, compliment and reinforce Peter's assertions. The "Passing through the Red Sea" typology provides both duplicated principles offered by Apostle Peter's typology and it brings additional metaphysical aspects to the fore.

Keep in mind that it was not the "going down" into the sea bed of the Red Sea that saved the Israelites because to stay down in the sea bed would only mean death—a death by and among the Egyptians that were destroyed that day by the cascade of previously congealed waters when it returned to its normal state. It was the going up out of the sea bed that saved them. In like manner, Peter was implicating the same message with Noah and the Flood. It was not the going down into the watery grave that saved Noah and his family, but the rising above the watery grave. So what is consistent about both typologies is that the death element of water baptism, while present, is not what saves people. In both examples, water baptism resembles the completion or finality of death (Romans 6:3-4; Colossians 2:12) which brings a believer to the point of escape, pardon, the rising up, the newness of life, the next progressive gospel component. In other words, water baptism does not hold the "saving" or life giving element often promoted and focused on by most apostolic groups. You see, HaMashiyach's crucifixion and burial meant nothing without His resurrection.

The rejoicing and celebration engendered by the relieved children of Israel who witnessed the forever end of their Egyptian slavery is similar to the jubilant feelings which rush over an individual relieved from a guilty conscience but this relief comes only to those who rise above (resurrect—are Spirit filled) the waters, those who recognize the Salvation of the YHWH, that the past is gone/forgiven, for those who went through the Red Sea (water baptism) and came up out of (Spirit Baptized) the Red Sea (water baptism). Standing on the banks of the Red Sea (up out of the water) seeing the dead bodies of the Egyptians memorialized the Israelite's newly acquired freedom.

In like manner correct water baptism, which is the completion of death—it is the laying down among the pieces of dead flesh—followed by Spirit baptism gives the obedient believer a clean conscience knowing that past sins are eternally gone (forgiven/pardon).

The dual act of repenting and being water baptized is the completion of death (the end), the death of the old style of sinful living (Egypt) and is an integral part of the new covenant enjoinder ceremony. This dual act brings the believer to the threshold of being pardoned/circumcised via Spirit infilling, by the only One who can pardon via the shed blood of Yahushua. To simply want to leave Egypt and believing in the concept of escaping its bondage is insufficient. Action is required, action must accompany this belief (faith) and the required acts are repentance and correct water baptism. These two acts of faith give you a righteousness credit until such time as you are Spirit baptized (circumcised and adopted).

What About Circumcision?

First and foremost, let me start by saying there are no specific scriptures in Holy Writ that completely isolates correct water baptism as being NT circumcision. With that said let me also say that there is one verse in the Bible that is often taken out of context and thus used to twist and misinterpreted its intended meaning and purpose: unfortunately many have succumbed to this, people unskilled in the word of righteousness. Let me explain. Apostle Paul talks about the circumcision of HaMashiyach (Colossians 2:11-13) in a way that may be confusing for some. While it is true that he mentions water baptism in this text, it is mentioned as part of a continuum to explain how one gets to the point of being circumcised by HaMashiyach. Apostle Paul does NOT isolate correct water baptism as being the actual circumcision of HaMashiyach. In fact, he clarifies this by saying the circumcision “made without hands” and correct water baptism requires human hands, the hands of a baptizer. And, in another place, which is endorsed by OT verses

(Deuteronomy 30:6; Ezekiel 26:36; Jeremiah 4:4), Apostle Paul emphatically expresses that the circumcision of HaMashiaych (NT circumcision) is Spirit baptism (Romans 2:29), the circumcision of the heart and not water baptism. In another place, Apostle Peter also implicated (1 Peter 1:21-23) that heart-soul purging comes via Spirit baptism and not correct water baptism.

Some religious groups, for example the Presbyterians, the Apostolic Pentecostals, et al., link the typology of circumcision to water baptism because some of these groups (specifically paedoists) either use circumcision to support infant baptism or attempt to endorse baptism as being the act that activates the blood-remission function, the remission of sins. The paedoists claim that just as the covenant of circumcision was applied to Hebrew children without their faith, knowledge and consent so should water baptism be imposed upon the infant children of NT believers despite the absence of an infants faith, knowledge and consent. But there are several severe scriptural problems with this view. First, hearing and believing is a prerequisite to obeying correct water baptism, it is an act of faith. An infant does not possess this kind of cognitive faith—and an imposition is not an act of faith. Second, there is no definitive scripture commanding correct water baptism be imposed upon infants. Third, there is no definitive scripture that indicates infant baptism was ever practiced by the apostles. Fourth, there is no definitive scripture that reflects a rebaptism of anyone formerly baptized as an infant who later heard, then believed and got rebaptized. Fifth, Paul describes the mechanism by which children of believers are protected under the New Covenant until such time as they are capable of hearing and believing and engaging in correct water baptism by faith. It is noteworthy, therefore, to strongly point out that correct water baptism was NOT included in Paul's delineated remedy to "cover" infants and children, so why manufacture an extra-Biblical remedy that serves no purpose? Sixth circumcision as a NT typology relates more to the circumcision of the heart, a metaphysical baptism, not a water baptism. Seventh, OT Covenant ordinances, including

physical circumcision is no longer applicable for either the Jew or Gentile who enjoins the NT covenant (the Kingdom). Nonetheless the Mosaic Law does provide beneficial spiritual teachings when applied correctly. Eighth, correct water baptism by itself is not the NT Covenant nor is it the complete or isolated enjoiment faith-act of it. Furthermore, the prerequisite to correct water baptism is repentance and an infant is not capable of repenting. Ninth, if water baptism was indeed NT circumcision there would be irreconcilable scriptures (contradictions) but were it true then the paedoists would have a legitimate argument. But as it stands, they do not.

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

1. Water baptism must be done with water.
2. Water "baptism" by definition and example requires complete immersion.
3. Water baptism brings a believer to the point where they can posses a completely restored conscience towards YHWH: with a renewed mind one realizes the work, function and essence of both water and Spirit baptism.
4. The only "name" which activates the covenant enjoiment is "his name", i.e., Rab Yahushua HaMashiyach, which the Apostles put into practice. It is certainly the "only name under heaven given among men whereby we MUST be saved." (Acts 4:10-12)
5. Correct water baptism is the completion of death, the way a believer identifies with HaMashiyach's burial.

REMISSION OF SINS

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

- reduction
- decrease
- lessening
- diminution
- cutback

In the Greek, the word implies freedom, pardon, forgiveness, etc. Although this word appears to be solely a NT concept at first glance, it does have deep roots in the OT as well. For example, the prophet Isaiah (Isaiah 1:8) referenced sin as a non-removable stain (like a scarlet dye) but foretold of the day when the stain of sin could and would be removed. Unlike the OT when blood was considered a temporary covering, the shed blood of Yahushua HaMashiyach would provide a permanent covering, a complete pardon and freedom from the penalties (death) associated with sin (Romans 6:23; Ezekiel 18:8). What Isaiah foretold correlates with what John said in his writings found in the Book of Revelation,

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

Revelation 1:5

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

Revelation 7:14

Yahushua said this,

“For this is my blood of the new testament, which is shed for many for the remission of sins.”

Matthew 26:28

Apostle Paul wrote this,

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

Hebrews 9:22

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

“... Repent, and be baptized every one of you in the name of Jesus Christ for the remission

of sins, and ye shall receive the gift of the Holy Ghost.”

Acts 2:38

“John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.”

Mark 1:4

“To give knowledge of salvation unto his people by the remission of their sins,”

Luke 1:27

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

Luke 3:3

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

Luke 24:47

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

Acts 10:43

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

Romans 3:25

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

As already stated and implied above correct water baptism is one of the critical and compulsory components of the gospel and is one of the two mechanisms by which a believer enjoins the NT covenant. And, what is interesting is that even HaMashiyach was not perfected (qualified) to enter the Heavens (Hebrew 5:7-9; Revelation 5:4-5, 12) without obedience (submission) to death, burial, resurrection, and 40 days of undefilement. After this obedience He could then offer His own blood and broken body to YHWH and apply His shed blood (a better sacrifice) to the genuine heavenly artifacts, to be the author of salvation and worthy to open the books in heaven. If HaMashiyach could not be counted worthy to be partaker of the resurrection without death and burial, how much less can believers think they can, if they do not follow his example (1 Peter 2:21; Hebrews 10:29). But as true as it is that burial is an integral and compulsory part of the gospel and our obedience to it by faith, does this alone unequivocally connect the act of water baptism (burial) to the activation of the blood-remission function (the remission of sins)?

To add to the mix, there are scriptures that seem to link the use of physical water relative to sins, blood and the remission of sins. Here are a few examples herein below.

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

Hebrews 10:22

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

Revelation 1:5

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

Acts 22:16

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

Romans 3:25

Obviously having one's sins washed away (*apoolouo* –fully washed/divinely forgiven) with the removal of its associated penalties is essential to being saved (Acts 22:16). And by using the above scriptures it appears to support the doctrine that correct water baptism “washes away” sins. Now, assuming this view is the correct view, why would one need a righteousness credit if one is cleansed (forgiven) from all sin via water baptism? This question comes from Apostle Paul's argument that Abraham received a “righteousness credit” right after enjoining the covenant (sacrifice-repentance; laying down among the spread out pieces of dead flesh-burial) but Abraham's enjoinment was significantly prior to circumcision (Romans 4:6-13; Galatians 4:3-9).

I realize Apostle Paul's circumcision argument in Romans 4 centered on the inclusion of the Gentiles (the *uncircumcision*) through the element of faith rather than genetics and obedience to the Mosaic Law. But it does call into question (examination) other issues raised by Apostle Paul's

conversation. His argument clearly establishes that Abraham's "credit" of righteousness preceded circumcision (Spirit baptism). And if a full righteousness was bestowed/endowed prior to circumcision (Spirit baptism), why then call it a "credit" or why then is circumcision (Spirit baptism) even required?

This is why understanding the substance of Biblical covenants is quite important here. It was Abraham's covenant enjoinder acts (acts of faith, the sacrifice, the laying down among the sacrificed animal parts) that Apostle Paul was alluding to here and how it relates to Abraham's faith. Apostle Paul was not referring to a mere mental belief. So the problem for proponents of the idea that "water baptism is NT circumcision" is this: how does one reconcile what Apostle Paul is saying in Romans 4? Once again, the question that must be answered by those who advocate that water baptism is NT circumcision is this: "Why even baptize (circumcision, according to their view) believers in water if believers are already declared righteous prior to water baptism if water baptism is NT circumcision (water baptism, according to their view)?" This is also why other religious groups claim that water baptism is not salvific in nature, that it is merely a public statement, or why they are not concerned with correct modalities and invocation and why they do not hasten to baptize Spirit filled believers. But, these latter views are as equally if not more damaging than the former view. All these views are not according to knowledge and understanding.

I do agree that correct water baptism is much more than a public confession, or just a sacrament of the church, or a liturgical practice, etc. And I do believe it is unquestionably salvific in nature (Mark 16:16) but not in the way in which it is usually taught by various religious sects. A closer examination ties correct water baptism to the covenant enjoinder process, which gets the believer to the point of (qualified for, to the threshold of) remission of sins. But correct water baptism is certainly not NT circumcision nor is it the how, when or where the blood-remissions

function is activated.

As already shown above, correct water baptism is neither a cleansing nor a spiritual circumcision but rather a part of the blood-letting ceremony (covenant enjoinment) and the event where believers identify with HaMashiyach's tomb burial (completion of death), not His natural birth nor His resurrection (born again, coming to life-alive). Although Acts 2:38 appears to link remission of sins to water baptism, which it does, it is not connected in the way often interpreted. Some say “because of” the remissions of sins, while others say “for the remission of sins” (as translated in English), but the Greek implication here is neither. The word “for” (*eis*) here implies “the point reached.” In other words, by enjoining the covenant via the faith-actions of both repentance and water baptism, the individual qualifies for the blood-remission function-continuum to be activated (a post covenant enjoinment transpiration) in their life by Spirit baptism, something done by the Divine Himself. And so long as a believer (continually) walks in the light as He is in the light, post water and Spirit baptism, the blood-remission continuum remains in effect (1 John 1:7).

While water is historically associated with washing (both Old and New Testament), correct water baptism is not a washing ceremony in the traditional sense. Water here denotes a burial (a tomb, a grave) motif not a “washing” motif but it is the step that brings the believer to the point (threshold) of divine washing (cleansing-remission-forgiveness-pardon), but this point refers to the resurrection side of the typology, both Peter’s and Paul’s.

What can be confusing for people who lack knowledge is how HaMashiyach's water baptism administered by John the Baptist was not for the same reason as required of repented sinners who wish to enjoin the Kingdom. For Yahushua it certainly was not “unto repentance” or “for” (or to “reach the point of”) the “remission of sins” for He had no sins to be repented of or that

needed to be washed away nor did He need a blood-remission continuum activated. But He did have to fulfill the priestly washing requirement (Numbers 8; Mathew 3:15) prior to (or entering into) starting His earthly priestly ministry, to fulfill the OT law. So John the Baptist (who was a priest like his father) administered two types of baptisms, one type for HaMashiach, as a priest washing a would-be priest, and the other type for the people *unto (eis)* repentance (Mathew 3:11). Furthermore, both types of John's baptisms were not the same as the water baptism promoted and practiced by the Apostles post-resurrection. John the Baptist could not baptize *unto (eis)* the remission of sins in the eternal sense because in his time NT remission of sins was not yet available via the gospel continuum path. John could only bring people to repentance and temporary remission, similar to OT remission of sins—all in preparation for what was to come—to meet face-to-face the baptizer of the Spirit and Fire. Post resurrection, King-Priests of the Kingdom can “bring” people to the threshold of eternal remission of sins. This “bring[ing]” is the priestly authority to remit sins (submit the individual and their sins before YHWH for HIM to grant complete forgiveness) granted to obeying believers.

Correct water baptism (post-resurrection) brings the believer to the necessary threshold (to the point - *eis*) to be saved but without NT circumcision (Spirit infilling – the resurrection) the believer is still not yet circumcised nor adopted, they remain unsealed, they do not yet possess an earnest of the inheritance and the blood-remission continuum is not yet activated for them (Romans 6:4, 9; 8:11; 1 Corinthians 15:17). It is not the death and burial (the completion of death) elements of the gospel that should be the main focus here (but not neglected either) but water baptism coupled with the resurrection (NT Circumcision). Granted, death and burial are prerequisites and have everything to do with covenant enjoinder process and gaining a righteousness credit but death and burial by itself merely produces dead bodies: without a resurrection one remains dead. In

other words, water baptism becomes useless without a resurrection (NT Circumcisions).

Some misinterpret Peter by making correct water baptism itself the salvific focus in a way that Peter never intended: it does not “save us” in the way most Apostolics think it does (1 Peter 3:21). Let me explain. If one reads Peter's statement without his parenthetic statement, it would read like this: “...baptism doth also now save us...by the resurrection of Jesus Christ.” In other words, baptism is not salvific without the resurrection element (NT Circumcision), the full salvation continuum must be traversed. Stopping at repentance will not save, stopping at correct water baptism will not save, and stopping at Spirit baptism will not save. Salvation is a forward moving continuum and one does not suddenly “arrive” in the middle of the continuum with everything coming to a grinding halt (Matthew 10:22). Thus, the saving focus is NOT on “water baptism” per se but on the resurrection of Yahushua HaMashiyach and advancing in the faith from there. It is not the going down (or under) into the water that saves, for down there are where the dead bodies are found, the filth of the flesh and the like. But it is in the rising up that “save[s] us”, if we rise (resurrect) above the water, the place where the eight (8) souls reached: only then can one be saved—above the water. This is not to say that water baptism is not essential to salvation, because it is: it (correct water baptism) brings a believer “to the point” (for, towards) in YHWH where they can be saved (adopted, circumcised, receive and participate in the promises, etc.), and a place-dimension where they must remain—relative to the salvation continuum.

Remaining under the water (or having water baptism only) does not equate into salvation, it only completes death (Romans 6:4 - death, then burial). It is the rising above the water, the entering into the kingdom of YHWH (Romans 14:17) and remaining therein that matters dynamically. Peter clarified this truth by making a parenthetic statement, “...(not the putting away of the *filth of the flesh**, but the answer of a good conscience toward God)...” [**depravity of the human nature*]. This

insertion was one way Peter kept the doctrine pure and correctly focused.

It is also useful to note that Peter used the same word, *eis*, in both Acts 2:38 (recorded by Dr. Luke) and in 1 Peter 3:21. In the former scripture translators (King James) translated *eis* as “for”, in the latter scripture they translated it as “toward”. But, the subject matter was the same in both verses and Peter's intention was the same in both but unfortunately this was not the way translators proffered it. Peter was a Jew and clearly understood covenant epistemology. Peter meant it the way he said it, *eis* – “to the point” as in a priestly duty-authority. Water baptism brings the believer to the point (*eis*) where they can gain/acquire the “sought after” (answer) “benefit (good) of a clean moral consciousness (conscience)” that can only come from YHWH through a resurrection (Spirit baptism)—a clean moral consciousness comes through NT Circumcision (Isaiah 4:4; Philippians 2:5; Hebrews 10:16; 8:10; Ephesians 4:23; 1 Corinthians 2:16; Romans 12:2; John 5:30; 14:21; Matthew 7:21). You see, the covenant enjoinder process (death and burial) coupled with the resurrection produces much more than a “status”, it also produces a moral consciousness of that status (1 John 3:21; 2:28) including all of the benefits (promises, etc.) and responsibilities associated with it.

AUTHORITY TO REMIT SINS

There is another principle associated with correct water baptism and the remission of sins that must be examined before I can wrap up this section. Yahushua surprisingly granted his holy apostles (kingdom-priests) authority over or discretion over whether or not to remit or retain sins. What does this really mean and how does it relate to the “remission of sins”? First of all the word “remit” (*aphiemi*) used in John 20:23 (Matthew 9:6; Luke 5:21) is not the same as the word “remission” (*aphesis*) used in Acts 2:38: they do not come from the same origin even though it may seem that way to the untrained eye. Remit implies sending forth (forward) and remission implies

freedom or pardon. But how does one send forward sins and how does this relate to remission of sins?

You may recall the incident recorded in Matthew when Yahushua sent forward (*aphiemi*) a man's sins (Matthew 9:6). Because Yahushua knew the thoughts of the observing scribes, who were thinking, "this man blasphemies" HaMashiyach raised the issue of authority, not blasphemy. He essentially declared aloud for the benefit of the observing scribes (in my own paraphrase), "I will prove that I have authority to "remit sins" by doing this miracle. After all, what is easier to say to this sick man, your sins are remitted or take up thy bed and walk? Let me prove to you that I have the authority to do both." Then Yahushua performed a miracle right in front of their eyes. Yahushua gave this same kind (*aphiemi*) of authority to His holy apostles.

But is there a difference between remitting and forgiving (pardon)? Absolutely! Were the Scribes wrong in their accusation, and if so, in what way? The scribes were not wrong in their thinking relative to OT theology, but their thinking was not according to knowledge. Let me explain. The authority to remit sins (uncleanness, etc.) belonged to the Levitical Priesthood, a lesson the sons of Korah learned the hard way (Numbers 16). The scribes knew this history well. They knew that only YHWH can grant such a priestly authority to remit (send forward) sins and then ultimately only YHWH could decide whether or not to pardon the sins remitted. And they also knew all too well that Yahushua was not a Levitical Priest. But the knowledge the scribes lacked in their knowledge of who Yahushua was and how HE was obeying the continuum element of divine will. The transmutation of divine will was not stoppable and was advancing with them or without them—a new paradigm was emerging on the horizon and it was after the order of Melchizedek, not after Levi.

So, given that John 20:23 clearly reflects a post-resurrection conversation that

unquestionably grants authority to his holy apostles concerning the remitting of sins, does this verse have anything to do with water baptism if the meanings are different? Yes, but not in the way many apostolic clerics teach it. For those that advocate for the view that water baptism brings remission of sins, the argument is that the baptizer can choose to either baptize a candidate or not and therewith grants or denies the potential for remission (forgiveness-pardon) of sins. But this view is not according to knowledge.

While such a view would be an excellent argument, especially if the event of correct water baptism did actually activate remission of sins, an argument that I have used myself for many years, it is not a correct interpretation. A closer look at the context of this granted authority reveals that these words were spoken after Yahushua first breathed on his disciples and said, “Receive ye the Holy Ghost.” As a continuum of thought he said, “Whose soever sins ye remit, they are remitted unto them: and whose soever sins ye retain, they are retained.” (John 20:22-23) It appears that Yahushua granted to His holy apostles the same or similar power/authority He exercised pre-resurrection (Matthew 9:6).

The OT priest was under divine authority to be engaged in the activities that could lead to remission of sins, e.g., various offerings, cleansing ceremonies, intercession, etc. They had the authority to verbally declare “unclean” persons “clean” and at their discretion, to send their sins and uncleanness forward (remitting them) to the divine threshold of being divinely cleaned and fully pardoned. But this benefit was only accessible to Israelites (including the proselytes), not the uncircumcised Gentiles. This remitting authority brings us closer to what James said, “...if he have committed sins, they shall be *aphiemi*...” James 5:15. The elders are brought in to pray for sick people and the remitting authority is present and activated by and during this act: this is not a correct water baptism ceremony. This verse then bridges us to what Apostle Peter taught regarding

the, “...royal priesthood...” (1 Peter 2:9). In other words, remitting authority granted by Yahushua to HIS disciples was akin to the priestly authority and duties granted to the Levites by YHWH but in a more advanced metaphysical dimension, relative to the Kingdom of YHWH.

Therefore, the implication of granting remitting authority has more to do with the office and duties of priesthood than with the actual forgiving of sins. The office of a royal priest is granted the authority to do acts that send sins forward (*aphiemi*), to the One who can pardon-forgive sins. These remitting acts start with preaching-teaching the gospel (Romans 10:15; Ephesians 6:15), then advances to baptizing believers, then laying on of hands for the purpose of both Spirit Baptism and Healing and finally, preaching-teaching the word to the “bride” (Ephesians 5:26) for the perfecting of the bride. All these acts in some way or other involve the remitting authority; they all bring a new believer or a saint to the threshold of *aphesis*.

Finally, even John the Baptist's focus regarding how HaMashiyach was mightier than he was had nothing to do with a water baptism but everything to do with a Spirit baptism (Luke 3:16; Mark 1:7-8; Acts 1:5; 11:16). The Spirit baptism would be a baptism of fire—the same as implicated in both Deuteronomy (Deuteronomy 4:24) and in Hebrews (Hebrews 12:29). Our YHWH is a consuming fire, which reflects the hatred that YHWH has for evil and thus His intention is to eradicate sin—evil and wickedness (Deuteronomy 9:3). So, while John 20 undoubtedly has a connection to water baptism, given both water and Spirit work in harmony, especially as it relates to the gospel, it does not appear that John 20 is making any specific and isolated reference to water baptism and that water baptism is the mechanism for remission of sins. If anything, the connection has much more to do with the broader priestly activities that are under girded by a remitting authority and it is still YHWH in HaMashiyach alone that forgives sins.

THE USE OF WATER AND A CORRECT INVOCATION

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

During a correct water baptism ceremony not only is enough water supposed to be used allowing for a full body immersion, but the correct invocation must also be used. There are many verses that clearly show how water was used for baptism and that full body immersion was the modality. If not, there would be little point in both the baptizer and the candidate going down into the water. Here are some scriptural samplings:

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

Just as much as a full body immersion in water is important to make a water baptism correct so is the use of the correct invocation, both are equally important. Most (Christian) religious groups use the traditional catholic invocation, "in the name of the Father, and of the Son and of the Holy Ghost, but this invocation is not what the holy apostles used. Even though history and scripture does not support the traditional catholic invocation, most religious leaders default to the catholic traditions rather than scriptural traditions. The correct invocation supported by both history and

scripture is “in the name of Yahushua HaMashiyach”. Here is a list below of some scriptures that support this invocation.

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

Of course there are many doctrinal reasons why one must use the correct invocation as opposed to an incorrect invocation and early writers in the apostolic era made note that an incorrect invocation would not summon the saving name—the name by which all heaven and earth is named (the familial identification of heaven) and at which name every knee shall bow. Both the believer and the baptizer call upon the name of Yahushua HaMashiyach at correct water baptism which identifies and associates them with the metaphysical (heavenly) name of the ultimate powers and forces of all dimensions within and outside of our universe. Here are a few related verses below.

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

Baptizing in the name of Peter or Paul may sound ludicrous, but is little different in gravity than baptizing someone in any other name or title other than using the only saving name, Yahushua HaMashiyach. To deviate from using the correct name when invoking it over a baptismal candidate fails to meet the Biblical standard and fails to complete the covenant enjoinder process.

In the Book of Acts, a statement is made concerning Saul’s conversion. Ananias said, “Get up and be baptized and wash your sins away, calling on his name” (Acts 22:16 NIV). Most make

the connection of the word “washing” to “baptized” but if you examine the recorded event back in Acts 9 Ananias says this when he placed his hands on Saul, “Brother Saul, the Lord...has sent me so that you may see again and be filled with the Holy Spirit.” What it does not specify is the details of what was the washing away of sins. The focus was on receiving his sight and Spirit baptism, which apparently happened immediately. Thereafter, of course, Paul got up and was baptized (mostly likely water baptism is implicated here) to complete the New Covenant enjoinder process. But a major clue is provided when Paul recounts his conversion. He uses the phrase, “calling on his name”. This implicates a full gospel obedience, repentance, correct water baptism and Spirit baptism because this is what is meant by “all those that call on the name of the Lord”. Dr. Luke does not isolate water baptism as the mechanism by which Saul would “wash [his] sins away”. If so, Paul would have continued this doctrinal tradition but alas, he did not.

Washing under the New Covenant appears to be linked more with “washing of water by the word” than washing of water by correct water baptism. This error made by many is undoubtedly due to the iconic nature of water use in Jewish ceremonial washings coupled with the teachings promulgated by those unskilled in the word of righteousness.

Historical References Regarding The Original & Correct Water Baptismal Invocation:

Britannica Encyclopedia, 11th Edition, Volume 3, page 365 – Baptism was **changed** from the name of Jesus to words Father, Son & Holy Ghost in 2nd Century.
Canney Encyclopedia of Religion, page 53 – The early church baptized in the name of the Lord Jesus until the second century.
Hastings Encyclopedia of Religion, Volume 2 – Christian baptism was administered using the words, "in the name of Jesus." page 377. Baptism was always in the name of Jesus until time of Justin Martyr, page 389.
Catholic Encyclopedia, Volume 2, page 263 – Here the authors acknowledged that the baptismal formula was changed by their church.
Schaff – Herzog Religious Encyclopedia, Volume 1, page 435 – The New Testament knows only the baptism in the name of Jesus.
Hastings Dictionary of Bible, page 88 – It must be acknowledged that the three fold name of Matthew 28:19 does not appear to have been used by the primitive church, but rather in the name of Jesus, Jesus Christ or Lord Jesus.

THE NEW COVENANT ENJOINMENT PROCESS

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

As a result, what paedoists (and others) do not understand regarding the Abrahamic covenant and its enjoinder process is this. The YHWH-Abrahamic covenant was more about Abraham's future "seed" (singular, not many seeds, referring to HaMashiyyach and His future coheirs) than about the posterity in between himself and Yahushua. Furthermore, circumcision was a post-covenant seal (evidence) of the covenant already enjoined by Abraham up to fifteen (15) years earlier, plus or minus. Abraham was already righteous by faith (affirmed by the covenant enjoinder process) prior to circumcision, and prior to O.T. Mosaic Law. Faith is not something an infant can conjure: covenants can only be enjoined between competent individuals at an intellectual and knowledgeable level. So, if Abraham had not enjoined a covenant by faith, there would be no circumcision token/seal (evidence) that followed. You cannot have one without the other. And an infant cannot complete the steps required to get them to the place of NT circumcision.

So what then exactly was OT circumcision all about? Circumcision was an obedient act carried out by Abraham, he was obeying YHWH's instructions. By this obedient act he was instituting a ritual evidence (reminder) tradition among his posterity concerning a covenant he had already enjoined between himself and YHWH (Genesis 17:11). Circumcision was merely the token (evidence) part of the covenant already made between YHWH and Abraham, which was focused

on future promises. In particular, the circumcision token focused on a future seed and all the heirs associated with that seed. (Romans 9:8). Circumcision for Abraham was very much like the rainbow for Noah. The rainbow was not the covenant but the token (evidence) of the covenant already enjoined.

Therefore, all those who carried the physical token (circumcision), that is Abraham's natural lineage, were not the children of YHWH, they were only the "rainbows" among the vast sky of people, a reminder to them and the world about the covenant enjoined between YHWH and Abraham. The crux and core of the covenant was less about the interim posterity of the physically circumcised Hebrews and more about the one seed (HaMashiyach) that would emerge from this lineage (Romans 18:8) and the multitude of "sons of YHWH" (sons of promise) that would be adopted and "counted for the seed." In other words, the OT circumcision pointed to a future and dramatically different circumcision that YHWH would perform Himself, the circumcision of the heart via Spirit baptism, an integral part of a believer's spiritual adoption whereby a believer will cry "Abba father."

By and through this promised seed (HaMashiyach) and because the time for adopted sons arrived (the sons of promise) the promises of YHWH, could now become retro-activate (Hebrews 11:40). So when Stephen made reference to the covenant of circumcision (Acts 7:8) his audience knew its meaning well: it was iconic and stirred understandings relative to the covenant (and promises) between YHWH and Abraham. It was not about correct water baptism then or now, and NT circumcision would leave out the human ceremonial-officiating element (made without hands). Therefore, circumcision was not then nor is it now a part of the covenant enjoinder process: NT circumcision was not then or now water baptism. Correct water baptism requires a human officiator, the baptizer, but if scripture talks of a circumcision made without hands, then obviously correct

water baptism is not NT circumcision.

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

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

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

Romans 10:12-17

The basic outline above is not detail specific but does show the general flow of the covenant enjoinder process. Apostle Paul merely proffered it from a generalist point of view, written to people who had already enjoined the New Covenant by experience: they understood its meanings and implications. A closer analysis of the scriptures reveal many more clues that, when pieced together, provides a full view of how adoptees enjoined the New Covenant. The outline, however, does provide a guide from which the right kind of questions can be framed relative to enjoinder. A few examples follow below.

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

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

this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ... And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.”

Acts 2:14-40

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

1. Death (Crucified and slain).
2. Burial (this is understood here given that after HaMashiyach was slain, he was laid in a tomb and unless he died and was buried, there would be no resurrection).
3. Resurrection (Resurrection of HaMashiyach).

4. 40 Days of King-Priest Service (Acts 1:3 this is understood here given that Luke already stated that HaMashiyach was upon the earth for 40 days after the resurrection and prior to ascension) when one expresses (lives) the tri-directional LOVE regulation.
5. Ascension (Exalted, made both Lord (Rab) and HaMashiyach, HaMashiyach sits on David's throne).
6. Other related iconic teachings (e.g., Davidic Covenant, etc.) that are not elaborated on by Luke but were included and clearly understood by the audience.

THE GOSPEL AND CALLING ON THE NAME OF THE LORD

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

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

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

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

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

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

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

Acts 2:21

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

“Now when they heard *this, they were pricked in their heart*, and said unto Peter and to the rest of the apostles, *Men and brethren, what shall we do?* Then Peter said unto them, *Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.* And with many other words did he testify and exhort, saying, *Save yourselves from this untoward generation.* Then *they that gladly received his word were baptized:* and the same day there were added *unto them* about three thousand souls.”

Acts 2:37-41

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

Acts 9:14, 17-18

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

Acts 22:12-16

The above scriptures are the only initial links found in scripture that blatantly relate to “call” and “calling on the name of the Lord”. These scriptures when combined with other scriptural related content proffer a reasonable definition and a clear picture. In the final analysis “calling on the name of the Lord” encompasses these elements: 1) when an individual believes, 2) repents and 3) is water baptized with the name of Yahushua invoked over the candidate while the candidate is simultaneously believing in, and calling upon, the name of Yahushua. Immediately prior to being correctly water baptized or at some point after said adoptee receives the Holy Spirit as the seal of the promise from YHWH.

Another clue that validates this assertion and can be easily overlooked is found in Acts 19:14. This verse identifies a group of people known as “all that call on thy name”. Of course, the scriptural context of this phrase gives immediate enlightenment. This group of people were comprised of none other than those who had heard, believed in and obeyed the gospel of Yahushua

HaMashiyach—the believers, the early church, the “Christians” (as now so often erroneously called). These were the ones Saul was terrorizing, imprisoning and on some cases, even killing.

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

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

Acts 10:34-48

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

1. Death (Crucified and slain).
2. Burial (Inherent here since after HaMashiyach was slain, he was laid in a tomb).
3. Resurrection (Resurrection of HaMashiyach).
4. 40 Days of undefilement (Inherent here since HaMashiyach was upon the earth for 40 days prior to ascending).
5. Ascension (Exalted, made both Lord and HaMashiyach, HaMashiyach sits on David's throne).

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

In Cornelius's case, YHWH sealed them before they were water baptized as proof to Peter (the Jews) that YHWH had chosen the Gentiles, too (Acts 10:45). How could they (Peter and the Jews) refuse them (Gentiles) complete covenant enjoinder if YHWH had not refused them? So they (Peter and the Apostles) took them out immediately and correctly water baptized them because

without correct water baptism the covenant enjoinment process was incomplete and the blood-remission function remained inactivate. This is far more than just a mere technicality, because remember covenants are very technical and very precise and in this case uniformity and conformity was just as vital and critical as with any other covenant. Cornelius was already a devout man, praying always and giving alms such that it had become a memorial before YHWH. But more was needed if he wanted to be included in the New Covenant—he had to enjoin the New Covenant completely and accurately in order to be a part of the kingdom. Once again, additional scriptures are provided below to further reinforce doctrinal elements.

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

Hebrews 9:14

“Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of *our* faith without wavering; (for he *is* faithful that promised;)… Of how much 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?… For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.”

Hebrews 10:22-36

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

Hebrews 12:24

“Now the God of peace, that brought again from the dead our Lord Jesus, that great

shepherd of the sheep, through the blood of the everlasting covenant,”

Hebrews 13:20

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

1 Peter 3:21

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

Mark 16:16

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

Acts 16:30-33

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

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

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

Part Two

DOCTRINE OF BAPTISMS

(Baptism Of The Holy Ghost)

INTRODUCTION

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

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

seal believers with the "seal of the promise" (Ephesians 1:13), which is "Christ in you the hope of Glory" (Colossians 1:27), the circumcision of the heart.

HISTORICAL DEVELOPMENT

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

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

The fulfillment of Yahushua's prophetic statement came to pass as recorded by Luke in the Book of Acts 2:1-4: when the day of Pentecost was fully come, a sound from heaven like as a "rushing mighty wind" (*pnoe*) came and filled the upper room (Acts 2:2) and cloven tongues like as fire sat upon each of them—this was the initial Spirit outpouring-imbuing event prophesied about long ago. This wind (breath) was akin to the same *neshemah* as found in the Old Testament, the "breath" that YHWH breathed into Adam's nostrils (Genesis 2:7). It was the same "wind" that came in Ezekiel's vision when he prophesied over a valley of "dry bones" who began to stand as

"dead men." (Ezekiel 37:9), who then became living men via YHWH's breath/wind (*neshemah*).

Finally, Yahushua foretold of a sound (John 3:8) that would accompany every Spirit receiving believer. The significance of this sound will be discussed later in this chapter.

HOLY SPIRIT INFILLING TYPOLOGIES

There are several typologies found in scripture that relate to the Spirit baptism but I will primarily focus on the ones used by the apostles. They are important in that they provide great insight into the principles of this event and doctrine. The first one I will examine below in Circumcision.

Circumcision-The Covenant Seal

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

Paul explained that just as Abraham's righteousness by faith preceded circumcision (as well as the law) so too do NT covenant enjoinders receive a righteousness credit in similar fashion without physical circumcision or spiritual circumcision—physical circumcision provides no righteousness credit under the New Covenant. To preach otherwise contradicts scripture and the plan of YHWH. A righteousness credit, then, comes prior to NT circumcision and is the venue by which NT believers become heirs of Abraham and the covenant promises given to him. In this

manner Abraham is truly the “father of the faithful” for both the Jew (circumcised) and the Gentile (uncircumcised) who enjoin the New Covenant by repenting by faith and engaging in correct water baptism by faith—which is completely void of physical circumcision or works of the law. And, as indicated earlier, since infants cannot enjoin a covenant that requires cognition, belief and action by faith, infant baptism is NOT supported by scripture, theologically, doctrinally and logically speaking.

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

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

More precisely Spirit baptism (the third item on the gospel summary list) is the true NT circumcision, the operation of YHWH—the circumcision of the heart, the seal, the earnest of the inheritance, the adoption, the unction whereby we can cry “abba father”, etc. (2 Corinthians 5:5; Ephesians 1:14)—NOT correct water baptism. Abraham had already enjoined the covenant between himself and YHWH long before (Romans 4:9-10) he actually received/obeyed/exercised the ONE physical seal/token of circumcision. In order to participate in the circumcision of the heart,

an operation administered by the Divine, not a cleric (Romans 4:11-12; Acts 7:8) or baptizer, one must have active-faith. If a cleric actually thinks he can administer a circumcision of the heart on an adult or an infant he is delusional.

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

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

The fact that Apostle Paul mentions being “buried with him in baptism” in Colossians 2:12 has a two-fold purpose. First, Apostle Paul reiterated the link between HaMashiyach’s passion,

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

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

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

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

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

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

Luke 1:59-60

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

Galatians 3:27

“For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of whom

the whole family in heaven and earth is named,"

Ephesians 3:14-15

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

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

Washing With Pure Water

Some argue that the Hebrews 10 reference to being "washed with pure water" (Hebrews 10:22) indicates "water baptism" but I believe it could be equally argued that it is connected more to a Spirit baptism or a "washing of water by the word" motif than a water baptism motif because HaMashiach's tomb experience was a burial, the completion of His death (Romans 6:4-5), not a

washing, cleansing or purging ceremony nor does it seem to refer to a "rivers of living water" (John 7:38) motif. And, the Spirit and/or the "word" are infinitely more pure than any physical water found in a lake, river or baptismal tank. And, the Spirit, the Word and the blood have always harmoniously worked together, according to the scriptures (Ephesians 1:13; 6:17; 1 John 5:6-8). Finally, the connotation involved with the "circumcision of the heart" implicates something far more metaphysical than a very physical baptismal ceremony in physical water.

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

The majority of Bible commentators suggest that "water" stands for Yahushua's baptism and "blood" for his death. Fewer commentators think that "water" and "blood" collectively refer to his death (John 19:34). Still others think that "water" refers to Yahushua's physical birth and "blood" to His physical death. I would suggest that the latter interpretation has more credibility than the others. Let me explain why. The common word and thought between 1 John 5:6 and John 3: 5-6 is "water". In verse six John records Yahushua clarifying the distinction between flesh birth (water) and Spirit birth (Spirit). And this water birth is what we have in common with Yahushua by nature. Kingdom citizenship is not intended for animals, angels, etc., but for new creatures (born again humans). Kingdom participants are comprised of human born beings (flesh) who have also been reborn as new creatures (2 Corinthians 5:17; Galatians 6:15; James 1:18) by Spirit birth.

If "water" was an implication or type of death, then why do we find Yahushua implying that

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

As further proof, when John wrote both his first and second letter he was refuting the false teaching of Docetism which basically states that Yahushua was not a true human being but was a Spirit who appeared in the form of a person. This is especially clear from 1 John 2:18-23, 26, 4:1-6, and 2 John 7. The argument John gives is whether a person acknowledges that Yahushua HaMashiyach is the Son of YHWH who "came in the flesh," that is, that Yahushua was sent from (created from) YHWH into this world as a human being, the second/last Adam (1 Corinthians 15:45). John uses the word "flesh" to denote a human being, while Apostle Paul primarily uses the same word to denote what belongs to the old nature of Adam in contrast to the new nature of HaMashiyach via Spirit birth. The word "coming" in 1 John 5:6 refers primarily to Yahushua's coming into the world, that is, to His birth. But, in a wider sense, it also refers to His coming from YHWH to live as a human being among humans on the earth. Therefore, it is most likely that the two metonymies of “water” and “blood” refer to two different events rather than two aspects of the same event. This is derived from verse 8 which says that there are three different witnesses that agree in their witness to Yahushua's humanity: the water, the blood, and the Spirit. It is likely that

the “blood” metonymy refers to how blood was shed when Yahushua died. The word "blood" is commonly used in both the Old and New Testament as a figure of speech denoting death and/or blood-letting. For example, in Acts 5:28 it says, "You are determined to make us guilty of this man's blood".

If Yahushua had only come as an apparition (Spirit being) of a human being/body, then no blood would have come out when He died and when the Roman soldiers pierced His side, because a spirit does not have blood (John 19:34). Therefore, when His death was accompanied by the shedding of blood, it was a witness to (or proof of) His humanity. As indicated earlier, in His response to Nicodemus, Yahushua started with the topic of being “born again”. Unless a person is “born again, he cannot see the kingdom of God.” This was a new concept for Nicodemus and he was thinking along human lines in his response: "How can a man be born when he is old?" Yahushua repeated His statement with a slight variation: "Unless a man be born of water and spirit, he cannot enter into the kingdom of God. What is born of flesh is flesh, but what is born of spirit is spirit." (John 3:5-6). Here, Yahushua acknowledges that Nicodemus was not getting the meaning because he was thinking of a physical birth (as in when the “water breaks” and when the baby is born with water). Therefore, Yahushua contrasts and distinguishes the two kinds of births, the physical and the spiritual. The physical birth follows the laws of nature; that which is born physically is flesh (another human being). But that which is born of the Spirit (born of YHWH as a new creature) is spiritual. These two kinds of birth are on two different levels, one physical and the other metaphysical but both are necessary for a person to see and enter into the kingdom of YHWH.

Using the word “water” in a discussion with Nicodemus denoted a natural birth versus a spiritual birth associated with wind (as in the breath-*pneuma* of YHWH), but this use of water in John 3 was used differently than when Yahuhsua was engaged in a discussion with a Samaritan

woman at the well (John 4). In this context the water in the well was used as a segue for Yahushua to discuss the metaphor of "living water" referring to the Holy Spirit baptism, who is the source of eternal and spiritual life in a person. A similar metaphor is used in John 7:38-39 (rivers of living water) where it is explicitly stated that water refers to the Holy Spirit. But these references to "living water" are not similar enough to the figure of speech in 1 John 5:6 to shed any great light on its use there even though one might argue for its connection.

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

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

death also showed that He was truly a human being, in that when He was speared in the side, both blood and water (John 19:34) came out.

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

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

The above eliminates correct water baptism. That leaves Spirit baptism, washing by the word and the baptism of suffering. But given that there is little in scripture that implicates the baptism of suffering as a “washing” with the use of water in the traditional sense, I think this one can be considered as not applicable. The baptism of suffering refers more to a refining fire, a baptism that leads to perfection. So this leaves us with the Spirit baptism and the “washing of water

by the word”.

This ideas specifically implied in Ephesians 5:26 refer to “sanctify” and “cleanse” relative to the church (the bride of HaMashiyach) by the medium of the spoken word. Although the context refers to a collective body (the church), the church is obviously comprised of individuals. And the word (*rhema*) acts as a cleansing process or agent that cleanses and purifies the mind of individual believers (as well as collectively) in the sense that the word and the blood collaborate (Exodus 24:8; Hebrews 9:19) and does a metaphysical work in the minds-hearts of the listeners. Remember that the blood was sprinkled on the scroll (the *debarim*/word) and when anointed men preach/teach (the spoken *rhema*), it acts as a cleansing-covering and a life-giving agent. (Luke 4:4; Romans 10:17). So it is possible that Hebrews 10 could be referring to the washing of the word. However, there is something that I think links Spirit baptism to Hebrews 10 more accurately than the “washing of the word” and that is the phrase “evil conscience” (i.e., guilty conscience) found in verse 22. This is something Apostle Peter addressed (1 Peter 3:21), a subject explored in the previous chapter. A clean conscience is achieved through NT circumcision (Spirit baptism) where the blood-remission function is activated bringing believers into a newness of life.

Now, getting back to a third perspective of circumcision the seal of the Holy Ghost infilling: it provides protection from misappropriation, i.e., the unauthorized use of another person's name, likeness, identity or property (real or intellectual), thus the purpose for ancients using a signet/seal (Romans 4:11; 2 Timothy 2:19) as an identity symbol. Just as physical circumcision acted as a signet relative to Hebrew identity, so does NT circumcision identify believers: by this (*agape* for one another) shall all men know that ye are my disciples (John 13:35). And it is during circumcision made without hands (Holy Ghost infilling) that believers acquire *agape* (Romans 5:5). It is difficult to fake *agape* long term and thus very difficult to misidentify those that are HIS

(Matthew 7:20).

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

Noah and the Flood Analogy

Some misinterpret Peter by making water baptism salvific in a way that Peter never intended: it does not “save us” in the way most Apostolic members think it does (1 Peter 3:21). Let me explain. If one reads Peter's statement without his parenthetic statement, it would read like this: “...baptism doth also now save us...by the resurrection of Jesus Christ.” In other words, baptism is not salvific in nature without the resurrection element (NT Circumcision) included. The saving focus is NOT on “water baptism” but on the resurrection of Yahushua HaMashyach. It is not the going down (or under) into the water that saves, for the “water” is the “grave”: only dead bodies can be found there, the filth of the flesh and the like. But it is in the rising up that saves “us”, if we rise (resurrect) above the water, the place where the eight (8) souls reached, only then can one be saved—above the water, not in the water. This is not to say that water baptism is not essential to salvation, because it is: it (water baptism) brings a believer “to the point” (for, towards) in YHWH

where they can be saved (adopted, circumcised, receive and participate in the promises, etc.), and a place where they must remain—relative to the salvation continuum—it completes the covenant enjoinder process if preceded by repentance.

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

Apostle Peter was a Jew and clearly understood covenant epistemology. Peter meant it the way he said it, *eis* – “to the point”. Water baptism brings the believer to the point (*eis*) where they can gain/acquire the “sought after” (answer) “benefit (good) of a moral consciousness (conscience)” that can come only from YHWH—this moral consciousness comes through NT Circumcision (Isaiah 4:4; Philippians 2:5; Hebrews 10:16; 8:10; Ephesians 4:23; 1 Corinthians 2:16; Romans 12:2; John 5:30; 14:21; Matthew 7:21). The covenant enjoinder process (death and burial) coupled with the resurrection event produces more than a “status”, it produces a moral consciousness of that status (1 John 3:21; 2:28) including all of the benefits (promises, etc.) and responsibilities associated with it. Apostle Peter knew all about the compulsory element of

covenant enjoinder (as did his audience) and how this opens the door (brings a believer “to the point”) to an ongoing relationship with the Divine. But it is the kingdom entrance (the “rising above”, the ongoing relationship) and the remaining therein that becomes the central focus of Apostle Peter’s Noahic typology.

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

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

More on the NT Circumcision

Paul points out that Abraham’s faith and righteousness credit that preceded circumcision enabled him to be the “father” of the Gentiles, who were children of faith (adopted) through/in HaMashiach (the seed of promise) rather than through the natural lineage of the circumcision (Hebrew-born). Gentiles existed outside of the Hebrew physical circumcision (Hebrew lineage) but are now included by active-faith via obedience to the gospel of the promised seed (Yahushua

HaMashiyach). Gentiles receive a circumcision made without hands conducted by YHWH which replaces and supersedes OT circumcision and is available for both Jews and Gentiles.

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

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

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

Granted, a "seal" can have the meaning of emblem or design stamped on a letter, but the scriptural context here should guide the reader to a broader meaning. In the English language, the context dictates a word's meaning: it tells the reader which meaning (if there are multiple possible meanings) to attach to the word employed. Thus, in the OT (Hebrew), where the concept originated

from (for this concept did not originate with the Greeks), the word token is found. This too can have several meanings, but again the context guides the reader to understand that the word has a symbolic role—quota-share, portion of the whole and the closing of a deal—but symbolic of what, closing of what deal? The deal (contract or agreement coupled with promises) in question, as found in the context, was the YHWH-Abrahamic covenant that expressed YHWH's full promises to Abraham (Hebrews 11:13). This is known because if Abraham had received the promises in full right then and there, there would be no need for a token. Isaac's birth was NOT the fulfillment of YHWH's promises: it was only the beginning of a long posterity that would one day yield the full promises. The token, therefore, would serve as a physical reminder (like the rainbow) to help Abraham and his posterity to keep and remember the covenant promises YHWH made to him/them. This fact became lost to the Jews over time due to legalism.

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

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

Romans 2:29

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

Colossian 2:11-12

Some argue that the word “seal” means to “belong”. But here in the NT the word “seal” is not implicating “belong” as much as it refers to “token”, like with Noah and the rainbow and

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

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

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

Deuteronomy 34:10

The act of circumcision for Abraham's posterity kept each generation not only connected to the memory of the divine promises but legally qualified them as participants in and to gain the retroactive promises of the covenant that would endow post-arrival of the “seed” (Yahushua

HaMashiyach). Without it individuals would be cut off and possibly breach the continuum leading to the “seed” as well as a possible loss of all the promises and benefits for the entire nation and the world.

Although Judaism is not usually seen as a proselytizing religion, there is both scriptural (Matthew 23:15) and extra-Biblical evidence that they were. The proselytizing process included 1) a desire (and pronouncement thereof) to reject one's former style of life (beliefs/religion and unrighteous acts) and become Jewish, a form of “repentance”, 2) participate in a ritual bathing, a form of “baptism”, and 3) submit to circumcision, a form of NT Circumcision. This of course was to be followed by living and practicing righteousness (Mosaic Law). If for some reason the proselyte had already been circumcised prior to the conversion ceremony, then a single drop of blood was drawn from them as evidence of “circumcision”. It is therefore quite easy to see the parallel between Judaism and Judeo-Christianity. However, the significant differences are what invocation is spoken at the bathing (baptism) and who performs the circumcision.

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

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

Acts 2:1-4

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

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

Acts 2:38

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

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

Acts 8: 14-16 (Peshitta Bible)

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

The Jewish (the circumcision) believers were startled by tongue talking Gentiles given their “elitist” mindset, which had become part of their culture. (Acts 10:44-48) But, the Apostles also knew two things about this surprising event. First, how could they call something unclean that YHWH had called clean (Acts 11:9, 17). Second, if YHWH had called them clean and intended to include the Gentiles, could any man forbid them from receiving correct water baptism? It must be done since YHWH proved that He intended to include the Gentiles in the New Covenant by this NT circumcision. Therefore, the receiving of the Holy Ghost prior to correct water baptism was given with the understanding that such a believer would fully finish/execute the covenant enjoinder process. And, that a Gentile (or Jew) would faithfully remain in the salvation continuum.

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

Acts 10:44-48

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

Acts 11:15-18

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

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

YHWH takes a calculated risk by distributing a little (an earnest) of His Spirit to each believer but anticipates a huge return. But He does not like being taken for granted and insulted.

Those that breach His advanced favor will pay dearly for their disregard for holy things and neglecting the completion of the enjoinder process. Some do neglect being baptized in Yahushua's name, but they will pay a great price for their omission. Not only will they not be saved, but they will receive a greater punishment than a sinner who had never tasted YHWH's gifts.

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

Hebrews 10:29

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

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

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

1 John 1:7

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

Passing Under the Cloud

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

The fourth purpose of the Holy Ghost is that it is called the "comforter". It ever places HaMashiyach near his own to comfort, lead, guide and teach (John 14:26; 16:13). Furthermore, Apostle Paul prayed for the formation of HaMashiyach within the believers (Galatians 4:19), that the Holy Ghost would be an ever present comforter and transform the thinking, intentions and behaviors of believers, that through the Holy Ghost righteousness emanates—the fruit and the gifts of the Spirit, which are:

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

Galatians 5:22, 23

SPEAKING IN TONGUES – *GLOSSOLALEO*

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

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

John 3:8

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

Acts 10:46-11:16

Of course, the phrase "at the beginning" was referring to the event recorded in Acts 2:1-4 when all they that were in the upper room on the Day of Pentecost spoke "WITH OTHER TONGUES".

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

Acts 19:1-6

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

Divine Power Over Language/Speech Demonstrated

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

In another time and place YHWH made it possible for a donkey (ass) to speak (Numbers 22:8). The point is this: if YHWH can cause these supernatural events to happen regarding speech and language then could not YHWH replicate similar miraculous events, albeit for a different reason? It should not be surprising, therefore, that YHWH did just that on the Day of Pentecost—and “they began to speak with other tongues and the Spirit gave them the utterance” (Acts 2:4).

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

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

Joel 2:28-29

"For with stammering lips and another tongue will he speak to this people. To whom he said; this is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet

they would not hear."

Isaiah 28:11-12

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

Matthew 3:11

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

Pneuma (the *comforter*) came just as the prophets said it would. Apostle Peter confirmed this when he preached his message on the Day of Pentecost reflecting on the earlier events of the day—the outpouring of the Holy Ghost. Peter's scriptural exegesis on "speaking in tongues"—the phenomenon that brought the people together in the first place, some to ridicule, some curious and some hungry for the true experience—that was sent from YHWH, confirmed that the Day of Pentecost experience was in fact what the prophet Joel spoke about. I suggest reading the entire chapter of Acts chapter two.

"Speaking in tongues" (not intended for interpretation as one of the nine gifts) is the initial EVIDENCE of receiving the heart circumcision (NT circumcision), among other signs that may also follow. This is said because it is the only consistent EVIDENCE of receiving the seal that can be found throughout scripture and one that relates to what Yahushua said would be the case.

Glossolaleo is not the seal in and of itself. It is merely the initial evidence of being sealed by YHWH. Again, go through the entire book of Acts and find each spirit baptism incident, including each testimony spoken regarding said events (e.g., at the council in Jerusalem, etc.) and this view

will be clearly substantiated. Yes, various other signs (plural) can and do follow Spirit filled believers, but the consistent initial evidence relative to Spirit baptism, is the “speaking in tongues”. But *glossolaleo* that accompanies NT circumcision must not be confused with one of the “nine gifts” that must be interpreted when exercised to edify the collective “body” of HaMashiach, the church.

More specifically, when Peter was giving a justification (Acts 10:46; Acts 11:15) for the Gentiles to be included in the Kingdom, he specifically said, “We heard them speak in tongues” like it happened to us at the beginning (Acts 2:4) making the inextricable link between the Jewish experience (speaking in tongues as initial evidence of Spirit baptism) and the Gentile experience (speaking in tongues as the initial evidence of Spirit baptism), a sign/proof to Peter that YHWH was including/accepting the Gentiles also. And the Acts 2:4 experience was inextricably linked to the Joel prophecy (Acts 2:16), even though Joel did not mention “speaking in tongues”. By concluding that the Gentiles were included via a “speaking in tongues” evidence Apostle Peter specifically and unequivocally made the “speaking in tongues” experience a definitive fulfillment of Joel’s prophecy. And keep in mind that Peter was given the “keys” (Matthew 16:19) to the kingdom by HaMashiach, and the Kingdom of YHWH is not meat and drink, but all about the Spirit baptism (Holy Ghost - Romans 14:17).

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

It might seem so at first glance. But knowledgeable students of YHWH’s Word, know that

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

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

and leads to ultimate morality (Briggs, 2012).

In this light, spiritual experiences are not mere contrivances of the brain, as empiricists would have you believe. It is more than just the brain at work, it is a force that exists outside of the brain, yet experienced by the brain. There is enough overwhelming testimony to unequivocally affirm the existence of *YHWH* as an invisible force at work in the natural world, and it must be classed among *causation* forces, the grand consciousness of the universe now being examined and considered by physicists, even if reluctantly by some; it is a significant force among the many forces that *YHWH* used to create and stabilize the universe (Rosenblum, 2006).

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

Divine Rest – Sabbath

NT circumcision is also linked to eternal “rest” (Sabbath)—with entering or not entering determined by belief or unbelief—that YHWH through the prophets promised (Psalms 95:11) and confirmed by Apostle Paul (Hebrews 3:11, 18; 4:3-11). It was a “rest” that transcended the “works of the law”, it was a new covenant. Paul makes the “rest” (Hebrews 3 & 4) inextricably linked to Joel’s prophecy by the way of being inextricably linked to the Acts 2:4 event, which Peter preached on how to enjoin (Acts 2:38-42), and which experience was cited for significance (Acts 10:46; Acts 11:15) as to the inclusion of the Gentiles. The Jews heard and saw the fulfillment of this prophecy right before their eyes, but by and large, the majority of Jews remained in unbelief.

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

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

“speaks in tongues” as the initial evidence of NT circumcision it adds yet another piece of evidence against the unbelieving Jew.

Rushing Wind vs. *Glossolaleo*

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

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

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

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

And Paul did not need “speaking in tongues” when he evangelized since he knew the prevailing languages of the day as well as Hebrew. There is no scriptural logic that supports the premise of “speaking in tongues” for preaching the gospel, although an interesting idea, but not scripturally supported. Peter clearly swept that idea under the carpet by his sermon on the Day of Pentecost where he succinctly and unequivocally linked “speaking in tongues” to fulfillment of Joel’s prophecy. Isaiah clearly said it was about a sign about “rest”, but the Jews would not listen. Jeremiah clearly made the link by prophesying about a new covenant (Jeremiah 31:31, 33) that had to do with the heart (spirit) picked up by Paul (Hebrews 8:8, 13; 12:24; which relates to Romans 2:29; Colossians 2:11 and 2 Timothy 2:19; Romans 4:11; 8:9; 2 Corinthians 1:22). So the sign (“speaking in tongues”) was not about making it possible for preachers (or saints) to preach the

gospel to foreigners, per se, but it was about that the initial evidence of entering the new covenant, the rest, the seal, the earnest of our inheritance (and the promised fullness, which makes it hope—Romans 8:24-25; Colossians 1:5, etc., etc.), the circumcision of HaMashiyach, the work of HaMashiyach, the circumcision of the heart, adoption, election, etc.—i.e., the initial evidence of spirit baptism and how YHWH would do the teaching in our hearts through this spirit infilling (Jeremiah 31:33). You will also find this thread of thought throughout the first four DOC Volumes.

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

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

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

1 Peter 2:10

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

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

The initial evidence of YHWH's outpouring upon a believer will be valid throughout the remainder of this dispensation, even though the very first person who experienced a portion of the promise (Ephesians 1:13) happened almost two thousand years ago (Acts 2:4). Is that so long considering blood sacrifices under the law continued for approximately fifteen hundred years and was merely a "school master" to bring the Jews to HaMashiyach (Galatians 3:24-25)?

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

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

house shaking, people understood the language, etc.), but were not consistent. Speaking in tongues was the only consistent evidence demonstrated in the scriptures.

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

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

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

Romans 8:11

EARNEST OF OUR INHERITANCE

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

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

John 3:33-34

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

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

1 Corinthians 15:22-23

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

Acts 2:31-32

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

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

“For we know that the whole creation groaneth and travaileth in pain together until now. And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our

body. For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it.”

Romans 22-25

(Also read: Romans 15:13; 1 Corinthians 15:19; Ephesians 1:18-23; 4:4; Colossians 1:5, 23; 1 Thessalonians 1:3; 2:16; Titus 1:2,13; 3:7; Hebrews 3:6; 6:11, 18, 19; 7:19; 1 Peter 1:3, 21; 1 John 3:2)

According to scripture only a portion of the full promises from YHWH is delivered in this present reality at NT circumcision: it is just a down payment, not the fully promised payment.

Abraham lived his entire life (as did many other Jews) and never received the full promises (Hebrews 11) and neither did the Apostles. But, given that believers become new creatures physical death does not prevent the fulfillment nor distribution of said promises in any way. Physical death for new creatures has lost its sting: eternal life extends well beyond the grave in the waiting state—in the “bosom of Abraham” (Luke 16:22).

Just because physical death still occurs, it does not mean that HaMashiyach does not have the full redemption (eternal life) on standby, ready to be delivered because HaMashiyach has already fully purchased (paid the price) salvation when He submitted the priceless payment/redemption to YHWH when He went into heaven and brought His perfect gifts (His own body and blood). Said gifts were more than sufficient to cover the penalty for all the sins committed by all of mankind (Hebrews 9:12; 10:14-22). However, in the mind of YHWH the salvation/redemption price has already been paid for and fully delivered, it is just not yet realized in our present reality. Remember, YHWH thinks/works outside of human reality in an eternal sense—

past, present and future simultaneously (Romans 4:17). YHWH's reality, as with the foreknowledge of YHWH, existed prior to and after creation, prior to and after the end of Abraham's physical life, prior to and after the end of the Apostles' life and prior to and well after the end of this present reality. That is why YHWH is the GOD of the *living* not the GOD of the dead: HE is ever present, ever living, the "I am that I am"—the *IS* of YHWH—the right now alive YHWH.

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

Romans 4:17

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

Another reason why it is known that believers only receive a token (and earnest) of the Holy Spirit is because believers still physically die (sleep), they are not fully transmuted (immortalized). All the Apostles are asleep (physically dead). They all died having never received the full promises of YHWH in their lifetime, even though they were circumcised (just like all the people circumcised in Hebrews 11). The first resurrection has not yet occurred nor have living mortals put on

immortality. But, at some determined time, YHWH will execute full payment. But nobody knows when that will be (Matthew 24:36, etc.). It is one of those mysteries. But YHWH knows and he gives us a clue.

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

Romans 11:25

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

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

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

1 John 5:6,8

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

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

Acts 20:28

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

Romans 5:8-11

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

Notice that the three covenant enjoinder processes (Repentance, Water Baptism and Spirit

Baptism), listed on the Covenant Enjoinment Chart (see Addendum Charts 1.1) are very similar to each other. Also, the SEAL, ADOPTION and REGENERATION listed on the Covenant Enjoinment Chart and the Works of YHWH chart (see Addendum Charts 1.1 and 2.1) are quite similar to each other but distinct from the first two enjoainment processes. You can also see that the SEAL is a unique Work of YHWH, unlike the other listed Works of YHWH. And there is a distinct reason why YHWH has designed it this way. This is something that the entire "Christian Community" overlooks and has missed.

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

Deuteronomy 10:16

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

Jeremiah 4:4

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

Romans 2:29

SUMMARY

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

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

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

Part Three
DOCTRINE OF BAPTISMS
(Baptism of Suffering)

INTRODUCTION

This subject is not a very popular subject. Regardless, it is a Biblical subject and initiated in the New Testament by Yahushua HaMashiyach. When this doctrine is grasped it opens a new perspective of fellowship with HaMashiyach. This subject points to the dual meaning of John the Baptist's saying in Matthew 3:11, "Baptize you with...fire." Often this "fire" spoken of by John the Baptist is explained as the Holy Ghost baptism and linked to the cloven tongues of fire (Acts 2:3) that sat upon the heads of each believer present in the "upper room" on the day of Pentecost (Acts 2:1-3), which was covered in Part Two of Chapter 4. The "fire" here can also refer to the judgment fire of YHWH in HaMashiyach that has begun in the believer and is yet to come for the sinner (2 Thessalonians 1:8; 2 Peter 3:7; Hebrews 12:9; Revelation 20:9-10, etc., etc.), which will be covered in Chapter 7. It can also imply a third encapsulated meaning, the baptism of suffering, which shall be addressed in this chapter.

Finally let me say this to grease the wheels: if you are not suffering then you are either not yet transformed in your mind or not conforming to the image of HaMashiyach, or both (Romans 12:2; 8:29; Colossians 3:10; 2 Corinthians 3:18). When we know Him in the power of His resurrection and conform to the image of HaMashiyach we will do the will of YHWH just like HaMashiyach did the will of YHWH. It is in the doing of HIS will (not the thinking about it) that engenders persecutions/sufferings and we begin to know Him in the fellowship of His sufferings.

The doing of divine will encroaches upon enemy territory and the enemy's cohorts, the lovers of darkness, and they do not like it and lash out (Matthew 8:28-34; Acts 19:23-41).

BACKGROUND

It is important to realize that "suffering" in the context of this lesson has nothing to do with chastisement from YHWH because of sin, but chastisement because LOVE. Only good comes from above. Even in the case of righteous Job, the evil that befell Job came from Satan. And Satan would not have been allowed to go near Job had not YHWH granted permission. But, as you may know, Satan is the accuser of the brethren and is constantly looking for opportunities to destroy YHWH's best.

Furthermore, YHWH utilizes HIS ministers and life circumstances to administer chastisement or discipline, not Satan. Satan is only interested in destroying the soul. For example, YHWH used Nathan the Priest/Prophet to speak to King David when he fell into sin (2 Samuel 12:1-23). In the grace dispensation "judgment begins in the House" of the Lord.

"Suffering" in this context is an entirely different subject than punishment for sin. The baptism of suffering has everything to do with a believer's identity with Yahushua HaMashiyach and how it acts as a catalyst for priestly growth and spiritual fruit bearing. Suffering will come from many directions (persecutions, etc.) for it is the plan of YHWH. Mistreatment from "brothers or sisters" in HaMashiyach is certainly ill advised and causes the greatest pain, however, it certainly facilitates the greatest growth. HaMashiyach was truly a partaker of the first fruits in this area. He came to his own and his own received him not.

HaMashiyach said:

"But I have a baptism to be baptized with; and how am I straitened till it be accomplished!"

Luke 12:50

"Are ye able to drink of the cup that I shall drink of, and be baptized with the baptism that I am baptized with? ... YE SHALL drink indeed of my CUP, and be BAPTIZED with the BAPTISM that I am BAPTIZED with..."

Matthew 20:22-23

Yahushua and HIS disciples were already water baptized when the above dialogue took place. (Luke 3:21) Therefore, it is clear that Yahushua was not making reference to an upcoming water baptismal ceremony. A discrete analysis reveals the connection between the word "cup" in the verse above and in the verse below:

"... Father, if thou be willing, remove this cup from me: nevertheless not my will but thine be done."

Luke 22:42

In the above scriptures, Yahushua is praying in the Garden of Gethsemane just prior to HIS passion/sufferings. The word "cup" refers to HIS upcoming sufferings. Thus, in Matthew 20:22-23 Yahushua was making reference to something that would be consistent with believers - a baptism of suffering. Luke recorded the following words of Yahushua dealing with the same subject.

"Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ... for in the like manner did their fathers unto the prophets."

Luke 6:22, 23

Apostle Paul also made reference to this same doctrine.

"Yea, and all that will live godly in Christ Jesus SHALL SUFFER PERSECUTION."

2 Timothy 3:12

Persecution in reference to this discussion erupts as a result of who and what believers represent - Yahushua HaMashiyach - not because of personality or carnal differences. Other causes or forms of persecution are irrelevant to this doctrine. If a man suffers for any evil he has done, it is his just reward.

"For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with YHWH."

1 Peter 2: 20

Early in HaMashiyach's ministry HE verbally established the fact that eminent suffering lay at the door of HIS followers and would-be followers. In fact, Yahushua prescribed that a willingness to suffer was a prerequisite for discipleship.

"And whosoever doth not bear his cross, and come after me, CANNOT BE MY DISCIPLE."

Luke 14:27

"And he that taketh not his cross, and followeth after me, IS NOT WORTHY OF ME."

Matthew 10:38

Many other similar references, as shown above, can be found throughout the Gospels.

HaMashiyach was trying to establish that HIS kingdom was not of this world (for it is spiritual) and would not be readily accepted by the majority of the carnal populous. Yahushua further instructed that "there is more to life than food and raiment" and in the following verse Yahushua presented clear Godly priorities.

"...Whosoever will come after me, let him DENY HIMSELF, and TAKE UP HIS CROSS ... For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For WHAT SHALL IT PROFIT A MAN IF HE SHALL GAIN THE WHOLE WORLD AND LOSE HIS OWN SOUL?"

Mark 8:34-36

HaMashiyach did not invite people to take up velvet crosses. HE was blunt and plainly pre-warned all would-be followers that there is a price to pay. HaMashiyach has not been, nor is likely to be, predominantly accepted by members of society. This is why HaMashiyach presented this analogy to illustrate the seriousness of the cross bearing prerequisite:

"For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?"

Luke 14:28

If a person desires to be a disciple of Yahushua HaMashiyach, HE requires them to bare open shame with HIM. Otherwise, discipleship is closed. In another place, Yahushua said,

"For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed..."

Luke 9:26

There are no secrets with Yahushua, for every secret thing shall be made known. (Luke 8:17; etc.) Yahushua wants an honest and open relationship. HE did not do things in a corner, neither does HE want "corner" relationships. Yes, Yahushua had secret disciples all right (John 19:38), but the Bible does not encourage secret discipleship nor is much hope given to a secret disciple.

The Apostles also taught about suffering and (of course) got their teaching from a great teacher by virtue of example. This is what Apostle Peter had this to say about suffering:

"Forasmuch then as HaMashiyach hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of YHWH ... But rejoice, inasmuch as YE ARE PARTAKERS OF HAMASHIYACH'S SUFFERINGS; that, when his glory shall be revealed, ye may be glad also with exceeding joy ... IF ANY MAN SUFFER AS A CHRISTIAN LET HIM NOT BE ASHAMED ..."

1 Peter 4:1-2, 13-16

Peter was certainly qualified to talk on this subject as he painfully remembered how he denied the Lord. His suffering brought him growth.

Examples can be found in the book of Acts illustrating how the disciples rejoiced when they suffered as believers. Suffering did not discourage them, but it appeared to encourage them.

Instead of pining over suffering they prayed for greater boldness in hoping to witness greater miracles and wonders.

"But that it spread no further among the people, let us straitly THREATENED them, that they speak henceforth to no man in this NAME ... And being let go they went to their own company, and reported ... And when they heard that, they lifted up their voice to YHWH with one accord, and said, ... And now, Lord, behold their THREATENINGS: and grant unto thy servants, that WITH ALL BOLDNESS THEY MAY SPEAK THY WORD ..."'

Acts 4:17-31

The disciples began to encounter suffering by the religious contesters, e.g., the scribes, Pharisees, chief priests, etc., when the propagation of HaMashiyach's doctrines was no longer dismissible. It was being spread all over Jerusalem. But remember, suffering as a believer would not have existed if YHWH's glory was not upon them and a transformation had not happened within them.

"Dear friends, do not be surprised at the PAINFUL TRIAL you are SUFFERING, as though something strange were happening to you. But REJOICE that you participate in the SUFFERINGS OF HAMASHIYACH, so that you may be overjoyed when his glory is revealed. If you are insulted because of the name of HaMashiyach, you are BLESSED, for the SPIRIT OF GLORY AND OF YHWH RESTS ON YOU."

1 Peter 4:12-14 (NIV)

Pain is not enjoyable from a human perspective and masochism is certainly not promoted. However, rejoicing over persecution is evoked when believers realize that they are perceived as HaMashiyach-like because they embraced and adopted HaMashiyach's teachings as their own. And that persecution testifies that YHWH's glory, in fact, rests on them. Yahushua said,

"If the world HATE you, ye know that it HATED me BEFORE it HATED YOU."

John 15:18

If HaMashiyach was not above suffering, how do believers expect to be above it? Is a servant greater than his lord? Yahushua said,

"If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore THE WORLD HATETH YOU. Remember the word that I said unto you, 'The servant is not greater than his lord.' THEY HAVE PERSECUTED ME, THEY WILL ALSO PERSECUTE YOU; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me."

John 15:19-21

A believer can find a joy in knowing that they have an identity with Yahushua HaMashiyach and that a real transformation has begun in their life. Apostle Paul said,

"... we ... glory in you ... for your patience and faith in all your PERSECUTIONS AND TRIBULATIONS THAT YE ENDURE: Which is a manifest TOKEN of the righteous judgment of YHWH, that ye may be COUNTED WORTHY of the kingdom of YHWH, for which ye also SUFFER:"

2 Thessalonians 1:4-5

It appears that Paul believed that suffering for HaMashiyach's namesake was living proof of one being counted worthy of YHWH's kingdom. No wonder Apostle Paul uttered,

"That I may know him, and the power of his resurrection, and the FELLOWSHIP OF HIS SUFFERINGS, being made conformable unto his DEATH: If by any means I might attain unto the resurrection of the dead."

Philippians 3:10-11

DIVINE WISDOM IN SUFFERING

YHWH in HIS infinite wisdom knows the carnal behavior of man's flesh. Humans continually seek pleasure and gratification and resist uncomfortable ness, pain and suffering. The process of suffering refines and enhances wholeness. It constantly provokes assessment of behaviors, goals, priorities, spirituality, etc. This is evidenced by the scriptural example of John the Baptist.

John the Baptist was a very zealous man for what he believed to be a divine cause. Is it not, however, ironic that his real soul searching was profusely and vividly displayed when he began to suffer for YHWH's kingdom? John was to be beheaded and it was during that dreadful hour of eminent suffering, greater than he had previously suffered, that John the Baptist began to question the validity of his life's work. Was Yahushua really the HaMashiach or should we look for another? Am I suffering in vain or is the cause divine? It is in similar dark hours that discovery of life's truest and deepest meanings occur. Is there not more to life than food and raiment, houses and lands, or fame and fortune? Yahushua' reply to John was this,

"Go and shew John ... 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."

Matthew 10:4-5

In other words, "John, you already have the answer. Trust YHWH's calling and HIS glory that has rested on you from the conception of your ministry. Believe what you said about me in the beginning. The proof is in this saying, 'By their fruits shall ye know them.' Make up your own mind. Am I worth dying for? Judge for yourself and carry your own cross without wavering. ""

In conclusion, every believer must ask themselves "Will I carry my cross? There is no other alternative for those that name the name of Yahushua and decide to live Godly. Spiritual growth is not gauged by how much pain is or can be suffered or by what kind of pain, but how an individual tolerates and/or responds to it.

Part Four
DOCTRINE OF BAPTISMS
(Baptism of The Word)

INTRODUCTION

When believers grasp the essence of this doctrine, a fresh desire for YHWH's word develops and new insight into the sacredness and the divine authenticity of YHWH's word occurs.

BAPTISM OF THE WORD

The scriptures imply a baptism of the word by the phrase: "washing of water by the word." In the Old Testament, water was used in the washing and/or cleansing ceremonies. It is, therefore, implied that the word is a washing agent and is to be utilized by the New Testament believer.

Why would YHWH provide and encourage an additional washing ceremony if one is already provided, i.e., the washing ceremony via water baptism in the name of the Lord? Well, the scriptures declare that the believer is to keep his garments unspotted from the world.

"Pure religion and undefiled before YHWH ... is this ... to keep himself unspotted from the world."

James 1:27

"Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy."

Revelation 3:4

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he

walk naked, and they see his shame."

Revelation 16:15

Garments can become spotted by sin. And humans, and believers are certainly human, are susceptible to sin. The spirit is willing but the flesh is weak. Therefore, the "word" is needed as a part of a believer's daily hygienic habits. The "word" sanctifies and cleanses.

"That he might sanctify and CLEANSE it with the WASHING of water BY THE WORD,"
Ephesians 5:26

If the word can wash, how does it wash? To answer that question it is important to establish some basic principles. First of all, the scriptures state,

"So then faith cometh by hearing, and hearing by the word of God."

Romans 10:17

By hearing the word, faith is germinated. And this is not a human intervention fabricated out of human intellectualism, which is the premise of humanism. Humanism elevates and praises of man rather than YHWH. YHWH is a "jealous" YHWH and desires all praise and glory. HE refuses to share it with anyone.

"That no flesh should glory in his sight."

1 Corinthians 1:29

Faith originates from YHWH's word and Yahushua is the WORD that became flesh (John 1:14).

"Looking unto Jesus the author and finisher of our faith;"

Hebrews 12:2

YHWH's word is the seed and human hearts and minds are the soil.

"... a sower went to sow; ... some seeds fell by the wayside ... when one heareth the word ... and understandeth it not... This is he which received seed by the way side."

Matthew 13:3, 4, 19

It is YHWH's word (seed) that does the work, not humans, for the life is in the WORD (seed) (1 John 5:11), not the individual (ground). The ground is where the seed can take root and grow unto eternal life.

"... the words that I speak unto you, they are spirit, and they are life."

John 6:63

People are dead in their sins and must be brought to life by an outside life-giving force - YHWH's word. Therefore, humanity receives no credit, which is in alignment with YHWH's word - that no flesh should glory in HIS sight. With this in mind, it would seem quite unthinkable for YHWH to expect faith to be generated by humans if humans cannot create it. But, nonetheless, YHWH does expect faith.

"But without faith it is impossible to please him:..."

Hebrews 11:6

But, YHWH in HIS "rightness" and mercifulness provides a means by which faith (life) can spring forth in the hearts of "dead" people. Because this faith comes from YHWH, HE is the author and finisher of faith. Therefore, humans get no glory for the glory is the Lord's.

Keep in mind that YHWH is a savior, but how can YHWH be a savior and offer a salvation of grace if people save themselves? The answer is obvious. YHWH will not allow anyone to take

HIS glory away from HIM. HE is a "jealous" YHWH and HE alone is Savior. Now at this point, it can be deduced that YHWH's "word" provides and produces saving faith and that by constant exposure to YHWH's "word" saving faith is maintained. But to go one step further it is significantly important to explore several connections between the "word" and HaMashiyach's shed blood, e.g., 1) The life is in the blood (Leviticus 17:11) and life is in the word (John 6:63), 2) the blood offers remission/washing (Hebrews 9:22; Acts 2:38; 22:16) and the word provides washing (Ephesians 5:26), and 3) Apostle John said,

"there are three that bear witness in the earth, the spirit, and the water, and the blood: and these three agree in one."

1 John 5:8

And almost every article in the tabernacle was sprinkled and purged with blood.

"And almost all things are by the law purged with blood; ..."

Hebrews 9:22

This included the tablets of stone - YHWH's spoken word in print form. The scriptural cleansing agent of blood is on the word and when spoken it produces a cleansing affect. For this reason, YHWH has chosen the simple method of preaching to not only initiate faith in the first place but as a method to enhance faith and continually cleanse the soul.

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

1 Corinthians 1:21

"... How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things."

Romans 10:15

The preached (spoken) and read "word" has a washing effect as the believer is kept in contact with HaMashiyach's blood via reading and hearing the spoken (taught/preached) "word". And, as said earlier, the spoken and read word by divine provision germinates saving faith which is the initial stage of (eternal) life to those whom HE chooses (John 6:44; 15:16). But saving faith augments and matures when it is kept in continuous contact with the spoken/read "word".

Therefore believers should deliberate its sacredness and should gravely choose to be around the Spoken word in order to preserve, augment and develop saving faith. Once life begins, it must be nourished in order to remain perpetually. Life requires sustenance (food) and the WORD is the appropriate sustaining diet.

" ... Man shall not LIVE by bread alone, but by every WORD that proceedeth out of the mouth of God."

Matthew 4:4

As shown above, the spoken "word" is also YHWH's way of providing food for the soul - the "bread" of life via the spoken or read word of YHWH. Preaching is the required and endorsed method chosen by YHWH for germination, incubation and cultivation of initial saving faith.

"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, ... For after the wisdom of God the world by wisdom knew not God, IT PLEASED GOD BY THE FOOLISHNESS OF PREACHING TO SAVE THEM THAT BELIEVE."

1 Corinthians 1:18-21

"For whosoever shall call upon the name of the Lord shall be SAVED. HOW then shall they call on him in whom they have not believed? and HOW shall they believe in him of whom they have not HEARD? and HOW shall they HEAR without a PREACHER? And HOW shall they PREACH except they be SENT? ... So then FAITH COMETH BY HEARING, and HEARING by the WORD OF GOD."

Romans 10:13-17

Apostle Paul instructed the young preacher, Timothy, to study the word as a source of saving life - his own and others. Ongoing exposure to YHWH's word is essential to the preservation of saving faith and spiritual life, hence, ultimate a believer's eternal salvation.

" ... give attendance to READING, to exhortation, to doctrine ... Take heed to thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

1 Timothy 4:13, 16

To whom would Timothy present doctrine? Paul believed that saints should assemble so they can be fed and receive essential spiritual edification.

"Let us DRAW NEAR with a true heart in full assurance of faith, having our hearts SPRINKLED from an evil conscience, and our bodies WASHED with pure WATER. Let us hold fast the profession of our FAITH without wavering; (for he is faithful that promised;) And let us consider one another to provoke unto love and to good works: NOT FORSAKING the ASSEMBLING of ourselves together, as the manner of some is; but EXHORTING one another: and SO MUCH THE MORE AS YE SEE THAT DAY APPROACHING."

Hebrews 10:22-25

Being fed YHWH's word is so essential to the growth of a believer that HaMashiyach adamantly focused on the feeding of HIS sheep and lambs in HIS upbraiding discussion with Peter and HIS disciples following HIS resurrection.

" ... 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 ... He saith unto him the THIRD TIME, ... FEED my sheep."

John 21:15-17

The confrontation shown above had such an impact upon Peter's life, he became very faithful to the Lord's command. There is no scriptural hint or record that Peter ever went back to his fishing profession after he had the above discussion with Yahushua. Instead, Peter dedicated his life to the feeding of the Lord's sheep. In fact, it was a top priority taken very seriously by Peter and all the Apostles.

"Then the twelve called the multitude of the disciples ... and said, It is not reason that we should leave the WORD OF GOD, and serve tables ... we will give ourselves CONTINUALLY to prayer, and to the MINISTRY OF THE WORD."

Acts 6: 2-4

To whom did the disciples minister? Why were they so dedicated to self preparation via prayer, fasting and studying YHWH's word, if, the preached word had no significance? The conclusions are obvious. The preached word was presented to the believers. If one wants to be saved, it is essential to hear the preached word of YHWH initially and on a regular basis, because the preached "word" maintains life by providing sustenance (food) for the spiritual soul and it washes and sanctifies the soul. It cultivates and augments faith and induces perfection.

Chapter

- 5 -

Part One

LAYING ON OF HANDS

(For Healing)

INTRODUCTION

The usage of “laying on of hands” had its beginning in ancient times. Many religious and traditional customs still utilize the laying on of hands for a variety of reasons. The process of an individual reaching out to touch another on the top of the head is symbolic of transferring blessing, virtue or power to another, e.g., kingly inauguration, healing, birthrights, blessings, rituals of transferring sin onto a scapegoat, passage, etc. The individual who performs the laying on of hands is usually an elder, priest/prophet, or power figure who represents the powers that be, but that not to be the norm in the Kingdom of YHWH. All Spirit-filled believers are granted the same “power” as any other and are expected to grow into king-priest activities, including laying on of hands for healing the sick. False teaching as unfortunately diminished the proper and full expression of this much needed king-priest activity to a limited few.

In the Bible examples of inaugurations (Israelite kings), blessings (Israelite heirs being blessed by their fathers), etc. can be found. In the following chapters a variety of scriptural reasons for the laying on of the hands in this dispensation will be discussed.

HEALING

As mention in the previous DOC volume, Yahushua taught His disciples that “these signs shall follow them that believe” (Mark 16:17). The functions and practices of Kingdom Priests that produce signs—healings, miracles, casting out devils and speaking with new tongues—are an authorized duty and function of all Kingdom Priests (believers) usually involve “laying on of hands”. The cost that grants Kingdom Priests this power and authority to operate and perform at this metaphysical level was voluntarily paid for by Yahushua’s stripes, chastisement, and death upon the cross (Isaiah 53:5; 1 Peter 2:24). Healing (etc.) is much more than an initiation rite it is an ongoing duty and function of every Kingdom Priest. These functions, duties and practices are just as much a part of the gospel as any other part. If people will just believe it (that it is authorized and works) and practice it, YHWH will confirm HIS word with bona fide results.

One of the first examples in the New Testament that will be discussed is when a healing occurred via laying on of hands. It is found in the Gospel of Mark.

"... 'My little daughter is dying. Please come and PUT YOUR HANDS ON HER SO THAT SHE WILL BE HEALED AND LIVE'..."

Mark 5:23 (NIV)

By the above scripture, it is quite clear that Yahushua practiced the laying on of hands for the purpose of healing throughout HIS ministry. The physical gesture of laying on of hands is symbolic of transference rights. The administrator is only a channel by which the spiritual work is being done. The gesture illustrates the chain of subordination. It is ALMIGHTY YHWH who

heals by HIS power and authorizes the performance of the rite. Human vessels are the instruments through which YHWH flows. HaMashiyach said,

" But if I with the FINGER of God do cast out devils... "

Luke 11:20

"But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you."

Matthew 12:28

"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and GREATER WORKS THAN THESE SHALL YE DO; because I go unto my Father."

John 14:12

In Luke 11:20 Yahushua was explaining that HE was an approved vessel by which and through which YHWH's virtue could and did flow and in John 14:12 Yahushua is exposing YHWH's plan to endorse others as approved vessels through which virtue could and would flow. YHWH is not limited to this gesture alone, but has sanctioned laying on of hands an approved and ordained method.

The Son of Man was commissioned to perform this rite by YHWH and the disciples were commissioned by the Son of Man.

"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 sight to the blind, to set at liberty them that are bruised..."

Luke 4:18

"These twelve Jesus sent forth, and commanded them, saying, 'Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

Matthew 10:5-8

Yahushua also instructed HIS disciples to pass this rite on to other would be followers and promised that the rite of laying on of hands would continue to work for commissioned successive (spiritual) generations.

"And these signs will follow them that believe ... they will PLACE THEIR HANDS ON SICK PEOPLE AND THEY WILL GET WELL."

Mark 16:18 (NIV)

Yahushua also promised that a larger quantity of miraculous events would be done by HIS followers, signifying YHWH's extrapolated/expanded plan of passing on this rite onto other individuals that qualify to be ordained. HaMashiyach said,

"... the WORKS THAT I DO SHALL YE DO ALSO; GREATER WORKS than these SHALL YE DO; because I go unto my father."

John 14:12

The laying on of hands was not the only medium by which people could be healed. For example, consider the following:

"Just then A WOMEN subject to bleeding for twelve years came up behind him and TOUCHED the edge of his cloak ... thy faith hath healed thee... "

Matthew 9:20-22 (NIV)

Healing handkerchiefs were also utilized in Bible times and are still used today.

"So that FROM HIS BODY were brought unto the sick handkerchiefs or aprons, AND THE DISEASES DEPARTED FROM THEM, AND THE EVIL SPIRITS WENT OUT OF THEM."

Acts 19:12

The process of proxy prayer is to take a cloth of some kind, pray over it and/or anoint it with oil by and in the presence of a commissioned elder. The cloth is then taken to the sick individual and placed upon the sick. The cloth acts as a substitute for the commissioned elder allowing him to be physically absent. The principle, then, is that YHWH honors this sacred form of laying on of hands by the elders and in no form insubordinates the channel by which YHWH allows virtue to flow.

Even though it is known that the above-mentioned methods are divinely ordained methods and gestures by which YHWH's virtue and power flows, a word of instruction is appropriate. The scriptures teach that laying on of hands should be limited to "ordained" individuals.

"Is any one of you sick? He should call for the ELDERS of the church to PRAY OVER HIM AND ANOINT HIM WITH OIL IN THE NAME OF THE LORD. And the prayer offered in faith will make the sick person well; ..."

James 5:14-15 (NIV)

This scripture also reveals other important principles which are clearly seen in Yahushua' ministry. Ordained administrators are not required to solicit subjects on which to demonstrate their gift of healing. However, if someone solicits prayer the elder is somewhat bound to respond (in some way). You see, when an individual has a gift or ministry, it will be recognized and many will seek out the gifted individual and solicit them to pray with the laying on of hands.

"A man's GIFT maketh room for him, and bringeth him before great men."

Proverbs 18:16

According to Apostle Paul, healing is designated as a special gift and is a result of YHWH's spirit working through an individual. Paul said,

" ... to another GIFTS OF HEALING by that one spirit ..."

1 Corinthians 12:9

Another point to consider is that it is not acceptable for an individual to utilize this rite for filthy lucre's sake. Ordained ministers of the gospel already have a YHWH given right to live off the Gospel, but not to live off healings and miracles, per se. Yahushua already paid for people's healing by HIS stripes and people should not be charged. To do so is criminal and it is double charging. The similar type of crime was going on in the temple which enraged Yahushua HaMashiyach and stirred HIM to drive out those that sold.

“Freely ye have received, freely give.”

Matthew 10:8

This may beg the question, where did the money come from which supported Yahushua and HIS disciples? It came from some wonderful, dedicated women (and many others), one being married to the richest man in Israel, who gave from their own assets (Luke 8:3). People were not charged fees for healings, miracles, etc. Yahushua's general operating funds came from supporters. But gifts were gifts. If YHWH given gifts were paid for they would cease to be gifts. So, supporting the ministry is separate from the gifts that come from YHWH. One is not contingent upon the other.

It should also be remembered that the gift of healing should not be used to feed human egos. For example, Yahushua HaMashiyach frequently charged people, some of those HE healed, to tell no man. HE was certainly not a fame seeker just for the sake of getting fame nor a money seeker for the sake of or for the "love" of getting money. HE had no need to nor did HE publicize or solicit. People sought HIM. It is unfortunate that twentieth century churches and ministers of YHWH have been caught up in the frenzy of marketing schemes. Let YHWH's people "market" it by the natural means available to them.

Finally, some people who knew Yahushua, e.g., family and neighbors where Yahushua grew up, did not have much faith in HIM and obviously did not solicit HIM for healings. Had they Yahushua would have and could have healed them. We read this in the scriptures about that account,

"But Jesus said unto them, 'A prophet is not without honor, but in his own country, and among his own kin, and in his own house.' And he could there do no mighty works, save that he LAID HIS HANDS UPON A FEW SICK FOLK AND HEALED THEM. And he marvelled because of their unbelief ..."

Mark 6:4-6

(See Matthew 13:58 also)

In conclusion, healing by the laying on of hands is Biblically valid, current and appears to be an exclusive rite. If you or someone you know wants healing, take steps of faith and receive from YHWH's provisions. Watch the Glory of the Lord be revealed.

Part Two
LAYING ON OF HANDS
(For Spirit Infilling)

INTRODUCTION

This chapter will focus on laying on of hands for the purpose of transferring blessing and/or power. In the Old Testament Patriarchs utilized laying on of hands for passing on blessings, birthrights (leadership power nominally belonging to the Elder, i.e., first born) and prophecies - both favorable and unfavorable. For example, some patriarchs who utilized the rite of laying on of hands were Isaac, Jacob, Joseph, and perhaps many others who may not have been mentioned in holy writ.

SPIRIT INFILLING

As was previously discussed in earlier chapters, the infilling of the spirit is the earnest seal of YHWH's promised eternal salvation upon an individual. Apostle Paul wrote,

" Now he which establisheth us with you in HaMashiyach, and hath ANOINTED us, is God; Who hath SEALED us, and GIVEN THE EARNEST of the Spirit in our hearts."

2 Corinthians 1:22-23

"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were SEALED with the holy spirit of promise, which is the EARNEST of OUR INHERITANCE ..."

Ephesians 1:13-14

"And grieve not the holy Spirit of God, whereby ye are SEALED unto the day of redemption."

Ephesians 4:30

When the patriarchs of old were ready to pass on their scepter to their first born they would signify their approval on that son, who was to carry on his father's wealth, name and heritage, by laying their hand upon the head of that son and utter words of blessing and instruction.

Of course, the spirit infilling similitude of YHWH does not personally come down from heaven and lay HIS hand upon heads to perform this rite. But this is accomplished through HIS agents who HE has called and ordained to carry on HIS work -agents through which HIS spirit may symbolically flow. When a minister places his physical hands upon a believer's head it is as though YHWH was present to do it. YHWH then endorses the act by performing a miracle - infilling an individual with HIS spirit.

The patriarchs of old performed the rite of blessing before they died. The blessing was only a portion or a prophetic utterance of what was to come. The heir did not fully receive the inheritance until their father died. Likewise, when an individual is filled with YHWH's spirit, they are said to be heirs of YHWH, but the spirit infilling is only a portion (earnest) of the full inheritance to come. And heirs of the kingdom will come into their full inheritance when they pass from this life into the next.

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

Romans 8:11

"Behold, I shew you a mystery; ... we shall all be changed, ... For this corruptible must put on incorruption, and this mortal must put on immortality ..."

1 Corinthians 15:51-57

The two major examples of the laying on of hands for spirit infilling is recorded in the book of Acts - the historical book which records the birth and establishment of the church.

"Then Peter and John PLACED THEIR HANDS ON THEM, and they received the Holy Spirit. When Simon saw that the spirit was given at the LAYING ON OF THE APOSTLE'S HANDS, he offered them money and said, 'Give me also this ability so that everyone on whom I LAY MY HANDS may receive the Holy Spirit.'"

Acts 8:17-19 (NIV)

"And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, He said unto them, 'Have ye received the Holy Ghost since ye believed?' And they said unto him, 'We have not so much as heard whether there be any Holy Ghost.' And he said unto them, 'Unto what then were ye baptized?' And they said, 'Unto John's baptism.' Then said Paul, 'John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.' When they heard this, they were baptized in the name of the Lord Jesus. AND WHEN PAUL HAD LAID HIS HANDS UPON THEM, THE HOLY GHOST CAME ON THEM; AND THEY SPAKE WITH TONGUES AND PROPHECIED."

Acts 19:1-6

As with healing, YHWH is not bound to the method of laying on of hands when HE wants to pour out HIS Holy Spirit. This can be deduced, because in the scriptures cases can be found of

how people received YHWH's spirit without the laying on of hands. For example in the book of Acts you can read the following,

"... Cornelius, thy prayer is heard ... Send therefore to Joppa, and call hither Simon, whose surname is Peter ... who, when he cometh, shall speak unto thee ... Now therefore are we all here present before God, to hear all things ... Then Peter opened his mouth, and said, 'Of a truth I perceive that God is no respecter of persons: ... WHILE PETER YET SPAKE THESE WORDS, THE HOLY GHOST FELL ON ALL THEM WHICH HEARD THE WORD ... for they HEARD THEM SPEAK WITH TONGUES, and magnify God..."

Acts 10:31-48

The principle of laying on of hands by one of YHWH's ordained agents for the infilling of the Holy Ghost signifies YHWH's blessing. The hands of YHWH's agents placed upon a candidate, who is believing to receive YHWH's Spirit are an extension of YHWH's hands. YHWH's agents are sanctioned vessels through which HE flows.

"... Is my HAND shortened at all, that it cannot redeem? ..."

Isaiah 50:2

"BEHOLD, the LORD's HAND is not shortened, that it cannot save; ..."

Isaiah 59:1

"Verily, Verily, I say unto you, 'He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.'"

John 13:20

"And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

Matthew 16:19

"... Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."

John 20:22-23

Thank YHWH for HIS provisions and that these provisions are often channeled through HIS agents on the earth. And YHWH's agents shall gain double honor.

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

1 Timothy 5:17

YHWH works through, with and for HIS chosen and ordained ministers. Keep faith in YHWH, and YHWH will bless liberally and often through HIS servants - the five-fold ministry.

"And he gave some apostles; and some prophets; and some evangelists; and some pastors, and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; Till we all come in the unity of the faith, and of the knowledge of the son of God ..."

Ephesians 4:11

YHWH can and will do exceedingly abundantly above all one can ask or think!! Trust in YHWH and receive from HIM.

Part Three
LAYING ON OF HANDS
(For Commissioning)

INTRODUCTION

Commissioning ceremonies are ancient and common throughout the thread of man's history. It can be seen in ancient Bible history as well as in much later history. The commissioning ceremony is symbolic of passing one's authority and blessing to another. Commissioning is a Bible doctrine and is to be administered sacredly, judiciously, and cautiously.

COMMISSIONING

Some of the earliest forms of commissioning found in scripture are the patriarchal blessing ceremonies. Various similarities exist between a blessing ceremony and a commissioning ceremony. When a patriarch blessed his son, i.e., passed on the ancestral wealth the patriarch also commissioned his son to protect, lead, propagate, advance and enlarge the ancestral legacy.

Some of the more obvious commissioning ceremonies are found in priestly inaugurations, i.e., the Aaronic priesthood, and with kingly or leadership inaugurations. These were usually publicly observed and endorsed whether initiated by theocratic, autocratic, or democratic means. The point being that it was done sacredly, judiciously and cautiously. And it certainly was not an everyday affair. Genesis provides this account,

"And it came to pass, that when Isaac was old, ... he called Esau, ... And said, 'Behold now, I am old, I know not the day of my death: ... make me savoury meat, ... that I may eat; that my soul may bless thee before I die ... Jacob ...came unto his father ... and Jacob said, 'I am Esau thy firstborn;' ... And he discerned him not ... so he blessed him ... and said, ...

'Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mothers son bow down to thee: cursed be everyone that curseth thee, and blessed be he that blesseth thee' ... Esau his brother came in from hunting ... made savoury meat and brought it unto his father ... Isaac trembled very exceedingly, and said, ... I HAVE BLESSED HIM ... YEA AND HE SHALL BE BLESSED' ... And when Esau heard the words of his father, he cried with a great and exceeding bitter cry ... And he said, 'Hast thou not reserved a blessing for me? ' ... "

Genesis 27:1-40

By reading the above biblical illustration one can sense the sanctity and finality of such a sacred ceremony. A blessing, once placed is irrevocable! As additional evidence the scriptures reveal that King David realized, honored and exemplified the irrevocability and sacredness of commissioning when he spared King Saul's life. He also sang,

" ... Touch not mine ANOINTED, and do my prophets no harm."

1 Chronicles 16:22

The detail of laying on of hands is not mentioned in Genesis 27 when Isaac blessed his sons, but it must have been customary based upon the next scriptural text.

" ... And it came to pass ... that one told Joseph, 'Behold thy father is sick:' and he took with him his two sons ... And one told Jacob, ... 'Behold thy son Joseph cometh to thee:' and Israel strengthened himself, and sat upon the bed ... And Israel beheld Joseph's sons, and said, 'Who are these?' ... 'Bring them, I pray thee, unto me, and I will bless them.' Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them and embraced them ... AND ISRAEL STRETCHED OUT HIS RIGHT HAND AND LAID IT UPON EPHRAIM'S HEAD, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the first born. And he blessed Joseph ... And when Joseph saw that his father laid his right hand

upon the head of Ephraim, it displeased him: and he held up his father's hand to remove it ...
And Joseph said, 'Not so, my father: for this is the firstborn; put thy right hand upon his head. **AND HIS FATHER REFUSED ...**'

Genesis 48:1-22

Several things are validated in the above scripture. First, laying on of hands was a customary procedure. Second, it was very sacred and prophetic. Joseph obviously believed this when he was so adamant about his father switching hands to different sons. Third, when the ceremony was in process the authority of commissioning and decision-making were solely up to the discretion of the commissioner.

By reading the Old Testament texts, New Testament statements become clearer. The following two seemingly polar scriptures become reconciled by properly and rightly dividing the "word". Apostle Paul said,

" ... ORDAIN ELDERS IN EVERY CITY, as I had appointed thee."

Titus 1:5

Yet, Apostle Paul tells Timothy,

"Do not be HASTY IN THE LAYING ON OF HANDS, and do not share in the sins of others. Keep yourself pure."

1 Timothy 5:22 (NIV)

On one side a very important task is seen which is to be accomplished everywhere , and in this case, by Titus, but on the other side words of caution establishing that commissioning is not to

be done prematurely are given. The reconciling principle here is that when a commissioning ceremony has been completed it cannot be revoked (undone). It is a sacred and final ceremony. An individual's commissioning is only ended at death. In the New Testament the scriptures state,

"For God's gifts and his call are IRREVOCABLE."

Roman 11:29 (NIV)

In another place it says,

"... Esau, who for a single meal sold his inheritance rights as the oldest son. Afterward, as you know, when he wanted to inherit this blessing, he was rejected. HE COULD BRING ABOUT NO CHANGE OF MIND THOUGH HE SOUGHT THE BLESSING WITH TEARS."

Hebrews 12:16-17 (NIV)

Hasty commissioning spells danger. One can only know another person through the process known as TIME. There is no other process, because YHWH does not always provide all the information necessary about an individual aspiring to the ministry. Apparently, there are some things about humans that YHWH himself chooses not to know unless submitted or revealed by the individual themselves. Consider the following scriptures:

"The spirit of man is the candle of the lord, searching all the inward parts of the belly."

Proverbs 20:27

"And the angel of the Lord called ... And he said, 'Lay not thy hand upon the lad ... for

NOW I KNOW that thou fearest God' ..."

Genesis 22:11-12

Now, to further verify the principles presented in this chapter, simply search through the Old Testament and New Testament focusing on the commissioning of kings, priests, prophets and members of the five fold ministry - Aaron, King Saul, King David, King Solomon, Eli, Samuel and Judas to sight a few. Notice in each case the sacredness, irrevocableness, propheticness, and responsibility of the commissioner, the commissionee, and the commission.

Time and space does not allow an extrapolation of the many details in this essential fundamental dogma of the church of Yahushua HaMashiyach. However, the reader is encouraged to do some of their own research.

Finally, this chapter touches on one of the last and greatest commands Yahushua gave to HIS disciples when HE said the following unto them shortly before HIS departure:

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

Luke 24:47

Yahushua' commission can only be accomplished through the process of delegation. And delegates must be commissioned into their calling. So, commissioning must continue, but must be done discreetly, cautiously, judiciously, sacredly and permanently.

Chapter

- 6 -

Part One

RESURRECTION OF THE DEAD

(For the Sinner)

INTRODUCTION

The resurrection of the dead for the sinner is something every sinner in hell hopes will not happen. Resurrection day will not be a joyous occasion. It will initiate the eternal tormentful damnation awaiting the wicked dead. This subject is well substantiated in the scripture but will not be exhaustively discussed here.

A SCRIPTURAL GLANCE

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

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto resurrection of life; and they that have done evil, unto the resurrection of damnation."

John 5:28-29

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

Revelation 20:14-15

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

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

Ecclesiastes 11:3

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

Hebrews 9:27

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

Luke 16:19-31

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

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

2 Corinthians 6:2

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

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

1 Thessalonians 4:16-18

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

2 Thessalonians 1:8-9

The doctrine of the resurrection of the dead does include the wicked dead. However, the resurrection of the dead is a doctrine of hope for the believer as illustrated in the attitude and thinking of Mary, Lazarus's sister (John 11) but is a doctrine of despair for the unbeliever. This is a doctrine that should awaken the heart of every unbeliever to turn toward YHWH and obey the Gospel. The resurrection is a short and horrible experience to be encountered by the wicked dead who are required to stand before YHWH at the White Throne Judgment. After that dreadful experience, death, hell and the grave shall be cast into the lake of fire.

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which was the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

Revelation 20:11-15.

Part Two
RESURRECTION OF THE DEAD
(For the Saint)

INTRODUCTION

The ascension refers to when HaMashiyach was caught up into heaven from the mount of Olivet in plain view of the disciples and vanished from their sight. The angels at that event made a promise to the disciples that HaMashiyach would return in like manner. By virtue of New Testament citings, first century believers held to both a resurrection of the dead as well as a catching away of the saints up to the "heavens" or in the "clouds". This event will herald the full receipt of the promised inheritance for the faithful believer—eternal life—a full transmutation from mortal to immortal.

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

1 Thessalonians 4:16-17

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

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

2 Thessalonians 2:1-12

Even unto this day (the early 21st century), HaMashiach has not yet returned.

HaMashiach warned against being taken in by rumors that proclaimed that He had already come and thus search out a false HaMashiach (Matthew 24:23). He warned that a wicked and perverse generation seeks signs. Thus the caution is do not be caught up in sign seeking because the Anti-HaMashiach will be a miracle worker and produce great signs and wonders (2 Thessalonians 2:9-12) and will deceive the whole world, except for the elect who can differentiate. HaMashiach foretold of the many catastrophic events that must take place prior to his return. The descriptions of these events can be read in Matthew 24-25 and Luke 21:5-36. Keep faith in your heart and be patient while waiting for HaMashiach's return and stay focused on kingdom work, not your own. When the fullness of time arrives, Yahushua will return and catch away His faithful followers.

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

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

Matthew 25:29

If all the servants had talents, HaMashiach was talking about possessing something more than just levels of skills. The inference here is the possession of "faithful focus" and in particular the expansion of the master's estate rather than on a specific numeric replication of raw skills. The

“focus” required/expected of the servants implied unfeigned faithfulness to the task set before them: the task being, in this case, the efforts to increase the master's wealth (estate). Since the parable is given to explain the kingdom of heaven, what then is the wealth of the kingdom? It can be nothing more than the ingathering of souls, the Jewel of YHWH (Revelation 21:2).

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

Matthew 16:26

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

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

THE LINK BETWEEN THE ASCENSION AND THE RESURRECTION

There is a distinctive link between the two teachings on the ascension and the resurrection of the dead. While the ascension more obviously implies the catching away of living believers at the time of HaMashiyyach's return, faithful believers that physically died prior to HaMashiyyach's promised return, those who lost their life for HaMashiyyach, will also be raised from the dead at His return to enjoy the reward of ruling and reigning with Him during the 1000 Years of Peace (Revelation 20:4). Some argue that all righteous dead will be raised at this event but scripture does

not provide enough specific evidence to verify this view.

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

RESURRECTION OF THE SAINTS

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

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

1 Corinthians 15:35-50

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

Any altered pattern of development or bodily formation deviating from the preordained

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

When Apostle Paul said that each seed has one consistent bodily form and after it dies it comes back to life in a new but different bodily form he was not suggesting that humans would resurrect outside the realm of its genome, like an animal or plant. He was implicating that the resurrected body would not be resurrected as a mortal but as an immortal. When a seed of corn transmutes, after it dies, it resurrects as a recognizable and identifiable stalk of corn, not an orange tree. It remains encapsulated within its genome structure. So is the case with humans. When a human dies and is later resurrected they acquire a new, specific and preordained bodily form—a GLORIFIED body, i.e., a spiritual body. The preordained *transmutation continuum* for humans is quite specific.

O.T. INDICATIONS OF THE RESURRECTION

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

Matthew, relative to the ongoing existence of YHWH throughout the generations as well as the ongoing existence of those generations that physically died.

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

Matthew 22:31-32

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

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

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

THEM."

Luke 24:36-43

Some might ask, "That was Yahushua, but what about the saints?" This is a valid question.

First of all, Apostle Paul said,

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

1 Corinthians 15:51-54

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

The Apostles used the term sleep relative to believers who die physically but if a sinner died it was known as "death". The distinction between the two provides a hope for the faithful believer before death and for the ones who grieve over the physical death of a loved one. "Sleep" denotes a more temporary hopeful, peaceful and restful state, it is a far more positive image. For those that sleep it is just a matter of time before a new day dawns - eternity. But "death" seems final, hopeless and cold. For the unrighteous dead there is no hope of a new day dawning, only eternal darkness and pain. Yahushua made reference to this subject when HE spoke these words,

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

John 11:25, 26

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

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

1 Thessalonians 4:13-15

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

1 Corinthians 15:51

"And when he had opened the fifth seal, I saw under the altar the SOULS of them which were slain for the word of God, and for the testimony which they held: And they cried with

a loud voice, saying, 'How long, O lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?' And white robes were given unto every one of them; and it was said unto them, that they should REST yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled"

Revelation 6:9-11

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

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

Revelation 20:14-15

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

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

Ecclesiastes 11:3

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

Hebrews 9:27

"There was a certain rich man, and fared sumptuously ... And there was a certain beggar named Lazarus, which laid at his gate ... And desiring to be fed with the crumbs which fell from the rich man's table: ... And it came to pass that the beggar died, and was carried by

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

Luke 16:19-31

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

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

2 Corinthians 6:2

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

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

1 Thessalonians 4:16-18

The doctrine of the resurrection of the dead does not include the wicked dead. The resurrection of the dead is a doctrine of hope for the believer as illustrated in the attitude and thinking of Mary, Lazarus's sister (John 11). However, the scriptures speak of a horrible experience to be encountered by the wicked dead who are required to stand before YHWH at the White Throne Judgment. After that dreadful experience, death, hell and the grave shall be cast into the lake of fire. Re-read Revelation 20:13-15.

THE RESURRECTION POWER

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

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

Romans 8:11

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

John 11:25

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

Mark 16:17

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

Acts 10:45-46

It is important to mention that all believers who do pass the test of fire ultimately receive a common reward. Of all those who make it in, even though "few there be that find it", some will receive honors in addition to the common reward. The following scriptural example illustrates the principle of a common reward:

"For the kingdom of heaven is like unto a man that is a householder ... And when he had agreed with the labourers for a penny a day, he sent them into his vineyard ... So when even

was come, the lord ... saith ' ... give them their hire ... ' And when THEY came THAT WERE HIRED THE ELEVENTH HOUR, THEY RECEIVED...A PENNY. But when THE FIRST came, they SUPPOSED THAT THEY SHOULD HAVE RECEIVED MORE; AND THEY LIKEWISE RECEIVED EVERY MAN A PENNY."

Matthew 20:1-10

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

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

1 Timothy 5:17

A double honor is bestowed because of double responsibility.

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

Hebrews 13:17

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

WHEN WILL THE ETERNAL JUDGEMENT BEGIN?

The judgment for the saint will be eternal as Apostle Peter clearly states in his writings and

has been eternally established. The question that remains is when will the full transmutation event occur? This answer is not disclosed in scripture (Matthew 24:36).

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

2 Peter 1:11

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

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

1 Peter 4:17

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

WARNING

In conclusion, the whole duty of man is to fear YHWH and keep HIS commandments.

Continue to be faithful over a few things because YHWH will make the faithful believers ruler over many things and JOY will be theirs throughout eternity.

Chapter

- 7 -

Part One

ETERNAL JUDGEMENT

(For the Sinner)

INTRODUCTION

In some respects this chapter is one of the most paradoxical doctrines discussed in YHWH's word. And this chapter may evoke ambivalent feelings due to the subject matter and nature of this doctrine. Contrastingly enough, it is both sad and joyous. The saddening aspect of this doctrine will be discussed in this chapter and the joyous aspect will be discussed in the next chapter.

REST FOR THE TROUBLED

Notice the polarity of Apostle Paul's opening remarks to the Thessalonians as he writes on the subject of judgment.

"Seeing IT IS A RIGHTEOUS THING WITH GOD TO RECOMPENSE TRIBULATION TO THEM THAT TROUBLE YOU; And to YOU WHO ARE TROUBLED REST with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;"

2 Thessalonians 1:6-9

The troubled believer is encouraged to "rest", be safe, and refreshed, because the "day of judgment" and wrath is coming upon the sinner. And this horrible judgment is to be administered by YHWH. Notice the contrast. The judgment upon sinners will be horrible, but will seem restful and merciful in the eyes of the saint.

Truly, unless a believer is "troubled", as were the early believers, it is difficult to perceive judgment as merciful. But, consider the urging pleas of the souls who experienced "trouble".

"... And ... I saw under the altar the SOULS OF THEM THAT WERE SLAIN ... And they cried with a loud voice, saying, 'How long, O lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?'"

Revelation 6:9-10

The souls mentioned above were killed for their beliefs. That is the kind of "trouble" of which Paul speaks in 2 Thessalonians 1:6-9. Although it may be hard to conceive judgment as being merciful, especially when loved ones may be recipients of YHWH's vengeance, simply and momentarily reflect upon all the wickedness, debauchery, cruelty, violence, abortions and perversion troubling precious and righteous believers. Then, the picture of righteous judgment seems merciful.

Remember, YHWH's judgment will eternally eradicate all evil and its ramifications. Everyone will be recompensed according to any and all deeds done in the body. "Vengeance is mine, saith the Lord." Nonetheless, YHWH's vengeance will NEVER seem merciful in the eyes of the wicked.

"And I saw ... him that sat ... FROM WHOSE FACE THE EARTH AND THE HEAVEN FLED AWAY, AND THERE WAS FOUND NO PLACE FOR THEM."

Revelation 20:11

"And shall cast them into a furnace of fire: there shall be WAILING AND GNASHING OF TEETH."

Matthew 13:42

WHO SHALL BE JUDGED AND HOW?

Although all shall be judged, both sinner and saint alike, the focus of this chapter is on the judgment of the sinner. So, the next appropriate question is, how will the sinner be judged? The Bible appears to be quite clear and consistent on the type and method of judgment. For clarity read the following verses:

"In FLAMING FIRE taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus HaMashiyach:"

1 Thessalonians 1:8

" ... and they were judged every man according to their works. And death and hell were cast into the LAKE OF FIRE. This is the second death."

Revelation 20:13-14

" ... to go into hell, into the FIRE THAT NEVER SHALL BE QUENCHED:" ... cast into hell fire: where the worm dieth not, and the FIRE IS NOT QUENCHED. For every one shall be SALTED WITH FIRE ... "

Mark 9:43

" ... therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire."

Matthew 3:10

"As therefore the tares are gathered and burned in the FIRE; so shall it be in the end of this world. The Son of man shall send forth angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a FURNACE OF FIRE: there shall be WAILING AND GNASHING OF TEETH."

Matthew 13:40-42

From the above, intentionally limited scriptures, because time and space would not permit an exhaustive listing, it can be deduced that the type and method of judgment is by fire and is painful. Now, the following scriptures will attempt to demonstrate the duration of judgment that will be experienced by the sinner.

" ... and he shall be tormented with fire and brimstone ... And the smoke of THEIR TORMENT ASCENDETH UP FOR EVER AND EVER: and they have no rest day or night, who worship the beast and his image ... "

Revelation 14:10-11

"And the devil that deceived them was cast into the lake of fire and brimstone ... and shall be TORMENTED DAY AND NIGHT FOR EVER AND EVER ... And whosoever was not found written in the book of life was cast into the lake of fire."

Revelation 20:10-15

" ... rather than having two hands or two feet to be cast into EVERLASTING FIRE."

Matthew 18:8

" ... 'Depart from me, ye cursed, into EVERLASTING FIRE, PREPARED FOR THE DEVIL AND HIS ANGELS:'"

Matthew 25:41

"And these shall go away into EVERLASTING PUNISHMENT ..."

Matthew 25:46

"Who shall be PUNISHED WITH EVERLASTING DESTRUCTION ..."

2 Thessalonians 1:9

" ... but he will BURN up the chaff WITH UNQUEENCHABLE FIRE."

Matthew 3:12

" ... into the FIRE THAT NEVER SHALL BE QUENCHED ... cast into hell fire: Where their worm dieth not, and THE FIRE IS NOT QUENCHED."

Mark 9:43-48

Again, the above scriptures are only a small representation of the voluminous references that could be cited to validate the truth concerning the duration of judgment. Nevertheless, in summary the scriptures vividly describe an ETERNAL AND TORMENTFUL JUDGEMENT by FIRE for all sinners.

As discussed in DOC Volume One, the second creative act, relative to the first (Genesis 1:3), was the dividing, separating, making a distinction between light and darkness (Genesis 1:4). Even though light is invisible to the naked eye, unless a small bandwidth of the whole is reflected (or refracted and reflected), YHWH still chose to establish a place where HE would not dwell; a place of obscurity; a place for the obscure and all who commit acts that are considered acts of darkness. In other words, YHWH also established the following divisions, right from the very beginning of his creation:

1. “good from evil” (Genesis 2:9; 3:22; Job 30:26; Isaiah 5:20; 45:7; Matthew 6:23; John 3:19);
2. truth from lies (John 8:44);
3. an eternal place of light where YHWH and the **children of light** (John 12:36; Luke 16:8; Ephesians 5:8; 1 Thessalonians 5:5) will dwell eternally (Revelation 21:2, 3, 10; 22:5) separate from an eternal place of (outer, i.e., exterior) darkness (obscurity*) (Matthew 8:12; 22:13; 25:30);
4. a place where the **children of darkness** (1 John 3:10; John 8:44; Ephesians 5:8; 1 Thessalonians 5:5) will dwell eternally (Revelation 14:11; 20:10), a place where YHWH chooses not to dwell. It is not a place where anyone will not want to be. (*Obscurity: absence of light; being unknown – Matthew 7:23).

Psychosis happens to those (Briggs, 1994) who believe that they can never again be reconciled to YHWH, a sense of never being able to be seen favorably by YHWH, ever again. The behavior (Matthew 8:12) of those cast into outer darkness (obscurity) closely resembles those with severe mental disorders found in the obscurest places of mental institutions. Imagine the suffering that will be felt by those who were "famous", or felt to be "seen", or "recognized" who are then placed into total obscurity (unknown by YHWH-Matthew 7:23), not to mention the other physical pains felt from hell fire (Matthew 9:47).

WHEN WILL THE ETERNAL JUDGEMENT BEGIN?

According to scriptural implications, the Eternal Judgment immediately follows the White Throne Judgment.

"And I saw a great WHITE THRONE, and him that sat on it, from whose face the earth fled away ... and THE DEAD WERE JUDGED out of those things which were written in the books ... AND DEATH AND HELL WERE CAST INTO THE LAKE OF FIRE. This is the second death."

Revelation 20:11-14

It appears that the white throne judgment is the next to the last event on YHWH's agenda before eternity begins. The ironic, but wonderful element of YHWH's righteousness is that YHWH will judge every individual separately and check to see if their name is written down in the Lamb's book of life. For those individuals whose names are not found, are collectively cast into the lake of fire. Following the catastrophic event of YHWH casting the ungodly into the lake of fire a new heaven and a new earth is created - the last event on YHWH's agenda before eternity begins for all.

"And I saw a NEW HEAVEN and a NEW EARTH: for the FIRST HEAVEN and the FIRST EARTH ARE PASSED AWAY; and there was no more sea ... And there shall in no wise enter into it any thing that defileth ... "

Revelation 21:1, 27

This stirring chapter should evoke zeal in the hearts of believers stimulating them to spread the gospel of hope to all nations.

"Knowing therefore the terror of the Lord, we persuade men... "

2 Corinthians 5:11

Part Two
ETERNAL JUDGEMENT
(For the Saint)

INTRODUCTION

This chapter is one of celebration for the believer. Eternal Judgment will be a day of Jubilee for all true and pure believers. True believers think about and will be able to face Eternal Judgment with boldness and confidence because of their relationship with the divine. Believers obey YHWH because of LOVE, not because of FEAR. They know that YHWH first loved them. As indicated in DOC Volume One, there are ignorant critics (Huxley, 1937, et al) that criticize believers and followers of YHWH who say that believers only follow and obey YHWH out of fear; a fear of a horrible and angry YHWH; a YHWH that will judge and punish those who do not obey and follow him. But this is where the ignorance of the critics lay. Although it is true that YHWH can and will one day judge ungodly men and women who loved not the truth/light nor walked in it. But, those who have a relationship with YHWH, know HIM, understand HIM and love HIM and do not fear (1 John 3:21-22) HIM, but they have a boldness (1 John 4:17) when facing (or thinks about) the judgment day. True followers know that YHWH loved them first (1 John 4:19) and walk with HIM (abides in HIM) accordingly; a walk based on relationship that began as a response to YHWH's LOVE; a LOVE that YHWH had first toward them. And as the LOVE relationship grows, more so on the human side than YHWH's side, since YHWH's side is already perfect LOVE (John 15:13), fear becomes non-existent (1 John 4:18). This is where and how Huxley and others get it wrong.

This chapter is intended to be one of comfort and solace for those that may be in great distress, tribulation or persecution. Believers are encouraged to hold the faith for in due season

they shall reap if they faint not. "Look up, for your redemption draweth nigh" (Luke 21:28; James 5:8).

WHO SHALL BE ETERNALLY JUDGED?

As mentioned in the previous chapter, all will be judged, but the focus of this chapter will be on the saint.

"For WE ALL MUST APPEAR BEFORE THE JUDGEMENT SEAT OF CHRIST; that everyone may receive the things done in the body, according to that he hath done, whether it be good or bad. Knowing therefore the TERROR of the Lord, we persuade men... "

2 Corinthians 5:10-11

"For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods ... After a long time the lord ... cometh, and reckoned with them. The lord said ... WELL DONE, THOU GOOD AND FAITHFUL SERVANT: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the JOY of thy lord."

Matthew 25:14-21

As implicitly stated above, everyone and everything done will be judged. Yes, even the believer will be judged. Furthermore, some believers will barely make it in, because they did not invest in any real valuable commodities. Only what's done for HaMashiach has lasting value.

"If any man's work abide which he hath built thereupon, he shall receive a REWARD. If any man's work shall be burned, he shall suffer LOSS: but he himself shall be saved ... "

1 Corinthians 3:14-15

"Lay not up for yourselves treasures on earth, where moth and rust doth corrupt, and where thieves break through and steal: But LAY UP FOR YOURSELVES TREASURES IN HEAVEN ... for where your treasure is, there will your heart be also."

Matthew 6:19-21

The Bible clearly implies that believers are to be good stewards and that all must give an account for all the deeds done in the body. Therefore, consider the following scriptures as encouragement to live zealously and predominantly for YHWH:

"Moreover it is REQUIRED in stewards, THAT A MAN BE FOUND FAITHFUL."

2 Corinthians 4:2

"And he called him, and said unto him, 'How is it that I hear this of thee? GIVE AN ACCOUNT OF THY STEWARDSHIP ...'

Luke 16:2

"But I say unto you, 'That EVERY IDLE WORD that men shall speak, THEY SHALL GIVE ACCOUNT THEREOF IN THE DAY OF JUDGEMENT.'

Matthew 12:36

"See then that ye WALK CIRCUMSPECTLY, not as fools, but as WISE, REDEEMING THE TIME, because the days are evil."

Ephesians 5:15-16

" ... For unto whomsoever MUCH IS GIVEN, OF HIM SHALL BE MUCH REQUIRED..."

Luke 12:48

It is important to discuss that all believers who do pass the test of fire ultimately receive a common reward. Of all those who make it in, for "there be few that find it", some will receive honors in addition to the common reward. The following scriptural example illustrates the principle of a common reward:

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

Matthew 20:1-10

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

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

1 Timothy 5:17

A double honor is bestowed because of double responsibility.

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

Hebrews 13:17

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

WHEN WILL THE ETERNAL JUDGEMENT BEGIN?

The judgment for the saint will be eternal as Apostle Peter clearly states in his writings.

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

2 Peter 1:11

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

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

God?"

1 Peter 4:17

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

WARNING

It is scripturally logical to deduce that not all professing HaMashiyachians will escape YHWH's vengeance. In fact, everything and everyone shall be tried by the purging fires. Only the pure elements will survive the flames.

"Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet as by fire."

1 Corinthians 3:13-15

Furthermore, some professing believers will be called workers of iniquity.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven ... And then I WILL PROFESS UNTO THEM, 'I NEVER KNEW YOU: DEPART FROM ME, YE THAT WORK INIQUITY.'

Matthew 7:21-23

For additional examples read about the parable of the talents and about the importance of visiting HaMashiyach in prison, clothing and feeding HIM. You can find it in Matthew chapter twenty-five. Incidentally, for those that may have ideas that "calling on the name of the lord" produces continued salvation ought to re-think their position in light of the above scriptures. It is important to rightly divide the word and to examine doctrines within the entire context of YHWH's word, i.e., line upon line; precept upon precept; here a little there a little.

In conclusion, the whole duty of man is to fear YHWH and keep HIS commandments. Continue to be faithful over a few things and YHWH will make the faithful ruler over many things and JOY will be theirs throughout eternity.

Chapter Two

Quiz Questions

1. How far back can the concept/premise of repentance be traced? _____

2. What is the Adamic Nature? _____

3. What was the first of the six fundamental doctrines delineated by Apostle Paul? _____

4. Define “dead works”. _____

5. Who has or who can commit “dead works”? _____

6. What does the word repentance mean? _____

7. Who must repent? _____

8. What does repentance accomplish? _____

9. Which component of the gospel does repentance parallel with? _____

10. What are the eternal consequences for not repenting? _____

Chapter Three

Quiz Questions

1. What two scriptures parallel each other relative to the “IS” of YHWH? _____

2. Define what the “IS” of YHWH means? _____

3. What does the atheist say? _____
4. What do the scriptures call an atheist? _____
5. Is Yahushua in the godhead or is the godhead in Yahushua? _____

6. How did/does YHWH reconcile the world unto himself? _____

7. There are gods many, but how many true GODS are there? _____
8. What do the scriptures mean by “he is a rewarder” and to whom does YHWH give these rewards? _____

9. Is there any excuse for not knowing/understanding the godhead? _____
10. From whence does the understanding of the godhead come? _____

Chapter Four

Quiz Questions

1. What is the Greek word for baptize? _____
2. What does the Greek word for baptize mean? _____

3. What component of the gospel does water baptism parallel? _____
4. Identify the two major scriptural typologies relative to water baptism. _____

5. What four principles can be discerned from the typologies identified in question # 4 above?

6. What is the only known method of applying Mashia's blood and Mashia's name to an individual that requires human involvement? _____
7. What is the only name given under heaven by which people can be saved? _____

8. In what way does Apostle Paul use the typology of circumcision? _____

9. How do some theologians misuse the circumcision typology? _____

10. What four types of baptisms are found in the New Testament? _____

11. Define how each baptism is different from the others. _____

12. Which of the baptisms accomplishes spiritual adoption? _____

13. Which of the baptisms wash away sins? _____

14. Identify what a minister should invoke over a baptismal candidate. _____

15. What is the only consistent initial evidence, found in scriptures, that affirms that one is baptized with the Holy Ghost (Spirit)? _____

16. How did Yahushua give a prophetic hint to his disciples concerning the out pouring of the Holy Ghost (Spirit)? _____

17. What is the purpose of sufferings? _____

18. What is the purpose of the washing of the word? _____

Chapter Five

Quiz Questions

1. What are the three main scriptural reasons for “laying on of hands”? _____

2. Identify two Old Testament examples where “laying on of hands” was used and for what purpose. _____

3. What cautionary wisdom is given regarding commissioning? _____

4. What does “laying on of hands” symbolize? _____

5. Who should utilize “laying on of hands”? _____

6. Can the gifts of YHWH be revoked? _____
7. Is “laying on of hands” required for healing? _____
8. What is proxy prayer and site a scriptural example? _____

9. Is “laying on of hands” required for spirit baptism? _____
10. What do scriptures teach regarding healing and filthy lucre? _____

Chapter Six

Quiz Questions

1. What two categories of people will resurrect from the dead? _____

2. For what purpose will people resurrect from the dead? _____

3. Which category of people should face judgment with fear? _____

4. What is the purpose of judgment? _____

5. When will judgment day occur? _____

6. Once an individual dies, can they change their spiritual condition or status they have before YHWH? _____
7. What kind of “body” will the resurrected dead in HaMashiach possess (put on)? _____

8. What will emanate from a transformed believer as a result of becoming more translucent? _____

9. What causes a believer to become translucent and transformed? _____

10. With what attitude should a believer face judgment day? _____

Chapter Seven

Quiz Questions

1. Why is the saint encouraged to rest relative to judgment? _____

2. Why will judgment seem merciful and to whom? _____

3. Where do the souls of the slain rest until judgment day? _____

4. What form of judgment will be administered upon the wicked? _____

5. What form of judgment will be administered upon the righteous? _____

6. How long shall judgment last upon the wicked? _____

7. How long will judgment last upon the righteous? _____

8. Who was the everlasting fire prepared for and who will join them? _____

9. In the beginning, what was the second creative act of YHWH and how does it relate to this chapter? _____

10. When will eternal judgment begin? _____

Chart 2.1 Works of YHWH

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

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

Another important point to remember is that just because all seven itemized Works of YHWH listed in the chart above (Chart 1.1 and 2.1) is essentially activated by the same things, it does not cancel any of the other works. Also each work has different activating catalysts, but this does not negate the other catalysts. The fact of the matter is, all said works function in harmony and do not contradict each other.

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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](#).

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