

DISCIPLES OF CHRIST

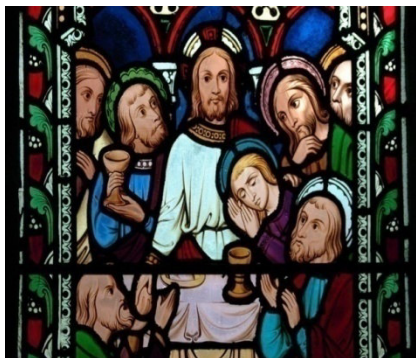
Volume Two



Covenant Epistemology A Comparative Analysis

By

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PREFACE

This book will lay essential fundamental salvific building blocks that have been missing from the minds of far too many Christians. Christianity is comprised of both thought and experience and one without the other dissolves Christianity into unstableness and shifting sands, void of elevated spiritual reality.

"...we walk by faith, not by sight".

2 Corinthians 5:7

"So then faith cometh by hearing (akoe), and hearing (akoe) by the word of YHWH."

Romans 10:17

The Greek word akoe means to "give audience to"; "to understand".

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

Hebrews 11:6

Faith requires both cognition (thought) and the senses. Sight is only a sense and can be misleading. YHWH's (God's) truths are spiritual and require faith that, although can affect the physical, are not understood by the senses. Only the mind can comprehend, if revealed by divine intervention. The senses merely convey information to be assimilated and synthesized by the brain, the seat of the human spirit and origins of faith. And without faith, it is impossible to please YHWH. Thus, the only scriptural way to increase faith is to "hear" (akoe) the word of YHWH.

Hearing the word of YHWH requires self-discipline since it helps a person maintain an attention span long enough to "hear". Once the information is assessed, it can be added to the knowledge and enlightenment base, which increases one's faith. This knowledge and enlightenment base is not just information, but specific spiritual information found within the scriptures.

This book will provide essential information critical to the establishment of strong faith in the hearts and minds of believers. It will also aid you to better grasp subsequent teachings. The reader will discover WHO they are and WHY they are who they are in the current context of human history. The reader will be introduced to WHY they think and believe the way they do and so on.

DISCLOSURE

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

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

Theology is popularly known as the science or the study of God (Theos - transliteration) and of the relations between God, man and the universe. However, the

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

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

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

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

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

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

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

Chapter

- 1 -

COVENANT DEFINED

INTRODUCTION

The subject content of this book is extremely important given the fact that most Bible readers rarely understand that 100% of all scriptural content has everything to do with covenants and covenant relationships, either directly or indirectly. Most readers do not understand that any eternally salvific oriented relationship is predicated upon and oriented around covenant relationships. So if this is the case, it is ultra important to know how they work, what ones are available to enjoin, how to enjoin them and how to keep them in good standing. All this invaluable information will be introduced in this book.

Jews and lawyers are generally more familiar with the term covenant and its use than most people on the planet. Therefore, since the meaning and use of covenants are generally unfamiliar to common folk, especially Gentiles, it is critical to educate people on what it means, how to enjoin one, how to comply with one and how this relates to the “Will of YHWH” continuum (Briggs, 2010) and to eternal salvation—how to become a joint-citizen of the “children of light”.

The psalmist posed the question, “What is man that thou art mindful of him?” A question he knew little about given that he did not live long enough to see and hear the mystery of YHWH revealed. He did not know about the “by Him and for Him” principle and did not know how the covenant YHWH made with him (David) related to this eternal principle. But he did know something about covenants because he had one with the Almighty and was utterly grateful to have a covenant relationship with Him.

As learned in Disciples of Christ: Volume One (Briggs, 2007), YHWH (God) has made great plans for humanity relative to the “by Him for Him” principle, and in particular, for those whom YHWH loves and those who reciprocate that love towards YHWH and are called according to His purpose (will) (2 Timothy 1:8-10). Broadly speaking YHWH’s will is that all people everywhere enjoin and comply with the HaMashiyach Covenant, but although many are called, few are chosen because not everyone that is called responds favorably or knowledgeably to that call. But those that do and enjoin this said covenant are promised to receive the Holy Spirit by which YHWH’s LOVE is shed abroad in their hearts. But this blessed enjoinder opportunity is incidental to (secondary to) the primary reason for its existence.

Conversely, if one does not enjoin said covenant there is no hope of salvation, not even for those who call themselves “Christians” (Matthew 7:21-24), go to church every Sunday, have a form of godliness (2 Timothy 3:5) or even received a deposit (seal) of the promise. You see, if an eligible candidate does not know about the covenant, does not participate in it or does not know how to comply with it, then they will be excluded from the covenant promises. It is that plain and simple. Furthermore, if an individual enters into a covenant and breaches it, said breach negates covenant promises and triggers applicable consequences. However, and bluntly stated, there is no excuse for ignorance (Romans 1:20; Acts 17:30). For this reason, it is incredibly important that all eligible covenant candidates become cognizant of the HaMashiyach Covenant, how to enjoin it, what promises are involved, what the regulations are and the consequences for breach of covenant.

Finally, divine covenants found throughout Holy Writ clearly define YHWH’s will (intentions), relationship criteria for both parties, expected promises (expected outcomes if covenant is entered into and is not breached) and consequences if breached. All this determines an individual’s inclusion or exclusion in YHWH’s eternal redemption and HIS eternal Kingdom plans.

PRELIMINARY DEFINITION

The first question that must be asked is, ‘What is a covenant?’ A covenant is a legal term that is often found in Contracts, Agreements, and Property Deeds. A covenant is defined as:

1. A binding agreement; a compact.
2. *Law*
 - a.) A formal sealed agreement or contract
 - b.) A suit to recover damages for violation of such contract.
3. In the Bible, it is an agreement between YHWH and humanity where YHWH makes promises and spells out covenant regulations applicable to those who agree to enjoin the covenant.

[Middle English, from Old French, from present participle of *convener*, to agree; see *convener*.] (The Free Dictionary by Farlex)

Now, the second question that must be asked is, ‘Why and for what purpose would YHWH enter into a covenant relationship with humanity?’ This is a similar question the psalmist asked.

"What is man, that thou art mindful of him?" and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:..."

Psalms 8:4-6

The psalmist spoke of humanity in general but also prophetically concerning HaMashiyach (Christ). Apostle Paul confirms this.

"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings...for which cause he is not ashamed to call them brethren, Saying I will declare thy name unto my brethren, in the midst of the church...And again, Behold I and the children which God hath given me..."

Hebrews 2:9-13

As discussed in Disciples of Christ Volume One, because of YHWH's LOVE for humanity, YHWH has made tremendous plans for all future obedient believers. These plans are far greater than most have even thought of or could even comprehend. But minimally they include YHWH wanting believers to rule and reign with him.

"But to which of the angels said he at any time, 'Sit on my right hand, until I make thine enemies thy footstool?'"

Hebrews 1:13

"For unto the angels hath he not put in subjection the world to come, whereof we speak."

Hebrews 2:5

"And again, Esaias saith, 'There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.'"

Romans 15:12

"If we suffer, we shall also reign with him: if we deny him, he will also deny us:"

2 Timothy 2:12

"...!...for thou hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests:

and we shall reign on the earth."

Revelation 5:9-10

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

1 Corinthians 2:9

YHWH has pre-planned that the Church (as a collective body and individually) would become the wife of YHWH in HaMashiyach. It, therefore, stands to reason that YHWH would want His wife to be "holy as he is holy" and to rule and reign with Him. But, this divine plan is less about us than it is about Yahushua ("all things by him and for him") and the glory this reveals about HIM. If sinful humanity was to collectively become the "Bride of Christ" then YHWH had to design a plan by which "she" could become holy and without "spot or wrinkle." Thus, in YHWH's foreknowledge, because HE knew that Adam and Eve would disobey HIS commandments and usher the human race into sin HE made provisions to rectify the problem of sin and impurity. If this was not true, then why did YHWH plan on HaMashiyach's death before the creation of the earth (John 17:24; Revelation 13:8; Romans 16:25-26)?

"Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression...through the offense of one many be dead..."

Romans 5:14-15

So YHWH made provisions accordingly. In the mind of YHWH, long before the earth was ever formed (John 17:24), YHWH had planned an eternal destiny for humanity relative to His eternal plan for Yahushua. Humanity is thus an indirect beneficiary to this eternal plan, an inclusion for which we should be eternally grateful. Although YHWH knew that Adam and Eve would sin, YHWH's plan included remedies for sin (Revelation 13:8). Therefore, this master plan, that was developed in YHWH's great architectural drawing and planning room within the portals of heaven, had to be kept secret (a "mystery") until the fullness of time—after the death, burial and resurrection of Yahushua HaMashiyach (1 Corinthians 2:7; Colossians 1:25-27).

Intermittently, however, YHWH leaked glimmers of light to humanity through his holy prophets via promises, covenants, and prophesies. But for the most part, HE kept His plan a hidden secret.

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

Romans 16:25-26

"...although the works were finished from the foundation of the world."

Hebrews 4:3

"...for thou lovedst me before the foundation of the world."

John 17:24

"...the glory I had with thee before the world was."

John 17:5

"...of the book of life of the Lamb slain from the foundation of the world."

Revelation 13:8

"Forasmuch as ye know that ye were not redeemed with corruptible things... But with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you."

1 Peter 1:18-20

"That it might be fulfilled which was spoken by the prophet saying, 'I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.'"

Matthew 13:35

Why was it kept a secret?

"But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: Which none of the princes of the world knew: for had they known it, they would not have crucified the Lord of glory."

1 Corinthians 2:7-8

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

Acts 2:23

Why was it necessary that the princes of this world kill the Lord of glory? Because, it was part of YHWH's plan to buy back (redeem) sinners who were, in essence, not purchasable, to correct the wrong that started in the Garden of Eden and build a bridge by which humanity could be reconciled back to YHWH—fulfilling what was spoken by the prophet, "to lead justice to victory". YHWH had withheld HIS pending judgment for the transgressions of humanity for millennia and laid this vast accumulation of punishment upon HaMashiyach. This revealed the great glory of YHWH—HIS longsuffering (patience) and mercy "usward"—in this manner, among others, Yahushua is the "glory of YHWH." Yahushua had to suffer, die and shed His blood to satisfy multiple existing covenant requirements (regulations), including becoming our atonement but, again, so that He could qualify (be perfected) to sit on the throne (Hebrew 2:9-10) and have a pure spotless bride to rule and reign with Him.

"Forasmuch as ye know that ye were not redeemed with corruptible things...But with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you."

1 Peter 1:18-20

YHWH designed the use of covenants as a means to clearly define relational expectations and outcomes as well as a way to engage humanity in a cognitive and behavioral commitment to Him. Therefore, the scriptures conclude that covenants between YHWH and humanity were part of YHWH's divine plan to restore and elevate humanity from its fallen state to a restored state, from the pit to the palace, from paupers to kings, from untouchables to priests, from unredeemable to a purchased prized possession. In summary, YHWH's covenants with humanity played multiple roles, for example:

1. To shed more "light" (truth) on the dark world; hints of his divine plan.
2. To develop/restore relationships/interactions between YHWH and man.

3. To create a path of restoration—to reinstate humanity’s lost state that Adam had with YHWH before the “fall of man”.

So, how significant is this study on covenants? It is paramount since every believer must acquire relevant and equitable understanding of their current and future relationship with YHWH. Said relational expectations (covenant regulations) are to be delineated (spoken out loud) to a candidate party prior to their enjoinder whereupon their verbal agreement and willingness to enter and comply with the covenant is given and expected. Hearing the covenant read brings understanding, “meeting of the minds”, faith in the author (testator) and faith in the veracity and purpose of the covenant. Faith is also a minimum requirement of each enjoiner prior to and during the procedure. This is exactly what Apostle Peter did on the Day of Pentecost (Acts 2).

Without the preceding prerequisites and practice, a breach of the covenant requirements is inevitable. Such a breach would negate the promises delineated in the covenant and activate the breach of covenant consequences. Keep in mind, covenants cannot be entered into by unbelieving non-participating individuals. Covenants exist only between two mutually agreeable parties (whether comprised of one person per party or a large group) who remain engaged and remain in compliance.

EXPANDED DEFINITION OF THE WORD COVENANT

Since use and application of covenant will be discussed extensively, it is appropriate to expand on the Biblical definition. As indicated earlier, the word covenant is not a common word and rarely used outside of legal documents and Holy Writ. Therefore, the best place to start would be to research Hebrew history.

A covenant is a binary legal document comprised of seemingly two polarized documents, a contract and a will. A contract is quite familiar to most people as is a will. The confusing part for modern thinkers is a covenant is comprised of both. Not only is it confusing, but repulsive because in order to seal and activate a covenant a death had to occur—a blood-letting. A dead body had to be cut up into pieces, the pieces laid out and then the two agreeing parties had to pass between the pieces of flesh.

“And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. In the same day the LORD made a covenant with Abram...”

Genesis 15:17-18

Another common Biblical word used interchangeably with the Mosaic Covenant and the HaMashiyachic Covenant is “testament”.

“For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Saying, This *is* the blood of the testament which God hath enjoined unto you.”

Hebrews 9:16-20

“This *is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more. Now where remission of these *is, there is* no more offering for sin.”

Hebrews 10:16-18

“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

“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

HISTORICAL BACKGROUND

The Hebrew word "*beriyth*" inherently means "select cutting in a compact (made by passing between pieces of flesh): confederacy, covenant, league." Contextually the meaning is very similar with additional emphasis. A covenant is similar to the modern idea of a **contract** AND the modern idea of a **will** combined into one legal document.

In times of antiquity, when covenants were made, two parties discussed and agreed to contractual regulations, parameters, and promises. Instead of shaking hands, or signing a document as is done in Western cultures (and cultures influenced by Westernization), ancients sealed the covenant by proxy death, by killing an animal so they could cut pieces of flesh, pass between them and sprinkle blood.

The following analysis identifies the components that comprise a contract and a will which are the basic components of a Biblical covenant (specific details will follow in separate chapters):

CONTRACT	WILL
1. Two parties (entities) acknowledge mutual interests	1. Two parties (entities): a) (Testator) and b) Beneficiary (Heir).
2. Both entities discuss guidelines, criteria, standards, etc.	2. Instruction of benefits, goods, and/or assets (distribution criteria).
3. Promises are given.	3. Death of the Benefactor.
4. Meeting of the minds occur.	4. Collection of the heirs/reading of will.
5. Binding of the contract by proxy death (rather than signature)	5. Meeting of the Minds
6. Compliance with guidelines, criteria, standards, etc.	6. Compliance with guidelines, criteria, standards, (especially proving one's identity).
7. Receipt of the promises (payments).	7. Receipt of the promises.

An investigation on covenants will reveal an integration of the above components.

BIBLICAL METHODS OF ACTIVATING A COVENANT

The scriptures clearly illustrate that the covenant of the Mosaic Law was activated (consummated) according to the process by which a covenant is enjoined (see Chart 1.1, page 73).

"For where a testament is, there must also of necessity be the death of the testator. For a testament IS OF FORCE AFTER MEN ARE DEAD: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water,

and scarlet wool, and hyssop, and sprinkled both the book, and all the people,
Saying 'This is the blood of the testament which God hath enjoined unto you.'"

Hebrews 9:16-22 (Exodus 24:6-8)

Proxy death was the only way individuals could enjoin a covenant so that they could live to participate in the covenant as well as being able to ensure that all regulatory and promise components of the covenant were complied with. However, as we shall see, the New Covenant was not activated (consummated) by proxy death, but the testator himself died literally, activating the covenant immediately.

Needless to say, the Hebrew process of entering into a covenant was a gruesome and bloody one. It was not pretty in any sense of the word. None-the-less it was very vivid, binding, merciful, and memorable. Thank YHWH that HaMashiyach's death afforded people an exemption from death and provided life so people could enter and enjoy the covenant relationship.

It is also important to stress that most all covenants required something from both the benefactor and the beneficiary. Some theologians often overlook this fact and exclude it from their sermons robbing the hearers of covenant promises. In other words, if all covenant regulations are not met by the beneficiary, then the covenant promises are void. Therefore, it is imperative that full disclosure be given with regards to these sacred covenants, just as Apostle Peter did on the Day of Pentecost (Acts 2).

Chapter

- 2 -

DIVINE COVENANTS

INTRODUCTION

Now that the word covenant is defined as well as its purpose established, it is time to examine the major covenants found in the scriptures. There are numerous covenants found in the Bible, but this book will focus on those between YHWH and humanity. Therefore, the following discussion on covenants will start with the earliest one found with subsequent covenants discussed chronologically. You will also notice that these covenants were covenants of promise. Although, the Mosaic Covenant (known as the LAW, Old Covenant) was highly regulated, it still contained many promises, contingent, of course, on extensive regulatory compliance.

This chapter will also reveal a number of aspects about each covenant. Subsequent chapters will offer a comparative analysis of the two more prominent covenants—the Old Covenant of Law (Mosaic) and the New Covenant of Grace (HaMashiyach). Now let's begin by identifying the divine covenants found in scripture chronologically.

NOAHIC COVENANT

Some would argue that the Noahic covenant was not the first covenant between YHWH and man. While there are documented relationships between YHWH and man prior to the Noahic Covenant the scriptures do not record/disclose sufficient information concerning these relationships to clearly determine the covenant enjoinment process involved. Therefore, the first covenant of promise that I will discuss was the one between YHWH, Noah and humanity and can be found in the Genesis story of Noah and the ark.

"And behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breadth of life, from under heaven; and every thing that is in the earth shall die. But with thee will I establish my covenant: and thou shalt come into the ark, thou and thy sons, and thy wife, and thy sons' wives with thee."

Genesis 6:17-18

"And Noah builded an altar unto the LORD: and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the LORD smelled a sweet savor; and the LORD said in his heart, 'I will not again curse the ground

any more for man's sake; for the imagination of man's heart is evil from his youth: neither will I again smite any more every thing living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.' And God blessed Noah and his sons, and said unto them, 'Be fruitful, and multiply, and replenish the earth. And fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat. And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. And you, be fruitful and multiply; bring forth abundantly in the earth, and multiply therein.' And God spake unto Noah, and to his sons with him saying, 'And behold, I establish my covenant with you, and with your seed after you; And with every live creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.' And God said, 'This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.' And God said unto Noah, 'This is the token of the covenant, which I have established between me and all flesh that is upon the earth.'"

Genesis 8:20-19:17

Before identifying the next covenant, there are seven things that need to be highlighted and underscored: 1) Noah offered a voluminous burnt animal offering unto the LORD. To do this, animals had to be slaughtered, blood had to be shed, and animals butchered, 2) covenant promises and regulations were clarified between the two parties, 3) YHWH blessed Noah and his sons and their posterity, 4) the covenant was between YHWH, Noah, his sons and every living creature, 5) the covenant was to be everlasting, 6) YHWH gave a token as a reminder of his full promises, and finally 7) YHWH prophetically spoke of a future "seed" (singular). These aspects will be significant throughout this study.

The descendants of Noah did not comply with the covenant regulations at any great length. Contrary to YHWH's instructions, the descendants of Noah chose not to disperse and replenish the earth, but rather conjugate as one great city and to build a tower reaching to the heavens.

“And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city and a tower, whose top *may reach* unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.”

Genesis 11:1-4

Of course, since this was contrary to covenant regulations, so YHWH became involved and forced compliance by confounding the languages of the covenant participants.

“And the LORD came down to see the city and the tower, which the children of men builded. And the LORD said, Behold, the people *is* one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.”

Genesis 11:5-9

ABRAHAMIC COVENANT

A second significant covenant was between YHWH and Abraham, and will include two major sections, 1) Promises and Circumcision.

"Now the LORD had said unto Abram, 'Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse them that curseth thee: and in thee shall all the families of the earth be blessed.' So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran...And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Hai on the east: and there he builded an altar unto the

LORD, and called upon the name of the LORD."

Genesis 12:1-4, 8

"And Abram was very rich in cattle, in silver, and in gold. And he went on his journeys...Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD...And the LORD said unto Abram, after that Lot was separated from him, 'Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.' Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the LORD."

Genesis 13:2, 4, 14-18

"After these things the word of the LORD came unto Abram in a vision, saying, 'Fear not, Abram: I am thy shield, and thy exceeding great reward.' And Abram said, 'LORD GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?'...And, behold the word of the LORD came unto him saying, 'This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.' And he brought him forth abroad, and said, 'Look now toward heaven, and tell the stars, if thou be able to number them:' and he said unto him, 'So shall thy seed be.' And he believed in the LORD; and he counted it to him for righteousness"...And he said, 'LORD GOD, whereby shall I know that I shall inherit it?' And he said unto him, 'Take an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon.' And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. And when the fowls came down upon the carcasses, Abram drove them away. And when the sun was going down, a deep sleep fell upon Abram: and lo, an horror of great darkness fell upon him. And he said unto Abram, 'Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; And also that nation, whom they shall serve, will I judge: and afterwards shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquities of the Amorites is not yet full.' And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. In that same day the LORD made a covenant with Abram, saying, 'Unto thy seed have I given this land, from

the river of Egypt unto the great river, the river Euphrates: The Kenites, and the Kenizzites, and the Kadmonites, And the Hittites, and the Perizzites, and the Rephaim, And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites."

Genesis 15:1-2, 4-6, 8-21

"And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, 'I am the Almighty GOD; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly.' And Abram fell on his face; and God talked with saying, 'As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.' And God said unto Abraham, 'Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.' And God said unto Abraham, 'As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her.' Then Abraham fell upon his face, and laughed, and said in his heart, 'Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old bear?' And Abraham said unto God, 'O that Ishmael might live before thee.' And God said, 'Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him. And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this time in the next year.' And he left off talking with him, and God went up from Abraham.

Genesis 17:1-21

"And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day;.."

Acts 7:8

On numerous occasions the LORD reiterated his covenant he had with Abraham with subsequent Abrahamic generations. Below are some examples.

Isaac

"Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land."

Leviticus 26:42

Jacob

"And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob."

Exodus 2:24

Israel (Jacob)

"Every Sabbath he shall wet it in order before the LORD continually, being taken from the children of Israel by an everlasting covenant."

Leviticus 24:8

The above scriptures undeniably demonstrate an elongated Abrahamic Covenant between YHWH and Abraham. There are a number of components to consider, some of which are similar in nature to the Noahic Covenant. They are as follows:

- * Pronouncements of General Blessings - Seven times (7)
- * Pronouncements of Procreative Blessings - Ten times (10)
- * Pronouncements of being progenitors of Nations and/or Kings - Seven times (7)
- * Pronouncements of Perpetual Longevity of both blessings and regulations – Seven times (7)

- * Pronouncements of a token - Two times (2)
- * Regulations identified - Six times (6)
- * Potential judgments or curses - Two times (2)
- * Pronouncements of Fame or wealth - Two times (2)
- * Pronouncements of Real Estate Blessings - Four times (4)
- * Pronouncements of protection - One time (1)
- * Relationship Focused Statements - Four times (4)
- * Altar building/Official covenant entering - Three times (3)
- * Pronouncement of name changes or mandates - Three times (3)
- * Pronouncements that focused on Sarah - Six times (6)
- * Pronouncements that focused on Ishmael - Seven times (7)

The above list is quite extensive, perhaps not exhaustive but helpful nonetheless, and it gives the general implication of YHWH's attempt to restore man in a progressive sort of way, enticing him into a minimally regulated, personal and trusting relationship. Yes, it is true that this covenant was quite exclusive but it was, by all extensive purposes, a beginning. It was a grass roots approach to restoring humankind to its foreordained destiny.

MOSAIC COVENANT (LAW – OLD/FIRST TESTAMENT)

A third significant covenant was between YHWH, Moses, Israel and proselytes. This covenant was certainly one of the longer lasting covenants that maintained human involvement. The applicable scriptures are too voluminous to include here, so only a brief excerpt is included.

"...And Moses went up unto God...tell the children of Israel...'Ye have seen what I did unto the Egyptians, and how I bare you on angel's wings, and brought you unto myself...if ye will obey my voice and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine: And ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel...' And God spake all these words, saying...And the Lord said unto Moses, 'Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them...

Exodus 19-Deuteronomy 34

The reader is encouraged to read Exodus, Leviticus, and Deuteronomy to become familiar with the Mosaic Covenant, its regulations and promises. Both are significant because they are the "very words of YHWH" entrusted to the children of Israel. These books give us partial insight into the very heart throb, passions, righteousness, and holiness of YHWH.

So, why did YHWH enter into this particular covenant with humanity? The below scriptures bring insight to this question.

"...that every mouth may be stopped, and all the world may become guilty before God..."

Romans 3:19

"Moreover the law entered, that the offense might abound..."

Romans 5:20

"Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator."

Galatians 3:19

"Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."

Galatians 3:24

It was also added to heighten the beauty and greatness (glory) of YHWH's grace, mercy, kindness, and faithfulness.

LEVITIC COVENANT

A fourth significant covenant was between YHWH and the Levites—the Israeli tribe of priests.

"Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him. And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle. And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the

tabernacle. And thou shalt give the Levites unto Aaron and to his sons: they *are* wholly given unto him out of the children of Israel.”

Numbers 3:6-9

“And the LORD spake unto Moses, saying, And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine,”

Numbers 3:11-12

“And I, behold, I have taken your brethren the Levites from among the children of Israel: to you they are given as a gift for the LORD, to do the service of the tabernacle of the congregation.”

Numbers 18:6

“And the LORD spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: *I am* thy part and thine inheritance among the children of Israel. And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation. Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, and die.”

Numbers 18:20-22

“And of Levi he said, Let thy Thummim and thy Urim *be* with thy holy one, whom thou didst prove at Massah, *and with* whom thou didst strive at the waters of Meribah; Who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant. They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and whole burnt sacrifice upon thine altar.”

Deuteronomy 33:8-10

"Thus saith he LORD; `If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their seasons; Then may

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

Jeremiah 33:20-22

"And now, O ye priests, this commandment is for you. If ye will not hear, and if ye will not lay it to your heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart. Behold, I will corrupt your seed, and spread dung upon your faces, even the dung of your solemn feasts; and one shall take you away with it. And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts. My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name. The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn away iniquity. For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the LORD of hosts. But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the LORD of hosts."

Malachi 2:1-8

DAVIDIC COVENANT

A fifth significant covenant was between YHWH and David. This covenant was intended to be eternal.

"Now therefore, O LORD GOD of Israel, keep with thy servant David my father that which thou promised him saying, `There shall not fail thee a man in my sight to sit upon the throne of Israel; yet so that thy children take heed to their way to walk in my law, as thou hast walked before me."

2 Chronicles 6:16

"Then will I stablish the throne of thy kingdom, according as I have covenanted with David thy father, saying `There shall not fail thee a man to be ruler in Israel."

2 Chronicles 7:18

“And the LORD said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually. And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments: Then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel. *But* if ye shall at all turn from following me, ye or your children, and will not keep my commandments *and* my statutes which I have set before you, but go and serve other gods, and worship them: Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people:”

1 Kings 9:3-7

"My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven. Selah."

Psalms 89:34-37

"Thus saith he LORD; `If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their seasons; Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers."

Jeremiah 33:20-22

“He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.”

Luke 1:32-33

At some point in history, it seems that YHWH broke this promise. Chapter Three will make a careful examination of this seeming contradiction.

HaMASHIYACH COVENANT

A sixth significant covenant was prophesied in advance and was between YHWH, Israel, and the House of Judah. This covenant was not between YHWH and the Gentiles, although the WORK OF HaMashiyach made significant provisions for the Gentiles to be included.

“Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.”

Jeremiah 31:31-34

“But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.”

Hebrews 8:6-13

It is necessary to point out that most former covenants of promise were elite in nature. This means that they were exclusive—no Gentiles allowed. Only certain families were afforded access. However, this was changed through the work of HaMashiyach and later in subsequent chapters a discussion on how this happened will be presented.

"That at that time ye were without Christ...and strangers from the covenants of promise, having no hope...But now in Christ Jesus...are made nigh..."

Ephesians 2:12-13

"According as his divine power hath given to us all things that pertain unto life and godliness...Whereby are given unto us exceeding great and precious promises..."

2 Peter 1:3-4

Chapter

- 3 -

THE HaMASHIYACH COVENANT

The Coniah (Jechoniah) Impasse and Paradigm Shifting

THE CONIAH IMPASSE

Many theologians, ministers and church leaders mistakenly think that YHWH kept his promise to David via Solomon, one of David's son. However, this would contradict YHWH's curse placed upon Coniah (Jechonias*), a descendant of Solomon. You see, YHWH cursed the lineage of Solomon fourteen generations later through his distant relative Coniah (Jeremiah 22:24-30). So, if Yahushua came through Solomon's lineage, this would be a breach of YHWH's curse upon Solomon's lineage via Coniah. Or, if Yahushua did not come through David's lineage then YHWH could not keep HIS promise to David. So how can this quandary be solved? There is an explanation as I will show below.

“And king Solomon *shall be* blessed, and the throne of David shall be established before the LORD for ever.”

1 Kings 2:45

“Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me as thou hast walked before me.”

1 Kings 8:25

“*As* I live, saith the LORD, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence; And I will give thee into the hand of them that seek thy life, and into the hand *of them* whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans. And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die. But to the land whereunto they desire to return, thither shall they not return. *Is* this man Coniah a despised broken idol? *is he* a vessel wherein *is* no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not? O

earth, earth, earth, hear the word of the LORD. Thus saith the LORD, Write ye this man childless, a man *that* shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.”

Jeremiah 22:24

“And king Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon made king in the land of Judah.”

Jeremiah 37:1

[* Coniah was known by several names in the Bible, e.g., he was also known as Jehoiachin, Jechoniah and Jechonias (NT). Manasses was the father of Amon, Amon was the father of Josiah, Josiah was the father of Jehoiakim (Eliakim), Jehoiakim was the father of Coniah, Coniah was the father of Salathiel and Salathiel was the father of Zorobabel.]

Of course, Solomon did not walk uprightly, so YHWH’s promise (1 Kings 9:3-7) to Solomon became void. Below is the genealogy of David to Solomon and onward as found in Chronicles, which was used by Matthew. It is clear that Matthew used Solomon’s lineage that included Coniah. But Coniah’s lineage was cut off, according to the word of the LORD by the mouth of the prophet Jeremiah.

“*These were* all the **sons of David**, beside the sons of the concubines, and Tamar their sister. And **Solomon's** son was **Rehoboam**, **Abia** his son, **Asa** his son, **Jehoshaphat** his son, **Joram** his son, **Ahaziah** his son, **Joash** his son, **Amaziah** his son, **Azariah** his son, **Jotham** his son, **Ahaz** his son, **Hezekiah** his son, **Manasseh** his son, **Amon** his son, **Josiah** his son. And the sons of Josiah were, the firstborn Johanan, the second **Jehoiakim**, the third Zedekiah, the fourth Shallum. And the sons of Jehoiakim: **Jeconiah** his son, Zedekiah his son. And the sons of Jeconiah; Assir, **Salathiel** his son, Malchiram also, and Pedaiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah. And the sons of Pedaiah *were*, **Zerubbabel**, and Shimei: and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister: And Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushabhesed, five. And the sons of Hananiah; Pelatiah, and Jesaiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah. And the sons of Shechaniah; Shemaiah: and the sons of Shemaiah; Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, six. And the sons of Neariah; Elioenai, and Hezekiah, and Azrikam, three. And the sons of Elioenai *were*, Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, seven.”

1 Chronicles 3:9-24

Now, here is Matthew's genealogy of Joseph going from Abraham to David to Coniah and onward.

“**Abraham** begat **Isaac**; and Isaac begat **Jacob**; and Jacob begat **Judas** (Judah) and his brethren; And Judas begat **Phares** and Zara of Tamar; and Phares begat **Esrom**; and Esrom begat **Aram**; And Aram begat **Aminadab**; and Aminadab begat **Naasson**; and Naasson begat **Salmon**; And Salmon begat **Booz** of Rachab; and Booz begat **Obed** of Ruth; and Obed begat **Jesse**; And Jesse begat **David** the king; and David the king begat **Solomon** of her *that had been the wife* of Urias; And Solomon begat **Roboam**; and Roboam begat **Abia**; and Abia begat **Asa**; And Asa begat **Josaphat**; and Josaphat begat **Joram**; and Joram begat **Ozias**; And Ozias begat **Joatham**; and Joatham begat **Achaz**; and Achaz begat **Ezekias**; And Ezekias begat **Manasses**; and Manasses begat **Amon**; and Amon begat **Josias**; And Josias begat **Jechonias** (Coniah) and his brethren, about the time they were carried away to Babylon: And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat **Zorobabel**; And Zorobabel begat **Abiud**; and Abiud begat **Eliakim**; and Eliakim begat **Azor**; And Azor begat **Sadoc**; and Sadoc begat **Achim**; and Achim begat **Eliud**; And Eliud begat **Eleazar**; and Eleazar begat **Matthan**; and Matthan begat **Jacob**; And Jacob begat **Joseph** the husband of Mary, of whom was born Jesus, who is called HaMashiyach.”

Matthew 1:2-16

Luke clearly uses a different genealogical path than Matthew. Luke uses Mary's lineage and also exposes several interesting genealogical aspects early in his writings that should be considered.

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

Luke 1:5

“And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.”

Luke 1:26-27

“And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. For with God

nothing shall be impossible.”

Luke 1:36-37

“And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed *be* the Lord God of Israel; for he hath visited and redeemed his people, And hath raised up an horn of salvation for us in the house of his servant David; As he spake by the mouth of his holy prophets, which have been since the world began.”

Luke 1:67-70

“And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)”

Luke 2:4

This means that Zacharias and Elisabeth were related to Mary by marriage, the mother of Yahushua. Therefore, Mary, Zacharias and Elizabeth were all related to each other and Zacharias and Elizabeth were related to Levi—the son of Jacob (Israel), the son of Isaac, the son of Abraham. This also made both John the Baptist and Yahushua related to each other, at least by marriage. Furthermore, by adoption Yahushua was a distant relative of Abraham, Isaac, Jacob and David through both adoptive parents, but His father, Joseph the carpenter, had a curse on his blood line.

“And there went a man of the house of Levi, and took *to wife* a daughter of Levi. And the woman conceived, and bare a son: and when she saw him that he *was a* goodly *child*, she hid him three months.”

Exodus 2:1-2

“And the anger of the LORD was kindled against Moses, and he said, *Is not Aaron the Levite thy brother?* I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.”

Exodus 4:14

“And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, *even*

Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.”

Exodus 28:1

“The sons of Leah; Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun:”

Genesis 35:23

“And the sons of Levi; Gershon, Kohath, and Merari.”

Genesis 46:11

Below is one of several genealogies of Levi but as can be clearly seen, Yahushua was not from Levi's genealogy (more genealogies of Levi in the Addendums).

“The sons of Levi; Gershon, **Kohath**, and Merari. And the sons of Kohath; **Amram**, Izhar, and Hebron, and Uzziel. And the children of Amram; **Aaron**, and Moses, and Miriam. The sons also of Aaron; Nadab, and Abihu, **Eleazar**, and Ithamar. Eleazar begat **Phinehas**, Phinehas begat Abishua, And **Abishua** begat Bukki, and Bukki begat **Uzzi**, And Uzzi begat **Zerahiah**, and Zerahiah begat **Meraioth**, Meraioth begat **Amariah**, and Amariah begat **Ahitub**, And Ahitub begat **Zadok**, and Zadok begat **Ahimaaz**, And Ahimaaz begat **Azariah**, and Azariah begat **Johanan**, And Johanan begat **Azariah**, (he *it is* that executed the priest's office in the temple that Solomon built in Jerusalem:) And Azariah begat **Amariah**, and Amariah begat **Ahitub**, And Ahitub begat **Zadok**, and Zadok begat **Shallum**, And Shallum begat **Hilkiah**, and Hilkiah begat **Azariah**, And Azariah begat **Seraiah**, and Seraiah begat **Jehozadak**, And Jehozadak went *into captivity*, when the LORD carried away Judah and Jerusalem by the hand of Nebuchadnezzar. The sons of Levi; Gershom, Kohath, and Merari. And these *be* the names of the sons of Gershom; Libni, and Shimei. And the sons of Kohath *were*, Amram, and Izhar, and Hebron, and Uzziel. The sons of Merari; Mahli, and Mushi. And these *are* the families of the Levites according to their fathers. Of Gershom; Libni his son, Jahath his son, Zimmah his son, Joah his son, Iddo his son, Zerah his son, Jeaterai his son. The sons of Kohath; Amminadab his son, Korah his son, Assir his son, Elkanah his son, and Ebiasaph his son, and Assir his son, Tahath his son, Uriel his son, Uzziel his son, and Shaul his son. And the sons of Elkanah; Amasai, and Ahimoth. *As for* Elkanah: the sons of Elkanah; Zophai his son, and Nahath his son, Eliab his son, **Jeroham** his son, **Elkanah** his son. And the sons of **Samuel**; the firstborn Vashni, and **Abiah**. The sons of Merari; Mahli, Libni his son, Shimei his son, Uzza his son, Shimea his son, Haggiah his

son, Asaiah his son.”

1 Chronicles 6:1-30

“And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah: and **Elkanah** knew Hannah his wife; and the LORD remembered her. Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name **Samuel**, *saying*, Because I have asked him of the LORD. And the man Elkanah, and all his house, went up to offer unto the LORD the yearly sacrifice, and his vow.”

1 Samuel 1:19-21

The above genealogies are important and will be discussed in more detail later. Now, here is Mary’s (mother of Yahushua) genealogy (according to Luke) via Adam to Abraham to David to Nathan and onward, which corrects the Coniah Impasse issue. We know this is Mary’s genealogy because Heli was Mary’s (the virgin) biological father. Certainly Luke would not have made such a flagrant mistake as to compose a completely different genealogy than Matthew’s Joseph (Mary’s husband). But what is often overlooked here is that Heli was also the biological father of Joseph of Arimathea, the brother of Mary (the virgin).

“And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was *the son* of **Heli**, Which was *the son* of **Matthat**, which was *the son* of **Levi**, which was *the son* of **Melchi**, which was *the son* of **Janna**, which was *the son* of **Joseph**, Which was *the son* of **Mattathias**, which was *the son* of **Amos**, which was *the son* of **Naum**, which was *the son* of Esli, which was *the son* of **Nagge**, Which was *the son* of **Maath**, which was *the son* of **Mattathias**, which was *the son* of **Semei**, which was *the son* of **Joseph**, which was *the son* of **Juda**, Which was *the son* of **Joanna**, which was *the son* of **Rhesa**, which was *the son* of **Zorobabel**, which was *the son* of **Salathiel**, which was *the son* of **Neri**, Which was *the son* of **Melchi**, which was *the son* of **Addi**, which was *the son* of **Cosam**, which was *the son* of **Elmodam**, which was *the son* of **Er**, Which was *the son* of **Jose**, which was *the son* of **Eliezer**, which was *the son* of **Jorim**, which was *the son* of **Matthat**, which was *the son* of **Levi**, Which was *the son* of **Simeon**, which was *the son* of **Juda**, which was *the son* of **Joseph**, which was *the son* of **Jonan**, which was *the son* of **Eliakim**, Which was *the son* of **Melea**, which was *the son* of **Menan**, which was *the son* of **Mattatha**, which was *the son* of **Nathan**, which was *the son* of **David**, Which was *the son* of **Jesse**, which was *the son* of **Obed**, which was *the son* of **Booz**, which was *the son* of **Salmon**, which was *the son* of **Naasson**, Which was *the son* of **Aminadab**, which was *the son* of **Aram**, which was *the son* of **Esrom**, which was *the son* of **Phares**,

which was *the son* of **Juda**, Which was *the son* of **Jacob**, which was *the son* of **Isaac**, which was *the son* of **Abraham**, which was *the son* of **Thara**, which was *the son* of **Nachor**,”

Luke 3:23-34

So as can be seen YHWH had genealogical plans that would honor HIS promise to David regarding his “eternal” throne other than through Solomon, since Solomon failed to keep his end of the agreement that he had made with YHWH. Solomon’s covenant breach, therefore, led to the eventual divine curse that fell upon Coniah.

Why was it so important that people think Yahushua was illegitimate or lacked a right to the throne of David? This belief (and part of YHWH’s mystery) protected the scheme of YHWH's redemption plan and assured that the princes of this world would kill HaMashiyach. His death would secure two very important elements of YHWH's plan—redemption for “the whosoever” and a method by which YHWH would establish David's throne forever, and done so without breaking HIS curse placed on Coniah. What infinite wisdom.

Twenty-eight generations after David, YHWH brought two individuals together-- Mary and Joseph, both descendants of David—to incubate HIS divine plan. Interestingly enough, even though Joseph's lineage reached back to the throne of David via the conventional royal blood line, YHWH was not interested in tradition nor the status quo. However, YHWH was interested in keeping HIS promise to David and did so through Mary’s side of the family. I will provide more on this in later chapters.

The "Coniah Impasse" explains why Luke provided a non-conventional genealogy. To review the historical evidence regarding this situation there is a need to go back to King Saul. King Saul had already married off one of his daughters when word came to Saul that his other daughter Michal loved David. This seemingly presented Saul with the perfect opportunity to rid himself of David. So Saul offered David his daughter, Michal, in marriage. Since David was poor and expressed his concern about paying a large dowry, King Saul proffered a suitable dowry in lieu of money—slay one hundred Philistine and present their foreskins as a dowry. Surely David would be killed and King Saul would be rid of David. However, David paid double dowry, for surely the hand of the Lord was upon David. Saul felt the eminent paradigm shift.

“So do God to Abner, and more also, except, as the LORD hath sworn to David, even so I do to him; To translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beersheba.”

2 Samuel 3:9-10

But, Saul chose to fight it. He never did allow David and Michal to be one in marriage as he promised, even though the contract of marriage had been sealed by the

dowry payment. To spite them both, King Saul gave Michal to Phalti (1 Samuel 25:44). David's second wife (but first consummated marriage) was Ahinoam who bare him Absalom among others (2 Samuel 3:2). Prior to David's coronation as king of Israel, David was able to secure his first wife away from Phalti (Phaltiel) (2 Samuel 3:13-16). However, due to Michal's despisement of her husband, David, for his lack of pomp and debonair, she became barren until the day of her death (2 Samuel 6:16,20-23).

The eventual death of King Saul allowed David to leave Hebron, come to Jerusalem, and begin to establish his own royal blood line. When David came from Hebron to Jerusalem, he took more wives and concubines, among whom was Bathshua (Bathsheba), whom he coveted, and with whom he committed adultery. He desperately wanted to marry her so he planned her husband's death (2 Samuel 11:14-27).

The first child between David and Bathsheba died because YHWH struck the child as a punishment against David for his sin. Their next child, at least so it appears, was Solomon, who was certainly not the first born of King David. It also appears that Solomon was not King David's favored child, although Solomon was the favored child of Bathsheba. Bathsheba seemed to secure Solomon's right to the throne by manipulation and with help from Nathan the prophet (1 Kings 1:1-53).

“Then Adonijah the son of Haggith exalted himself, saying, I will be king: and he prepared him chariots and horsemen, and fifty men to run before him. And his father had not displeased him at any time in saying, Why hast thou done so? and he also was a very goodly man; and *his mother* bare him after Absalom. And he conferred with Joab the son of Zeruiah, and with Abiathar the priest: and they following Adonijah helped *him*. But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which *belonged* to David, were not with Adonijah. And Adonijah slew sheep and oxen and fat cattle by the stone of Zoheleth, which *is* by Enrogel, and called all his brethren the king's sons, and all the men of Judah the king's servants:”

1 Kings 1:5-9

“Wherefore Nathan spake unto Bathsheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth it not? Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon. Go and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth Adonijah reign? Behold, while thou yet talkest there with the king, I also will come in after thee, and confirm thy words.”

1 Kings 1:11-14

“And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon.”

1 Kings 1:39

What promised to be a bright future for David's lineage, through the royal blood line of Solomon, darkened abruptly fourteen generations later (about 360 years later) by a divine curse placed on Coniah by the mouth of the great prophet Jeremiah. Coniah, originally known as Jahoiachin, was also known as Jechoniah, and Jechonias (NT). Since Solomon did not live uprightly before the Lord, YHWH chose Nathan (another son of Bathsheba who is barely noted in Holy Writ) over Solomon and over the other sons of David. Furthermore, Nathan was certainly not David's first born son, so Nathan would not be considered the son of promise in the traditional sense.

Little is known of Nathan other than an obscure genealogy provided by the physician Luke and in the Chronicles (Luke 3:23-38; 1 Chronicles 3:5). Certainly, Luke's proffered lineage of Virgin Mary provided a Coniah bypass starting from David going forward. In this way, YHWH was able to fulfill HIS promise to David (through Nathan) and keep HIS curse on Coniah.

Many theologians say sin is passed through the male “blood line”, but since DNA is comprised from the contributions of both parents, Yahushua's “right” to the throne of David did not come directly from either Mary (the virgin) or her husband Joseph, the carpenter. Furthermore, Yahushua was a special creation—the Second Adam—a sinless human being. Yahushua was the second Adam and not sired by either Joseph or Mary. However, Yahushua was gestated by Mary (the virgin) and by HaMashiyach being born after His parents had married, Joseph and Mary (Yahushua's parents) essentially adopted Yahushua by marriage; this pregnancy was registered through the tax office as well. Although it is significantly important that both parents were from the house of David and of the genealogy (seed) of Abraham, there is more to the story than most comprehend.

Go back in your mind (and in the scriptures) to recall that Adam was called the “son of God” even though he was not created through the impregnation of a woman's egg, either by having sexual relations (a sperm and egg process) or any other human source for an in vitro process. Adam was created out of the dust of the ground, yet he was still called the “son of God”. Therefore, to qualify as a “son of God”, one need not be created from natural birth (via human egg or sperm). Perhaps one must advance this by saying, to be a “son of God”, one cannot be a “son of God” via the natural conception process in any form. Since YHWH is spiritual (metaphysical in nature), “sons of YHWH” are likewise metaphysical sons and are either formed by the direct involvement of the Divine and not sons of YHWH after the human course or are spiritually born.

Recall, if you will, that the scriptures also teach that Adam was the “first Adam” and Yahushua was the “second Adam”. This phrase alone gives the reader the necessary clue as to the nature of the creation of Yahushua HaMashiyach. Just as YHWH did not have sexual relations with a human to produce the “first Adam”, neither did YHWH have sexual relations with Mary nor did HE engage in any kind of “proxy” or surrogate process with Mary’s egg (her genome or DNA). Yahushua was truly the full creation of YHWH placed in Mary’s womb, truly making Yahushua the “son of God”, truly a “second” Adam.

If a woman receives a fertilized egg (zygote) that came from another woman’s egg and another man’s sperm that was joined in vitro and is then placed in her womb, the child is not really created by the host woman (or host parents). The genes, the blood, etc., etc. comes from the donor parties. If man (doctors) can already perform an in vitro impregnation, YHWH is far more capable of creating a zygote and “overshadowing Mary” to place it (the zygote) or create it in her womb. This miracle would be no more grandeur than the miraculous “operation” YHWH performed on Adam to create Eve from one of Adam’s ribs, or the miracle of forming Adam from the dust of the ground.

Adam was formed by YHWH from non-human into human and was called the son of YHWH. Conversely, Eve was formed from human origins (a rib) and was NOT called the "son of YHWH" or the "daughter of YHWH". Using ½ YHWH (YHWH's sperm) with ½ human (Mary's egg) would not constitute a "son of YHWH". To qualify as a “son of YHWH” (for both OT and NT) one must be the sole product of the handiwork of YHWH (Ephesians 2:10; Romans 8:14; 1 John 3:1). And as much as Adam was still "man", so was HaMashiyach "man" (Romans 8:3), but not sinful, only in the “likeness of sinful flesh”. He was not sinful since He was not comprised of sinful origins; He was not conceived from either of Joseph’s or Mary’s DNA. Not being formed from a human egg (Mary’s) does not make HaMashiyach any less of a "man" (or son) than the first Adam was who was also formed without a human egg.

Now, if sinless Adam, the “son of God”, can be tempted by Satan, to which he succumbed and plunged the world into sin, then certainly the second Adam (Yahushua) could also be tempted. Yet, Yahushua prevailed and did not succumb to Satan’s temptations (Hebrews 4:15) but was obedient to the will of YHWH (Hebrews 10:7), even unto the torturous end (Luke 22:42), even the death on the cross.

The above view is a far better parallel explanation relative to how and why believers are adopted, classed as a new creation, etc. versus a human conception theory/explanation that implicates the use of one of Mary's human eggs. An examination of the scripture on this matter indicates that the “creation” developing in her womb was originated by the Holy Ghost (Matthew 1:18, 20).

HaMashiyachic, the “son of YHWH”, is truly YHWH’s handiwork—a new creation—not of human origin. The “second Adam” idiom used by Apostle Paul is an iconic explanation, something clearly understood by believers. It represents and conjures a far more divinely involved creative explanation than the traditional view. In fact, the

above explanation does not contradict scriptures, nor are there any specific scriptures that actually refute or denounce the above explanation; to the contrary. The commonly held beliefs by most of the main stream were formulated outside of scriptural logic and then this view was force-fitted into a “private” interpretation.

So then, the question is, are adopted sons included under the covenant of promise? What about kingly rights, does adoption grant kingly rights? Keep in mind that YHWH said this to Abraham regarding all seed that was not his biological seed but was within his household and in his generations.

“And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.”

Genesis 17:12-13

It is obvious that YHWH intended to include all the children, including adoptees, born or purchased within Abraham’s household as bearers of the covenant token—circumcision. Even Joseph and Mary fulfilled the law requirement by having Yahushua circumcised on His eighth day, since He was born in their house (the household of Abraham), even though HaMashiyach was not of their literal biological seed. Adoption provides the same legal rights for inclusion in inheritance and in covenants as for those not adopted (children born to biological parents).

“And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb. And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord; (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.”

Luke 2:21-24

In conclusion, adoption clearly does not preclude or exclude the adopted child. It is quite obvious that Joseph and Mary (parents of Yahushua) knew what the law required relative to their adopted child (Romans 9:4). Thus, the act of and the spirit of adoption was/is very prominent to the life, ministry and theology of HaMashiyach, spiritually, philosophically and experientially.

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

Romans 8:15-16

“That is, They which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed.”

Romans 9:8

“To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.”

Galatians 4:5-7

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

Ephesians 1:5

As can also be seen in scripture, YHWH is far more interested in “election” and “promise” than in traditions or the status quo. For example, even though traditions indicate that the inheritance, special blessings, etc. belong to the first born, YHWH passed over Ishmael and elected Isaac as the child of promise, YHWH passed over Esau and elected Jacob as the child of promise, YHWH selected Rahab the harlot over other potential pure virgins of Israel to be in David’s blood line, YHWH elected Samuel over Eli’s descendants, YHWH elected Nathan over Solomon, YHWH elected Levi over his brothers to be His ministers, YHWH elected Aaron over Korah, YHWH elected the adopted Yahushua over Joses (Joseph), James, Judah or Simon (Matthew 13:55-56, Mark 6:3) and the list goes on. The point is, YHWH has regulations in general, but His master plan often overrides the general (traditions) to incorporate divine election and promise.

No matter which way you look at it, Yahushua was not Joseph’s and Mary’s biological son. Yahushua was adopted, but adoption still gave him full status to the throne of David through Nathan and of the “seed” of Abraham. And with Yahushua being exalted as the eternal King of Kings and Lord of Lords, YHWH’s promise to David and Abraham is fulfilled—as in an “eternal throne”.

Apostle Paul confirmed that the special election process of adoption was given to Israel (Romans 9:4) and perhaps Jewish writings contain the earliest written record of

adoption. That is why the Angel of the Lord told Joseph the carpenter not to fear to take Mary (the virgin) as his wife, even though she was found with child (not his child). By taking Mary as his wife, he adopts Yahushua as his own via the marriage process. But, above all, Yahushua was the Son of YHWH, the child of “promise”, in more ways than one, but adopted by Mary and Joseph to fulfill other divine *debarim*.

“For verily he took not on *him the nature of* angels; but he took on *him the seed of Abraham.*”

Hebrews 2:16

“Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:”

2 Timothy 2:8

“And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.”

Galatians 3:29

“That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. Brethren, I speak after the manner of men; Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance *be* of the law, *it is* no more of promise: but God gave it to Abraham by promise.”

Galatians 3:14-18

Now, according to scriptural logic, the “seed of Abraham” and the “seed of David” includes “adopted seed” since Yahushua was from both the seed of David and of the seed of Abraham through adoption. Therefore, HaMashiyach did not receive (inherit) sin, because he was not conceived from either Joseph’s or Mary’s genetics. The seed within Mary was a creation of YHWH, as the second Adam, as the son of YHWH. Furthermore, with regards to adoption, HaMashiyach can definitely empathize with adoptees who are adopted as children of promise since Yahushua himself was also adopted and was a child of promise.

“...but ye have received the Spirit of adoption, whereby we cry, Abba, Father. ... And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.”

Romans 8:15-17

If YHWH was truly concerned with an earthly kingdom, then perhaps more weight would be given to carnal things. However, YHWH's Kingdom is spiritual and eternal and more focused on promise, faith, love, joy, hope and the like.

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

John 18:36

PARADIGM SHIFTING

A forerunner is a paradigm pioneer—one that prepares and seeks out supporters of a new upcoming paradigm shift. Recall, if you will, that John the Baptist was a "forerunner" of Yahushua HaMashiyach. He would pioneer (pave the way) a new path within the Jewish religious community, hence the world. The people John the Baptist and HaMashiyach would confront were entrenched former paradigm leaders and monopolizers—the Scribes, Sadducees, and Pharisees. Oddly enough, and as is usually the case, introduction of this new forthcoming paradigm shift was presented by one of their own former paradigm constituents—John the Baptist. Zechariah (John's father) was a Levitical priest serving at the altar of incense, an office to which John was destined (Luke 1:5, 11), after the course of Abijah.

Divine vision, prophecy, and intervention precluded John from entering his predetermined ecclesiastical vocation (Isaiah 40:3; Luke 1:67-79). The Baptist certainly fit the mold as a new paradigm pioneer, i.e., John left his family's profession, ran around the wilderness clothed in camel's hair with a sustaining diet of locust and wild honey. And with a locust diet wearing camel's hair clothing he proceeded to proclaim that his second cousin (or near relative)--Yahushua of Mary and Joseph—was the Jew's promised HaMashiyach. John's message included warnings of the upcoming Kingdom of YHWH and required confessions and repentance from any would-be constituents. News spread all around the country side and people began to believe in this message and wanted to lend their support.

HaMashiyach's initial great followings can be largely attributed to the preparatory work of John the Baptist (Isaiah 40:3). The shift clearly began from John to Yahushua

shortly after John publicly introduced Yahushua HaMashiyach as the "lamb of YHWH, which taketh away the sins of the world." Immediately after HaMashiyach was baptized (i.e., he was washed as was required by all priests entering their ministry) by the Baptist, HaMashiyach, led by the Spirit, entered into a forty day fast—a precursory experience well advised for all would-be laborers of YHWH's kingdom.

After meeting the challenge of Satan's efforts to destroy with temptations, HaMashiyach chose his twelve disciples. Immediately, thereafter HaMashiyach began to didactically teach, heal, and counsel. The response was immense. The masses began to come and hear him. However, this posed a threat to the previous paradigm. What were the choices? Shift or fight. The leaders chose to fight back, an inevitable losing battle since they were unknowingly fighting against YHWH.

The former paradigm leaders decided that they must find a way to legally get rid of this man named Yahushua. Thus, "mud slinging" began. Is this not "Yahushua of Nazareth", the illegitimate son of Mary and Joseph or some other unknown fellow? What right does he have to be a teacher of the Law? This fellow doth not cast out devils, but by Beelzebub the prince of the devils (Matthew 12:24).

Matthew made a valiant effort to appease the Jews by providing a genealogy from Abraham to David to Coniah to Joseph—the accepted kingly line of nobility. But, this lineage had little value relative to King David since Coniah's lineage was cursed. Nonetheless, the lineage did show the necessary link between HaMashiyach and Abraham relative to adoption. As shown earlier Yahushua was not the son of Joseph by natural birth and He had no link to Levi. Thus, He had no beginning of days with regards to His right to the throne or to His priestly office, at least by conventional or popular methods for determining such matters. His right to the throne of David and to a priestly office was exclusively by promise (adoption, election).

How could YHWH possibly make such a choice? How could YHWH expect anything but rejection from Israel regarding HIS only begotten son? Ah, but alas, that is the point. YHWH certainly knew all about paradigm shifts, after all HE initiated most of the major ones in history and will continue to play a significant role in future shifts (Revelation 6:2-8). Thus the old paradigm leaders were experiencing paralysis of analysis. The many seemingly logical answers to their research questions undoubtedly blinded them to see the relevance of the paradigm shift that was upon them nor could they see that the impending and revolutionary change was coming, with or without them. This new paradigm would still promise that "salvation is of the Jews".

“But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart.”

2 Corinthians 3:14-15

“Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the 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.”

John 4:22-24

“What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God.”

Romans 3:1-2

For the Scribes and Pharisees to accept HaMashiyach would mean they would have to start at ground zero like all the common folk. How could they humble themselves and admit ignorance or submit to this embarrassing figure of a man? But never underestimate the power of YHWH or the power of dreams, visions, hopes, and faith. Such forces have been known to penetrate impregnable empires, institutions, and societies. Just read history.

Had all the old paradigm leaders shifted, as some did do, they would have been able to participate in one of the world’s foremost new paradigms ever to come upon the scene. But as with most paradigm changes, the old rejected the new—the stone that the builders rejected, the same is become the head of the corner." (Psalms 118:22 NIV)

“And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.”

Luke 20:17-18

“This is the stone which was set at nought of you builders, which is become the head of the corner.”

Acts 4:11 (See Acts 4:12 also)

“And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.”

Ephesians 2:20

“Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe *he is precious*: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.”

1 Peter 2:6-8

THE BURIAL TOMB PROVIDES ANSWERS

There were two men who buried Yahushua, and this was done as required by Jewish Law. But who were they and what is known about them? Were they both relatives of Yahushua? They were Joseph of Arimathea and Nicodemus. They were very rich, powerful and politically (religiously) connected men. Let me connect the dots.

This explanation requires me to go back to the Biblical evidence that identifies a woman who anoints Yahushua with an alabaster box at the house of a Pharisee named Simon as "a woman of the city who was a sinner." (Luke 7:37). Yahushua then forgives her of all her sins, which sins He says, "are many." In the very next section, we are told that Mary Magdalene, "out of whom He had cast seven demons," had begun following Yahushua and the Apostles (Luke 8:2). Yahushua says that because the woman had been forgiven much, she loved Him much (Luke 7:47).

Many have assumed this woman is Mary Magdalene and that she was some sort of prostitute because the phrase "woman of the city" could have that meaning in some situations. The text does not explicitly identify the woman as Mary Magdalene or that she was a prostitute; thus the truth on the matter must be investigated. However, Luke does say that Mary at one time had seven demons cast out of her and as a result began following Yahushua. The truth on the matter must have been clear to Luke as he wrote his gospel; that the strong similarity between these two women and their juxtaposition in immediate succession would lead many to identify the two as the same person. I say this because the gospels often go to some pains to avoid similar confusions, for example, when John writes of "Judas" at the Last Supper he adds, "not the Iscariot." So by failing to make a distinction that Mary Magdalene is not the same woman, Luke in effect is allowing us to make that assumption.

If this is correct, it would lead us to a second conclusion very quickly, that this anointing of Yahushua is MANDATORY by an express command by Yahushua that this event must be recorded wherever the gospel is preached (Matthew 26:13). Therefore, because the ONLY anointing recorded by Luke in his Gospel is the one done by this "woman of the city" we can only conclude that this is the same anointing as we see recorded in the other gospels. Note what the other accounts add:

“The anointing is in the house of Simon THE LEPER of BETHANY and the box contained "VERY PRECIOUS" ointment.”

Matthew 26:6-13

This anointing of Yahushua is followed without a break by Judas engaging in betraying Yahushua; this implies a direct link between this anointing and Judas' decision (Matthew 26:14-15) to betray Yahushua. Mark adds the fact that this ointment in Simon's house was of a very precious substance called "spikenard", but someone complains, "Why was this waste of the ointment made? For it might have been sold for more than three hundred pence." (Mark 14:3-5) Three hundred pence equaled a year's wages in Yahushua's day, or approximately \$20,000 in modern terms. Obviously, this could have been a black-market ointment, or something illegal given that Israel was under Roman rule at the time and anointing a king without Roman sanction would have been a breach of Roman law.

The information that is needed to solve the puzzle is provided by John: The woman who anoints Yahushua is none other than Mary of Bethany, the SISTER of Martha and Lazarus. So the woman anointing Yahushua was Mary Magdalene after all. And because she and her sister served guests in this house, we can now identify it as the house of Simon the Pharisee, a "leper". Some argue that the term "leper" here was a coded way of identifying a person who advocated independence from Rome, and who was thus ostracized like a leper on the Sanhedrin. This information allows us to identify Simon as the FATHER of Mary, Martha and Lazarus.

It now becomes quite clear why these three siblings are living in the same house; it is the family estate. We know that Lazarus is wealthy because Bethany was on the eastern slope of the Mount of Olives, which was prime real estate. Lazarus' family owns a large enough estate to have a huge throng (John 11) there and a private tomb on the property of a Pharisee which means the property would have to be large enough to maintain ritual purity by keeping his house as far from the tomb as possible. In short, Simon is a wealthy Pharisee living on prime property near Jerusalem. It is Simon's daughter who anoints Yahushua with royal ointment in his presence at a dinner in honor of his son Lazarus.

This explains why a Pharisee (Simon) would allow a "woman of the city who was a sinner" to come into his house and let her pour this ointment all over Yahushua and on his floor. Pharisees would never permit a stranger to enter their home who might be "unclean" and pour oil of unknown origin onto their floor. Ritually pure Pharisees would have seen this as an abomination. But if this was Simon's very own daughter, a woman he knew, and if he knew exactly where that oil had come from, then the mystery and abhorrence of the act disappears.

It is important to ask, where did this oil come from? The term "spike-nard" as translated is very misleading. The Greek actually calls it "genuine nard" but the

translators changed it to "spike-nard" on the assumption that some "scribe" made a mistake. But the correct reading of "genuine" provides eye-opening implications. It signifies that this was the genuine anointing oil. In other words, it was the genuine royal anointing oil of the priests and kings; it was the anointing oil of KING DAVID, and now of the HaMASHIYACH, the ANOINTED One.

No wonder Yahushua insisted that His disciples and all future preachers (disciples) include this story whenever and wherever the gospel is preached. This was His official anointing as King and Priest. But was it permissible for a fallen woman to anoint Yahushua as Priest and as King? What else is known about this woman?

Mary and Martha are grown women who are living in their father's house on a very large estate. This seems most unusual at first glance because ordinarily the only way a woman would return to her father's house was by being widowed or divorced or if her husband was traveling abroad on a long journey and left her otherwise alone. Curiously enough the Talmud does have an interesting story about a man named Nicodemus which states that he was one of the richest men in Jewish history. This Nicodemus had two daughters named Mary and Martha: Martha was a widow who returned to her father's (Nicodemus') house, while Mary had married an extremely rich man and brought him a huge dowry. Although the Talmud does not say why Mary was living at home, we could easily deduce that her wealthy husband travelled a great deal based on scriptural and Talmudic circumstantial evidence.

But why does the Talmud place this story 30 years after the Biblical Nicodemus, a generation later? Tradition says that Nicodemus and his whole family were arrested because of their religious beliefs in the neo-Judaistic faith which is now misidentified as the later corrupted Christianity. They were all exiled to Gaul by 37 AD, except for Nicodemus, who is said to have seen them sail off from Caesarea.

According to Biblical writings (Psalm 109), people convicted of capital crimes had their "names blotted out unto the second generation" —and the book of Acts says that professing "Christianity" had become a capital crime. Thus, it was forbidden for the rabbis to publicly discuss or write about someone whose name had been blotted out, such as was the case with Nicodemus and his family. But by shifting the "time" of the Talmudic stories to 30 years later, rabbis could write about blotted-out events that happened during the "forbidden" time period. In fact there are many Talmudic stories about Yahushua, Lazarus and other blotted-out names of New Testament figures, which also reflect a similar time-shift. This literary tactic, therefore, afforded the Talmud to cunningly "resurrect" some forbidden history of the family of Nicodemus and Mary Magdalene, a history that reveals that she was married to one of the richest men in her world.

The term "Nicodemus" literally means "innocent of blood" and it is hardly a name someone would receive at birth. Therefore, "Simon" is likely the given name of Nicodemus. When Yahushua is condemned by the Sanhedrin, the vote has to be unanimous, yet we know from scripture that two members, Joseph of Arimathea and

Nicodemus, do not feel that Yahushua is guilty (John 3:1-2). This can only mean one thing, that Caiaphas the High Priest held their proxies and cast their votes for them.

The Talmud and other sources reveal that Joseph and Nicodemus were wealthy men who travelled far from Jerusalem, who were in the metals and grain trades respectively. This meant that they were not always available to vote so they had to give their proxies to the High Priest during their absence. In summary, Nicodemus was a "ruler" of the people on the Sanhedrin, a man of great wealth, who apparently held a monopoly on the grain trade in Jerusalem. His friend Joseph of Arimathea was in similar circumstances. So it is highly likely that both men travelled often and together for months at a time.

Joseph of Arimathea (Joseph A.) was Mary's (the virgin) younger brother, uncle to Yahushua. When their father (Heli Joachim) died Joseph A. took over the family's seat on the Jewish Sanhedrin who had at the proper time adopted Yahushua. If this were not so Yahushua could not be David's heir nor could He sit on the "honored seat" held by Joseph A. on the Council; of course, the this seat of the House of David was also the **Kings Seat**. It is argued that Yahushua prematurely sat on this seat at age twelve (Luke 2:41-51) because Joseph of A did not adopt Yahushua until age thirty. Joseph A. had to adopt Yahushua by Jewish law if he believed Yahushua to be legitimate, because Joseph A. was the male elder of the family and a brother had to adopt his sister's unheired sons.

Had Joseph A. been only an uncle of Mary (the virgin) rather than a brother the line of inheritance would have deviated away from Yahushua: Mary (the virgin) did not "legally" have "royal rights" to pass down to Yahushua. Thus, Rome's efforts to deify Mary is an act that actually denies Yahushua the throne of David by natural inheritance, both of which are contrary to Scripture (Luke 1:31-33).

So Joseph A. was obligated to adopt Yahushua. The "adoption papers" are mentioned by Luke in chapter 3 of his gospel. And, the whole point of adoption here was to give Yahushua the adopting male's genealogy. Had this male adopter been Joseph the "Carpenter" of the line of Jeconiah, whose descendents were cursed from sitting upon the throne of David, Yahushua would have been cut out of the royal inheritance like all other men of Jeconiah's line. Only a **brother** of Mary (the virgin) could adopt Yahushua and in so doing keep Yahushua in the royal line of succession as the heir of David:

"When Jesus was about to be thirty years of age, He became by custom [by adoption] the son of Joseph, the son of Heli..."

Luke 3:23 [a literal rendering]

This also means that Joseph of A. had to be married to a woman of very wealthy and high social status. Only such a woman would be suitable to wed a man who

held his position. So, Nicodemus (Simon) gave his daughter Mary Magdalene (Mary M.) in marriage to such a man, to Joseph A. We know Mary M. is wealthy because she was named along with other women as a financial supporter of Yahushua's ministry (Luke 8:2-3) and the access she had to the expensive anointing oil.

The gospels clearly state that Joseph A. (see Matthew's genealogy) buried Yahushua in his own unused tomb in Jerusalem, a tomb Joseph A. had obviously acquired "recently", for no one in his family had died and had ever been buried in it yet, even though it is believed that the average age of death in those days was under thirty, with many babies born dead. So this can only mean that Joseph A. had obtained the site during his life and did not inherit it.

One common way such a tomb could come into a family was if it was part of a dowry. And, if Joseph A. married Mary of Bethany of the Mount of Olives, then the dowry tomb would have been on the Mount of Olives which means that the site of the Crucifixion must have been near Bethany at the summit of the Mount. And this is in fact true.

Slowly but surely as we put the pieces of the puzzle together clarity emerges. Now we can see that Mary the Magdalene (Mary M.) was a woman of great importance as well as wealthy. To gain a tomb on the summit of Olivet was one of the most sought-after desires of every Jewish person, but hardly anyone could achieve it. But Joseph A. was given this piece of land when he married Mary M., a piece of real estate that he would literally die for. The flip side is this: if he were to divorce her, it would revert to Nicodemus.

This Jewish figure Nicodemus was not only a member of the Sanhedrin, but a rabbi, a Pharisee and a ruler of the people; all this makes him one of the Chief Scribes. And it was the house of Benjamin that was given the right to keep the written genealogies of the priests and kings and to decide which persons were entitled to inherit. The Torah clearly says Benjamin will "divide the spoils" (Genesis 49:27), that is, the inheritances of Israel. Benjamin was also allotted six seats on the Council. One of these seats was occupied by the chief elder of the tribe, the **ruler** of it. And John calls Nicodemus a "ruler" and implies Nicodemus is also the chief elder.

We know from 1 Chronicles 5 that the elders of Benjamin were expected to live in Jerusalem, and Olivet was certainly within Jerusalem. And, the grain monopoly Nicodemus held indicates that his family had pre-eminence. To have a monopoly (absolute and total control) over the food supply of Jerusalem is hardly the kind of thing a lesser line of Benjamin would inherit. Therefore, Nicodemus had to be of the chief family, hence the **head** of the tribe. But there is one snag. In the tribe of Benjamin, the women pass down the line of inheritance, not the men. So, it was not Lazarus, but Mary M. who was the heir of the family line. It was her son who would sit on the Sanhedrin.

The term for the one who holds the authority in a family is the "**pillar**" from the analogy that the family is a kind of building and the pillar is the most prominent support

of the building. In like manner, the **pillar** is the regal building block of a family or institution. In Hebrew, the word for "pillar" is a "M'GD'L" or "magdal." Thus the name "Mary, the Magdalene" which means "Mary the Pillar (of her tribe)"—Mary M. was the chief heir of the tribe of Benjamin.

How does this compare with how this title was used in the Bible? The term used to describe "The High Priest" in Hebrew was "Ha-Kohen Ha-Gadol" or "The Priest, The Pillar"—that is, he was the **supreme** Priest of the tribe, the Chief elder of Levi. Mary M. is called "Ma-Gadol-aH-eN" or "Great Pillar Female One"—that is, she was the "Great Supreme Woman" of her tribe: Benjamin.

From this light we see Mary M. conferring her tribal honor onto Yahushua, making Yahushua the heir of Benjamin, given that her husband Joseph A. had adopted Yahushua. This act had the effect of giving Yahushua the legal right to officially appoint what He called "scribes" of the Kingdom—the writers of a NEW Testament. The tribe of Benjamin could also do more than keep written records that designated Priests and Kings, it could also **anoint** them.

So, when Mary M. brought out the "genuine Nard" and anointed Yahushua, she was declaring Yahushua as the **official** King of Israel. But why did Yahushua observe that she in effect had anointed Him for **burial** versus priesthood or kingship? Because, as indicated earlier, it was illegal to do what she did while Israel was under Roman rule. Yahushua now reeked of contraband oil and such an act was a death warrant, an act that had a penalty of death under Roman law.

Although this anointing may seem informal and an act of loving appreciation, the gospels say she stood behind Yahushua and poured it all out upon His head and wiped the residue on His feet with her hair. This act of hers while standing behind Yahushua and pouring it on His head is the standard practice for an official royal anointing.

Mary M. may not have intended to pour out all of the oil, but because she did, she tried to wipe it up with her hair. The gospel writers indicate that Yahushua chose to emphasize her love and His forgiveness of her prior sins "which were many" rather than explicitly spelling out the full meanings of her actions. So what had Joseph A.'s wife (Mary M.) done to be regarded as such a sinner? John records that the Sanhedrin brought a woman to Yahushua: a woman who was caught "in the very act" of adultery. Yahushua is asked to judge her which begs the question, on what authority? Only her husband, her father, and her eldest son had this right. The reason for this is that each had a legal stake in the dowry. If she was found guilty, a divorce would cause the dowry to revert to her father's house (Nicodemus). Thus, Yahushua as Mary M's male heir, albeit by adoption, had a legal basis for judging her.

Nonetheless, when Yahushua sets her "free," He does so conditionally. The gospel record shows that He starts by asking, "Where are they who accuse you?" By this He meant, "Where are your father and husband?" No doubt they were off on one of their merchant trips, which is likely why Mary M. had gotten into trouble in the first place, out

of loneliness. While Yahushua had saved her life for the moment, she was still under a kind of "house-arrest" pending the return of Joseph A. and Nicodemus. A woman left alone for months or even years at a time could easily fall into adultery, and could possibly be forgiven more easily for her weakness. However, no child Mary M. might have after this could inherit, and certainly not the throne of David. Orthodox rabbis still hold to this rule.

In conclusion, it was the adoption of Joseph A. that procured Yahushua to the throne of David, not the Mary's (the Virgin) husband, Joseph the Carpenter. But by Joseph the Carpenter marrying the pregnant Virgin Mary it solved other issues that needed addressing. All this signifies the reason why Apostle Paul elevates the value of adoption (Romans 9:4) practiced among the Jews.

Chapter

- 4 -

THE HaMASHIAYCH COVENANT

The Work of HaMashiyach

This chapter will focus on the HaMashiyachic Covenant and the Work of HaMashiyach and how it impacts the promises, the covenant requirements and on modern times. An important thing to remember is that covenants are only as valid and long lasting as is described therein. If there are no ending parameters, then the covenant is eternal—lasting from generation to generation. This is true with covenants between people as it is true with covenant between YHWH and humanity.

Finally, participants in covenants can draw up new covenants that supersede earlier covenants so long as both parties are in agreement (meeting of the minds) thereto. Some examples of this will be reviewed as this discussion proceeds.

TRANSITIONING FROM THE OLD TO THE NEW

When Moses asked Israel if they would agree to enter into a covenant with YHWH, they agreed. This enjoining to the Mosaic Covenant obligated them and their seed to comply with this covenant so long as it remained in force. It remained in force for millennia. But its usefulness as a covenant expired and it ended with the completed works of HaMashiyach. It had served its purpose.

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

Hebrews 8:13

Although the Mosaic Covenant was a covenant of promise, the main purpose of the Mosaic Covenant was to expose sin, transgression and humanity’s weakness in the flesh—that humanity is not capable of living righteously by themselves, even by following a set of codes and regulations—and undeniably prove that humanity is depraved (Romans 3:9-10) and will be lost forever without divine intervention—thus the need for a savior.

Purposes of the Law:

To bring the world to HaMashiyach

“Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster.”

Galatians 3:24-25

To prove that all (both Jew and Gentile) are all under sin:

“What then? are we better *than they*? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;”

Romans 3:9

“...that every mouth may be stopped, and all the world may become guilty before God...”

Romans 3:19

“For all have sinned, and come short of the glory of God;”

Romans 3:23

That by the works of the law shall no flesh be justified:

“Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.”

Galatians 2:16

That offense might abound:

"Moreover the law entered, that the offense might abound..."

Romans 5:20

Nonetheless, the new covenant would establish/fulfill the old covenant.

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

Matthew 5:17-20

"Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith. Do we then make void the law through faith? God forbid: yea, we establish the law."

Romans 3:30-31

Where the Jews failed, with regards to the law, is that they lacked faith. But what does that mean exactly? You see, the law's purpose was to lead Israel/Judah to HaMashiyach (among other things mentioned above). Had they been able to comply with the Law to the best of their ability, looking forward to "seed", which is HaMashiyach (by faith), who would fulfill the law completely on their behalf to liberate them from the Old Covenant, then all would be well. However, they were not able to do so. They focused on the works of the law and not on their hearts, to have faith in HaMashiyach who was to come. Thus, when HaMashiyach did come, he was a stumblingstone, rock of offense (1 Peter 2:8; Romans 9:33), rather than a savior.

The "seed promise" did not include the physical lineage of Abraham (Matthew 3:9; Galatians 3:16) in of and by itself. The inclusion was only attained through "faith" in the coming "seed" (Yahushua) coupled by their obedience by faith to the Mosaic Covenant (to the best of their ability); their eyes had to look forward, by faith, to the coming "seed", even as Abraham looked ahead to both the future promised "seed" and the future "city" (Hebrews 11:10) that YHWH built. Nonetheless, when HaMashiyach did come, most of Israel were blinded and could not see Yahushua as their HaMashiyach

or acknowledge his work, caused by both pride and prejudices (John 14:11) concerning HaMashiyach legitimacy (John 8:41) based on rumors of him being an illegitimate son, etc. (John 8:48), and for fear of losing their status with (or their lives by) the ruling empire (John 11:50).

“What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.”

Romans 9:30-33

“Seeing then that we have such hope, we use great plainness of speech: And not as Moses, *which* put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart.”

2 Corinthians 3:12-15

Even the Jewish believers had a difficult time grasping exactly how all this worked, as do many religious leaders and followers today. This issue was addressed on numerous occasions in a variety of settings in early church history. For example, it was addressed before a counsel in Jerusalem, in Antioch, before King Agrippa, before Jews in foreign countries, etc.

“When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. . . . Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the

Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world.”

Acts 15:2-18 (See also Acts 26 and Acts 28)

“But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? We who are Jews by nature, and not sinners of the Gentiles, Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.”

Galatians 2:11-16

The subconscious pride and the religious cultural habits of the Israelites and the Jews, relative to their genealogy and religious life, which included thoughts of exclusivity, except for minor and intermittent Gentile inclusions via being bought or born in their household and converting (circumcision, etc.), prevented them from easily comprehending that their new found religious life had an “open door” policy (Acts 2:39). This “open door” policy would allow any Gentile direct easy access. Prior to this, Gentiles could only access Jewish covenants if they were first bought with money or born in their household and then by converting to Judaism. Paul and Barnabas even presented oral arguments before the apostles and elders in Jerusalem defending this “open door redemption policy”.

“Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these

things. Known unto God are all his works from the beginning of the world.”

Acts 15:12-18

In spite of the New Covenant Regulations, late into the early church records, Jews were still enforcing the Mosaic Covenant on Hebrew HaMashiyach believers. Eventually, and largely through Apostle Paul’s efforts, the Gentiles were relieved of most matters of the law, except for the following:

“As touching the Gentiles which believe, we have written *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication.”

Acts 21:25

Of course Apostle Paul also contended with the Judaizers, who were constantly trying to corrupt the Gentile HaMashiyach believers with Mosaic Covenant teachings. So, through a multiplicity of cognitive angles Paul tried to reinforce salvation for the Gentiles independent of Judaism, the Mosaic Law and dependent on Yahushua alone.

“And again, Esaias saith, *There shall be a root of Jesse*, and he that shall rise to reign over the *Gentiles*; *in him shall the Gentiles trust*.”

Romans 15:12

“That I should be the *minister of Jesus Christ to the Gentiles*, *ministering the gospel of God*, that the *offering up of the Gentiles might be acceptable*, being sanctified by the Holy Ghost.”

Romans 15:16

“For as the body is one, and hath many members, and all the members of that one body, being many, are one body: *so also is Christ*. *For by one Spirit are we all baptized into one body*, *whether we be Jews or Gentiles*, *whether we be bond or free*; and have been all made to drink into one Spirit. The body is not one member, but many.”

1 Corinthians 12:12-14

“That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.”

Galatians 3:14

“That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel: Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.”

Ephesians 3:6-9

“To whom God would make known *what is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:”

Colossians 1:27

Not only did he contend that the Gentile had access independent of Judaism, but that the law was completely abolished and eliminated the race factor, among many other things.

“For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, *so* making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit.”

Ephesians 2:14-22

“O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? Have ye suffered so many things in vain? if *it*

be yet in vain. He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?”

Galatians 3:1-5

It is quite evident that Apostle Paul believed it absolutely ludicrous for anybody to revert back to the Mosaic Covenant and abandon the HaMashiyach Covenant. It was beyond his comprehension. It could only be the result of ignorance and spiritual blindness.

“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

“This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.”

Ephesians 4:17-18

In fact, it appears that reverting or leaving the HaMashiyachic Covenant is worse than the consequences for breaching the Mosaic Covenant.

“Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.”

Matthew 5:13

“For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: 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 we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. *It is a*

fearful thing to fall into the hands of the living God. But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.”

Hebrews 10:26-39

“And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire.”

Hebrews 12:24-29

“For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog *is* turned to his own vomit again; and the sow that was washed to her wallowing in the mire.”

2 Peter 2:20-22

To reveal the GLORY of YHWH

This aspect is undoubtedly the most significant of all. As stated earlier (above) in this book, the revealing of YHWH’s glory by and through Yahushua was the primary purpose (will) for redemption. Humanity’s benefit from it was secondary to it—humanity being the indirect beneficiary of YHWH’s great glory. This fact does not and should not diminish our eternal gratitude for the opportunity of inclusion and our awe and

wonderment of YHWH's great glory. It should increase it and humble us at the same time. After all, our salvation is not one of an anthropocentric nature but one of a divine nature (see the next section below).

“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; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.”

Romans 3:25-26

“...he did this to demonstrate his justice because in his forbearance he had left sins unpunished—he did it to demonstrate his justice at the present time...”

Romans 3:25-26 (NIV)

REDEMPTION

HaMashiyach came to redeem Israel and the House of Judah from every curse and regulation of the law not only by receiving every curse but by becoming a curse (Galatians 3:13), meeting every regulation and making every contract payment. At the same time, he would activate a new covenant whereby, if Israel and Judah would just accept it, they would be freed from the Mosaic Covenant (with all of its bondage) and could have a “mortgage burning service.” HaMashiyach completed the transaction of fully purchasing all transgressions under the Old (first) Covenant (testament) which totally set free any believing Israelite from the bondage of the Old Covenant allowing them to freely participate in the HaMashiyach Covenant.

“And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.”

Hebrews 9:15

HaMashiyach not only paid off the debt (purchased) on all past transgressions for Israel and the House of Judah, but purchased the debt in advance concerning the sins that the whole world would generate.

“And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.”

1 John 2:2

“Being justified freely by his grace through the redemption that is in Christ Jesus.”

Romans 3:24

“But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in the Lord.”

1 Corinthians 1:30-31

“In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace,”

Ephesians 1:7

“Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature:”

Colossians 1:12-15

“Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.”

Hebrews 9:12

When HaMashiyach redeemed Israel and the House of Judah by fulfilling the Mosaic Covenant requirements and activating the HaMashiyach Covenant with the shedding of his own blood, it forever changed the way in which Israel, Judah and the Gentiles would enjoin a divine covenant and remain engaged. The new covenant would not require a bloody painful circumcision, endless drilling and hammering of rules and regulations, washing of pots, sacrifices, etc., etc. It would be a covenant of promise (faith) with the Divine Spirit of YHWH at work in human souls conducting a spiritual transference—teaching the law of YHWH to us and guiding our souls from within.

“Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.”

Luke 17:21

“Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.”

Jeremiah 31:31-34

“But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first *covenant* had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away.”

Hebrews 8:6-13

Granted, YHWH's blessings were always proffered to the Jews first and then to the Gentiles. After all the Mosaic Covenant as well as the prophecy concerning the new covenant was given to and by the Jews. Nonetheless, the Work of HaMashiyach

provided direct access for all believing Gentiles whether or not they were born in an Israelite or Jewish house or bought by an Israelite or Jew, bond or free, male or female. As seen above, this new concept was even difficult for the Apostles and elders to grasp and remained an issue of conflict for a long time in the early church.

In short, the Work of HaMashiyach abolished the Old Covenant and brought into play a New Covenant that is accessed by adoption, promise and faith and centers around LOVE, peace and hope rather than on multitudes of regulations; a New Covenant that is not race specific; a New Covenant that promotes humility not pride; a New Covenant that brings humanity one step closer to the culmination of all things.

A closer look at the Work of HaMashiyach relative to redemption is appropriate and needful. In order to complete and activate the HaMashiyach Covenant, HaMashiyach had to perform and meet certain regulatory requirements. Some (not all) are listed below, because there are too many to list here. The reader is encouraged to expand this portion of the study on their own.

“For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:”

Romans 8:2-3

“But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:”

Ephesians 2:13-16

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

Matthew 26:28

“In whom we have redemption through his blood, even the forgiveness of sins:... And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by

wicked works, yet now hath he reconciled In the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight.”

Colossians 1:14,20-22

“Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?”

Hebrews 9:12-14

“Whereupon neither the first *testament* was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Saying, This *is* the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission.”

Hebrews 9:18-22

“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

“Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.”

Hebrews 13:12

“Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the LORD *concerning things* which ought not to be done, and shall do against any of them:... And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung, Even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the

ashes are poured out shall he be burnt.”

Leviticus 4:2,11-12

“When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation... And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it is a sin offering for the congregation.”

Leviticus 4:14,21

“And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall *one* carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.”

Leviticus 16:27

“Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.”

1 Peter 1:2

“But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,”

1 Peter 1:19-20

“If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: 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 us from all sin.”

1 John 1:6-7

“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.”

2 Corinthians 5:19

“And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; *And* having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.”

Colossians 2:13-15

Of course, the scriptural list above is far from exhaustive, but the main points are clear. The Works of HaMashiyach included many things, but minimally the following:

1. HaMashiyach became sin.
2. HaMashiyach shed his blood.
3. HaMashiyach suffered without the camp.
4. HaMashiyach offered himself as a sacrifice to YHWH.
5. HaMashiyach purged the conscience of believers from dead works.
6. YHWH laid upon HaMashiyach the sins and trespasses of the whole world.
7. HaMashiyach did not impute the trespasses of the whole world unto them.
8. HaMashiyach sprinkled his own blood on the covenant and on the people who draw near.
9. HaMashiyach reconciled the world as well as all things (in the earth and in heaven) unto YHWH.
10. HaMashiyach fulfilled all other necessary requirements of the Mosaic Covenant and the HaMashiyach Covenant.

Chapter

- 5 -

THE HaMASHIYACH COVENANT

Adopted Child, Different Fold or Fifth Wife

INTRODUCTION

Contrary to popular, westernized, religious and public opinion, the scriptures often employ “politically incorrect”, “real-life” scenarios to explain spiritual meanings. Denying this or closing one’s eyes to it or endeavoring to avoid it will only rob the believer from a more complete and elevated level of understanding of YHWH’s divine truths. However, just because something found in scriptures is not “politically correct” it does not negate its relevance or its veracity. With that said, this Chapter will explore uncharted waters often carefully avoided for far too long by far too many religious leaders.

ADOPTED CHILD

As discussed in earlier chapters, HaMashiyach was an adopted child and did not have biological blood ties (genetic or chromosomal) to Abraham or King David. But the “adoption principle” sets the precedence for HaMashiyach’s ministry which was part of YHWH’s divine plan for all would-be Kingdom participants. Within the HaMashiyach Covenant all present and future Gentile participants (including all of Abraham’s seeds that were not through Isaac) could only be enjoined to it by the enjoinder process and by divine Adoption (promise and faith). Adoption is all about election, promise, grace, faith and acceptance—key elements in becoming a child of Abraham by faith and a child of YHWH by faith.

“Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same **are the children of Abraham**. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham.”

Galatians 3:6

This is significant because Isaac was a child of promise and election, unlike other children of Abraham, specifically, Abraham’s first born, Ishmael (but also others). But

YHWH said that although Ishmael was the first born and that he would make Ishmael great, he was not electing him to be the child of promise. YHWH said to Abraham that Isaac would be the child of promise.

Also, as shown in earlier chapters, YHWH included all children born in Abraham's house (both biological and non-biological seed) and anybody purchased with money dwelling within his house to be bearers of the token of the Abrahamic Covenant onward to the child of Promise (Yahushua HaMashiyach). So when the scriptures say "he took on him the seed of Abraham" and "was made like unto his brethren" it did not have to mean biological seed, per se, and in fact, in this case, it did not. Apostle Paul knew this because he knew that HaMashiyach was born of a virgin and that he was adopted by parents who were from the household of Abraham, Judah and King David (Jesse's seed).

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on *him the nature of angels*; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted."

Hebrews 2:14-18

"Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the promises;"

Romans 9:4

"Brethren, I speak after the manner of men; Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance *be* of the law, *it is* no more of promise: but God gave it to Abraham by promise."

Galatians 3:15-18

“But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive **the adoption of sons**. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.”

Galatians 4:4-7

“Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.”

Ephesians 1:5-6

“For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.”

Acts 3:22-26

Note: Some theologians teach that the impregnated egg that gestated in Mary's womb was an impregnated preserved (possibly resurrected) seed from Abraham. Not only is there no scriptures to back this theory, but said seed would be post the Original Sin and thus be carrying the Original Sin.

Paul clearly proclaims that the enjoinderment of the Gentiles to the HaMashiyach Covenant comes only by the scriptural enjoinderment process he laid out which utilizes elements of adoption, election, faith and divine acceptance (the divine accepting the adopted, not the other way around). At the very least, all Gentile believers are children of Abraham and of YHWH via spiritual adoption.

“For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh: 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 2:28-29

“*Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in **uncircumcision**. And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet being uncircumcised*: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the **promise**, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.”

Romans 4:9-13

DIFFERENT FOLD

It appears that HaMashiyach alluded to the Gentiles and/or the Samaritans as, “other sheep I have, which are not of this fold”. But the future intention was to merge both folds into one fold with only one shepherd.

“I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture... And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.”

John 10:9-16

FIFTH WIFE

To lay a foundation, most Bible readers are aware that multi-wives (often known as polygamy) was a common practice of Jewish culture and society. Granted, it is certainly no longer politically correct in Greco-Roman influenced westernized cultures, but it was and is part of human history. It was so common in Jewish culture that it is found in Biblical genealogies, grand stories, songs and poetry lauding men and women engaged in multi-wife marriages.

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

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

Genesis 25:1-6

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

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

2 Chronicles 13:21-22

Of course, there are too many examples to list here, but one more example will show how this social practice was an integral part of the everyday thinking of Israeli/Jewish culture. In the story of Ruth, one of the great stories of the Bible, all the people and the elders made reference to Israel's two wives, even the second wife of Judah, Tamar, when Boaz purchased Ruth as an additional wife to raise up seed for his dead relative.

“Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye *are* witnesses this day. And all the people that *were* in the gate, and the elders, said, *We are* witnesses. The LORD make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou

worthily in Ephratah, and be famous in Bethlehem: And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the LORD shall give thee of this young woman."

Ruth 4:10-12

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

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

Isaiah 54:5-6

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

Isaiah 62:5

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

Jeremiah 2:2-3

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

Jeremiah 3:8-10

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

Jeremiah 3:14

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

Aholibah."

Ezekiel 23:4

As can be plainly seen in the scriptures above, the prophets used multi-wives (polygamy) to explain the spiritual, emotional and relational elements of YHWH's relationship with Israel, Judah, Samaria and Jerusalem. But the marriage analogies do not stop with the prophets. It goes on into the HaMashiyach Covenant, for obvious reasons. Yahushua HaMashiyach used a multi-wife (polygamous) marriage scenario to explain the spiritual nature of the Kingdom of Heaven.

"Then shall the kingdom of heaven be likened unto **ten virgins, which took their lamps, and went forth to meet the bridegroom.** And five of them were wise, and five *were* foolish. They that *were* foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the **bridegroom came**; and they that were ready went in with him to the **marriage**: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

Matthew 25:1-13

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

Mark 2:19-20

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

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

2 Corinthians 11:2

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

Ephesians 1:9-10 (NIV)

“For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish... For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church.”

Ephesians 5:23-32

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

1 Peter 3:6-7

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

Revelation 21:2, 9

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

Revelation 19:7-9

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

Revelation 22: 17 (NIV)

In summary, multi-wife marriage analogies were used as a spiritual likeness of the collective church comprised of many members (participants), yet as the one body (corporate wife) of YHWH in HaMashiyach. Additionally it shows the bringing together of YHWH’s corporate wives under one roof. And, just as the natural wives (bride) are co-heirs of the husband, so are the multiple corporate wives of YHWH in HaMashiyach co-heirs with him (Ephesians 2:12-14).

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

Ephesians 3:6 (NIV)

Take notice that the scriptures show members (plural) are as “one body”. Not only does this apply to the throngs of Gentiles, but also Israel (another one of YHWH’s wives). At least five corporate wives of YHWH can be identified in scriptures and they are as follows:

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

So, whether believers are associated with YHWH in HaMashiyach by adoption or a different fold or polygamous marriage, it brings Jews and Gentiles together under one roof as fellow heirs with HaMashiyach. And, all scenarios reflect the elements of election, promise, grace and faith.

It may be difficult to keep track of the many various analogical, typological and parabolic metaphors referencing believers in scriptures, but here are a few examples:

- Sons
- Adopted Sons
- Daughters
- Wife
- Bride
- Sheep
- Lambs
- Heirs
- Co-Heirs
- Saints
- Church
- Servants
- Brothers

Chapter

- 6 -

ABRAHAMIC, MOSAIC, DAVIDIC AND HaMASHIAYCH

A Comparative Analysis

INTRODUCTION

This chapter will conduct a limited comparative analysis of four covenants from a generalist's point of view. It will by no means be exhaustive. This chapter will merely provide a framework by which the reader can launch a more extensive separate comparative study. If the reader enjoys detailed and meticulous analyses, then the Addendums at the end of this book will provide the beginnings of more detailed analyses, but certainly far from exhaustive as well.

PROMISE VS ORDINANCES

As was clearly shown in earlier chapters, the main premise of the Abrahamic, Davidic and HaMashiyach Covenant was about PROMISE, ELECTION, GRACE and FAITH. The main premise of the Mosaic Covenant was the same but this was overlooked and it became a covenant with a focus on ORDINANCES (works) (Romans 9:31; 10:1-3) by those enjoined. Granted, the Mosaic Covenant certainly proved some very important points about sin, righteousness, remission of sins, breach consequences, etc. However, promise, election, grace, mercy, love and faith were also incorporated into the law. In fact, in his scathing remarks to the Scribes and Pharisees, Yahushua made it clear that the weightier matters of the law were certainly more than ordinances and had even been omitted or overlooked.

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

Matthew 23:23

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

Luke 11:42

And as Apostle Paul explained, the real problem was not with the law itself, per se, but with the participants of the law who were unable to exercise faith, to look to the end of the law and the works of the one who would end it—Yahushua HaMashiyach (Romans 10:1-4; 8:3; etc.) the “seed” of Abraham. Apostle Paul also clarified that the Mosaic Covenant (LAW) did not nullify nor supersede the Abrahamic Covenant.

“...Just as no one can set aside or add to a human covenant that has been duly established, so is it in this case...The law, introduced 430 years later, does not set aside the covenant previously established by God and thus do away with the promise.”

Galatians 3:15-17 (NIV)

“But now a righteousness from God, apart from law, has been made known, to which the Law and the Prophets testify. This righteousness from God comes through faith in Jesus Christ to all who believe...For we maintain that a man is justified by faith apart from observing the law.”

Romans 3:21-22, 28 (NIV)

To assist the reader to visually understand the three major covenants, see the Comparative Analysis Chart below (Chart 1.1).

Covenant Comparative Analysis Chart 1.1

Covenant	Abrahamic	Mosaic	HaMashiyachic
Status	Still Valid (Everlasting Covenant)	Invalid (Temporary Covenant)	Still Valid (Everlasting Covenant)
Promises	1. A.'s name will be great (Genesis 12) 2. A. will become a great nations (Genesis 12) 3. A. shall be a blessing (Genesis 12) 4. In A. all families of the earth will be blessed (Genesis 12) 5. A. and his seed will be given forever all the land A. could see (Genesis 13) 6. A. will Inherit the land wherever he is a stranger, all the land of	1. If Israel will obey YHWH's voice indeed, and keep HIS covenant, then Israel shall be a peculiar treasure unto YHWH above all people. 2. And Israel shall be unto YHWH a kingdom of priests. 3. And Israel shall be an holy nation. 4. Cash in on Promises made to forefathers (e.g., Abraham) Deut. 6:3.	1. YHWH will put his law in Israel's (mind) inward parts (Jeremiah 31:33; Hebrews 8:10) 2. YHWH will write his law in Israel's hearts (Jeremiah 31:33; Hebrews 8:10) 3. Israel shall not have to teach every man his neighbor and brother “Know the Lord” anymore. (Jeremiah 31:34; Hebrews 8:11) 4. YHWH will be Israel's God (Jeremiah 31:33; Hebrews 8:10)

	<p>Canaan—all of the world for an everlasting possession (Rom. 4:13; Genesis 12:14-15 & 17)</p> <p>7. All Nations will be blessed by A. (Galatians 3:8)</p> <p>8. A.'s Seed will become as the dust and the stars numerically (Genesis 13 & 15)</p> <p>9. This covenant would be an Everlasting Covenant between A. and his seed (Genesis 17)</p> <p>10. A. and his Seed will be Father of Many Nations (Genesis 17)</p> <p>11. A. and his Seed will be Father of Many Kings (Genesis 17)</p> <p>12. YHWH would be A.'s and his seed's God. (Genesis 17)</p> <p>13. YHWH would establish this everlasting covenant through Isaac's genealogy</p>		<p>Israel will be YHWH's people (Jeremiah 31:33; Hebrews 8:10)</p> <p>5. All Israel will know YHWH (Jeremiah 31:34; Hebrews 8:11)</p> <p>6. YHWH will forgive Israel's iniquity (Jeremiah 31:34; Hebrews 8:11)</p> <p>7. YHWH will forget Israel's sins forever (Jeremiah 31:34; Hebrews 8:12)</p> <p>8. YHWH will be merciful to Israel's unrighteousness (Hebrews 8:12)</p> <p>9. Gentiles would gain access to the Abrahamic, Davidic and HaMashiyachic covenant promises by being adopted by the circumcision of HaMashiyach- the infilling of the Holy Spirit—the token, seal, security deposit (Colossians 2:11; Romans 8:15-17; 10:4; 8:9-11; Ephesians 2:12-13; 2 Peter 1:3-4; Romans and many more)</p> <p>10. Receive power/LOVE (Acts 1:8; Romans 5:5) to help believers keep the one covenant regulation—to LOVE others as HaMashiyach LOVED.</p>
How to Enjoin	<p>1. By hearing the promises of YHWH and covenant regulations.</p> <p>2. By Faith in the promises of YHWH and agreeing to enjoin the covenant.</p> <p>3. By cutting up the sacrificial animals (a heifer, a goat, a ram, a dove and a young pigeon).</p> <p>4. By spread out the pieces and defending</p>	<p>1. By hearing the promises of YHWH and covenant regulations.</p> <p>2. By Faith in the promises of YHWH and agreeing to enjoin the covenant.</p> <p>3. By cutting up the animal.</p> <p>4. By spreading out the pieces and mixing water and blood, taking scarlet wool and hyssop and sprinkling the people.</p>	<p>1. By hearing the promises of YHWH and covenant regulations.</p> <p>2. By Faith (believing) in the promises of YHWH and agreeing to enjoin the covenant.</p> <p>3. By repenting (our death/cutting).</p> <p>4. By being water baptized—spreading out of the pieces and lying down among them (like HaMashiyach's burial).</p>

	<p>and protecting the pieces.</p> <p>5. By falling into a trance with a divine visitation where YHWH passed between the pieces and communed with Abraham and orally made (expanded) a covenant with Abraham.</p> <p>Note: YHWH did not give Abraham the token of circumcision until many years later, showing the distinction between covenant enjoinment and receiving the divine seal.</p>	<p>Note: Paul added that Moses sprinkled the book (the very WORDS of YHWH—the testimony) and articles.</p> <p>5. The testimony (book) was placed in the Ark of the Covenant (sacred box) with the Mercy Seat sitting on top of the box. YHWH comes down to visit/hover just above/over this box to commune—This Ark and YHWH’s visitation is the Seal—token of what YHWH promised.</p>	<p>5. At burial both the candidate and the baptizer calls on the name of Yahushua HaMashiyach which summons YHWH to accept the believer’s enjoining efforts which brings the believer to the threshold so they can thereafter be pardoned, reborn, circumcised, adopted, and initiated into the royal priesthood.</p>
Qualified Candidates	<p>Abraham and his “seed” (Abraham’s “household”—souls born in, adopted, or purchased were to merely carry to token forward of the covenant made between YHWH and Abraham and his “seed”, not seeds)</p>	<p>Jews and purchased or adopted souls.</p>	<p>Jews, Samaritans, and Greeks (Gentiles)</p>
Regulations	<p>A.’s “entire” household must appropriately observe circumcision</p>	<p>Too lengthy to list here, but you can visit Exodus, Leviticus, Numbers and Deuteronomy for all the details.</p>	<p>1. LOVE one another as HaMashiyach LOVED his disciples/others (John 13:34; Matthew 20:25-28; Read the four Gospels, to many citations to list here)</p>
Breach Consequences	<p>Will be cut off, i.e., such a one will not be a part of any of the promises and will inherit nothingness—damnation.</p>	<p>Cut off with curses, sicknesses, plagues, diseases, no protection, destruction, damnation - Deut. 28:58-68</p>	<p>Cannot be part of the HaMashiyachic, Abrahamic or Davidic promises</p> <p>Eternal Damnation (more severe than if they had never known) (Hebrews 10:29; for more scriptures, see DOC Vol. 3 & 4)</p>

Apostle Paul goes on to explain that not all Israel is Israel and not all Abraham’s biological offspring are Abraham’s children. Wow. Now that is a controversial statement. But it has to do with adoption, promise, election, grace and faith.

“It is not as though God’s word had failed. For not all who are descended from Israel are Israel. Nor because they are his descendants are they all Abraham’s children. On the contrary, It is through Isaac that your offspring will be reckoned. In other words, it is not the natural children who are God’s children, but it is the children of the promise who are regarded as Abraham’s offspring...What then shall we say? Is God unjust? Not at all! For he says to Moses, ‘I will have mercy on whom I have mercy, and I will have compassion on whom I will have compassion.’ It does not, therefore, depend on man’s desire or effort, but on God’s mercy.”

Romans 9:6-16 (NIV)

Biological genealogy by its self nor the Law Covenant supersedes or changes the Abrahamic Covenant, the Davidic Covenant or the HaMashiyach Covenant. So, if none of this matters, then why do the scriptures make such a big deal about all this? Because it does matter, but not the way the Jews thought it mattered. It mattered for the following reasons:

Law Fulfillment—Ending of the Law: HaMashiyach had to fulfill all righteousness—every aspect of the law—so that the Law covenant could end, not in its righteousness sense but in the Mosaic observance sense. And this is no small reason.

“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. I tell you the truth, until heaven and earth disappear, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished...”

Matthew 5:18-20 (NIV)

“And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures,”

Luke 24:44-45

“And it is easier for heaven and earth to pass, than one tittle of the law to fail.”

Luke 16:17

“Christ is the end of the law so that there may be righteousness for everyone who believes.”

Romans 10:4

Fulfillment of Written Prophecy and the Psalms: As already indicated in the scriptures above, HaMashiyach had to also fulfill all that was written in the Prophets and in the Psalms concerning Him. This, too, was no small matter. One could further argue that the LAW is still in effect for the Jews (Hebrews 8:10-13), but that it is much closer to passing away for the Jews, that the fulfillment of this prophecy is at hand. But, this is not the case for the Gentiles (Romans 10:4), who “enter in” via Yahushua.

Fulfillment of the Child of Promise Requirement: Since Yahushua had to be adopted, it was imperative that the adoptive parents were from the lineage of the child of promise, i.e., of the household of Abraham, Isaac, Jacob, Judah and David. In this way, Yahushua was of the promise child of Abraham—from the child of promise, Isaac by way of adoption. This is significant since it fulfills prophecy, the child of promise requirements and prevents breach of covenant on YHWH’s part.

Therefore, with HaMashiyach’s adoption, the necessary link to Abraham for the Gentile believers was secured. Each time a Gentile is adopted (chosen/elected) by YHWH (through faith in HaMashiyach, sealed by the His Spirit) they become part of the growing number of adopted children of YHWH and of Abraham (by faith and promise) who gain access to the Abrahamic, Davidic and HaMashiyach Covenants. After all, adoption is about, pre-planning (predestinating) being loved, then called and then chosen (elected) first. And then, because of it, the adoptee accepts, loves, has faith, etc. in return toward the adopter, as clearly shown in scriptures.

“We love him, because he first loved us.”

1 John 4:19

“Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.”

John 15:16

“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.”

John 15:19

“Moreover whom he did **predestinate**, them he also **called**: and whom he **called**, them he also **justified**: and whom he **justified**, them he also **glorified**.”

Romans 8:30

“I marvel that ye are so soon removed from him that **called** you into the grace of Christ unto another gospel.”

Galatians 1:6

“ye would walk worthy of God, who hath **called** you unto his kingdom and glory.”

1 Thessalonians 2:12

(Here is a small list of scriptures relative to being “called” : 2 Thessalonians 2:14; 1 Timothy 6:12; 2 Timothy 1:9; 1 Peter 1:15; 2:9; 2:21; 3:9; 5:10; 2 Peter 1:3)

Adoption aligns with Apostle Paul’s LAW vs. GRACE commentary found in Romans and elsewhere. Adoption eliminates the past (wrongs, genealogy, history, etc.) and provides a new beginning (new birth) with a righteousness credit. When an adoptee candidate accepts and believes in the savior—the adopter—Yahushua HaMashiyach, and enjoins the covenant by faith, a righteousness credit is given.

“Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb: not at the promise of God through unbelief; but was strong in faith, giving glory to God;... And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead,”

Romans 4:18-24

YHWH grants access to the Abrahamic promises for His adoptees afforded them by all the work accomplished by HaMashiyach. All a person has to do is believe in HaMashiyach and his completed work, enjoin the covenant and receive a righteousness credit. But of course, said credit runs out quickly and will expire if an adoptee does not continue in the doctrine of HaMashiyach, with the sole tri-directional regulation of LOVE. Enjoining the HaMashiyach Covenant is proof of a person's genuine faith but continuing in the doctrine of HaMashiyach confirms that a believer has not believed in vain. More will be discussed on this subject in Chapter Seven.

PASSING BETWEEN THE PIECES

As was shown earlier, YHWH (the lamp) passed between the pieces of flesh after Abraham laid out the pieces of the sacrifice and layed down among the pieces. Likewise, YHWH also passed between the flesh of HaMashiyach after HaMashiyach was nailed to the tree when he gave up the Ghost—YHWH in HaMashiyach—the veil was rent, that is to say his flesh.

“Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.”

Isaiah 53:4-5

“And Jesus cried with a loud voice, and gave up the ghost. And the veil of the temple was rent in twain from the top to the bottom.”

Mark 15:37-38

“And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.”

1 Corinthians 11:24

“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh,”

Hebrews 10:19-20

After his body was laid out, YHWH passed through the pieces again and resurrected HaMashiyach from the grave, the first fruits of the resurrection (1 Corinthians 15:22-23), leaving the Adamic Nature behind (circumcised)—HE resurrected with a circumcised glorified body. Water baptism deals with past offenses (Romans 3:24-25; Hebrews 9:22; 1 Peter 3:21; Isaiah 59:12; Acts 2:38; Matthew 26:28), giving us a clean conscience, knowing we repented, sought forgiveness and decided to abandon the former life of sin, but only because of the resurrection of HaMashiyach is remission of sins possible. Water baptism brings the believer to the threshold, to the door of the one who can forgive sins. The Spirit baptism deals with the Adamic (carnal) nature (2 Corinthians 5:17) that precipitates offenses, it circumcises it. It is also proof that YHWH forgave the sins of the believer and adopted the believer.

A BLOOD COVENANT

As shown earlier, just as blood was shed in the Abrahamic and Mosaic Covenants, so also was blood shed in the HaMashiyach Covenant. Below are just a few of the many scriptures that could be cited.

“But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.”

Ephesians 2:13

“And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.”

Colossians 1:20

“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 (See also Hebrews 9: 19-24; 10:19-22, 29; 12:24; 13:12, 20; 19:21)

“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. [For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.(Verse 7 not found in earlier

manuscripts)] 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

COVENANT SEALS

As shown earlier, just as the Noahic (rainbow), Abrahamic (circumcision) and Mosaic (YHWH’s visitation above the mercy seat) Covenants came with either audible or visible tokens/seals, so also does the HaMashiyach Covenant have a token/seal. The HaMashiyach seal/token is the earnest of the inheritance (spiritual circumcision of the heart/mind, the operation of YHWH), a down payment of YHWH’s Spirit in believers—the Holy Spirit baptism—evidenced by speaking in tongues. This LOVE shed abroad in a believer’s heart (Romans 5:5) is the power (Acts 1:8) source that helps believers keep the sole HaMashiyach (New) Covenant regulation—to LOVE others as HaMashiyach LOVED His own disciples (others) (John 13:34).

“Who hath also sealed us, and given the earnest of the Spirit in our hearts.”

2 Corinthians 1:22

“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 that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.”

Ephesians 1:13-14

“And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.”

Ephesians 4:30

“Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.”

2 Timothy 2:19

GENEALOGICAL NECESSITY

As shown earlier, the Abrahamic, Levitic, Davidic and Mosaic Covenants had genealogic requirements, so also does the HaMashiyach Covenant, however, not in the traditional sense. The HaMashiyach Covenant invites the “whosoever”, whether they be Jew or Greek (Gentiles), Ishmael or Isaac, bond or free, male or female. This is only possible because of adoption. No matter what genealogical history a person has adoption erases the past and brings the adoptee into a new family—the family of Abraham and the Kingdom of YHWH.

“It is not as though God’s word had failed. For not all who are descended from Israel are Israel. Nor because they are his descendants are they all Abraham’s children. On the contrary. It is through Isaac that your offspring will be reckoned. In other words, it is not the natural children who are God’s children, but it is the children of the promise who are regarded as Abraham’s **offspring**... What then shall we say? Is God unjust? Not at all! For he says to Moses, ‘I will have mercy on whom I have mercy, and I will have compassion on whom I will have compassion.’ It does not, therefore, depend on man’s desire or effort, but on God’s mercy.”

Romans 9:6-16 (NIV)

“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.”

Romans 10:12

“For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.”

Galatians 3:26-29

Remember, the HaMashiyach Covenant ended (and thereafter superseded) the Law Covenant but did not supersede or end the Abrahamic or the Davidic Covenants. However, the Abrahamic, Davidic and HaMashiyach Covenants did and do work in harmony with each other, even unto to this day.

“And the law is not of faith: but, The man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree: That the blessing of

Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. Brethren, I speak after the manner of men; Though *it be* but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance *be* of the law, *it is* no more of promise: but God gave it to Abraham by promise.”

Galatians 3:12-18

Review the underscored sections in verse 17 above and notice that Apostle Paul made it quite obvious that a confirmed covenant cannot be disannulled by another. And, covenants can run concurrent and do not prevent others from being in full force. If the reverse were true, then YHWH would be a liar and all true believers know that YHWH is not a liar. Some covenants are eternal others are not. The LAW (Mosaic Covenant), for example, was NOT eternal, only temporal. It was a covenant that fulfilled its purpose, that it would lead people (the Jews in particular) to HaMashiyach (Galatians 3:24).

Below is a chart that shows how covenants ran/run concurrent:

Covenant Flow Chart 2.1

Noahic Covenant	Noahic Covenant	Noahic Covenant	Noahic Covenant	Noahic Covenant
	Abrahamic Covenant	Abrahamic Covenant	Abrahamic Covenant	Abrahamic Covenant
		Mosaic Covenant (Law)	Mosaic Covenant (Law)	Mosaic Covenant (Law)
			Davidic Covenant	Davidic Covenant
				HaMashiyach Covenant

The Chart above (Chart 2.1) shows major covenants from their perspective starting points and the covenants that ran concurrent with them. I suggest that the only covenant that may be argued to have ended was the Mosaic Covenant (Law), but that is not a 100% certainty based on the way Apostle Paul expressed Jeremiah's prophecy and the way Yahushua talked about the LAW (Jeremiah 31:33; Hebrews 8:10-13; Luke 16:17; Matthew 5:18). Notwithstanding, at minimum the *Eser Debarim* is endorsed and observed if a person has LOVE.

At one point, there were as many as four or five major covenants in full force all at the same time. The point of all this is, if all the covenants that are simultaneously valid were NOT concurrently valid, then YHWH would not be keeping HIS promises HE made in and by these covenants. But YHWH does not lie (Hebrews 6:18). Furthermore, no one has discovered any place in scripture where the four covenants (in the far right

column of Chart 2.1) have ended. Researchers can only find scriptures that validate their existence, their significance and how they are intertwined and work in harmony with each other, so as to assure that YHWH kept/keeps all of his promises.

What is often overlooked is the fact that there is a necessity for the continued existence of all four covenants (shown in the far right column in Chart 2.1). What is also overlooked is, knowing how to enjoin them. Since the Noahic Covenant is not salvific (eternally speaking) in nature, in the traditional sense, it will not be included in this discussion.

So what does all this mean to this discussion? It means that YHWH had a covenant with Abraham that was and is still valid relative Abraham's "seed" and YHWH's promises he made to Abraham. It was this "seed" that would eternally link humanity to YHWH, between Abraham and YHWH. It was Abraham's "seed" and it was YHWH's son, the twain united in HaMashiyach.

In fact, so significant was/is this truth, that it was/is plausible that the Israelites could have declined the Mosaic Covenant and opted to remain under the Abrahamic Covenant by merely bearing the covenant token (circumcision in their flesh) and looking ahead by faith to the promised "seed". But they did not, they agreed to enjoin the Mosaic Covenant and enjoin it they did.

None of the offspring born between Abraham and before HaMashiyach were the promised "seed". There was only one promised seed, which is HaMashiyach. And all the promises YHWH made to Abraham were linked to HaMashiyach and could only be fully accomplished in and post HaMashiyach. Thus, the reason why all, including Abraham, were to walk by faith, looking ahead to the work of HaMashiyach, was because the only door to the Kingdom of YHWH, and through whom YHWH's promises would come, upon all who believe (Jew or Gentile), was HaMashiyach. It was in and through HaMashiyach that one can access the covenant promises made to Abraham by YHWH.

Remember, according to the Abrahamic Covenant, access was only available through genetic biology, by purchase or by adoption, which extremely limited the probability of Gentiles having access to the promises of the Abrahamic Covenant. Thus the significant reason why adoption (Romans 9:4; 8:15, 23; Galatians 4:5; Ephesians 1:5) was so important as a qualifier. Furthermore, this covenant enjoinment was limited to bearing the covenant token and forward looking faith to HaMashiyach. So HaMashiyach came to redeem the Jews (and the few gentiles in the house of Abraham) from the curse of the LAW (Mosaic Covenant—since they agreed to be bound by it) AND to open the door (wide) for the Gentiles to gain access to the blessings and promises of the Abrahamic Covenant (Romans 4:14-16), in particular the promise of the Spirit, through faith (Galatians 3:14). HaMashiyach's shed blood covered past sins of the Jews accumulated from Moses to HaMashiyach and all future sins post HaMashiyach for those who believe and opened the door for spiritual adoption.

So why was the promise of the Spirit so significant? Because, it is the spiritual process of ADOPTION (not so with repentance or water baptism, which is part of the enjoinment process). Why is adoption so significant? Because, it is the only way Gentiles, Greeks, Samaritans, Jews, etc. can gain access to the Abrahamic Covenant promises, the Davidic Covenant Promises [which relates to King-Priests (co-heirs to the throne and blessers—see D.O.C. Volume 5), etc.] and the HaMashiyach Covenant Promises. Adoption is also truly a significant element of the HaMashiyach Covenant since HaMashiyach himself was adopted, assuring that the promises of the Abrahamic, the Davidic and the HaMashiyach Covenants were kept.

Remember this. Apostle Paul said, that one is not a Jew outwardly, meaning that not even a biological Jew is a Jew whether they have physical circumcision or not or the LAW or not. Unless they have the promise (the true circumcision of the heart) that comes by faith, i.e., the Holy Spirit of promise, they are not a Jew (son of Abraham and a child of promise Galatians 4:28). The Jews did not understand the faith relationship Abraham had with YHWH and thus did not understand that the circumcision he had was only a token of the promise(s) that was to come (Galatians 3:14), which notably was the circumcision of HaMashiyach. The circumcision of HaMashiyach was the true (spiritual) circumcision, but even that circumcision (Spirit Baptism) received on the Day of Pentecost was still only a seal (token) since YHWH's redemption power (Ephesians 1:19-20) was not fully given, it was given only in an earnest portion. The Jews mutated the meaning and intent of Abraham's circumcision into something it was not, which was their habit (Matthew 15:6; Mark 7:13). And Paul dealt with this mutation and misunderstanding throughout his ministry. Paul said,

*“For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh: 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 2:28-29

One cannot be a son unless one is “born”, nor can one become a “son of YHWH” or “children of light” (YHWH is LIGHT) unless they are “born” as such. Born how, one may ask? The same question was put to Yahushua by Nicodemus (John 3:1-2). Yahushua declared that without this birth, one could not see nor enter into the Kingdom of YHWH (John 3:3, 5). This birth was not talking about a natural birth after the flesh, which is a birth that places humanity under bondage of sin, but a birth that would free humanity from that bondage; a spiritual birth (John 3:5-6), a rebirth into the spirit realm that is evidenced by an audible “sound” (John 3:8). This rebirth experience is also called an “adoption” by Apostle Paul, even the “Spirit of adoption whereby we cry Abba Father” (Romans 8:15), it is the making of a son, a son of YHWH. Adam sold out the human race (Romans 5:19) and Yahushua, the “second Adam” bought them back (1

Corinthians 15:45; Romans 5:19; Colossians 1:14; Hebrews 9:12), it is now up to people to enjoin the final covenant of eternal provision or not.

Read more about this in Chapter Seven below.

Chapter

- 7 -

ENJOINING THE HaMASHIYACH COVENANT

INTRODUCTION

What is really important to know concerning the Kingdom of YHWH and the Kingdom of Heaven is this. To enter therein requires a covenant relationship and a covenant relationship requires an enjoinment process. And the enjoinment process explicitly employs obedience to the gospel of Yahushua HaMashiyach. This is the only way people can enter the kingdom and receive the covenant promises. I will go into full details of this new covenant and the enjoinment process in the next DOC Volume, *The Gospel Demystified*.

It also becomes quite obvious to the diligent student that Apostle Paul taught that the Abrahamic Covenant and the HaMashiyach Covenant worked (still works) in concert with each other, just as the Abrahamic Covenant worked in concert with the Mosaic Covenant until the Mosaic Covenant expired. For example, circumcision was an Abrahamic Covenant regulation integrated into the Mosaic Covenant. However, through the spiritual adoption process, all who have faith in HaMashiyach and in His completed work are Abraham's seed. Through this faith, a believer's past sins are not imputed to them, but by faith in HaMashiyach, YHWH grants them a righteousness credit. But of course, as stated earlier, that credit will expire if a new enjoiner does not continue to obey the balance of the doctrine of HaMashiyach and remain therein until "the end".

Enjoining the HaMashiyach Covenant as well as continuing in the doctrine of HaMashiyach thereafter, proves the veracity of a believer's faith. For example, even after Abraham received imputed righteousness by believing in YHWH's promises prior to and while enjoining the covenant he continued his righteous walk even after activating the seal of the covenant—circumcision—by hearing and obeying the guiding voice of YHWH and doing whatever YHWH asked him to do. He did so because of his covenant relationship with YHWH (James 2:21). But, learning HOW TO ENJOIN the HaMashiyach Covenant is critical to eternal redemption and must be discussed (please review Chart 1.1 in Chapter Six relative to this chapter).

HOW TO ENJOIN THE HaMASHIYACH COVENANT

Apostle Paul lays out a very simple divine procedural method in Romans Chapter Ten—a process that is very briefly described by which people can enjoin the HaMashiyach Covenant (be saved).

1. An adoptee 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 Lord.
4. Some candidate adoptees believe in the Lord and his gospel (and related teachings).
5. Believing adoptee candidates “call” upon the name of the Lord by obeying the gospel by faith to enjoin the new covenant (via death and burial) and then YHWH gives them a righteousness credit.

Only then are “calling” adoptee candidates saved/adopted/sealed. Point five above is explained in more detail below.

“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 above outline is not detail specific. It is merely proffered from a generalist view point, written to people who have already enjoined the HaMashiyach Covenant. A closer analysis of the scriptures reveal many more clues that, when pieced together provides a full view of how adoptees enjoined the HaMashiyach Covenant. The outline, however, does evoke some appropriate questions.

What did the preacher preach? Going back to the very beginning and 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

Keep in mind that a lot was preached that was not recorded, which likely included, if he followed the model of Yahushua (Luke 24:27), preaching on the Davidic, Abrahamic, Mosaic and HaMashiyach Covenants, their relationship to each other, covenant regulations and consequences for breach of said covenants. But minimally the following recorded words of Peter were included within the content of his sermon, and in particular, the following gospel components:

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 undefiled priestly living (Acts 1:3 Inherent here since HaMashiyach was upon the earth for 40 days prior to ascending) “speaking of things pertaining to the kingdom”.
5. Ascension (Exalted, made both Lord and HaMashiyach, HaMashiyach sits on David’s throne).
6. Related teachings (Davidic Covenant) and other teachings not recorded.

(Note: A more in-depth study on the Gospel is provided in Disciples of Christ Volume Three and Four.)

THE IMPORTANCE OF THE GOSPEL

So why is the gospel that Peter, Paul and the Apostles preached so important? Fundamentally, by obeying the gospel in faith it is important for the following reasons:

1. 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).
2. It is the power of God for salvation (Romans 1:16-17; 1 Corinthians 15:1-2; 2:5).
3. It enables Gentiles to become joint-heirs with Abraham and Yahushua HaMashiyach (Ephesians 3:6; Galatians 3:29), the covenant enjoyment process.

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

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

It is easy to see why the preachers of the “gospel” must get it right. Furthermore, the gospel message is unequivocally linked to “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 on this question, but what does the Bible 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 mean by this statement? How did Peter interpret Joel’s statement? It is helpful to see “calling on the name of the Lord” in action and the only book in the Bible that provides a historical view of the bona fide actions of the Apostles and the early church (once the HaMashiyach Covenant was activated) is the book of Acts.

“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 relative to “call” and “calling on the name of the Lord”. These scriptures combined proffer a reasonable definition. Calling on the name of the Lord is when an individual believes, repents and 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 Lord. Then said adoptee receives the Holy Spirit (circumcision of the heart) as the seal of the promise from YHWH.

Another clue that validates this assertion and can be easily overlooked is in Acts 9:14. 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. It is none other than those who have heard, believed in and obeyed the gospel of Yahushua HaMashiyach—the believers, the church, the HaMashiyach believers. For they were the ones Saul was terrorizing, and on some occasions, even killing.

So, what actions are commonly held by this group of people? To answer this, take a look at a few more examples (in the mouth of two or three witnesses). The Day of Pentecost when Peter preached his first message has already been examined so let’s now review when Peter preached to Cornelius (a Gentile) and his household next.

“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 are the same as what he preached to Cornelius and his household:

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 undefiled priestly living (Inherent here since HaMashiyach was upon the earth for 40 days prior to ascending) “speaking of things pertaining to the kingdom”.
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 do people have in common who “call” on the name of the Lord? What do they do after they are preached to and believe the preached gospel message? They call on the name of the Lord by a) repenting, b) getting water baptized in the name of the Lord and c) receiving the Holy Spirit. In Cornelius’s

case, YHWH sealed them before they were baptized in water as proof to the Jews that YHWH had chosen them, too. How could they then refuse (retain—John 20:23) them (Gentiles) complete covenant enjoinder if YHWH had not refused them (Acts 10:10-16)? So they took them out immediately and baptized them.

This first set of clues, leads to a second layer of clues. Within the first layer, the word “remission” used relative to sins. This is a very significant clue since the word remission points to six additional truths, a) the name of the Lord, b) the blood of Yahushua HaMashiyach, c) a purged conscience d) sprinkling of blood e) blood of an everlasting covenant and e) knowledge of salvation.

“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.”

Acts 2:38

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

Acts 10:43

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

Matthew 26:28

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

Luke 1:77

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

Luke 24:47

“Being justified freely by his grace through the redemption that is in Christ Jesus: 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 3:24-25

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

Hebrews 9:22

“Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained.”

John 20:23

“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 10:22-23,29,34 (Read versus 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

From the above scriptures the following can be established with certainty:

- A. If there is no shedding of blood (HaMashiyach's), there is no remission of sins.
- B. YHWH in HaMashiyach sprinkles his blood on a believer's heart.
- C. The blood of HaMashiyach purges our evil conscience from dead works (past sins)
- D. Through his name (Yahushua HaMashiyach) and by belief, people can receive remission of sins and be saved.

It can be further established that the only known scriptural method by which one can reconcile and bring together 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 and f) and an act where an apostle (preachers) could can remit or retain sins **is through, repentance, water baptism [where the name of the Lord (Yahushua HaMashiyach) is invoked over the candidate and the candidate believes in and calls on the name of the Lord] and receives the token, the Holy Ghost infilling (the circumcision of HaMashiyach, the operation of YHWH), all done with heart-felt faith.**

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 HaMashiyach Covenant can be seen. This does not include discussions on the

HaMashiyach Covenant Testator, Regulations, Promises and Breach Consequences since enjoinder is the focus of this section.

HaMashiyach Covenant Enjoinder Process

If the reader revisits the Abrahamic Covenant (below) between YHWH and Abraham, they will notice the following enjoinder activities (actions) that were conducted by Abraham, all prior to circumcision [circumcision being the token of the covenant between YHWH and Abraham and in the NT, symbolic of YHWH's seal on Holy Spirit recipients—the point where compliance with ordinances begins]:

- A. Abraham built an altar and made a sacrifice (Genesis 12:1-8)
- B. Abraham made a second sacrifice on the same altar (Genesis 13:2, 3, 14-18)
- C. Abraham set up the covenant enjoinder ceremony (Genesis 15: 1-2, 4-6, 8-21) by:
 - i) Cutting up the sacrificial animals (a heifer, a goat, a ram, a dove and a young pigeon)
 - ii) Spreading out the pieces of flesh
 - iii) Defending/protecting the pieces of flesh until
 - iv) He went into a trance with a divine visitation
 - v) Then YHWH passed between the pieces.

It was not until Chapter 17 of Genesis that YHWH presented the token/seal of the covenant held between them—circumcision. It took nearly 25 years from the first conversations on the covenant to the receiving of the token (circumcision) from YHWH.

In like manner, there is an enjoinder process for the HaMashiyach Covenant. The process is as follows:

- 1. A preacher is sent by YHWH
- 2. A preacher preaches the gospel of HaMashiyach and other related teachings to an audience
- 3. Said audience hears the gospel message from the preacher
- 4. Some, all or none of the audience believes in what they hear
- 5. Those that believe, call on the name of the Lord by:
 - i) Repenting (Confession and change of heart and behaviors) and
 - ii) Getting water baptized with and in Yahushua HaMashiyach's name

The death and burial is the unified process of completing our symbolic death (cutting and spreading out of the pieces) and parallels with the death and burial of Yahushua. These two acts of faith trigger a divine visitation (a covenant enjoinder takes place—and past sins are remitted). At some point after the HaMashiyach (New) Covenant has been enjoined, YHWH then adopts/seals the believer/enjoinder with an earnest of the promise (Hebrews 13:5; John 14:18; Genesis 28:15; etc., etc., etc.) by infilling the believer with the Holy Spirit (Ghost), the operation (circumcision of the heart/mind) of YHWH.

NOTE: Review Chart 1.1 (pgs. 73-75) and Chart 2.1 (pg 83) and then this chart below (Chart 3.1). The covenant enjoinder process is a subset of the gospel system. The first two gospel elements are the covenant enjoinder process, the last three gospel elements complete the gospel obedience process with the third element (the resurrection) being the operation of YHWH, an act of the divine.

Gospel of HaMashiyach Chart 3.1

HaMashiyach's Passion Components	Corresponding Gospel Application Components
Death	Repentance – an enjoinder step
Burial	Water Baptism – an enjoinder step
Resurrection	Holy Ghost Baptism (Seal/Heart Circumcision/Adoption)
40 Days Acts 1:3	Becoming an undefiled Kingdom Priest/ Witness that obeys the covenant regulation
Ascension	Call to the Marriage Supper of the Lamb

NOTE: For more discussion on the chart above, read Disciples of HaMashiyach (Christ) Volume Three and Four (Briggs, 2007).

What is vitally important to remember is YHWH expects detailed obedience. Nothing less will do. Even the Great Moses was not allowed to enter the Promised Land because of his disobedience to detail (Deuteronomy 32:50-52; 34:1-6). YHWH instructed to smite the rock once (Exodus 17:6) and the second time to speak to the rock (Numbers 20:8) because HaMashiyach was that rock in the wilderness, typologically (1 Corinthians 10:1-5). And on another occasion YHWH sought to kill Moses because he had not yet administered circumcision on his sons (Exodus 4:24-25). Details do matter and is a Heaven or Hell issue. People cannot select what portion of YHWH's gospel they like and dislike and alter it to their own liking. Even traditions must be set aside letting YHWH's word be true.

In addition to the importance of obedience, the above enjoinder process fulfills YHWH's promise relative to the HaMashiyach Covenant. If one reexamines the words of the prophet Jeremiah they will see that the above enjoinder process speaks clearly to and fulfills this new promised covenant.

“Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: But this shall be the covenant that I will

make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.”

Jeremiah 31:31-34

YHWH promised the following:

1. He would put his laws in their inward parts, writing them in their hearts (YHWH’s Spirit infilling would put his laws in the subconscious—the heart.)
2. One day it would no longer be required to teach neighbors and relatives saying “Know the LORD”, i.e., no more hammering, pounding, grilling and brutal memorization to know the Lord because YHWH’s Spirit infilling an individual would bring and intimate knowledge (in part because fullness comes a future date, 1 Corinthians 13:9-10) of the LORD through our hearts. This infilling was a crucial part of YHWH’s promise/covenant, for without it YHWH could not keep his obligation to the covenant.
3. He would forgive their iniquity (forgiveness of sins).
4. He would remember their sins no more (remission of sins).

Once again, the above identified enjoinder process is the only known scriptural method by which YHWH planned to execute and keep his new covenant of promise (Jeremiah 31:31-34). That is the reason why Saul had to wait for a preacher (Ananias) rather just “calling on the name of the Lord” right there on the Road to Damascus all by himself. A sent preacher was not present. YHWH’s plan required that even Saul had to follow the enjoinder process.

Even though Ananias was initially reluctant (Acts 9:13-14) to comply with YHWH request, due to Saul’s reputation, in the end, Ananias obeyed the Lord and led Saul through the enjoinder process, as stated earlier. 1) A preacher was sent, 2) a preacher preached the gospel of HaMashiyach, 3) Saul heard the message, 4) Saul believed and 5) Saul called on the name of the Lord by repenting, being water baptized and being filled with the Holy Spirit.

WHAT ABOUT ROMANS 10:9

A careful examination of this verse is in complete alignment and harmony with the covenant principles of YHWH’s word. Paul wrote,

That if thou shalt **confess** with thy mouth the Lord Jesus, and shalt **believe** in thine heart that God hath raised him from the dead, thou shalt be saved.

Romans 10:9

The word “confess” is one of the key words to examine here. The Greek word *homologeō* (transliteration) is used, which has a derivative meaning of covenant. A verbal acknowledgement (covenant), together with a matched belief in the heart, is critical to making the covenant enjoinder process legitimate. One’s verbal confession is known by YHWH to be either genuine/pure or fraudulent/tainted. YHWH is the discernor of the intents of the hearts and thoughts of individuals. This confession, if pure, is like the verbal agreement and handshake as in times past, i.e., when a man was “as good as his word”; or like the “oral ink pen signature” on a written agreement in modern times, since the world is filled with liars; it is as the Psalmist said,

“LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill? **He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.** *He that* backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is condemned; but he honoreth them that fear the LORD. ***He that sweareth to his own hurt, and changeth not.*** *He that* putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these *things* shall never be moved.”

Psalms 15:1-5

YHWH is seeking an unchanging confession/covenant/”swearing in” from a true, upright, and righteous heart that speaks the truth. Those that do will abide in YHWH’s tabernacle and in his holy hill. Thus, this confession is as when Moses had finished reading the covenant to Israel and then asked the people if they would comply, and the people said,

“And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.”

Exodus 19:8

In like manner, when a person hears the gospel and believes, they need to respond by “confessing” with their mouth their belief in Yahushua and their agreement to follow him (covenant with him) and especially when they “call” upon the name of Yahushua at water baptism, as part of their enjoinder process. What good is the enjoinder process if it is not preceded by and coupled with a heartfelt oral agreement—the “confession”, followed by calling on the name of Yahushua during the enjoinder process?

CONSEQUENCES FOR LEAVING OR REVERTING FROM THE HaMASHIYACH COVENANT

The scriptures give insight as to what happens if people forsake, depart, exit, or revert from the HaMashiyach Covenant. The scriptures are quite blunt, to the point and speak for themselves.

“For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog *is* turned to his own vomit again; and the sow that was washed to her wallowing in the mire.”

2 Peter 2:20-22

“Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end; While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years? *was it* not with them that had sinned, whose carcasses fell in the wilderness? And to whom swore he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief.”

Hebrews 3:12-19

“For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame.”

Hebrews 6:4-6

HaMASHIYACH COVENANT ORDINANCES

One may ask, once a person has been adopted/saved (enjoined) into the HaMashiyach Covenant, having become a child of God and member of YHWH's Kingdom, are there any ordinances that must be complied with? The Apostles addressed

this question in a manner that seemed to please Apostle Paul—as a compromise. The council composed a small list that Apostle Paul would distribute throughout the Gentiles. However, all acknowledged that the list was from the OT ordinances, but believed it appropriate.

“But that we write unto them, that they abstain from pollutions of idols, and from fornication, and *from* things strangled, and *from* blood. For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day. Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren: And they wrote letters by them after this manner; The apostles and elders and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and keep the law: to whom we gave no *such* commandment: It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, Men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell *you* the same things by mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, ye shall do well. Fare ye well. So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle: Which when they had read, they rejoiced for the consolation. And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed *them*. And after they had tarried *there* a space, they were let go in peace from the brethren unto the apostles. Notwithstanding it pleased Silas to abide there still. Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.”

Acts 15:20-35

Okay, so they all agreed that the list (Acts 15) was appropriate, fairly common knowledge and just made good sense. But were these really HaMashiyach Covenant Ordinances? As discussed at great length in Disciples of Christ Volume One, there seems to be only one central ordinance in the HaMashiyach Covenant.

“A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all *men* know that ye are my

disciples, if ye have love one to another.”

John 13:34

This above central ordinance is confirmed in 1 John 2:7-11; 1 John 3:1-24; 1 John 4:7-21; 2 John 1:5-10 and 1 Peter 2:21.

“That thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ.”

1 Timothy 6:14

The above scripture was written within the contextual subject regarding admonishing rich people to love YHWH rather than money, to do good works, and to love others (neighbor) equal to self (leading to charity). In other words, the central commandment theme is LOVE. You will also notice that it says commandment NOT commandments. Why, because, there is only ONE tri-directional commandment or regulation (Briggs, 2007). As the circumcision was the “look-alike” act that makes Jews look like Jews, the parallel “look-alike” act for NT believers is the ONE covenant regulation of LOVE. It is what makes believers “look-alike”. By this (LOVE) shall all men know that “ye are my disciples” (John 13:35). This is the post-enjoinment command that believers must obey. It is the applied/physical “circumcision” evidence (regulation), played out in everyday lives, the long-term proof that one still belongs to HaMashiyach and truly has a circumcised heart (the *agape* of YHWH shed abroad in our hearts) (1 John 3:13-17; 4:7-8).

As far as any other HaMashiyach Ordinances go, there are none known or clearly articulated in the scriptures. After all according to HaMashiyach, the LOVE concept was also central to the O.T. law, but misunderstood as such (Matthew 22:37-40). The idea is that if one complies with this one ordinance, one need not worry about all the others. Besides, according to the covenant promise, YHWH was obligated to write HIS laws on the hearts and minds of all who enjoined the HaMashiyach Covenant via Spirit infilling. There would be no need for a large set of rules and regulations to follow, let alone potential ever pending consequences, sacrifices, etc. to consider every time there was the least minor breach. YHWH’s Spirit was going to lead and guide covenant participants into all truth (John 16:13). And because of one’s LOVE for YHWH, they will do whatever he asks of them, just like Abraham did, even to the point that he was willing to offer up his beloved son Isaac.

Of course, there are many scriptural proofs provided as an aid by which HaMashiyach Covenant participants can examine themselves along the journey of life as a child of YHWH. The many scriptural discussions on good works, fruit of the spirit, discussions about the law and its purpose, law vs. grace, etc., etc. were not ordinances in

and of themselves. They were written to encourage (e.g., Hebrews 6:12), admonish, warn and provided a check and balance system, i.e., scriptural proofs.

Remember, the sole LOVE ordinance (commandment) is defined by HaMashiyach this way, Love one another “as I have loved you” (John 13:34). If one wants to know how Yahushua loved his disciples, read the Gospels. He loved them in so many ways, but ultimately he loved them by laying down his life for them. When one loves others the way Yahushua commanded, it will not only transform their life, but the lives of others and eventually the world.

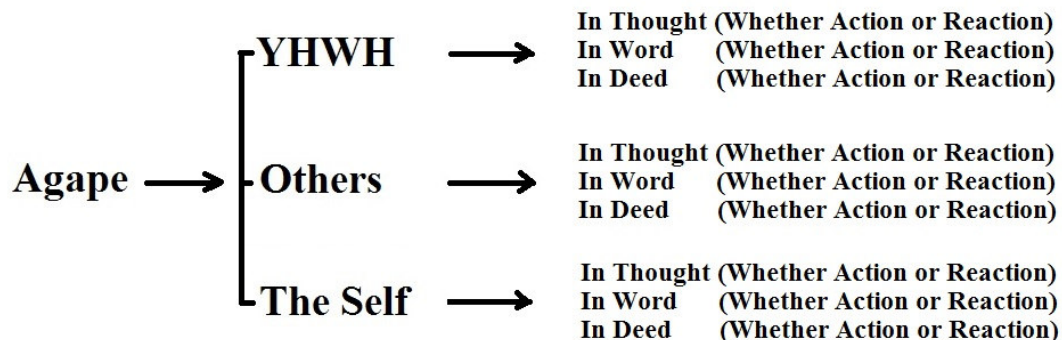
“Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.”

1 John 3:16

Most of HaMashiyach’s teachings were either to correct misunderstandings and bring insight into the Old Testament (for his disciples) principles or concerning himself, to upbraid the Scribes and Pharisees for their misdeeds of making the law of none effect, or to bring insight into the principle workings of the Kingdom of YHWH. In other words, most of HaMashiyach’s teachings were NOT about listing HaMashiyach Covenant Ordinances, per se.

THE LOVE REGULATION EXPANDED

The universal tri-directional LOVE command reaches into every aspect of a Spirit filled life and impacts on what kind of thoughts, comments or actions will ensue. See the schematic below for a visual view of this truth.



Then take Apostle Paul's definition of LOVE (1 Corinthians 13:4-8) and apply it to each thought, word or deed (whether action or reaction) and it reveals how HaMashiyach would behave in each real life scenario.

CONFUSION IN THE ECCLESIASTICAL WORLD

In this section, misguided teachings promulgated by many that will lead many through the broad gate will be examined. It is critically important that teachers, pastors, apostles, evangelists and prophets get this covenant enjoinder process correct. Otherwise, they will damn themselves and those that follow them.

As indicated above, the Abrahamic Covenant process between YHWH and Abraham, included the following activities (actions) that were conducted by Abraham, all prior to circumcision (circumcision being symbolic of ordinances—works) and were not considered works but were included under the time frame of imputed faith:

- A. Abraham built an altar and made a sacrifice (Genesis 12:1-8)
- B. Abraham made a second sacrifice on the same altar (Genesis 13:2, 3, 14-18)
- C. Abraham set up the covenant enjoinder ceremony (Genesis 15: 1-2, 4-6, 8-21):
 - 1. Cut up the sacrificial animals (a heifer, a goat, a ram, a dove and a young pigeon)
 - 2. Spread out the pieces
 - 3. Defended/protected the pieces
 - 4. Went into a trance with divine visitation
 - 5. Then YHWH passed between the pieces.

It was not until Chapter 17 of Genesis that YHWH presented the token/seal of the covenant held between them—circumcision.

NOTE: The above enjoinder process parallels the enjoinder process of the HaMashiyach Covenant, i.e., belief, repentance, baptism and Holy Ghost infilling.

All the actions done by Abraham listed in A-C above (and their subsections) were not considered “works” by Paul in his LAW vs. GRACE discussions. Why? Because said activities were not part of the Covenant Ordinances. His actions were merely the enjoinder process between YHWH and Abraham. Said actions did not violate the principle of gaining righteousness by faith.

In like manner, YHWH intended that the enjoinder process of the HaMashiyachic Covenant not to be considered Covenant Ordinances. A covenant enjoinder process is not works of the law, nor does it violate YHWH's grace, nor does it nullify being saved by faith, it leads to the sealing/validation of it. Below are some common ideas contrary to scriptures and often taken out of scriptural context—a partial truth (a trick often used by Satan).

In addendum two you will find a list of common ideas that are contrary to scriptures and the verse(s) the ideas are based upon is/(are) often taken out of scriptural context—a partial truth (a trick often used by Satan).

ADDENDUMS

ADDENDUM ONE

Chapter One **Quiz Questions**

1. Define the word covenant. _____

2. What are the components of a covenant? _____

3. What role will the church play in the eternal? _____
4. What multiple roles did/do covenants between YHWH and man play? _____

5. Why was it necessary for YHWH to keep the divine plan concerning Yahushua a secret? _____

6. When do testaments activate? _____
7. In what way did Abraham enjoin a covenant with YHWH? _____

8. What Hebrew word is used for covenant in the Old Testament? _____
9. What are covenant regulations? _____

10. What happens if covenant regulations are not complied with? _____

HOMEWORK ASSIGNMENT

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

Chapter Two Quiz Questions

1. List the covenants delineated in Chapter Two. _____

2. Describe your first listed covenant. _____

3. Describe your second listed covenant. _____

4. Describe your third listed covenant. _____

5. Describe your fourth listed covenant. _____

6. Describe your fifth listed covenant. _____

7. Describe your sixth listed covenant. _____

8. What three covenants are most applicable for today? _____

9. How do the above three (in question 8) covenants relate to each other? _____

10. What covenants (of the six) are concurrent? _____

HOMEWORK ASSIGNMENT

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

Chapter Three

Quiz Questions

1. What significant wise Bible character is Coniah a relative of? _____
2. What other name is used in scripture to identify Coniah? _____
3. How many generations removed was Coniah from the significant Bible character identified in question 1 above? _____
4. What relevance does the Coniah impasse have to do with the Davidic Covenant?

5. From what son of David did the HaMashiyach come? _____
6. What promise/covenant did YHWH make with David relative to the Coniah impasse? _____

7. What dowry did David pay for King Saul's daughter and why? _____

8. From whom did David retrieve his first wife, whom King Saul had wrongfully given her to? _____
9. Who was David's second wife (but first consummated wife)? _____
10. Why was Solomon bypassed relative to the promise YHWH had made to David?

11. Were Mary and Joseph the biological parents of Yahushua? _____
12. Please explain question 11 above. _____

HOMEWORK ASSIGNMENT

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

Chapter Four

Quiz Questions

1. Which covenant has vanished away? _____
2. What were the three main purposes of the Old Testament regulations? _____

3. For what purposes did Yahushua come relative to Israel and the House of Judah? _____

4. What was the main difference between the Mosaic Covenant and the HaMashiyachic Covenant relative to the promulgation of covenant regulations? _____

5. List at least seven (7) works of HaMashiyach relative to his divine purpose relative to redemption. _____

6. In summary form, explain what the works of Yahushua accomplished. _____

7. What is the main difference between the Mosaic Covenant and the HaMashiyachic Covenant relative to race? _____
8. Why was the preaching of HaMashiyach offered to the Jew first? _____

9. What was the breadth of HaMashiyach's purchase of the sin debt? _____

10. What are the consequences and severity for reverting from the HaMashiyachic Covenant to the Mosaic Covenant? _____

HOMEWORK ASSIGNMENT

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

Chapter Five

Quiz Questions

1. What is the significance of the “adoption principle” relative to Yahushua? _____

2. What is the significance of the “adoption principle” relative to all HaMashiyachic Covenant enjoiners? _____

3. What did the promise given to Abraham regarding the “seed” refer to? _____

4. What four elements did Apostle Paul delineate in his writings that were applicable to the enjoinder process relative to the HaMashiyachic Covenant? _____

5. Explain what the “different fold” refers to. _____

6. Explain what the “fifth wife” refers to. _____

7. What three elements of the “multi-wife principle” did the prophets use relative to YHWH’s relationship with Israel, Judah, Samaria and Jerusalem? _____

8. Identify the five corporate wives of YHWH as delineated in scripture. _____

9. By what method will YHWH bring his multi-wives together under one roof? _____

10. Provide two or more scriptural proofs relative to question # 9 above. _____

HOMEWORK ASSIGNMENT

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

Chapter Six

Quiz Questions

1. What was the main premise of the four covenants compared in this chapter? _____

2. What was the problem with the law relative to its participants? _____

3. Identify seven promises found in the Abrahamic Covenant. _____

4. Identify three promises found in the Mosaic Covenant. _____

5. Identify seven promises found in the HaMashiyachic Covenant.

6. Explain how Abraham enjoined the Abrahamic Covenant. _____

7. Explain how one enjoined the Mosaic Covenant. _____

8. Explain how one enjoins the HaMashiyachic Covenant.

9. Identify who could enjoin the Abrahamic, Mosaic and HaMashiyachic Covenants.

10. Identify the breach consequences of the Abrahamic, Mosaic and HaMashiyachic Covenants. _____

HOMEWORK ASSIGNMENT

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

Chapter Seven

Quiz Questions

1. Identify the five points of how one enjoins the HaMashiyachic Covenant. _____

2. Explain how one “calls on the name of the LORD”. _____

3. What six main gospel points did Peter cover in his Pentecost sermon? _____

4. What are the three important reasons for preaching and obeying the gospel? _____

5. What are the two main consequences for not obeying the gospel? _____

6. What are the five major components to the gospel message? _____

7. What three gospel components establishes that the only known scriptural method by which one can reconcile and bring together 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 and f) and an act where an apostle (preachers) could can remit or retain sins?

8. How does an individual parallel all five gospel components? _____

9. Why did YHWH seek to kill Moses? _____
10. What is the HaMashiyachic Covenant ordinance? _____
11. What is the consequence for reverting back to the Mosaic Covenant? _____

12. What is the true meaning of Romans 10:9? _____

HOMEWORK ASSIGNMENT

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

ADDENDUM TWO

Erroneous Promulgated Teachings/Beliefs

I. Saving Faith requires no physical involvement or action: Some purport that saving faith is a non-cognitive faith, that it is just something that is merely felt with the heart.

As shown earlier, to be saved, scriptures include far more than a non-cognitive heart feeling. Here is a small list identifying elements required to be saved.

1. He that believeth and is baptized shall be saved (Mark 16:16).
2. He that calls upon the name of the Lord shall be saved (Acts 2:21).
3. Saved by the name of the Lord (Acts 4:12)
4. Preaching required to be saved (Romans 10:13-15; Acts 11:13)
5. Through the grace of the Lord Yahushua HaMashiyach we are saved (Acts 15:11)
6. Believe on the Lord Yahushua HaMashiyach and thou shalt be saved (Acts 16:31)
7. We are saved by his life (Romans 5:8)
8. We are saved by hope (Romans 8:24)
9. We are saved by confessing with our mouth “Yahushua is Lord” (Romans 10:9).
10. We are saved by believing in thine heart that God hath raised him from the dead (Romans 10:9).
11. We are saved by the gospel (1 Corinthians 15:1-2).
12. We are saved if we keep in memory the gospel (1 Corinthians 15:1-2).
13. By grace are you saved (Ephesians 2:5, 8).
14. We are saved by mercy (Titus 3:5).
15. We are saved by washing of regeneration (Titus 3:5).
16. We are saved by renewing of the Holy Spirit (Titus 3:5).
17. Water baptism saves us (1 Peter 3:21).
18. Enduring to the end saves us (Matthew 10:22; 24:13; Mark 13:13).
19. Faith saves us (Luke 7:50).
20. We are saved through the Son of God (John 3:17).
21. We are saved by the words of HaMashiyach (John 5:34).
22. We are saved by entering the door (John 10:9).
23. We are saved by taking heed unto ourselves (1 Timothy 4:16)
24. We are saved by taking heed to doctrine (1 Timothy 4:16)

Obviously, becoming saved is comprised of far more than a thoughtless heart feeling. The only way to reconcile all the above scriptures is to embrace the previously identified enjoining process by which one enters into the HaMashiyach Covenant. Said process integrates and reconciles all twenty-four items listed above. Again, this enjoining process was not considered to be “works of the law” (covenant ordinances) by Apostle Paul or any other Apostle. In fact, Apostle Paul emphatically condoned the enjoining

process and believed it to be completely aligned with YHWH's will and to be free from any violation of salvation by faith, gift of YHWH and grace of YHWH.

First, the gospel and obedience thereof is the sole divine work of God. Obedience of the gospel is not a human invention nor is it a method by which one can circumvent the requirement of faith. By not going through the covenant enjoinder process it voids and invalidates the beginnings of faith that starts as one listens to the gospel message. Conversely, participation in the HaMashiyach Covenant enjoinder process is not only a privilege (and is not works of the law), but validates faith.

Second, when Paul was talking about grace (NT) vs. works (OT) in Romans and elsewhere, he did not indicate or include obeying the gospel as works. Otherwise, he would be contradicting himself. His grace vs. works discussion had everything to do with educating Judaizers ("the circumcision"), or those influenced by them, as well as that the Old Covenant and all its regulations and compliance issues was a thing of the past and that a new covenant had arrived. A careful re-read of his writings will verify this.

Finally, one cannot trust (have faith) in the Lord unless they first know the Lord. That requires preaching, hearing, learning and thinking first (hearing and thinking requires the use of the mind). All are actions, but not "works of the law".

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

Romans 10:17

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you."

Romans 6:16-17

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus HaMashiyach 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. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

Acts:2:38-42

By not engaging in the enjoinder process and continuing in the doctrine of HaMashiyach, we have no hope for we shall be damned, lost, etc.

“Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.”

2 John 1:9

“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

The Apostle’s doctrine was referring to the HaMashiyachic Covenant (NT) enjoining process—the method by which people can enter into this covenant. It was summarized in Acts 2:38-39.

“Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.”

1 Timothy 4:16

“Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away *their* ears from the truth, and shall be turned unto fables.”

2 Timothy 4:2-4

“Till I come, give attendance to reading, to exhortation, to doctrine.”

1 Timothy 4:13

“Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself. He that speaketh of himself seeketh his own glory: but

he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.”

John 7:16-18

“For the time *is come* that judgment 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? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?”

1 Peter 4:17-18

“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 10:15-17

“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

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

Matthew 17:13-14

The gate that leads to life is not popular and not many find it. Yes, that’s right, find it. How does one find? Someone has to be looking, seeking diligently, etc. to find. Salvation is for the determined, diligent, thinking, believing seeker.

How does this concept harmonize with the scriptures that declare that YHWH called us, loved us first, etc.? First, people would not have even thought about searching for HaMashiyach or learning attentively about enjoining the HaMashiyachic Covenant unless YHWH called them first through the initial stages of the enjoining process (Romans 10:14-15). Thereafter, if one really wants to enter into a relationship with YHWH, they must take it seriously and seek it vigorously (Luke 11:5-13).

“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

II. We do not need doctrine, only “Grace”. Grace is unmerited favor, but because it is a teaching it is therefore a doctrine. And the privilege of hearing the word of YHWH (doctrine), acquiring faith because of it and obeying the Gospel (doctrine), enabling entrance into the HaMashiyach Covenant, in no way, form, shape or manner contradicts the Grace doctrine. In fact, it enhances it. The Grace doctrine directly relates to the HaMashiyach Covenant (NT) as compared to the Mosaic Covenant (OT-Law). All the regulatory requirements of the OT are set aside as a result of the work of HaMashiyach and by people accepting and entering into the New Covenant. Remember, Gentiles had no access before, now they do. Wow, What Grace!

Sadly, Apostle Paul’s lengthy teachings/writings about grace, is frequently misused and misquoted by Greco-Roman influenced westernized “HaMashiyachian” leaders” (traditions) as a means to avoid being humbled, convicted, avert change requirements, etc., etc. If Apostle Paul was speaking against doctrine or the obedience to the gospel (etc.) in his grace discourse, then he would be contradicting himself and the other Apostles (etc.). So obviously he was not.

Since grace is a doctrine and if people are saved by grace, then people are saved by doctrine, which aligns with the rest of YHWH’s word. Grace is only one portion of the full teachings/doctrines of YHWH’s Kingdom. One cannot isolate one section of YHWH’s word in a way that negates or contradicts the rest of YHWH’s word. It must be taken as a whole, rightly dividing the word of YHWH.

“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”

2 Timothy 2:15 (See also John 17:17)

Yes, ministers and saints alike.

“These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.”

Acts 17:11 (and Acts 2:42, etc.)

III. Being saved by mental belief and knowledgeable participation is unfair to children and those without the mental capacity to understand doctrine.

Apostle Paul addressed this issue this way.

“For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.”

1 Corinthians 7:14

Children are sanctified by the saved parent. A great responsibility is placed on the parent until the child (if that happens) comes to the mental capacity to hear, understand, believe and respond for their own soul salvation. That means, parents better get it right for their child’s salvation depends on their spiritual condition. This is no light matter.

IV. Salvation is a gift from YHWH and requires no active faith. This can be answered by the above material already presented, but a few more comments may be useful. When someone gives a gift, there are several things that must occur if the gift is to be truly owned (just as when YHWH has provided believers with his gift of salvation).

1. There must first be a gift (in this case salvation/the new covenant--which is the work of YHWH in HaMashiyach - 2 Corinthians 5:19 - and this is where one can find YHWH loving humanity first. “While we were yet sinners, HaMashiyach died for us.” Obviously, one can’t be offered a gift until someone thinks of it separate from the candidate.)
2. Then the free gift (paid with a great price) must be offered (this is the work of the preacher...how beautiful are their feet...who preaches the gospel—the good news about YHWH’s free gift to humanity).

“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!”

Romans 10:13-15 (first part quoted from Joel 2:32)

Apostle Paul’s logic above is quite easy to follow. The consistent pattern of YHWH’s gift being offered and received is as follows: It takes a) preaching the gospel of peace (action involved), b) being sent (action involved), c) hearing (action of the body and brain), d) believing (action of the brain) and e) calling (action—and as defined by other consistent scriptures—see below) and none of these actions were considered “works” nor as nullifying the “freeness” of YHWH’s gift.

3. Then the candidate must acknowledge that there is a free gift being offered (that is the beginnings of faith and conviction in the candidate—an action of the mind).
4. Then the candidate, if willing to take (some don't) the gift, must reach out (action) to accept it (action)(that is where obedience to the gospel comes in—enjoining the HaMashiyach Covenant, the accepting of the gift.)

“And it shall come to pass, *that* whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.”

Joel 2:32 (A quote taken right from the same prophetic context of the pre-planned new way in which YHWH would reveal himself to humanity—the out pouring of Holy Spirit.)

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

Acts 2:21 (Quoted from Joel)

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

Acts 22:16 (Paul preaching here as recorded by Luke and it seems to match Paul’s point of view in Romans and else where.)

“Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and HaMashiyach. 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 2:36-41 (Peter preaching here)

Receiving is an action word. But this receiving action is not “works” as defined by Apostle Paul. That is someone else’s idea from non-Biblical sources. When Peter and Paul and others preached the gospel of peace, they always told the hearers how to reach out and take (action) this free gift from YHWH—the reaching out and taking action included, believing, repenting, being water baptized in Yahushua’s name and receiving the gift Holy Spirit.

In no way does this faith action of reaching out and taking YHWH’s gift of salvation negate its “freeness” nor is this action of taking considered “works”. Apostle Paul’s discussion about “works” has never had nor never will have anything to do with obeying the gospel. To even think that Paul would or have implied such a thing is to totally misunderstand his writings. This has been the trick of Satan for a long time, to blind the minds of people.

“But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of HaMashiyach, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.”

2 Corinthians 4:3-5

The gospel is only hid to people who are lost. Lost people have blinded minds because Satan (the god of this world) is doing all he can to block the action of the mind called “belief” (and of course he is always trying to prevent the preacher from preaching, too). The only way light can seep into the blinded mind is via the preaching of the light of the glorious gospel of HaMashiyach. As the light begins to seep into the blinded mind an understanding begins to emerge, saving active faith begins to form. (Faith cometh by hearing and hearing by the word of YHWH.)

This understanding includes awareness of sin (conviction—pricked in their heart), the lost condition of the hearer without HaMashiyach, the hope of salvation (deliverance from sin and death), the work of HaMashiyach, and so on. With this new emerging light, the person with emerging saving faith (action of the mind) will want to know how to receive this gift of YHWH. Hopefully, the hearer will acquire enough faith to actually receive (go into action) this gift according to the scriptures (and not according to traditions).

In other words, saved people have heard and believed and received (action word) the gift of YHWH which always comes to the candidate via the Romans 10:13-15 method (validated by many other scriptures). Lost people have not fully gone through the above process, unless they did so in vain. There is no other known authentic method validated in scriptures.

All aspects of being saved are acts of the enlightened will (choice of the mind) according to the scriptures. And never once is this receiving action of the mind and body (obeying the gospel) defined as “works” or “earning it” or “buying it”, by Apostle Paul or anyone else. The problem is that traditionalists try to misname this required faith action as works causing many to passing over or dismiss the words of Yahushua.

“Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”

Mark 16:15-16

HaMashiyach made a point here that clearly validates that **PREACHING, BELIEF AND ACTION (BAPTIZED)** is required to be saved. He said, “preach the gospel,” “believeth” AND is “baptized” (all actions). This emphatically corresponds with Apostle Paul’s personal practices and writings (as already shown above). HaMashiyach did not contradict Apostle Paul’s grace teachings here, nor did Apostle Paul contradict HaMashiyach. They are in complete agreement with each other if the reader understands how to be saved according to the scriptures. Any other view not only contradicts scriptures and the harmony of scriptures but does not reconcile all relative scriptures.

All the faith actions involved with receiving YHWH’s free gift does not turn the free gift into a non-free gift. People cannot buy it or earn it by faith actions. People could not even begin to earn it or afford it and still be alive to participate in the covenant. But people can receive (action) it.

Those who do not believe shall be damned and this does not appear to be open to discussion, no matter how much people would like to change this fact. That is the reason why all hearts should be greatly saddened by so many leaders misguiding the masses which leave the masses with blinded minds.

Yes, YHWH initiated all the covenants, but all covenants had to be entered into (action) by the accepting party (in this case, let say, you and me) who was offered the covenant deal, and this is without exception. Covenants were comprised of promises, regulations, usually a token and consequences for non-compliance to said regulations. But, again, all these faith actions to enjoin the covenant do not negate faith, they only reinforce faith.

Once adopted (saved) adoptees stay saved by continuing (remaining in) in the doctrine of HaMashiyach (which is quite broad beyond initial salvation) subsequent to enjoinment (salvation), and this too is a continued act of the will (mind). That was why Apostle Paul was so upset with the Galatians (Galatians 3:1). They were not continuing

in the doctrine of HaMashiyach, AFTER they had already received it and was saved by it. This truth is also validated by what Paul wrote to the Corinthians.

“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, if ye keep in memory what I preached unto you, unless ye have believed in vain.”

1 Corinthians 15:1-2

Apostle Paul clearly stated people are saved by the gospel (doctrine). However, initially believing and receiving is in vain, if believers do not remain in it. To teach otherwise is to blatantly contradict scripture. Search anywhere in the Bible and the scriptures clearly show people are saved by the Romans 10:13-15 process which involves doctrine. Sure people can say Grace is more than a doctrine, but by scriptural definition, it is still a doctrine. If it can be taught, studied, learned, understood and experienced, it is a doctrine. And by it (doctrine) people are saved, for it is YHWH's wisdom and will.

“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

One cannot preach nothingness. Preaching requires the conveyance of doctrine (whether man's or YHWH's). And of course, the doctrine at play here is the gospel (doctrine) of HaMashiyach (as shown earlier), which only exists because of YHWH's Grace. The preacher cannot take the credit for his/her active role and the receiver cannot take credit for his/her active role of receiving. Only YHWH gets the credit. It is YHWH's free gift delivered to humanity according to his delivery plan. And YHWH's wisdom chose the Romans 10:13-15 method confirmed by 1 Corinthians 1:21 as well as confirmed by all the other scriptures cited above. Traditionalists can deny it all they want, but to do so is to contradict YHWH's very words.

YHWH initiated and initiates salvation, since YHWH loved humanity first (as said above); since believers are a chosen people and that their acceptance (action) of salvation is a response (action) to YHWH's unmerited grace (favor) proffered to them; and since the goodness of YHWH leads to repentance (action).

To fully utilize and accept YHWH's word regarding this subject, significantly narrows the gate that leads to life. For many, it brings sorrow as they think of friends and loved ones. But, people have to leave that with YHWH. People cannot allow this sorrow to blind their minds and to willfully ignore the truth. Rather, they should shift into action and realize how important it is to pray, study, learn and preach (accurately) the gospel in humility and with all truth. YHWH chose this method as part of the process to get people

saved. And YHWH also made provisions to keep adoptees saved (another whole subject).

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

Matthew 7:13-14

This discussion is what separates the masses from the few, yes even within the religious masses. People say there is safety in numbers? Well, that kind of safety is something people should not want, to go with the masses (popular) is to go into the destruction gate. Choose the narrow gate.

In conclusion, be reminded that Apostle Paul’s major theological and discipleship battles were with the traditionalists—the circumcision (Jews). As fast as Apostle Paul would bring people to HaMashiyach via the Romans 10:13-15/1 Corinthians 1:21/ Mark 16:16/Acts 2:38; 10:48; 19:5/etc. method, the circumcision would come around and try to bring in a different gospel to revert or convert them away from grace and back to the law. Obviously, what the circumcision would bring was not another gospel, for there was only one true gospel.

That is why Apostle Paul spent a sizeable portion of his writings on this GRACE vs. LAW teachings. The entire believing/receiving actions required of any gift recipient is 100% within the realm of GRACE (YHWH’s unmerited favor) and has nothing to do with Paul’s “works” discussions (as you well know). To skew Apostle Paul’s writings otherwise is to either misunderstand his writings or is done so intentionally.

A gift recipient does not just stand fixed like a stone with no thoughts or actions. To think that would be ludicrous, unscriptural, and mocks the GRACE of YHWH. To not accept/receive/take YHWH’s gift of salvation presented via the Romans 10:13-15/1 Corinthians 1:21/ Mark 16:16/Acts 2:38; 10:48; 19:5/etc. enjoining method is to reject YHWH’s GRACE/GIFT. Of course, it has already been discussed what happens to those people who do not enjoin the HaMashiyach Covenant.

Satan has beguiled so many into false beliefs by misusing, misquoting, and distorting scriptures. He is good at quoting scriptures and using a portion of truth, to obscure the whole truth by mixing in lies. He avoids the whole truth (check out the Adam and Eve Story, etc. etc.). The modern day GRACE vs. LAW (WORKS) discussion is another such example. Traditionalists have taken this subject right out of context and have twisted its true meaning. Like the Catholics and so many others, they present a broad gate concept and just let the whole world in without the required Romans 10:13-15/1 Corinthians 1:21/ Mark 16:16/Acts 2:38; 10:48; 19:5/etc. method. There is only one door and attempting to get in any other way is the action of a criminal.

“Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep... I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.”

John 10:1-2, 9

Entering in through the door takes willful action and Yahushua is the door. These scriptures cannot be ignored (there are many more) which dismantles the modern day distorted GRACE vs. LAW discussion. Remember, if a teaching contradicts the whole, then it is a man made idea, and not divine. The desire to protect oneself from pain and sorrow will often cause people’s minds to shut down and ignore what is or should be known to be true—a human defense mechanism.

The book of Romans is one of the greatest epistles that substantiate the GOSPEL and the necessity to obey it and that said obedience is completely about GRACE and nothing to do with the LAW (works).

“Paul, a servant of Christ Jesus...set apart for the gospel of God—the gospel he promised beforehand through his prophets in the Holy Scriptures...to call people from among the Gentiles to the obedience that comes from faith...I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes...for in the gospel a righteousness from God is revealed, a righteousness that is by faith from first to last, just as it is written: ‘The righteous will live by faith.’”

Romans 1:1-17 (NIV) (3:21-22)

Conversely, as shown earlier, the obeying of the gospel will not do anyone any good if they do not obey it with belief (saving faith) Romans 10:16-18. Even as Apostle Paul writes about the LAW (works) in Chapters 2-11, his main message was still about the GOSPEL of GRACE showing that he emphatically believed that the gospel and obedience thereto was completely all about GRACE and had nothing to do with the LAW (works). For example, he integrates the five major elements of the gospel into his writings,

1. **Repentance**, i.e., The Death of HaMashiyach in 5:6, 8;
2. **Water Baptism**, i.e., the The Burial of HaMashiyach in 6:3-4; blood-letting by HaMashiyach’s shed blood 5:9;
3. **Holy Spirit**, i.e., The Resurrection of HaMashiyach in 6:4-8; Holy Spirit outpouring in 5:5; free from the sin master (LAW) via GRACE which came by

our alignment with HaMashiyach's death, burial and resurrection in 6:14; 6:5-8 and 8:9-10

4. **Undefilement Living**, i.e., The Forty Days of Undefiled Priestly Living in Chapters 12-15 (Kingdom Priest Living) Speaking of things pertaining to the Kingdom after the resurrection until the Ascension (continuing in the doctrine of HaMashiyach, holy living, testimony, etc.)
5. **The Ascension**, i.e., The Ascension of HaMashiyach and future glory in 8:11,17, 19

Apostle Paul identified the major flaw with the LAW as it relates to Israel this way,

“But Israel, who pursued a law of righteousness, has not attained it. Why not? Because they pursued it not by faith but as it were by works.”

Romans 9:31-32

Israel was focused on themselves rather than lifting up their eyes in faith to focus on the one who was to come, that is to say, Yahushua HaMashiyach, who became their stumbling block and made them fall.

That is why Peter emphatically instructed the people (as did Apostle Paul), when they initially obeyed the gospel (repent, get baptized and filled with the Holy Spirit), to “call on the name of the Lord”. The gospel of GRACE would not help the candidate if they did not believe in their heart and confess with their mouth (for out of the abundance of the heart the mouth speaketh) for it is with the heart that you believe and are justified and with the mouth that one confesses.

The “heart” does not necessarily mean the beating organ in your chest, for it does not have a brain to think or believe, but it does represent the concept of the core of the subconscious mind/life. The heart gets its beating instructions from the subconscious mind (brain)—the very roots of human thinking/life or death. If one believes something with their heart, then that belief has passed beyond surface considerations, and is within the depths of the subconscious being. It is here where thought is no longer required because subconscious thinking is comprised of absolute beliefs. Humans do not discuss with lengthy dialogue as to whether their heart should beat once again after each heartbeat. The subconscious mind already knows this belief to be true and absolute, “keep beating or die”.

So is the case with believing in the Gospel of HaMashiyach from the heart. One's belief in the Gospel of HaMashiyach must at some point transcend to a level beyond debate and enter into the subconscious mind as an absolute belief. Unfortunately, not every “absolute belief” held in a person's mind is an “absolute truth” according to YHWH's word (another entire subject).

It may also be helpful for the reader to understand the NT Division of the Books and that the Bible is not a systematic theological compilation. Therefore, truths are found and understood “line upon line”, “precept upon precept” and “here a little, there a little”.

Gospels – Covers the life of HaMashiyach (i.e., reveals his Death, Burial, Resurrection, 40 Days after the resurrection, and his Ascension—gospel summary).

Acts – Covers the record of how the NT church (YHWH’s Kingdom) emerged and how to enter the kingdom.

Epistles – Letters/Teachings written to people, ministers who entered YHWH’s Kingdom via the book of Acts. (Revelation is included since it was written to churches even though it is also considered prophetic as well).

ADDENDUM THREE

Some covenants were past, present and future. Some were eternal, some temporal and others redeemable (purchasable-able to be bought out) and/or satisfiable. The covenants that were discussed in this book did not include the future covenants.

Ezekiel 37:15-28 – Future Peace Covenant

What About Good Works (Deeds)?

Good works are an outgrowth of being attached to the vine. It has everything to do with relationship and state of being. Good works cannot save in and of its self nor manufacture righteousness, however, the continual lack thereof can damn a person, since it does prove that the LOVE of YHWH is not in a person.

Just as faith behaves "as if" so does unbelief. Unbelief produces disobedience which is sin. Laziness, the lack of pro-action, is disobedience (Hebrews 6:11-12). That is why faith without works is dead (James 2:14-26 *). Good works cannot save or make one righteous or holy (although it does perfect), however, the continual lack of good works (fruit) brings damnation, death, being cut off from the vine, having the axe laid to the roots, etc.

Continual lack of pro-action (disobedience) produces hardness of heart. Sin is deceitful. Conversely, faith produces pro-action, whereas unbelief produces no action regarding any matter.

* When James used Abraham as an example (James 2), notice that the example given was regarding events that occurred after Abraham had enjoined the covenant with YHWH and after the seal/token of the covenant had been received and executed.

Melchisedec

It is a well-accepted fact among theological scholars that Yahushua HaMashiyach came after the order of Melchisedec (Hebrews 6:20). However, it is usually here that most theologians enter irrelevant discussions on whether Melchisedec, King of righteousness, King of Salem, King of peace, was a theophany or just a man.

By endeavoring to answer such trivial questions, the message of verse 20 is lost. Dear reader, read again. There is an implicated message in this analogy. It will not come to the unweaned. YHWH only teaches knowledge and gives understanding to them that are "weaned from the milk" (Isaiah 28:9, Hebrews 5:13-6:2).

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

Hebrews 6:19-20

Was Yahushua Our Scapegoat?

“But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, and to let him go for a scapegoat into the wilderness.”

Leviticus 16:10

“And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: And the goat shall bear upon him all “...their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.”

Leviticus 16: 21-22

ADDENDUM FOUR

OTHER GENEALOGICAL FINDINGS ON LEVI

"Of the sons of the Kohathites: Heman a singer, the son of Joel, the son of Shemuel, ³⁴ The son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah, ³⁵ The son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai, ³⁶ The son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah, ³⁷ The son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah, ³⁸ The son of Izhar, the son of Kohath, the son of Levi, the son of Israel. ³⁹ And his brother Asaph, who stood on his right hand, even Asaph the son of Berachiah, the son of Shimea, ⁴⁰ The son of Michael, the son of Baaseiah, the son of Malchiah, ⁴¹ The son of Ethni, the son of Zerah, the son of Adaiah, ⁴² The son of Ethan, the son of Zimmah, the son of Shimei, ⁴³ The son of Jahath, the son of Gershom, the son of Levi. ⁴⁴ And their brethren the sons of Merari stood on the left hand: Ethan the son of Kishi, the son of Abdi, the son of Malluch, ⁴⁵ The son of Hashabiah, the son of Amaziah, the son of Hilkiah, ⁴⁶ The son of Amzi, the son of Bani, the son of Shamer, ⁴⁷ The son of Mahli, the son of Mushi, the son of Merari, the son of Levi. ⁴⁸ Their brethren also the Levites were appointed unto all manner of service of the tabernacle of the house of God. ⁴⁹ But Aaron and his sons offered upon the altar of the burnt offering, and on the altar of incense, and were appointed for all the work of the place most holy, and to make an atonement for Israel, according to all that Moses the servant of God had commanded. ⁵⁰ And these are the sons of Aaron; Eleazar his son, Phinehas his son, Abishua his son, ⁵¹ Bukki his son, Uzzi his son, Zerahiah his son, ⁵² Meraioth his son, Amariah his son, Ahitub his son, ⁵³ Zadok his son, Ahimaaz his son."

1 Chronicles 6:33-53

"And David divided them into courses among the sons of Levi, namely, Gershon, Kohath, and Merari. ⁷ Of the Gershonites were, Laadan, and Shimei. ⁸ The sons of Laadan; the chief was Jehiel, and Zetham, and Joel, three. ⁹ The sons of Shimei; Shelomith, and Haziël, and Haran, three. These were the chief of the fathers of Laadan. ¹⁰ And the sons of Shimei were, Jahath, Zina, and Jeush, and Beriah. These four were the sons of Shimei. ¹¹ And Jahath was the chief, and Zizah the second: but Jeush and Beriah had not many sons; therefore they were in one reckoning, according to their father's house. ¹² The sons of Kohath; Amram, Izhar, Hebron, and Uzziel, four. ¹³ The sons of Amram; Aaron and Moses: and Aaron was separated, that he should sanctify the most holy things, he and his sons for ever, to burn incense before the LORD, to minister unto him, and to bless in his name for ever. ¹⁴ Now concerning Moses the man of God, his sons were named of the tribe of Levi. ¹⁵ The sons of Moses were, Gershom, and Eliezer. ¹⁶ Of the sons of Gershom, Shebuel was the chief. ¹⁷ And the sons of Eliezer

were, Rehabiah the chief. And Eliezer had none other sons; but the sons of Rehabiah were very many. ¹⁸ Of the sons of Izhar; Shelomith the chief. ¹⁹ Of the sons of Hebron; Jeriah the first, Amariah the second, Jahaziel the third, and Jekameam the fourth. ²⁰ Of the sons of Uzziel; Michah the first, and Jesiah the second. ²¹ The sons of Merari; Mahli, and Mushi. The sons of Mahli; Eleazar, and Kish. ²² And Eleazar died, and had no sons, but daughters: and their brethren the sons of Kish took them. ²³ The sons of Mushi; Mahli, and Eder, and Jeremoth, three."

1 Chronicles 23:6-23

"And the rest of the sons of Levi were these: Of the sons of Amram; Shubael: of the sons of Shubael; Jehdeiah. ²¹ Concerning Rehabiah: of the sons of Rehabiah, the first was Isshiah. ²² Of the Izharites; Shelomoth: of the sons of Shelomoth; Jahath. ²³ And the sons of Hebron; Jeriah the first, Amariah the second, Jahaziel the third, Jekameam the fourth. ²⁴ Of the sons of Uzziel; Michah: of the sons of Michah; Shamir. ²⁵ The brother of Michah was Isshiah: of the sons of Isshiah; Zechariah. ²⁶ The sons of Merari were Mahli and Mushi: the sons of Jaaziah; Beno. ²⁷ The sons of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Ibri. ²⁸ Of Mahli came Eleazar, who had no sons. ²⁹ Concerning Kish: the son of Kish was Jerahmeel. ³⁰ The sons also of Mushi; Mahli, and Eder, and Jerimoth. These were the sons of the Levites after the house of their fathers."

1 Chronicles 24:21-30

"Then sent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joiarib, and for Elnathan, men of understanding. ¹⁷ And I sent them with commandment unto Iddo the chief at the place Casiphia, and I told them what they should say unto Iddo, and to his brethren the Nethinims, at the place Casiphia, that they should bring unto us ministers for the house of our God. ¹⁸ And by the good hand of our God upon us they brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, eighteen; ¹⁹ And Hashabiah, and with him Jeshaiiah of the sons of Merari, his brethren and their sons, twenty; ²⁰ Also of the Nethinims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them were expressed by name."

Ezra 18:16-20

"The sons of Levi, the chief of the fathers, were written in the book of the chronicles, even until the days of Johanan the son of Eliashib. ²⁴ And the chief of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise and to give thanks, according to the commandment of David the man of God, ward over against ward. ²⁵ Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, were porters

keeping the ward at the thresholds of the gates. ²⁶ These were in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor, and of Ezra the priest, the scribe."

Nehemiah 12:23-26

"And these are the names of the sons of Levi according to their generations; Gershon, and Kohath, and Merari: and the years of the life of Levi were an hundred thirty and seven years. ¹⁷ The sons of Gershon; Libni, and Shimi, according to their families. ¹⁸ And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath were an hundred thirty and three years. ¹⁹ And the sons of Merari; Mahali and Mushi: these are the families of Levi according to their generations. ²⁰ And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram were an hundred and thirty and seven years. ²¹ And the sons of Izhar; Korah, and Nepheg, and Zichri. ²² And the sons of Uzziel; Mishael, and Elzaphan, and Zithri. ²³ And Aaron took him Elisheba, daughter of Amminadab, sister of Naashon, to wife; and she bare him Nadab, and Abihu, Eleazar, and Ithamar. ²⁴ And the sons of Korah; Assir, and Elkanah, and Abiasaph: these are the families of the Korhites. ²⁵ And Eleazar Aaron's son took him one of the daughters of Putiel to wife; and she bare him Phinehas: these are the heads of the fathers of the Levites according to their families."

Exodus 6:16-25

"And these were the sons of Levi by their names; Gershon, and Kohath, and Merari. ¹⁸ And these are the names of the sons of Gershon by their families; Libni, and Shimei. ¹⁹ And the sons of Kohath by their families; Amram, and Izeah, Hebron, and Uzziel. ²⁰ And the sons of Merari by their families; Mahli, and Mushi. These are the families of the Levites according to the house of their fathers. ²¹ Of Gershon was the family of the Libnites, and the family of the Shimites: these are the families of the Gershonites."

Numbers 3:17-21

"These are the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat Amram. ⁵⁹ And the name of Amram's wife was Jochebed, the daughter of Levi, whom *her mother* bare to Levi in Egypt: and she bare unto Amram Aaron and Moses, and Miriam their sister. ⁶⁰ And unto Aaron was born Nadab, and Abihu, Eleazar, and Ithamar. ⁶¹ And Nadab and Abihu died, when they offered strange fire before the LORD."

Numbers 26:58-61

ADDENDUM FIVE

A COMPARATIVE ANALYSIS I

Similarities Between the Old and the New Covenant

OLD	NEW
1. Had a liaison (legal counsel)--Moses. HaMashiyach.	1. Had a liaison (legal counsel)--
2. Liaison brought two parties together.	2. Liaison brought two parties together.
3. Reading of the Covenant Components.	3. Reading of the Covenant Components.
4. Promises given.	4. Promises given.
5. Meeting of the minds.	5. Meeting of the minds.
6. Proxy death.	6. Actual Death.
7. Futile Attempts to comply.	7. Power provided to comply.
8. Erratic Distribution of promises.	8. Down payment plus continual access.

Major Differences

OLD	NEW
1. Breach of contract--immediate death.	1. Breach of contract--grace to get it right.
2. Annual (Daily) guilt.	2. Clean conscience forever.
3. Righteousness by faith/works.	3. Righteousness by faith.
4. Bondage.	4. Freedom.
5. Semitic (Exclusive)	5. Whosoever (Inclusive)
6. Grievous, Heavy, Burdensome.	6. Joyous, Light, Easy.
7. No power resource.	7. Endless Reservoir of Power.
8. The Deeds of Law Do Not Justify	8. Grace Through Faith Justifies (John 1:17)

A Focused Look at New Testament Components.

1. An Invitation to Negotiate (YHWH's Spirit Draws)
2. Two Parties (Entities) Meet with Mutual Interests
 - a) YHWH
 - b) Lost Humanity
3. Negotiations Conducted by Legal Counsel
 - a) Yahushua HaMashiyach--Mediator Between YHWH and Man

4. Reading of the Covenant Enjoinment Process (See Volume 3 & 4 for greater detail).
 - a) The Preacher (Body of HaMashiyach) Teaches the Gospel of Hope.
 - i.) Death, Burial, Resurrection, 40 Days, Ascension & Exaltation.
 - b) The Process to Comply is Taught.
 - i) Repent
 - ii) Be Baptized in Water in Yahushua's Name
 - iii) Be Filled with the Spirit
 - iv) Live a Holy, Sanctified, Fruit Bearing Life, Being Witnesses of What You've Seen and Heard (Adopting the Tri-Directional Universal Axiom) Until
 - v) HaMashiyach Catches You Away to Exalt You as Joint-Heir
5. Promises Are Given and Covenant Ordinances Read
 - a) You'll Receive a down payment of the Eternal Promise, the Power to Become Sons of YHWH.
 - b) You'll be Exalted to be a Joint-Heir with HaMashiyach.
 - c) New Life (Born Again) as an Adopted Son.
 - d) You Can Ask for Whatever you Desire and its Yours.
 - e) HaMashiyach Will Heal, Protect, Provide Your Needs of Mind, Body, and Soul.
 - f) Commissioned to Rule and Reign With HaMashiyach Over All.
 - g) Eternal Life With HaMashiyach.
6. Meeting of the Minds
 - a) Choosing this Day to Accept or Reject
7. Binding of the Contract
 - a) HaMashiyach Already Died
 - b) Must Believe--Why Even Bother Coming to the Reading of Will.
 - c) Verbally Confess Belief and And Willingness to Comply
 - d) Enjoin the Covenant by obeying the death and burial components of the gospel
8. Begin Compliance Continuum
 - a) Live in and with LOVE (Continuing in the Doctrine of HaMashiyach) that was shed abroad via the resurrection, Spirit baptism.

Conclusions

1. Why Did Paul Write So Much if the Covenant Is So Simple?
 - a) Extrapolate on YHWH's Mysteries.
 - b) Increase Faith--Faith Comes by Hearing.
 - c) To Admonish and Warn Jews and Gentiles on YHWH's Tri-directional Universal Axiomatic Applications among other things.
 - i) Jews May Experience a Greater Philosophical Appreciation.
 - ii) Gentiles May Experience a Greater Appreciation Love (Those forgiven much loveth much).
2. The Purpose of the Tutelage Period
 - a) Prepare Us on How to Be HaMashiyachly Rulers

- i) Service Rather than Lordship.
 - ii) Humility (submission to one's will/pride to another) Rather than Pride.
 - iii) Love the Poor, Enemies, and Believers.
- 3. Why Save Humanity?
 - a) So YHWH Would Have a People Who Would Worship His Name and Fill the Earth With the Worship of His Name.
 - i) Some May Even Ignorantly Worship Him (Hallelujah)
 - ii) Even if Stones (no brains) Worship Him Its O.K.
- 4. Magnitude of the Covenant.
 - a) Invited to the Reading of the Will of the World's Wealthiest, Most Prominent, Most Powerful Individual With Instructions on How You Can Participate as an Adopted Heir.

The word covenant is also used synonymously with testament by Biblical writers, i.e., Apostle Paul, etc. A testator is one who writes a will (or testament). In the case of the New Testament, HaMashiyach was the testator of the New Testament, believers are the beneficiaries.

ADDENDUM SIX

LAW REGULATIONS

The Old Covenant regulations consisted of moral, judicial, and ceremonial laws (regulations) that can be found in what is known as the books of the Law, Exodus through Deuteronomy, in the canonized Bible. With these regulations came promises, contingent, of course, upon covenant regulatory compliance by the beneficiaries. Consequences (judgment) were also a part of the promises and regulations of the Old covenant that would be imposed upon any would-be covenant breakers. In particular, this applied to all those who were Israeli born under the covenant and/or any Gentiles so disposed to be proselytized into the Old Covenant relationship (but more particularly those Gentiles who were purchased).

However, those not under the law were not guilty of the law as covenant breakers neither were they judged by its regulations. How and why should non-Israelites reap blessings and/or consequences of a Covenant they never agreed to keep? A covenant relationship was never entered into by Gentile nations (with the exception of minimal proselytes). Therefore, Gentiles were not covenant breakers nor were they privy to its blessings.

Hind-sight asks the question, "Why would anyone want to enter into such a covenant relationship as the Old Covenant, especially when a better offer is on the table?" Alas, dear reader, prior to HaMashiyach's offer, it was the best offer on the table, at least as far as they knew. It offered many promises that could be attained for those under the covenant and who successfully complied with its rules and regulations.

The following is a list of some of the Old Covenant moral, ceremonial, and judicial issues that had regulations governing them:

- * Washing of pots
- * Washing of clothes
- * Washing of bodies
- * Quarantines
- * Offering of Incense
- * Offering of Blood/Meat Sacrifices
- * Offering of Grain Offerings
- * Observing of Days, Moons, etc.
- * Stoning to Death
- * Ten Commandments
- * Etc., Etc.

The Old Covenant included both a written and oral delineation of regulations and promises presented to the beneficiaries by YHWH's liaison—Moses. The promises for the beneficiaries were given, the regulations were given, acceptance of both the promises

and regulations was uttered and then the proxy consummation via sacrificing bulls and goats and the sprinkling of blood on the tablets, the tabernacle articles, and the people was executed, consummating the covenant.

It is interesting to note, however, that the only items found in the ark of the covenant (as late as Solomon) were the pot of manna, Aaron's rod that budded and the two tablets of stone whereupon Moses had chiseled out the Ten Commandments after the first tablets that were finger printed by YHWH had been broken. The Ten Commandments (1 Kings 8:9), the core of the Books of the Law (specifically the core of Deuteronomy), was later expanded by the Jews and Israelites at a later time in history under the zeal of the prophets. This was done in an effort to preserve their religious culture due to the Babylonian captivity. HaMashiyach even alluded that the Jewish Fathers had extrapolated on Moses (John 7:22; Matthew 15:3-6; Mark 7:7-8) and that said extrapolations were not really of Moses but of the fathers—mere traditions.

HaMashiyach did not condemn all traditions of the Jews, just those that particularly nullified the Law of Moses. HaMashiyach was not opposed to good social codes, but he despised hypocrisy and the fact that the religious codes of the day had become impure or distorted and were laid on the populous, grievous to be borne.

If other writings of Moses existed outside of the Ten Commandments, they were not found in the Ark of the Covenant. They could have been on scrolls, perhaps as fragmented writings or passed on orally. Perhaps these (if they existed in written form or existed in oral tradition) were used to canonize the Pentateuch later during the Babylonian captivity under the inspiration and direction of the prophets.

In the following scriptures, a distinction of ownership is implied.

John 8:17; John 10:34; John 15:25; John 18:31-32; John 19:7

It is therefore possible that the only real commands HaMashiyach upheld were the pure streamlined Law, the Ten Commandments themselves. Whenever HaMashiyach referred to the law, he always pointed to the Ten, for example,

"And behold, a certain lawyer stood up, and tempted him, saying, 'Master, what shall I do to inherit eternal life?' And he (HaMashiyach) said unto him, 'What is written in the law? How readest thou?' And he (the lawyer) answering said, 'Thou shalt love the Lord thy YHWH with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.' And he (HaMashiyach) said unto him, 'Thou hast answered right: this do, and thou shalt live.'

Matthew 10:25-28

Both the Gospel of Mark and Luke hone in on this point.

"And he said unto them, 'Have ye never read what David did, when he had need, and was hungered, he, and they that were with him? How he went into the house of YHWH in the days of Abiathar the high priest, and did eat showbread, which is not lawful to eat but for the priests, and gave also to them which were with him?"

Mark 2:25-26 (See also Luke 6:3-4)

HaMashiyach pointed to a higher law, perhaps the same as what James was referring to when he said the "Royal Law"--the Supreme higher law.

"If ye fulfill the royal law according to the scripture, 'Thou shalt love thy neighbor as thyself', ye do well."

James 2:8

James quoted the last section of the royal law. The first section, of course, pertains to our total love and worship for YHWH. This does not weaken the emphasis HaMashiyach put on the Prophets and the Psalms,

"And he said unto them, 'These are the words which I spake unto you, while I was with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.'"

Luke 24:44

Although no man can be justified in the sight of YHWH by doing the deeds of the law, the LAW itself gives humanity insight into YHWH's essence and substance, particularly HIS views and ideas on holiness. Intimate covenants are a projection of the most intimate views, ideas, and desires of an individual. It reveals innermost thoughts and passions. Paul said (Romans 3:2) that Israel was entrusted with the very words of YHWH, for "Out of the abundance of the heart the mouth speaketh."

Additionally, the LAW was purposive in nature, for example,

a) Hebrews 10:1 reflects that the law was a "shadow" or an indicator of the good things coming.

b) Galatians 3:24 reveals that the law was a "schoolmaster" (tutor) to lead us to HaMashiyach. However, the leading has been led and HaMashiyach has come.

Paul therefore declares that we are no longer under tutelage, contrary to the belief of many.

c) Romans 3:20 shows us that the law brings consciousness of sin.

d) Romans 5:20 reveals that the law was added so that the trespass might increase.

e) Romans 4:15 indicates that the law brings wrath.

If Israel would obey the covenant regulations (statutes), blessings would rain down upon them in every way, i.e.,

a) they would become spiritual and political world leaders,

b) have economical prosperity (with hard goods, produce, gold, silver, etc.), and

c) be blessed with peace, etc.

APPLICABILITY OF THE OLD COVENANT

Three positions must be considered here. The first position is of the complete affirmative. Those of the affirmative position believe that the Old Covenant is still very valid and still preaches it in many senses of the word, with the exception of some ceremonial and judicial aspects.

The second position is of the complete denial of any validity. The preaching of the Law, or even segments of the law, to this view, is to promulgate legalism or to promote a revival of the Law dispensation. A good point to remember is this, to break any portion of the law is to be guilty of all, i.e., to be as guilty as a murderer, etc. To preach the Law, one must preach ALL of the LAW.

This position is usually, albeit inappropriately, backed up with the following scriptures:

"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

"Therefore no one will be declared righteous in his sight by observing the law; rather, through the law we become conscious of sin."

Romans 3:20

"All who sin apart from the law will also perish apart from the law, and all who sin under the law will be judged by the law."

Romans 2:12

"...Now then, why do you try to test YHWH by putting on the necks of the disciples a yoke that neither we nor our fathers have been able to bear? No! We believe it is through the grace of our Lord Yahushua that we are saved, just as they are..."

Acts 15:1-29

"All who rely on observing the law are under a curse, for it is written: 'Cursed is everyone who does not continue to do everything written in the Book of the Law.' Clearly no one is justified before YHWH by the law, because, 'The righteous will live by faith.' The law is not based on faith; on the contrary..."

Galatians 3:10-14

The grace aspect of each scripture above is undeniable, powerful, and true. However, there are many scriptures that must be reconciled, synthesized and integrated with the popular "GRACE" teachings to expose a more complete or synergetic truth.

The third position supports a consideration of the LAW and its righteousness that states that the law is not to be discarded as not applicable or invaluable for "Grace Dispensation" beneficiaries. When the subject of the Judaic law is discussed it is important to understand that this law was divided into three major areas, 1) judicial, 2) ceremonial, and 3) moral. When the righteousness of the law is mentioned it includes all three areas.

The righteousness by the law is no longer pursued or repeated by HaMashiyach believers because the moral, ceremonial, and judicial laws were sufficiently satisfied by the actions and offerings of Yahushua HaMashiyach. In other words, the LAW is only necessary to repeat if the Offering covering trespasses were insufficient in breadth of application and in perfectness.

If, however, one preaches just grace, they are faced with the same accusation Paul was faced with, although he denied it as being true. The accusation and rebuttal is as follows:

"Why not say--as we are being slanderously reported as saying and as some claim

that we say--`Let us do evil that good may result'? Their condemnation is deserved."

Romans 3:8 (Also read Romans 6:1-2)

Quickly then, a "grace" preacher may add, "Oh I preach against sin!" Good! However, he/she must then answer the following questions:

- a) By what standard of righteousness do you use to preach against sin?
- b) Where did this standard originate?
- c) Why preach against sin if only grace applies?
- d) Why preach against sin, if you know it creates condemnation if you may think that there is therefore no condemnation for HaMashiyach believers per Romans 8:1?
- e) If there is condemnation, then when and how does this condemnation come if there is only grace?

Unless there is a rightly dividing of the Word of YHWH, confusion erupts. Confusion is the result of insufficient knowledge to reconcile both sides of a research question. However, with enough "seeking", "knocking", and "asking" confusion dissipates and peace returns by virtue of understanding.

The fundamental and reconciling points of the two very polarized positions (the first two positions) can be summed up this way.

* HaMashiyach came as a sufficient lamb sacrifice possessing incorruptible blood that forever nailed past sins and past judgments of the law to the tree (cross).

* This gives humanity a second chance to live instead of die when they sin. This second chance at life allows humanity the grace to try and get it right. If people were killed every time they sinned they would never have a chance to get it right.

* In short, HaMashiyach eradicated the Law of Moses, including all of its judgments and brought into existence a "New Commandment", i.e., a new dispensation. Thus, as for believers, the Mosaic Law does not exist but is merely a history that believers utilize to learn and teach spiritual lessons from.

* Sin existed before the law and exists after the law. The Divine transcending law required a blood sacrifice to remit sins. Since an incorruptible blood sacrifice was offered pre-20th and pre-21st century, then the atoning and remitting power of that sacrifice still exists and is still valid for any individual that will look to it for the atoning and remission of their sins.

* Doing good deeds/works will not save you or damn you, only the merciful provisions of Yahushua HaMashiyach the Savior brings people to the Father. HaMashiyach's favor will reveal itself in the hour he calls his "bride" home.

* However, the continual lack of good deeds/works and/or repetitive willful and knowledgeable sinning can and will damn you. Even though the saving or damning issues (regarding good deeds/works) are related, they are very different. By virtue of osmotic effect, however, they do influence each another.

Colossians 2:14-15 verifies the above. Hebrews 10 discusses the incorruptibleness of HaMashiyach's shed blood.

The way HaMashiyach handled the incident of the woman caught in the very act of adultery also verifies the above. True, the act of adultery was to be punished by stoning her to death, according to the law (which both Yahushua and the adulterous woman knew), but Yahushua turned to the weightier side of the law to pronounce his decision, i.e., he utilized justice, mercy and faithfulness.

"...justice, mercy, and faithfulness..."

Matthew 23:23-24

James, the half-brother of Yahushua, said,

"...Mercy triumphs over judgment!"

James 2:8-13

Ephesians 2:8, 13; Galatians 3:10-12; and Hebrews 10 also verify the above. To further affirm the above points, consider, "Does HaMashiyach condone adultery?" No! Certainly not! Nonetheless, he graciously gave back life and a second chance to the already but dead adulterous woman. He ended their meeting with these words,

"...neither do I condemn you...Go now and leave your life of sin."

John 8:1-11

What sin? And by what definition?

Continued mercy and eternal life is for those who continuously pursue a righteous lifestyle as guided by the Spirit of truth, in accordance to what HE writes on the beneficiary's heart. Keep in mind, however, that salvation is not derived from actions in and of itself, there must be faith. Paul said,

"YHWH 'will give to each person according to what he has done.' To those who by persistence in doing good seek glory, honor and immortality, he will give eternal life. But to those who are self-seeking and who reject the truth and follow evil, there will be wrath and anger..."

Romans 2:6-11

"... he has made perfect forever those who are being made holy. The Holy Spirit also testifies to us about this. First he says: 'This is the covenant I will make with them after that time, says the Lord. I will put my laws in their hearts, and I will write them on their minds.' Then he adds: 'And their sins and lawless acts I will remember no more.'"

Hebrews 10:15-18

The seemingly polarized "righteousness by actions" and "righteousness by faith" actually work in concert with each other. Salvific righteousness comes by faith and is verified by obedience to HaMashiyach's voice speaking to us from the words written on our hearts, not on "tablets of stone".

A believer's walk is to be an "Abrahamic Walk". When YHWH speaks, HaMashiyach believers hear, believe, and obey. HIS sheep know HIS voice and another they will not hear. HaMashiyach prophesied of this new paradigm this way,

"Yet a time is coming and has now come when the true worshippers will worship the Father in spirit and truth, for they are the kind of worshippers the Father seeks. YHWH is a spirit, and his worshippers must worship in spirit and truth."

John 4:23-24

"But when he, the Spirit of truth, comes, he will guide you into all truth..."

John 16:13

Yes, there was a problem with the LAW. The problem with the law, however, was not a Divine problem. It had nothing to do with the precepts and principles of the

Law itself. It was a human problem, as will be shown below. Remember, a covenant requires two parties, even if one party is a collective conglomerate. Paul said,

"For what the law was powerless to do in that it was weakened by the sinful nature, YHWH did by sending his own Son in the likeness of sinful man to be a sin offering. And so condemned sin in sinful man, in order that the righteous requirements of the law might be fully met in us, who do not live according to the sinful nature but according to the Spirit."

Romans 8:3-4

Even though the GRACE message is undeniable, powerful, and true, one must not overlook the value of the Old Covenant. Many scriptures must be and can be reconciled and synthesized with "GRACE" teachings to expose a more complete or synergetic truth.

As with any Covenant (contract), the consequences for breach go without saying. Two parties usually enter Covenants for mutual benefit. However, said benefits are lost either entirely or stalled until reparations are made, and usually at great expense and suffering to the covenant breaker.

a) Romans 7:1-6 - Analogy of LAW versus GRACE
b) Romans 8:2-4 - Meeting righteous requirements of the LAW.
c) Hebrews 9:15-22 - HaMashiyach's death a ransom and ushering in New Covenant simultaneously

By YHWH enrobing himself in the likeness of sinful flesh, submitted as the perfect lamb, HE completely satisfied the requirement of the atonement and the penalties of all past sins (breaches) against the Old Covenant. This Offering simultaneously satisfied the Old Covenant and consummated the New Covenant, causing the Old Covenant to become obsolete while activating the New Covenant to full force.

WHY ARE MANY MINISTERS PREDISPOSED TO IMPOSING OLD COVENANT REGULATIONS?

By YHWH uttering promises (recorded in the writings of the prophets), and by becoming the Offering, the perfect lamb, severing of flesh and sprinkling of his shed blood, he activated a new covenant. And, now anyone who desires to enter that Covenant by FAITH via entering into the Holiest of Holies with the blood of the New Covenant can do so. However, upon entering, the beneficiary (covenant participant) must abide by the commandment (regulations) of the new covenant which is:

“That ye LOVE ONE ANOTHER AS I HAVE LOVED YOU.”

Love covers a multitude of sin, mercy triumphs over judgment. LOVE is to be tri-directional exhibited in a multiplicity of ways—bearing fruit of righteousness—proof that YHWH's LOVE is in the believer and the believer is in YHWH.

Notice that under grace, faith always precedes and is then coupled with obedience. But under the law, that was often not the case. People were forced to obey. Righteous behavior was not necessarily because it was in their hearts but because it was also the social law and governmental law, not to mention the consequences they faced if they breached the law.

Now, however, with the immediate penalty of the Law removed, people will reveal their true character by choosing to live righteous or live in sin. HaMashiyach believers no longer worry whether judgment will immediately fall upon them, unless it is a heinous crime that could be punished by local nonsectarian authority. This is the POWER of GRACE. For the reprobate, the lawless, it means an opportunity for abuse. But to the HaMashiyach believers it is a humbling and gracious blessing not to be taken for granted. It becomes a metaphysical molding force.

The Law was broken into three areas, 1) ceremonial, 2) judicial, and 3) moral. All ceremonial laws were complete in HaMashiyach Yahushua, every one. Paul said this about ceremonial elements of the Law,

"The law is only a shadow of the good things that are coming--not the realities themselves..."

Hebrews 10:1

"Therefore do not let anyone judge you by what you eat or drink, or with regard to religious festival, a New Moon celebration or a Sabbath day. These are a shadow of the things that were to come; the reality, however, is found in HaMashiyach."

Colossians 2:16-17

Another ceremonial law evoked a very heated issue within the early Church. It was circumcision. Paul said this about circumcision,

"Circumcision has value if you observe the law, but if you break the law, you have become as though you had not been circumcised. If those who are not circumcised keep the law's requirements, will they not be regarded as though they were circumcised? The one who is not circumcised physically and yet obeys the law will condemn you who, even though you have the written code and circumcision, are a lawbreaker. A man is not a Jew if he is only one outwardly, nor is circumcision merely outward and physical. No, a man is a Jew if he is one

inwardly; and circumcision is circumcision of the heart, by the Spirit, not by the written code. Such a man's praise is not from men, but from YHWH."

Romans 2:25-29 (NIV)

In another place Apostle Paul said,

"...not with circumcision done by the hands of men but with the circumcision done by HaMashiyach, having been buried with him in baptism and raised with him through your faith in the power of YHWH, who raised him from the dead."

Colossians 2:11-12

All the ceremonial laws were complete in HaMashiyach. Paul said this,

"For if you live according to the sinful nature, you will die; but if by the Spirit you put to death the misdeeds of the body, you will live, because those who are led by the Spirit of YHWH are sons of YHWH. For you did not receive a spirit that makes you a slave again to fear, but you received the Spirit of sonship. And by him we cry 'Abba, Father.'"

Romans 8:13-15

The only way one can exceed the righteousness of the scribes and Pharisees is to, firstly, walk by faith with a pure heart. Secondly, by being obedient to the voice of YHWH as the Spirit writes his moral and judicial codes on people's hearts.

Not only did HaMashiyach come to fulfill all ceremonial laws by being the perfect lamb, etc., but to make the Law replete (Greek: pleroo: replete), especially in the sense of how a Testator would want to explain his/her will if they could come back to life and explain it. They would want to fully interpret all its blatant and hidden meanings, the explicit and implicit. Yahushua 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. I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished. Anyone who breaks one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever practices and teaches these commandments will be called great in the kingdom of heaven. For I tell you the truth unless your righteousness surpasses that of the Pharisees and teachers of the law, you will certainly not enter the kingdom of heaven."

Matthew 5:17-20 (NIV)

YHWH provided a righteousness apart from the law which comes through faith in Yahushua HaMashiyach to all who believe (Romans 3:21-22), but this righteousness does not nullify the righteousness of the law. (Romans 7:7-8). Even though the Law produces knowledge of sin keep in mind that the law does not produce death. It is our perception, knowledge, and behavior that produces death (Romans 7:11 & 13). The law is holy, and the commandment is holy, righteous and good and spiritual (Romans 7:12 & 14).¹⁶⁶ It is carnal man, however, that is unspiritual (Romans 7:14) and outside of HaMashiyach. Why? Humanity was deprived of his spirituality via Adam's disobedience (Romans 5:12-14).

Notwithstanding, YHWH made provisions to make carnal humanity spiritual again with a righteousness apart from the Law, to reconcile humanity back to YHWH through Yahushua HaMashiyach and by faith in him (Romans 5:15-19; 3:21-22; 2 Corinthians 5:18).

So, does this righteousness that comes by faith in HaMashiyach do away with the value for the law? Apostle Paul said,

"Do we, then, nullify the law by this faith? Not at all! Rather, we uphold the law."

Romans 3:31 (NIV)

An examination of the New Testament will reveal that HaMashiyach brought a more glorious understanding of not only the ceremonial laws but also the moral and judicial laws, too. When a testator (who was Yahushua HaMashiyach) dies, only then can the testament (will) of the testator (writer of the will) be read to the public and examined carefully for full understanding. So, after HaMashiyach died, was buried, and rose again, he was able to expound upon the New Testament to his disciples and bring full clarity to it. And his death brought life to the New Covenant bringing it into full effect. During the post-resurrection overlap (time lapse between two covenants/dispensations--Law and Grace) HaMashiyach also expounded and exhorted on the Law and the Prophets as it related to himself and the Kingdom of YHWH. (Luke 24:27; Acts 1:3, etc.).

Before his death, however, it was critical that HaMashiyach keep his death and its significance a secret (mystery), lest the princes of this world discover his true identity and prevent his death. Certainly if Satan had known the significance of HaMashiyach's death and how it fitted into YHWH's true paradigm, he would have made every effort to prevent it. For this reason, in the Old Testament no man could see YHWH and live to tell about it.

"...Now then, why do you try to test YHWH by putting on the necks of the

disciples a yoke that neither we nor our fathers have been able to bear? No! We believe it is through the grace of our Lord Yahushua that we are saved, just as they are..."

Acts 15:1-29

The regulations of the New Covenant allow a beneficiaries' righteousness to exceed that of the Scribes and Pharisees.

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