

Chapter 4

Jer.31:31 “Behold, the days are coming, says YHWH, when I will make a **new covenant** with the house of **Israel** *and* with the house of **Judah** 32 "not according to the covenant that I made with **their** fathers in the day that I took **them** *by the hand* to lead **them** out of the land of Egypt, **My covenant** which **they** broke, though I was a **husband to them**, says YHWH. 33 "But **this** is the **covenant** that I will make **with the house of Israel** *after* those days, says YHWH: I will put **My law** in **their** minds and write it on **their** hearts; and I will be their Elohim, and ***they shall be My people***”.

Covenant and the Greek dis - Connection

First thing ...Right off the top; from the outset, we severely need to become aware of the Covenant Language of what I have come to call “Dedicated Phrases” ... These “Dedicated Phrases” are not idle words and very much **do** carry the weight of Covenant momentum ... including; My Laws; My People; My Statues; My Judgments; My Voice; My Covenant; Covenants of Promise; the, by, of, according to...Promise; kingdom of priests; Set-Apart (Holy) nation; descendants, seed, children, faith, of ...Abraham; ...etc. and the variations and combinations thereof. These “Dedicated Phrases”, almost without variance, relate directly to and in the majority of cases in fact ‘ARE’ Covenant Language.

There is much we can learn from this foregoing Jeremiah 31 passage of Scripture.

First] is what I have called based on personally delving through the Scriptures; and just recently has been confirmed by the same name being; ‘the law of first mention’. My definition of this law based on personal research, mirrors closely to Dr. Chuck Missler’s¹ definition being; that the place where an issue is Biblically first mentioned is usually the most defining. Jer.31:31-33 just happens to be ... and in fact is that Old Testament ‘New Covenant’ prophecy place of ‘first mention’.

Second] is that this 'New Covenant' is specifically to "the house of Israel **and** to the house of Judah" i.e. (this is a key point) the reunited House of **ALL** Israel. Please note there is no mention of any other group (Rom.11:25, Eph.2:12).

Third] notice that the word '**husband**' evidences that the Sinai Covenant (to Abraham's descendants) was the original "Katubah" ... the Engagement/Betrothal/Marriage Covenant ... that further evidences the New Covenant is also to be the renewed 'Marriage Covenant' by virtue of that same Original Marriage Sinai Book of the Covenant 'style' language of intent; "***they shall be My people***" (Ex.19:5, Jer.31:3, Heb.8:10).

Fourth] that All 12 tribes broke this Original Marriage Covenant.

Fifth] that this Original Marriage Covenant was made by and with the original Exodus father's taken 'by the hand' (Jer.31:32 ... Again - 'the law of first mention' - Ex.19:5-24:8), and not to the Deuteronomy sons, as some would teach with its own set of problems of errant conclusions based on omitted facts. (Note: "Deuteronomy"- 'Deut', 'Nomos'; means ... the second giving/oration/telling i.e. most correctly the re-telling of the Covenant and the added/subsequent Levitical Law.)

Note; Be aware that those who wish to defend the status quo teaching of non-distinction do so many times with ... or in conjunction with Deuteronomy snippets to proof-text their traditionally held position ... equating the various animal blood sacrifices and the use of that blood to cleanse everything from A to Z; lodging that these sacrifices and/or routine cleansings are a supposed type of endless reoccurring 'blood ratification' oblivious to ... and/or are more than willing to disregard the fact that in the Biblical Salvation arena especially as it is attached to the Abraham Covenants of Promise; there **MUST** be a combination of these specific 3 things; ... A } Proposal, B } Agreement, C } Ratification ... **ALL** in the same Covenant Ratifying setting specific to the point of that Ratifying setting (Gal.3:15). And are not (by Paul's own hand) constantly added to or taken away from or are constantly re-ratified or some how alternately ratified anew to a different conclusion. Even if that alternate conclusion happens to be steeped in centuries of Tradition.

Sixth] and directly pertinent to the thrust of this book, is the fact that this 'New' Covenant contains a Covenant made/YHWH given '**My law**'. The same '**My law**' that Abraham knew and kept as evidenced at Gen.18:19, specifically stated at Gen.26:5. The same '**My law**' prophesied and evidenced to be part and parcel of the New Covenant (Jer.31:33/Heb 8:8). Therefore we must identify what this '**My law**' included; specifically what Abraham knew, which was more than many of us have been led to believe (Expanded in Chapter 5).

Seventh] also pertinent is the gaining of awareness of what Abraham could not have possibly known.

Gen.18:19 "For I have **known** him, in order that he may command his children and his household after him,

that they keep the way of YHWH, to **do** righteousness and justice, that YHWH may bring to Abraham what He has spoken to him."

Note: "**known**" is from the Hebrew word <yada> meaning: taught or instructed.

Gen.26:5 "Abraham obeyed **my voice**, and kept my charge, my commandments, my statutes, and **my laws.**"

Notice this **Book of the Covenant** opening proposal -

Ex.19:5 "Now therefore, if ye will **obey my voice** indeed, and keep **My covenant**, then ye shall be a **peculiar treasure unto me above all people**: for all the earth is mine: 6 And ye shall be unto me a **kingdom of priests, and an holy nation**. These are the words which thou shalt speak unto the children of Israel."

Note: The words of Gen.26:5 that are strategically both attached to Abraham thus Abraham's Covenant and the Mosaic Sinai Book of the Covenant to Abraham's descendants. They are the DNA Identity of concurrent continuity revealing the identity that is ... that retains the inclusive origin, character and purpose of the Jer.31 coming New Covenant. Blood Ratified by Yahshua at the Calvary/Golgotha crucifixion (Mark 14:22-24, Luke 22:20).

Lev. 26:2 You shall keep my Sabbaths, and reverence my sanctuary: I am YHWH. 3 If you walk in my statutes, and keep my commandments, and **do** them;

Isaiah 43:19 "Behold, I will do a **new thing**; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert. 20 The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to **My people**, my chosen."

Jeremiah 7:23 "But this thing commanded I them, saying, **Obey my voice**, and I will be your Elohim, and you **shall be my people**: and walk in all the ways that I have commanded you, that it may be well unto you."

Ezekiel 11:19 "And I will give them **one heart**, and I will put a **new spirit** within you; and I will take the stony heart out of their flesh, and will give them an heart of

flesh: 20 That they may walk in **my statutes**, and keep **mine ordinances**, and **do** them: and they **shall be My people**, and I will be their Elohim.”

Ezekiel 36:26 “I will give you a **new heart** and put a **new spirit** within you; I will take the heart of stone out of Your flesh and give you a heart of flesh. 27 I will put My Spirit within you and cause you to walk in **My statutes**, and you will keep **My judgments** and **do** them. 28 Then you shall dwell in the land that I gave to your fathers; you **shall be My people**, and I will be your Elohim.”

John 10:27 “**My sheep** hear **my voice**, and I know them, and they follow me:”

2 Cor.6:16 "And what agreement hath the temple of YHWH with idols? for you are the temple of ...YHWH; who has said, I will dwell in them, and walk in them; and **I will be their Elohim**, and they **shall be My people**".

There it is again, Jer.31 New Covenant language with that same Original Marriage Sinai Book of the Covenant ‘style’ language of intent; “**they shall be My people**” (Ex 19:5). Please notice the ‘**do**’ part (above)... This definitely indicates the direct opposite of ‘no law grace’. But before we address this ‘**do**’ part (the focus of Chapter 6), let’s explore the ‘don’t’ side and how the so-called ‘Original’ Greek of the New Testament has influenced that ‘don’t’ side. Specifically the words chosen by the translators to translate this so-called ‘Original’ Greek, with the critical awareness of the words these translators could have used. Most of these translation choices individually seem to be benign/harmless enough until you start realizing the Covenant significance that has been collectively and effectively hidden. The natural follow through of this realization makes any thinking man start to wonder about the age-old question of ‘translator bias’ or at the least ignorance but at the worst, as some have lodged ... a consciously dedicated agenda. All of these issues must be questioned and considered.

Read the above 2 Cor.6:16 verse again and think of all the times you have said, sang, read or heard the word ‘hallelujah’ in and out of ‘church’. In any language this word is ... and is enunciated the same. We have used this word in a verity of applications from church praise to dirty jokes. Our churches have partially informed us saying that this word means ‘Praise the Lord’. The part our churches have left out is that this is a very real original Hebrew phrase. Hallelujah, halleluiah, halleluia, alleluia, alleluiah, etc.; all are pronounced fairly correctly “Hallelu -Yah”. Which actually does mean ‘Praise Yah’ ... ‘Yah’ from the poetic form of Yahweh (Psalms 68:4 Isaiah 12:2, 26:4, 38:11 NKJV). It is with this understanding that we start to see the Yahweh family Name carried by the prophets; Isa Yah, Jerem Yah, Hos Yah, Ezeki El, Dani El, Jo El, etc. (El

from Elohim). It only makes sense that Yahweh's own Son would also have The Family Name ... Yah`Shua. We have been taught to revere 'the Lord God' and ignore Yahweh our Elohim. We have also been taught that the matchless Name of 'God' and His Savior Son 'Jesus', both in spelling and in pronunciation change around the world. "Hallelu - Yah"; stands as a defiantly open currently resilient ... in fact timeless testimonial that this Hebrew chronicled Name 'Yah' and therefore "Yahweh" has not ... does not ... will not change²!

1Chron.23:30 "And to stand every morning to thank and
praise <halal> **Yahweh** <Y@hovah>, and likewise
at even;"

01984. llh halal, haw-lal'

a primitive root; to be clear (orig. of sound, but usually of color); to shine; hence, to make a show, to boast; and thus to be (clamorously) foolish; to rave; causatively, to **celebrate**; also to stultify:--(make) boast (self), celebrate, commend, (deal, make), fool(-ish, -ly), glory, give (light), be (make, feign self) mad (against), **give in marriage**, (sing, be worthy of) **praise**, rage, renowned, shine.

Isaiah 12:2 Behold, Elohim <'el> is my salvation
<y@shuw`ah>; I will trust, and not be afraid:
for YHWH <**Yahh**> Yahweh <Y@hovah> is
my strength and my song; he also is become my
salvation <**y@shuw`ah**>. (KJV; compare to NKJV)

Did you notice the Hebrew word for "salvation" <y@shuw`ah> ... "Yah`shua"? So; "the Hebrew word phrase 'Hallalu-Yah' and Hebrew definition of that word phrase literally means to "Praise YAH" and heavily plays directly back to the "**marriage**" Covenant ... as in the marriage supper of the 'lamb' ... with that 'bride-groom being none other than "Yahshua" carrying the name of "Yah" Son of the Most High Yahweh!

Think about all the places in the so-called 'Original' Greek New Testament that the word 'Faith' is used; and what you've always taken it to mean ... probably something akin to 'expectant persuaded assurance'. 'Faith' is one of the strategic words that have many times a nebulous/wild card meaning or meanings, and as such we attach what ever we think is good and/or noble. Which one of these 'good and/or noble' attachments wouldn't be right? But there is a meaning to these 'strategic words' that can be directly attached to Covenant that we have not or have been led to not consider. The Greek word <pistis> translated 'Faith' in our Bibles is defined as follows and very much equals the Hebrew <'emwnah>; also translated 'Faith' in our Bibles. From the Strong's we find:

4102. pistiv pistis, pis'-tis

from 3982; persuasion, i.e. credence; **moral conviction** (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly, constancy in such profession; by extension, the system of religious (Gospel) **truth** itself:--assurance, belief, believe, **faith**, **fidelity**.

See Greek 3982 (peitho)

3982. peiyw peitho, pi'-tho

a primary verb; to convince (by argument, true or false); by analogy, to pacify or **conciliate** (by other fair means); reflexively or passively, to **assent (to authority** or evidence), to rely (by inward certainty):--agree, assure, believe, have confidence, be (wax) confident, make friend, **obey**, persuade, trust, yield.

0530. hnwma 'emuwnah, em-oo-naw'

feminine of 529; literally firmness; figuratively security; **moral fidelity**:--**faith(-ful, -ly, -ness**, (man)), **set office**, stability, steady, truly, **truth**, verily.

See Hebrew 0529 ('emuwn)

0529. Nwma 'emuwn, ay-moon'

from 539; established, i.e. (figuratively) trusty; also (abstractly) **trustworthiness**:--**faith(-ful), truth**.

See Hebrew 0539 ('aman)

We see then that the Hebrew word '*emunah*; Emunah' is poised foremostly to be connected to 'Covenant'. "**Abram believed < emunah >Yahweh, and he credited it to him as righteousness**" (Genesis 15:6). 'Emunah' that has been translated "believe" has a different emphasis in Hebrew than we tend to hear in English or the Greek, (*pistis*). Its primary meaning is to rise up and believe what Yahweh believes, to agree with ... totally with ... Yahweh. The word *emunah* does not only mean faith, but it has an even deeper meaning that of steadfastness or persistence. I'm not talking about confidence. Confidence as popularly/commonly understood is of you, the Gift of Faith is of Yahweh (Rom.12:3).

In our current fallen state 'faith' is not of our natural ability. Confidence as popularly/commonly understood is very important and keeps people going, but it should not be confused with the fuller meaning of Faith. It is of interest to note that our English Language is actually a composite of several different influences that most certainly includes Hebrew. Who would not see that our English word 'emulate' closely identifies with the Hebrew < *emunah* > and what we are to do: "rise up and believe what Yahweh believes".

1Peter 1:16 "Because it is written, Be ye holy; for I am holy."
(Lev. 11:44)

It then should be no shock to learn that Yahweh is also described by the use of the word 'emunah' in:

Deuteronomy 7:9, "Therefore know that Yahweh
your Elohim, He is Elohim, the faithful (emunah)
Elohim who keeps **covenant** and mercy for a
thousand generations with those who **love**
Him (How?) **and keep His commandments.**"

If these: “the foundation of repentance from dead works and of faith toward Yahweh, of the doctrine of immersions, of laying on of hands, of resurrection of the dead, and of eternal judgment,” (Heb 6:1-2) be the elementary “**principles of Messiah,**” what then is the advanced concept of the “**oracles of Yahweh?**”

Acts 7:38 This is He (Yahshua), that was in the church in the wilderness with the angel which spake to him (Moses) in the mount Sinai, and with our fathers: who received the **lively** <zao> (as in current) **oracles to give unto us**: (as in current i.e. post crucifixion)

2198. zaw zao, dzah'-o : ... a primary verb; to live (literally or figuratively):--**life(-time)**, (a-)live(-ly), quick.

Rom.3:1 “What advantage then hath the Jew? or what profit is there of circumcision? :2 Much **every** way: chiefly, because that unto them were committed the **oracles of YHWH**.

Heb 5:12 “For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the **oracles of YHWH**; and are become such as have need of milk, and not of strong meat.”

1 Peter 4:11 “If any man speak, let him speak as the **oracles of YHWH**; if any man minister, let him do it as of the ability which YHWH giveth: that YHWH in all things may be glorified through Yahshua, to whom be praise and dominion for ever and ever. Amen.”

Putting it simply the ‘Faith’ <pistis>-<emunah> based on emanating from the “**oracles of Yahweh**, includes emulating and enacting “Covenant!” ... and is in fact included ‘in’ Covenant.. Faith in fact emanates from the secure position of “Covenant!”.

Notice something from these verses and definitions, when was the last time you considered anything akin to personal responsibility attached to faith beyond having a convinced mental assent or believing for all your worth - really really hard not allowing or guarding against any dissenting thought that would threaten to creep in? Conversely; however ‘Faith’ <pistis> defined as ‘**fidelity**’ instantly conjures and provokes the idea of Covenant, as in Marriage Covenant ‘**fidelity**’; directly capturing equally the idea of ‘personal responsibility’ and at that to a Covenant. This would factor in the extended definition of ‘**obey**’. Notice also the definition of ‘set office’ (above) carries the YHWH declared Original Book of the Covenant Idea of ... Ex 19:6 “And ye shall be unto me a **kingdom of priests, and an holy nation.**” ... Is there any possibility to confuse or

misinterpret that this 'priesthood office' would **obey** and keep Covenant? Let's again hear Peter from the New Testament:

1Peter 2:9 "But you are a chosen generation (<genos> people), **a royal** (<basileios> kingly) **priesthood, a holy nation, His own special people**, that you may **'shew forth'** the praises of Him who called you out of darkness into His marvelous light;"

It is of Pinnacle Supreme note that the only place in the entire Bible you will find these words "**holy nation**" and the idea of 'a chosen people' (Ex.19:5-1Peter 2:9) as a 'kingly priesthood' (Ex.19:6-1Peter 2:9) linked together are these very same two verses (Ex.19:5-6 & 1Peter 2:9) ... again; one from the Old Testament ... one from the New Testament ... BOTH irrefutably linked to the Book of the Covenant. Be aware that, "His marvelous light", does not change and is still as bright. It is also here that I have found a piece of the answer to the chronic 'circumcision' question (Expanding in Chapter 6)... I can hear it clearly now ... "Are you saying that we are to be circumcised?"... the answer will certainly amaze most ... YES! ... in our heart (Rom.2:29, Col.2:11) which is not a New Testament idea ... (Dt.10:16, Dt.30:6, Jer.4:4)... and this is why ... I have long wondered how Paul could make the statement that:

1Cor.7:19 "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the Commandments of YHWH."
(Deut.10:16; 30:6; Jer. 4:4; Rom. 2:29)

Philippians 3:3 "...we are the circumcision, who worship YHWH in Spirit, rejoice in Messiah Yahshua, and have no confidence in the flesh"

It is this Spiritual 'circumcision of the heart' that renders physical circumcision or the lack of it ... nothing. It is also the fact that all 12 tribes of Israel 'broke' these two Covenants (Abraham and Sinai) peculiar to this physical circumcision 'sign of the Covenant' ... the sign of these now "broken" Covenants (Jer.31:32). The Sinai Marriage Covenant was the answer to the Abraham's Promise Covenant. The Sinai Marriage Covenant evidenced by Jer.31:32 was/is "broken". That necessarily means that by virtue of its broken answer, the Gen.15 Covenant of the Abraham Promise was itself now broken by virtue of its broken answer. This broken state would of necessity render in the purest sense that physical circumcision as the 'sign' of these broken Covenants (the Abraham and the Sinai Inheritance); is now itself a 'broken sign'. However as stated "Circumcision" of the heart is not a new concept. Deut.10:16 and Jer.4:4 strongly indicate this was to be done of yourself evidenced by your circumspect obedient actions, however Deut. 30:6 indicates a coming Spiritual 'circumcision of the heart', that would closely 'emulate' Col 2:11: ... (Note; This in no way circumvents your 'free will' choice to submit/allow this to be done which hints back to Dt.10:16, Jer.4:4.)

Col 2:11 "In whom also ye are circumcised with the
circumcision made without hands, in putting off
the body of the sins of the flesh by the circumcision
of (Messiah) Christ"

Compare with;

Gen.17:13 "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 <basar> for
an everlasting covenant."

01320. rsb **basar**, baw-sawr'

from 1319; flesh (from its freshness); by extension, body, person; also (by euphem.) the
pudenda of a man:--body, (fat, lean) flesh(-ed), **kin**, (man-)kind, + nakedness, **self**, skin.
See Hebrew 01319 (basar)

01319. rsb basar, baw-sar'

a primitive root; properly, to be fresh, i.e. full (rosy, (figuratively) cheerful); to announce
(glad news):--messenger, preach, publish, **shew forth**, (bear, bring, carry, preach, good,
tell good) tidings.

Compare with the fore mentioned 1Peter 2:9 'shew forth' quote.

Before we go too much further; Let's define the pivotal Greek word <nomos> and
the Hebrew word <torah> that has been persistently translated 'Law'. This ultimately
heavily ties into what this 'heart circumcision of YHWH' is to intrinsically/inclusively
'shew forth'

3551. nomov nomos, nom'-os

from a primary nemo (to parcel out, especially food or grazing to animals); law (through
the idea of **prescriptive** usage), genitive case (regulation), specially, (of Moses
(including the volume); **also** of the Gospel), **or** figuratively (a **principle**):--law.

08451. hrwt towrah, to-raw'

or torah {to-raw'}; from 3384; a **precept or statute**, especially the Decalogue **or**
Pentateuch:--law. ... [Did you catch that ... either the 10 Commandments **or** the law
contained in Torah]

Note: 1) "Decalogue" is the Greek scholar-eez word that many normal people do not
understand means - The 10 Commandments.

2) "Pentateuch" is the Greek scholar-eez word that many normal people do not
understand means - the First 5 Books of the Bible ... which explained in Hebrew ... is
the Torah.

3) There is a distinctive division between the two.

The (Nomos) ‘animal feed’ thing is a little weird; until you factor in the fact that YHWH’s Word many times is equated to ‘grain’ or ‘bread’. As you can see the word Torah equally as Nomos can mean just about anything you can attach the word Law to ... for our purpose the fact that <nomos> & <torah> as the English word ‘law’ can be used to explain both meanings of either category of law be it **prescriptive** or **principle** law will prove to be a very strategic understanding. **Prescriptive** law can only support/serve/draw/emanate from **Principle** law, it cannot be the other way around. What New Testament ‘believer’ would dispute that the New Covenant is our **Principle** law of Salvation? The dissent swells upon recognizing that this New Covenant is the final component (this side of Heaven) in the succession of the ‘Covenants of Promise’. That it includes attaching specifically to ... successionaly emanates from ... the Abraham Promise Covenant in direct succession to the Sinai Book of the Covenant and as such carries with it a succession of Covenant **Principle** laws; that we must identify as distinct from any **prescriptive** law ... Old or New Testament.

To the One who was, is and is to come, the First and the Last; let us hear from Him what is first and what is last.

Matthew 6:33 “But seek ye **first** the kingdom of YHWH, **and His righteousness**; and all these things shall be added unto you.”

The Greek words <dikaiosune>or <dikaioma> translated ‘Righteousness’ in our Greek New Testament is another all inclusive ‘goodness’ word defined as follows:

1343. dikaiosunh dikaiosune, dik-ah-yos-oo'-nay
from 1342; **equity (of character or act)**; *especially (Christian) justification*:--**righteousness**.

See Greek 1342 (dikaios)

1342. dikaiouv dikaios, dik'-ah-yos
from 1349; **equitable (in character or act)**; **by implication**, innocent, holy (absolutely or relatively):--just, **meet**, right(-eous).

See Greek 1349 (dike)

1349. dikh dike, dee'-kay
probably from 1166; right (as self-evident), i.e. justice (the principle, a **decision**, or its execution):--judgment, punish, vengeance.

See Greek 1166 (deiknuo)

1166. deiknuw deiknuo, dike-noo'-o
a prolonged form of an obsolete primary of the same meaning; to **show** (literally or figuratively):--shew.

1345. dikaiwma dikaioma, dik-ah'-yo-mah
from 1344; an **equitable deed**; **by** implication, a **statute** or **decision**:--**judgment**, justification, **ordinance**, **righteousness**.

See Greek 1344 (dikaioo)

1344. dikaiow dikaioo, dik-ah-yo'-o

from 1342; to render (i.e. **show** or regard as) just or innocent:--free, justify(-ier), be **righteous**.

See Greek 1342 (dikaios) [above]

Notice: Biblical '**Righteousness**' includes being shown '**righteous**' *by* the **equity (of character or act)** involving an **ordinance, statute** and/or **judgment**, heavily indicating 'Covenanted Righteousness' that YHWH and His Son Yahshua will definitely be keeping. I ask you ... Which sounds more correct of the phrase "the righteousness <dikaiousune> of faith <pistis>" (Rom. 4:13)?; ...1] The goodness that comes by believing really really hard? ... or ... 2] The 'Covenant Righteousness' that comes by 'Covenant Fidelity'? After all 'Justification by Fidelity' (that is 'Covenant Fidelity') sounds a whole lot different in terms of increased personal responsibility, than the heavily bannered 'Justification by Faith'. Covenant Fidelity requires responsibility; the popular concept of Faith generally does not. 'Faith' does not instill much more than any mental state of 'devoted reliance' loosely founded on the Bible or accepted Bible type ideas. Whereas Scriptural Covenant 'Fidelity' would instigate/require personal 'responsible action' based on integrating the 'Covenant Righteousness' awareness guiding that 'devoted reliance' directly from/of no other source than YHWH's Word as recorded in Scripture .

Rom.3:30 "...it is one Elohim, which shall justify the
circumcision 'by' faith <pistis> (fidelity), and
uncircumcision 'through' <dia> faith <pistis> (fidelity)."

1223. dia dia, dee-ah

a primary preposition denoting the channel of an **act** (see 1343 dikaiosune **above**); **through** (in very wide applications, local, causal, or occasional):--after, always, among, at, to avoid, because of (that), briefly, by, for (cause) ... fore, from, in, by occasion of, of, by reason of, for sake, that, thereby, therefore, X though, through(-out), to, wherefore, with (-in). In composition it retains **the same general importance**.

Notice then that the Greek word <dia> translated 'through' here, in this Romans 3 verse actually means - 'an act through the same general importance of the Greek word <pistis> - faith and /or fidelity ... specifically 'Covenant Fidelity'.

Somehow we have lost the connection that verses like Rom.3:30 seek to make; which should alert us to yet another problem. There is a disconnect ... a directional/responsibility disconnection in the explanation of many terms that mold our concepts and understandings of those 'terms' that we have accepted and routinely use and are actually 'work/use' blind to. We have used and heard these words enough to describe what we think we know that we carelessly, without another thought think we know. Clearly this case can be made exemplified between the idea of 'Grace' being 'unearnable bestowed merit-less favor' being used as some all-inclusive effort/accountability expungment vs.: what should engender 'a response accountability'.

Further evident in many of the accepted shared-meaning concept definitions are contained in several of the words we routinely use. For instance the English word “church” from the Greek word ‘Ekklesia’ meaning ‘The Called Out Ones’. Of itself the English word ‘church’ engenders no mental imagery of direction or responsibility. How would any one of us go ‘haul-off’ and be ‘church’? The Greek seeks to define however vaguely a Salvation economy originally entrusted to the Hebrew-Israelites. What the Greek ‘Ekklesia’ (‘Called Out Ones’) hintingly seeks to convey is the Hebrew idea of ‘Kadosh Kohenim’ meaning the Set-Apart Priesthood, which strongly indicates both an identity, a direction and with that a responsibility. We are called to be ‘Kings and Priests’ not just ‘Ones’ or ‘church’ (Ex.19:6, 1Pt. 2:5, **9**; Rev 1:6, Rev 5:10).

1Peter 2:9 “But you are a chosen generation, a **royal priesthood**, an **Set-apart** (Holy) **nation**, a **peculiar** people; that you should show forth the praises of him who has **called you out** of darkness into his marvellous light”:

Rev. 14:12 “Here is a call for the ‘endurance’ (RSV) of the saints, those who keep the commandments of YHWH and the faith (<pistis> Covenant Fidelity) of Yahshua”

This Set-Apart Priesthood would definitely be keeping the Covenant that encases the ‘Commandments of YHWH’, that they will be entrusted to example and administer, ... that these Kings will rule by and at that; in agreement with the Covenant which would inspire/ensure the enacting and administrating of the Covenant Laws. Furthermore the Book of Daniel is with good reason long established as being inter-conversely woven with the Book of Revelation, as parallel prophetic Books. The last 3 chapters of Daniel strongly identify the wholesale breaking of Covenant and the wholesale persecution of those who have purposed to keep it.

Dan.11:32 “And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know [YHWH] shall be strong, and do exploits”.

Another parallel to the Book of Revelation is the notorious much dreaded ‘mark of the beast’. This ‘mark’ is in the forehead and/or hand (Rev.14:9) which is the antithesis ... the direct opposite of the instruction of Torah;

Deut.11:18 “Therefore shall ye lay up these My words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. (Deut.6:8)

It is obvious that “the people that do know” YHWH will be keeping Covenant. At this point it should be with the utmost weight seriously considered who the wicked are and the unexpected groups this would include, readily identified by the expected group this certainly will include: earmarking all ‘wicked’ groups with the same common theme ... that of not and or not fully (wickedly/twistedly) keeping Covenant. Many of us have already been made aware that our English words ‘wicked’ and ‘wicker’ have a common definition origin which means to ‘twist’. It is simple to point out a openly ranting pagan in church; ... ‘that’s a bald faced pagan!’ What is not so simple is to stand up and point out the messages and teachings of the dearly loved Pastor/Priest/Minister or Rabbi, or that kindly old lady or gentleman that’s been a ‘Christian’ maybe even a Sunday or Sabbath schoolteacher for 30 or 40 years as being based on faulty reasoning, direct fabricated error and/or an unscriptural pollution.

When I started thinking in terms of Covenant. I started to see the Covenant terms and phrases. Something else started to emerge; as stated I became aware of the accepted religious words and terms that while used to explain things religious, actually lack at least four key components.

- 1] There is no personal directional mental imagery
- 2] There is no awareness of personal responsibility, which means
- 3] There is no sense of personal purpose, and in turn means
- 4] There is no sense of Fully Correct personal Identity.
- 5] which insures an undirected (or mal-directed) adherence integrity.

We as human-beings have been created with certain characteristics. Those that have studied in the psychological field have discovered that we as people tend to rise to the level of an elevated expectation. This can be good, but neglected by either ignorance or forgetfulness can have the direct opposite affect. That is; that people also tend to devalue to ever new levels of unconcerned indifference. The Church as the moorings of society, ever devaluing into the future has clearly allowed this to happen. In other words the ‘church’ is ever edging to the brink of losing its savor (Mat.5:13; Mk.9:49). That point like never before is becoming clearly more visible.

Case in point; the previous exemplified word ‘church’, what do you think of? We’re told that ‘God’ has called us to be the ‘church’; ... And? ... If no other instruction was given ... How would you personally do that? What personal direction would you go? What personal action would you take? What incitement of your ‘personal responsibility’ awareness would there be guiding you to personally do what or compelling you to personally be what? ... BUT ... If I told you, as I am telling you from Ex 19:6 and 1Peter 2: 9, that ... “Yahweh has ordained the ‘Called Out Ones’ (us) ... to be a ‘Set-Apart Priesthood’ ” ... with nothing else being said, with no other information given ... the bells and whistles would go off, triggering the initial ‘directional response imagery’ answer to all those questions.

1Peter.2:9 “But ye are a chosen generation, **‘a royal priesthood, an holy nation’**, a peculiar people;

that ye should show forth the praises of him who hath '**called you out**' of darkness into his marvelous light:"

This is direct "Book of the Covenant" (Ex.19:5-6 - 24:8) language; that the all encompassing 'religious community' popularly known by the word 'church' has never in either interim, resent or modern history, encouraged, engendered or inspired as in fact being equally New Covenant.

Lev.23:7 "In the first <ri'shown> day <yowm> ye shall have an **holy <qodesh> convocation <miqra'>**: ye shall do <`asah> no servile <`abodah> work <m@la'kah> therein"

Notice; this is from the instruction of how to keep the Feast of Unleavened Bread ... look closely ... the Hebrew word for convocation is <miqra'>. The 'Feast of Unleavened Bread' is an Appointed Time directly attached to the "Book of the Covenant" (Ex.23:15). Notice the following meaning of <miqra'>, and realize that this injunction of <qodesh><miqra'>, is attached to All Sabbath Appointed times i.e. Feasts ... Weekly and Annual.

04744. arqm miqra', mik-raw'
from 7121; something **called out**, i.e. a public meeting (the act, **the persons**, or the place); also a **rehearsal**:--assembly, calling, **convocation**, reading.
See Hebrew 07121 (qara')

This is a great point to bring out, that we as a religious community whole desperately need to grasp hold of. It has to do with our own human forgetfulness ... YHWH is well aware of this tendency, more so than even we are. The Sabbaths, Memorials and Feasts are object lesson pictorials picturing YHWH's Will, Character, Plan, Purpose, Intent and Action that will be followed and fulfilled. We are to '**rehearse**' to know, understand and remember what the Father has captured in these 'Appointed Times' that YHWH has commanded as **rehearsal** ... both that which we consider anciently fulfilled and that which is yet to be fulfilled.

"Book of the Covenant"? I can hear many out there saying where is he getting this "Book of the Covenant"? Rest assured I didn't just pull this one out of a hat. When I finally decided to actually read the Old Testament through for the first time in my life; I came across, in Exodus 24, this 'Book of the Covenant' that I as many of you, had never heard of before. I started asking questions and got (again) many conflicting answers including some that, even I with as little as I knew back then correctly discerned these answering ones to be in direct error. One right off the top was that I was being told by both sides (Church and Assembly) that the Book of the Covenant and the Book of the Law were the one in the same book, despite the fact that we get the word 'Covenant' from the Hebrew word <baryyth>, while Hebrew the word translated for our English word 'Law' is <towrah>. That was enough for me and I wasn't havin' any of it.

By this time I had read the New Testament through in response to what I can only say was the relentless urging of the Set-Apart Spirit to not just read the New Testament but to read it with a notebook; chronicling everything. I ignored this 'urging' for weeks only to have it come back stronger the next time. I remember that it got to the place that I actually audibly said - "O.K. I'll do it". When I started I couldn't stop, it became my passion. I was 5 years divorced, I was alone ... for upwards to 10 months, I let everything go the house, the car, the bills, I did what I barely had to do to get by, all I wanted to do was eat, sleep, get home from work and read this Bible.

When I finally finished, I had a full notebook and a fear of ever being drawn in that hard again. I saw huge gaps and many things inconsistent with what I had been taught, led or left to believe. I definitely got an education and started remembering things I never had before. I remembered these New Testament points that were now being triggered by reading these Old Testament accounts. I started to find Paul to be very defining where he was mostly confusing before. I found that to understand this 'Pharisee of Pharisees' you had to have a fair amount of working Old Testament knowledge.

Paul gave many defining indications that will be the focus of Chapter 5, suffice it to say here that, the Ephesians 2:12 Salvational "Covenants of Promise" (Abraham, Sinai and New) have 3 things in common - 1] Initial Proposal, 2] Agreement, 3] Blood Ratification; just like human marriage (if you question this, study the Jewish wedding and marriage²). Concerning the "Book of the Covenant" ... Ex.19:5-7 is that "Initial Proposal", Ex.19:8 - 24:3 is that 'Agreement' with Ex.24:4-8 being that 'Blood Ratification'. This is strategically significant; for according to Paul at Gal.3:15 - a Covenant once ratified can neither be added to nor take away from. This effectively leaves only one of two choices ... a Scriptural Covenant once 'ratified' as defined; will then be either maintained or broken. There are no other choices. Please note that the original Abraham "Covenant of Promise" and Yahshua's 'New Covenant' all have these same components as well. (See Chapter 5)

Once you start thinking in terms of Covenant. You start to see the Covenant words, phrases and significances that were not previously acknowledged. Phrases like "Thy 'will' be done", "According to Your 'will' " 'testament', 'covenant', 'heir according to the promise', 'the promise', "covenants of promise", 'heirs according to faith/(fidelity), 'as it is in Heaven', etc. You start to wonder (or should) ... what do these Covenants contain? ... and what is their significance?, and most importantly ... how do these considerations affect my faithful walk and Spiritual life? ... and ultimately ... how should I/we be responding?

If you will explore the 'Agreement' of the "Book of the Covenant" you will find in Exodus Chapter 20 the 10 Commandments (uncut/unaltered) and in Exodus Chapter 23 the Annual Sabbath Feasts with the weekly 7th Day Sabbath itself a Feast in the succession of Feasts restated; the virtual abbreviated mirror image expanded in Lev.23. This according to Scripture is a Great starting place.

Ps.111:9 “He sends redemption to **His people**: He has commanded **His Covenant** for ever: Set-Apart (Holy)...is His name. 10 The fear of YHWH is the beginning of wisdom: a good understanding have all they that **do** His commandments: His praise endures for ever.”

It is a very daunting/formidable task to identify and deal with every nuanced distortion of Paul’s writings that has given rise to the various religious errors we now face. But there does seem to be a few in particular that continually are referred to. Continuing I will touch on some that pertain to the extended Covenant awareness this book seeks to raise.

Rom.4:14 “For if they which are of the law be heirs, faith is made void, and **the promise** made of none effect:”

There are several of these ‘one liner’ Bible verse sentences that say so much more than what we’ve been led to believe. Notice: that “**the promise**” identifies the Abraham Covenant. Notice also that Paul makes the distinction between those that are “of the (Levitical) law” and the true Covenant ‘heirs’. These true ‘heirs’ give “faith”/ Covenant Fidelity to the (Melkezidec) “Covenants of “promise”” (that have Melkezidec Covenant Law). These Melkezidec Covenants (See Chapter 5) are in the succession of Abraham’s original Melkezidec Priesthood jurisdiction (Gen.14, Heb 7:3) Covenant of promise i.e. (Rom.4:14) “the promise made”; that just so happens to include the New Covenant forged at Calvary.

To more fully explain, the intended point ... That is to address why we are getting teachings that do not reflect the topic of this book, let me use the example of an audiocassette tape. You can copy/record (Dub) that tape, you can recopy or ‘Dub’ over that same tape as many times as you want, you will still have that same tape, however the recording quality of that tape is increasingly compromised. Continuing in similar alternate thought you can ‘Dub’ the exact contents onto another tape, if you took that re-‘Dub’ and made another copy onto yet another tape, it is now three ‘generations’ removed from the original. If you in succession re-‘Dub’ from the previous re-‘Dub’, it won’t be long till you are several generations removed from that original tape, and there by again compromising the recording contents quality from that original tape now several generations removed. In like fashion our modern translated Bibles are generations removed from the original text and at that (especially considering ‘paraphrased’ Bibles) from the ‘original’ language, what’s more infested with the ignorances, limitations, preconceptions, biases, paradigms and/or hidden agendas of the translators. Therefore we must be on continual diligent alert of the words these translators chose that can actually hide a fuller meaning. Plainly my intended ‘not-so-hidden’ agenda is to show that hidden Covenant meaning.

There are many ways that assumedly intelligent men (including the translators) have sought to clarify Scripture and the purpose of ‘God’, that actually has stupefied and

stunted, arresting what can be known. Many times they even sound oh so academic with their scholarly reasonings about; apologetics, experientials, types and shadows, types and antitypes, hermeneutics, exegetics, eschatology, etymology, redactive reasonings, allegorizations, suppositions etc., that cause people to both marvel, strain at and defer to; many times quietly derailing any personal study in the face of these academically amplified postulated understandings. In other words it tends to blow the competition away. Many times only serving to intimidate a new, lesser or otherwise uninitiated honest seeker that has no idea what all this other stuff means. That result often times to unnecessarily raise Scriptural research to a level of academia that most will never aspire to, that would tend to place the power with, and stroke the egos of, the less than noblest of these presenters and participants.

They (the less than noble) seek to find for themselves and teach others ‘the truth’ (the^{ir} truth) about a Truth that has both eluded them and therefore has been stifled by them, being passed on by them and these other so-called knowledgeable pursuits. I can give by experience a practical example of this. I work (retired by the time this book is finished) at a Grocery Warehouse, when I first started, we were to ‘pull’ (select orders) at 200 cases (boxes) an hour, then in the course of time (some ten years later), the company put in a time studied labor standard that was calculated by ‘units’ pulled, instead of ‘cases’ pulled. As now explained by the company (through their contracted (bought) study corporation) they set out to inform everyone (the employees) that these ‘cases’ now depending on size, weight, bulk and shape were now multiplied or divided by increments of ‘units’. This different ‘unit worth’ knowledge, that only the company was precisely privy to, is on a case-by-case bases of which there are thousands to consider, that are now multiplied by these new considerations which only further exacerbates the problem to the one actually doing the work i.e. ‘the employed puller’. As should be obvious by now, what the ‘pullers’ knew before was no longer valid, leaving only the company to control the precise exact ‘unit worth’ knowledge and thus the labor load both speed and rate.

Man has always sought to dominate other men, corporate, civil, government and religion. Now let’s go back to the Bible, lets take a minute and reason this out ... I ask you ... Do you really think that these unlearned Podunk Jewish fisherman chosen to be disciples ... that lived the eye witness accounts of the Crucifixion and New Testament were adept at any of this modern postulated academic stuff? The simple knowledge that can be known is very knowable, and is not at all buried in academia or covertly creative construction. The only one recorded in the Bible that even approaches the ‘hairpin switchback reasonings’ of academia is Paul; of which Peter gave this solemn warning:

2 Peter 3:16 “... as also in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and unstable men twist to their own destruction, **as they do also the rest of the Scriptures.**”

Which compares to:

Jer.17:5 "Thus says YHWH: "Cursed is the man who trusts in man And makes flesh his strength, Whose heart departs from the YHWH.

That said lets look at a very clear verse that showcases a 'switchback', that ultimately really is most defining concerning Paul's understanding of Law. Lets first start with the 'switchback' ... if you read.

Rom. 3:31 "Do we then make void the law through faith? YHWH forbid: we establish the law".

... After reading

Rom.3:28 "Therefore we conclude that a man is justified by faith without the deeds of the law."

There would understandably be some confusion ... verse: 27 holds that key

Rom. 3:27 "Where is boasting then? It is excluded. By what law <nomos>? of works <ergon>? Nay: but by the law <nomos> of faith <pistis>."

We see then that Paul has identified both a 'law of works' that is now at odds *per se* with the 'law of faith'. What's more we have two phrases by Paul's own hand ... "<nomos><ergon>" and "<nomos><pistis>" ... notice the phrase "law of faith", gives rise to the knowledge of a distinct law that defines faith. Notice: the non-desirable 'deeds of the law' in no way suggests that there will not be 'any deeds'. But remember ... the Greek word <pistis> could have as easily been translated 'fidelity' ... so in actuality we have a distinct law that defines 'fidelity' i.e. 'faithfulness' ergo 'deeds' that is at odds with the 'law of works'; isn't that interesting? That is; 'Fidelity i.e. doing something VS. the Law i.e. doing something. That distinct defining Law of responsible fidelity is Covenant Law. It is of interest and a pertinent quandary realizing then that there also is a distinct law that defines 'works'; giving rise to this question ... How can any thinking man maintain that the 10 Commandments is this law of 'works', when most of those Commandments start with ... "Thou shalt not"? ... How then can the absence of a task 'be' a task? And at that ... How can the Command to "Remember" the 7th Day (or Annual) Sabbath "Rest" be in any way be construed or confused for 'Work'?

These 'keys' though not in ever chapter of every book Paul ever wrote must be identified and used continually ... consistently to gain a more correct view of Paul's understanding. Many that would explain this (which many times actually attempts to explain Paul's understanding away); say that the 'Old Jewish' economy was based on 'performance'. This again is one of those 'magic altered state' phrases, because to be 'based on performance' is neither and both a task done and/or a task avoided. In other words if you were to have a Job evaluation 'based on performance' it would both include what you did and what you did **not** do. My question is just exactly when are we not doing

something i.e. performing something? Even at rest ... Even in these New Testament times we are doing something, that's just the way it is in this life. The follow-through thought on this seems to be that if we 'don't' do or purpose **not** to do any Scriptural law (including ... especially Covenant Law), we are then 'performing' the postulated so-called correct 'faith alone' message touted as New Testament theology. Which is actually an imagined fabricated contorted reverse projection; popular no doubt being based on the non-responsibility of non-performance and an imagined obedience unfettered/ not tied by or to anything Scripturally legal.

Let's be very clear about the "law of faith". We tend to think of this faith as somehow being the wish really really hard self-contained property unto itself. Most of us have never entertained the fact that this law -"<nomos><pistis>" and these term's Paul is presenting; are actually in conjunction to the Original Marriage Sinai Book of the Covenant with it's Covenant Commandment Laws of 'Fidelity' i.e. "<nomos><pistis>". Then came the subsequent Levitical law -"<nomos><ergon>" i.e. the 'law of works' that 'maintenanced' this particular Sinai Covenant. Though both are contained in the same 5 Book Torah, it is this Levitical law i.e. the 'law of works' ... "<nomos><ergon>" that we must focus on as being "set aside". This 'law' ... "<nomos><ergon>" *was* the redeeming 'prescriptive' law 'initially' (before Messiah) set in place **not** to appose this Covenant or its Covenant Law, but to reinstate that one to a right-standing, who had broken the fidelity of Covenant Law -"<nomos><pistis>"- the "law of faith" i.e. Melchezidek Covenant fidelity faith/fulness.

The Levitical law on the other hand i.e. the 'law of works' ... "<nomos><ergon>" was the reinstating law (as prescribed) that paid for/Atoned for and Redeemed the 'Set-Apart' 'Right Standing' needed to be able to keep the Melchezidek Covenant, and have it be Honored by YHWH; the One who has always Kept Covenant. The problem then arises that after Messiah's finished New Covenant work at Calvary, this 'law of works' ... "<nomos><ergon>", if still relied on; would now stand in antithesis/opposition/competition/duplicity (Jn.14:6) to the Messiah's 'Saving Redemption' - 'Set-Apart', 'Blood Covering', 'Right Standing' now currently needed to be able to keep the re-New-ed Covenant, and have it be Honored by YHWH; the One who has always Kept "<nomos><pistis>"- Covenant Law Fidelity. This distinction of Paul and the above explanations should now make this next verse; one of many statements of Paul more understandable:

Gal.2:21 "I do not set aside the grace of YHWH; for if
righteousness comes through the law, then
Yahshua died in vain."

The 'grace' and 'righteousness' of YHWH is the fact of Covenant. It is the fact of Covenant 'fidelity' law that proved Yahshua's eligibility to die in our place ... His Love to die for us ... This is Covenant Love ... His eligibility to die for us is borne in Covenant Law ; the same Covenant that produces Covenant Love ... that is apart/distinct from any other law. Please also realize that the break down of the word 'Faithfulness', gives rise to the awareness that 'Faith' is not "full" unless there is action/deeds i.e.

'performance' (James 2:17). Note there is a difference between deeds based on works of the Law and deeds based on 'faith' i.e. 'fidelity' to a Covenant.

James 2:17 "faith, if it hath not works, is dead, being alone."

What Paul is saying here at Gal.2:21 is that he does not "set aside" the New Covenant 'unmerited pardon' of Yahshua's Covenant Blood ... the prophesied 'New' covering of the 'right standing - starting place' of 'New' Covenant Righteousness ... for the 'right standing - starting place' ... of animal sacrifice atonement that used to come (pre-crucifixion) from/thru/by the Levitical 'law of works'. For if actual righteousness ever came from the Levitical 'law of works' (let alone being still valid) that would make Covenant Fidelity (even back then) at best optional ... at worst useless. In other words; obedience to the Melchizedek Covenant would be a mockery second to 'righteousness' being continually being punctuated, marshaled and repaired by Levitical law acts being continually relied on for actual 'in lieu of' 'righteousness'. In other words paying for 'sin' (i.e. breaking the Covenant) in this way could actually buy your right to 'sin' (i.e. break the Covenant).

A current Levitical 'law of works' (if righteously valid) would definitely make Yahshua's shed crucifixion blood, and thus His death useless. Or at best reducing Yahshua's once and for all ultimate sacrifice to that of just being another way ... certainly not the only way (John.14:6). Neither the past performing of Levitical law as payment nor the current accepting of Messiah's Blood as Righteous covering payment in and of itself 'paying' for sin is Righteousness *per-se* on our account. It is payment ... payment for past and future unrighteousness. We accept this Righteous payment gift to pay for ... atone for our past unrighteousness and on going inconstancies. The only way to be "Righteous" however is to walk 'Righteously' (1Jn.2:3-6). In that Blood bought way as in "go and sin no more". Accepting someone else's payment as our payment for our personal debt of Covenant breaking is **not** personal Covenant Keeping. Accepting Yahshua's Blood Sin Covering can be said to be the Plan and way of Salvation ... however that Plan and way of Salvation also includes our sustained ongoing personal building and exercising the Character of YHWH that He extends to us through Covenant.

By only accepting Yahshua's Blood Sin Covering then claiming 'Faith Alone' certainly is Not on-going life-change repentant Covenant Keeping. It is; and always has been the 'practice' of 'Covenant Keeping' that has always demonstrated moral Covenant Righteousness (James 2:12). Covenant Keeping is what Yahshua actually did (like no other before or since) to prove/demonstrate His eligibility to be the unblemished spotless 'Lamb of YHWH' sacrifice for the world ... of all ... for all the combined ages.

Covenant Righteousness has never come through the enactment of damage control cleanup laws governing animal sacrifice stipulations offered to expunge the direct or collateral guilt and aftermath of Covenant Breaking; be it known or unknown ... be it individual or corporate. Those under the Levitical law could have their sins covered and distanced from them, because they obediently believed in fidelity faith that the Messiah would come to take away the sins of the world. Just as they looked forward to that time

so we are to obediently believe in fidelity faith looking back to that same time when the Messiah did come and did make provision to take away the sins of the world, for all that would accept and truly repent to now 'practice' to keep the Covenant. It is interesting that just as they needed a blood-covering to walk in so do we ... that New Testament blood-covering is the crucified risen Yahshua; lamb of the most high YHWH.

When discussing the Sabbath and the Feastdays, invariably someone will point to Rom.14:5 which reads:

Rom.14:5 "One person esteems one day above another; another esteems every day alike. let each be fully convinced in his own mind".

What they leave out is Rom.14:1 which reads:

Rom. 14:1 "Receive one who is weak in the faith, but *not* to disputes over doubtful things".

The point being, if you have read the events of the Book of the Covenant (Ex.19:5-24:8) the issue to notice at this juncture is that YHWH was audibly speaking to the physical hearing of all at the base of Mt. Sinai. The only reason He spoke the 10 Commandment portion and not the entire contents of the Book of the Covenant, is because the people got scared by actually hearing His voice (Ex.20:18-20); because of this YHWH spoke to Moses who then relayed the rest of the Covenant to the people. This audibly spoken Covenant included the Sabbath and the Feastdays. Now of all the things Bible ... I ask you ... could the giving of Covenant at Sinai, the most monumental event this side of 'Creation', before the Birth and Crucifixion of Yahshua, then be construed or understood in any way to be a 'doubtful' matter? Absolutely Not! Rom.14:5 alternately reveals much more. Do you really think, in the 'vain imaginations' of our own minds that we can be self-convinced to break the Covenant Laws of YHWH? Then have our sincere belief systems and dogmas infested with human imagination and disobedient actions to somehow be reinterpreted in our favor, with each one of us with a Bible right in front of us? No matter how much you depend on that to happen, Satan the accuser will be right there, hoping to expose any injustice.

This Idea of being "convinced in (your) own mind" brings up the issue of 'Conscience' that has not been addressed in this book so far, and is increasingly becoming a rarity in the choices of sermon topics. There is much that is not addressed concerning 'Conscience'. 'Conscience' along with other core key issues are routinely side stepped as to not offend the repeat financial Tithing base; which is worthy of a study unto itself³. 'Conscience' is another one of those 'all-inclusive' words that upon closer Biblical inspection of the translated words and meanings, also lends itself to the idea of Covenant. The word 'conscience'; has many different primary and root definitions that are very Marriage Covenant oriented that even not-so surprisingly ties in the idea of Salvation itself. I'm certain we could agree that Salvation is the primary function of the 'New Covenant', being that Scriptural Marriage Covenant; **legally** defining and binding

that union between YHWH the creator and His 'redeemed' obedient creation (US) as His Family.

The word 'Conscience' from the Greek <suneidesis> is defined as follows:

'Conscience' <suneidesis>

4893. suneidhsiv suneidesis, soon-i'-day-sis

from a prolonged form of 4894; **co-perception**, i.e. **moral consciousness**:--conscience.

See Greek 4894 (suneido)

4894. suneidw suneido, soon-i'-do

from 4862 and 1492; to see completely; used (like its primary) only in two past tenses, respectively meaning **to understand or become aware**, and to be conscious or (clandestinely) informed of:--consider, know, **be privy**, be ware of.

See Greek 4862 (sun), See Greek 1492 (eido)

4862. sun sun, soon

a primary preposition denoting **union**; with or together (but much closer than 3326 or 3844), i.e. by association, companionship, process, **resemblance**, possession, instrumentality, addition, etc.:--beside, with. In composition it has similar applications, including completeness.

See Greek 3326 (meta)

1492. eidw eido, i'-do

a primary verb; used only in certain past tenses, the others being borrowed from the equivalent 3700 and 3708; properly, to see (literally or figuratively); by implication, (in the perfect tense only) to know:--be aware, behold, X can (+ not tell), consider, (have) know(-ledge), look (on), **perceive**, see, be sure, tell, **understand**, wish, wot. Compare 3700.

See Greek 3700 (optanomai), See Greek 3708 (horao)

3326. meta meta, met-ah'

a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive association, or accusative succession) with which it is joined; **occupying an intermediate position between** 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862):--after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + **together**, when, with (+ -out). Often used in composition, **in substantially the same relations of participation or proximity**, and transfer or sequence.

See Greek 4314 (pros), See Greek 575 (apo), See Greek 1537 (ek), See Greek 1519 (eis),

See Greek 1722 (en), See Greek 4862 (sun),

See Greek 3844 (para)

3844. para para, par-ah'

a primary preposition; properly, **near**; i.e. (with genitive case) from **beside** (literally or figuratively), (with dative case) at (or in) **the vicinity of** (objectively or subjectively), (with accusative case) to **the proximity with** (local (especially beyond or opposed to) or causal (on account of):--above, against, **among**, at, before, by, contrary to, X friend, from, + give (such things as they), + that (she) had, X his, in, more than, nigh unto, (out)

of, past, **save**, side...by, in the sight of, than, (there-)fore, with. In compounds it retains the same variety of application.

Now answer this; ... What **co-perception** of a **saving union in the proximity** **with** the 'Bride' of the 'Lamb' Marriage Covenant, would YHWH have His Spiritual Sons and Daughters *not* be **privy** to? Nothing!

James 1:5 "If any of you lacks wisdom, let him ask of YHWH, who gives to all liberally and without reproach, and it will be given to him."

1Tim.1:19 "Holding faith <pistis> (Fidelity), and a good conscience <suneidesis>; which some having put away concerning faith <pistis> (Fidelity) have made shipwreck:" ...
('shipwreck' - stuck by having been lead away)

Rom.1:17 "For therein is the righteousness of YHWH revealed from faith <pistis> (Fidelity) to faith <pistis> (Fidelity): as it is written, The just shall live by faith <pistis> (Fidelity)."

It would be supremely odd to think of YHWH as 'living by' or having our puny/anemic concept of 'faith', after all isn't YHWH the source of all? Ergo; YHWH 'is' the focus of 'faith'. However it is more than assuring and in fact our Scriptural 'insurance policy' that YHWH; this Eternal Supreme Creator Being has the scruples to keep Covenant Fidelity. That's why we can trust Him. The same 'scruples' He expects, guides and assists any repentant submissive obedient one that would be saved, to also have ergo "faith to faith" ... This is a picture Covenanted equality ... meaning ... His faith given to us matching our faith given back to Him; so He ... YHWH can trust us.

Notice from the above Rom.1:17, that the righteousness <dikaioisune> i.e. YHWH's Covenant Righteous Fidelity Faithfulness <pistis> is equated as infusing with, actually instigating the 'matched', 'conscience **resemblance**' of the Covenant Fidelity Faithfulness of the "just". Remember this is another one of those verses, that the 'just' living by Covenant Fidelity sounds a whole lot different in terms of increased personal responsibility than the 'just' only living by believing really really hard to keep the bad thoughts out. Remember; 'Faith' is based on 'fact', that 'fact' is Covenant Fidelity; that type of 'Faith' is not even in realm of the ill-concepted imagination of a 'no anything law - effortless grace'.

Conscience from the Hebrew is more elusive; you will not find it on a word search in most versions of the Old Testament. However, the word rendered 'conscience' in the RSV at 1Samuel 25:31 is rendered 'offense' in the KJV, this word is <mikshowl>

04383. mikshowl, mik-shole'

or mikshol {mik-shole'}; masculine from 3782; a stumbling-block, literally or figuratively (obstacle, enticement (specifically an idol), **scruple**):--caused to fall, offence, X (no-)thing offered, ruin, stumbling-block.

The word **scruple** then lends itself to this awareness;... How can you have **scruples** unless you know by innate discernment or are taught to know by instruction what is right and what is wrong? This happens to agree with the dictionary definition of 'Conscience' being "the sense of the moral goodness or blameworthiness of one's own conduct". Please compare the similarities of the Hebrew <yada'> with the Greek <suneidesis> afore mentioned.

03045. edy yada`, yaw-dah'

a primitive root; to **know** (properly, to **ascertain** by seeing); used in a great variety of senses, figuratively, literally, euphemistically and inferentially (including observation, care, **recognition**; and causatively, instruction, designation, punishment, etc.) (as follow):--**acknowledge**, acquaintance(-ted with), advise, answer, appoint, assuredly, **be aware**, (un-)awares, can(-not), certainly, **comprehend**, **consider**, X could they, cunning, declare, be diligent, (can, cause to) **discern**, discover, endued with, familiar friend, famous, feel, can have, be (ig-)norant, **instruct**, kinsfolk, **kinsman**, (cause to let, make) **know**, (come to give, have, take) **knowledge**, have (knowledge), (be, make, make to be, make self) known, + **be learned**, + lie by man, mark, **perceive**, **privy to**, X prognosticator, regard, **have respect**, skilful, shew, can (man of) skill, be sure, of a surety, **teach**, (can) tell, understand, **have (understanding)**, X will be, wist, **wit**, wot.

Gen.3:7 "And the eyes of them both were opened, and they **knew** <yada`> that they were naked; and they sewed fig leaves together, and made themselves aprons."

Gen.18:19 "For I **know** <yada`> him, that he will command his children and his household after him, and they shall keep the way of YHWH, to **do** justice **and** judgment; that YHWH may bring upon Abraham that which he hath spoken of him."

This then is a huge awareness payoff for this find lends itself heavily to the awareness that the contents of Covenant i.e. the Covenant Relationship are the source of 'Conscience'; we will explore what Abraham did and didn't know in the next chapter. This then is equally huge ... the Idea of trickle down ... how all of society shifts away from scruples and ethics not in direct proportion but in exponential proportion to the shift from embracing Covenant at the top by our so-called churches which were (are to be) the moorings of community. The Ones Charged to uphold Scriptural Covenant, now have sunk to the level of 'lip Service' and not even good 'lip Service' at that. Those before just doing 'lip Service' of Covenant, are now sunk to ignoring it, those before just quietly ignoring it are now openly breaking it; those before just breaking it, now want to change it. We can see this just in the 225 yrs, of American History.

American independent government was founded by men that heavily relied on the 10 Commandments, that is a matter of historic recorded fact⁴, and is currently the target of much debate and reversing litigation from the communities to the Capital. Who cannot watch the nightly news and see non-stop routine violence and crime both escalating and increasing to the areas of Hi-Tech and before untouched communities. Oddly enough even this is evidence of YHWH's ancient 'MY' Covenant's current viability. Compare the peace and safety for keeping the Covenant, with the post 911 mentalities we have now.

Lev.26:3 "If you walk in my statutes, and keep my commandments, and **do** them; 4 Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. 5 And your threshing shall reach into the vintage, and the vintage shall reach into the sowing time: and you shall eat your bread to the full, **and dwell in your land safely.** 6 And I will give peace in the land, and you shall lie down, and **none shall make you afraid.** and I will rid the evil beasts out of the land, neither shall the sword go through your land."

If you doubt this take a read through Ex, Lev., Num., and Deut.; and chronicle all the curses for class action covenant breaking and compare them with the Revelation scrolls and bowls of tribulation wrath that are foretold.

I realize that to assert these heavily charged words; Covenant, Righteousness, Fidelity, Faithfulness, Loyalty, Law, Obedience, Submission, Integrity, Repentance, Conscience etc.; especially to the enhanced level of Solemn Covenant Responsibility may sound extreme, especially since that level is ignored by 95% of the professing religious world. I know it must sound like or come off as that only the perfect will make it ... that this presentation is asserting a perfection that none of us can attain to ... that would include me, that would mean; in my perspective ... especially me. I very much can identify with this Biblical Prophet:

Isaiah 6:5 "...Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips:"

Regardless of my personal imperfection ... in the Biblical arena, I would rather the Truth be the Truth and look bad on me, than to believe a lie and think that I'm OK. The awareness of our 'perfection' inability does not relieve us of our Covenant Fidelity bond responsibility to try ... to grow in grace ... to walk as the Savior walked ... to make that sustained submitted honest character change effort ... regardless of perfection attainment; won or lost; intermittently or ultimately. It has been said that, "there are no perfect men only perfect intentions". It should be amply realized that ALL law is based on 'Intent', and no one can see the intentions of a man's heart except YHWH. However

everyone can see the intentions of a man's performance and statements that refuse to consider a presented Truth.

1Sam.16:7 "For YHWH does not see as man sees; for man looks at the outward appearance, but YHWH looks at the heart."

Therefore; I very much can also identify with:

Joshua 24:15 "And if it seem evil unto you to serve YHWH, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will **serve** YHWH."

Titus 2:12 "instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world;"

To be Saved, **RIGHTEOUSNESS** (on our part) does not require perfect execution or attainment, it does require submitted Covenant loyalty exercised at the ability of willing personal integrity fueled at the level of sustained competent understanding that should be increasing, thereby rejuvenating our conscience to direct our minds to perform and apply it. In other words the 'Just' are in, or should be 'in' the process of becoming **RIGHTEOUS** ... of becoming 'Set-Apart ... of becoming 'Perfect'. Those levels, by and large, are now in a chronic state of sustained anemic arrested development, that are ever devaluing to yet lower levels. We see that things do not tend to a static state staying as they are; they will either grow and/or at least be maintained, which takes effort or deteriorate in atrophy which requires no effort at all; which typifies the 'grace-faith alone' theology.

In the case of Biblical awareness, either that awareness will be fostered or forgotten. Many times that 'half truth-portion' which is remembered instead of growing more wise often times grows more weird (aptly more twisted ... more wicked), increasingly looking more like the lie it is becoming than the half-truth it once was. This is especially true and more starkly realized when that which was forgotten or for many of us never known, is rediscovered ... and all the more when compared with current practice, awareness or teaching.

Rom. 8:4 "That the righteousness <dikaionoma> of the law <nomos> might be fulfilled in us, who walk not after the flesh, but after the Spirit."

Rom. 8:7 "Because the carnal mind is enmity against YHWH: for it is not subject to the law of

YHWH, neither indeed can be.”

The ‘law of works’ ... “<nomos><ergon>” i.e. the Levitical law did not make anyone Covenant Righteous; only by walking in Covenant Integrity in Covenant Law could in this way make anyone Covenant Righteous. This is what proved Yahshua’s Covenant Eligibility to be the ‘Sin Sacrifice’, ‘Lamb of YHWH’; Crucified Messiah. It is the Righteousness of Covenant Law that YHWH through Yahshua, seeks to have ‘fulfilled in us’. The Sacrificial Levitical ‘law of works’ sought to cover/cleanse ‘sin’ i.e. Unrighteous Covenant Breaking. It was the stop-gap until the Messiah would come (Gal.3:24). This Unrighteous Covenant Breaking ‘sin’ cleansing is now atoned for by Yahshua’s Covenant Blood that also ratifies the New Covenant. It must be understood that this ‘atonement’ only puts one in a right standing, but we’re are not saved to stand in atonement, we are saved to walk in Covenant; just as Yahshua walked (1John 2:6). In that respect nothing has changed from the beginning.

2 Cor.6:16 “And what agreement has the temple of YHWH with idols? For you are the temple of the living YHWH; [who] has said, I will dwell in them, and walk in them; and I will be their YHWH, and **they shall be my people.**”

2 John 1:6 "And this is **love**, that we walk after His commandments. This is the commandment, as you have heard from the beginning, you should walk in it".

Deut.11:1 “ Therefore thou shalt **love** YHWH thy Elohim, and keep his charge, and his statutes, and his judgments, and his commandments, always.”

Of ALL the ‘all-inclusive ever elusive’ words that can and have come to mean just about anything we want them to mean; 'Love' especially in the religious circles, has got to be the most abused. But doesn’t the Bible say we should Love? Yes! So did the ‘Beetles’. However, the Bible also tells us how we should Love, by Scripturally defining the Legal aspect of Righteous Covenant Love we don’t always consider, let alone perceive as being Covenant at all:

John 15:10 “If you keep My commandments, you will abide in My **love**, just as I have kept My Father's commandments and abide in His **love**.”
(Mic.6:8; Mt.11:30; John 14:15,21,23; 15:10;
1Cor.15:57; 1Jn. 2:5,24; 4:15; 5:3; 2Jn 1:6)

John 8:28 "Then Yahshua said to them, "When you lift up the Son of Man, then you will know that I am He, and that I do **nothing** of Myself; but **as** My Father taught Me, I speak these things."

John 15:10 If ye keep my commandments, ye shall abide
in my **love**; even as I have **kept** my Father's
commandments, and abide in his **love**.

In His own words the Son did nothing but uphold His Father's Word <dabar> and Will [Will, Testament, Covenant]. This was His Love in both Message and Mission. The following has got to be among the most powerful nose to nose; in your face, verse groups in the entire Bible. It was among the first that I could actually remember what it said AND where it was. The way I remembered it was 1, 2, 3, 4, 5 ; ...1 John, 2nd Chapter, Verses 3, 4 & 5. (Especially note V:6)

1 John 2:3 "Now by this we know that we know Him,
if we **keep** His commandments. 4 He who says,
"I know Him," and does not keep His command-
ments, is **a liar, and the truth is not in him**. 5 But
whoever keeps His word, truly the **love** of
YHWH is perfected in him. By this we know that
we are in Him.6 He who says he abides in Him
ought himself also to walk **just** as He walked."

Clearly from the Bible if your gonna talk 'Love' you have no other intelligent choice; your gonna talk Commandments. After all 'Love' is a verb, it's an action, it is what you do; and in the Biblical case; to whom you do it. Equally as clear; these Commandments as we popularly know them are first chronicled at Exodus 20, what is not so clearly known is that 'these Commandments as we know them', are part of the entire Book of the Covenant (Ex.19:5-24:8). Remember: This is that "First Mention" defining place of fuller understanding. Remember also: that the Annual Sabbath Feasts are Equally Book of the Covenant. It is interestingly to the point and may be a shock as to what <agape> the Greek word translated 'Love' in the New Testament actually means:

26. agaph agape, ag-ah'-pay
from 25; love, i.e. affection or benevolence; specially (plural) a **love-feast:--(feast of)**
charity(-ably), dear, **love**.

The Commanded Sabbath is that Covenant <agape> 7th Day Weekly '**love-feast**' to YHWH. And the 'Appointed Times' are the Covenant <agape> Annual Sabbath '**love-feasts**' ... the 'Appointed Times' to YHWH. I hope to be able to instigate some very basic fundamental questions as to why we have not been taught this by those that would professionally draw a wage; teaching us the ... Bible? ... Omitting the very 'Sign' (Ex.31:13) that connects YHWH to His people?

Ex 31:13 "Speak ... to the children of Israel,... Verily my
Sabbath_s ye shall keep: for **it** is a sign between me
and you throughout your generations; that ye may
know that I am YHWH that doth sanctify you."

These Sabbath Feasts were Not made Set-Apart (Holy) because they were made Covenant or Commandment, rather they were made Covenant Commandment by virtue of that Creation Declared status of being 'Set-Apart' [Gen.1:14, 2:3]; what we, who have been raised around the church teaching have been taught to understand as 'Holy'. And we know anything 'Holy' is what we are to do ... Right?

Ezekiel 20:20 “.. hallow my **Sabbath**s; and they shall be a sign between me and you, that ye may know .. YHWH.” ...

(Note this includes at least/minimum all 8 Sabbaths;
1 Weekly and 7 Annuals).

To the one that will forget everything that I have said to this point and will insistently lodge, “We’re not Jews”, “That was to the Jews”, etc. ... needs to remember what their Greek New Testament says about the Jews ... answering this question ... ‘Just what Greek and/or Gentile Covenant does this ‘one’ proposes to be saved by?’ ... [Even in Greek the New Testament makes it plan]

Acts 3:25 “Ye are the children of the prophets, and of **the covenant which YHWH made with our fathers**, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

Gal. 3:29 “And if ye be Messiah’s, then are ye Abraham's seed, and heirs according to **the** (Hebrew/Israelite) **promise**.

Eph 2:12 “that at that time you were without Christ, being aliens from the **commonwealth of Israel** and strangers from **the covenants of promise**, having no hope and without G-d in the world.

Please realize; if we belong to Messiah (Christ) all of us Jews and Gentiles alike are ‘heirs according to the (Hebrew/Israelite) promise’. Not some nonconforming vain imagination that would have it any other way in the ‘nether-world’ of Greekology that would appeal to 'grace, love and community' by aspects of pre-scriptive law being abolished making us 'one' selectively sighting verses such as Eph.2:14-15 while ignoring the fact of Covenant Law contained in Eph.2:12. After all we are to be 'one' in the household of YHWH's Israelite "commonwealth" (Eph.2:12/19), experiencing 'grace, love and community' as 'one' Family under His Covenant/s; our's if we accept.

I'll bet not too many saw this one comin'. “Mercy” translated from the Greek <eleos> seemingly doesn't mean much past ‘mercy’ (on the surface). AND admittedly, “Mercy” translated by Strong’s from the Hebrew <cheded> seemingly doesn't mean much more (on the surface) either.

1656. eleov eleos, el'-eh-os
of uncertain affinity; compassion (human or divine, especially active):--(+ tender) mercy

02617. dox checed, kheh'-sed
from 2616; kindness; by implication (towards God) piety: rarely (by opposition) reproof, or (subject.) beauty:--**favour**, good deed(-liness, -ness), kindly, (**loving-kindness**, merciful (kindness), **mercy**, pity, reproach, wicked thing.

02616. dox chacad, khaw-sad'
a primitive root; properly, perhaps **to bow (the neck only (compare 2603) in courtesy to an equal)**, i.e. to be kind; also (by euphem. (compare 1288), but rarely) to reprove:--shew self merciful, put to shame

01288. Krb barak, baw-rak'
a primitive root; to kneel; by implication **to bless God** (as an act of adoration), **and (vice-versa) man** (as **a benefit**); also (by euphemism) to curse (God or the king, as treason):--X abundantly, X altogether, X at all, blaspheme, bless, congratulate, curse, X greatly, X indeed, kneel (down), praise, salute, X still, thank.

02603. Nnx chanan, khaw-nan'
a primitive root (compare 2583); properly, to bend or **stoop in kindness to an inferior; to favor**, bestow; causatively to implore (i.e. move to favor by petition):--beseech, X fair, (be, **find**, shew) **favour**(-able), be (deal, give, grant (gracious(-ly), intreat, (be) merciful, have (shew) **mercy** (on, upon), have pity upon, pray, make supplication, X very.
See Hebrew 02583 (chanah)

The ideas of “**courtesy to an equal**”, “**stoop in kindness to an inferior**” and “**to bless God ... and (vice-versa) man**”, definitely encompass the idea of Covenant. Covenant especially in the sense of a bond agreement between a lesser and a greater ... placing both on an equal footing, however specifically, would definitely be ‘a benefit’ to the lesser (that would include us).

But ... “Mercy” translated from the Hebrew <cheded> according to the research done by one ... Norman H. Snaith, M.A. in his book entitled; “The Distinctive Ideas of the Old Testament”⁵ - very heavily indicates Covenant Fidelity ... Quote:

“<cheded> ...Has to do with Covenants and keeping faith in respect of them.” Pg.56 ...

“Without the prior existence of a covenant, there could **never** be any ‘cheded’ at all.” Pg.95 ... (Note - “Never ... AT ALL”) ...

“Covenanted Mercies having to do with ‘Covenant Love’ ...‘Cheded’ is, primarily, Determined Faithfulness to a Covenant” Pg. 100.

This was especially noteworthy and verifying to me ... Mr. Snaith *does* mention the ‘Book of the Covenant’ by name on Pg. 109 ... Mr. Snaith in addition actually gives the correct Bible coordinates for the Book of the Covenant Ex.19:5-24:8;... I almost missed it though, because it appears this way ... “Exodus xix.5, xxiv. 7, 8”. (Pg. 107).

This Idea of <cheched> then plays back very heavily into the Greek New Testament rendition of “Mercy”. Notice from Yahshua’s own words:

Mt 23:23 “Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cummin, and have neglected the weightier matters **of the law: justice and mercy and faith**. These you ought to have done, without leaving the others undone.”

The agreement of a covenant is very much a reciprocating (**vice-versa**) situation. Notice ... “the weightier matters of the law” according to Our Messiah ... the Mediator of the New Covenant; includes **justice and mercy and faith**. I hope by now we can all see that these mentioned ... all have been previously identified as issues of Covenant Fidelity **Law**; that the ‘law’ “of weight” mentioned here can be no other but Covenant Law. Not the Levitical ... “<nomos><ergon>” prescriptive law of works.

As a side note here ... the word ‘matters’ in this verse is an italicized word. The King James Bible indicates an italicized word as being a supplied word not found in the original text. The word ‘weightier’ could have also been translated ‘authority’. This verse would then read ‘neglected authority law’, which has that distinctive Covenant ring. It is also of interest that the word ‘commandment’ translated from the Greek <entole> actually means “an authoritative injunction”, which equally points out the designation of Covenant Law.

I have gone to great lengths and will go even further to absolutely nail down the Covenant contents relevance surrounding any claim of Scriptural Salvation. We have touched on the New Covenant including the 10 Commandments, the 7th Day Sabbath, the Annual Sabbath Feastdays, and the not so widely known New Testament references that are actually directly from the Book of the Covenant. What we have not directly addressed is the fact that of all the names the Eternal Creator Sovereign has been and can be known by, there is only **ONE** that He spoke from Mt. Sinai that is both Commanded and Covenanted, exclusively carrying the ‘authoritative weight’ thereof like no other.

Exodus 20:7 “Thou shalt not take the name of ‘YHWH-Yahweh’ <Y@hovah> thy ‘Elohim’<‘elohiym> in **vain**;

Be aware that the word ‘vain’ is yet another all-inclusive word. You can apply any despicable definition you could think of to the word ‘vain’... and you would be right ... but the definition that most do not even think of ... that brings the fuller meaning is that of - “bringing something to none use”, which is exactly what we have done in virtually All Churches ... “God’s” House doesn’t even use ... let alone teach or revere “God’s” Name! If you bristle at the fact that ‘God’ is not a name let alone His Name, and will continue to ignore the Covenant Name of YHWH/Yahweh, let me ask you ... would you call this Lord ‘God’ - (Bale) ‘Baal’? ... No? ... Then you’ll want to know what ‘Lord’ actually means.

Jer.23:27 “Which think to cause my people to **forget my name** by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name for Baal <Ba`al>”.

01168. leb Ba`al, bah'-al
the same as 1167; **Baal, a Phoenician deity**:--Baal, (plural) Baalim.
See Hebrew 01167 (ba`al)

01167. leb ba`al, bah'-al
from 1166; a master; hence, a **husband**, or (figuratively) owner (often used with another noun in modifications of this latter sense):--+ archer, + babbler, + bird, captain, chief man, + confederate, + have to do, + dreamer, those to whom it is due, + furious, those that are given to it, great, + hairy, he that hath it, have, + horseman, **husband, lord**, man, + **married, master**, person, + sworn, they of.

See Hebrew 01166 (ba`al)

01166. leb ba`al, baw-al'
a primitive root; to be master; hence, (as denominative from 1167) to **marry**:--have **dominion** (over), be **husband, marry**(-ried, X wife).
See Hebrew 01167 (ba`al) [above]

This word ‘Baal’ meaning ‘Lord’ is the exact carbon copy, including ‘marriage covenant **husband** counterfeit’ for YHWH, (search Strong’s Concordance and Commandment #3 of the (non-Catechism) 10 Commandments i.e. Exodus 20). The Name that has been passed over and ‘forgotten’ is “YHWH/Yahweh”.

Admittedly; I have seen variations of the tetragrammaton ... YHWH, YHUH, YHVH ... there does seem to be confusion on the issue. Be that as it is; there is NO confusion what so ever that even though we’ve been brought up on it; ‘God’ is not a name, let alone His Name. However there are things we can know that will aid us on our search. For instance we say ‘Double U’, but we write ‘Double V’. Even their successional alphabetic line up - ‘U,V,W’- is an indication of these letters’ similar development. Many preserved old English words including the name engraved on Martin **L**uther’s tomb are spelt with a ‘V’. That would make it more understandable as to why YHWH or the lesser known YHUH are probably more correct, and the pronunciations based thereon.

If you would like more information there are a variety of Messianic and Sacred Name websites you can ‘word search’ and contact on the matter. It would make interesting reading just to look some of this church sacred stuff up in a dictionary or encyclopedia ... But therein lies another problem ... our modern reference sources just like some of the modern Bible versions (especially ‘paraphrases’) do not define what they used to define, either not fully enough or not at all. It is for that reason my 50 year old torn up, dog-eared, broke bound Webster’s Dictionary has become more valuable to me. In other words if your dictionary or encyclopedia doesn’t shock or at least make you

wonder about what we've been taught to do and believe; you need to get or borrow an older set.

Now lets address the New Testament negative words that are tied to the lack of Covenant Law i.e. "Lawlessness".

2Peter 2:19 "While they promise them liberty <eleutheria> (& prosperity), they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage."

1657. eleutheria eleutheria, el-yoo-ther-ee'-ah
from 1658; freedom (legitimate or licentious, chiefly **moral** or ceremonial):--liberty.

Moral law has always popularly meant or directly included the 10 Commandments; and as shown the 10 Commandments are Covenant Commandment Law.

Jude 1:4 'For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of YHWH into licentiousness (**License**), and **denying** <arneomai> the only Sovereign <despotes> Elohim and our Master <kurios> ... Yahshua.'

720. arneomai arneomai, ar-neh'-om-ahee
perhaps from 1 (as a negative particle) and the middle voice of 4483; **to contradict**, i.e. **disavow**, reject, abnegate:--**deny, refuse**.

The Idea of **disavow** projects the understanding of a broken Covenant vow, which further extends to the idea of **contradict**.

1203. despotev despotes, des-pot'-ace
perhaps from 1210 and posis (a **husband**); an **absolute ruler** ("despot"):--Lord, master.

Husband definitely ties this verse to the idea of Marriage Covenant.

2962. kurios kurios, koo'-ree-os
from kuros (supremacy); supreme in authority, i.e. (as noun) controller; by implication, **Master** (as a [Greek-insert mine] respectful **title**):-- **God, Lord, master, Sir**.

Now lets clearly define what Jude 1:4 means. This verse is telling us that unrighteous/non-Covenant men will turn the 'grace' (the unmerited pardon/opportunity) of YHWH into a license and will **contradict** the Covenant and the Covenant Laws that define the Marriage Covenant Family Relationship bond to both Father YHWH and His Son Yahshua. Most of these **disavowing** men won't deny Yahshua outright, but they will ever so greasily/tactfully **contradict** Him, His Message and His Mission, because they

will be <paranomia> opposed to Covenant law, <adikia> opposed to Covenant Righteousness i.e. workers of iniquity. The Bible says that these ones:

1Tim.1:7 “Desiring to be teachers <nomodidaskalos> (**Doctors**); of the law; understanding neither what they say, nor whereof they affirm.”

Remember the principle of ‘Affirm and Apply’ ... These Doctors of the Law have no hope of correct Application if they don’t even know correctly what they Affirm. And what is worse; these ‘Doctors’ of the Law have no hope of correctly teaching you! That after all is the exact point of this book ... in other words, what is that correct ‘affirmation’? ... What is that correct division point?. (see Chapter 5).

3547. nomodidaskalov nomodidaskalos, nom-od-id-as'-kal-os
from 3551 and 1320; an **expounder** of the (Jewish) law, i.e. a Rabbi:--**doctor (teacher)** of the law.

See Greek 1320 (didaskalos)

1320. didaskalov didaskalos, did-as'-kal-os

from 1321; an **instructor** (genitive case or specially):--**doctor, master, teacher**.

That is why we have those in abundance that avoid, omit and explain away what Yahshua actually did and said, like:

Mt.19:17 "if thou wilt enter into life, keep the commandments."

Mt.5:17 “Think not that I am come to destroy the law, or the prophets: I am **not** come to destroy, but to fulfill <pleroo>.”

4137. plhrow pleroo, play-ro'-o
from 4134; **to make replete**, i.e. (literally) to **cram** (a net), level up (a hollow), or (figuratively) to **furnish** (or **imbue**, diffuse, influence), satisfy, execute (an office), finish (a period or task), verify (or coincide with a prediction), etc.:--**accomplish**, X after, (be) **complete**, end, expire, **fill (up)**, **fulfill**, (be, **make**) **full** (come), **fully preach**, **perfect**, **supply**.

Note: ‘The Law’ - Nomos - Torah - Principle Law. ... ‘The Prophets’ - foretold of; to be written on our minds and hearts is contained in the New Covenant.

1John 5:3 "For this is the love of YHWH, that we keep his commandments: his commandments are not grievous."

Somehow these pontificating Doctors of the law have caused 99% of the religious audience to actually believe in the Biblical arena that if something is ‘fulfilled’ it has been abolished ... Really? ... Even in the face of the Messiah clearly stating quite the opposite!

Mat.5:17 “Think not that I am come to destroy the law,
or the prophets: I am not come to destroy, but to fulfill.”

Let's put this practically ... If you contracted with a building contractor to build you a house and that contractor 'fulfilled' that contract ... would you expect to go to that address and see a demolished house? Would you not then upon seeing this, contact your lawyer to force this contractor to produce a functioning usable house? Doesn't it make sense that this New Covenant Mediator would want you to keep the Covenant Commandments of a fully functioning Covenant that He mediates? ... That He brought to fullness? ... Through His 'fulfilled' Life, Sacrifice and Ministry that is still very much concurrent and alive? In a very real way you are to position yourself in that fully functioning provision YHWH has provided through Yahshua for you ... for all of us. YHWH will not go against your free will that He Himself created you with. He will not force you to be saved ... that is ... He will not force you to walk in or Keep Covenant and thereby be 'Saved'. However He is calling you to accept the Atoning Blood of this Covenant's Mediator, living His Covenant life in you to Keep Covenant and thereby be 'Saved' ... just as He kept and keeps Covenant. Remember we have already discussed it was Principle Covenant Law that proved Yahshua's eligibility, it was not in keeping the Levitical prescriptive laws once needed to restore a broken, compromised Set-Apart right standing; that He was born with and never lost that we are to walk in ... "even as He walked"

This was surprising to me, mostly because it remained under my nose for some time, maybe some of you will have a similar reaction, but it is most enlightening. It turns out the word for 'Word' both from the Greek <logos>, but especially from the Hebrew <dabar>, which has definite Covenant implications; also have similar implications to what 'I give you my word' or 'my word is my bond' used to mean.

3056. logov logos, log'-os

from 3004; something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ):--account, cause, communication, X concerning, **doctrine**, fame, X have to do, **intent**, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, X speaker, speech, talk, thing, + none of these things move me, tidings, **treatise**, utterance, **word**, work.

See Greek 3004 (lego)

3004. legw lego, leg'-o

a primary verb; properly, to "lay" forth, i.e. (figuratively) relate (in words (usually of **systematic** or **set discourse**; whereas 2036 and 5346 generally refer to an individual expression or speech respectively; while 4483 is properly to break silence merely, and 2980 means an extended or random harangue)); by implication, to mean:--ask, bid, boast, call, describe, give out, **name**, put forth, say(-ing, on), shew, speak, tell, **utter**.

See Greek 2036 (epo), See Greek 5346 (phemi), See Greek 4483 (rheo), See Greek 2980 (laleo)

01697. rbd dabar, daw-baw'

from 1696; a **word**; by implication, a **matter** (as spoken of) or thing; adverbially, a cause:--**act**, advice, affair, answer, X any such (thing), because of, book, **business**, care, **case**, cause, certain rate, + **chronicles**, **commandment**, X commune(-ication), + concern(-ing), + confer, **counsel**, + dearth, **decree**, deed, X disease, due, **duty**, effect, + eloquent, errand, (evil favoured-)ness, + glory, + harm, hurt, + iniquity, + judgment, language, + lying, manner, matter, message, (no) thing, **oracle**, X ought, X parts, + pertaining, + please, portion, + power, **promise**, provision, purpose, question, rate, reason, **report**, request, X (as hast) said, sake, saying, sentence, + sign, + so, some (uncleanness), somewhat to say, + song, speech, X spoken, talk, **task**, + that, X there done, thing (concerning), thought, + thus, tidings, what(-soever), + wherewith, which, **word**, work.

See Hebrew 01696 (dabar)

01696. rbd dabar, daw-bar'

a primitive root; perhaps properly, **to arrange**; but used figuratively (of words), to speak; rarely (in a destructive sense) to subdue:--answer, **appoint**, **bid**, **command**, **commune**, **declare**, destroy, give, **name**, **promise**, pronounce, rehearse, say, speak, be spokesman, subdue, talk, teach, tell, think, use (entreaties), **utter**, X well, X work. (KJV)

4487. rhma rhema, hray'-mah

from 4483; an **utterance** (individually, collectively or specially),; by implication, a matter or topic (especially of narration, **command** or dispute); with a negative naught whatever:--+ evil, + nothing, saying, word.

See Greek 4483 (rheo)

4483. rew rheo, hreh'-o

perhaps akin (or identical) with 4482 (through the idea of pouring forth); to **utter**, i.e. speak or say:--**command**, make, say, speak (of). Compare 3004.

See Greek 2036 (epo) to speak or say (by **word or writing**):--answer, bid, bring word, call, **command**, grant, say (on), speak, tell.

See Greek 4482 (rheo) to **utter**, i.e. speak or say:--**command**, make, say, speak (of). Compare 3004.

See Greek 3004 (lego)

a primary verb; properly, to "lay" forth, i.e. (figuratively) relate (in words (usually of **systematic or set discourse**; whereas 2036 and 5346 generally refer to an individual expression or speech respectively; while 4483 is properly to break silence merely, and 2980 means an extended or random harangue)); by implication, to mean:--ask, bid, boast, call, describe, give out, **name**, put forth, say(-ing, on), shew, speak, tell, **utter**. :- which then closely matches the above Greek <logos> and the Hebrew <dabar>.

Notice: It is Yahshua, the John 1:1 'word' <logos> that spoke, lived, taught and will keep YHWH's 'word' <rhema> i.e. Commandment <dabar>.

Eph 5:26 "That he might sanctify and cleanse it (the <ekklesia>) with the washing of water by the ... word <rhema>" (i.e. Commandment <dabar>).

Although the Greek word for 'Hear' <akouo>, does not seem to have a Covenant implication much stronger than 'to hearken' which can mean to 'obey'. However the meaning of the Hebrew word <shama`> when considered has a hauntingly sober Covenant implication; especially in conjunction with direct Gen.26:5 Abrahamic and Ex.19:5 Book of the Covenant 'my voice' language. It must be firmly realized that in spite of the Greek used in the New Testament, it was the Hebrew of Law, Covenant and Prophecy; that the so-called 'Original Greek' labored to convey. Further the continual reinforced idea of 'Original Greek' by itself tends to preclude many things among which is to imply a Salvation Economy void of the continuity to a Hebrew/Israelite origin succession of Covenants.

John 10:27 "My sheep **hear my voice**, and I know them, and they **follow** me:"

Rev.3:20 "Behold, I stand at the door, and knock: if any man **hear my voice**, **and** open the door, I will come in to him, and will sup with him, and he with me."

08085. emv shama`, shaw-mah'

a primitive root; to **hear intelligently** (often with implication of attention, **obedience**, etc.; causatively, to tell, etc.):--X attentively, call (gather) together, X carefully, X certainly, **consent**, consider, be content, declare, X diligently, **discern**, give ear, (cause to, let, make to) hear(-ken, tell), X indeed, listen, make (a) noise, (be) **obedient, obey**, perceive, (**make a**) **proclaim(-ation)**, publish, regard, report, **shew (forth)**, (make a) sound, X surely, tell, **understand**, whosoever (heareth), **witness**.

Eph 1:13 "In whom you also **trusted**, after that you **heard** the **word of truth**, the **gospel** of your **salvation**: in whom also after that you **believed**, you were **sealed** with that Set-Apart (Holy) **Spirit of promise**,"

We do not serve a schizophrenic dispensationally fragmented 'G-d'. YHWH ... His Son ... His Spirit ... His Purpose from the beginning are 'one' (John 1:1).

Deut.6:4 "Hear <shama`>, O Israel : YHWH <Y@hovah> our Elohim <'elohiym> is one <'echad> YHWH <Y@hovah>: 5 And thou shalt **love** YHWH <Y@hovah> your Elohim <'elohiym> with all thine heart, and with all thy soul, and with all thy might. 6 And these words <dabar>, which I command thee this day, **shall be in thine heart**: 7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down,

and when thou risest up.”

(Note; The Hebrew word <'echad> translated ‘one’ as is the Hebrew word Elohim <'elohiym> are a ‘plural singular’ as in ‘family’, “united” or in the sense of a Scottish clan)

Notice also the above phrase “shall be in thine heart”; equates strongly to circumcision of the heart.

Deut.7:11 “Thou shalt therefore keep <shamar> the commandments <mitsvah>, and the statutes <choq>, and the judgments <mishpat>, which I command thee this day, to **do** them.”

Isa.24:5 “The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance <choq>, broken the **everlasting covenant.**”

02706. qx choq, khome

from 2710; an enactment; hence, an **appointment (of time, space, quantity, labor or usage)**:--appointed, bound, **commandment**, convenient, **custom**, decree(-d), due, law, measure, X necessary, **ordinance**(-nary), portion, **set time, statute, task**.

See Hebrew 02710 (chaqaq)

02710. qqx chaqaq, khaw-kak'

a primitive root; properly, **to hack, i.e. engrave** (Judges 5:14, to be a scribe simply); by implication, to enact (**laws being cut in stone** or metal tablets in primitive times) or (gen.) prescribe:--**appoint, decree**, governor, grave, lawgiver, note, pourtray, print, set.

04687. hwum mitsvah, mits-vaw'

from 6680; a command, whether human or divine (**collectively, the Law**):--(which was) commanded(-ment), law, ordinance, precept.

See Hebrew 06680 (tsavah)

0259. dxa 'echad, ekh-awd'

a numeral from 258; **properly, united**, i.e. one; or (as an ordinal) first:--a, **alike**, alone, **altogether**, and, any(-thing), apiece, a certain, (dai-)ly, each (one), + eleven, every, few, first, + highway, a man, once, one, only, other, some, **together**.

0430. Myhla 'elohiym, el-o-heem'

plural of 433; gods in the ordinary sense; but specifically used (in the plural thus, especially with the article) of the supreme God; occasionally applied by way of deference to magistrates; and sometimes as a superlative:--angels, X exceeding, God (gods)(-dess, -ly), X (very) great, judges, X mighty.

John 17:21 That they all may be **one**; as thou, Father, art

in me, and I in thee, that they also may be **one** in us:
that the world may believe that thou hast sent me.
22 And the glory which thou gavest me I have given
them; that they may be **one**, even as we are **one**:

Isaiah 56:6 “Also the sons of the stranger, that join
themselves to YHWH, to serve him, and to love the
name of YHWH, to be his servants, every one that
keepeth the Sabbath from polluting it, and taketh
hold of **my covenant**;”

Look at all this Covenant language awareness; truth-trust, faithfulness - fidelity,
hear-obey, word-command, gospel-good news, salvation-covenanted pardon, believed-
faith, sealed-Covenant sign, etc ... and **Spirit ... of promise-directly Covenant**.

Truth defined from the Greek <aletheia> doesn't mean much more than - True
(th, ly); But from the Hebrew <'emuwnah> <'emeth>: (which are used [translated]
interchangeably) as 'faith' or 'truth' we find:

0530. hnwma 'emuwnah, em-oo-naw'
feminine of 529; literally firmness; figuratively security; **morally fidelity**:--**faith(-ful, -
ly, -ness**, (man)), set office, stability, steady, truly, **truth**, verily.

See Hebrew 0529 ('emuwn)

0529. Nwma 'emuwn, ay-moon'

from 539; established, i.e. (figuratively) trusty; also (abstractly) **trustworthiness**:--
faith(-ful), truth.

See Hebrew 0539 ('aman) ...[Below]

0571. tma 'emeth, eh'-meth -

contracted from 539; stability; (figuratively) certainty, **truth, trustworthiness**:--
assured(-ly), **establishment, faithful**, right, sure, true (-ly, -th), verity.

The word 'Gospel' defined from the Greek <euaggelion> and from the Hebrew
<basar>are as follows:

2098. euaggelion euaggelion, yoo-ang-ghel'-ee-on

from the same as 2097; **a good message**, i.e. the gospel:--**gospel**.

See Greek 2097 (euaggelizo)

2097. euaggelizw euaggelizo, yoo-ang-ghel-id'-zo

from 2095 and 32; to announce good news ("evangelize") especially the **gospel**:--
declare, bring (declare, **show**) **glad (good) tidings**, preach (the gospel).

01319. rsb basar, baw-sar'

a primitive root; properly, to be fresh, i.e. full (rosy, (figuratively) cheerful); **to announce**
(glad news):--messenger, preach, publish, **shew forth, (bear, bring, carry, preach,**
good, tell good) tidings.

Luke 22:20 “Likewise He also took the cup after supper, saying, "This cup is **the ‘New Covenant’** in **My blood**, which is shed for you.”

Who would dispute that actually being Family with YHWH through the Marriage Family Covenant that is our Salvation covering; would not in fact be ... Good News?

Luke 4:18 - Isaiah 61:1 “The Spirit of YHWH is upon me; because YHWH has anointed me **to preach good tidings** <basar> to the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;”

John 17:17 “Sanctify<hagiazō> them through thy truth: thy word is truth.”

‘Sanctify’ - is the anglicized Latin <sancti> equated to the Greek <hagiazō> laboring to convey the Hebrew <qadowsh / kadosh>; meaning ‘Set-Apart’ that the New Covenant Priesthood and ‘Holy’ nation certainly will be (1Peter 2: 9).

You might want to know as well that when you end your prayers with <`amen> that it is actually in Hebrew asking for YHWH’s ‘continued’, ‘trusted’, ‘**faithful-fidelity**’ to His ‘established’ **Covenant**; that will for a certainty include His **certain** ‘Covenant Fidelity’. This ‘Blood of the Lamb’ bought ‘Covenant Fidelity’ equalizing a common place/bond from the greater to the lesser is why we can come ‘Boldly to the Throne’; it is a ‘Covenanted’ two way street, based on mutual fidelity to that Covenant (the one we have been taught to mostly ignore). YHWH in His patient providence, at this present time is waiting for you through His Power which you can ‘ask for’ and ‘submit to’ uphold that same ‘Covenant Fidelity’. If the Bible’s prophecy picture of end time events that would end this present age are trustworthy, considering present world conditions and current events, ‘this present time’ of patience may well be coming to a close.

Rev.22:10 “And he said to me, Seal not the sayings of the prophecy of this book: for the time is at hand.
11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is Set-Apart (Holy), let him be Set-Apart (Holy) still.
12 And, behold, I come quickly; and my reward is with me, to give every man according as his **work** shall be.”

281. amhn **amen**, am-ane' (Greek)

of Hebrew origin (543); properly, firm, i.e. (figuratively) **trustworthy**; adverbially, surely (often as interjection, **so be it**):--amen, verily.

See Hebrew **0543** ('amen)

0543. Nma '**amen**, aw-mane' (Hebrew) from 539; sure; abstract, **faithfulness**; adverb, truly:--Amen, **so be it**, truth.

0539. Nma '**aman**, aw-man'

a primitive root; properly, to build up or support; to foster as a parent or nurse; figuratively to render (or be) firm or **faithful**, to trust or believe, to be permanent or quiet; **morally to be true** or **certain**; once (Isa. 30:21; interchangeable with 541) to go to the right hand:--hence, assurance, believe, bring up, establish, + fail, **be faithful** (of long continuance, steadfast, sure, surely, trusty, verified), nurse, (-ing father), (put), trust, turn to the right. See Hebrew 0541 ('aman)

0548. hnma 'amanah, am-aw-naw'

feminine of **543 (...Above...)**; something fixed, i.e. a **covenant**. an allowance:--**certain** portion, sure.

Isaiah 46:10 “Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:”

Gen. 1:14 “And YHWH said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for ‘**seasons**’ **<mow’ed>** (**Feasts**), and for days, and years:”

The purpose of all this is to show Covenant relevance. This ‘relevance’ is stated from the very beginning. All Sunday keepers understand that all Sabbath keepers correctly attach the 7th day Sabbath to Gen.2:3. What 95% of all these groups do not consider is that Gen.2:3 could not have happened without Gen.1:14. Gen.1:14 is that Father YHWH Creation “beginning” ‘Declaration’ of intent.

‘Mow’ed’ is *that* ‘Declaration of intent’ word of Supreme “First Mention” interest. And very much sets the tone and basis of correct understanding throughout the rest of the entire Bible. It is defined as follows:

04150. dewm mow`ed, mo-ade'

or moled {mo-ade'}; or (feminine) mowedah (2 Chronicles 8:13) {mo-aw-daw'}; from 3259; properly, an **appointment**, i.e. a **fixed time** or **season**; specifically, a **festival**; conventionally a year; by implication, an **assembly** (as convened for a definite purpose); technically the **congregation**; by extension, the place of meeting; also a signal (as appointed beforehand):--appointed (**sign**, time), (place of, solemn) **assembly**, **congregation**, (**set**, solemn) **feast**, (**appointed**, due) **season**, solemn(-ity), synogogue, (set) time (**appointed**).

See Hebrew 03259 (ya`ad)

03259. dey ya`ad, yaw-ad'

a primitive root; **to fix upon (by agreement or appointment)**; by implication, to **meet** (at a **stated time**), **to summon (to trial)**, to direct (in a certain quarter or position), to engage (for **marriage**): -agree,(make an) appoint(-ment, a time), assemble (selves), **betroth**, gather (selves, together), **meet** (together), **set** (a **time**).

Ex.31:13 “Speak ... unto the children of Israel, saying,
Verily My Sabbaths ye shall keep: for it is a **sign**
between Me and you throughout your generations;
that ye may know that I am YHWH that doth
sanctify you.”

I would submit that this statement includes more than just 52 weekly Sabbaths; to include the Annual Sabbaths as well. That; these <mowedim> (Feasts) are irreversibly attached to the Marriage Family Covenant and the Marriage of the Lamb to His Bride. What New Testament Believer doesn't hope to be at the “Marriage supper of the Lamb” (Rev.19:9)? What most New Testament Believers do Not consider is that a ‘**sign**’ has/is/defines 3 things 1] Authorship, 2] Authority, 3] Jurisdiction. Can any one of you divorce any one of these 3 from the “Marriage supper of the Lamb” or the Covenant plan of Salvation that brings us there? Rev 7:3 tells us that the servants of YHWH will be ‘sealed’ in their foreheads. A ‘Seal’ would again have all these same 3 things 1] Authorship, 2] Authority, 3] Jurisdiction. It is a sobering awareness that Dan.7:25 identifies these very Sabbath Feasts <**mow’eds**> that contain these same 3 considerations will be outlawed/changed/ignored ... **replaced!**

Dan. 7:25 “And he shall speak great words against the
most High, and shall wear out the saints of the most
High, and think to **change times (z@man (Aramaic)**
equal to <mow’ed> and laws ...”

There is much more that can be expounded on, but I have given you enough reason at this point to question what has been, and therefore both understand and embrace the point of this Book, the topic of the next Chapter; Chapter 5. I sincerely pray that it will make the discerning difference between status-quo Christianity and a truly equipped Covenant-Keeping Set-Apart Authentic Disciple ready to step into the New Covenant Priesthood and a the coming truly Set-Apart Nation of YHWH.

Isaiah 46:10 “Declaring the **end** from the beginning, and
from ancient times the things that are not yet done,
saying, My counsel shall stand, and I will do all my
pleasure:”

John 16:13 “But when he, the Spirit of Truth, comes, he
will guide you into **all** truth. He will not speak on his
own; he will speak only what He hears, and He will
tell you what is yet to come.”



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¹ Dr. Chuck Missler - Koinonia House P.O. Box 'D' Couer d'Alene ID. 83816 ...
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² Up coming book - "Return to the Covenant" Aaron Muth
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See - www.zolalevitt.com- Zola Levitt Ministries ...
See - www.hebrewroots.org - Hebraic roots of Christianity - Ed Chumney

³ See - www.members.cox.net/arkiehobbs/,
See - www.nccg.org/465Art-Wealth.html,
See - www.bible-truths.com/tithing.html,
See - www.piney.com

⁴ See - www.christianitytoday.com/history/newsletter/2003/aug22.html,
See - www.shalomjerusalem.com/heritage/heritage18.htm,
See - www.fortunecity.com/victorian/delacroix/169/holydays

⁵ Book - The Distinctive Ideas of the Old Testament ... Norman H. Snaith,
M.A. -
The Epworth Press 25-35 City Rd, London 1944-45

⁶ All Hebrew and Greek word definitions are as appears in the Strongs Condcordance.