

Covenants Presentation Pt 5

Covenants presentation Part 5 transcribed from video

A more perfect way initiated, revolutionary attributes of The New Covenant

Transforming the Law to Love

For the law was given by Moses, but grace and truth came by Yahushua Messiah (Joh 1:17 KJV)

We are moving along in our agenda, and we've gotten through about one third to one quarter of this presentation, and will make good progress today. We are going to go into the New Contract, or the New Covenant. The first four sessions have primarily been focused on the Old Contract and the three covenants, or the contracts that were established at Sinai and Moab. The two contracts at Sinai and one at Moab, and the details of that were in session two or part two. Today we're going to take a look at the New Contract, and we're going to look at some scriptures that call this New Contract "a more perfect way". A more perfect way had been prophesied by the prophets in Isaiah and Jeremiah and so forth in the Old Testament, but they were prophesying that a more perfect way would come and indeed it did in Yahushua Messiah.

A better hope was declared in the Old Contract, and the better hope was realized in the New Contract. Yahushua set much higher benchmarks, and I would call revolutionary attributes to this New Contract. It was a real conflict with the Pharisees and the Sadducees and the Scribes at that point in time when he was living and teaching on this earth and we are going to go through one of his fundamental teachings at the Sermon on the Mount.

We will also discover that Yahushua perfected and fulfilled this New Contract. He's the one, he's the author, he's the one that completed it, and he perfected and fulfilled the New Contract. We are going to be looking into these areas in our agenda this time.

Purpose and Scope: We are also going to expand our scope and purpose. We are going to take a look now at a real key question, one that I asked in Part 1. Did Yahushua modify, magnify, or did he actually abolish it? There are different groups that would look at any one of these statements and say that's what he did. There are some that actually think that he abolished it, and some think he magnified what is now called the Torah. Should we keep that as well as a whole new way through Yahushua Messiah? We'll look at all of that and we're going to discover what laws Yahushua actually fulfilled. I think it will be a surprise to you. It certainly was to me when I started on the analyses of these covenants about a year ago, and once I discovered what was really fulfilled, it was a big surprise.

We are going to explore the terms of the New Contract that was established by Yahushua. We will start on these today and continue on them in the next couple of sessions.

The New Contract – A more perfect way. Let's get into the content.

The New Covenant had been Prophesied It was prophesied in Isaiah and a number of other Old Testament prophets.

Thus saith Eloah YHWH, he (Yahushua) that created the heavens, and stretched them out; He that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, a spirit to them that walk therein: I YHWH have called thee (Yahushua) in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. (This is not referring to going to jail. This is a strong statement YHWH sent the Son to open the blind eyes, to bring out the prisoners from prison and them that sit in darkness, out of the prison.) I am YHWH: that is my name: and my glory will I not give to another, neither my praise to graven images. Behold, the former things are come to pass, and new things do I declare; before they spring forth I tell you of them. (Isa 42:5-9 KJV)

This deliverance from captivity and darkness that he's talking about is deliverance from Babylon. It was as applicable in Isaiah's day which was about 825 BCE throughout the history of Israel, and to this very day. It's the Babylonian society that we live in, the idols that we have, the world's way, and the rejection of YHWH, are things that make us prisoners. That's the darkness that we will come out of once the New Covenant is and was established. Another scripture in Isaiah in chapter 61 refers to this New Covenant also.

For I YHWH love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among the people; all that see them shall acknowledge them, that they are the seed which YHWH hath blessed. (Isa 61:8-9 KJV)

A third reference to this we find in Jeremiah and we will go into some amount of detail on this particular one later. Jeremiah 31:31 is where a new covenant is prophesied by Jeremiah, and it's quoted in Hebrews chapter 8.

Behold, the days come, saith YHWH, that I will make a new ^{H2319=fresh, new thing} covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, (We talked about that last time. The Israelites broke that covenant and YHWH disannulled it and divorced Israel as a result. They broke the deal. YHWH didn't break the deal, the Israelites broke it.) although I was an husband unto them, saith YHWH. (Jer 31:31-32 KJV)

These three references give us an idea and some specifics that the New Covenant was indeed prophesied in the Old.

A more Perfect Way is established.

And a certain Jew named Apollos, born at Alexandria, an eloquent man and mighty in the scriptures, came to Ephesus. (This man Apollos that's talked about here, Alexandria was the capital of Egypt and Alexandria was the location where the world's premier library was established and up and running in this point in time in the first century CE. I would guess that Apollos was educated because it says he's an eloquent man and he got his education there in Alexandria. That was the heart of philosophy and the orators of the time studied at Alexandria. Apollos apparently was no different. He knew the scriptures, and what would he be talking about? It has to be what we would call the Old Covenant or the Old Testament. He came to Ephesus,) An eloquent man, mighty in the scriptures This man was instructed in the way of YHWH; (so he knew the Old Contract, the Old Testament, all the prophets, the Psalms, the writings and so forth, he knew that well.) and being fervent in the spirit, he spake and taught diligently the things of YHWH, knowing only the baptism of John, (This is key here in this scripture in Acts. He only knew the baptism of John so he had gotten that far and what that tells me is obviously he didn't know that the Messiah had come, but look what this scripture says) And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way ^{G3598=road, progress, journey} of YHWH more perfectly ^{G197-more exact, more perfect}. (A different way, a different road, the way of YHWH more exactly. Apollos had the foundation but he didn't really know the way of YHWH more perfectly. That has to be referring to Yahushua Messiah.) And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him; (The brethren liked him so well they asked the original disciples to receive him.) who, when he was come, helped them much which had believed through grace: For he mightily convinced the Jew, and that publickly, shewing by the scriptures that Yahushua was Messiah. (Act 18:24-28 KJV)

Of course this was the big controversy among the Jews in that day that most of them rejected the Messiah. So then here comes Apollos, a Jew, and he now understands the way of YHWH more perfectly because he understands and accepts Yahushua Messiah. I really have gained an understanding and love this scripture. It has a lot of depth in it. What is going on and if you parse out the words and who this man was and who Pricilla and Aquila were and what they said, they expounded to him, It's kind of like whispered off when they took him aside and said look there is more going on here than what you are saying. After Apollos understood, the light came on. Hopefully the light has come on for us too.

Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret? But covet earnestly the best gifts; and yet shew I unto you a more excellent way. (1 Co 12:29-31 KJV)

Paul is talking about this more perfect way also. In Hebrews chapter 8 it says:

But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better ^{G2909=stronger, nobler} covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second (Heb 8:6-7 KJV)

This more perfect way is not by works of the law.

This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith (Gal 3:2 KJV)

Paul is trying to set this straight, not by works of the law, but by faith. He goes on.

He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he ^(YHWH's Spirit) (it) by the works of the law, or by the hearing of faith? (Gal 3:5 KJV)

The miracles among you, is as a result of YHWH's Spirit teaching us. It's not by the works of the law. I will interject that this is a good example of the trinity philosophy being interjected here because of the "does he it" by the works of the law is referring to YHWH's spirit, and YHWH's spirit isn't a "he", its pneuma, and the word pneuma in Greek is a neutral word so it doesn't have gender. Whenever you see the translation of YHWH's Spirit as "he", that's been actually a modification the Roman church developed. It was a controversy going back to Constantine at the Council of Nicaea in 325. They looked at the homoousios, the way and how is YHWH's Spirit configured, so they were looking at that way back then. They concluded it was a trinity which of course is false. Paul goes on to say,

For as many as are of the works of the law are under the curse; for it is written, cursed is every one that continueth not in all things which are written in the book of the law to do them. (Gal 3:10 KJV)

I'm amazed to read that and see there are people that have to have a work around for this. Paul is saying if you are going to do the law you better do all of it, and you are cursed if you don't. That's what it says and it's quoted from Deuteronomy 27:26. Check that out on your own.

Going on a little bit more in Galatians:

But after that faith is come, we are no longer under a schoolmaster. (Gal 2:25 KJV)

The schoolmaster would be a shadow, or a copy of the reality that's in YHWH's throne in heaven. The schoolmaster was the law and the Levitical system. That's what this presentation fundamentally is focused on, is that still relevant? Is any part of that still relevant? What I hope you've see up to this point is what you thought the covenant was, the one given at Mt Sinai, or Version 1, is not the covenant that's being talked about. The covenant that's the schoolmaster was the combination of Versions 2 and 3. Particularly the covenant that was established at Moab before the Children of Israel went into the Promised Land. It is the schoolmaster that is being referenced. Also, the works of the law have to do with the oral law, and that which is verbally handed down. We see a reference to that in a couple of places, one of them in Titus.

Not giving heed to Jewish fables, and commandments of men, that turn from the truth (Tit 1:14 KJV)

This would be a reference to these oral additions that got catalogued in the Talmud as we would know it today. Titus is referring to that as Jewish fables. Also in Colossians it says, and again, Paul is talking to the Colossians saying,

Wherefore if ye be dead with Messiah from the rudiments of the world, why, as though living in the world, are ye subject to ordinances. (These oral law ordinances of touching things, and not touching things, and how to handle things and the proper protocol to have a sacrifice and to clean yourself up, and all those sorts of things) (Touch not; taste not; handle not; which all are to perish with the using); after the commandments and doctrines of men? (Col 2:20-22 KJV)

A Change of the Law Needed

These are a couple of examples of those doctrines of men or the oral law. A more perfect way has been established and it's not by the works of the law that should be clear from reading these scriptures. Also, a change of the law was needed, and the reason for the change is called out because the Levitical system, the early system, the old covenant was inadequate and the reason it was inadequate was because it couldn't really cover sin. It couldn't purge the conscience of guilt through the blood of bulls and goats. We see a reference to this in Hebrews.

If therefore perfection ^{G5050=completion, absolution (expiation-make amends), performance} were by the Levitical priesthood, for under it the people received the law, what further need was there that another priest should rise after the order of Melchisedek, and not be called after the order of Aaron? For the priesthood being changed ^{G3346=transfer, transport, change sides} there is made of necessity a change ^{G3331=transferral, disestablishment of the law, translation} also of the law. (Heb 7:11-12 KJV)

We examined this scripture the last time, the change of the law was to the Melchisedek order and we see that here in Hebrews 7 again.

And it is yet far more evident: for that after the similitude of Melchisedek there ariseth another priest, Who is made, not after the law of a carnal commandment, (the Levitical system) but after the power of an endless life. (Heb 7:15-16)

A change is needed. Going on in Hebrews chapter 10 we see a little bit more of the evidence of why a change was needed.

*Then said he, Lo, I come to do thy will, O YHWH. He taketh away ^{G337=takeaway violently, abolish} the first, that he may establish ^{G2476=to stand, appoint, holdup, setup} the second. (Some people don't like this word abolish, but that's what it is, to take away violently as a result of a crucifixion of the Messiah. That's a pretty violent way to take away the first covenant, and that's what happened. He abolished it with his blood and his sacrifice. So that the first may be established and the second comes as a result.) *By the which well we are sanctified ^{G37=make holy, purify} through the offering of the body of Yahushua Messiah once for all. (Heb 10: 9-10 KJV)**

The scripture speaks on its own. The first contract is abolished is what is telling us, but not the eternal law. When we think of the covenant being abolished, so many people say that the Sabbath and the Holy Days and some of the basic eternal law that YHWH put in place, that is not abolished. I showed you in Version 1 covenant those items that were in all of the covenants. Because a particular covenant is abolished, doesn't mean those laws are abolished, it means that covenant is abolished. The eternal law that was there before that covenant was established remains forever.

In that line of thinking, in Genesis 26 during Abraham's time, is around 600 years before the establishment of the covenants at Sinai and Moab. There was law in effect at that time. You don't see a list of 10 Commandments, but they would have been applicable then just as they were when Sinai and Moab covenants were established. Look what this says:

Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws. (Gen 26:5 KJV)

There were commandments, statutes and laws in Abraham's time according to Genesis 25. What were those statutes and laws and commandments? They would have been the Eternal Law. You will have to review Session 2 to see the fullness of that. The Eternal Law has always been there. Because the Old Covenant has been abolished, does not in any way abolish the Eternal Law. You could think of it as abolishing the Levitical system and all of the associated commands and statutes. That is what the Old Covenant was set up to do. That Moses would be the mediator and the Levites would be the ones that would be the teachers. The whole system failed. Not because YHWH failed but because the people failed, they refused to adhere to the covenant that was established for them.

A Better Hope is Declared, and the Old Contract is disannulled.

*For he testifieth, Thou art a priest for ever after the order of Melchisedek. For there is verily a disannulling ^{G115=cancellation, put away, set aside, disesteem} of the commandment going before for the weakness ^{G772=strengthless, feeble, impotent} and unprofitableness ^{G512= useless, inutility} thereof. For the law made nothing perfect, ^{G5048=to complete, accomplish, finish, fulfil} but the bringing in of a better hope did; by the which we draw nigh unto YHWH.
(Heb 7:17-19 KJV)*

The first word we will look at is the disannulling of the commandment, the commandment being the Levitical priesthood and the associated rules and regulations. Disannulling means a cancellation, put away, setting it aside. We talked about that as a legal term and it means that in a courtroom setting, a motion to set aside means that the agreement or the stipulation or the payment clause is torn up and you start over with a blank sheet to set up what the payment schedule might be if that is what the court order is about.

This disannulling is applied to the commandment of the Levitical system because of its weakness. People don't like what this means but these are the Greek words, this weakness has no strength, it's feeble, it's impotent. Pretty strong words, and it's unprofitable which means useless, it has no utility value. The law made nothing perfect, complete, accomplished, finished or fulfilled, the law cannot do that. Those that want to embrace the law as the righteous path to salvation have really missed the boat. The original Pharisees and Sadducees had that idea and some people today still have that idea. This scripture tells us that is incorrect; we have to have the better hope. We must draw near unto YHWH.

Take a look at some comparison verses of these words: The first one in disannulling, a disannulling of the commandment going forth we find that in several places but the one I will use is in Hebrews.

Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away ^{G115=cancellation, put away, set aside, disesteem} sin by the sacrifice of himself (Heb 9:25-26 KJV)

Same word, G115 Put away, cancel, if Yahushua's going to put away sin or disannul it in Hebrews 9 25, it's clear. He does it by His blood, His sacrifice. That is equally the same meaning of the same word of disannulling the commandment about the old system.

The next word is weak: The weakness, it is G772 the feeble and impotent property that it denotes. We find a scripture in Galatians 4 that uses that word also.

But now, after that ye have known Elohim, or rather are known of Elohim, how turn ye again to the weak ^{G772=strengthless, feeble, impotent} and beggarly elements, (You want to go back to this Levitical system is what Paul is telling these Galatians) whereunto ye desire again to be in bondage? (Gal 4:9 KJV) (The bondage of that system)

Again, pretty strong words, and then the word unprofitableness is the Greek word in Strongs Concordance, G512 and it means useless or inutility. We see a reference to that in Titus 3.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable ^{G512=useless, inutility} and in vain. (Tit 3:9 KJV)

They are useless, there's no utility or of any value to be concerned about. And they are vain. The word perfect is G5048 the law made nothing perfect it could not finish or fulfil anything and we get a sense of what that word means in Hebrews chapter 10.

For the law having a shadow of good things to come, (it's a shadow, a copy, a forerunner) and not the very image (It can't be because it isn't the very image of Yahushua but it all pointed to Yahushua and we are going to see that clearly.) of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. ^{G5048=to complete, accomplish, finish, fulfil} (Heb 10:1 KJV)

It's impossible; the law can't fulfil or accomplish or complete anything. It was only an annual event and it was a reminder, a shadow of things to come. Hopefully this scripture in Hebrews 7:17-19, by comparing what these words are with some other scriptures in the context you can see that the Melchisedec order has replaced all of this Levitical order. Hebrews has an anonymous author, although I believe it was Paul because he has the style, syntax, comparisons and the use of the Old Testament scriptures. He sprinkles them in with the letter as he writes to the Hebrews. It's a common attribute of his writing. The old Levitical system has been abolished and replaced by the Melchisedec Order.

New Covenant Established It's a much better contract for all of us mortals. YHWH had to give His only begotten Son so that could be possible. All we have to do is repent.

For finding fault with them ^(the Israelites) he saith, Behold, the days come, saith YHWH, when I make a new ^{G2537=new especially in freshness} covenant with the house of Israel and with the house of Judah; (notice it's both, this would be the Israelites because the house of Israel and the house of Judah became the split of the two countries. The Northern and the Southern Kingdoms, that is what is being referred to here) Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith YHWH; (We saw this clearly in the history lesson that Ezekiel

chapter 20 provided. They continued not, they were continually rebellious.) *For this is the covenant that I will make with the house of Israel after those days, saith YHWH; I will put my laws into their mind, and write them in their hearts; and I will be to them an Eloah, and they shall be to me a people: And they shall not teach every man his neighbor, and every man his brother, saying, Know YHWH: for all shall know me, from the least to the greatest. (Heb 8:8-11 KJV^{from Jer31:31-34})*

The author of Hebrews is quoting Jeremiah 31:31 to 34; it's almost a complete copy of the Old Testament prophet Jeremiah. Of interest, compare Jeremiah 31:31 between the Septuagint version and the King James or a modern version. I think what you will find is, when you compare the Septuagint and the King James, you will find that the Septuagint version has a more accurate translation that's being quoted here in Hebrews. You will see that the Masoretic Text of the Jeremiah 31:31 scripture doesn't have the accuracy that the Septuagint version does.

We will be keeping our eye on the Septuagint in some of these New Testament quotes as we move along in this presentation. I have said in most cases, the Septuagint is where these quotes came from. It's provable by looking at the differences between the Masoretic Text and the Septuagint version. If we compare this New Covenant that was prophesied by Jeremiah that is written about in Hebrews, we see some interesting comparisons about the New Covenant. One of them happens to be in 1 Corinthians.

And when he^{Yahushua} had given thanks, he broke it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. (1Co 11:24-25 KJV)

The New Contract is pretty simple. It's these symbols taken as a memorial, and these represent the New Testament in Yahushua's blood. Obviously, Yahushua had some teachings that went along with it, but also in 2 Corinthians chapter 3 it says:

Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, (The legal system of the law kills, you can't survive under that system. There is no salvation) but the spirit giveth life. But if the ministration of death, (This is what people would call the Law of Moses) written and engraven in stones (You know what it's talking about) was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance: which glory was to be done away: How shall not the ministration of the spirit be rather^(more) glorious? (The new way is much more glorious and grand than the old way) For if the ministration of

condemnation be glory, much more doth the ministration of righteousness exceed in glory. (2Co 3:6-9 KJV) (See CJB Version)

Wrap your mind around what this is saying. The old way was glorious when it was in effect, it was so glorious that Moses face glowed when he talked about it to the people; by comparison, the new is so much grander. I compare this to the universe that is so much grander than our little minds can comprehend. When we take a look at some of the pictures and consider the specifications of the size and distance, the trillions of stars and billions of galaxies of what it's comprised of, the new administration exceeds in glory by that comparison to the old. These scriptures show us that.

We also want to take a look at the Complete Jewish Bible version of this scripture. It adds clarity to it.

He has even made us competent to be workers serving a New Covenant, the essence of which is not a written text but the Spirit. For the written text brings death, (the written text of the law, the legal system, the Levitical system) but the Spirit gives life. Now if that which worked death, by means of a written text engraved on stone tablets, came with glory – such glory that the people of Israel could not stand to look at Moshe's face because of its brightness, even though that brightness was already fading away – won't the working of the Spirit be accompanied by even greater glory? For if there was glory in what worked to declare people guilty, how much more must the glory abound in what works to declare people innocent! In fact, by comparison with this greater glory, what was made glorious before has no glory now. (2Co 3:6-10 CJB)

“How much more must the glory abound in what works to declare people innocent.” That would be Yahushua's blood. In the King James Version it used the tablets of stone, *“If that which worked death by means of a written text engraved on stone tables”*, it's talking about the 10 Commandments. I would be easy for someone to say that it's thrown away. Remember what happened, the first set of stones that YHWH wrote on were the ones that Moses broke.

The ones we are talking about now are the ones that were retooled in Version 2 of the covenant, not Version 1. Version 2 had a retooled set of commandments that got put in the Ark. The Levitical system and all its associated laws were put next to. Moses said “put it beside”. This is a reference to that whole system that included the tablets that were written in stone and these tablets of stone were part of the Eternal Law.

The New Covenant says it's getting rid of this system that used these tablets of stone, but just because you got rid of one set doesn't mean that the law that was in it has been disannulled or gotten rid of. That's the Eternal Law and it carries back to Version 1 of the covenant and before, going back to Abraham. These Eternal Laws have always been there. I would never

support any type of logic that would say that because this indicates that the tablets of stone are a part of that, the Ten Commandments are abolished also. They are not; they are part of the Eternal Law.

New Covenant Contract Foundation

Prophecy of Messiah's arrival, death and resurrection fulfilled

With that foundation and background, the New Covenant was prophesied. A better way is prophesied, a more excellent way resulted. From this we saw after Yahushua's death that Pricilla and Aquila understood that Messiah was a better way. This terminology of The Way is something that we are going to use as an anchor as we go forward. This New Way was established in 27/28 C.E. in the first century when Messiah physically walked the earth. He set up, he started the New Covenant, and he taught the revolutionary and what would have been thought of as unorthodox attributes at that point in time. Certainly the Scribes and Pharisees and Sadducees thought of his teaching as unorthodox and revolutionary to the point they thought it was so revolutionary that they crucified him. They killed him because of his teaching.

The teaching that starts, that we are going to look at is in Matthew chapter 5 and this is the Sermon on the Mount that occurred in or about the first year of Yahushua's ministry. This would have been right after Yahushua's baptism by John in the Jordan. Yahushua went up to what we would call the State of Galilee, or the area of Galilee. The Sea of Galilee, that big body of water near Capernaum, it's not provable exactly where this location is but it's commonly called the Sermon on the Mount. It must have been in some location where there was a flat plain and a mount around it.

The background of it is that many people were following Yahushua. I'm sure it would have included Jews, Gentiles and Israelites. The original twelve disciples were selected by this point and they were with him also. The Sermon on the Mount, being about three chapters long starts in chapter 5 and ends in the beginning of chapter 8. It's the longest single dissertation by Yahushua in the New Covenant or the New Contract. It's easy to pick out individual verses to build your belief system on some cherry picked set of verses, and I think it would be wiser to take a look at the fullness and the context of what's going on. Take a look at the people that are there, and the fullness of this one sitting that included these three or four chapters of material. It starts out with what is labeled the Beatitudes. We are going to take the fullness of this and not cherry pick out some individual verse.

And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: And he opened his mouth, and taught them saying:

He's going to teach, and he will continue to teach in chapters 5, 6, 7, and go into chapter 8. This is one setting.

Blessed are the poor in spirit: for theirs is the kingdom of heaven. (Psa 34:18)

This is the first of the Beatitudes, or what is referred to as a beatitude, because the b is the blessed. Some of these teaching statements from Yahushua come from Psalms and you will see them as we move along. A couple of them come from Isaiah, but nowhere are these teaching statements listed in this Composite order. We can find one's and two's of where they appear in the Old Testament in the prophets and the writings and so forth, we can find where some of these are located, but this is a revolutionary teaching that Yahushua is setting down and telling the people. Blessed is the same Greek word 3107 and it means fortunate and happy. It also means supremely blessed. It has a connotation of divinity about it by being blessed by YHWH.

(Supremely) Blessed ^{G3107=fortunate, happy} are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth. (cf. Psa 37:11)

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see YHWH. (Psa 24:4)

If you were a Pharisee, and you happened to be at this seminar, and you heard these things, this would be stunning to you because what he is saying here is an expansion of what the law was all about. It would be hard for them to grasp it and consider what he was saying. There were many people there and many people followed him, certainly his disciples were there. The Pharisees and Sadducees were thinking, what do you mean, pure in heart? We give alms and we do all our self-righteous works. What does pure in heart mean? I'm guessing there was some of that going on in this setting.

Blessed are the peacemakers: for they shall be called the children of YHWH.

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed be ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Of course the Pharisees and Sadducees had the opposite prospective of this, they wanted to be revered and looked up to, given the best seats in the synagogues and honored and bowed to in the marketplace. These are contrary statements to the practices that they had in those days. Yahushua goes on and keep in mind that he just said blessed are you if you are reviled and persecuted, and all manner of evil is given against you. Rejoice in that.

Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they (the priests) the prophets which were before you. Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A

city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. (Mat 5:1-16 KJV)

Keep in mind all of this is introduction to Yahushua's seminar that he's giving to all the people his teachings. What comes next?

Think not that I am come to destroy ^{G2647=to loosen down, disintegrate, demolish} the law, or the prophets: I am not come to destroy ^{G2647=same} but to fulfil ^{G4137=make replete, level up a hollow, fill-up, perfect, be complete, fully preach}

For verily I say unto you, Till heaven and earth pass ^{G3928=to go away, perish, neglect}, one jot or one tittle shall in no wise pass ^{G3928 same} from the law ^(or prophets), till all be fulfilled. ^{G1096=cause to be, come to pass, be done} (Mat 5:17-18 KJV)

What we usually do is take this scripture as a stand-alone Matthew 5:17 is the heart of the belief system for most of the groups of the Believers that believe in the Messiah. Many of them would call themselves Christians. Their belief system boils down to how do you determine, and how do you understand what Yahshua is saying. The translation of what he is saying here boils down to what Christianity is all about, it boils down to what Torah Keepers are all about, and it boils down to what Believers of The Way are about.

So what's this talking about? What did he just get done talking about? He got done talking about humility and lack of ego, if you think about those statements in the Beatitudes, there are even some people that have said that this perhaps came from the Bhagavad Gita, or the book of Buddha which predated Yahushua. I would say not, those books are certainly focused on humility and getting rid of your ego, but the Bhagavad Gita and the Book of Buddha would not be something that Yahushua would quote. Yahushua learned from the Father, and the Father is teaching us through Yahushua.

What does this mean, Think not that I am come to destroy the law, or loosen or disintegrate, most people would say, this is talking about the Ten Commandments and the associated other laws. He's not come to destroy the law or the prophets, but to fulfil. There is a significant set of words that go along with this. "I've not come to destroy the law or the prophets", and when you hear that, what you hear is the law, don't you? "I've not come to destroy the law", but you didn't hear that he said "or the prophets". Now what law did the prophets give? They didn't. The prophets gave their testimony and their prophecy about events that were to come for sin of the Israelites and they also gave the testimony about the coming of the Messiah. When he says he didn't come to destroy the law or the prophets, we maybe ought to think that he's really not talking about the Ten Commandments or the law that we would think that was given

at Sinai which was really given at Moab. The law or the prophets is a real key to what this verse is all about.

This verse means something totally different than most of us have always thought. I used to think this had to do with the law. It wasn't until a little while ago that I started to see that it's the law or the prophets. What difference does that make?

Yahushua has purposed himself to fulfil all the prophecies of his coming. That is what this is talking about. The law and the prophets had prophesied both in the law and the prophets. The prophets prophesied about Yahushua's coming. He didn't come to destroy any of that prophecy, to say that none of that was true and that a different Messiah came, he came to say "I'm fulfilling all of that. I'm going to fulfil every prophecy that has to do with the coming of the Messiah. He didn't have any other agenda because that was what his agenda was, to fulfil all of that. That is what this is talking about. That is far different than what you probably thought it was saying. But that's what it is saying.

When you read it in the context of the beginning of the chapter and the Beatitudes and what I just read, and what follows this will make much better sense than probably what you thought this meant. To go on he says:

For verily I say unto you, Till heaven and earth pass ^{G3928=to go away, perish, neglect}, one jot or one tittle shall in no wise pass ^{G3928 same} from the law ^(or prophets), till all be fulfilled.
G1096=cause to be, come to pass, be done (Mat 5:18 KJV)

Now he just got done saying in verse 17 that it's the law or the prophets, I would submit that that's exactly what he means in this verse (18) that no jot or tittle is going to pass from the law or the prophets. I'm going to prove that whenever you see the word "the law" in the context of what we are reading that the law means or the prophets, and it also means or the writings. The word "the law" used in this context is meant is a representation of the books of the Old Testament, the books of the writings. It's more about the writings of what we would call the Torah, the five books of the Torah, or the Pentateuch. By the way, those are all man made designations. The word law comes from the Hebrew word Torah, I understand that but the Pentateuch or the five books of the law, I'm not sure that someone could show me it might be there someplace and I'm not seeing it. I don't think there is the word Pentateuch in the scriptures, that's made up by man.

He is saying heaven and earth aren't going to pass, no small or great prophecy about me (Yahushua) is going to done away with, and until all of that is fulfilled. We will see a sample of what all of those scriptures are in Part 6. There are several hundred scriptures in the Old Contract about the prophecy of the Messiah. We will highlight some of them.

In verse 18 Yahushua is talking about fulfilling every detail of his promised coming from the smallest detail until the greatest detail. One little tiny jot like the dot of an “i” the cross of the “t” in one little tittle, none of that’s going to be eliminated. He is going to fulfil it all. This isn’t talking about Yahushua fulfilling the Ten Commandments and living a perfect life so we don’t have to. It’s also not talking about him going on to say that we should keep all of those Ten Commandments, He is saying that but that’s not the context of what he’s talking about. I think there is a lot of false understanding that’s been permeated through well intentioned people but this verse has been cherry picked out of context. Let’s look at the law and the prophets and oftentimes the word prophets is insinuated but I think by the time I get through this next little session you will see that when we see that the terminology of law, or law and prophets that it really isn’t talking about the commandments, it’s talking about the prophesies and the future coming of the Messiah.

Law and prophets insinuated- Points to Yahushua in all cases

Equal Authority of Law and Prophets

There are two nouns here, one is law and one is prophet. I submit that these words are of equal authority; you can’t throw out the word prophets when Yahushua says don’t think I’ve come to destroy the law or the prophets, most people have thrown that out and think it’s talking about the law, it isn’t.

When you see the term “out of the law” as in John 12, it also includes the prophets.

The people answered him ^(Yahushua) we have heard out of the law that Messiah abideth for ever: and how sayest thou, The Son of man must be lifted up? Who is this Son of man? (Joh 12:34 KJV)

It says that “Out of the law” where does it say that? It turns out that I can’t find any place in the law that it says that, but I sure can find numerous places in the writings and the prophets that it says that. Here are four citations from the writings and the prophets: Keep in mind that the law that the people are saying “from out of the law the Messiah abides forever” so what are they talking about? They are talking about some of these scriptures.

*YHWH hath sworn, and will not repent; Thou art a priest **for ever** after the order of Melchizedek. (Psa 110:4 KJV)*

Out of Psalms it talks about the Messiah abiding forever, which is what John 12:34 says.

*Of the increase of his government and peace, there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth **even forever**. The zeal of YHWH of hosts will perform this. (Isa 9:7 KJV)*

Here is the prophet Isaiah talking about Messiah living forever.

*And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: His dominion is an **everlasting dominion**, which shall not pass away, and his kingdom that which shall not be destroyed. (Dan 7:14 KJV)*

Daniel the prophet is talking about Messiah establishing an everlasting kingdom. That's what these people are asking Yahushua in John 12. We've heard out of the law the Messiah will abide forever.

*And I will make her that halted ^{G6760=to limp} a remnant, and her that was cast far off a strong nation: and YHWH shall reign over them in mount Zion from henceforth, **even for ever**. (Mic 4:7 KJV)*

Do you see that when it's talking about "out of the law" in the scriptures, that the law is just the name that these people called all of these books. The whole composite of the scriptures that we call the Old Testament or the Old Covenant from Genesis through Zechariah, that's what the law is to these people.

The connotation has become something different today but that's not what it originally was. The books of the Torah, particularly in Deuteronomy we see it points to Messiah, it doesn't say anything here about him living forever by the way. There is certainly a reference to the Messiah.

YHWH thy Eloah will raise up unto thee a prophet from the midst of thee ^(Moses speaking) of thy brethren, like unto me; unto him ye shall harken...I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. (Deu 18:15-18 KJV)

Moses was a prophet, he was the one YHWH had to write the law and was the mediator for the people.

An interesting reference to this **equal authority of law and prophets** is on the road to Emmaus. I love this story about the road to Emmaus, it tells us a lot, this is of course the day that Yahshua was resurrected and he appears on the road to Emmaus the two guys walking and they don't know who Yahshua is because he is incognito. They didn't recognize him.

On the road to Emmaus, and Yahushua is speaking, and now we have the law and the prophets.

And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. (Luk 24:27 KJV)

All the prophesies in the law and the prophets concerning himself.

“The Law” (Torah or Pentateuch) Lacks Preeminence so when you saw that in Matthew 5:17, when he says “I didn’t come to destroy the law or the prophets” more than likely, like I did, I focused the preeminence on the word law in the past. In fact, it’s not true; the law is not preeminent in that statement, it’s the law or the prophets and it means something totally different than what we have ever thought. I had to throw out my old bias and my old conditioning of my understanding on this. My conditioning was that Yahushua didn’t come to destroy any of the law. Forget the prophet’s part, I just thought he didn’t come to destroy the law; he came to magnify it so he came to add and to stack on top of it. That’s not what he was talking about. He said he didn’t come to destroy any prophecies concerning himself.

The law or the Torah or the Pentateuch lacks preeminence in this context when you see it.

Master, which is the great commandment in the law? Yahushua said unto him, Thou shalt love YHWH thy Eloah with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets. (Mat 22:36-40 KJV)

Both law and prophets. When we examine where these scriptures came from, one part comes from Deuteronomy and one part from Leviticus. The word law is used in reference to Deuteronomy and Leviticus correctly but it doesn’t have preeminence.

Reference is “the law” 2 citations from Torah/Pentateuch

And thou shalt love YHWH thy Eloah with all thine heart, and with all thy soul, and with all thy might. (Deu 6:5 KJV)

That’s the first part of what Yahushua says in Matthew 22:36. That’s the book of the law. The last half came from another book of the law – Leviticus.

Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am YHWH. (Lev 19:18 KJV)

All fine and well, Yahushua is quoting the books of the law, the books of Moses at this point in time. Going on a chapter later in Matthew:

Woe unto you, scribes and Pharisees, hypocrites! For ye pay tithe of mint and anise and cumin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done and not to leave the other undone. (Mat 23:23 KJV)

Where do we find in the law, judgment, mercy and faith? We don't. We find the references to judgment, mercy and faith in books that aren't a part of the law or what we would call the Torah.

Reference is "the law" two citations from the Prophets Here are a couple of citations and there are others. Even though the reference is the books of the law, we find that the weightier matters of judgment, mercy and faith are referenced in other scriptures, in Prophets. Look what we find in Micah.

He hath shewed thee, O man, what is good; and what doth YHWH require of thee, but to do justly, and love mercy, and to walk humbly with thy Eloah? (Mic 6:8 KJV)

This is the weightier matter of the law that you find in the Prophet Micah. Another reference to this is in Zechariah.

This speaketh YHWH of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother: And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart. (Zec 7:9-10 KJV)

Now isn't this what Yahushua is talking about? The weightier matters of the law which are judgment, mercy and faith? I think you would have to say yes. Just because he refers to it as the law, doesn't mean that it came out of the five books of the Torah that we know as Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. When he refers to the books of the law? Yes it can. But there isn't a preeminence that it has to. It can come from the writings or it can come from the Prophets. Another example of this is in John:

He that hateth me hateth my Father also. If I had not done among them ^(the Pharisees) the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. (Joh 15:23-25 KJV)

There are a couple of things I want to mention. If they had not done among them the works which no other man did, if I (Yahushua) had not done it, they would not have sinned. Yahushua came to show them that their way was hypocritical. The Pharisees and the Sadducees had all of these work arounds. They were fastidious about keeping the law, and the rules and the regulations, and they had all this oral law that they developed into books of oral law and the Talmud and Mishna. Yahushua is saying, if I wouldn't have come to show them that none of that is correct, they wouldn't have had sin. They were trying to do things by the letter, and stack laws on laws and think they were being righteous, and it wasn't about that at all. It was about loving your neighbor way back then but they didn't get that.

Look what he's talking about. They hated me without a cause, is the statement. But this comes to pass that the word might be fulfilled. Yahushua is quoting something. It's interesting in John you see the law of the Pharisees, the Holy Days, the Jews Passover, I think John is the only Gospel that I've noticed that in. John's writing is identifying the works of these Jews and the Levitical system and those days they had so corrupted the original intent that John is labeling them and Yahushua is labeling "their law", "their Holy Days". Originally YHWH gave them the law and YHWH gave them the Holy Day and the assignments and the schedules and how they should worship but they changed it so YHWH is saying it's yours then. You want it your way, you cooked it up, and it's your way now. Most important is what he is saying. He's quoting their law as saying they hated me without a cause. Where does that come from? It comes from Psalms, it's not out of the books of the Torah, the Law of Moses, but it's out of the Psalms.

There are 4 citations, I took 3 of them and they are all from Psalms.

Let not them that are mine enemies wrongfully rejoice over me: neither let them wink with the eye that hate me without a cause. For they speak not peace, but they devise deceitful matters against them that are quiet in the land. (Psa 35:19-20 KJV)

I am weary of my crying: my throat is dried: mine eyes fail while I wait for my Eloah. They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being enemies wrongfully, are mighty: then I restored that which I took not away. (Psa 69:3-4 KJV)

For the mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue. They compassed me about also with words of hatred; and fought against me without a cause, For my love they are my adversaries; but I give myself unto prayer. And they have rewarded me evil for good, and hated for my love (Psa 109:2-5 KJV)

I think this would actually be David talking but he's the prototype and probably will be the one that will be in a top leadership position in the Millennium. This quote in John 15 that's being referred to come from the Psalms, it doesn't come from Leviticus or Deuteronomy. It's referred to as written in the law or their law. The word law lacks preeminence in these examples and shows us that it really doesn't necessarily mean the books of the law. It's a much wider and broader statement of content and scripture.

The final example I'll give you is in John

*Yahushua answered them, Is it not written in your law I said, Ye are Elohim ^{Theos=G2316=deity,}
^{magistrate}? (Joh 10:34 KJV)*

You are God is what the translation says in the King James. We would normally translate the word Elohim to the word magistrate or leader of the people. I don't want to focus on that intent, but "is it written in your law that you are Elohim", where did that come from?

It comes from another scripture in Psalms.

I have said, Ye are Elohim ^{H430=supreme deity, magistrate} and all of you are children of the most High. (Psa 82:6 KJV)

That's what Yahushua is quoting. Even though he refers to it as the law, he's actually talking about the writings. In 1 Corinthians we read:

(Paul quoting Isaiah) In the law it is written, With men of other tongues ^{G2084=foreigner} and other lips will I speak unto this people; and yet for all that, will they not hear me, saith YHWH. (1 Co 14:21 KJV)

What is he talking about? He's quoting from Isaiah 28. The citation reads:

For with stammering ^{H3934=buffoon, foreigner} lips and another tongue ^{H3956=instrument of speech} will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. (Isa 28:11-12 KJV)

I hope that this series of four charts on the preeminence of the word the law vs the writings vs the Prophets helps you see that when you read this in Matthew 5:17 that it is not, in fact, I don't think there is any reference to the words "the Law or Prophets". I can't find one that meant just the law in terms of Yahushua talking about "he came to fulfil the law". He didn't come to destroy it, that wasn't his context; he was talking about the prophecies of his coming.

The summary of it is the **reference to "the law" isn't limited to the Pentateuch**. Sometimes, but not always, I know there are exceptions to this but it includes writings and/or the prophets. I've given you a number of those examples. Certainly its context dependent, but again you have to look at the context. That's why I started out with the Sermon on the Mount, the context is important. The words "The law" in the context of Matthew 5:17 mean "the law and the prophets". Or "the law or the prophets", **it's not talking about the Law of Moses**, or the Old Covenant Law.

Let's get back to where we were in Matthew 5:17-18. I want to give you a chart that will be somewhat useful. The comparison is to look at the Book of Luke because you will find, I'll call it a summary of the Sermon on the Mount in the book of Luke.

Of interest when we compare the account in Matthew and Luke, we see they are two different audiences. The audience that Matthew wrote to was the Jews. Matthew was a Jewish guy; he

was a tax collector or a publican. Not a Republican, but a Publican, maybe it's the same, I don't know.... He was a tax collector and he was a Jew and his audiences were the Jews, and or Israelites. Primarily he was responsible for collecting taxes from the Jewish community.

Luke on the other hand, there is a lot of controversy, was Luke a Jew? I think not. I think Luke was a Gentile and I think there is some strong evidence of that. In any case, Luke didn't write to the Jews, he primarily wrote to the Gentiles. Let me show you, the beginning of the book of Luke and the beginning of Luke two, which is the book of Acts, both have a similar statement.

Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightiest know the certainty of those things, wherein thou hast been instructed. (Luk 1:1-4 KJV)

There is a lot of controversy of who Theophilus is; he's probably a dignitary in the Roman government. He's probably a Gentile guy, doesn't have to be but likely. Here is Luke in the beginning of his writing of his gospel, one and two. He is writing to Theophilus saying I'm going to give you an accurate assessment; I'm going to tell you what you need to know. I think that's a good lesson for us, by the way. Look at the book of Luke, what does the book of Luke say? It doesn't conflict with Matthew, Mark or John, but Luke is a wonderful testimony and is accurate. Luke the physician, he was a doctor, he was a detailed guy so he probably got his details right here in what he wrote about. In Acts (Luke 2) it says:

The former treatise have I made, O Theophilus, of all that Yahushua began both to do and teach, Until the day in which he was taken up, after that he through the Holy Spirit had given commandments unto the apostles whom he had chosen: To whom also he shewed himself alive after his passion by many infallible proofs, (this was on the road to Emmaus by the way being one of those infallible proofs, where does that come from? Luke chapter 24) being seen of them forty days, and speaking of the things pertaining to the kingdom of YHWH. (Act 1:1-3 KJV)

Luke's testimony is an important one by comparison in contrast to Matthew. Both accounts begin with Be attitudes. In Matthew 5 and Luke chapter 6 and both end with the parable of the house built on the rock that we see in Matthew 7 and Luke 6. However, this section of Matthew 5:17 "Think not that I've come to destroy the law or the prophets", and that fulfillment of law or prophets, that's only in Matthew. That is absent in Luke's account. Why do you suppose that would be? Because the Jewish populations were the ones that Matthew was writing to. They were the ones that were concerned who the Messiah was.

The Gentile population didn't know about any of this. Luke didn't write about this, the magnification of the law that had to do with the Torah and the killing and the adultery and all of the stuff that related all of those commandments and statutes. That which Matthew wrote about that had to do with the law and the Torah; you'll find it's absent in Luke. And, "exceeding the righteousness of the Pharisees" is included in Matthew because Matthew wrote to that audience. Guess what? Luke didn't write to that audience, that wasn't important. Of interest is the Golden Rule. The Golden Rule is included in both accounts. Let's take a look at the Golden Rule.

Therefore all things, whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. (Mat 7:12 KJV)

It's the law and the Prophets. The notable difference, at least when you look at all of this at least at this level of analysis is the prophetic fulfillment of every jot and tittle of Yahushua, his coming has to do with the coming of the Messiah and that's absent in Luke's account because the Gentile audience didn't know, that wasn't relevant to them. The fact that Messiah came and manifested himself and gave salvation ultimately through his sacrifice and blood to the Gentiles, is what was important. What happened before that, the Gentile mind would not have been concerned about. Comparing these two accounts has been somewhat an eye opener to me.

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Prophecy of Messiah's Arrival, Death and Resurrection Fulfilled

Let's go back to Matthew 5:17-18, the next verse, continuing on:

Whosoever therefor shall break ^{G3089=destroy, dissolve, loose, melt} one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do ^{G4160= make, agree, appoint, continue} and teach them, the same shall be called great ^{G3187=larger} in the kingdom of heaven. For I say unto you, That except your righteousness shall (far) exceed ^{G4052=be in excess, super abound, be more abundant+G4119=more in quantity, greater} the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. (Mat 5:19-20 KJV)

Now people have cherry picked this out to say you have to keep all these Levitical laws. Keep the least of them, whether it's Tzitzies or beards or commandments on exactly how to deal with your neighbor in a property dispute and so on. People have said that this is what it means, I would argue that's not what this means. This is a continuation of the same topic that we saw earlier, break the least of these commandments that have to do with his coming. In other words if you are going to say the Messiah is coming, don't try to marginalize any of the prophecies that are about his coming. Of note, you would have to agree that if you did

marginalize whatever commandments are being talked about here, at least you are in the kingdom, you make it. But if this is talking about law and you're breaking the least of the law, you won't be in the kingdom at all if you are if you are breaking YHWH's commandments. This is not talking about the commandments. If you try to prioritize them from importance meaning the least to the greatest, there isn't a way to do that. There isn't a priority scheme of one through ten that matches up. Do you know which one is most important out of the ten? All of them, there isn't a priority scheme, nor am I insinuating that there is.

This section of Matthew 5:19-20 is likely talking about the prophecy of his coming. I could see an argument, by the way, that what happened before Matthew 5:17-18-19, it was the Be attitudes, I thought for a while he might be referring back to those commandments the Be attitudes such as blessed are the poor in spirit, and those that are of contrite heart, and blessed are those that are persecuted. I could see that he might be talking about that group as commandments, rules and regulations, but I more likely think he's talking about what he just talked about not destroying the law or the prophets. The testimony of his coming, the prophecies of his coming, is what I think he is talking about.

He finishes this verse by saying you have to exceed the righteousness of the scribes and Pharisees. Not just exceed, you have to far exceed it. It's like they set the benchmark to low with the wrong attitude and the wrong set of values. They were focused on the letter of the law, and not the spirit. Yahushua is showing us this is the spirit. The big thing that they missed was Messiah Himself, it's why Yahushua is saying all of this, it's because they missed all of the several hundred prophecies that look forward to the Messiah's coming. He is there with them and they have missed every one, they have selective hearing and chose to do that, I don't know but they have missed the Messiah, and he's there right in their presence. That's what Yahushua is talking about in this section of Matthew 5:17-19.

New Covenant Contract Foundation Higher Benchmark Established by Yahushua

He goes on to say; again it's the composite of the Sermon on the Mount. The Sermon on the Mount is often thought to be just Matthew 5:17 but it goes on to talk about far exceeding the righteousness of the scribes and Pharisees. *You have heard it has been said of them of old time that you shall:* What does he mean of old time? He means of the Old Testament scriptures. *You shall not kill, and you shall not commit adultery.* Aren't those two of the Ten Commandments? Yes they are, did he do away with them? No, expanded them. The bar is higher now. It's not that you shouldn't kill, you shouldn't even be angry, and you shouldn't even lust. That's a testimony against the scribes and Pharisees. No, they didn't kill, no, they didn't commit adultery but they probably lusted a lot. They might have committed adultery with the woman that was found in the temple; I have an interesting thought on what that was

all about when they found the woman taken in adultery and so forth and also who that woman was. I have presented that in a previous study. In any case, Yahushua is expanding because he says, but I say unto you, You've heard it said of old give her a writing of divorcement or perform your oath to YHWH. That's in the Torah. It's in Deuteronomy and Leviticus. But he says he's doing away with that, no divorce except for fornication.

He's actually done away with oaths. He's not saying you should keep your oaths, he's done away with it here, let your yes be yes and your no be no. You don't have an oath anymore; you stand on your word and the validity of your character and the word of your mouth.

It used to be said that you should reciprocate and eye for an eye, we find that in several places. Actually we find that in Versions one two and three of the covenants that we went through at Sinai and Moab. Not anymore, because Yahushua said Instead of reciprocation you turn the other cheek and go the extra mile. It sounds to me like this is an abolition of that old statute. The abolition of loving your neighbor and hating your enemy, do good to them that persecute you. This is all from Mathew 5:31-47.

If you've been of the frame of mind that Yahushua came to magnify the law and not do away with any of them there are several that he did away with. He threw them out and gave new regulations.

Be ye therefore perfect, even as your Father which is in heaven is perfect. (Mat 5:48 KJV)

The guidelines and the benchmark and the threshold is substantially different. You can think of this as your new performance plan, and how you are going to perform as a believer in the Way. Here are your performance attributes and your objectives. He just laid them out for you.

New Covenant Contract Foundation

Common Sense Directives

Miscellaneous Instructions:

He gave a number of what I would call common sense directives. Perform your alms discretely, don't make a show out of giving to someone, praying publicly, if you have to pray in public because you are thanking YHWH for your food, you just have to do that but this is not about making a display.

He also gave us a miscellaneous instruction of the model prayer. The model asks about forgiving me as I forgive others, but he has another instruction on that in this section of the Sermon on the Mount. Be forgiven as you forgive others. He says that a couple of times.

He tells us not to lay up treasures on this earth. It's fine to have physical assets and so forth, we have houses to live in, and we have to have cars and jobs. That isn't what our focus should be; our focus should be on the spiritual.

Have a singleness of purpose. If there is one area that the society that we live in would benefit from and that would be singleness of mind. The majority of society is dual purpose, they want you to think they are one way, but in fact, they behave another, and have only one master. There is only one Elohim and that is YHWH and his Son Yahushua Messiah. We should live by faith. He has given us a pretty strong set of objectives to live by.

Seek first the kingdom of YHWH and His righteousness. Do we seek first, and pray that Your kingdom will come? And Your will be done? Or is it my kingdom come, and my will be done.

Don't judge your neighbor, my wife and I sometimes joke because we live in a rural somewhat farming agrarian community and we say we should worry about the tares in our own field instead of the tares in the field of our neighbor. It's a good analogy to think of in your life, you can look over the fence at your neighbor, and does he have weeds in his lawn? Well, maybe you have weeds in your lawn too. So worry about your weeds.

Most important is seek and knock and it will be provided. (Mat 6:1-7:11 KJV) Pray for everything and be thankful for all.

He summarizes this in Matthew 7:

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. (This is the golden rule that we saw a little while ago) Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. (Mat 7:12-14 KJV)

We are working to find that narrow gate and we pray for mercy and forgiveness and pray that we can find that narrow gate, and walk in it. Walk in YHWH's steps that He guides us in. Walk in His good pleasure, the direction He wants us to go.

Three Primary Interpretations

Mainstream Christianity

There are three primary interpretations of what I would say would be the Sermon on the Mount. More specifically and more narrowly the scripture in Matthew 5:17-19, *don't think that I've come to destroy the law or the prophets, I've not come to destroy but to fulfil*. That set of scriptures forms the foundation and the belief system of many people. Depending on how you

understand that, will determine what type of a believer you are. I've categorized this into three main areas although I have studied this in some detail. I know there are more than thirty different interpretations of what Matthew 5:17 really means.

I think you could lump them into three main categories but there are many variations on all of this. Mainstream Christianity would view Matthew 5:17 as Yahushua fulfilled the law. As a result ended it, or abolished it. Fundamentally, that's what mainstream Christianity believes today. Believers don't need to keep the law, the law is dead.

The Torah has been replaced by new rules of Yahushua and there are only two new rules, the two great Commandments. Love YHWH. Love your neighbor. That's correct, but all of the law and the prophets fall under those two.

The law and the prophets are largely irrelevant according to mainstream Christianity. The first contract was abolished along with all of the old contract law.

Fundamentally, I've heard people say we don't even need the Old Testament, that book is done away with. All we need now is the New Testament. Well, I don't believe you'll understand the New Testament without understanding the Old and you won't understand the Old without understanding the New. They are complimentary and reciprocal, certainly the New Testament is a New Covenant and that is the one that we're in.

Torah Keepers

There is another group, certainly much smaller, but there are groups of people that I would put into the category of Torah Keepers. I don't mean that derogatorily, they are fastidious and steadfast about researching and searching the Torah, the books of the law about what they should be doing and how they should be behaving. The Torah Keepers have a somewhat different set of interpretations. They would say that Yahushua fulfilled every old contract scripture predicting His coming. Which he did, that is a true statement. They would also say that Yahushua carefully observed the entire Law of Moses as an example to follow. Yes, he did, and yes we should follow His example. They would also say Yahushua amplified the law and Believers need to keep the entire Torah. Minus sacrifices and stoning perhaps. This goes back to the first session that I told you about a friend of my wife said that she thought that everything was still in place and valid in the Old Covenant except sacrifices and stoning. There are a number of people that have that belief system. They would say that the Mosaic Law is in full force, that circumcision is required. Things like tithing, beards, Tzitzies are all part of that Mosaic Law that is in full force today. The Torah Keepers would come into that category. I know there are variations on this theme but I'm trying to give you just a summary of different groups.

Torah Keepers would also say that Yahushua fulfilled the sacrificial ordinances with his crucifixion, of course that would be a true statement. The New Covenant is a remodel of the Old Contract. Torah Keepers don't believe that the New Contract is here quite yet. It's yet to come and what we have is a renewal or a remodel, a Renewed Covenant. They utilize the Torah and the Moab Covenant as the baseline of their belief system. Typically they refer to this as Renewed Covenant. The New Covenant will be enabled in full upon Yahushua's second coming. That is what they believe and that Jeremiah 31 is one of the pointers to this. I'm not saying I think this is correct. I certainly respect the opinion of these people, but, Jeremiah 31:31 comes into effect again. We've read this before but let me highlight the Torah Keepers system of what the New Covenant is about and what it isn't.

Behold the days come, saith YHWH, that I will make a new covenant with the house of Israel and with the house of Judah; Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt: which my covenant they brake, although I was an husband unto them, saith YHWH, But this shall be the covenant that I will make with the house of Israel; After those days, saith YHWH, I will put my law in their inward parts, and write it in their hearts; and will be their Eloah, (so it's after those days and that's the key statement) and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know YHWH: for they shall all know me, from the least of them unto the greatest of them, saith YHWH: for I will forgive their iniquity, and I will remember their sin no more. (Jer 31:31-34 KJ V)

What the Torah Keepers view of this would be that there is a partial New Covenant today but you can't have the fullness of the New Covenant until there is a new heaven and a new earth. We see this brought up in a couple of places. We've read Hebrews 8 which includes this quote. Notice the last part of Hebrews

*For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, (He quotes Jeremiah 31) Behold, the days come, saith YHWH, when I will make a new covenant with the house of Israel and with the house of Judah. Not according to the covenant that I made with their fathers....because they continued not in my covenant, and I regarded them not, saith YHWH. For this is the covenant that I will make with the house of Israel after those days, saith YHWH; I will put my laws into their mind, and write them in their hearts; and I will be to them an Eloah, and they shall be to me a people; and they shall not reach every man his neighbor and every man his brother saying, know YHWH; for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness and their sins and their iniquities will I remember no more. **In that he saith, a new covenant, he***

hath made the first old. Now that which decayeth and waxeth old is ready to vanish away. (Heb 8:7-13 KJV)

By reading this you say it's getting ready to vanish away, so the Torah Keepers view of this would be that it's not yet vanished away. I submit that this is talking about the vanishing away of the temple that was still intact in 50 CE or so when Hebrews was written. The temple wasn't razed by Titus until 70 CE some 20 years later. I think the reference is about the temple not the time we live in today. Of course the key is that Revelation 21 talks about a new heaven and a new earth.

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from YHWH out of heaven, prepared as a bride adorned for her husband. (Rev 21: 1-2 KJV)

The Torah Keepers would say that's when Revelation 21 is when the new covenant really kicks into full force. I don't agree with that. I'm only reporting the differences of interpretation of what boils down to be Matthew 5:17-18.

The Torah Keepers also say that the letter of the Torah is emphasized and upheld. You best be keeping all of that Mosaic Law to the best of your ability and understanding. The law is center calibrated on works. Works is important to a Torah Keeper. The problem is, none of this agrees with Paul's writings. You have a real conundrum when you start trying to reconcile what Paul says with this idea that the Torah is still in effect, it doesn't work. You end up with convoluted arguments and work arounds. You also end up with people saying that some of Paul's writings really aren't inspired. The ones that don't have this Torah implication are fine, but the ones that have the Torah they just aren't sanctioned by YHWH because they don't agree with the writings of Moses.

A good example of this is in Acts 15 when James is telling the early leaders of the Assemblies of YHWH at Jerusalem, that the Gentiles don't have to be circumcised. I would say that not only does that mean circumcised, that's specifically talking about circumcision and all the associated laws that go with it. He said we don't want them to have such a burden. That's what James says, and it's hard to justify what Acts 15 says and is all about with some necessity to be circumcised and that doesn't work out. I think this is an incorrect understanding of Matthew 5:17. Of course the mantra of a Torah Keeper would be that obedience leads to love.

Now in contrast to this is **The Way**.

The Way, is what we are going to spend most of the rest of this presentation sessions on. There are nine points to it.

1. Yahushua fulfilled every old contract scripture predicting His coming
2. The law and the prophets point directly to Yahushua
3. 1st covenant contract is abolished (Version and 3)
4. Torah is transformed and center calibrated to love
5. New contract internalizes YHWH's law in a believers heart and mind it's not externalized by some set of actions and deeds and keeping a set of laws, it's kept by what you think, yes, what you do, what you think turns into your actions, but it's not nictitated by a set of external requirements. The Torah is a diagnostic tool. It helps you to understand what you should do and shouldn't do. It's not intended to be a list of 613 things that you have to keep on the edge of your door so that you are reminded. You should have these things in your heart and in your mind.
6. New contract is comprised of two great commandments
7. On these two commandments hang all the law and the prophets (Mat 22:40 KJV)
8. Obedience to Torah is fulfilled and satisfied through love, and your actions of love
9. Mantra of the way is the opposite of the Torah Keeper, The mantra of the Way is that Love leads to obedience, obedience doesn't lead to love. Your love to YHWH leads to your obedience to Him. You want to please Him, you want to revere him and follow His way and learn His way.

Now when we read Matthew 5:17, we might have a new set of eyes to see with and a new set of ears to hear with.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law,(or the prophets) till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. (Mat 5:17-19 KJV)

You are going to have to go do some homework. If you were as I was a year ago when I started into this and had a different understanding of Matthew 5:17 than I've presented on this previous page, I would suggest to go study it. Don't believe what I say, don't just run with it because maybe it's a revolutionary thought to you. That shouldn't be the case at all. What is important is that there is a couple of these admonitions that have to do your own homework, have to do with sophism. If you don't know what a Sophist is, look it up. You'll find that a Sophist in the day of the Roman Empire, and particularly the day that Yahushua and the apostles Is walked the earth, sophists were teachers of philosophy. Teachers of philosophy for hire. And the Elites in the day of the first century would hire these philosophers to come in and teach them the most current thinking and what the hot topic was.

For we have not followed cunningly devised ^{G4679=sofidzo=to render wise with deliberate continual plausible error=sophist} fables, when we made known unto you the power and coming of our Master Yahushua Messiah, but were eyewitnesses of his majesty. (2Pet 1:16 KJV)

Sophism (Merriam Webster) – an argument apparently correct in form but actually invalid; especially such an argument used to deceive.

I have followed this sophist way on this topic for many years up until recently. I think I have a much clearer understanding of the importance of it. It turns out that the scriptures are going to fit together. The Mosaic and the puzzle of the scriptures, the mystery of those scriptures is going to fit together once you get a grasp on the meaning of what we've talked about. You also notice another reference to "Jewish sophistry" In Colossians it's a slightly different Greek word but it means Jewish sophistry or Jewish philosophy.

Beware lest any man spoil you through philosophy ^{G5385=Jewish sophistry} and vain deceit, after the tradition of men, after the rudiments of the world, and not after Messiah. (Col 2:8 KJV)

Messiah is the centerpiece. What led me to this is, when I'm not sure what I'm reading, I usually think of this thought. Put Yahushua in the center of it and pretty soon all of the scriptures point to Messiah. Matthew 5:17 points to Yahushua, it doesn't point to the law. When you start thinking of scriptures pointing to Yahushua they will start coming alive like you've never seen them. We are the end result of conditioning. We think it's a certain way, we think our understanding is a certain way and we believe it because we've always believed it. I would say, personally challenge yourself, go prove whether your belief system in Matthew 5:17-19 is correct and valid. Perhaps what you see here might perform as a platform to look into it. Don't take what I say. I might be the sophist. I might be preaching sophism here. Don't believe what I'm saying; go do your own homework.

And this I ^(Paul) pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve ^{G1381=test, discern, examine} things that are excellent; that ye may be sincere and without offence till the day of Messiah (Php 1:8-10 KJV)

All scripture is given by inspiration of YHWH, and is profitable ^{G5624=helpful, advantageous} for doctrine, ^{G1319=instruction, learning} for reproof, ^{G1650=admonish, conviction} for correction, ^{G1882=straightening up again} for instruction ^{G3809= education, disciplinary correction} in righteousness ^{G1343= equity of character or act, justification} (2Ti 3:16 KJV)