The Root of the Law!



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A brief excerpt of the study: The main aim of this study is to interpret the teaching of Paul as it relates to the order of Melchizedek described in Hebrew 7 through the prophecies of Zechariah 6. By addressing the core issue of a Change in Covenants, from that of Works to one of Promise that was first declared in Garden of Eden. And how this relates to Abram the father of the Hebrews, when God spoke to him saying, "**In you all the families of the earth will be blessed**."

We will begin with a prayer: We thank you, Lord, for this opportunity, our prayer is for your word to go out in the power of your Spirit so that it might bring repentance to the knowledge of the truth to those who hear, we pray this in the name of the Lord Jesus Christ. **Amen.**

Now, the main text of our study is from Zechariah 6 verses 12 to 13, which reads, "the LORD of Hosts says: '**Here is a Man whose name is the Branch**, and **He will branch out from His place and build the temple of the LORD**. Yes, He will build the temple of the LORD; **He will be clothed in splendor and will sit on His throne and rule**. And **He will be a priest on His throne**, and there will be **peaceful** counsel between the two.'"

In this statement Zechariah details three main characteristics that help to identify the Messiah. First, He must branch out from His place. Second, He will build the Temple of the Lord. Third, He will rule on His throne as a priest, where the Kingship and Priesthood are at peace in Him. Now, the foremost emphasis which Zechariah makes about the Messiah, even to be called "the Branch" is to illustrate He must break out from the Root in order to build the Temple of the Lord. That is, for us to understand the Grand plan of God that was first declared in the Garden of Eden, we must be able to conceive why God made a change in Covenants to be a core issue of Salvation. And when the Lord gave this word to Zechariah, the children of Israel were busy building the Second Temple of the Lord. In that, in the midst of the present temple while it was still being constructed according to the Covenant established in Moses, God declared the Messiah called "The Branch" will branch out in order to build a Third Temple. [Daniel 9 verses 25 to 26.] So, when Zechariah says "From His place," he is referring to the establishment of the Covenant of the Law to which the Messiah was bound. As Paul says, "But **when**

the fullness of the time had come, God sent forth His Son, having been born of a woman, **having been born under the Law**, that He might redeem those under the Law, **so that we might receive the divine adoption as sons**. And because you are sons, **God sent forth the Spirit of His Son into our hearts**, crying out, "Abba, Father!" Galatians 4 verses 4 to 6.

Here it is worth considering the analogy of the Temples Israel built, as it relates to the makeup of mankind. In that, the First Temple, the Temple of Solomon, is related to the Body of mankind. And this association can be made starting from Solomon himself, when in his old age was drawn away from the Lord His God to worship the gods of his many wives. An act which God associated with the act of adultery throughout the time this temple stood, as if Israel as a wayward wife gave herself over to other gods, mainly illustrated in the writings of Jeremiah, Ezekiel, and Hosea. As a result God sent them away into exile in a form of divorce, as if a woman was sent back to her parents house. So, Judah was sent into exile to Babylon of the Chaldeans, the home of Abram the father of the Hebrews, and the Temple which Solomon had built to destruction by fire.

The Second Temple, the Temple Zechariah oversaw the construction of, relates to the Soul of mankind. And according to the time this temple stood, from the opposition that came up against in the process of its construction, recorded in Daniel, Ezra, and Nehemiah, reaching forward to the day the Messiah walked its grounds, Israel had become a strict observer of the Law. In that, no form of adultery in going after other gods as it was in the days of the First Temple is levied against them. Nonetheless, even though they have given their body to the observance of the demands of the Law, yet in blindness of the mind they have kept their hearts far from God. As the Lord said, "Hypocrites! Isaiah prophesied rightly concerning you, saying, '**This people honors Me with the lips**, but **their heart is kept far away from Me**. And **in vain they worship Me, teaching as doctrines the precepts of men**.'" Matthew 15 verses 7 to 9. So, the main issue associated with the Second Temple is one of intellectual dishonesty, and corruption of administration while still in the service of God bodily. And this is illustrated as it relates to those who were tasked to shepherd Israel, as Ezekiel 34 verses 5 to 10, and Zechariah 11 verses 4 to 14 prophesied. So when the Lord rebuked the religious leaders of the time He said, "**Woe to you, scribes and Pharisees,** hypocrites! For you are like tombs having been whitewashed, **which indeed outwardly appear beautiful,** but **inside they are full of bones of the dead**, and of all impurity. Thus indeed **outwardly you also appear righteous to men**, but **inwardly you are full of hypocrisy and lawlessness**." Matthew 23 verses 27 to 28.

Now, the important feature of these two temples of the Lord that were built of stone was that the Spirit of God dwelt above the Mercy Seat of the Ark of the Covenant, where the Stone Tablets of Covenant were kept. [Exodus 25 verse 22.] Meaning, where the Ark of the Covenant is, there we find the dwelling place of God. Likewise, in the days of David, while the tabernacle of Moses was in Shiloh, God dwelt in a tent which David erected for it in the City of David. On the account of which the Lord said, "And the **one having sworn by the temple** swears by it and **by the One dwelling in it**." Matthew 23 verse 21. That is to say, it is the Ark of the Covenant that sanctifies the Temple. [1 Kings 8 verses 6 to 11.] Now with this in mind, we will consider the Third Temple which the Messiah, the Branch, was going to build which relates to the spirit of Mankind. In regards to which Ezekiel prophesied saying, "**I will also sprinkle clean water on you, and you will be clean.** I will cleanse you from all your impurities and all your idols. **I will give you a new heart and put a new Spirit within you;** I will remove your heart of stone and give you a heart of flesh. And **I will put My Spirit within you and cause you to walk in My statutes and to carefully observe My ordinances**." Ezekiel 36 verses 25 to 27. Keeping in mind the Spirit of God makes His dwelling where His covenant is established, in which case, according to Ezekiel, the hearts and minds of mankind is

where His Laws and statues are now written by the Spirit of God in order to enable mankind to walk according to all His ways. In clear expression of a change of nature, from that of heart of stone in reference to the Covenant of Moses to one of flesh, as such Mankind himself has become the Temple of God. As Paul said, "**Having been built upon** the foundation of the apostles and prophets, **Christ Jesus Himself being the cornerstone, in whom the whole building,** being fitted together, **is increasing into a holy temple in the Lord,** in whom you also are **being built together for a habitation of God in the Spirit**." Ephesians 2 verses 20 to 22. [1 Corinthians 3 verse 16, & 1 Corinthians 6 verse 19.]

And in order for the Messiah to accomplish this great feat, in making mankind the dwelling place of the Spirit of God, the issue that plagued mankind in Body and Mind, from the day Adam fell must first be addressed. An issue the Law of Moses was given to manage, but never to resolve. That is the issue of an evil conscience. In that, as long as we have an evil conscience the Law is necessary, and as long as the Law is necessary, we are forever sin conscience. [Hebrews 10 verses 1 to 3.] So it's a perpetual loop which the Law was not able to break. An issue which Pastor Joseph Prince illustrated in regard to the day the Law was given to the children of Israel in the wilderness of Sinai. The Laws which they broke within 40 days of being given, at the foot of the very mountain they quaked with fear at the sound of God. The result of which was that 3000 were condemned to death by the hands of their brethren, the children of Levi. The point being the Law is a harsh slave master and not a means of liberty, because it is contrary to our fallen nature. In respect to which Isaiah says, "Then the word of the LORD to them will become: "**Order on order,** order on order, **line on line,** line on line; **a little here, a little there**," so that **they will go stumbling backward** and will be injured, **ensnared, and captured**." Isaiah 28 verse 13.

Meaning, Laws, and more Laws can never resolve the fundamental issue of mankind, therefore making a change in Covenants essential for the salvation of mankind. For which reason the Lord speaking through the prophet Jeremiah said, "**Behold, the days are coming,** declares the LORD, **when I will make a New Covenant** with the house of Israel and with the house of Judah. **It will not be like the covenant I made with their fathers** when I took them by the hand **to lead them out of the land of Egypt**— a covenant they broke, **though I was a husband to them**," declares the LORD. "But this is the covenant I will make with the house of Israel after those days, declares the LORD. **I will put My law in their minds and inscribe it on their hearts**. And I will be their God, and they will be My people. No longer will each man teach his neighbor or his brother, saying, 'Know the LORD,' **because they will all know Me,** from the least of them to the greatest, declares the LORD. **For I will forgive their iniquities and will remember their sins no more**." Jeremiah 31 verses 31 to 34. By saying, "not be like the covenant I made with their fathers," and, "to lead them out of the land of Egypt," the Lord is making it explicitly clear that it is the Covenant of Moses that He is intending to make obsolete, in order to establish the New. And Jeremiah gives the defining feature of the New Covenant in contrast to the Old that was written on Stones by saying, "**I will put My law in their minds and inscribe it on their hearts**." Which is complementary to the prophecies of Ezekiel as it relates to the giving of the Spirit of God. And Paul expressing the fulfilment of the prophecies of both Jeremiah and Ezekiel in Christ and says, "**You are a letter of Christ,** having been ministered to by us, **having been inscribed not in ink, but with the Spirit of the living God**, not on tablets of stone, **but on tablets of human hearts**." 2 Corinthians 3 verse 3. Finally, Jeremiah reveals the basis by which all this is made possible, saying, "**For I will forgive their iniquities and will remember their sins no more**." Which is the same foundation as Ezekiel that states, "**I will also sprinkle clean water on you, and you will be clean**."

It is important to point out here, there is a difference between the acts of forgiveness which God does when He removes our sinful deeds from His sight, and the cleansing of conscience that changes a heart of stone to be flesh. However, we look at the many acts of God in providing cover for our sins throughout the Covenant of the Law, and we reason to ourselves that all that matters is forgiveness. However, Isaiah in his opening chapter makes it absolutely clear that God does not delight in burnt offerings and sacrifice for sins, and says, "**Wash and cleanse yourselves**. Remove your evil deeds from My sight. **Stop doing evil! Learn to do right**; seek justice and correct the oppressor. Defend the fatherless and plead the case of the widow. "**Come now, let us reason together,**" says the LORD. "**Though your sins are like scarlet, they will be as white as snow**; though they are as red as crimson, they will become like wool. " Isaiah 1 verses 16 to 18. The main issue Isaiah addresses is not of our need for perpetual forgiveness of our sins, for which sacrifices and burnt offerings are given, but the very fact we have a nature that desires to sin. That is why the Law of Moses is an utter failure when it comes to this central issue, as Paul says, "For indeed, **there is a putting away** of the preceding commandment, **because of its weakness and uselessness (for the Law perfected nothing)**, and the introduction of a better hope, **by which we draw near to God**." Hebrews 7 verses 18 to 19. Please note, Paul thought the Law to be useless on the account it failed to draw mankind near to God, and explicitly declares this is the primary issue which the New Covenant sought to resolve.

And, as far as the Law of Moses is concerned, this was not quite possible, even though Israel from among all the families of the earth were called to draw near to God bodily. Nonetheless, they were still kept at a distance, as God Himself said to Moses, "And **you are to set up a boundary for the people around the mountain** and tell them, '**Be careful not to go up on the mountain** or touch its base. **Whoever touches the mountain shall surely be put to death.**" Exodus 19 verse 12. And Paul giving the reason for this distance as it pertains to the Temple of God says, "**By this the Holy Spirit** was signifying **that the way into the holy places** has not yet been made manifest, **the first tabernacle still having a standing**, which is **a symbol for the present time**, in which both gifts and sacrifices are offered, **not being able to make perfect in regard to conscience the one worshiping**, consisting only in foods and drinks and various washings — **ordinances of the flesh being imposed until the time of reformation**." Hebrews 9 verses 8 to 10. It is important for us to realise that the reason Mankind was not able to draw near to God beyond the veil was on the account of our conscience not being perfect, that is to say an evil conscience.

Meaning, every other remedy that is added in order to address the symptoms that are manifested in the lives of mankind, can never resolve this issue, as such they are simply a temporary patch given to cover a festering wound. [Isaiah 1 verses 5 to 6.] From the Covenant of Noah, to that of Moses, all are intended for the purpose of managing symptoms, so that mankind does not descend into total anarchy of violence and debauchery as it was in the days of Noah. As Paul says, "Why then the Law? **It was added on account of transgressions,** until the Seed to whom promise has been made should have come, **having been ordained through angels in the hand of a mediator**." Galatians 3 verse 19. In all honesty if there is any wisdom, it is the wisdom to ask, "Why the Law." Because this simple question is the key to understanding the grand plan of God. So, to understand the mind of God, we have to understand this basic fundamental principle, which has to do with the fall of Adam in the Garden of Eden. The principle of which is that, without sin there would have been no need for the Law. We would not have a law that states, "do not steal," if mankind had no propensity to do so. And this propensity to sin came to effect through the Consciousness of Evil. A consciousness that came to effect on account of the fall of mankind, in the expression of the nature and desires of the serpent being manifested in the flesh of mankind.

Genesis states on the day Adam was created, "Then **the LORD God took the man and placed him in the Garden of Eden** to cultivate and keep it. And the LORD God commanded him, "**You may eat freely from every tree of the garden**, but **you must not eat from the tree of the knowledge of good and evil**; for in the day that you eat of it, **you will surely die**." Genesis 2 verses 15 to 17. And God, desiring to make known to us the absolute purity of Adam and his wife, says, "And the man and his wife **were both naked, and they were not ashamed**." Genesis 2 verse 25. And Adam being the first of God's creation was in the garden with the Tree of the knowledge of Good and Evil even from the third day. Likewise, his wife was with him from the sixth day. The main point of which is that both Adam and his wife had no desire to break the commandment of God, because there was no evil conscience in them. So, it never even came into their thinking, not until the serpent, that is, not until the eighth day. [Genesis 17 verses 10 to 12.] In that, the very first commandment that was ever given in all of creation, be it in heaven or earth, became a provocation to the serpent that corrupted himself. [Ezekiel 28 verses 15 & 17.]

The important point here is that Eve did not fall because she had a desire for sin, as James says, "A man is tempted, **being drawn away and being enticed by [his] own desire**. Then desire having conceived, **gives birth to sin;** and sin having become fully grown, brings forth death." James 1 verses 14 to 15. And Paul makes this point clear, and says, "For **Adam was formed first, then Eve**. And Adam was not deceived, but **the woman, having been deceived,** has come into transgression." 1 Timothy 2 verses 13 to 14. Please Note, Paul is not saying Eve was tempted by the evil desire that dwelt within her, as James pointed out, but that she was deceived by the serpent, that is from without. That is why sin is never a solitary deed of mankind, but the expression of the desires of evil spirits manifested through the deeds of mankind through our consent. For which reason even the first murder is expressed as "**sin is crouching at your door**." Genesis 4 verse 6. Meaning, the root is always satan, the spirit and power of the air that orchestrates the course of the world, but the consent is ours, be it in the blindness of our mind. And this is the reason God wanted us to know Adam and Eve were both naked, in respect to the innocence of their souls. So that we may correctly identify how sin works through the Body to corrupt the Soul. Meaning, if we fail to see the weakness of our flesh to desire evil, we will fail to see our need for a saviour. Pride and self righteousness are the worst enemies of mankind, because it robs us of the Salvation made available through Christ.

So, the serpent lied to Eve about not dying, and deceived her through a devious truth about acquiring knowledge. And Genesis states, "When the woman saw **that the tree was good for food** and **pleasing to the eyes,** and that it was **desirable for obtaining wisdom,** she took the fruit and ate it. **She also gave some to her husband who was with her, and he ate it**." So, the serpent began his deception by first creating an equivalency between this tree and all the other trees in the garden, when he first asked her, "Did God really say, '**You must not eat from any tree in the garden?**'" By saying, "any tree in the garden" in relation to the food they are to eat, he made this particular tree to be just as good for food as any other tree in the garden. Finally, he made the knowledge of Evil to be desirable in her sight, by giving her God Himself as an example to emulate, and she was deceived. As Proverbs says, "**There is a way that seems right to a man, but its end is the way of death**." Proverbs 14 verse 12. As such the very definition of sin can be described as, the desires of the body being deceived by the spirit of the power of the air in order to compel the mind to consent. As Paul says, "**For I delight in the Law of God according to the inward man**; but I see another law in my members, **warring**

against the law of my mind, and making me **captive to the law of sin being in my members**." Romans 7 verses 22 to 23. [Ephesians 2 verses 1 to 3.]

It is important to note, God knows evil as it pertains to anything that is apart from Him, as the Lord said of the Father, "Why do you call Me good? **No one is good, except God alone**." Mark 10 verse 18. Likewise, John also says, "**God is light, and in Him is no darkness at all**." 1 John 1 verse 5. Meaning, the knowledge of Evil was not at all required to be like God, in fact it is the very thing that makes us less like Him. In that, the closest Adam and his wife ever came to resemble God was in the days when they were stark naked in the newly formed earth, in the expression of their innocence. But once they ate the fruit of the fig tree, then Genesis states, "And **the eyes of both of them were opened,** and **they knew that they were naked**; so they **sewed together fig leaves and made coverings for themselves**." Genesis 3 verses 1 to 7. When Genesis says, "the eyes of both of them were opened," this in fact means, they now had an evil conscience, and were estranged from God. Please note, it is not the knowledge of good they acquired, since their very nature was created for good, as the Lord God said, "And **God looked upon all that He had made, and indeed, it was very good.** And there was evening, and there was morning—the sixth day." Genesis 1 verse 31.

And the consequence of this evil conscience was that, Genesis states, "Then **the man and his wife heard the voice of the LORD God** walking in the garden in the breeze of the day, **and they hid themselves from the presence of the LORD God** among the trees of the garden." Genesis 3 verse 8. Adam and his wife that once stood naked before God, now sought to hide themselves from the presence of God, without God even saying a single word to them. And this is the heart of the matter which God from the very beginning sought to resolve. As long as Mankind, the work of His hands is not able to draw near to Him freely, all of natural creation is a failure, and no amount of Law or Covenant can ever resolve that. Meaning, forgiveness is a consequence of the fall, and not part of the original design of God, the same as the Law. Now, Adam and Eve have covered themselves with the fig leaves of the very tree they ate from. And when God spoke to them, each one gave a covering to justify themselves according to their newly acquired evil conscience: Eve blamed the serpent that deceived her, and Adam blamed Eve, and even God who gave the woman to be with him. However, God, rather than accepting the justification they used for the sin they committed, He made a tunic of an animal skin and covered their shame, so that the sins of their flesh may be covered by the innocence of another. [Genesis 3 verse 21.] But this did absolutely nothing for the evil conscience that Adam and Eve have now acquired, and it is evident in the writing of Job, that states, "if **I have covered my transgressions like Adam by hiding my guilt in my heart**, because I greatly feared the crowds and the contempt of the clans terrified me, **so that I kept silent** and would not go outside—" Job 31 verses 33 to 34. Meaning, Adam was mindful of his sin, and it weighed heavily on him to the end of his days.

And the fact that the issue of mankind had nothing to do with the righteousness of the works of his flesh is illustrated in the life of Job. In respect to whom the Lord said to Satan, "Have you considered My servant Job? **For there is no one on earth like him, a man who is blameless and upright**, who fears God and shuns evil." Job 1 verse 8. The emphasis we want to make is that the estimation of the righteousness of Job is not of himself, but that of God that even compared him against everyone on the face of the whole earth. But when Job was brought face to face before God, he said, "My ears had heard of You, **but now my eyes have seen You**. Therefore **I despise myself, and I repent in dust and ashes**." Job 42 verses 5 to 6. The one person in the face of the whole earth that was considered the most righteous among those born of women, could not bear to look at God. The nature of sin that was in him was so overwhelmed that he put his hands over his mouth to silence himself. Job had

considered all the works of his flesh, I clothed the naked, fed the widow, and spoke justice at the gates, yet he never once considered the nature of sin he inherited from Adam. The point is, no laws and no amount of good deeds can ever justify us enough in order for us to stand before God as Adam once did, perfect in conscience.

And this is the vital point, if the entire plan of God was to cover the sins of mankind, by putting a bandage over a festering wound, He would have granted Adam and Eve to remain in the Garden of Eden forever. Genesis states, "Then the LORD God said, "Behold, **the man has become like one of Us, knowing good and evil**. And now, lest he reach out his hand and **take also from the Tree of Life, and eat, and live forever**..." Therefore **the LORD God banished him from the Garden of Eden** to work the ground from which he had been taken." Genesis 3 verses 22 to 23. Please note, even after God had made a covering for Adam and his wife, He still banished them from the garden and from His presence. And the reason God gave for doing this very thing was that, "**man has become like one of Us, knowing good and evil**." When God says this, He specifically means on the account mankind has now acquired an evil conscience. Remembering, God knows evil as much as light knows darkness, in that whatever is not of light is darkness. [John 1 verse 5.] And as much as death is an enemy, God thought it to be far more prudent to subject mankind to death, rather than mankind should live forever in this state of evil conscience. His body ruled by the serpent who deceived him, and his conscience continually being darkened by the evil of his deeds, was a far more worse condition for mankind to be in than death. [Genesis 6 verse 3.] Where mankind will be forever in need of a perpetual covering for the sins of his flesh, and that is not what God wanted. So, He established Covenants according to need, until the day should come for the Seed of the woman to crush the head of the serpent, who is the father of all sin. Meaning, every subsequent Covenant God established finds its roots to the opening of the eyes of Adam and Eve as it relates to the consciousness of evil.

Therefore, before God can grant Eternal life He must first address the fundamental issue of an Evil Conscience. For which reason He needed a Man in the likeness of the First man Adam, in order to abolish the hold of the serpent, and give mankind a clean conscience that is free from condemnation. As Paul says, "Since **the children have partaken of blood and of flesh**, He also likewise took part in the same things, so that **through His death He might destroy the one holding the power of death,** that is, the devil, and **might set free those who all their time to live were subject to slavery** through fear of death." Hebrews 2 verses 14 to 15. So God made death to be part of the Redemption He was going to bring forth through the Seed of the Woman. And it is precisely this particular feat, that the Messiah was destined to accomplish from the very first hour Adam and Eve fell, and God spoke to the serpent saying, "And I will put **enmity between you and the woman,** and **between your seed and her Seed**. **He will crush your head, and you will strike His heel**." Genesis 3 verse 15.

It is very important to note, after the fall of Adam and Eve, in the very same chapter, God in effect established two covenants. The First, is the Covenant of Promise, which has to do with the coming Seed of the woman to crush the head of the serpent. The Second, is the Covenant of Sacrifice, which God later ratified as Law through Moses. A covenant that provides a covering for the flesh, but absolutely does nothing for the evil conscience of mankind, since God Himself, after dressing Adam and Eve with an animal skin, said they need to be banished from the garden on the account they now know evil. An issue which God had already planned to address through the very first promise, in respect to the coming Messiah. A promise which God later established through Abraham, saying, "And **through your offspring all nations of the earth will be blessed**, because you have obeyed My voice." Genesis 22 verse 18. In regard to which Paul said, "**Now the promises were spoken to Abraham and to his Seed**. It does not say "and to seeds" as of many but "and **to your Seed" as of**

One, who is Christ." Galatians 3 verse 16. Paul associates the Seed of Abraham to the Messiah, by directly referring to the promise of the Seed of the woman in Genesis 3 verse 15. In that, Abraham the Hebrew became the father of the Woman that bears the Seed, that is the nation of Israel, established through the Covenant of Moses, when God delivered them from the slavery of Egypt. A Covenant of Marriage through which God Himself became their husband. [Jeremiah 31 verse 32, Ezekiel 16 verse 8.] Please note, a Husband and Wife analogy used for the purpose of bringing forth the Seed, the Messiah, the Son of God, for which reason God is not married to an individual, but to the nation of Israel, that is the Woman. [Romans 9 verse 4.] And just as Paul pointed out, the Covenant of the Law given to Moses 430 years later does not annul the covenant that was first established with Abraham. Likewise, the Promise of the Messiah to crush the head of the serpent given in Genesis 3 verse 15, precedes the covering of animal sacrifice given in Genesis 3 verse 21.

So, Israel was bound to her Husband through the Covenant of the Law, until the day she brought forth the Seed of Promise. As Paul said, "**when the fullness of the time had come, God sent forth His Son**, having been **born of a woman**, having been **born under the Law**, that **He might redeem those under the Law**." The important point here is that the Covenant of the Law was intended to bring forth Holy Flesh, through the temporary covering of animal sacrifice, which did not address the root issue of sin. So, Paul in contrast says, "**For if the blood of goats and of bulls** and the ashes of a heifer sprinkling those having been defiled **sanctify them for the purification of the flesh**, how much more will **the blood of Christ**, who through the eternal Spirit offered Himself unblemished to God, **purify our conscience from dead works,** in order to serve the living God!" Hebrews 9 verses 13 to 14. Please note, he first establishes the Covenant of the Law for the purification of flesh through the sacrifice of an animal as it was in the Garden of Eden. Then, he declares the offering of the Seed of the Woman, the Messiah, who came in the likeness of the first man Adam, to crush the head of the serpent, and how His offering excels in order to address the root issue of an evil conscience. In which regard Paul says, "**For of the Law being powerless in that it was weak through the flesh**, God, having sent His Son in likeness of sin of flesh and for sin, **condemned sin in the flesh**." Romans 8 verse 3. And because He has addressed the root issue of sin by the sacrifice of Himself in fulfilment of the First Promise, He in effect became a means by which **a New Covenant** is now established**,** making the subsequent Covenant of the Law to be obsolete. [Hebrews 9 verse 15.] The main point here is that the abolishment of the Covenant of Sacrifice was decreed even from the Garden of Eden.

And the evidence that the Seed of the Woman had successfully put away Sin by crushing the head of the serpent, was illustrated in the annulment of Death and Sheol through the resurrection. As Isaiah says, "**Your covenant with death will be dissolved**, and **your agreement with Sheol will not stand**." Isaiah 28 verse 18. In regard to which Peter also says, "**Whom God raised up,** having loosed the agony of death, **inasmuch as it was not possible for Him to be held by it**." Acts 2 verse 24. And the fact that the Seed of the Woman, the Messiah, is raised from the dead means every other covenant given to manage the sin of mankind is abolished. The depth of magnitude which many of the early Christians even failed to comprehend, since they struggled to let go of the Law of Moses, which was in fact invalidated and made obsolete through the resurrection of the Messiah. The simple principle of which was that, the Law of Sacrifice established on the account of sin, in respect to the evil conscience of mankind, is once and for all addressed by crushing the head of the serpent, then this in effect meant there is no longer an offering for sin. [Hebrews 10 verse 18.] A point which Paul tried to make, by showing it us on the account of the persistent state of an evil conscience, that the Law of Moses demanded a Sacrifice for sins year after year, which in fact is now resolved in Christ. [Hebrews 10 verses 1 to 3.]

For which reason the New Covenant is entirely based upon a Conscience that is cleansed from all condemnation once and for all, through faith in the sacrifice of the Seed of the Woman. As Paul says, "**We should draw near with a sincere heart**, in full assurance of faith, **our hearts having been sprinkled clean from an evil conscience** and **our body having been washed with pure water**." Hebrew 10 verse 22. Note the difference: the Law of Moses sternly stipulated saying, "Let not the people draw near" mirroring the effect of the banishment of Adam and Eve from the garden of Eden. However, Paul now says, "We should draw near, our hearts having been sprinkled clean from an evil conscience." So, it is not only the forgiveness of sins which God sought, but an utter cleansing of our conscience being free from all condemnation, that compels the hearts of mankind to draw near to Him without fear. As Paul says, "**God was in Christ reconciling the world to Himself,** not reckoning their trespasses to them, and **having put into us the word of reconciliation**." 2 Corinthians 5 verse 19. And again, "Therefore **there is now no condemnation to those in Christ Jesus.** For the Law of the Spirit of life **has set you free in Christ Jesus from the Law of sin and death**." Romans 8 verses 1 to 2.

And the cleansing of Conscience through faith in the Messiah in effect meant, we are now made the dwelling place of the Spirit of God in fulfilment of the prophecies of Jeremiah and Ezekiel. As Peter declaring the salvation of the Gentiles said, "And **the heart-knowing God** bore witness to them, **having given them the Holy Spirit,** as also to us. And He made no distinction between both us and them, **having purified their hearts by the faith**." Acts 15 verses 8 to 9. So, Peter in the same way as Ezekiel, is declaring to us the process by which we are made the Temple of God. Through the cleansing effect of water, in the declaration of the Gospel of Jesus Christ for the forgiveness of sins, in order to purify a heart that is to say, an evil conscience that was hardened as stone by sin, so that we may receive the Spirit of God. [Acts 2 verses 38 to 39.] This in effect meant we are now made a new creation, no longer in the flesh as in Adam, but in the Spirit on the account of the resurrection of the Messiah. For which reason a New Covenant according to the Spirit needed to be established, one of faith and righteousness.

Under the First Covenant, Israel was married to God in the flesh, for which reason they bore the mark of the Covenant of the Law in the circumcision of the flesh of the foreskin. And change in covenant means this marriage covenant established upon the Law of Moses must be annulled, in regard to which, Paul quoting the Psalm of David said, "**Sacrifice and offering You did not desire**, but **My ears You have opened**. Burnt offerings and sin offerings You did not require. Then I said, "**Here I am, I have come— it is written about me in the scroll**: I delight to do Your will, O my God;" Psalm 40 verses 6 to 8. And Paul translated, "but my ears You have opened," to mean, "but a body You have prepared me." He did so to illustrate the opening of an ear is a sign that a slave has given his body to serve his master forever. [Exodus 21 verses 5 to 6.] So he links "My ears You have opened" to mean exactly the same thing as "Here I am, I have come to do Your will." Therefore, making the offering of the Body of the Messiah to be the means by which the previous Covenant of marriage which was established upon the Law is abolished. On the account of which the Lord prayed, "**They were Yours, and to Me You gave them,** and they have kept Your word." John 17 verse 6. The fulfilment of which Paul described through the analogy of marriage saying, "Likewise, my brothers, **you also have been put to death to the Law through the body of Christ**, for you to belong to another, **to the One having been raised out from the dead,** so that we should bear fruit to God." Romans 7 verse 4.

Likewise, the primary sign that is used to portray one who is bound to Christ under the New Covenant is Water Baptism, as Paul says, "In whom also **you were circumcised with the circumcision made without hands** in the removal of the body of the flesh, **in the circumcision of Christ,** having been

buried with Him in baptism, in which also **you were raised with Him through the faith of the working of God**, the One having raised Him out from the dead." Colossians 2 verses 11 to 12. The circumcision that was performed in the flesh according to the Law, is replaced by a circumcision of Christ in order to put away the body of sin, and be raised to a new life in the spirit by the working of God. [Romans 6 verses 3 to 4.] And Peter, revealing the foundation for this act says, "**The baptism now saving you**, not a putting away of the filth of flesh, but **the demand of a good conscience toward God**, through **the resurrection of Jesus Christ**." 1 Peter 3 verses 20. Please note, by saying, "**the demand of a good conscience toward God**," Peter is seeking to bring to our minds the reversal of the evil conscience that once came through Adam and Eve. As such, it is incumbent upon us to have a body that corresponds to this reality, for which reason we are required to be Water Baptised. So that we may draw near to God in Spirit, Soul and Body. [1 Thessalonians 5 verse 23.]

The significance of which is that, the New Covenant is entered into through Death and Resurrection, in order for Mankind to be the dwelling place of the Spirit of God and become a New Creation. So, Paul says, "Therefore from now, **we regard no one according to the flesh**." 2 Corinthians 5 verse 16. A claim which he makes on the account that Christ has died for all, therefore all have died. Through which He brought forth a New Creation which is according to the spirit, formed in the most intimate way possible united to be one with the Spirit of God, as prophesied by Ezekiel. Which Paul describes by saying, "**the one being joined to the Lord is one spirit.**" 1 Corinthians 6 verse 17. The magnitude of which is that not even Adam who stood naked before God, had the level of intimacy and closeness we have with God through Christ. And the best way for us to conceptualise this process is in respect to the journey of Israel from Egypt to the Promised Land. In that, the Passover has to do with the redemption of our Soul from the power of the destroyer, through the blood of the Lamb. The crossing of the Red Sea has to do with the deliverance of our Body from the slave master through Water Baptism, that is the putting away of the body of sin through Death and Resurrection. Finally, we have Pentecost, and this has to do with the power of God given to govern our mortal body, so that we may walk in a manner that is pleasing in His sight.

Here is the important point, the Covenant of Noah was established with Noah as a mediator, likewise the Covenant of the Law was also established with Moses as a mediator. Now, when God says through Jeremiah, "**I will make a New Covenant with the children of Israel and Judah**," the implication is there must be an expectation for a New Mediator. For which reason Moses said, "The LORD your God **will raise up for you a Prophet like me** from among your brothers. **You must listen to Him**." Deuteronomy 18 verse 15. And the Seed of the Woman, the Lord Jesus Christ is that Mediator, as the Branch that branched out from the root of the covenant of the Law. [Hebrews 9 verse 15.] And Zechariah declares the imperative need for a change in Covenants according to the New Mediator and says, "**[He] will sit on His throne and rule**. And **He will be a priest on His throne**." Through which Zechariah combines the line of David from the tribe of Judah to whom the kingship of Israel is forever reserved, with that of the Priesthood given to the line of Aaron from the tribe of Levi. Meaning, under the Covenant of Moses, the Kingship and the Priesthood cannot be attributed to a single individual. In which regard Paul said, "For it is evident that **our Lord has sprung out of Judah,** a tribe as to which **Moses spoke nothing concerning priests.**" Hebrews 7 verse 14. And he establishes this point further saying, "Then **certainly if He were on earth, not even would He be a priest**, there being those offering the gifts according to Law." Hebrews 8 verse 4. Meaning, if the Messiah, the Branch is to rule as King and Priest there must be a fundamental change in Covenant, since the Law of Moses makes no allowance for it.

A point which Paul addressed by quoting the Psalm of David, saying, “The LORD has sworn and will not change His mind: ‘**You are a priest forever in the order of Melchizedek**.’” Psalm 110 verse 4. In that, the Priesthood of the Messiah is not according to the order of Aaron, but according to Melchizedek, thereby proving, if the Priesthood is changed, then there must also be a change in Covenants. [Hebrews 7 verses 11 to 12.] And Paul begins by establishing the greatness of Melchizedek, to whom even Abraham the father of Hebrews paid tithe. As stated in Genesis, “Then **Melchizedek king of Salem** brought out **bread and wine** — since **he was priest of God Most High** — and he blessed Abram and said: “**Blessed be Abram by God Most High,** Creator of heaven and earth, and blessed be God Most High, who has delivered your enemies into your hand.” Then **Abram gave Melchizedek a tenth of everything**.” Genesis 14 verses 18 to 20. Here it is important to point out, Christianity is established according to our father Abraham, as Paul says “**Therefore it is of faith, that it may be according to grace,** for the promise to be sure to all the seed, not only to that of the Law, but **also to that of the faith of Abraham, who is the father of us of all**—” Romans 4 verse 16. And the High Priest Ministry of the Lord is mirrored according to the order of Melchizedek. A ministry identified by two main features, the Tithe Abraham gave to Melchizedek on the account of his blessing, and the partaking of Bread and Wine. Meaning, these are an essential aspect of the practice of our faith. So we ought to materially minister to those through whom we are spiritually blessed, and not be neglectful, it is part and parcel of our faith. [Hebrews 6 verses 10 to 12.]

And in keeping with the prophecy of Zechariah, Melchizedek was king of Salem, that is Jerusalem, and at same time he was also a priest of the Most High God. And the first thing Paul does is to translate his name, in that, “Malakh” to mean King, “Tsedeq” to mean Righteousness, and that he ruled over “Salem” meaning Peace. So that he is king of righteousness, and king of peace. [Hebrews 7 verse 2.] So that the ministry through which Melchizedek ministered to Abram, one who was declared righteous by faith, was based on the Covenant of Righteousness. A ministry that is distinct from the Levitical priesthood which is based on Sin and Condemnation. Since through the Law is knowledge of Sin, and the knowledge of sin brings forth condemnation. [2 Corinthians 3 verses 7 to 10.]

The next point Paul makes is that the rulership and service of the Messiah is meant to be forever. And Isaiah speaking of His Kingship said, “**For unto us a Child is born, unto us a Son is given**, and the **government** will be upon His shoulders. And **He will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace**. Of the **increase of His government and peace** there will be no end. **He will reign on the throne of David and over His kingdom**, to establish and sustain it with justice and righteousness **from that time and forevermore**.” Isaiah 9 verses 6 to 7. The first point of note is that, the Messiah that came in the likeness of mankind will reign over the throne of David forever, meaning, the Covenant of Death must first be abolished. The Second important point is that, to this Man is attributed Divinity. And Paul says of the Lord Jesus Christ, “**Concerning His Son,** having come of **the Seed of David according to flesh**, having been declared **the Son of God in power according to the Spirit of holiness**, by resurrection from the dead: **Jesus Christ our Lord.**” Romans 1 verses 3 to 4. Please note, Paul first calls Him the Son of God in relation to the Seed of David in order to address His flesh nature. Then, for the second time, he says, He is declared the Son of God, only this time it is not according to the flesh but the Spirit, which He obtained through resurrection from the dead. The same Son is acknowledged according to two different natures, and this is what it means to be a New Creation.

Now, the Throne of David is used to apply to a Kingdom that will span and rule over the entire earth. That is to say, the inheritance of the Earth that was once lost through Adam, is now restored through the Son of David. For which reason the Lord said, “**for salvation is of the Jews**.” John 4 verse 23. In

that the Messiah, the Seed of the Woman was born into the world as the Son of David, of the tribe of Judah, in Bethlehem the city of David. He was crucified bearing the sins of the world as, "**Jesus of Nazareth, the King of the Jews**." [John 19 verse 19.] And He overcame Death and Sheol, and was received into heaven as "**the Lion of the tribe of Judah, the root of David**." [Revelation 5 verse 5.] Meaning, the inheritance of the whole earth is acquired under the banner of the Son of David, therefore His rule over the Earth is described as reigning on the Throne of David, a Kingdom without end. [Daniel 2 verse 44.] In regard to which, the Lord said, "**These things says the Holy One,** the True One, **having the key of David**." Revelation 3 verse 7. Now, when saying "key" it is to illustrate authority. For instance the Lord said, "**And I was dead, and behold I am living** to the ages of the ages, and **I have the keys of Death and of Hades**." Revelation 1 verse 18. The reference to the keys of Death and Hades is in respect to the fulfilment of the annulment of the Covenant of Death and Sheol, which Isaiah 28 verse 18 prophesied. Likewise, the Key of David is a reference to the authority that is obtained over the whole earth. [Matthew 28 verse 18.]

But when it comes to the Priesthood, David said, "**You are a priest forever in the order of Melchizedek**." The important point here is that the ministry of His Priesthood is not according to one that is given in the flesh, like that of Levitical priesthood. But one that is ordained to minister in Heaven itself in the presence of God, so Paul says, "Therefore **having a Great High Priest having passed through the heavens**, Jesus, the Son of God, we should hold firmly to our confession." Hebrews 4 verse 14. And again, **"For Christ has entered not into holy places made by hands**, copies of the true ones, **but into heaven itself**, now to appear **for us in the presence of God**." Hebrews 9 verse 24. Meaning, the Messiah performs His High Priestly Role in heaven. The main point of which is that He is the Firstborn of the New Creation of Mankind, in that He is the First Heavenly Man, that is Spirit-Mankind. And it is on the basis of Eternal Life that He now performs His duty as High Priest, and He sits on His Throne to rule over the whole earth as Priest. In that, on Earth, He is the object of worship, for which reason nations will come to Jerusalem to worship the Lord. First Zechariah says, "On that day **the LORD will become King over all the earth**—the LORD alone, and His name alone." Then he follows this with, "Then all the survivors from the nations that came against Jerusalem will go up year after year **to worship the King, the LORD of Hosts,** and to celebrate the Feast of Tabernacles." Zechariah 14 verses 9, & 16. [Isaiah 2 verses 2 to 3.]

Now, when Paul taught on the subject of Melchizedek, it was not for the sake of amazing them with deep revelation of the mysteries of God, for which reason he begins with, "**He learned obedience from the things He suffered**, and having been perfected, **He became the author of eternal salvation to all those obeying Him**, having been **designated by God a high priest according to the order of Melchizedek**. Concerning this there is much speech from us, and **difficult in interpretation to speak, since you have become sluggish in the hearings**." Hebrews 5 verses 8 to 11. And the point he wanted to make was that they cannot handle solid food as it pertains to Melchizedek, since it is an elaboration on the Word of Righteousness. Meaning, they have failed to see the Lord as it relates to His present role as "King-of-Righteousness," and are still grappling with concepts that have to do with basic principles of the faith, that is the forgiveness of sins. In doing so, he is trying to lift their eyes from being sin conscience, to righteousness conscience. So to the Hebrews that struggled to let go of the Law, he used Melchizedek in order to invalidate all arguments for the Law in respect to sin. Likewise, we also need to realise righteousness has an element of growth, and as mature believers we are expected to distinguish both good and evil. It is not about the forgiveness of sins, which is for infants, but to express His nature through knowledge of Him. He is the High Priest of Righteousness, and the manner we approach Him must reflect that!