

# KINGDOM SPIRIT

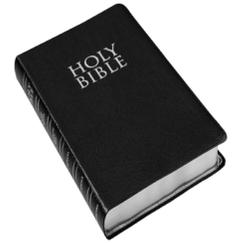
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**“SEEK YE FIRST THE KINGDOM OF GOD”**

Matthew 6:33



Issue 1110

## TEN COMMANDMENTS

### THE FIFTH COMMANDMENT

**“Honor thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.”** (Ex. 20:12)  
**“Honor thy father and mother, as the LORD thy God commanded thee; that thy days may be prolonged and that it may go well with thee, in the land which the LORD thy God giveth thee.”** (Deut. 5:16)

This commandment is a foundational commandment in training us how to properly deal and associate with each other. Failure to honor one's father and mother usually means that person will also be a failure at living in harmony with the people around him or her. So it is appropriate that this commandment be the first commandment under the grouping we have already discussed that Jesus said was the second most important commandment, **“Thou shalt love thy neighbor as thyself.”** (Matt. 22:39)

Most of the laws we find relating to this commandment have to do with things done to dishonor one's father and mother, and the judgments for doing so. The judgment in every case is death. Ex. 21:15 tells us that if one smites his father or mother, he is to be put to death. Ex. 21:17 and Lev. 20:9 both tell us that if one curseth his father or mother, he is to be put to death. Deut. 21:18-21 tells us that if parents have a stubborn and rebellious son that will not obey his father or mother, even after being chastened, then the parents

have the responsibility to take him before the elders of the city and tell the elders what he is doing. If it is determined that he is guilty, then the men of the city are to stone him to death.

Lev. 20:11 pronounces the death penalty for a son who lies with his father's wife.

A couple of exceptions to these types of laws are found in Lev. 19:3 and 19:32. Lev. 19:3. They tie fearing (revering) one's parents to keeping of the sabbath. Speculation on my part tells me children are no different today from the children of Moses' day. It is easier for the parent to make the sabbath a day of rest than for the child. Yet, God is saying here to fear one's parents, i.e. do as they do, and keep the sabbath. He ends the command by saying, **“I am the LORD your God.”** Obeying one's parents is obeying God.

Lev. 19:32, while certainly applying to one's father, does not apply only to one's father. Age is to be honored and respected, usually a difficult lesson to be learned by most young people. But again, God indicates that to do so is related to fearing God and He ends the command, **“I am the LORD.”**

### THE SIXTH COMMANDMENT

**“Thou shalt not kill.”** (Ex. 20:13, Deut. 5:17) “Thou shalt not murder” is the real intent of this commandment in today's language. There were several Hebrew words translated “kill” in the Old Testament, but they usually refer to different intentions such as killing in war, as a judgment, accidentally, etc. Our emphasis here, however, is deliberate murder. (*ratsach* in Hebrew).

Most of the laws associated with this commandment are statutes further defining the differ-

ence between murder and manslaughter, etc., and judgments for violation of this commandment. One thing we see in these laws is that anyone killing another, whether intentionally or accidentally, must bear responsibility for it and suffer some form of judgment.

That intentional pre-meditated murder is punishable by the death penalty is verified by several Scriptures including: Ex. 21:12-14; Lev. 24:17; Lev. 24:21; Numbers 35:16-21 and 30-34; and Deut. 19:11-13. This death penalty, unlike all the rest of the judgments requiring a death penalty, was to be carried out by the avenger of blood. (Num. 35:16-21; Deut. 19:11-13) This avenger, or revenger would presumably be the next of kin of the victim. Guilt or innocence was to be determined by the elders (Deut. 19:11-13) or the congregation (Num. 35:22-28). However, there had to be at least two witnesses. Guilt could not be determined at the testimony of only one witness. (Num. 35:30)

Anyone who killed someone could flee to a city of refuge. There were originally to be six cities of refuge, three on each side of the Jordan River, and these cities were to belong to the Levites, but were to be a refuge from the avenger of blood, until a trial could be held, for anyone guilty of killing. (Num. 35:11-15; Deut. 19:1-6) The Avenger of blood was not allowed to harm anyone within these cities. Once a trial was held, if the man slayer was found guilty of murder, he was given into the hand of the avenger of blood. But if it is determined that the death was accidental or not pre-meditated, the man slayer was returned to the city of refuge for his own protection from the avenger of blood. He was to provide for his own living and could have his family with him. He had to stay there until the death of the high priest. If he left before the death of the high priest, the avenger of blood would be held guiltless if he killed the man slayer upon finding him outside the city of refuge. (Num. 35:22-28; Deut. 19:1-6) Once the high priest died, the man slayer would be free to leave the city of refuge and the avenger of blood would have no right to kill him.

There are some notable exceptions that

should be discussed as well. Ex. 21:20-21 tells us that if a man strikes his servant, male or female, that they die instantly, he is to be punished or avenged, presumably by the avenger of blood. However, if the servant lives for a day or two, the master who smote the servant is not to be punished because **“he is his money.”** We will discuss this further when we discuss judgments, but when someone kills someone they are actually stealing their life. Restitution is required in the case of stealing, but one cannot restore life. In the case of a purchased servant, or slave, the master actually owns that person’s life, so in effect if the servant dies, the master has suffered loss of something he owns. Therefore his loss, in effect, is his punishment. Ex. 21:22 deals with another exception. If men strive and in the process hurt a pregnant woman so that the child she is carrying is aborted, but she suffers no further injury, the man hurting the woman must be punished according to the punishment prescribed by the woman’s husband and apparently also as determined by judges.

Ex. 21:28-32 gives an exception concerning man’s responsibility with his animals. If he knows his ox has a tendency to try to gore people, yet he does not protect the public from the animal and the animal kills someone, then the animal and the owner are to be put to death. However, there is an option in which the owner can pay a ransom for his life, by paying whatever amount is laid upon him except in the case where the one killed is a servant. In that case the owner of the animal is to pay the owner of the servant thirty shekels of silver, and the ox is to be stoned to death.

Deut. 21:1-9 has to do with the case where a slain man’s body has been discovered in a field and no one know who has killed him. If it cannot be determined who is guilty, then the elders of the city, closest to the location of the body when found, are to bring an unbred heifer that has not been worked in the yoke to a valley that is not farmed. Here they are to decapitate the heifer and then in the presence of priests of the sons of Levi, they are to wash their hands over the heifer while stating that they had not shed the blood nor did they see or know who did. They are to ask God’s mercy toward the people, and pray that He not

hold the people responsible for this death. In this way the dead man's blood would be forgiven the people so that the guilt would not be charged against those who were innocent.

#### THE SEVENTH COMMANDMENT

**“THOU SHALT NOT COMMIT ADULTERY.”** (Ex. 20:13; Deut. 5:17) Adultery has different meanings to different people, but I believe we are safe in taking the meaning here to be having sexual relations with another man's wife. The Hebrew word for adultery, adulterer and adulteress is *naaph*. The King James translators translated this word in Eze. 16:38 as “women that break wedlock.” A study of this word, as well as some of the key words or verses that appear to be associated with this law, leaves us with the feeling of broken promise, or a broken word, leaving accepted and established order, etc., whether it be on the part of the female or the male.

It is fairly common practice to use adultery and fornication as synonymous terms. I do not believe this to be correct. Fornication is primarily a New Testament term that seems to lump several deviate sexual sins under a common title. If we look at the few descriptions of fornication we find in the New Testament, we will see that it primarily refers to the abnormal and unnatural. In I Cor. 5:1, fornication refers to incest; in I Cor. 6:13-17 it refers to harlotry, in Heb. 12:16, Esau is called a fornicator in reference to, I believe, his marrying wives outside his family, or nationality; and Jude 7 refers to sodomy as fornication. While adultery could also be a sin as well in these cases, I believe we need to make the distinction between adultery and fornication as Paul does in Gal 5:19. He also told us in I Cor. 6:18 that fornication was a sin against one's own body.

As we look at adultery, I believe we will come to view it more as a sin against someone else. In fact it is really a form of theft, a man taking something from another man. Lev. 18:20 defines the sin of adultery as lying carnally with one's neighbor's wife. Lev. 20:10 then spells out the judgment for adultery as death for both the adulterer and the adulteress. Deut. 22:22 backs this up. It is a non-restorable crime.

As we said above, there are some actions that in reality are both adultery and fornication and the law is specific about these. Lev. 20:11-12 and Deut. 22:30 prohibits a man lying with his father's wife, or his son's wife. Lev. 20:20 prohibits a man lying with his uncle's wife while Lev. 20:21 prohibits the same with one's brother's wife. The judgments for all of these is death by stoning for both, in keeping with the judgment for adultery.

The law of adultery had a more serious meaning so far as the priests were concerned. Lev. 21:7-8 and 13-15 prohibits a priest from marrying a whore, a profane woman, a divorced woman, a harlot, or even a widow. Though we will see that divorce is lawful, it appears that a priest would be considered adulterous for marrying a woman who has known another man, even if she was divorced or widowed. He must marry only a virgin.

The law of adultery extends to couples who are betrothed, but not married yet, as well. Basically, the laws we have looked at to this point assume consent by both the man and the woman, thus the judgment has been that both should die. However, Deut. 22:23-24 and 25-27 present two situations concerning betrothed virgins that give us a principle of judgment. In the former the virgin is in a city where she could have cried out for help if a man forced her to lie with him. If she did not, but rather consented, then the judgment is death for both of them. However, verses 25-27 present a situation where the same thing happened in the field where she could not be heard if she cried out. She is given the benefit of the doubt and only the man is put to death.

Most of us can appreciate that there can very well be complications due to this 7th commandment. God has put forth a couple of possible complications along with the principle of judgment in dealing with them. The first we find in Num. 5:12-31. Whether the act of adultery actually takes place or not, a husband becomes jealous of his wife, believing that she has been unfaithful to him. There not being a way to actually prove her one way or the other, the husband is instructed to present her to the priest. This Scripture gives a

procedure the priest is to go through with the woman that will ultimately determine the guilt or innocence of the woman. This is one of the very few places that it appears that either God renders the judgment, or the psychological makeup that God has created us with renders the judgment.

The other example is found in Deut. 22:13-21 and has to do with a man marrying a woman, believing her to be a virgin, and after going in unto her believes she has slept with another man prior to him. Here, the burden of proof falls on the parents of the bride who must produce the bed sheet of their marriage night to the elders of the city as proof she was a virgin. If the proof cannot be produced, the woman is to be stoned that she die. If the proof is produced, the man is to be chastised by the elders, is to pay the father 100 shekels of silver for damaging his daughter's name, and is to keep the woman for his wife the rest of his life without an option of divorce or even just putting her away.

Since we today think very much of divorce in conjunction with adultery, it might be well to look at the law of divorce at this point. The divorce law is given in Deut. 24:1-4. Two things are required to fulfill the law of divorce. First a written bill of divorcement has to be given to the woman. Marriage in God's eyes is an agreement in which the woman basically becomes the property of the man. The man promises or agrees to provide for the woman all she needs and, often, more. She agrees to become his wife under these circumstances. The bill of divorcement is basically a disownership declaration. The husband acknowledges, in writing, that he no longer has any claim of any kind to her. She is no longer his property in any way. Second, he must then put her out of his house. She is to no longer live in his house.

Once he does this, she can then go and be another man's wife and neither of them would be guilty of adultery. However, the law does go on to say that if the second husband hate her and properly divorces her, or if he dies, she cannot go back and become the wife of the first husband again.

Matt. 5:31-32 is often misunderstood to

contradict this. I believe there is no contradiction between the Old and New Testaments. The problem is a combination of not understanding the divorce law and a mistranslation, at least in the King James Version. The word "divorcement" in verse 31 is correctly translated from the Greek *apostasion*. The words "divorce" and "put away" in 32 are from the same Greek word, *apoluo*. Christ is saying that if a man "puts away" his wife without giving her a bill of divorcement, he will cause her to commit adultery if she has to remarry in order to survive, which was often the case. The

## THE EPISTLE TO THE HEBREWS

In the 14<sup>th</sup> chapter of Genesis we have a story of five kings who were defeated and put in subjection by King Chedorlaomer, king of Elam, along with three other kings that were confederated with him. "Put in subjection" means that they had to pay a tax to King Chedorlaomer. After paying the tax for 12 years, the five kings, which included the kings of Sodom and of Gomorrah, rebelled and refused to pay the tax. This brought the four kings down on them again and they were defeated and the four kings took a spoil of people, livestock and goods from the cities of these five kings, which included Abram's nephew Lot and his family and goods. When Abram heard about it, he took 318 of his trained servants, armed them and pursued after the four kings. When he caught up with them, he defeated them and released the people that had been taken and took spoil of these four kings and headed back home. To complete our story, read Gen. 14:17-24.

(Read Heb. 7:1, 2) This introduces us a little more to this Melchisedec. He was king of Jerusalem, for Jerusalem means City of Salem, or literally City of Peace. Melchisedec is a title rather than a proper name as the name means "King of Righteousness." "Melchi" means king, and "Zadok" means righteousness. It is my understanding that secular history claims that Shem, son of Noah, was the builder of Jerusalem and its first king. Even after Shem's descendents were

overthrown by the Canaanites, the official title of the king of Jerusalem was Adonizedek, "Lord of Righteousness."

The 16<sup>th</sup> chapter of the book of Jasher says that Melchisedek was Shem. We're told in Gen. 11 that Shem lived 600 years which would have meant that he was 490 years old when Isaac was born and 550 years old when Jacob was born. He would have been 565 years old when Abraham died.

When God created Adam, He gave him two mandates, the dominion mandate (Gen. 1:28), and the fruitfulness mandate (Gen. 1:28). Adam became known as king of the earth and these two mandates became a birthright that was passed from Adam to Seth, and from father to son including Noah. This normally passed to the oldest son but Noah passed it to his youngest son, Shem. Shem outlived his descendents, his son, his grandson, great grandson, etc. to whom it would have gone. Even though Abraham was 9 generations from Shem, I am speculating that the meeting we read about in Gen 14 was probably the intended prelude to Shem passing this "birthright" to Abraham, but Shem outlived Abraham, so the "birthright" went to Isaac instead. Then we know that Jacob and Esau contended for it with Jacob becoming the inheritor of it. He then split it, with the dominion mandate, the sceptre going to Judah and the "fruitfulness mandate," the "birthright" going to Joseph. The point is that this Melchisedec order of priesthood and this "spiritual" birthright were related and probably originated with Adam and was passed down father to son to Shem. II Peter 2:5 says, "**And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly.**" This reference to Noah as the eighth person could be looked at two ways: 1) there were 8 persons on the ark; and 2) since he is also referred to as a preacher of righteousness, he would have been the 8<sup>th</sup> person from Adam to receive this "birthright," or the job of king-priest. He was actually the 9<sup>th</sup> generation, but Enoch died before his father, so it would have passed from Enoch's father, Jared, to Enoch's son, Methuselah.

Ultimately this "birthright" with both the mandates will rest with Jesus Christ. We have spoken in the past of the two works of Christ. The first work was to come of the tribe of Judah, or the house of David, to receive the dominion mandate. He died on the cross, was resurrected, and ascended to the Throne of God to function as our High Priest. When He comes again, it will be to the house of Joseph (see Rev. 19:13 "**And he was clothed with a vesture dipped in blood**") to obtain the fruitfulness mandate, thus He would then function as King-Priest over all the world.

Hopefully, this gives us a brief look historically and prophetically at the order of Melchisedec priesthood that we might better understand what Hebrews has to tell us concerning this priesthood. (Read Heb. 7:3) For many years my thought was that this had to apply to Jesus Christ as being Melchisedec. Finally, verse 6 was pointed out to me and I understood how this applied to Shem. "**But he whose descent (genealogy) is not counted** (i.e. not recorded here nor mentioned in the story) **from them received tithes of Abraham, and blessed him that had the promises.**" Melchisedec is not a part of the Levitical or Aaronic priesthood. In fact, in the story of Melchisedec, there is no mention of who he is, who his mother and father were, nor does it give a birth or death date. This genealogy was intentionally left out of the story in Gen. 14 by the Holy Spirit so that it makes him a type of Christ ("**like unto the Son of God**"). I would be reasonably sure that the author had access to Jewish literature that showed Shem to be Melchisedec, but this Scriptural silence on who he was lends to the type and shadow of this Old Testament type of Christ.

(Read Heb. 7:4, 5, 7) The fact that Abraham paid tithes to Melchisedec shows that Abraham was under the authority of him. Verse 7 verifies this authority.

Read Heb. 7:8-10) Not only was Abraham under the authority of Melchisedec, but the Aaronic priesthood was the lesser of the two priesthoods, thus subordinate as well to the Melchisedec priesthood, as the author points out that while the Levitical priesthood received tithes from men, they paid tithes to Melchisedec in Abraham

since they descended from Abraham. The fact that Melchisedec's birth and death are not recorded (at least under this name), he in effect continues to live. Literally this is not the case, but the effect is that he lives, again a shadow of Christ.

Read Heb. 7:11, 12) If it had been possible to attain to perfection under the Aaronic priesthood, there would have been no need of another priesthood. The author points out that it was under the Aaronic priesthood that we received the law, so he is pointing out that the law does not make one perfect in and of itself. If the people had been able to do as they said they would, when God made the covenant with them at Mt. Sinai, this would have brought perfection, or completeness. But they couldn't keep the law perfectly. Again the purpose of the priesthood is to intercede for man to God and present man to God perfect or complete. This the Aaronic priesthood could not do. But that Aaron and his descendants were to become the high priests was part of the law, there could not be another priesthood without changing the law. Since God gave the law, only He could change it. This is the only law that I am aware of that the Scripture says is changed. But the change isn't just a change of the high priest, but rather a change of the priesthood, their job. Once Christ offered Himself, the perfect sacrifice, there is no longer need for a priesthood to offer animal sacrifices for themselves and the people, so the change wasn't just a change of people, but a change in the whole system of priesthood jobs, so to speak, though not the purpose of the priesthood. The principle of law is that man must die because of his sins. God is willing to accept a substitute life for a life. Though this law is still in effect, the substitution has already been made. The fact that the law has been fulfilled does not do away with the law. As Paul says in Romans 6, "**the wages of sin is death.**" This is still a fact, but the remedy has already taken place.

It is believed by many today that once Christ returns, we will go back to the Levitical priesthood with all of the animal sacrifices in a temple in Jerusalem. This is Zionest thinking, dispensational thinking. If the Melchisedec priesthood is better, why would we revert to that which

isn't as good?

It was not revealed under Moses that the Aaronic priesthood was temporary. However Moses understood that just observing the rituals was not sufficient. He looked forward to a time when he says God would circumcise the heart of the people. (Read Deut. 30:6)

(Read Heb. 7:13, 14) The fact that the priesthood of the High Priest changes from the tribe of Levi to the tribe of Judah proves that the priesthood is of a different order since the tribe of Levi was the only tribe from which priests were to come by the law. Whereas the Aaronic priesthood applied to Aaron and his sons, the new priesthood applies to Jesus Christ and His sons.

(Read Heb. 7:15, 16) This new High Priest arises after the likeness or similitude of Melchisedec, but is not made after a carnal law, as was Aaron, but rather after the power of endless life. The Greek word translated endless is *akatalutos* meaning "indissoluble", i.e. permanent. This is not the word that we find translated eternal or everlasting which means age-lasting.

(Read Heb. 7:17) Again, this is quoting from Psa. 110:4 as we saw in chapter 5. The possibility that this higher order of priesthood continued to exist between Melchisedec and Christ would explain some events that took place in apparent contradiction to the law concerning the Aaronic priesthood. It would have co-existed with the Aaronic priesthood but would have been the greater of the two. Two people in particular appear to have this higher authority. Moses and David both had direct access to the Ark of the Covenant, that by the law of the Aaronic priesthood only the high priests had. Moses was of the tribe of Levi, but was a brother to Aaron, not a descendant. David was of the tribe of Judah, as was Christ, thus not eligible to be high priests under the Aaronic priesthood. II Samuel 6 tells us of David bringing the Ark to Jerusalem and putting it in a tent that he had pitched for it and that when he had accomplished this, he offered burnt offerings and peace offerings. There is no mention of a priest doing this for him. If he was considered by God a priest after the order of Melchisedec, this would explain an event recorded in I Sam. 21

that Christ discusses in Matthew, Mark and Luke. (Read Matt. 12:1-4) If David was of this higher order of priesthood, then he and his men would have broken no law. Actually, Psa. 110:4 was written of David, but prophetically of Jesus Christ. This being the case, it would explain that genealogy would not be a factor in the Melchisedec priesthood, as it was in the Aaronic priesthood, thus as we strive to be a part of this priesthood as the body of Christ, genealogy has no bearing.

(Read Heb. 7:18, 19) This confirms what we discussed in verse 12. With the exception of this law concerning the Aaronic priesthood, the law is the same under the New Covenant as it was under the Old Covenant. The difference is that under the Old Covenant, the law was external and worked against the flesh to subdue it unto God. Under the New Covenant, the law is internal, i.e. it is written on our hearts by the Holy Spirit to bring us into agreement with God. The Holy Spirit changes our hearts to come into agreement with the law and the will of God so that we no longer have two wills in conflict with each other, but rather two wills in alignment with each other functioning as one.

(Read Heb. 7:20-22) The words “he was made priest” in verse 20, have been added by a translator. If we leave out the parenthetical statement for a moment, the statement reads, “**And inasmuch as not without an oath, by so much more was Jesus made a surety of a better testament.**” As I read this, the Aaronic priests were made, or appointed without an oath as opposed to Jesus who was appointed by an unconditional oath from the Father Himself. This fact makes the New Covenant, because of Jesus being the High Priest, a much better covenant.

(Read Heb. 7:23, 24) Every time a High Priest died, another priest had to be appointed to take his place. But with Jesus, because he continues “to the age,” has an unchangeable priesthood.

(Read Heb. 7:25) The phrase “to the uttermost” is from the Greek *panteles* which means perfect or complete. The word “ever” is from the Greek *pantote* which means always, or at all time.

(Read Heb. 7:26-28) Jesus is a perfect

High Priest, having no need to sacrifice for Himself because He had no sin, nor is it necessary that He, as Priest, offer up daily sacrifices for the people, since He offered up Himself once. By the Old Covenant law, priests were appointed who themselves had infirmities and weaknesses, but the word of the oath maketh the Son High Priest, who is made perfect to the age.

(Read Heb. 8:1, 2) The point of what we have read in the first 7 chapters is: we have such an High Priest. He is set at the right hand of the throne of the Father and is a minister of the true tabernacle which the Father has pitched, not man.

(Read Heb. 8:3) We’re told in the next chapter, verses 11 and 12 what He had to offer. (Read)

(Read Heb. 8:4, 5) Why would He not be a priest if He were on the earth? Because the service of the Aaronic priesthood was an example and shadow of the heavenly things, i.e. the very things, or priesthood of which Jesus is the High Priest. He is that which they were to serve as an example of.

(Read Heb. 8:6, 7) To me the better promises are the promises to Abraham which were unconditional and the unconditional promise to Jesus Christ that He should be a priest after the order of Melchisedec. The first covenant, though it in effect promised the same thing as the promises to Abraham, was dependent on the people doing what they said they would. (Read Ex. 19:8) This New Covenant is dependent only on God, the evidence of His keeping it being the death of Christ on Calvary and His resurrection and ascension.

As we have already mentioned, there are those today that believe that when Christ returns, we will go back to the Aaronic priesthood and reinstitute the sacrifice of animals in a new temple in Jerusalem. This doctrine began to be taught in the 19<sup>th</sup> century and is at least in part based on ignorance of the meaning of the Hebrew word *olam*. (Read Exodus 40:15) The word “everlasting” here and other places referring to the Aaronic priesthood, is taken by many to mean perpetual, thus this priesthood has to continue into perpetuity. This word is from the Hebrew *olam*. A check with any good concordance will show

that it has the same meaning as the Greek *aion*, i.e. “age lasting.” An age is an indefinite time with definite limits, i.e. it can last for an indefinite time, but there is a beginning and an end. So the Aaronic priesthood was to be an age-lasting priesthood that began at Mt. Sinai and ended with the coming of the High Priest after the order of Melchisedec.

(Read Heb. 8:8-12) This is a direct quote from Jeremiah 31:31-34. Jer. 31 was a prophecy of the restoration of Israel and Judah. We aren’t given the specifics of this new covenant, so I believe we can look at the Old Covenant for more information. Exodus 19:5-8 gives us the covenant but the voice that they were to obey doesn’t come until Exodus 20 when God spoke the 10 Commandments to them, which then included the whole law. The difference between the two covenants is a change from “if ye will obey” to “I will put my laws into their mind, and write them in their hearts.” This, of course, is done by the Holy Spirit once one is justified through faith.

As I have studied this over the last few years, it has occurred to me that it could be two different covenants in one, the first, verses 8 and 9, being a covenant with the whole house of Israel, i.e. the house of Israel and the house of Judah.

The second, as verse 10 says, could be with just the house of Israel in that it reverses the divorce, or dis-ownership of Israel as recorded in Hosea 1. Israel lost the inheritance promised to Abraham and his seed in this dis-ownership and this had to be reversed for Israel to be brought back into a covenant relationship with God to be an heir. However, one could look at the whole house of Israel in the same light and the house of Israel in verse 10 could refer to the whole house of Israel rather than just the northern 10-tribed Israel.

The fault with the first covenant was that it depended on man. Man failed, thus the covenant failed. With the New Covenant, it depends entirely on God—God cannot fail. Only the new High Priest of the order of Melchisedec can bring about the total obedience to God.

(Read Heb. 8:13) It could not be any clearer that the Old Covenant is obsolete, no longer in effect. So as with Christ being better than the angels, the Melchisedec priesthood being of higher authority, thus better than the Aaronic priesthood, the New Covenant, because of the new priesthood, is better than the Old Covenant. JRL

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