

What do we need in order to be saved and enter the Kingdom

[Is the Father a Malak ^(Messenger/Angel)? Is the Son a Malak ^(Messenger/Angel)]? We will see later in the lesson.

Matt. 24:12 And because **iniquity** shall abound, the love of many shall wax cold.

- **458. ἀνομία anomia**, *an-om-ee'-ah*; from 459; illegality, i.e. violation of law or (genitive case) wickedness: — **iniquity**, x transgress(-ion of) the law, unrighteousness.

Matt. 24:13 But he that shall endure unto the end, the same shall be saved.

- **4982. σώζω sozo**, *sode'-zo*; from a primary **σῶς sos** (contraction for obsolete **σάος saos**, “safe”); to save, i.e. deliver or protect (literally or figuratively): — heal, preserve, save (self), do well, be (make) whole.

Mark 16:15 And he said unto them, **Go you into all the world, and preach the good news ^(gospel) to every creature.**

Mark 16:16 **He that believes and is immersed shall be saved; but he that believes not shall be damned ^(Sentenced or judged).**

Acts 16:30 And brought them out, and said, Sirs, what must I do to be saved?

Acts 16:31 And they said, Believe on Sovereign Yahusha Mashiyach ^(Messiah), and you shall be saved, and your house.

Acts 16:32 And they spoke unto him the word of Yahuah, and to all that were in his house.

Acts 16:33 And he took them the same hour of the night, and washed *their* stripes; and was immersed, he and all his, straightway.

Acts 16:34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in Alahiym with all his house.

Salvation comes in two parts through the Scriptures (Laws and commandments and Yahusha Ha-Mashiyach ^(The Messiah))

- 2Tim. 3:15 And that from a child you have known the set-apart scriptures, which are able to make you wise unto salvation through faith which is in Yahusha Mashiyach ^(Messiah).
- John 4:21 Yahusha says unto her, **Woman, believe me, the hour comes, when you shall neither in this mountain, nor yet at Jerusalem, worship the Father.**
- John 4:22 **You worship you know not what: we know what we worship: for salvation is of the Yahudiym.**
- Why is Salvation of the Yahudiym? They understand what salvation, which we will be going over here shortly. They have the Word of Alahiym.

Eph. 2:5 Even when we were dead in sins, has quickened us together with Mashiyach ^(Messiah), (by favor you are saved;)

Eph. 2:6 And has raised *us* up together, and made *us* sit together in heavenly *places* in Mashiyach ^(Messiah) Yahusha:

Eph. 2:7 That in the ages to come he might show the exceeding riches of his favor in *his* kindness toward us through Mashiyach ^(Messiah) Yahusha.

Eph. 2:8 For by favor are you saved **through faith**; and that not of yourselves: *it is* the gift of Alahiym:

What is faith?

Hab. 2:4 Behold, his soul *which* is lifted up is not upright in him: but the just shall live by his faith. [Not a “New Testament” concept].

Rom. 10:13 For whosoever shall call upon the name of Yahuah shall be saved.

Rom. 10:14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

Rom. 10:15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the good news ^(gospel) of peace, and bring glad tidings of good things!

Rom. 10:16 But they have not all obeyed the good news ^(gospel). For Yashayahu ^(Isaiah) says, Sovereign, who has believed our report?

Rom. 10:17 So then **faith** *comes* by hearing, and hearing by the word of Alahiym.

- **4102. πίστις pistis**, *pis'-tis*; from 3982; persuasion, i.e. credence; moral conviction (of religious truth, or the truthfulness of Alahiym or a religious teacher), especially reliance upon Mashiyach ^(Messiah) for salvation; abstractly, constancy in such profession; by extension, the system of religious ^(Gospel) truth itself: — assurance, belief, believe, faith, fidelity.
- Luke 8:21 And he answered and said unto them, **My mother and my brethren are these which hear the word of Alahiym, and do it.**

Rom. 16:26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting Alahiym, made known to all nations for the obedience of faith:

Rom. 3:27 Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. [what is the difference between, Law of works & Law of Faith?]

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

Rom. 3:31 Do we then make void the law through faith? Alahiym forbid: yea, we **establish** the law.

- **2476. ἵστημι histemi**, *his'-tay-mee*; a prolonged form of a primary **στάω stao** (of the same meaning, and used for it in certain tenses); to stand (transitively or intransitively), used in various applications (literally or figuratively): — abide,

appoint, bring, continue, covenant, establish, hold up, lay, present, set (up),
stanch, stand (by, forth, still, up). Compare 5087.

Why is it established? What do the Hebrew's understand about Faith and the Laws and Commandments?

Psa. 119:174 I have longed for your salvation, O Yahuah; and your law *is* my delight.

Psa. 119:165 Great peace have they which love your law: and nothing shall offend them.

Psa. 119:166 Yahuah, I have hoped for your salvation, and done your commandments.

Everlasting life

John 3:15 That whosoever believes in him should not perish, but have eternal life.

John 3:16 For Alahiym so loved the world, that he gave his only begotten Son, that whosoever believes in him should not perish, but have everlasting life.

John 3:17 For Alahiym sent not his Son into the world to condemn the world; but that the world through him might be saved.

John 3:18 He that believes on him is not condemned: but he that believes not is condemned already, because he has not believed in the name of the only begotten Son of Alahiym.

John 12:48 He that rejects me, and receives not my words, has one that judges him: the word that I have spoken, the same shall judge him in the last day.

John 12:49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

John 12:50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

Matt. 19:16 And, behold, one came and said unto him, Good Teacher, what good thing shall I do, that I may have eternal life?

Matt. 19:17 And he said unto him, *Why call you me good? there is none good but one, that is, Alahiym:* but if you will enter into life, keep the commandments.

Matt. 19:18 He says unto him, Which? Yahusha said, *You shall do no murder, You shall not commit adultery, You shall not steal, You shall not bear false witness,*

Matt. 19:19 *Honor your father and your mother: and, You shall love your neighbor as yourself.*

Rom. 6:21 What fruit had you then in those things whereof you are now ashamed? for the end of those things *is* death.

Rom. 6:22 But now being made free from **sin**, and become servants to Alahiym, you have your fruit unto set-apartness, and the end everlasting life.

Rom. 6:23 For the wages of **sin** *is* death; but the gift of Alahiym *is* eternal life **through** Yahusha Mashiyach ^(Messiah) our Sovereign.

Do you know Him

1John 3:2 Beloved, now are we the sons of Alahiym, and it does not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

1John 3:3 And every man that has this hope in him purifies himself, even as he is pure.

1John 3:4 Whosoever commits sin transgresses also the law: for sin is the transgression of the law.

1John 3:5 And you know that he was manifested to take away our sins; and in him is no sin.

1John 3:6 Whosoever abides in him sins not: whosoever sins has not seen him, neither known him. [You do not know Him if you transgress the law. i.e. lawless].

Matt. 7:21 Not every one that says unto me, Sovereign, Sovereign, shall enter into the kingdom of heaven; but he that does the will of my Father which is in heaven.

- Psa. 40:8 I delight to do your will, O my Alahiym: yea, your law *is* within my heart.

Matt. 7:22 Many will say to me in that day, Sovereign, Sovereign, have we not prophesied in your name? and in your name have cast out devils? and in your name done many wonderful works?

Matt. 7:23 And then will I profess unto them, I never knew you: depart from me, you that work iniquity.

- Psa. 130:3 If you, Yahuah, should mark iniquities, O Adaniy, who shall stand?
- Psa. 130:4 But *there is* forgiveness with you, that you may be feared.
- **Greek definition for the word iniquity: 458. ἀνομία anomia, an-om-ee'-ah;** from 459; illegality, i.e. violation of law or (genitive case) wickedness: — iniquity, x transgress(-ion of) the law, unrighteousness.
- 459. ἄνομος anomos, an'-om-os; from 1 (as a negative particle) and 3551; lawless, i.e. (negatively) not subject to (the Jewish) law; (by implication, a Gentile), or (positively) wicked: — without law, lawless, transgressor, unlawful, wicked.

Enduring to the end

Heb. 3:14 For we are made partakers of Mashiyach ^(Messiah), if we hold the beginning of our confidence steadfast unto the end;

Matt. 24:12 And because **iniquity** shall abound, the love of many shall wax cold.

Matt. 24:13 But he that shall endure unto the end, the same shall be saved.

2Pet. 2:20 For if after they have escaped the pollutions of the world through the knowledge of Yahuah and Saviour Yahusha Mashiyach ^(Messiah) [takes 2 things], they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

2Pet. 2:21 For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the **set-apart commandment** delivered unto them.

2Pet. 2:22 But it is happened unto them according to the true proverb, The dog *is* turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

Heb. 6:4 For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Set-apart Spirit,

Heb. 6:5 And have **tasted the good word of Alahiym**, and the powers of the world to come,

Heb. 6:6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of Alahiym afresh, and put *him* to an open shame.

Heb. 10:26 For if we sin willfully after that we have received the knowledge of the truth, there remains no more sacrifice for sins,

Heb. 10:27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

Listen to the 4 things that are Set-apart commonly called “Holy”

1. The Father [Yahuah], is Called Set-apart ^(Holy)
2. The Son [Yahusha, is Called Set-apart ^(Holy)
3. The Spirit [Ruach, is Called Set-apart ^(Holy)
4. The Scriptures [Which are laws/Commandments, Prophets, Writings ^{Luke 24:44-45}]
 - If all are Righteous, and Set-apart ^(Holy), why would one think He would do away with the last one?

Ezek. 33:13 When I shall say to the righteous, *that* he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness's shall not be remembered; but for his iniquity that he has committed, he shall die for it.

Ezek. 33:18 When the righteous turns from his righteousness, and commits iniquity, he shall even die thereby.

Ezek. 33:19 But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.

Rom. 11:22 Behold therefore the goodness and severity of Alahiym: on them which fell, severity; but toward you, goodness, if you continue in *his* goodness: otherwise you also shall be cut off.

Luke 8:4 And when much people were gathered together, and were come to him out of every city, he spoke by a parable:

Luke 8:5 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

Luke 8:6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

Luke 8:7 And some fell among thorns; and the thorns sprang up with it, and choked it.

Luke 8:8 And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, **He that has ears to hear, let him hear.**

Luke 8:9 And his disciples asked him, saying, What might this parable be?

Luke 8:10 And he said, **Unto you it is given to know the mysteries of the kingdom of Alahiym: but to others in parables; that seeing they might not see, and hearing they might not understand.**

Luke 8:11 Now the parable is this: The seed is the word of Alahiym.

Luke 8:12 Those by the way side are they that hear; then comes the devil, and **takes away the word out of their hearts, lest they should believe and be saved.**

Luke 8:13 They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

Luke 8:14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection.

Luke 8:15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience.

Luke 8:20 And it was told him *by certain* which said, Your mother and your brethren stand without, desiring to see you.

Luke 8:21 And he answered and said unto them, **My mother and my brethren are these which hear the word of Alahiym, and do it.**

James 2:14 What *do it* profit, my brethren, though a man say he has faith, and have not works? **can faith save him?** [4102. πίστις pistis]

James 2:15 If a brother or sister be naked, and destitute of daily food,

James 2:16 And one of you say unto them, Depart in peace, be *you* warmed and filled; notwithstanding you give them not those things which are needful to the body; what *do it* profit?

James 2:17 **Even so faith, if it has not works, is dead, being alone.**

James 2:18 Yea, a man may say, You have faith, and I have works: show me your faith without your works, and I will show you my faith by my works.

James 2:19 You believe that there is one Alahiym; you do well: the devils also **believe**, and tremble. [4100. πιστεύω **pisteuo**, pist-yoo'-o; from 4102; to have faith].

James 2:20 But will I you know, O vain man, that faith without works is dead?

James 2:21 Was not Abraham our father justified by works, when he had offered Yatsqak ^(Isaac) his son upon the altar?

James 2:22 See you how faith wrought with his works, and **by works was faith made perfect?**

James 2:23 And the scripture was fulfilled which says, Abraham believed Alahiym, and it was imputed unto him for righteousness: and he was called the Friend of Alahiym.

James 2:24 You see then how that by works a man is justified, and **not by faith only.**

James 2:25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way?

James 2:26 For as the body without the spirit is dead, so **faith without works is dead also.**

Rev. 20:12 And I saw the dead, small and great, stand before Alahiym; **and the books were opened: and another book was opened**, which is *the book* of life: **and the dead were judged out of those things which were written in the books, according to their works.** (Book of Remembers, Book of life, book of Perdition according the book of Jubilees, lamb book of life)

Rev. 20:13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

Rev. 22:12 **And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.**

Rev. 22:13 **I am Aleph and Tau, the beginning and the end, the first and the last.**

Rev. 22:14 **Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.**

Rev. 3:5 **He that overcomes, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his messengers** (angels).

Rom. 3:4 Alahiym forbid: yea, let Alahiym be true, but every man a liar; as it is written, That you might be justified in your sayings, and might overcome when you are judged.

- Psa. 51:1 Have mercy upon me, O Alahiym, according to your loving-kindness: according unto the multitude of your tender mercies blot out my transgressions.
- Psa. 51:2 Wash me thoroughly from mine iniquity, and cleanse me from my sin.
- Psa. 51:3 For I acknowledge my transgressions: and my sin *is* ever before me.
- Psa. 51:4 Against you, you only, have I sinned, and done *this* evil in your sight: that you might be justified when you speak, *and* be clear when you judge.

Ex. 32:32 Yet now, if you will forgive their sin--; and if not, blot me, I pray you, out of your book which you have written.

Ex. 32:33 And Yahuah said unto Mushah (Moses), Whosoever has sinned against me, him will I blot out of my book.

The Plan of Salvation is in His Kingdom principles to include the picture of the Ark:

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

- **4747. στοιχείον stoicheion**, *stoy-khi'-on*; neuter of a presumed derivative of the base of 4748; something orderly in arrangement, i.e. (by implication) a serial (basal, fundamental, initial) constituent (literally), proposition (figuratively): — element, principle, rudiment.

- **3051. λόγιον logion**, *log'-ee-on*; neuter of 3052; an utterance (of Alahiym): — oracle.

Heb. 6:1 Therefore leaving the principles of the doctrine of Mashiyach ^(Messiah), let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward Alahiym,

Heb. 6:2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

Heb. 6:3 And this will we do, if Alahiym permit.

Ex. 20:1 And Alahiym spoke all these words, saying,

- **1697. דְבָרִי dabar**, commandment, x commune(-ication), counsel, duty, judgment, **oracle**

Ex. 20:2 I *am* Yahuah your Alahiym, which have brought you out of the land of Mitsraiym ^(Egypt), out of the house of bondage.

Ex. 20:3 You shall have no other mighty ones before me.

Ex. 20:4 You shall not make unto you any graven image, or any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth:

Ex. 20:5 You shall not bow down yourself to them, nor serve them: for I Yahuah your Alahiym *am* a jealous Alahiym, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me;

Ex. 20:6 And showing mercy unto thousands of them that love me, and keep my commandments.

Ex. 20:7 You shall not take the name of Yahuah your Alahiym in vain; for Yahuah will not hold him guiltless that takes his name in vain.

Ex. 20:8 Remember the Shabbath day, to keep it set-apart.

Ex. 20:9 Six days shall you labor, and do all your work:

Ex. 20:10 But the seventh day *is* the Shabbath of Yahuah your Alahiym: *in it* you shall not do any work, you, nor your son, nor your daughter, your manservant, nor your maidservant, nor your cattle, nor your stranger that *is* within your gates:

Ex. 20:11 For *in* six days Yahuah made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore Yahuah blessed the Shabbath day, and set-apart it.

Ex. 20:12 Honor your father and your mother: that your days may be long upon the land which Yahuah your Alahiym gives you.

Ex. 20:13 You shall not kill.

Ex. 20:14 You shall not commit adultery.

Ex. 20:15 You shall not steal.

Ex. 20:16 You shall not bear false witness against your neighbor.

Ex. 20:17 You shall not covet your neighbor's house, you shall not covet your neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that *is* your neighbor's.

Psa. 103:17 But the mercy of Yahuah *is* from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;

Psa. 103:18 To such as keep his covenant, and to those that remember his commandments to do them.

Psa. 103:19 Yahuah has prepared his throne in the heavens; and his kingdom rules over all.

Psa. 103:20 Bless Yahuah, you his messengers ^(angels), that excel in strength, that do his **commandments**, hearkening unto the voice of his word.

Acts 7:37 This is that Mushah ^(Moses), which said unto the children of Yashra'al ^(Israel), A prophet shall Yahuah your Alahiym raise up unto you of your brethren, like unto me; him shall you hear.

Acts 7:38 This is **he**, that was in the church in the wilderness with the messenger ^(angel) which spoke to him in the mount Sinai, and *with* our fathers: who received the lively **oracles** to give unto us:

Rom. 3:1 What advantage then has the Yahudiym? or what profit *is there* of circumcision?

Rom. 3:2 Much every way: chiefly, because that unto them were committed the **oracles of Alahiym**.

1Pet. 4:11 If any man speak, *let him speak* as the **oracles of Alahiym**; if any man minister, *let him do it* as of the ability which Alahiym gives: that Alahiym in all things may be esteemed through Yahusha Mashiyach ^(Messiah), to whom be praise and dominion forever and ever. Amen.

We must Fear him, Why?

Prov. 1:7 The fear of Yahuah *is* the beginning of knowledge: *but* fools despise wisdom and instruction.

Phil. 2:12 Wherefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

Mal. 3:16 Then they that feared Yahuah spoke often one to another: and Yahuah hearkened, and heard *it*, and a book of remembrance was written before him for them that feared Yahuah, and that thought upon his name.

Deut. 5:29 O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!

Eccl. 12:13 Let us hear the conclusion of the whole matter: Fear Alahiym, and keep his commandments: for this *is* the whole *duty* of man.

Psa. 111:10 The fear of Yahuah *is* the beginning of wisdom: a good understanding have all they that do *his commandments*: his praise endures forever.

The Fear of Yahuah is keeping His Commandments

Psa. 112:1 Praise you Yahuah. Blessed *is* the man *that* fears Yahuah, *that* delights greatly in his commandments.

Prov. 13:13 Whoso despises the word shall be destroyed: but he that fears the commandment shall be rewarded.

- [See the contrast, despise the word will be destroyed, but fear the commandment would be rewarded. So His Word is the Commandments].

Psa. 25:12 What man *is* he that fears Yahuah? him shall he teach in the way *that* he shall choose.

Psa. 25:13 His soul shall dwell at ease; and his seed shall inherit the earth.

Psa. 25:14 The secret of Yahuah *is* with them that fear him; and he will show them his covenant. [What covenant]?

- Deut. 4:13 And he declared unto you his covenant, which he commanded you to perform, *even* ten commandments ^(oracles); and he wrote them upon two tables of stone.

Psa. 34:7 The messenger ^(angel) of Yahuah encamps round about them that fear him, and delivers them.

Rev. 10:1 And I saw another mighty messenger ^(angel) come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire:

Rev. 10:2 And he had in his hand a little book open: and he set his right foot upon the sea, and *his* left *foot* on the earth,

The Ark of the Covenant, helps summarize Alahiym plan of salvation for mankind and the relationship between mankind and messengers ^(angels) and messengers ^(angels) and the Creator.

Ex. 25:16 And you shall put into the ark the witness which I shall give you.

Ex. 25:17 And you shall make a mercy seat *of* pure gold: two cubits and a half *shall be* the length thereof, and a cubit and a half the breads thereof.

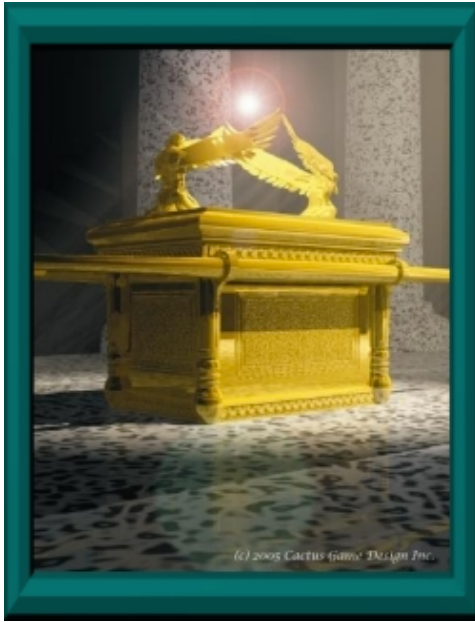
Ex. 25:18 And you shall make two cherubims *of* gold, *of* beaten work shall you make them, in the two ends of the mercy seat.

Ex. 25:19 And make one cherub on the one end, and the other cherub on the other end: *even* of the mercy seat shall you make the cherubims on the two ends thereof.

Ex. 25:20 And the cherubims shall stretch forth *their* wings on high, covering the mercy seat with their wings, and their faces *shall look* one to another; toward the mercy seat shall the faces of the cherubims be.

Ex. 25:21 And you shall put the mercy seat above upon the ark; and in the ark you shall put the witness that I shall give you.

Ex. 25:22 And there I will meet with you, and I will commune with you from above the mercy seat, from between the two cherubims which *are* upon the ark of the witness, of all *things* which I will give you in commandment unto the children of Yashra'al ^(Israel).



Lev. 16:2 And Yahuah said unto Mushah ^(Moses), Speak unto Aaron your brother, that he come not at all times into the set-apart *place* within the vail before the mercy seat, which *is* upon the ark; that he die not: for I will appear in the cloud upon the mercy seat.

Psa. 99:1 Yahuah reigns; Let the peoples tremble! He sits enthroned upon the cherubim;
Let the earth be moved!

The covering cherubim show their faith *in and* fear *of* Alahiym through their posture. They “walk humbly with there Alahiym” and “submit to each other in the fear of Alahiym”, are looking to Alahiym’s promises for humankind. Their wings cover, or overshadow, not Alahiym Himself, but the mercy seat.

The Ark of the Covenant’s symbolism:

1. The tablets bearing the Ten Commandments, as well as mercy offered for the transgression of those Commandments.
2. We also have the presence of Alahiym, in relationship to that of the messengers ^(angels), as part of that symbolism, which we will see later.
3. We are to be humble towards Alahiym, and towards one another in Fear of Him.

As we stated early that the Commandment’s of Alahiym are not going anywhere and is needed for getting into the Kingdom. Let’s take a look in the book of Mark:

- Mark 12:28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?
- Mark 12:29 And Yahusha answered him, **The first of all the commandments is, Hear, O Yashra'al ^(Israel); Yahuah our Alahiym is one Alahiym:**
- Mark 12:30 **And you shall love Yahuah your Alahiym with all your heart, and with all your soul, and with all your mind, and with all your strength: this is the first commandment.**
- Mark 12:31 **And the second is like, namely this, You shall love your neighbor as yourself. There is none other commandment greater than these.**
- Mark 12:32 And the scribe said unto him, Well, Master, you have said the truth: for there is one Alahiym; and there is none other but he:
- Mark 12:33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbor as himself, is more than all whole burnt offerings and sacrifices.
- Mark 12:34 And when Yahusha saw that he answered discreetly, he said unto him, **You are not far from the kingdom of Alahiym.** And no man after that durst ask him *any question*
- Matt. 22:40 **On these two commandments hang all the law and the prophets.**

The Creator wanted obedience to His Commandments and Mercy, Not sacrifice. As time went Sacrifice was what became the dominant theme in Yashra'al ^(Israel). Obedience slow went away. Oral traditions became the replacement for most of the law.

But the scribes and Pharisees Understood this in reverse To them, the ceremonial parts of the Law took first place in their thinking. This is why Yahusha had to remind them:

- Matt. 9:13 **But go you and learn what *that* means, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.**
- Hos. 6:6 For I desired mercy, and not sacrifice; and the knowledge of Alahiym more than burnt offerings.

Yahusha taught from Scripture that the *love* of Alahiym and man as well as *mercy* took priority over sacrifices

Matt. 23:23 **Woe unto you, scribes and Pharisees, hypocrites! for you pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought you to have done, and not to leave the other undone.**

- Mic. 6:8 He has showed you, O man, what *is* good; and what does Yahuah require of you, but to do justly, and to love mercy, and to walk humbly with your Alahiym?

Luke 11:52 **Woe unto you, lawyers! for you have taken away the key of knowledge: you entered not in yourselves, and them that were entering in you hindered.**

Kingdom Principles or weightier matters of the Law we have so far:

1. Judgment: (Iniquities/Sin/lawlessness) [Example: Hebrews 10:26-27]
2. Mercy: (Forgiveness, Love) [Ex. 20:6; Neh 1:5; Dan 9:4; Jude 1:2].
3. Faith: [1 Tim 1:5; Rev 41:12; Rom 16:26; Ps. 119:29-30]

The *three principles (justice, mercy and faith)* are the ways of life applied in the very symbolism of the Ark, which represents Alahiym's throne. The principles by which He rules both messengers ^(angels) and men.

Judgment is focused on His Commandments and T^hurah

Psa. 97:2 Clouds and darkness *are* round about him: righteousness and judgment *are* the habitation of his throne.

Psa. 119:172 My tongue shall speak of your word: for all your commandments *are* righteousness.

Psa. 119:173 Let your hand help me; for I have chosen your precepts.

Psa. 119:174 I have longed for your salvation, O Yahuah; and your law *is* my delight.

James 2:12 So speak you, and so do, as they that shall be judged by the law of liberty.

- Psa. 119:43 And take not the word of truth utterly out of my mouth; for I have hoped in your judgments.
- Psa. 119:44 So shall I keep your law continually forever and ever.
- Psa. 119:45 And I will walk at liberty: for I seek your precepts.
 - **6490.** פִּקְדוֹן **piquwd**, *pik-kood'*; or פִּקְדָּה **piqqud**, *pik-kood'*; from 6485; properly, appointed, i.e. a mandate (of Alahiym; plural only, collectively, for the Law):—commandment, precept, statute.

James 2:13 For he shall have judgment without mercy, that has showed no mercy; and mercy rejoices against ^(Over) judgment.

The parallels and the symbolism of the Ark of the Covenant:

1. Judgment is symbolized by the *Ten Words* ^(Commandments) written on the tablets of stone. As it is written: “*Righteousness and justice are the foundation of His throne*” (Tahalliym ^(Psalm) 97:2); and again, “*My tongue shall speak of Your word, for all Your commandments are righteousness*” (Tahalliym ^(Psalm) 119:172).
2. Mercy is symbolized by the *koperet* or “*mercy seat*”. As the “*mercy seat*” covers the box containing the tablets of stone, so “*mercy is over judgment*” or justice (Ya'aqub ^(James) 2:13).
3. Faith is symbolized by the *covering cherubim* and their relationship to Alahiym, each other and the rest of the Ark.

Prov. 7:1 My son, keep my words, and lay up my commandments with you.

Prov. 7:2 Keep my commandments, and live; and my law as the apple of your eye.

Prov. 7:3 Bind them upon your fingers, write them upon the table of your heart.

- 2Cor. 3:3 *Forasmuch as you are* manifestly declared to be the epistle of Mashiyach ^(Messiah) ministered by us, written not with ink, but with the Spirit of the living Alahiym; not in tables of stone, but in fleshy tables of the heart.
- Can you see the complete package that should be in your heart? His Words

Next three principles: Cooperation, support, and direction are the essentials principles of the Kingdom. Collectively this is called “teamwork”. The Ark of the Covenant symbolizes these principles. Yahuah and the covering cherubim

Cooperation between Alahiym’s servants may also be on an individual or on a collective level under Alahiym, and regardless of “rank” or spiritual gift in the hierarchy.

- 1Cor. 3:5 Who then is Shaul ^(Paul), and who *is* Apollos, but ministers by whom you believed, even as Yahuah gave to every man?
- 1Cor. 3:6 I have planted, Apollos watered; but Alahiym gave the increase.
- 1Cor. 3:7 So then neither is he that plants anything, neither he that waters; but Alahiym that gives the increase.
- 1Cor. 3:8 Now he that plants and he that waters are one: and every man shall receive his own reward according to his own labor.
- 1Cor. 3:9 For we are laborers together with Alahiym: you are Alahiym’s husbandry, *you are* Alahiym’s building.

So far the Kingdom’s principles are:

1. Judgment
2. Mercy
3. Faith
4. Cooperation
5. Support
6. Direction
 - a. Which are wrapped around keeping His Laws and Commandments.

There is one more to add to make this complete.

7. Love

Love is the *motivational* principle of “Alahiym’s government”. It lies behind all the other six. Alahiym’s law of *justice* defines how one is to love Alahiym and man. *Mercy* is also based on the love of Alahiym and man, for no human is without sin. *Faith* rests on the love of Alahiym, to be sure -- but also on the love of man, for it takes such love to be able to build *trust* between humans (as based on *covenant relationships*, in effect).

Cooperation, support, direction -- all these conducted in a loving manner (as “submitting to one another in the fear of Alahiym”) -- make effective “*teamwork*” possible.

Alahiym, of course, is *love* (1 John 4:8), and without His love, none of the other principles would be possible. We would not have His law of justice, nor His mercy, nor His promises to rely on. Indeed, we could not support His work, nor cooperate with each other in so doing, nor submit to His rule -- for none of us would be here!

Now we know that “whoever commits sin also commits lawlessness, and sin is lawlessness” (1 John 3:4). Obviously, then, whoever breaks Alahiym’s code of *justice* sins. But also, rejecting Alahiym’s *mercy* or refusing to forgive others is sin (Matthew 6:14-15, etc.). Whatever is not of *faith* is sin (Romans 14:23). Not following Alahiym's principles of *support, cooperation, direction* and (especially) *love* is also sin (as many examples in the scripture prove by the consequences of such actions)! All these things are part of “Alahiym’s law” in the broadest sense

When Alahiym finally brings this sinning world to account, He will show a sign in heaven: not the *cross of Mashiyach* (^{*Messiah*}), but the *Ark of the Covenant* (Revelation 11:19). The “word of the cross”, as important as it is (cf. 1 Corinthians 1:18), points to but one part of the plan of salvation and of “Alahiym’s government”. The Ark of the Covenant points to the complete picture: how “Alahiym’s government” was lost on earth, how it will be restored, and how humanity will be saved thereby as Sons of Alahiym