

THE OATH, THE CURSE AND THE GARMENT

PSA 109:18-20 AND HE PUT CURSING ON AS WITH HIS GARMENT, SO LET IT ENTER HIS INWARD PARTS LIKE WATER, INTO HIS BONES AND LIKE OIL. (19) LET IT BE TO HIM LIKE A GARMENT HE WRAPS AROUND HIM, AND AS A GIRDLE THAT HE ALWAYS GIRDS ON. (20) THIS IS THE REWARD OF MY ACCUSERS FROM YHWH, AND TO THOSE SPEAKING EVIL AGAINST MY BEING.



THE EXCHANGING OF ROBES HAS BEEN ONE OF THE
8-9 STEPS OF COVENANT MAKING IN THE ANCIENT
NEAR EAST. SCHOLARS HAVE LONG ATTESTED TO
THIS SYMBOLIC RITE TO MEAN PUTTING ON THE
OTHER AS ONESELF. AS TO SAY "ALL THAT I HAVE
IS YOURS, AND ALL THAT YOU HAVE IS MINE."

...WE NOW HAVE ENOUGH EVIDENCE TO
ENHANCE THE UNDERSTANDING OF THIS
RITUAL.

GARMENT IN ANE REPRESENTS

- ✓ inheritance
- ✓ sonship
- ✓ authority
- ✓ kingship
- ✓ priesthood



**THE GARMENT FURTHER
REPRESENTS...**

**THE CURSES/BLESSINGS OF AN OATH
SWORN IN A COVENANT IN THE
ANCIENT NEAR EAST**

"SIMILE CURSES"

SIMILE CURSES ARE TYPES OF CURSES THAT ARE FOUND IN ANCIENT NEAR EASTERN COVENANT AND TREATY TEXTS INCLUDING THE TANAK THAT LINK A SPECIFIC RITUAL OR EVENT TO THE ACTUAL CURSES OF THE OATH SWORN IN THE COVENANT. IN THE COURSE OF THIS TEACHING WE WILL BE FOCUSING ON THE SIMILE CURSE FOUND IN PSALM 109:18-20 WITH THE PHRASE...

"AND HE PUT CURSING ON AS WITH HIS GARMENT"

WE WILL FURTHER LINK THIS TO OTHER PASSAGES OF SCRIPTURE INVOLVING GARMENTS AND CURSING.

"AN OATH, ITS CURSE AND ANOINTING RITUAL"

ANNE MARIE KITZ

"AN OATH RITUAL"

BY REVIEWING AN IMPORTANT HITTITE TEXT, KUB 26.25, THAT CTH DATES TO THE REIGN OF SUPPILULIUMA II (c. 1200-1180). THE PASSAGE IS A FRAGMENT OF AN OATH RITUAL WHICH COMPARES THE ACT OF COATING A PERSON WITH OIL TO SMEARING OATH-CURSES, INTO THE BODY. THIS IS FOLLOWED BY A **GARMENT** SIMILE, THE EFFECTIVENESS OF WHICH DEPENDS ON THE UNIQUE CHARACTERISTIC OF OATHS AS A FORM OF SELF-CURSING.

[JUSTA S] YOU RUB YOURSELF DOWN WITH OIL, [THUS ALSO] LET THESE OATH-CURSES BE RUBBED DOWN ONTO [YOU]! JUST AS YOU PUT ON A GARMENT, SO ALSO PUT ON THESE OATH-CURSES!

THE TEXT IS SIMPLE AND TO THE POINT. THE ACTION OF KATTA ILKISKE-, "RUBBING ONESELF DOWN," WITH , "OIL/FAT," IS PARALLELED WITH THE RUBBING OF OATH-CURSES INTO THE BODY, THE FACT THAT THE ANOINTING IS SELF-ADMINISTERED MOST LIKELY REFLECTS THE CONDITIONAL SELF-IMPRECATION ASSUMED BY THE ONE WHO TAKES THE OATH. THE TERMINOLOGY ALSO EMPHASIZES THE INTERNALIZATION OF THE OATH-CURSE. THE OIL PENETRATES THE SKIN AND FORMS A PROTECTIVE, REPELLANT LAYER OR AN INVISIBLE CLOAK, IF YOU WILL. THE NEXT SENTENCE USES A METAPHOR TO ILLUSTRATE AN EXTERNAL CHARACTERISTIC OF THE OATH-CURSE. **IT IS LIKE A GARMENT THAT IS PUT ON THE BODY AND WORN AS THOUGH IT WERE AN ARTICLE OF CLOTHING.**

"AN OATH, ITS CURSE AND ANOINTING RITUAL"

ANNE MARIE KITZ

"SINCE ALL ANCIENT NEAR EASTERN OATHS INVOLVE SELF CURSING, WHETHER IMPLICIT OR EXPLICIT, THE NATURE OF THE HARM IN THE CURSE EXPRESSED BY THE OIL SIMILE MAY BE DETERMINED ACCORDING TO THE NEGATIVE QUALITIES IMPLIED IN THE COMPARISONS. FAITHFULNESS TO THE OATH WILL SUSTAIN THE POSITIVE FEATURES (BLESSINGS) OF THE OIL SUCH AS SHINE, PROTECTION, RESISTANCE AND A SOUND PHYSICAL APPEARANCE. FAILURE TO HONOR THE OATH WILL ALLOW THE SKIN TO BECOME DULL, ENHANCE VULNERABILITY TO DISEASE AND ATTRACT HARM. JUST AS THE OIL SOFTENS AND SMOOTHES THE SKIN, THE CURSE WILL MAKE IT ROUGH, DULL, SCALY AND EVEN FLAKY. MOREOVER, AS A FEATURE OF THE MALEDICTION'S PUBLIC DISCLOSURE, THE CURSES' APPEARANCE ON THE BODY AS A GARMENT WOULD INDICATE TO ALL THE DIVINELY CONDEMNED STATUS OF THE OATH VIOLATER"

DEUTERONOMY 28:27

"YHWH SHALL SMITE YOU WITH THE BOILS
OF MITZRAYIM, WITH TUMOURS, WITH THE
SCAB, AND WITH THE ITCH FROM WHICH
YOU ARE UNABLE TO BE HEALED."

YOU ARE UNABLE TO BE HEALED..
SCAB, AND WITH THE ITCH FROM WHICH

KEEP IN MIND THAT IT IS THE OATH, A
DIVINELY GUARANTEED SELF-
IMPRECATION SWORN BY THE OATH
TAKER, THAT ASSURED LOYALTY TO
ANY AGREEMENT. THIS MEANS THAT
WHEN AN OATH IS INVOLVED, THE
CURSES AND BLESSINGS ARE
PRIMARILY ATTACHED TO THE OATH

THIS NOW GIVES US A CLEARER
REASONING FOR THE GARMENT IN
COVENANT MAKING.

"AN OATH, ITS CURSE AND ANOINTING RITUAL"

ANNE MARIE KITZ

KASSITE AND POST-KASSITE KUDURRU/NARA INSCRIPTIONS

IT IS CURIOUS TO FIND THAT CERTAIN AKKADIAN TEXTS USE SIMILAR TERMINOLOGY. TYPICALLY, THESE IMPRECATIONS RETAIN **THE GARMENT IMAGERY** AND IDENTIFY THE SKIN AFLICTION AS SAHAR.SUB.BA, A SUMERIAN TERM THAT WAS BORROWED INTO AKKADIAN AS SAHARS'UBB. OFTEN DESCRIBED AS "SIN-FLUCHE" BECAUSE THE MOON DEITY SIN IS REGULARLY INVOKED IN THESE ANATHEMAS, CURSES OF THIS VARIETY GENERALLY APPEAR IN TWO TYPES OF TEXTS. THE EARLIEST ARE THE KUDURRU/NARA INSCRIPTIONS, WHICH DATE TO THE MIDDLE BABYLONIAN PERIOD, FOLLOWED BY NEO-ASSYRIAN USAGE, WHICH IS ATTESTED IN THE ADE AGREEMENTS. ADDITIONAL INFORMATION ABOUT THE NATURE AND EFFECT OF OATH-CURSES

ON HUMAN BEINGS IS PROVIDED BY THE SURPU TEXTS ...

"AN OATH, ITS CURSE AND ANOINTING RITUAL"

ANNE MARIE KITZ

THE FIRST "SIN-FLUCH" APPEARS ON A KUDURRU/NARI INSCRIPTION DATING TO THE REIGN OF THE MIDDLE BABYLONIAN KING MELI-SIHU (C. 1186-1172) OF THE KASSITE DYNASTY. THE RELEVANT PASSAGE READS:

"MAY SIN... CLOTHE HIS BODY WITH SAIARSUBBA LIKE A GARMENT, AND WHILE HE IS ALIVE, MAY HE BE DEPRIVED OF HIS HOUSE AND MAY HE ROAM THE OPEN COUNTRY LIKE A WILD ANIMAL BUT NOT WALK OVER THE SQUARE OF HIS CITY"



"AN OATH ITS CURSE AND ANOINTING RITUAL"

ANNE MARIE KITZ

THE SURPU RITUAL

THE S'URPU TEXTS PRESERVE A VARIATION OF THE GARMENT SIMILE AND ALSO PROVIDE KEY INFORMATION CONCERNING THE NATURE OF PUNISHMENT FOR THE BREACH OF AN OATH. THE BEST PRESERVED COPIES OF THE SERIES DATE TO THE REIGN OF ASSURBANIPAL AND WERE FOUND IN HIS LIBRARY AT NINEVEH.

IN A SUMERIAN/AKKADIAN BILINGUAL SECTION OF S'URPU, WE LEARN THAT A NAM.ERIM/MAMITU", OATH-CURSE HAS DESCENDED FROM THE MIDST OF HEAVEN."THE FEMININE NATURE AND HEAVENLY ORIGINS OF MAMITU ARE SUGGESTED ELSEWHERE BY THE INCIPIT OF AN INVOCATION:

"INCANTATION: OATH-CURSE DAUGHTER OF THE SKY (OR [THE SKY DEITY] AN).""IN ANOTHER SECTION OF SURPU, SHE ALLIES HERSELF WITH DIMITU AND AHBAZU, AND TOGETHER THEY SEEK OUT A PARTICULAR PLACE AND INDIVIDUAL:

17/18 THEY RUSH TO WHERE THE DEITY'S DIVINE WRATH(IS DIRECTED)AND CAST SILENCE.20

19/20 THEY HAVE APPROACHED THE MAN FROM WHOM HIS GOD HAS WITHDRAWN AND COVERED HIM LIKE A CLOAK.21

PSA 109:1-31

PSA 109:1-12 DO NOT BE SILENT, O ELOHIM OF MY PRAISE! (2) FOR THE MOUTH OF THE WRONG AND THE MOUTH OF THE DECEIVER HAVE OPENED AGAINST ME; THEY HAVE SPOKEN AGAINST ME WITH A FALSE TONGUE. (3) THEY HAVE SURROUNDED ME WITH WORDS OF HATRED, AND THEY ATTACK ME WITHOUT A CAUSE. (4) IN RETURN FOR MY LOVE THEY ACCUSE ME, WHILE I AM IN PRAYER. (5) AND THEY REPAY ME EVIL FOR GOOD, AND HATRED FOR MY LOVE. (6) APPOINT OVER HIM ONE WHO IS WRONG, AND LET AN ACCUSER STAND AT HIS RIGHT HAND. (7) WHEN HE IS JUDGED, LET HIM BE FOUND WRONG, AND LET HIS PRAYER BECOME SIN. (8) LET HIS DAYS BE FEW, LET ANOTHER TAKE HIS OFFICE. (9) LET HIS CHILDREN BE FATHERLESS, AND HIS WIFE A WIDOW. (10) AND LET HIS CHILDREN ALWAYS WANDER AND BEG, AND SEEK FOOD OUT OF THEIR RUINS. (11) LET THE CREDITOR LAY A SNARE FOR ALL THAT HE HAS, AND LET STRANGERS PLUNDER HIS LABOUR. (12) LET HIM HAVE NO ONE TO EXTEND KINDNESS, NOR ANY TO SHOW FAVOUR TO HIS FATHERLESS CHILDREN. (13) LET HIS DESCENDANTS BE CUT OFF, THEIR NAME BE BLOTTED OUT IN THE NEXT GENERATION. (14) LET THE CROOKEDNESS OF HIS FATHERS BE REMEMBERED BEFORE YHWH, AND LET NOT THE SIN OF HIS MOTHER BE BLOTTED OUT. (15) LET THEM ALWAYS BE BEFORE YHWH, AND LET HIM CUT OFF THEIR REMEMBRANCE FROM THE EARTH; (16) BECAUSE HE DID NOT REMEMBER TO SHOW KINDNESS, BUT PERSECUTED THE POOR AND NEEDY MAN; AND THE BROKEN-HEARTED, TO PUT TO DEATH. (17) HE ALSO LOVED CURSING, SO LET IT COME TO HIM; AND HE DID NOT DELIGHT IN BLESSING, SO LET IT BE FAR FROM HIM. (18) AND HE PUT CURSING ON AS WITH HIS GARMENT, SO LET IT ENTER HIS INWARD PARTS LIKE WATER, INTO HIS BONES AND LIKE OIL. (19) LET IT BE TO HIM LIKE A CLOAK HE WRAPS AROUND HIM, AND AS A GIRDLE THAT HE ALWAYS GIRDS ON. (20) THIS IS THE REWARD OF MY ACCUSERS FROM YHWH, AND TO THOSE SPEAKING EVIL AGAINST MY BEING...

PSA 109:21-31 BUT YOU, O YHWH, MASTER, DEAL WITH ME FOR
YOUR NAME'S SAKE; BECAUSE YOUR KINDNESS IS GOOD, DELIVER
ME. (22) FOR I AM POOR AND NEEDY, AND MY HEART IS PIERCED
WITHIN ME. (23) I HAVE GONE LIKE A LENGTHENING SHADOW, I
HAVE BEEN DRIVEN AWAY LIKE A LOCUST. (24) MY KNEES ARE
WEAK THROUGH FASTING, AND MY FLESH GROWS LEAN FROM
FATNESS. (25) AND I, I HAVE BECOME A REPROACH TO THEM;
THEY SEE ME, THEY SHAKE THEIR HEADS. (26) HELP ME, O
YHWH MY ELOHIM! SAVE ME ACCORDING TO YOUR KINDNESS, (27)
AND LET THEM KNOW THAT THIS IS YOUR HAND. YOU, YHWH, YOU
HAVE DONE IT! (28) LET THEM CURSE, BUT YOU BLESS. THEY
SHALL ARISE, BUT BE ASHAMED, AND LET YOUR SERVANT REJOICE.
(29) LET MY ACCUSERS PUT ON SHAME, AND BE WRAPPED IN
THEIR OWN CONFUSION AS IN A CLOAK. (30) I GREATLY THANK
YHWH WITH MY MOUTH, AND I PRAISE HIM IN THE MIDST OF THE
THRONG. (31) FOR HE STANDS AT THE RIGHT HAND OF THE POOR,
TO SAVE FROM THOSE JUDGING HIS BEING.

AN OATH, ITS CURSE AND ANNOINTING RITUAL

ANNE MARIE KITZ

"IT IS QUITE EVIDENT THAT THE TERMINOLOGY FOUND HERE IS RELATED TO THE LANGUAGE FOUND IN BOTH THE OATH RITUAL AND SIN CURSE DISCUSSED THUS FAR. THE MESOPOTAMIAN IMAGE OF SAHAR.SUB.BA ENVELOPING A PERSON IS IMPLIED IN THE GARMENT SIMILE... THEREFORE, THE NOTION OF WRAPPING ONESELF IN CURSES DERIVES ITS FULL IMPLICATION FROM THE CONTEXT OF THE CONDITIONAL, SELF-CURSING FEATURE OF OATHS. SINCE THE OFFENDER IS CLOTHING HIMSELF, HE ALONE IS RESPONSIBLE FOR HIS PUNISHMENT AND NOT THE PSALMIST, WHO IS MERELY RECOUNTING THE FACT THAT THE OFFENDER'S ACTIONS HAVE ACTIVATED THE LATENT CURSE. GIVEN THE IDENTIFICATION OF SAHAR.SUB.BA AS THE HARM IN MIDDLE BABYLONIAN AND NEO-ASSYRIAN GARMENT SIMILE CURSES, WE MIGHT ALSO ASSUME THAT THE INVOKED PUNISHMENT IN V. 19 IS THE HEBREW EQUIVALENT OF SAHAR.'UB.BA, WHICH WOULD BE BIBLICAL "LEPROSY".

AN OATH, ITS CURSING AND ANNOINTING RITUAL

ANNE MARIE KITZ

"AS WE HAVE SEEN, PSALM 109 REFLECTS THE OATH RITUAL FOUND IN THE HITTITE TEXT AND THE ADE AGREEMENTS. THIS IS NOT ONLY INDICATED IN THE REFLEXIVE MEANING OF "TO CLOTHE, OR "PUT ON A GARMENT", BUT ALSO IN THE REFERENCE TO THE CURSE ENTERING THE OFFENDER, "LIKE OIL INTO HIS BONES." BEHIND THIS SIMILE LIES A STANDARDIZED CURSE AND ITS OATH RITUAL, THE EVIDENCE OF WHICH CAN BE TRACED TO THE TWELFTH CENTURY B.C.E"



PSALM 73:1-28

ELOHIM IS TRULY GOOD TO YISRAEL, TO THOSE WHOSE HEART IS CLEAN. (2) BUT AS FOR ME, MY FEET HAD ALMOST STUMBLLED, MY STEPS HAD NEARLY SLIPPED. (3) FOR I WAS ENVIOUS OF THE BOASTERS, WHEN I SAW THE PEACE OF THE WRONG-DOERS (4) FOR DEATH HAS NO PANGS FOR THEM, AND THEIR STRENGTH IS FIRM. (5) THEY ARE NOT IN TROUBLE AS OTHER MEN, AND THEY ARE NOT PLAGUED LIKE OTHER MEN. (6) SO PRIDE IS THEIR NECKLACE, THE GARMENT OF VIOLENCE COVERS THEM. (7) THEIR EYES BULGE FROM FATNESS; THEIR HEART OVERFLOWS WITH IMAGINATIONS. (8) THEY MOCK AND SPEAK IN THE EVIL OF OPPRESSION; THEY SPEAK LOFTILY. (9) THEY HAVE SET THEIR MOUTH AGAINST THE HEAVENS, AND THEIR TONGUE WALKS THROUGH THE EARTH, SAYING: (10) "THEREFORE HIS PEOPLE RETURN HERE, AND WATERS OF A FILLED CUP ARE DRAINED BY THEM!" (11) AND THEY HAVE SAID, "HOW COULD EL KNOW? AND IS THERE KNOWLEDGE IN THE MOST HIGH?" (12) SEE, THESE ARE THE WRONG, AND ALWAYS AT EASE, THEY HAVE AMASSED WEALTH! (13) INDEED, IN VAIN HAVE I CLEANSED MY HEART, AND WASHED MY HANDS IN INNOCENCE. (14) FOR I AM PLAGUED ALL DAY LONG, AND MY REPROOF IS EVERY MORNING. (15) IF I HAD SAID, "LET ME SPEAK THUS," SEE, I WOULD HAVE DECEIVED A GENERATION OF YOUR CHILDREN. (16) YET, WHEN I TRIED TO UNDERSTAND THIS, IT WAS LABOUR TO MY EYES -

PSALM 73:17-28

UNTIL I WENT INTO THE SET-APART PLACE OF EL; THEN I PERCEIVED THEIR END.
(18) INDEED, YOU SET THEM IN SLIPPERY PLACES; YOU MAKE THEM FALL TO RUINS.
(19) HOW SUDDENLY THEY ARE RUINED! COMPLETELY SWEEP AWAY THROUGH
DESTRUCTIONS. (20) YHWH, WHEN YOU AWAKE YOU DESPISE THEIR IMAGE, AS ONE
DOES A DREAM AFTER WAKING. (21) FOR MY HEART WAS IN A FERMENT, AND I
WAS PIERCED IN MY KIDNEYS. (22) I WAS STUPID AND IGNORANT, I WAS LIKE A
BEAST TOWARD YOU. (23) YET I AM ALWAYS WITH YOU, YOU TOOK HOLD OF MY
RIGHT HAND. (24) YOU LEAD ME BY YOUR COUNSEL, AND AFTERWARD RECEIVE ME
UNTO ESTEEM. (25) WHOM DO I HAVE IN THE HEAVENS? AND I HAVE DESIRED NO
ONE BESIDES YOU ON EARTH. (26) MY FLESH AND MY HEART SHALL WASTE AWAY,
BUT ELOHIM IS THE ROCK OF MY HEART AND MY PORTION FOREVER. (27) FOR
LOOK, THOSE WHO ARE FAR FROM YOU PERISH; YOU SHALL CUT OFF ALL THOSE WHO
GO WHORING AWAY FROM YOU. (28) BUT AS FOR ME, IT IS GOOD TO BE NEAR
ELOHIM. I HAVE MADE MY REFUGE IN THE MASTER YHWH, TO DECLARE ALL YOUR
WORKS.

WORKS

ELOHIM. I HAVE MADE MY REFUGE IN THE MASTER YHWH, TO DECLARE ALL YOUR
GO WHORING AWAY FROM YOU. (28) BUT AS FOR ME, IT IS GOOD TO BE NEAR
LOOK, THOSE WHO ARE FAR FROM YOU PERISH; YOU SHALL CUT OFF ALL THOSE WHO

BLESSINGS & CURSES OF OUR COVENANT

DEU 28:1-2 "AND IT SHALL BE, IF YOU DILIGENTLY OBEY THE VOICE OF YHWH YOUR ELOHIM, TO GUARD TO DO ALL HIS COMMANDS WHICH I COMMAND YOU TODAY, THAT YHWH YOUR ELOHIM SHALL SET YOU HIGH ABOVE ALL NATIONS OF THE EARTH. (2) "AND ALL THESE BLESSINGS SHALL COME UPON YOU AND OVERTAKE YOU, IF YOU OBEY THE VOICE OF YHWH YOUR ELOHIM:

DEU 28:14-15 "AND DO NOT TURN ASIDE FROM ANY OF THE WORDS WHICH I AM COMMANDING YOU TODAY, RIGHT OR LEFT, TO GO AFTER OTHER MIGHTY ONES TO SERVE THEM. (15) "AND IT SHALL BE, IF YOU DO NOT OBEY THE VOICE OF YHWH YOUR ELOHIM, TO GUARD TO DO ALL HIS COMMANDS AND HIS LAWS WHICH I COMMAND YOU TODAY, THAT ALL THESE CURSES SHALL COME UPON YOU AND OVERTAKE YOU:

CAN WE LINK THE BLESSINGS AND CURSINGS OF OUR COVENANT TO THE GARMENT SIMILE?

YES!

EXODUS 19

Exo 19:10 AND יְהוָה SAID TO MOSHEH, "GO TO THE PEOPLE AND SET THEM APART TODAY AND TOMORROW. AND THEY SHALL **WASH THEIR GARMENTS,**

Exo 19:11 AND SHALL BE PREPARED BY THE THIRD DAY. FOR ON THE THIRD DAY יְהוָה SHALL COME DOWN UPON MOUNT SINAI BEFORE THE EYES OF ALL THE PEOPLE.



ISRAEL GIVES AN OATH 3 DIFFERENT TIMES TO KEEP ALL THAT YHWH HAS SAID CONCERNING THE COVENANT "AFTER WASHING AND PUTTING ON THEIR GARMENTS"

THE 1ST TIME IS PRIOR TO HEARING THE COMMANDMENTS BY YAH

Exo 19:8 AND ALL THE PEOPLE ANSWERED TOGETHER AND SAID, "ALL THAT יהוה HAS SPOKEN WE SHALL DO." SO MOSHEH BROUGHT BACK THE WORDS OF THE PEOPLE TO יהוה

THE 2ND TIME IS AT THE RATIFICATION CEREMONY PRIOR TO THE OFFERINGS

Exo 24:3 AND MOSHEH CAME AND RELATED TO THE PEOPLE ALL THE WORDS OF יהוה AND ALL THE RIGHT-RULINGS. AND ALL THE PEOPLE ANSWERED WITH ONE VOICE AND SAID, "ALL THE WORDS WHICH יהוה HAS SPOKEN WE SHALL DO."

THE 3RD TIME IS AT THE RATIFICATION CEREMONY PRIOR TO THE SPRINKLING OF THE BLOOD

Exo 24:7 AND HE TOOK THE BOOK OF THE COVENANT AND READ IN THE HEARING OF THE PEOPLE. AND THEY SAID, "ALL THAT יהוה HAS SPOKEN WE SHALL DO, AND OBEY."

NOW YHWH HAS THE "LEGAL RIGHT"
TO ACT AS THE SUZERAIN KING TO
BRING UPON HIS COVENANT PEOPLE
BLESSINGS AND OR CURSES.

WE MUST BEGIN TO LOOK AT OUR COVENANT AND
SCRIPTURES AS A "LEGAL INTERNATIONAL DOCUMENT
OF AN ETERNAL KINGDOM" AND THE "CONSTITUTION
OF THE COMMONWEALTH OF ISRAEL" AND NOT AS A
RELIGION. THAT IS WHEN WE CAN BEGIN TO FOCUS ON
THE MESSAGE OF OUR KING AS AMBASSADORS TO
HIS KINGDOM.

FIRST CENTURY WRITINGS 3 QUESTIONS...



#1 PUT ON THE MASTER יהושע MESSIAH?

#2 DOES PAUL HAVE A SPECIFIC REASON FOR THIS
TERMINOLOGY OR IDIOMATIC EXPRESSION?

#3 IS THIS LINKED BACK TO THE OATH AND GARMENT
BLESSINGS/CURSES?

ROM 10:9 THAT IF YOU CONFESS WITH YOUR MOUTH
THE MASTER יהושע AND BELIEVE IN YOUR HEART
THAT ELOHIM HAS RAISED HIM FROM THE DEAD,
YOU SHALL BE SAVED.

THE GREEK WORD USED FOR "CONFESS"

G3670

μολογέω

HOMOLOGEOO

HOM-OL-OG-EH'-O

FROM A COMPOUND OF THE BASE OF G3674
AND G3056; TO ASSENT, THAT IS, **COVENANT**,
ACKNOWLEDGE: - CON- (PRO-) FESS,
CONFESSION IS MADE, GIVE THANKS, PROMISE.

CONTEXT CONTEXT CONTEXT

THIS MEANS, ONE WHO IS "CONFESSING" FAITH IN YESHUA, IS COMING INTO COVENANT AND BINDING THEMSELVES BY OATH WITH HIM AND AGREES TO THE COVENANT THAT YESHUA HAS PRESENTED. YESHUA IS THE "VASSAL KING" AND CHIEF HEIR TO THE HOUSE OF THE SUZERAIN YHWH, SO YESHUA'S COVENANT IS THE SAME AS THE FATHER'S WHICH MEANS AGREEMENT TO KEEP AND BE LOYAL TO THE TORAH AND THE KING AND THEREFORE WE ARE RESTORED BACK INTO THE KINGDOM!

OATH-GARMENT IMAGERY EMBEDDED IN PAUL'S WRITINGS

ROMANS 13:14

GALATIANS 3:27

EPHESIANS 4:24

COLOSSIANS 3:10-12

ROMANS 13:10-12

ROM 13:10 LOVE DOES NO EVIL TO A NEIGHBOUR. THEREFORE, LOVE IS COMPLETION OF THE TORAH.

ROM 13:11 AND DO THIS, KNOWING THE TIME, THAT IT IS ALREADY THE HOUR FOR US TO WAKE UP FROM SLEEP, FOR NOW OUR DELIVERANCE IS NEARER THAN WHEN WE DID BELIEVE.

ROM 13:12 THE NIGHT IS FAR ADVANCED, THE DAY HAS COME NEAR. **SO LET US PUT OFF THE WORKS OF DARKNESS, AND LET US PUT ON THE ARMOUR OF LIGHT.**

ROM 13:13 LET US WALK BECOMINGLY, AS IN THE DAY, NOT IN WILD PARTIES AND DRUNKENNESS, NOT IN LIVING TOGETHER AND INDECENCIES, NOT IN FIGHTING AND ENVY,

ROM 13:14 **BUT PUT ON THE MASTER יהושע MESSIAH, AND MAKE NO PROVISION FOR THE LUSTS OF THE FLESH.**

GALATIONS 3:24-27

GAL 3:24 THEREFORE THE TORAH BECAME OUR TRAINER UNTO MESSIAH, IN ORDER TO BE DECLARED RIGHT BY BELIEF.

GAL 3:25 AND AFTER BELIEF HAS COME, WE ARE NO LONGER UNDER A TRAINER.

GAL 3:26 FOR YOU ARE ALL SONS OF ELOHIM THROUGH BELIEF IN MESSIAH יְהוֹשֻׁעַ.

GAL 3:27 FOR AS MANY OF YOU AS WERE IMMERSSED INTO MESSIAH HAVE PUT ON MESSIAH.

GAL 3:28 THERE IS NOT YEHUDITE NOR GREEK, THERE IS NOT SLAVE NOR FREE, THERE IS NOT MALE AND FEMALE, FOR YOU ARE ALL ONE IN MESSIAH יְהוֹשֻׁעַ.

GAL 3:29 AND IF YOU ARE OF MESSIAH, THEN YOU ARE SEED OF ABRAHAM, AND HEIRS ACCORDING TO PROMISE.

EPHESIANS 4:20-25

EPH 4:20 BUT YOU HAVE NOT SO LEARNED MESSIAH,

EPH 4:21 IF INDEED YOU HAVE HEARD HIM AND WERE TAUGHT BY HIM, AS TRUTH IS IN יְהוֹשֻׁעַ:

EPH 4:22 THAT YOU PUT OFF – WITH REGARD TO YOUR FORMER WAY OF LIFE – THE OLD MAN, BEING CORRUPTED ACCORDING TO THE DESIRES OF THE DECEIT,

EPH 4:23 AND TO BE RENEWED IN THE SPIRIT OF YOUR MIND,

EPH 4:24 AND THAT YOU PUT ON THE RENEWED MAN WHICH WAS CREATED ACCORDING TO ELOHIM, IN RIGHTEOUSNESS AND SET-APARTNESS OF THE TRUTH.

EPH 4:25 THEREFORE, HAVING PUT OFF THE FALSE, SPEAK TRUTH, EACH ONE WITH HIS NEIGHBOUR, FOR WE ARE MEMBERS OF ONE ANOTHER.

COLOSSIANS 3:5-17

COL 3:5-17 THEREFORE PUT TO DEATH YOUR MEMBERS WHICH ARE ON THE EARTH: WHORING, UNCLEANNESS, PASSION, EVIL DESIRE AND GREED OF GAIN, WHICH IS IDOLATRY.

(6) BECAUSE OF THESE THE WRATH OF ELOHIM IS COMING UPON THE SONS OF DISOBEDIENCE, (7) IN WHICH YOU ALSO ONCE WALKED WHEN YOU LIVED IN THEM. (8) BUT NOW, ALSO PUT OFF ALL THESE: DISPLEASURE, WRATH, EVIL, BLASPHEMY, FILTHY TALK FROM YOUR MOUTH. (9) **DO NOT LIE TO EACH OTHER, SINCE YOU HAVE PUT OFF THE OLD MAN WITH HIS PRACTICES,** (10) AND HAVE PUT ON THE NEW ONE WHO IS RENEWED IN KNOWLEDGE ACCORDING TO THE LIKENESS OF HIM WHO CREATED HIM, (11) WHERE THERE IS NOT GREEK AND YEHUDITE, CIRCUMCISED AND UNCIRCUMCISED, FOREIGNER, SCYTHIAN, SLAVE, FREE, BUT MESSIAH IS ALL, AND IN ALL. (12) THEREFORE, AS CHOSEN ONES OF ELOHIM, SET-APART AND BELOVED, PUT ON COMPASSION, KINDNESS, HUMBLENESS OF MIND, MEEKNESS, PATIENCE, (13) BEARING WITH ONE ANOTHER, AND FORGIVING EACH OTHER IF ANYONE HAS A COMPLAINT AGAINST ANOTHER, INDEED, AS MESSIAH FORGAVE YOU SO ALSO SHOULD YOU. (14) **BUT ABOVE ALL THESE PUT ON LOVE, WHICH IS A BOND OF THE PERFECTION.** (15) AND LET THE PEACE OF ELOHIM RULE IN YOUR HEARTS, TO WHICH INDEED YOU WERE CALLED IN ONE BODY, AND BE FILLED WITH THANKS. (16) LET THE WORD OF MESSIAH DWELL IN YOU RICHLY, TEACHING AND ADMONISHING ONE ANOTHER IN ALL WISDOM, SINGING WITH PLEASURE IN YOUR HEARTS TO THE MASTER IN PSALMS AND SONGS OF PRAISE AND SPIRITUAL SONGS. (17) AND WHATEVER YOU DO IN WORD OR DEED, DO ALL IN THE NAME OF THE MASTER YESHUA, GIVING THANKS TO ELOHIM THE FATHER THROUGH HIM.

GREEK WORD FOR PHRASE "PUT ON" IN EVERY INSTANCE DISCUSSED BY PAUL

G1746

ἐνδύω

ENDUŌ

EN-DOO'-O

FROM G1722 AND G1416 (IN THE SENSE OF **SINKING INTO A GARMENT**); TO INVEST WITH CLOTHING (**LITERALLY OR FIGURATIVELY**): – ARRAY, **CLOTHE (WITH)**, ENDUE, HAVE (**PUT**) ON.

PAUL HAS A CONSTANT THEME THROUGH OUT HIS WRITINGS OF USING IMAGERY, CUSTOMS, AND IDIOMATIC EXPRESSIONS OF THE ANCIENT NEAR EAST THAT WERE COMMON KNOWLEDGE EVEN IN THE 1ST CENTURY. NOW WE UNDERSTAND THAT AS WE ARE "PUTTING ON MESSIAH" BY OATH, WE ALSO ARE "WEARING THE GARMENT BLESSINGS OF THIS OATH." IF WE ARE NOT "WEARING, OR PUTTING OFF THE GARMENT OF OUR FAITH", WE THEN BECOME SUBJECT TO THE CURSES OF WALKING AGAINST THE COVENANT.

ISAIAH 61:10-11

ISA 61:10 I GREATLY REJOICE IN יְהוָה, MY BEING EXULTS IN MY ELOHIM. **FOR HE HAS PUT GARMENTS OF DELIVERANCE ON ME, HE HAS COVERED ME WITH THE ROBE OF RIGHTEOUSNESS, AS A BRIDEGROOM DECKS HIMSELF WITH ORNAMENTS, AND AS A BRIDE ADORNS HERSELF WITH HER JEWELS.**

ISA 61:11 FOR AS THE EARTH BRINGS FORTH ITS BUD, AS THE GARDEN CAUSES THE SEED TO SHOOT UP, SO THE MASTER יְהוָה CAUSES RIGHTEOUSNESS AND PRAISE TO SHOOT UP BEFORE ALL THE NATIONS!

