

# Threshold Covenant



**Ephesians 6:10-11, 18** “Finally, my brethren, *be strong* in the LORD, and in the *power* of his might. Put on the whole *armour* of GOD, that ye may be able to *stand* against the wiles of the devil. <sup>18</sup>*Pray* at all times (on every occasion, in every season) in the Spirit, with all prayer and entreaty. To that end *keep alert* and *watch* with strong purpose and *perseverance*, interceding in behalf of all the *saints* (GOD’s consecrated people).”

# Amanda Buys' Spiritual Covering

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<sup>1</sup> Meaning: The ANOINTED one

# Table of Contents

<b>Origin of the Threshold Covenant</b>	<b>4</b>
<b>The Principle of the Threshold Covenant</b>	<b>12</b>
<i>Conclusion</i>	<i>19</i>
<b>Information supplied by 119 Ministries</b>	<b>21</b>
<i>The Threshold Covenant</i>	<i>21</i>
<b>Priestly Blessing</b>	<b>29</b>

## Origin of the Threshold Covenant

As families moved out from one another and began to settle into groups of families, they began to call upon their own individual as well as family gods.

The practice of owning or possessing the family gods may be witnessed in the life of Rachel, the wife of Jacob. In that familiar biblical story, Rachel has stolen the family gods and Laban is extremely upset about this. The behavior he exhibited represented one that is totally consumed with the thought of recovering the lost idols. Rachel had stolen the family gods because it was commonly understood that possession of the family gods entitled the possessor to proven ownership of the family estate.

**Genesis 31:19 KJV** *“And Laban went to shear his sheep: and Rachel had stolen the images that were her father's*

**Genesis 31:30...** *wherefore hast thou stolen my gods?”*

The family god was considered to be the divine protector of the family estate. Soon a concept of a Sacred Boundary Line came into existence. Originally this line represented the entrance to their home or cave. This sacred line is also known as the Sacred Threshold, being located at the door or doorway of entrance.

The sacred threshold was considered to be the location of the divine altar or the proper place to worship of the family god. The sacred threshold has been found to be at the origin of the ancient blood covenant practices which may be witnessed throughout every culture in the primitive world. The threshold or entrance to a family's home was considered to be the most holy or most sacred place. The concept was practically universal to the primitive mind.

The earth was common to all men. They all lived upon the earth and as such, they all had to share the earth, each man or family having or claiming a portion of the earth as their own. One might say that this marks the beginning of the concept of private ownership. It seems that from the beginning, every man imagined it proper and necessary to have a peculiar place upon this earth that he might call his own.

This place was unlike any other place on the earth for this place in particular was his home. This was the place where his family dwelled. This was his portion. This is not to suggest that his home was meant to be a permanent place upon the earth, for it is well known that early men had to travel and relocate their homes if for none other reason than survival.

At least for the present, in the mind of the man, this home was his gift and rightful inheritance from his god and it was the responsibility of his god to protect his peculiar portion.

Before the man, being the recognized head or authority figure of the family, had taken possession of his home, he first would enter into a blood covenant with the family god. This god would properly be referred to as The God of the Threshold.

This ancient covenant practice, although there be differing varieties of such, included the slaying of a sacrificial animal at the doorway or threshold which was the entrance to the home. As soon as the blood had flowed over or had been poured upon the sacred threshold, it became the responsibility of that threshold deity to protect the home and every member living within that home. Very often an altar was placed at the threshold or doorway.

The head of the house, being the family representative and the actual person in covenant with the god of the threshold, was also considered to be the priest of the home and the family. The head of the house was not only the head over material matters of the natural life but also perceived to be the recognized head in all spiritual matters concerning that family or home.

Being the head of the house and priest of the threshold god, it became the man's responsibility to be the divine protector of all who would enter into the protection of his home. He would be empowered by his god to carry out his commission, but at the same time it is he who had the divine responsibility and accountability to stand in this office or function. It was understood that when a stranger was invited to step across the threshold to enter a man's home, he was submitting himself under the authority of that man while being within the confines of his home.

Family groups often stayed grouped together and became tribes or clans. Man not only had his personal or family god, but tribes also often acknowledged one god as the greatest and most powerful of all. The family god came to be viewed more akin to a man's personal guardian angel, but the tribal god was considered to be far greater over all other gods. The concept of the tithe came into existence to support the upkeep of the temple, priesthood, etc., of this tribal god.

**Genesis 28:22 KJV** *“And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.”*

The notion of the tithe is not a Jewish idea at all but seems to have been common throughout the primitive world. The other concept that seemed to be prevalent was the notion that the first born son belonged to the threshold god. The tribal god was considered to be the threshold god of the entire tribe as he was the protector of the entire tribe as one family unit, the threshold being the perceived tribal boundary markers of that tribe.

The threshold god had retained the legitimate ownership of every first born male, whether animal or human, to himself. The first born son was often offered to the threshold god upon the threshold just as the sacrificial animal had previously been slain. Apparently this was deemed necessary to demonstrate their personal faith and commitment to this god.

The legitimate claim or right of the threshold god upon the first born son may also be seen within the scriptures.

**Exodus 13:2 KJV** *“Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine.”*

After a tribal god had been agreed upon or selected from among the various gods of the different families of that tribe, an altar would be erected, most often in the middle of the camp. This place would be considered to be the most holy place of the camp for this is the place where the tribal god would dwell. This concept of the sacredness of the threshold appears in the book of Leviticus and the religious rites of Judaism. Note the repeated references to the sacredness of this threshold in the following scripture.

**Leviticus 17:2-9 KJV** *“Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them; This is the thing which the LORD hath commanded, saying, What man soever there be of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth it out of the camp, And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD; blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people: To the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest, and offer them for peace offerings unto the LORD. And the priest shall sprinkle the blood upon the altar of the LORD at the door of the tabernacle of the congregation, and burn the fat for a sweet savour unto the LORD. And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations. And thou shalt say unto them, Whatsoever man there be of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt offering or sacrifice, And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD; even that man shall be cut off from among his people.”*

The Aaronic priesthood was to be consecrated at the threshold of the tent of the Tabernacle.

It was at this very threshold or door of the tabernacle that the glory of the Lord would descend and communicate with Moses, while the people in fear would hide within their own tents, watching from their own doorways and standing within the very threshold of their own tents. The altar of burnt offerings was located directly at the threshold of the tabernacle and whoever would offer up a sacrifice to God, had been required to offer it up at the very sacred threshold of that Tabernacle.

Those primitive ideas that were true concerning the family and threshold god were now included, being also attributed to the tribal god. The sacred threshold of the home grew into the notion of the sacred boundary line of a tribe. It may be assumed that when these borders were established, sacrificial animals would also be slain so that blood may be poured upon the threshold or boundary line of the camp.

Wars between tribes were viewed as war between their gods. The victor would often be considered to be the greater god. Very often the god of the conquering tribe would replace the god of the conquered. When this was not the case, it was usually customary for the other tribe to at least acknowledge the new stronger god and begin to worship him as well.

After the tribal god had been chosen and the temple had been erected, a need for a caretaker of the holy place would naturally arise. Such caretakers would eventually grow into a recognized priesthood. Maintenance of the families of the priesthood and the general upkeep of the sacred temples would necessitate the establishment of the concept of regular tithes and offerings along with the provisional sacrificial animals.

The priesthood would begin to establish their homes within the temples and eventually it would be necessary to have quarters built for the priests and their families. Often these priests had no personal ownership of houses or lands as their inheritance was to dwell with their god. The priest was able to claim a portion of what came into the temple.

Often this could result in an extremely profitable situation for some of these priests as the priesthood would naturally develop into some kind of hierarchical order. At the head of this priestly caste would of course be the High or Chief Priest. Religion would eventually become big business and the office of the priest would become extremely political and powerful.

Entrance into the priesthood would often be awarded by right of birth into the priestly caste or family. Due the command of enormous amounts of wealth at the head positions, such offices were usually appointed to men of renown, often great military and political leaders having nothing at all to do with the actual religious rites and practices carried out by the lower priests.

Even in our day it is obvious that many seek such religious positions, not because of a great love or zeal for god, but for the perception of the great potential of wealth to be gained.

- ◆ To cross the tribal boundary without being invited, would often suggest a possible intent to do harm to the people within. To do so would mean to also incur the wrath of the tribal god as he, being the god of the threshold, was ultimately the divine protector of the tribe having the same responsibility as already stated.
- ◆ To deceptively modify the border marker of a family's property often brought forth a curse from the threshold god who had given that inheritance to another.

***Deuteronomy 19:14 KJV*** “*Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it.*”

***Deuteronomy 27:17 KJV*** “*Cursed be he that removeth his neighbour's landmark. And all the people shall say, Amen.*”

This idea of the sacredness of the threshold would naturally be further developed into other various superstitious beliefs. It has been said that even a thief would not violate the threshold out of fear of incurring the wrath of that household god. It was considered proper for a thief to enter into a persons home from some other way other than the door. By not crossing over the threshold he was considered to be safe from the wrath of that god and need only worry about the threat of being discovered by the owner. Jesus alludes to this practice among thieves but commentators generally do not either understand or simply chose not to expound upon these things.

**John 10:1** KJV *“Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.”*

It is most interesting that even Jesus himself would not take it upon himself to violate the threshold of another human being. Notice how Jesus stands outside the door knocking until he is invited in. The emphasis of the sacredness of the threshold is totally missed by most. On the other hand, a revelation of this truth answers many questions for us. We can begin to understand why not every man is saved, although it is most certainly God's will that everyone should enter into life.

It becomes clear while God will allow a man to struggle with certain evils in his life, never seeming to even attempt to lift a finger to deliver him. It answers why a man must petition God for the things he requires, even though God already knows that he is in need of them. It answers why even a child of God might be afflicted with an illness which God seems to totally ignore. The absolute first step the man must make is to open the door so that Jesus might enter.

This requires faith that the Son of God stands outside the door, ready to enter if invited. Of course, it does not enter all our questions, but it does seem to give us a better starting place that we might begin to understand more and more.

**Revelation 3:20** KJV *“Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.”*

The meaning of "will sup with him" refers to the partaking of the covenant meal which is a part of the covenant ritual. We shall cover this more thoroughly soon enough but for now, let us just state that with this meal comes an overflowing power of peace. The peace of God implies deliverance, healing and divine assistance or help.

The other revelation that we should understand from the concept of this threshold covenant, is when Jesus enters into your life through the door, thereby crossing of the sacred threshold, he becomes submissive to you. His ability is therefore limited by our own faith and willingness to comply with those behaviors which his wisdom or advice should dictate.

He does not enter into our lives and begin forcing us to do certain things. His presence is as soft as the dove's feather and as quiet as a gentle wind. This is extremely important to understand. Jesus will not make us walk out of a death bed of sickness, from one job to another, or from the sin that we allow to keep us bound.

God will not force us to do something that we are afraid to do. As such, our own fears stay the mighty hand of God within our lives. To do so would be to violate the sacred boundary line. God cannot save the person who refuses to answer or open the door. God cannot raise up the minister who willingly ignores the call.

A carryover into our own time from such ancient beliefs surrounding the threshold may even be witnessed today by those who are reluctant to step on the threshold. This carries over from the belief that to step upon the sacred threshold was original thought to tread upon the family god, thereby inviting his curse upon ones' self. Such action as treading upon the threshold was considered to be one of the greatest insults a man could do against another.

This insult was not only viewed to be done against the man and his family, but also was perceived as a dare and an insult to the threshold god. Note below the allusion to this concept within the scriptures.

**Hebrews 10:29** *KJV Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"*

It becomes obvious when we begin to examine the scriptures, we discover that there are many different doors (or gates) which await us on our pathway through this life. Whenever we approach one these many doors within our lives, it would do us good to remember the concept of crossing over the threshold. We should not be in a hurry to enter through a door just because that door has been suddenly opened up before us.

We should be warned that not every door is of God. Doorways that lead to certain kinds of sinful behavior, if entered, will cause us to become submitted to the god of that threshold. These gods are demonic spirits who can keep us bound for as long as we continue to remain within that house. This is why we must repent and turn away from the sin.

Jesus has empowered us to leave the room, to turn around and go back through the door again. No demon in hell can cause the Christian to remain in a house of sin against his own will. The fact is however, that whether we be a Christian or not, Jesus will not force us to leave that house of sin. If we choose to remain in that house then, we willingly become subjected to the demon of that house.

Often when temples were built, they were equipped with a false door. The door was believed to lead, or at least was meant to represent, the pathway that led to the underworld. The reason it was properly called a false door was primarily because there was no room or corridor on the other side. Such a corridor was believed to exist in the spiritual dimension alone.

One of these doors which Jesus speaks about is the Strait Gate. The word here is which implies that the gate is narrow and restricted. The restriction is perhaps suggestive of the required submission to the threshold god who in this case is clearly Christ himself. Kittel suggests that the illustration of the narrowness and restriction of this gate may be found within the teaching of the camel passing through the eye of the needle, through which the rich man cannot pass.

**Matthew 7:13** *KJV "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in there at:"*

The wide gate on the other hand seems to be in conjunction with an allusion to that false door, for its corridor leads to (destruction).

According to Kittel a destruction not merely of physical extinction, but more accurately represents a plunge into Hades. When used in the Septuagint, often implies a personification of man's worst enemy,

**Job 28:22** KJV *"Destruction and death say, We have heard the fame thereof with our ears".*

In **John 17:12** (KJV) we see its usage as when speaking of the *"son of perdition"* as also we find in **2 Thessalonians 2:3** (KJV).

What we must automatically conclude from Jesus' words is that all people are walking through the false door which eventually leads them down into Hades.

The corridor is extremely wide and unseen by the natural eye. Irrespective of their knowledge however, they are plunging themselves into destruction. As they cross over the threshold, even from the time of their initial entry into this world, they are sold under the submission to and authority of the Lord of Darkness.

As such, they cannot be freed from his authority over them unless it is possible to translate their souls from out of that room and into another, the kingdom of light. And so we read those familiar words of Paul.

**Colossians 1:13** KJV *"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."*

When one begins to see the words of this book in the light of the covenant tongue, it becomes obvious that there can be no other hope for mankind. Our responsibility then seems to be limited to entering the right door. The door that led to Satan and the kingdom of darkness finds its origin back to the days of Adam and Eve.

At that time, Adam passed through the door that led him into Hades. The return to God was prevented by the cherubim who stood at the door leading back to the paradise of God. The covenant of works offered Adam a choice, but once that choice had been made, the covenant of death prevented his return.

The Threshold Covenant marked the boundary and limitation of the man's access to God. By sacrificing the animal and allowing its blood to flow marking the threshold line, a door or entrance way leading directly into the garden of God had clearly been established. Without such a line visibly drawn in the sight of the man, he would not be aware of any limitation in his access, communion, or fellowship with God.

The sacrifice creating the blood line was therefore slain between God and man. Between them both ran the line of blood that separated the one from the other.

In doing this, God had shown the man what it meant to be separated from him. Firmly fixed now in the man's mind is a line of blood. Man realizes that his access to God is only possible by passing over that line of blood.

Preventing man's crossing over is a cherubim who is said to have been placed at the door. In this way God has firmly established in the man's mind, a holy place of which man had no right, authority, or privilege to gain access. The altar for man's sacrifices would now be located at the threshold of that door itself.

When Moses brought forth the covenant of grace, the way back to God was made, but the threshold had not yet been sanctified by the blood of the sacrificial lamb. What Jesus accomplished in his body was the opening up of the door leading to God which Moses initially had brought to man.

**Revelation 3:8 KJV** *"I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name."*

The mentioning here of works is a reminder of the covenant of works established from the beginning. That covenant is still in existence and as such, the person who does the works of God enters into the covenant of life. But what are the works of God which allows us to enter into that covenant of life? It is simply to believe on him whom God has sent. Because of Jesus, that door is now an open door which no being can shut, not even the Lord of Death.

**John 6:29 KJV** *"Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent."*

# The Principle of the Threshold Covenant

The terminology “Threshold Covenant” is not found as such anywhere in the Bible.


Instead you often find people explaining about the ancient custom in the middle eastern culture where animals are sacrificed on the threshold as a form of covenant and where mankind step across the threshold in some or other ceremony.

We do not think that it's appropriate to try to superimpose God's WORD and principles on top of man customs.

Instead the example that the Bible gives is the cutting of Covenant between God and Abraham.

- ❖ The animals are sacrificed.
- ❖ The blood flows.
- ❖ Man however never crosses the threshold - we only see the **flame of God**.

**Genesis 15:17-18** *“After the sun had set and there was thick darkness, a smoking fire pot and a flaming torch appeared, which passed between these animal parts. That day ADONAI made a Covenant with Avram: “I have given this land to your descendants - from the Vadi of Egypt to the great river, the Euphrates River.”*



When the Lord made His  
Covenant with Abraham  
He revealed Himself as  
**a burning torch**  
(Genesis 15:17-18).

If we turn to the Bible we can see that the concept of threshold comes to be a physical line in the sand that separates that which belongs to the world and that which is pure, holy and clean and therefore belongs to God.

The obvious place to begin this study is to look at the Tabernacle. Moses builds after the pattern in Heaven and Paul tells us that we need to focus on the spiritual Tabernacle in Heaven.

When we study the Tabernacle of God, which He declares to be a HOLY SPACE, we find that God attaches importance to the concept of the Threshold.

## **The Tabernacle has a Threshold**

### **1. The threshold separates the unholy or the unclean, from the Holy.**

**Ezekiel 9:3** *“then the glory of the God of Isra’el was made to go up from over the keruv, where it had been, to the threshold of the house.”*

**Ezekiel 10:4-5** *“The Glory of ADONAI rose from above the keruv to the threshold of the house, leaving the house filled with the cloud and the courtyard full of the brilliance of ADONAI’s Glory. The sound of the wings of the k’ruvim could be heard even in the outer courtyard sounding like the Voice of God, Shaddai, when He speaks.”*

### **2. And equally we note that when anything unholy /unclean had entered into the Tabernacle, then the Glory of God departed..**

In the verses below, we will see that God applies a “**zero-tolerance**” for the unclean and the unholy.

**Ezekiel 10:18** *“Now the Glory of ADONAI left the threshold of the house and halted above the k’ruvim.”*

### **3. God sees that our free choice lifestyle of unholy / unclean habits / actions as a Threshold into a world away from Him and His Glory.**

**Ezekiel 43:7-9** *He said, “Human being, this the place for my throne, the place for the soles of my feet, where I will live among the people of Isra’el forever. The house of Isra’el, both they and their kings, will never again defile my holy name by their prostitution, by (burying) the corpses of their kings (on) their high places, or by placing their threshold next to my threshold and their door-frames next to my door-frames, with only a common wall between me and them. Yes, they defiled my holy name by the disgusting practices they committed; which is why I destroyed them in my anger. So now, they should put their prostitution at a distance and the corpses of their kings far away from me; then I will live among them forever.*

**Ezekiel 43:10-12** "You, human being, describe this house to the house of Isra'el, so that they will be ashamed of their crimes. And let them measure accurately. If they become ashamed of all they have done, show them the elevation and plan of the house, its exits and entrances, all its details and decorations, and all its specifications, its design and its Torah. Sketch it for them to see, so that they can observe the entire design with its specifications, and carry them out. This is Torah for the house: the whole surrounding area on the mountaintop will be especially holy. This is Torah for the house."

We see that these pagan or altars to foreign gods also have a threshold. As soon as the ARK of God, representing that which is pure and Holy enters, the gods fall to the ground.

**1 Samuel 5:4** "but early the following morning, when they got up, Dagon was **again fallen down** with his face to the ground before the Ark of ADONAI; this time, the head of Dagon and both hands lay there, severed, on the threshold; all that was left of Dagon was his torso."

**1 Samuel 5:1-3** The P'lishtim had captured the Ark of God and brought it from Even-'ezer to Ashdod. Then the P'lishtim took the Ark of God, brought it to the temple of Dagon and set it next to Dagon. But early the next morning, when the people of Ashdod got up, there was Dagon, fallen down with his face to the ground before the ark of ADONAI. They took Dagon and set him in his place again;



**1 Samuel 5:5** *This is why, to this day, the priests of Dagon and those entering his temple never walk on the threshold of Dagon in Ashdod.”*

**4. The New Jerusalem will have a new Tabernacle. When all of the uncleanness has been taken away, then Gods Glory will return and the Tabernacle will be demarcated with a threshold.**

**Ezekiel 39:21-24** *“Thus will I display my glory among the nations, so that all the nations will see my judgment when I execute it and my hand when I lay it on them. From that day on, the house of Isra’el will know that I am ADONAI their God; while the Goyim will know that the house of Isra’el went into exile because of their guilt, because they broke faith with me; so that I hid my face from them and handed them over to their adversaries; and they fell by the sword, all of them. Yes, I treated them as their uncleanness and crimes deserved; and I hid my face from them.’*

**Ezekiel 39:25-29** *“Therefore Adonai ELOHIM says this: ‘Now I will restore the fortunes of Ya’akov and have compassion on the entire house of Isra’el, and I will be jealous for my holy name. They will bear their shame and all their (guilt from) breaking faith with me, once they are living securely in their land, with no one to make them afraid. This will be after I have brought them back from the peoples and gathered them out of their enemies’ lands, thereby being consecrated through them in the sight of many nations. Then they will know that I am ADONAI their God, since it was I who caused them to go into exile among the nations, and it was I who regathered them to their own land. I will leave none of them there any more, and I will no longer hide my face from them, for I have poured out my Spirit on the house of Isra’el,’ says Adonai ELOHIOM,*

**5. Prophecy tells us that life will flow from the Threshold of the Tabernacle**

**Ezekiel 47:1-12** *“Then he brought me back to the entrance of the house and I saw water flowing eastward from under the threshold of the house, for the house faced east. The water flowed down from under the right side of the house, south of the altar.”*

Next he led me out through the north gate and took me around outside to the outer gate, by way of the east gate, where I saw water trickling from the south side.

With a line in his hand the man went out toward the east and measured a thousand cubits (one-third of a mile) and had me wade across the stream; the water came up to my ankles. He measured another thousand and had me wade through the water, which reached my knees. He measured another thousand and had me wade through water up to my waist.

Finally he measured a thousand, and it was a river I couldn’t cross on foot, because the water was so deep one would have to swim across; it was a river that could not be waded through.

He asked me, *“Human being, have you seen this?”* Then, guiding me, he got me back to the riverbank.

After being returned, I saw on the bank of the river a great number of trees on the one side and on the other.

He said to me, *“This water flows toward the eastern region and continues down to the ‘Aravah. When it enters the sea, the sea of stagnant water, (the Dead Sea,) its water will become fresh.*

*When this happens, swarms of all kinds of living creatures will be able to live in it wherever the streams flow; so that there will be a vast number of fish; for this water is flowing there, so that, wherever the river goes, everything will be restored and able to live.*

*Then fishermen will stand on its shores spreading their nets all the way from ‘Ein-gedi to ‘Ein-‘Eglayim. There will be as many kinds of fish there as in the Great Sea, (the Mediterranean,) a great variety.*

*However, its mud flats and marshes will not become fresh but will remain salty.*

*On both riverbanks will grow all kinds of trees for food; their leaves will not dry up, nor will their fruit fail. There will be a different kind of fruit each month, because the water flows from the sanctuary, so that this fruit will be edible, and the leaves will have healing properties.”*

## **6. God appoints Gatekeepers to guard the Threshold..**

In a real sense the Garden of Eden was the first Tabernacle, a place where mankind could live in complete intimacy with God.

When man was expelled because of sin, God set up gatekeepers.

**Genesis 3:23-24** *“therefore ADONAI, God, sent him out of the garden of ‘Eden to cultivate the ground from which he was taken. So he drove the man out, and He placed at the east of the garden of ‘Eden the k’ruvim and a flaming sword which turned in every direction to **guard the way to the tree of life.**”*



History of the Israelite's and the words of the Prophets confirm the role of the gatekeeper.

The role of the gatekeeper was to ensure that that which belonged to God was treasured and that which belonged to the world remained on the outside.

**Jeremiah 35:4** *“and took them into the house of ADONAI, to the room of the sons of Hanan the son of Yigdalyahu, a man of God. It was by the room of the officials, which was above the room of Ma’aseiyah the son of Shalum, the **gatekeeper**.”*

**Jeremiah 52:24** *“The commander of the guard took (prisoner) S’rayah the chief cohen, Tz’fanyah the second-ranking cohen, and three **doorkeepers**.”*

**2 Kings 12:9** *“Then Y’hoyada the cohen took a chest, drilled a hole in its lid and set it by the altar, on the right, as one enters the house of ADONAI; and the cohanim in charge of the entry put in it all the money brought into the house of ADONAI.”*

**2 Kings 23:4** *“Then the king ordered Hilkiyahu the cohen hagadol, the cohanim of the second rank and the **doorkeepers** to remove from the sanctuary of ADONAI all the articles that had been made for Ba’al, for the asherah and for the entire army of heaven; and he burned them up outside Yerushalayim in the fields of Kidron and carried their ashes to Beit-el.”*

**2 Kings 25:18** *“The commander of the guard took (prisoner) S’rayah the chief cohen, Z’kharyah the second-ranking cohen and **three doorkeepers**.”*

## **The Threshold Covenant therefore speaks to a form of a dividing line.**

- ◆ On one side you will find all of the ungodly, the unholy, the unclean.
- ◆ On the other side you will find the holy, pure clean.

This concept is alluded to in the Hebrew words used.

### **Strong's 4670**

<b>miftan</b>	• threshold
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This word (**4670**) comes from the same root word, **Strong's 6620**

<b>peh'then</b>	<ul style="list-style-type: none"><li>• snake</li><li>• venomous serpent</li><li>• viper</li></ul>
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The other Hebrew word used is **Strong's 5592** “ ” which has the following meanings:

<b>saf</b>	<ul style="list-style-type: none"><li>• spreading out / basin (as in containing / or limiting)</li><li>• threshold</li><li>• sill</li><li>• doorkeeper</li></ul>
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The story of Passover makes use of the word, “**basin**” as a container to catch up the blood that will be painted on the doorposts of the homes.

Once the blood from the basin is on the doorposts, a doorkeeper (Holy Spirit) will be guarding the threshold of those homes ...



## Conclusion

The principle of the Threshold Covenant speaks to a very real boundary in the spiritual realm.

As a born again son of Abraham, we have to make choices in life.

We chose to cross one of the thresholds.

We can chose to reject Gods threshold of purity by **stamping** on the “blood” that was painted on the doorpost of your heart.

**Zephaniah 1:9** *“On the same day I will also punish all who jump over the threshold to fill the house of their master with violence and deceit.”*

And in the New Testament we get the confirmation ... make sure that you value the deliverance at Passover and the final deliverance at Galgota.

**Hebrews 10:26-27** *“For if we deliberately continue to sin after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, but only the terrifying prospect of Judgment, of **raging fire that will consume the enemies.**”*

**Hebrews 10:28-29** *Someone who disregards the Torah of Moshe is **put to death** without mercy **on the word of two or three witnesses.** Think how much worse will be the punishment deserved by someone who has trampled underfoot the Son of God; who has treated as something common the **blood of the Covenant** which made him holy; and who has insulted the Spirit, giver of God’s grace!*

Think how much worse will be the punishment deserved by someone who has trampled underfoot the Son of God; who has treated as something common the blood of the covenant which made him holy; and who has insulted the Spirit, giver of God’s Grace!

**Hebrews 10:30** *For the One we know is the One who said, “**Vengeance is my responsibility; I will repay,**” and then said, **ADONAI will judge His people.***

## How do we do this?

By deciding not to be obedient to Gods commandments. The teaching of “grace” has lead to a lifestyle of lawlessness, where unholy deeds are mixed daily with “Holy deeds” , and the common understanding that a plea for repentance will lead to continuous forgiveness with no consequence..

**John 14:15-16** *“If you love me, you will keep My Commands; and I will ask the Father, and He will give you another comforting Counselor like Me, the Spirit of Truth, to be with you forever.”*

The choice is simple, if we wish to enjoy the promise of God's Covenant, then we have to deal with the unholy (self / old man / ego) and with the unclean (lusts of the flesh) so that we can enter in.

If we really mean this, then in the physical we should place a mezuzah on our doorpost and in the spiritual we must allow the Light of God to shine through every deed that we perform, every day of the life.

**Deuteronomy 6:8-9** *"Tie them on your hand as a sign, put them at the front of a headband around your forehead, and write them on the door-frames of your house and on your gates."*



**Amen.**

## Information supplied by 119 Ministries <sup>2</sup>



*"The following is a direct script of a teaching that is intended to be presented via video, incorporating relevant text, slides, media, and graphics to assist in illustration, thus facilitating the presentation of the material. In some places, this may cause the written material to not flow or sound rather awkward in some places. In addition, there may be grammatical errors that are often not acceptable in literary work. We encourage the viewing of the video teachings to complement the written teaching you see below. "*

### The Threshold Covenant

Notice in **Zechariah 12:2** it says:

**Zechariah 12:2** Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem.

The word "cup" in that verse is not as accurate as the Hebrew.

#### The Hebrew word for "cup" is Strong's H5605

saf (Sawf)	<ul style="list-style-type: none"><li>• a vestibule (as a limit)</li><li>• also a dish (for holding blood or wine):</li><li>• a basin</li><li>• bowl</li><li>• cup</li><li>• door (as in doorpost)</li><li>• gate</li><li>• post,</li><li>• or a THRESHOLD</li></ul>
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<sup>2</sup> This information / section from EMAIL: [Info@119ministries.com](mailto:Info@119ministries.com), FACEBOOK: [www.facebook.com/119Ministries](http://www.facebook.com/119Ministries), WEBSITE: [www.TestEverything.net](http://www.TestEverything.net), TWITTER: [www.twitter.com/119Ministries#](http://www.twitter.com/119Ministries#)

In ancient times and even today in the Middle East, there is a custom called **"The Threshold Covenant"** which is where people make covenants with one another by putting the blood of an animal (kosher animal in our case) at the threshold of the door.

For those who do not know what a threshold is, it is the bottom part of your doors that people step over to enter into your homes. In the eastern world, the threshold was the most sacred part of the entire house. It was where covenants were made with one another and also with deities (the gods or the god of the home).

This was and still is, a common practice.

## **Do you all remember the Passover account?**

YHVH told Israel to put blood (of a lamb) on the doorposts and mantel. **This was a sign of the Covenant.**

We are used to seeing a basin as a bowl we hold in our hands. However in ancient times, the basin (the hole) was built into the threshold of the door so you could put the blood into the threshold and then put it on the doorposts.

The Passover custom was nothing really new. Ancient cultures did these sorts of things all the time towards their gods and to each other. We are ignorant to these customs because we are westernized. The Bible was written in the Middle East, by eastern people, who lived a very Eastern lifestyle, not a western lifestyle. Therefore, it would serve us well to understand the Bible through the lens of Eastern culture and not western, Greco-Roman / American culture.

The concept of Covenant was rather intense in the eastern culture. At times, people who were instituting covenants with one another would identify the best of their animals and then take and kill the animals. They would then cut them in pieces so that there would be blood seen in order to show that a blood covenant was being made.

They would then set the animal pieces on each side like two rows with a walkway in the middle. They would then say the covenant with each other, then both walk through the walkway between two rows of dead animals.

When they were done, they would say to each other, *"If one of us breaks the covenant we just made with each other, may we be like the animals we just killed ... "* This is significant to understand, because YHWH, the Creator of the universe, made an everlasting Covenant with Abraham.

YHWH came to Abraham in a dream and showed him a bunch of animals already killed and YHWH Himself passed between the pieces!

## **Do you see the picture of the Covenant YHVH is trying to show us?**

**We wouldn't realize this unless we understood the customs of covenant according to the eastern cultures.**

**Genesis 15:17-18** *And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that **PASSED BETWEEN THOSE PIECES** (which was the pieces of the animals). In the same day the LORD (YHWH) made a covenant with Abram, saying, 'Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: '*

Now with all that in mind, now you understand more fully the context of **Zechariah 12:2** when YHVH says, *"I will make Jerusalem a THRESHOLD of trembling."* In other words, Jerusalem is the anointed place where Messiah will reign, and where YHVH has placed His Name. It is the Threshold of His "House".

So this means something; this is important.

Those who cross over it with evil intent in their hearts show that they despise His Covenant and they will become like the cut up pieces of the animals that were killed. This is heavy duty covenant language.

## **You might ask, how can we really be sure that this is Covenant language?**

Let's examine the very next verse of ...

**Zechariah 12:3** *"And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be **cut in pieces**, though all the people of the earth be gathered together against it.*

Here you have **Zechariah 12:2-3** using ancient Covenant language to express the Heart of YHVH.

Those who cross over His Threshold (which is Jerusalem, the place of Covenant) with evil intent shall be cut to pieces like animals as if one broke covenant with another man right after walking through the animal pieces like the example in **Genesis 15**.

If Jerusalem is the threshold of YHVH where the Covenant is made with all nations, ...

## **Then what blood was shed at that "threshold" to re-gather us back to His Covenant?**

**Jesus, or His Hebrew name Y'shua, should have come to mind.**

Y'shua was sent as the Lamb of YHVH whose Blood was shed in Jerusalem (the Threshold of YHVH) so that we can be renewed into His Covenant and be Israel again.

- ◆ Y'shua was **not sent** to shed His Blood so that we can reject the law, or Torah of YHVH.
- ◆ Y'shua was sent to shed His Blood because we have all transgressed YHVH's Torah ... **because all have sinned and broke His Torah.**

Incorporating pagan god worship days and ways and dissolving such blessing-filled Commandments such as the Sabbath, Feast days and dietary instructions **was never part of what Y'shua intended to do**. Those things are still part of the Covenant that Y'shua brought us back into.

Here's the final point. In Eastern culture, the way a person would show hatred toward someone who wants to be in Covenant is by refusing to step over the Threshold. Instead, the person showing hatred towards the Covenant would trample and stomp on the threshold of a person's home. This was considered worse than cursing at your neighbor.

Now with that in mind, please consider this verse prayerfully and carefully ...

**Hebrews 10:26-29** *"For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins, but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries. Anyone who has rejected Moses' law dies without mercy on the testimony of two or three witnesses. Of how much worse punishment, do you suppose, will he be thought worthy who has **trampled (stomped)** the Son of God underfoot, counted the Blood of the Covenant by which he was sanctified a common thing, and insulted the Spirit of grace?"*

- ❖ *So, do you see the connection?*
- ❖ *Do you see how Covenant language was used in that verse concerning trampling or stomping on the blood?*

**Hebrews 10:30** *"For we know Him who said, "Vengeance is Mine, I will repay," says the Lord. And again, "The LORD (YHVH) will judge His people." It is a fearful thing to fall into the Hands of the living God.*

The reality is that someday YHVH is going to come and clean house. Everything we just read was prefaced in verse 25 in the context of when we see the "day" approaching:

**Hebrews 10:25** *"... and so much the more as you see the **Day approaching.**"*

This of course, is the **"Day of the Lord"** ... which is a 1,000 year long day, which starts with judgment of the believers. The judgment for unbelievers does not happen till **after** the 1,000 years. **Many do not really fully understand the "Day of the Lord."**

Most understand, after reading **2 Thessalonians 2** for example, that the Day of the Lord is when Y'shua returns and that the prophets in their many mentions of the "Day of the Lord" indicate that it begins with judgment. And judgment begins in the House of YHVH first.

Remember, we just read this, in the context of the Day of the Lord, we are told by Peter that a "Day" is a thousand years (**2 Peter 3:8**) even revealing to us before **Revelation** was written that the Day of the Lord was to be 1,000 years.

We are told that our Lord Y'shua is going to reign for a thousand years in **Revelation 20:4**.

## Are you starting to see why this is called the "Day of the Lord?"

It should start becoming clear now. It is because our Lord will be reigning for a full day, or 1,000 years. It is His day, the Lord's day.

For more on this, we would recommend the following teachings:

- ◆ [Hebrews 4: In His Rest Now or Later?](#)
- ◆ [The 4th and 7th Day: Parts 1 & 2](#)
- ◆ [The Creation Prophecy](#)

Interestingly enough, at the end of the 1,000 years, Y'shua hands the authority and Kingdom back to the Father (**1 Corinthians 15:24**).

- ❖ *Why is this important to understand?*
- ❖ *Why does it even matter?*

**It matters because the last 1,000 years, the last day, is the end of the 7,000 year period. The 1,000 years in which Y'shua comes back to reign is the 7<sup>th</sup> day.**

Perhaps you are now seeing why this is important, especially if you have **Hebrews 3-4** in mind. The 1,000 year reign of Yeshua is our Sabbath rest. It is the rest that we are waiting to enter after judgment.

Remember Y'shua said that He is Lord of the Sabbath (**Mark 2:28**). The weekly Sabbath is a prophetic foreshadowing of the last 1,000 years, the Day of the Lord that we are still waiting to enter. Remember, the "**Lord's Day**" has always been His Sabbath, the 7<sup>th</sup> day ... The promise still remains of us entering His rest:

**Hebrews 4:1** *"Therefore, since a promise remains of entering His rest, let us fear lest any of you seem to have come short of it.*

Then the author of Hebrews warns us about what happened to Israel in the desert.

**Hebrews 4:2** *"For indeed the gospel was preached to us as well as to them; but the word which they heard did not profit them, not being mixed with faith in those who heard it.*

## Did you hear that?

- ◆ They had the same gospel preached to them as we did.
- ◆ They had the same Word of God.
- ◆ The same message.
- ❖ *How many have thought that we had a new gospel in the New Testament?*

- ❖ *They did not have the faith to carry out the Word of God, for if they really had faith, they would have done the Word of God.*
- ❖ *We do what we believe, right?*

But we who have faith, who have believed, then enter that rest ....

**Hebrews 4:3** *"For we who have believed do enter that rest, as He has said: "So I swore in My wrath,' They shall not enter My rest,'" although the works were finished from the foundation of the world.*

Notice, just like **verse 1** stated that we have not yet entered into that rest, **verse 3** focuses on those who have "believed", past tense.

**Verse 2** indicates that those who successfully walked out their faith, believed, or ran the race as Paul calls it, are those who can enter His rest. We believe and we are believing, but until we reach the end, we have not yet fully believed, past tense. Then the author begins teaching on the Day of the Lord, the day of rest, as the 7<sup>th</sup> day.

**Hebrews 4:4-10** *"For He has spoken in a certain place of the seventh day in this way: "And God rested on the seventh day from all His works"; and again in this place: "They shall not enter My rest." Since therefore it remains that some must enter it, and those to whom it was first preached did not enter because of disobedience, again He designates a certain day, saying in David, "Today," after such a long time, as it has been said: "Today, if you will hear His voice, Do not harden your hearts." For if Joshua had given them rest, then He would not afterward have spoken of another day. There remains therefore a rest for the people of God. For he who has entered His rest has himself also ceased from his works as God did from His.*

## **Did you notice what has been said here?**

**It said that if there was another day spoken of, then they have not yet entered His rest.**

We know that there is another day spoken of, the Day of the Lord. So we also know, that we have not yet entered His rest. You see, there is another day that we look forward to, the day of rest. It is not until we enter the Sabbath rest, the last 1,000 years, the **Day of the Lord**, that we finally cease from our work.

Most of us agree that we are still working. We are still sharing the Word and teaching the nations. The rest still remains.

You still might ask ...

## **How does this relate to the Threshold Covenant?**

Well, remember ...

- ◆ Israel in the desert, trampled all over the Covenant
- ◆ and they did not enter into His rest.
- ◆ They continued to willfully sin.
- ◆ They continued in disobedience.
- ◆ They received the same gospel as us, but they did not walk it out in faith.

Remember what we also read in **Hebrews chapter 10**. Chapter 4 obviously precedes **chapter 10**.

**Chapter 10** listed the consequences of continuing in willful sin after we have received knowledge of the truth. It listed the judgment one would receive in trampling on the Blood of the Covenant and insulting the spirit of grace.

So, if we do not follow the Word of God ...

## **Does that mean that we will not enter that still pending 1,000 year rest at the Day of the Lord?**

Let's continue reading **chapter 4**.

**Hebrews 4:11-13** *“Let us therefore be diligent to enter that rest, lest anyone fall according to the same example of disobedience. For the Word of God is Living and Powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart. And there is no creature hidden from His sight, but all things are naked and open to the eyes of Him to whom we must give account.*”

We need to be diligent in order to enter that rest, which means being in sync with the Word of God, not against it.

## **There are so many reasons to not trample the Blood of the Covenant once you know the truth.**

If you say you believe and have faith in the Word of God, which is who Y'shua claims to be (**John 1:14; Revelation 19:13**) the same today, yesterday and forever (**Hebrews 8:13**), then I strongly encourage you to begin following all the Word of God, instead of select portions of it. Tribulation could be coming soon.

- ◆ Please return to the Covenant, surrender and learn His Ways before the storm comes upon you as a thief in the night.
- ◆ Don't fall into His judgment as **Hebrews chapters 4 and 10** warn us.
- ◆ Do not trample the Blood of the Covenant.
- ◆ Look forward to the 7<sup>th</sup> day rest, the 1,000 years, the Day of the Lord.
- ◆ We do not want you to be ashamed at His coming.

We hope that this teaching has blessed you and remember, continue to test everything.

For more on this and other teachings, please visit us at [www.testeverything.net](http://www.testeverything.net)

## **Shalom and may Yahweh bless you in walking in the whole Word of God.**

# Priestly Blessing

Numbers 6:24-27

*“Y’varekh’kha YHVH v’yishmerekha.*  
**May YHVH bless you and keep you.**

*Ya’er YHVH panav eleikha vichunekka.*  
**May YHVH make His Face shine on you and show you His favour.**

*Yissa YHVH panav eleikha v’yasem l’kha shalom.*  
**May YHVH lift up His Face toward you and give you peace.**

**Numbers 6:27** *“In this way they are to put **My Name** on the people of Isra’el, so that I will **Bless** them.”*

