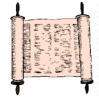




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THE COVENANT

NEW OR RENEWED?

Discussion of the covenant, whether it is new or renewed, continues to plague us. I am submitting this treatise to hopefully clear up the matter.

By Jerry Healan

I have had several discussions lately concerning whether the covenant is new or renewed. Elder Pete Vacca made an excellent presentation at the Unity Conference in Rochepoint (2006), with a follow up article in the *Master Key Magazine* concerning this subject. While this may have settled the matter for some, still, not all are convinced.

I have also had a couple of conversations via the Internet with brothers in the faith recently concerning this topic. One brother recently wrote, "See, the days are coming," declares YHVH, "when I shall cut a renewed covenant with the house of Yisra'el and with the house of Yehudah, not like the covenant I cut with their fathers in the day when I took them by the hand to bring them out of the land of Mitsrayim, My covenant which they broke, though I was a husband to them," declares YHVH. For this is the covenant I shall cut with the house of Yisra'el after those days, declares YHVH: I shall put My Torah in their inward parts, and write it on their hearts. And I shall be their Elohim, and they shall be My people." Jer. 31:31-33. Hello!

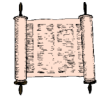
He went on to explain, "Now, I know your translation probably says that Yahweh will "make a new covenant" with the House of Yisra'el, etc. Well, surprise! Somebody doesn't want you to see this in the context of

"renewing" Torah. If you look these verses up in the Hebrew, you will read the word "karat" (kaf-reish-tav) for "make" and "made" here. "Karat" literally means to "cut", as in a stone, etc. In fact, we know the word "karat" today to mean the weight of a gemstone. Let me remind you here to that when Yahweh wrote the "Ten Commands" on tablets of stone (both times), He "cut" or "karat" those words into the stones with His finger. We use this terminology today, when we "cut a deal" or "cut a contract". Yahweh "cut a Covenant" with His people at Sinai and then renewed it at Moab. The letters spelling "karat" add a little here too. "Kaf" is the "palm of the hand". "Reish" is the "beginning". And, "tav" is the "sign of the covenant". What we have here is "The palm of the hand is the beginning of the sign of a covenant". Maybe that's why we extend our palms and shake hands when we cut a deal, or a covenant, with one another.

Now, here to, when you read the word "new", as in a "new covenant"; what you would expect to read in the Hebrew is the word "chadash" (chet-dalet-shin), as it means "new". However, what we have, in **Yirmeyahu 31**, is the word "chadashah" (chet-dalet-shin-heh) which changes the word to "renew" or "repair". "Brit" of course is "covenant". This is where we get our name for the "New Testa-



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ment”, which is “*Brit Chadashah*” or the “*Renewed Covenant*”.

Still another brother wrote an article concerning the renewed covenant for yet another publication. His premise was that *Strong’s Exhaustive Concordance* is not always correct (with which I agree). Since the words presented in *Strong’s* in the Hebrew language is utilizing the exact same Hebrew characters, what would be the difference?

Let’s take a look at these two words (new and renew) to see if we can make a distinction. The Hebrew word that Jeremiah utilizes in chapter 31, verse 31 is “chadashah” as is stated above. It is written חֲדָשָׁה in the Hebrew. *Strong’s Exhaustive Concordance* presents it thusly: 2319 חֲדָשׁ chadash, *khaw-dawsh’*; **from 2318**; new:--fresh, new thing.

Notice that it comes from another Hebrew word, which is #2318 in *Strong’s* and is presented thusly; חָדַשׁ chadash, *khaw-dash’*; a primitive root; to be new; causatively, to rebuild:--renew, repair.

Even though the words carry the exact same Hebrew characters, they are pronounced just slightly differently. This means that there is different vowel pointing and each being pronounced differently carries just a slightly different idea.

#2318 CHADASH, KHAW-DASH’

What we need to do now is visit the places wherein #2318 chadash, *khaw-dash’* is utilized to see if the meaning for it fits.

“Then said Samuel to the people, Come, and let us go to Gilgal, and **renew** the kingdom there,” 1 Sam. 11:14.

“And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and **renewed** the altar of Yahweh, that was before the porch of Yahweh,” 2 Chron.

15:8.

“And it came to pass after this, that Joash was minded to **repair** the house of Yahweh,” 2 Chron. 24:4.

“And the king and Jehoiada gave it to such as did the work of the service of the house of Yahweh, and hired masons and carpenters to **repair** the house of Yahweh, and also such as wrought iron and brass to mend the house of Yahweh,” 2 Chron. 24:12.

“Create in me a clean heart, O Elohim; and **renew** a right spirit within me,” Psa. 51:10.

“Who satisfieth thy mouth with good things; so that thy youth is **renewed** like the eagle’s,” Psa. 103:5.

“And they shall build the old wastes, they shall raise up the former desolations, and they shall **repair** the waste cities, the desolations of many generations,” Isa. 61:4.

“Turn thou us unto thee, O Yahweh, and we shall be turned; **renew** our days as of old,” Lam. 5:21.

We can truly see that in each of these scriptures, the Hebrew word *chadash, khaw-dash’*, which is #2318 in *Strong’s* truly applies. Each occurrence has to do with renewing, repairing, rebuilding, etc.

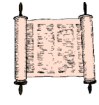
#2319 CHADASH, KHAW-DAWSH’

“And the officers shall speak unto the people, saying, What man is there that hath built a **new** house, and hath not dedicated it? Let him go and return to his house, lest he die in the battle, and another man dedicate it,” Dt. 20:5.

In this instance, shouldn’t the word #2319 carry the idea of being new? If we repair a house, then #2318 would apply, but in this case a new house is being built. Yahweh wanted families to inherit their initial parent’s possessions. Therefore, He didn’t want a man to build a new house and then go to war, die and leave his new house to another. (See also Dt. 22:8)



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“When a man hath taken a **new** wife, he shall not go out to war, neither shall he be charged with any business: but he shall be free at home one year, and shall cheer up his wife which he hath taken,” Dt. 24:5.

Again, the Hebrew word is “*chadash*” (#2319 *khaw-dawsh*), which would mean “new” not “renew.” Many people may renew their vows, but in this case the man has taken a new wife and needed to stay with her for a year to comfort her before doing the man’s responsibility of going to war.

“They sacrificed unto devils, not to Eloah; to gods whom they knew not, to **new** gods that came newly up, whom your fathers feared not,” Dt. 32:17. (See also Judges 5:8)

Again, these were new gods in the sense that Yahweh was their Elohim and to embrace other elohim than him was, in effect, embracing new gods. They knew Yahweh and were to know no other Elohim, so if they came in contact with another faith with other gods, then these were new gods.

“And these bottles of wine, which we filled, were **new**; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey,” Josh. 9:13.

This one also speaks for itself. The concept is new, not renewed.

“And they spake unto him, saying, No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two **new** cords, and brought him up from the rock,” Judg. 15:13 (See also Judg. 16:11 & 12)

Each of these accounts utilize #2319 and in each account the concept is new, not renew.

“Rejoice in Yahweh, O ye righteous: for praise is comely for the upright. Praise Yahweh with harp: sing unto him with the psaltery and an instrument of ten strings. Sing unto him a **new** song; play skilfully with a loud noise,” Psa. 33:1-3 (See also Psa. 40:3, 96:1, 98:1, 144:9, 149:1; Isa. 42:10)

These are all speaking of singing new songs to Yahweh, not renewed, repaired, or rebuilt songs.

“The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no **new** thing under the sun. Is there anything whereof it may be said, See, this is **new**? it hath been already of old time, which was before us,” Eccl. 1:9-10.

“The mandrakes give a smell, and at our gates are all manner of pleasant fruits, **new** and old, which I have laid up for thee, O my beloved,” Song 7:13.

“Behold, I will make thee a **new** sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff,” Isa. 41:15.

“Behold, the former things are come to pass, and **new** things do I declare: before they spring forth I tell you of them,” Isa. 42:9.

Who truly has the power to bring forth new things? Yahweh!

“Thou hast heard, see all this; and will not ye declare it? I have shewed thee **new** things from this time, even hidden things, and thou didst not know them,” Isa. 48:6.

Again, Yahweh has kept things secreted and hidden. He can put things right before our eyes and we don’t take notice of them until He opens our eyes to see them. When He does open our eyes to them, they are new to us.

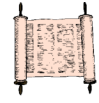
“Then read Baruch in the book the words of Jeremiah in the house of Yahweh, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the entry of the **new** gate of Yahweh’s house, in the ears of all the people,” Jer. 36:10 (See also Jer. 26:10)

“This I recall to my mind, therefore have I hope. It is of Yahweh’ mercies that we are not consumed, because his compassions fail not. They are **new** every morning: great is thy faithfulness,” Lam. 3:21-23.

This completes the Scriptural accounts that



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contain #2319 vdx (*khaw-dawsh*) in its three letter form. I think you can see, as do I, that in each instance of Scripture wherein this variable of #2318 appears, the inference or focus is on something “new” not “renewed”, “rebuilt”, or “repaired.”

CHADASHAH

But now we need to address the places where the letter “hei” (ה) is added, for the statement made by the brother above is that when the “hei” is added, it most assuredly means “renew.”

“Now there arose up a **new** king over Egypt, which knew not Joseph,” Ex. 1:8. The Hebrew word utilized here is “*chadashah*” (*khaw-dawshah*)! (*chet-dalet-shin-hey*)

But didn’t the brother in his statement say that when the “hei” (ה) is added to the word, that makes it to mean renewed or repaired? So was this king renewed, rebuilt or repaired? Absolutely not! It was a new king who sat on the throne Egypt.

Let’s see where else it is utilized. “And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a **new** (*chadashah*) meat offering unto Yahweh,” Lev. 23:15-16.

Would Yahweh want them to bring forth a renewed, repaired, rebuilt meat offering? This offering was to be two loaves of bread baked with leaven. How would they do that? The only meaning that applies to this variation of this word here is in the sense of **NEW!**

“And ye shall eat old store, and bring forth the old because of the **new** (*chadashah*),” Lev. 26:10.

“Also in the day of the firstfruits, when ye bring a **new** (*chadashah*) meat offering unto Yahweh, after your weeks be out, ye shall have an holy convocation; ye shall do no ser-

vile work,” Num. 28:26.

When Yahweh troubled the Philistines because the ark of the covenant had been captured by them, they finally got tired of the many problems that they were suffering from because of the presence of the ark. They decided to return it to Israel and they were instructed, “Now therefore make a **new** (*chadashah*) cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them,” 1 Sam. 6:7.

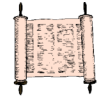
The implication here is new and not renewed, rebuilt, or repaired, is it not? As a matter of fact, when David decided to move the ark to Jerusalem, the Israelites also followed the example of the Philistines by putting it on a **new** (*chadashah*) cart (2 Sam. 6:3; 1 Chron. 13:7), which ended in disaster because Yahweh’s instructions were that the Levites were appointed to carry the ark.

Ishbibenob, one of the sons of the giants, had a **new** (*chadashah*) sword with which he thought to slay David (2 Sam. 21:16).

“And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a **new** (*chadashah*) garment; and they two were alone in the field: And Ahijah caught the **new** (*chadashah*) garment that was on him, and rent it in twelve pieces: And he said to Jeroboam, Take thee ten pieces: for thus saith Yahweh, the Elohim of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee: (But he shall have one tribe for my servant David’s sake, and for Jerusalem’s sake, the city which I have chosen out of all the tribes of Israel:) Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as



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did David his father. Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes: But I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes," 1 Ki. 11:29-35.

Why emphasize a new garment? Because Yahweh was going to do something new. He was going to take the kingdom of Israel out of the hand of the kings of Judah and place it into the hands of the Ephraimites.

"And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my master seeth: but the water is naught, and the ground barren. And he said, Bring me a **new** (*chadashah*) cruse, and put salt therein. And they brought it to him. And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith Yahweh, I have healed these waters; there shall not be from thence any more death or barren land. So the waters were healed unto this day, according to the saying of Elisha which he spake," 2 Ki. 2:19-22.

"Remember ye not the former things, neither consider the things of old. Behold, I will do a **new** (*chadashah*) thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert," Isa. 43:18-19.

Doesn't the idea of the concept of NEW apply here? He says not to remember the former things nor consider the things of old, so if we forget those things behind, those old things, then don't we turn our eyes, our minds to NEW things?

"For, behold, I create **new** (*chadashah*) heavens and a new earth: and the former shall not be remembered, nor come into mind," Isa. 65:17.

"For as the **new** (*chadashim* [plural]) heavens and the **new** (*chadashah*) earth, which I

will make, shall remain before me, saith Yahweh, so shall your seed and your name remain," Isa. 66:22.

"How long wilt thou go about, O thou backsliding daughter? for Yahweh hath created a **new** (*chadashah*) thing in the earth, A woman shall compass a man," Jer. 31:22.

"Behold, the days come, saith Yahweh, that I will make a **new** (*chadashah*) covenant with the house of Israel, and with the house of Judah: **Not according to the covenant that I made with their fathers** in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith Yahweh: But **this shall be the covenant that I will make with the house of Israel**; After those days, saith Yahweh, I will put my law in their inward parts, and write it in their hearts; and will be their Elohim, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know Yahweh: for they shall all know me, from the least of them unto the greatest of them, saith Yahweh: **for I will forgive their iniquity, and I will remember their sin no more**," Jer. 31:31-34.

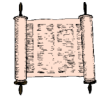
Now the question would be here, Is He doing something new? The answer is, YES! It is a NEW COVENANT. It has to be a NEW COVENANT, because it will not be made under the exact same conditions as that of the covenant of Moses. Look at this again! Doesn't He say that it won't be according to the covenant that He made with their fathers? Why? Because they broke the covenant and once the stipulations of a covenant are broken, the stage is set to either renew it, as was done time after time, **or make a new covenant**.

CUTTING THE COVENANT

The brother above made an emphatic statement that when the Hebrew word *chadashah* is utilized, this definitely means renew and not new. But as we have searched the Scriptures for #2318 *khaw-dash* and #2319 *khaw-dawsh*,



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we have to acknowledge that #2318 does most definitely mean renew, repair, rebuild, but #2319 with its two variations, has to mean “NEW” in every place that it is utilized. We have not embarked on this study to put anyone down, nor to humble anyone. Rather we have embarked on this study in order to get to the crux, to the truth of the matter.

No matter what man may say about a thing, we must go to Yahweh for the truth of the matter because His word is truth. Therefore, Yahweh’s word reveals the true meaning of the word #2319 *khaw-dawsh* and its variation *khaw-dawsh-ah*. It means NEW, not RENEW! We hope and pray that the brother above will be able to change his opinion concerning these terms. When we say New Covenant, New Testament, or Brit Chadashah, it truly means NEW COVENANT.

I certainly want to thank the brother above for his insight into some of the things he mentioned, for even though his essay concerning the Hebrew word *chadashah* is in error, there are other precious nuggets that he presented that we need to look into.

As he stated, Yahweh promised to make or “cut” a new covenant with the House of Israel and the house of Judah. He had “cut” the first covenant in tables of stone with His own finger. The Hebrew word, in this instance, for “make” or “cut” is *karat*. As is pointed out, gemstones, especially diamonds are measured in carats. Do you see the similarity?

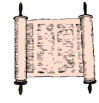
The tables of the covenant with the ten commandments would have made them a “ten carat” deal. This was a very precious deal. But there was a problem. Israel didn’t have the heart to be able to see, nor hear and understand what was really going on. However, Yahweh reveals to Ezekiel that He is going to correct the situation, “Again the word of Yahweh came unto me, saying, Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have

said, Get you far from Yahweh: unto us is this land given in possession. Therefore say, Thus saith the Sovereign Yahweh; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come. Therefore say, Thus saith the Sovereign Yahweh; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence. And I will give them one heart, and I will put a **new** (*chadashah*) spirit within you; and **I will take the stony heart out of their flesh, and will give them an heart of flesh:** That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their Elohim,” Ez. 11:14-20.

Again, Yahweh promises, “Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings: their way was before me as the uncleanness of a removed woman. Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it: And I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them. And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These are the people of Yahweh, and are gone forth out of his land. But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went. Therefore say unto the house of Israel, Thus saith the Sovereign Yahweh; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen,



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which ye have profaned in the midst of them; and the heathen shall know that I am Yahweh, saith the Sovereign Yawheh, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A **new** (*khaw-dawsh*; #2319) heart also will I give you, and a **new** (*chadashah*, #2319 with the *hei* added) spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your Elohim,” Ez. 36:17-28.

The Apostle Paul reveals that we are given that new heart through Yahshua the Messiah, “Do we begin again to commend ourselves? Or need we, as some others, epistles of commendation to you, or letters of commendation from you? Ye are our epistle written in our hearts, known and read of all men: Forasmuch as ye are manifestly declared to be the epistle of the Messiah ministered by us, written not with ink, but with the Spirit of the living Elohim; **not in tables of stone, but in fleshy tables of the heart.** And such trust have we through the Messiah toward Elohim: Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of Yahweh; Who also hath made us able ministers of the **new** (the word here, converted to Hebrew would be *chadashah*) testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if **the ministration of death, written and engraven in stones, was glorious**, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; **which glory was to be done away:** How shall not **the ministration of the spirit** be rather glorious? For if **the min-**

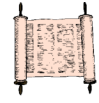
istration of condemnation be glory, **much more doth the ministration of righteousness exceed** in glory. For even **that which was made glorious had no glory in this respect, by reason of the glory that excelleth.** For if **that which is done away was glorious, much more that which remaineth is glorious.** Seeing then that we have such hope, we use great plainness of speech: And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of **that which is abolished:** But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in the Messiah. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless when it shall turn to the Sovereign, the vail shall be taken away. Now the Sovereign is that Spirit: and where the Spirit of the Sovereign is, there is liberty. But we all, with open face beholding as in a glass the glory of the Sovereign, are changed into the same image from glory to glory, even as by the Spirit of Yahweh,” 2 Cor. 3:1-18.

UNDERSTANDING

Let’s understand what Paul is saying here and throughout his epistles. We are born into this world as the descendants of Adam and Eve who partook of the forbidden fruit and brought sin and death not only upon themselves, but also their descendants (Ro. 5:12). We all are born into this world with the spirit in man. Spirit, in Hebrew, is “*ruach*,” which also can be translated as “breath.” We learn through the five senses, (1) sight, (2) hearing, (3) smell, (4) taste, and (5) touch. The spirit or breath in or of man is a sixth (6th) component that imparts to us the understanding of a natural, carnal man, “**For what man knoweth the things of a man, save the spirit of man which is in him?** Even so the things of Elohim knoweth no man, but the Spirit of Elohim. Now we have received, not the spirit of the world, but the spirit which is of Elohim; that we might know the things that are freely given to us of Elohim.



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Which things also we speak, **not in the words which man's wisdom teacheth**, but which the Holy Spirit teacheth; comparing spiritual things with spiritual. **But the natural man receiveth not the things of the Spirit of Elohim: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.**” 1 Cor. 2:11-14.

Again Paul writes, “Because the carnal mind is enmity against Elohim: for it is not subject to the law of Elohim, neither indeed can be,” Ro. 8:7.

What is it that we need in order to be able to truly keep and obey the laws of Yahweh? Ezekiel says that we not only need a new heart, but a new spirit. We need the Holy Spirit of Yahweh in order to understand spiritual things. We are not born with this Spirit. Only two individuals are recorded to have been born with the Holy Spirit as a possession and that is John the Baptist, who was sired by a physical, natural, carnal man, and Yahshua the Messiah, Who was conceived by the power of the Holy Spirit in the womb of the virgin Miriam and was born flesh. But having been sired by the Heavenly Father through the power of the Holy Spirit, He had the Holy Spirit as a possession all of His life.

We can only receive the Holy Spirit by (1) being called out of this world personally by the Heavenly Father, (2) being brought to repentance, (3) being baptized in the name of Yahshua the Messiah for the remission of our sins, and (4) by the laying on of the hands of the ministry. Then we can begin to understand spiritual things. But even then, we are only given an earnest of the spirit, which is a downpayment until the day that we can receive it in its fullness (Eph. 1).

COVENANT DIFFERENCES

The covenant made with Israel in the wilderness was called the Covenant of Moses, because he was the mediator of that covenant. Our covenant is a new covenant mediated by Yahshua. Moses was a temporary man, but

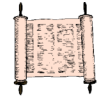
Yahshua pre-existed by the power of the eternal Spirit, was conceived by the eternal Spirit, was resurrected by the eternal Spirit, and lives forevermore by the eternal Spirit.

The Covenant of Moses had a priesthood officiated by the Levites, specifically Aaron and his descendants. The Covenant of Yahshua has an eternal heavenly priesthood after the order of Melchizedek, King of righteousness and King of peace.

The Covenant of Moses had physical sacrifices made and offered by the hands of man through the Levitical priesthood. The Covenant of Yahshua has the one physical sacrifice offered by Him, our High Priest, once and for all, “But the Messiah being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but **by his own blood** he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall **the blood of the Messiah, who through the eternal Spirit offered himself without spot to Elohim**, purge your conscience from dead works **to serve the living Elohim?** And **for this cause he is the mediator of the new testament**, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance....For **the Messiah is not entered into the holy places made with hands**, which are the figures of the true; but into heaven itself, now to appear in the presence of Elohim for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: **but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.** And as it is appointed unto men once to die, but after this the judgment: So **the Mes-**



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siah was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation...Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O Elohim. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; Then said he, Lo, I come to do thy will, O Elohim. **He taketh away the first, that he may establish the second.** By the which will **we are sanctified through the offering of the body of Yahshua the Messiah once for all.** And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But **this man, after he had offered one sacrifice for sins for ever,** sat down on the right hand of Yahweh; From henceforth expecting till his enemies be made his footstool. **For by one offering he hath perfected for ever them that are sanctified.**,” Heb. 9:11-15, 24-28; 10:5-14.

The tabernacle and temples of old were physical, being made by the hands of men. Our tabernacle, priesthood and sacrifices are spiritual, “Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, As newborn babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that Yahweh is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of Elohim, and precious, Ye also, as lively stones, are built up **a spiritual house, an holy priesthood, to offer up spiritual sacrifices,** acceptable to Elohim by Yahshua the Messiah. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them

which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But **ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:** Which in time past were not a people, but are now the people of Yahweh: which had not obtained mercy, but now have obtained mercy,” 1 Pet. 2:1-10.

The Levitical Priesthood has no right to eat of our altar, “We have an altar, whereof they have no right to eat which serve the tabernacle,” Heb. 13:10.

Our circumcision is of the heart and not of the flesh, “For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of Yahweh,” Ro. 2:28-29.

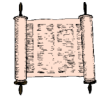
“For in Yahshua the Messiah neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love,” Gal. 5:6.

“For we are the circumcision, which worship Yahweh in the spirit, and rejoice in the Messiah Yahshua, and have no confidence in the flesh,” Phil. 3:3.

“Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after the Messiah. For in him dwelleth all the fulness of the headship bodily. And ye are complete in him, which is the head of all principality and power: In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of the Messiah: Buried with him in baptism, wherein also ye are risen with him through the faith of the opera-



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tion of Elohim, who hath raised him from the dead,” Col. 2:8-12.

Under the Covenant of Moses, there were promises made. Yahweh promised Israel that He would greatly bless them if they would obey Him. Israel promised to obey Him so that they could inherit these blessings. Yahweh is always faithful in His promises, but man is not, and Israel certainly was not. Therefore, the New Covenant is made being based upon better promises that is the promise of Yahweh, “But now hath he obtained a more excellent ministry, by how much also **he is the mediator of a better covenant**, which was **established upon better promises**. For if that **first covenant** had been faultless, then should no place have been sought for **the second**. For finding fault with them, he saith, Behold, the days come, saith Yahweh, when **I will make a new covenant** with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith Yahweh. For this is the covenant that I will make with the house of Israel after those days, saith Yahweh; I will put my laws into their mind, and write them in their hearts: and I will be to them an Elohim, and they shall be to me a people: And they shall not teach every man his neighbour, and every man his brother, saying, Know Yahweh: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, **A new covenant**, he hath made **the first old**. Now that which decayeth and waxeth old **is ready to vanish away**,” Heb. 8:6-13.

Look at these differences carefully and believe!

SIGNIFICANT TERMS

Notice the terms “first” and “second.” Notice the terms “old” and “new.” Notice the terms

“decayeth,” “waxeth old, and “vanish away.” Do these not fit with the differences between that which is flesh, physical, and that which is spirit?

Isaiah prophesies, “Lift up your eyes to the heavens, and look upon the earth beneath: for **the heavens shall vanish away like smoke, and the earth shall wax old like a garment**, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished. Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their reviling. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation,” Isa. 51:6-8.

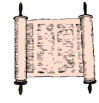
The Psalmist decrees, “Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: But thou art the same, and thy years shall have no end. The children of thy servants shall continue, and their seed shall be established before thee,” Psa. 102:25-28.

The book of Hebrews declares, “And, Thou, Adonai (Yahshua), in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: They shall perish; but thou remainest; and they all shall wax old as doth a garment; And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail,” 1:10-12.

Peter declares, “But the day of Yahweh will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of per-



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sons ought ye to be in all holy conversation and rightousness, Looking for and hasting unto the coming of the day of Yawheh, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" 2 Pet. 3:10-12.

Don't these Scriptures confirm that the physical creation that is in existence will pass away? Doesn't Yahshua promise a new heavens and a new earth? "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea....And he that sat upon the throne said, Behold, I make all things new," Rev. 21:1, 5.

How would the covenant of Moses fit in with an eternal spiritual creation? The fact of the matter is that there were parts of that covenant that were spiritual and parts that were physical. The physical parts will perish from it, while the spiritual parts will be brought forward. Israel had no problem with the physical parts of that covenant, their problem was with the spiritual elements.

THE TRANSFERRAL

Few people understand the truth about the priesthoods. The original priesthood was the Melchizedek priesthood. It was the heavenly and eternal priesthood. But a sacrifice had to be made for the sins of all mankind including Israel. This sacrifice had to be most costly and precious. Therefore, Yahweh raised up Abraham and his descendants Israel through whom He would make this most precious and costly sacrifice.

In due process of time Yahweh allowed Israel to grow and prosper in the land of Egypt, but eventually allowed them to be subtly seduced into the bondage of slavery. He delivered Israel from this bondage into the wilderness where He raised up the Levitical priesthood. The Levitical priesthood was simply a temporary physical priesthood introduced in order to fulfill His will and purposes.

The book of Hebrews records, "If there fore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is of necessity a change also of the law," Heb. 7:11-12.

Once Yahshua was sent to the earth, conceived of the Holy Spirit and born of a woman, He then lived the perfect righteous life in order to make the perfect acceptable sacrifice. The Levitical priesthood had failed to be faithful in administering the law, so as it says here in Hebrews, the priesthood was changed or transferred from the unfaithful, physical, fleshly, carnal Levitical priesthood to the Melchizedek Priesthood.

There also had to be a transferral of the law. The Greek word utilized for the "change" from the Levitical priesthood to the Melchizedek is *metatithemi*, which is defined as; to transport, transfer, exchange, change sides, etc.

The Greek word utilized for the change of the law (changed) is *metathesis*, which is defined as; transposition, i.e. transferral (to heaven). The faithful teaching and keeping of the law had to be changed or transferred to a more faithful priesthood, e.g., the Melchizedek Priesthood officiated over by Yahshua the Messiah, the faithful and obedient Son of Elohim Who originally was without father, without mother, without descent, having neither beginning of days, nor end of life, but Who had to be made like the Son of Elohim. (Heb. 7:3)

Paul says that the law is "spiritual" but he was carnal, sold under sin (Ro. 7:14). He was already called by Yahshua, given the Holy Spirit of apostleship, but was even yet carnal. He continually wrote of the struggle of the Spirit with the flesh. Paul understood that we can only overcome by the Spirit of Yahshua that is placed within us, but we still have a great battle on our hands.

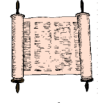


THE WITNESS

The tabernacle made in the wilderness was a witness to these things that such was to be the case. We have already published an article in our Nov-Dec 2008 issue of Yahshua's Witness Magazine, in the article entitled "The True Testimony" wherein we revealed that that whole tabernacle not only was served with animal and grain sacrifices, but prophesied that Israel was also going to be sacrificed and so was the very One Who sat on the ark of the covenant, Yahweh, Himself.

The tables of the covenant, the stones whereon the commandments were written were placed inside the ark of the covenant upon which Yahweh sat. This prophesied that the true power to fulfill these commandments was under the power of Yahweh alone. This

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was a parable that few people have understood.

Moses was the mediator of that covenant of old, but Yahshua is the Mediator of the new covenant based upon better promises. Sadly, there are those who seek to put people back under the covenant that was administered through the hand of Moses. Paul reveals that this was a covenant of death, but the covenant administered under the hand and power of Yahshua the Messiah is a new and living covenant. It requires a new heart and a new spirit. It is a NEW COVENANT based upon better promises because it is based solely upon the WORD OF YAHWEH! May you be blessed to be chosen for this new and better covenant!

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