

# ARE YOU IN COVENANT?

“Gather My faithful ones to Me, those who have made a Covenant with Me by sacrifice.” **Psalms 50:5**

The Hebrew words for Covenant are Beriyth (Strong's #1285) means: Covenant, Alliance, Pledge. Strong's #1254 means to Create, Shape, Form a Covenant.

In Ancient Hebrew times a Covenant was made by cutting and passing between two (2) halves of the sacrificial animal, which represent both parties of the Covenant (i.e... **אֵלֹהִים** (Yahuah) and Mankind). Hence, we get the term to “cut a Covenant” by the shedding of blood.

The blood Covenant between two (2) parties is the closest, most enduring, most solemn, and most sacred of all contracts. It is a contract which cannot be broken. When you enter into a blood covenant with someone, you promise to give them your life, your love, and your protection forever, “till death do you part”.

It is important to keep in mind how serious it was in Ancient times to “cut a covenant”. Whenever we come across the word Covenant (used approx. 280 times in the Tanakh (OT) alone), we must respect and truly understand the seriousness of its full meaning. The procedure of cutting the covenant is not described every time one (1) is made, so we must keep in mind the seriousness of these contracts as explained below.

According to scripture, **אֵלֹהִים** (Yahuah) has never made a covenant directly to the Gentiles. Even the re-newed covenant of **Jeremiah 31:31-34** “The days are coming,” declares **אֵלֹהִים** (Yahuah), “when I will make a new covenant with the people of Yasharal (Israel) and with the people of Yahudah (Judah)..... cannot be made available through the Gentiles, because it stands on all the other covenants **אֵלֹהִים** (Yahuah) made with the Abry (Hebrew) people.

**אֵלֹהִים** (Yahuah) made his covenant with Abraham, Yitshaq (Isaac) and Yaaqob (Jacob), using the name "El Shaddai" (Almighty **אֵלֹהִים** (Yahuah)). The Covenant with Abraham was also with his wife Sarah, so that Yitshaq (Isaac) inherited the covenant, as well as Ishmael and his descendants, as the seed of Abraham who was also circumcised as **אֵלֹהִים** (Yahuah) commanded. The covenant with Yaaqob (Jacob) resolved an ambiguity regarding his brother Esau who had sold his birthright for a pot of soup. **אֵלֹהִים** (Yahuah) was making it clear that the covenant was with Yaaqob (Jacob), and not with Esau. **אֵלֹהִים** (Yahuah)'s covenant with Yaaqob (Jacob) did not include Esau.

## COVENANT NAMES OF **אֵלֹהִים** (YAHUAH)

### 1. **אֵלֹהִים** (Yahuah) Yireh

**אֵלֹהִים** (Yahuah) Yireh = **אֵלֹהִים** (Yahuah) will provide

**Genesis 22:4** Then on the third (3<sup>rd</sup>) day Abraham lifted up his eyes, and saw the place afar off.

5 And Abraham said unto his young men, Abide here with the ass; and I and the lad will go yonder and worship, and come again to you.

6 And Abraham took the wood of the burnt offering, and laid it upon Yitshaq (Isaac) his son; and he took the fire in his hand, and a knife; and they went both of them together.

7 And Yitshaq (Isaac) spoke unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?

8 And Abraham said, My son, אַיָּהוָה (Yahuah) will provide himself a lamb for a burnt offering: so they went both of them together.

9 And they came to the place which אַיָּהוָה (Yahuah) had told him of; and Abraham built an altar there, and laid the wood in order, and bound Yitshaq (Isaac) his son, and laid him on the altar upon the wood.

10 And Abraham stretched forth his hand, and took the knife to slay his son.

11 And the Malak (Messenger/Angel) of אַיָּהוָה (Yahuah) called unto him out of Shamym (Heaven), and said, Abraham, Abraham: and he said, Here am I.

12 And he said, Lay not your hand upon the lad, neither do anything unto him: for now I know that you fear אַיָּהוָה (Yahuah), seeing you have not withheld your son, your only son from me.

13 And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

14 And Abraham called the name of that place אַיָּהוָה (Yahuah) Yireh: as it is said to this day, In the mount of אַיָּהוָה (Yahuah) it shall be seen.

אַיָּהוָה (Yahuah) will Provide. **Genesis 22:14**. From Yireh (to see or to provide or to foresee as a prophet). אַיָּהוָה (Yahuah) always provides at the right time.

This name was revealed when Abraham, in obedience to אַיָּהוָה (Yahuah), was about to offer up Yitshaq (Isaac), and אַיָּהוָה (Yahuah) stopped him and provided a lamb for the sacrifice. The lamb was the substitute for Yitshaq (Isaac). This powerful story reveals **וַיִּשָׁחַד** (Yahusha) and the work on the stake. The name אַיָּהוָה (Yahuah) Yireh speaks of אַיָּהוָה (Yahuah) Alhym Providing His Son for our redemption and being our provider for all that we need.

אַיָּהוָה (Yahuah) Yireh is the first (1<sup>st</sup>) compound name of אַיָּהוָה (Yahuah) to appear in the Tanakh. By calling Himself אַיָּהוָה (Yahuah) Yireh, He is saying: "I do not change -- My ways do not change; therefore, I desire to meet your needs, just as I met the needs of the children of Yasharal (Israel) in their Exodus from Mitsrym (Egypt)."

When Abraham was asked to sacrifice Yitshaq (Isaac), it was an offering of consecration. Abraham was making a burnt consecration offering which involves consecrating one's life. There are times that are set aside in our lives, specifically for the purpose of seeking אַיָּהוָה (Yahuah) and consecrating ourselves totally to Him.

We must hold fast to His Word and promises to us in order to see our reward. Hold fast to our confession of Amunah (Faith), for אַיָּהוָה (Yahuah) is faithful Who promised. When praying, believe that אַיָּהוָה (Yahuah) will provide. Abraham named the place of sacrifice אַיָּהוָה (Yahuah) Yireh: "the revealing One Who is more than a Provider." This name is actually taken from the verb to see in the Hebrew. It means אַיָּהוָה (Yahuah) has seen ahead and made a provision to provide our needs.

## 2. **יְהוָה (Yahuah) Rapha**

**יְהוָה (Yahuah) Rapha: יְהוָה (Yahuah) Who Heals. Exodus 15:22-26**

When the children of Yasharal (Israel) arrived at Marah in the wilderness and could not drink the water because it was bitter, discloses the name **יְהוָה (Yahuah)-Rapha**. **יְהוָה (Yahuah)** made a covenant of healing with His people and said that if they would keep all His commandments, He would be their health and healer continually. "...for I am **יְהוָה (Yahuah)** that heals you." **Exodus 15:26**

This Covenant Name Rapha (to heal); implies spiritual, emotional and physical healing. (**Jeremiah 30:17, 3:22; Isaiah 61:1**) **יְהוָה (Yahuah)** heals from the inside out, Ruch, soul and body. (**Jeremiah 30:17, 3:22; Isaiah 61:1**)

This name means **יְהוָה (Yahuah)** heals or **יְהוָה (Yahuah)** your health. **יְהוָה (Yahuah)** first (1<sup>st</sup>) revealed Himself as **יְהוָה (Yahuah) Rapha** at Marah where after 3 days traveling the Yasharalites (Israelites) came upon water but couldn't drink it because it was bitter. **יְהוָה (Yahuah)** showed Moshah (Moses) a tree and told him to throw it into the water so the water could become sweet. And it was here that **יְהוָה (Yahuah)** said "I am **יְהוָה (Yahuah)** that heals you" (**Exodus 15:26**). Moshah (Moses) had to throw the tree into the water and the significance of that is that action had to accompany Amunah (Faith). We talk belief, but we must walk it too. You can believe in healing but you must receive healing too. And the only way to receive it is by reading and meditating on **יְהוָה (Yahuah)**'s Word. You must continuously feed on His Words of life, health, and healing.

**וְיֵשׁוּעָה (Yahusha)** came to heal emotional wounds - the brokenhearted and the bruised. He came to heal them from backsliding and Sin and from Physical afflictions. **יְהוָה (Yahuah) Rapha** is Health in every area of life.

"The Ruch of **יְהוָה (Yahuah)** is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of **יְהוָה (Yahuah)**'s favor" **Luke 4:18-19**.

In **Isaiah 53:3-5** the prophet had this to say about **וְיֵשׁוּעָה (Yahusha)**: "He was despised and rejected by men, a man of sorrow, and familiar with suffering.....Surely he took up our infirmities (or griefs) and carried our sorrow."

He not only heals us of physical afflictions, but grief and sorrow are needs that must be healed. **וְיֵשׁוּעָה (Yahusha)** doesn't want us to carry grief, He wants us to cast our cares on Him. When we're hurting in the soul area (mind and emotions), **יְהוָה (Yahuah) Rapha** has given us a provision.

"Is there no balm in Gilead? Is there no physician there? Why then is there no healing for the wound of my people?" **Jeremiah 8:22**. YeremiYahu (Jeremiah) was asking, "Isn't there a balm to heal the soul-sick people?"

The word Gilead means "praise." When we praise **אֲיָהוָה** (Yahuah) we bring **אֲיָהוָה** (Yahuah) Rapha on the scene. We bring in healing.

**וַיָּשׁוּעַ** (Yahusha) was bruised in my place and He came to give me liberty. When He was hanging on the stake, soldiers tried to give Him a sponge soaked in myrrh, but He refused to drink it. Why did He do that? Because myrrh works as an anesthetic and would have deadened His pain. **וַיָּשׁוּעַ** (Yahusha) carried all of our anxieties, fears and rejections. He carried all of our physical afflictions. They're not ours anymore. He refused the myrrh.

"But I will restore you to health and heal your wounds declares **אֲיָהוָה** (Yahuah)" **Jeremiah 30:17**.

"**וַיָּשׁוּעַ** (Yahusha) went throughout Galilee, teaching in their synagogues, declaring the good news of the kingdom, and healing every disease and sickness among the people" **Matthew 4:23**.

### 3. **אֲיָהוָה** (Yahuah) Nissi

**אֲיָהוָה** (Yahuah) Nissi: **אֲיָהוָה** (Yahuah), my Banner, my Victory

The Covenant Name " **אֲיָהוָה** (Yahuah) My Banner" comes from **Exodus 17:15**. **אֲיָהוָה** (Yahuah) in battle, on the battle-field. From a word that means to glisten, to lift up. See **Psalms 4:6**.

This name was made known when Moshah (Moses) lifted up the rod of victory, in prayer, for an entire day as a battle with the Amalekites was fought (**Exodus 17:15**). The Hebrew word Nissi means my banner, or my covering, my protection and, also my victory.

"Then **אֲיָהוָה** (Yahuah) said to Moshah (Moses), 'write this on a scroll as something to be remembered and make sure that **וַיָּשׁוּעַ** (Yahusha/Joshua) hears it, because I will completely blot out the memory of Amalek from under Shamym (Heaven).' Moshah (Moses) built an altar and called **אֲיָהוָה** (Yahuah) is my Banner. He said, 'For hands were lifted up to the throne of **אֲיָהוָה** (Yahuah). **אֲיָהוָה** (Yahuah) will be at war against the Amalekites from generation to generation.'" **Exodus 17:15-16**

As long as Moshah (Moses) held his arms up holding the rod that **אֲיָהוָה** (Yahuah) had given him, the Yasharalites (Israelites) prevailed in the battle. Moshah (Moses) was holding up the banner of **אֲיָהוָה** (Yahuah) that brought them victory. He was carrying a symbol of **אֲיָהוָה** (Yahuah)'s presence.

In Moshah (Moses) day, a banner wasn't necessarily a flag, it was a bare pole with a bright and shining ornament that would glitter in the sun when held high in the air. The word for banner actually means "to glisten, a pole or ensign, a standard or a miracle." The banner or "standard" represented **אֲיָהוָה** (Yahuah)'s cause. It was a symbol of His deliverance and mighty salvation that caused His people to be victors over their enemies.

"Put on the full armor of **אֲיָהוָה** (Yahuah) so that you can take your stand against HaSatan's schemes.

For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms. Therefore, put on the full armor of **אֵלֹהִים** (Yahuah), so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand. Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place, and with your feet fitted with the readiness that comes from the gospel of Shalum (Peace). In addition to all this, take up the shield of trust, with which you can extinguish all the flaming arrows of the evil one. Take the helmet of Salvation and the sword of the Ruch, which is the Word of **אֵלֹהִים** (Yahuah)" **Ephesians 6:11-17**.

**אֵלֹהִים** (Yahuah) did not tell us to fight in our own armor. He gave us His armor. If we'll wear it and stand in it, He will put us over. He's **אֵלֹהִים** (Yahuah), our Banner. Raise a banner on a bare hilltop, shout to them, beckon to them; beckon to them to enter the gates of the nobles. I have commanded my Qadosh ones; I have summoned my warriors to carry out my wrath - those who rejoice in my triumph. Listen, a noise on the mountains, like that of a great multitude. Listen, an uproar among the kingdoms, like nations massing together! **אֵלֹהִים** (Yahuah) Almighty is mustering an army for war. I will punish the world for its evil, the wicked for their sins. I will put an end to the arrogance of the haughty and will humble the pride of the ruthless" **Isaiah 13:2-4,11**.

We're not fighting battles in our own strength, we're in His strength. When we rely on Him as our Banner, we overcome. "Hear, O Yasharah (Israel), today you are going into battle against your enemies. Do not be fainthearted or afraid; do not be terrified or give way to panic before them. For **אֵלֹהִים** (Yahuah) your Alhym is the one who goes with you to fight for you against your enemies to give you victory" **Deuteronomy 20:3-4**

"**אֵלֹהִים** (Yahuah) is with me; I will not be afraid. What can man do to me?" **Psalms 118:6**

These scriptures are saying I've already won because I have **אֵלֹהִים** (Yahuah) Nissi on my side. He is my victorious one. The rod in Moshah (Moses)' hand was much more than a symbol. Moshah (Moses) named one of his altars after the rod. He called it **אֵלֹהִים** (Yahuah) Nissi, **Exodus 17:15**.

"And there shall come forth a rod out of the stem of Yesse, and a branch shall grow out of his roots.....And in that day there shall be a root of Yesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious." The rod spoken of in **Isaiah 11:1, 10** is **וְיָשָׁא** (Yahusha).

The word used for pole, on which the serpent that Moshah (Moses) was instructed to have the people look on in the wilderness, is banner. **וְיָשָׁא** (Yahusha) was lifted up on the banner - the stake (**John 3:14**). The stake is not a sign of defeat, but a sign of victory.

"And **אֵלֹהִים** (Yahuah) raised us up with **וְיָשָׁא** (Yahusha) and seated us with him in the heavenly realms in **וְיָשָׁא** (Yahusha)" **Ephesians 2:6**.

".....If **אֵלֹהִים** (Yahuah) is for us, who can be against us?" **Romans 8:31**

"In all these things we are more than conquerors through him who loved us" **Romans 8:37**

OWYAZL (Yahusha) is my Banner. I go from strength to strength, from trust to trust, and from glory to glory in Him.

#### 4. AYAZL (Yahuah) Shalum

AYAZL (Yahuah) Shalum: AYAZL (Yahuah) our Peace

This name was revealed to Gideon, in **Judges 6:23-24**, when AYAZL (Yahuah) made him in to a great warrior by showing him that only through dependence upon AYAZL (Yahuah) and reliance upon His name can we know His Shalum (Peace) which will bring about triumph over all our enemies.

The Hebrew word "Shalum". Is translated Peace 170 times. Its full meaning is Whole, Finished, Fulfilled, Perfected. It is related to Wellness, Welfare. **Deuteronomy 27:6; Daniel 5:26; I Kings 9:25 8:61; Genesis 15:16; Exodus 21:34, 22:5, 6; Leviticus 7:11-21**. Shalum refers to the kind of Peace that results from being a whole person in right relationship with AYAZL (Yahuah) and one's fellow man. When Gideon was afraid, he was going to die because he had seen the Malak (Messenger/Angel) of AYAZL (Yahuah) consume the sacrifice, AYAZL (Yahuah) spoke Shalum (Peace) into his heart:

"But AYAZL (Yahuah) said to him, Shalum (Peace)! Do not be afraid. You are not going to die.' So, Gideon built an altar to AYAZL (Yahuah) there and called it AYAZL (Yahuah) is Shalum (Peace). To this day it stands in Ophrah of the Abiezrites" **Judges 6:23-24**.

AYAZL (Yahuah) gave Gideon Shalum (Peace) within his Ruch before he ever won the battle. Shalum (Peace) does not come because of outward situations. Shalum (Peace) comes because of He Who is inside us.

**Philippians 4:6-7** puts it this way: "Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to AYAZL (Yahuah). And the Shalum (Peace) of AYAZL (Yahuah), which transcends all understanding, will guard your hearts and your minds in OWYAZL (Yahusha)."

People in Yasharal (Israel) say "Shalum, shalum!" and the reason they say it twice is because they want you to have Shalum (Peace) in the inner man and Shalum (Peace) in the outer man. Shalum, meaning, "whole," shows us when AYAZL (Yahuah)'s Shalum (Peace) reigns in our hearts, we are whole.

**Isaiah 48:18** says, "If only you had paid attention to my commands, your Shalum (Peace) would have been like a river, your Righteousness like the waves of the sea."

When we obey the Word of AYAZL (Yahuah), we will have Shalum (Peace) that flows from us like a river, touching other people. Although we may not see victory or feel that victory is near, we have to let

יְהוָה (Yahuah)'s Shalum (Peace) keep us.

**Colossians 3:15** tells us to "Let the Shalum (Peace) of **וְיֵשׁוּעַ** (Yahusha) rule in your hearts."

We have to decide which way we will yield our emotions. We have to let the Shalum (Peace) of **יְהוָה** (Yahuah) rule and reign. We're not to worry or be anxious because **יְהוָה** (Yahuah) Shalum gave us Shalum (Peace). He wants us to know that He is in control:

"You will keep in perfect Shalum (Peace) him whose mind is steadfast, because he trusts in you" **Isaiah 26:3**.

## 5. **יְהוָה (Yahuah) Raah**

**יְהוָה** (Yahuah)-Raah: "**יְהוָה** (Yahuah) my Shepherd."

**יְהוָה** (Yahuah) my Shepherd. **Psalms 23:1**. Raah which is derived from ro'eh (to pasture, to feed).

The word Raah indicates "the relationship between a leader and his people." The word Raah can also signify "the relationship between a priest or prophet and his people." Another translation of Raah is "companion" or "friend." This expresses the idea of intimacy and sharing life and food. Scripture says we are joint heirs with **וְיֵשׁוּעַ** (Yahusha) (**Romans 8:17**); we are to share in His life and identify completely with Him. **Exodus 33:11** speaks of a Raah relationship between **יְהוָה** (Yahuah) and Moshah (Moses). "**יְהוָה** (Yahuah) would speak to Moshah (Moses) presence to presence, as a man speaks with his friend."

**יְהוָה** (Yahuah) wants to be that intimate in His relationship with us. **וְיֵשׁוּעַ** (Yahusha) is our friend who sticks closer than a brother (**Proverbs 18:24**).. That is our Raah relationship with Him.

When we see **יְהוָה** (Yahuah) as our Shepherd, He will lead us, feed us, bring judgment, and keep us from folly. He is our close and intimate companion and friend.

This declaration, "**יְהוָה** (Yahuah) is my Shepherd" was spoken by David and immediately followed it with another declaration, "I shall not want" (**Psalms 23:1**) Once we know **יְהוָה** (Yahuah) as our Shepherd, our **יְהוָה** (Yahuah)- Raah, all the promises of **Psalms 23** will become reality in our daily walk.

"May the Alhym of Shalum (Peace), who through the blood of the eternal covenant brought back from the dead our Mashiach **וְיֵשׁוּעַ** (Yahusha), that great Shepherd of the sheep, equip you with everything good for doing his will, and may he work in us what is pleasing to him, through **וְיֵשׁוּעַ** (Yahusha), to whom be glory for ever and ever" **Hebrews 13:20-21**.

"For you were like sheep going astray, but now you have returned to the Shepherd and overseer of your souls" **1 Peter 2:25**.

"And when the Chief Shepherd appears, you will receive the crown of glory that will never fade away"  
**1 Peter 5:4.**

"I am the good shepherd, I know my sheep and my sheep know me, just as the Father knows me and I know the Father, and I lay down my life for the sheep. I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there shall be one flock and one shepherd"  
**John 10:14-16.**

## 6. **אֲיָאֵל (Yahuah) Tsidkenu**

**אֲיָאֵל (Yahuah) Tsidkenu. אֲיָאֵל (Yahuah) Our Righteousness.**

**Jeremiah 23:5, 6, 33:16.** From tsidek (full weight, justice, right, straight, stiff, balanced as on scales, righteous, declared innocent.) **אֲיָאֵל (Yahuah) Himself Covenants to be our Righteousness.**

The days are coming, declares **אֲיָאֵל (Yahuah)**, when I will raise up to David a Righteous Branch, a king who will reign wisely and do what is just and right in the land. In his days Yahudah will be saved and Yasharal (Israel) will live in safety, and this is the name by which he will be called: **אֲיָאֵל (Yahuah) Our Righteousness.**

**אֲיָאֵל (Yahuah) Our Righteousness. Jeremiah 23:5, 6, 33:16.** From tsidek (full weight, justice, right, righteous, declared innocent.) **אֲיָאֵל (Yahuah) our Righteousness. Jeremiah 33:16.**

In this revelation we are told that **וְיָשׁוּעָא (Yahusha)** is our Righteousness and that only through Him can we live Righteously before **אֲיָאֵל (Yahuah)**. We know that **וְיָשׁוּעָא (Yahusha)** is the Righteous Branch and we are in His Body, but often we see ourselves as still being unrighteous and full of Sin.

Our past Righteousness was as filthy rags, but all that changed when we came to **וְיָשׁוּעָא (Yahusha)**. The Brit HaDashah (NT) says that we are the Righteousness of **אֲיָאֵל (Yahuah)** in **וְיָשׁוּעָא (Yahusha)**.

Righteousness means "the Quality of being Right." Our pasts are as filthy rags, but **וְיָשׁוּעָא (Yahusha)** swapped with us. He bore the wages of our Sins and destroyed the powers of darkness. Then He gave us His Righteousness. That's why every promise in scripture is ours. There is no Condemnation to those who are in **וְיָשׁוּעָא (Yahusha)**, because they are clothed in His right standing with **אֲיָאֵל (Yahuah)**. **אֲיָאֵל (Yahuah)** no longer looks at us and sees our sins. Now He looks at us through the Righteousness of His Son, **וְיָשׁוּעָא (Yahusha)**: "Therefore confess your Sins to each other and pray for each other so that you may be healed. The prayer of a Righteous man is powerful and effective" **James 5:16.**



A Righteous man is one who is born again into **OWYAZL** (Yahusha)'s Righteousness. **OWYAZL** (Yahusha)'s Righteousness will cause our prayers to be powerful and effective. His Righteousness covers our spirit, personality, mind, and emotions.

The prodigal son spent his inheritance and when he returned home, one of the things his father gave him was a robe. His father said, "Give my son the best robe." The best is always the robe that the father wore. The son, who had been living with pigs and had wasted his father's provision for him was given the best robe. When we came to **OWYAZL** (Yahusha), the Father gave us the best robe, the one that He wears, Righteousness. **AYAZL** (Yahuah) takes prodigals, those who have spent all He has given them and have ripped up their privileges, and He cleanses them and clothes them in His Righteousness. That's what we are clothes in, and it came out of heaven's wardrobe. We'll never have a more expensive robe than the one that **AYAZL** (Yahuah) gave us; it was paid for with **OWYAZL** (Yahusha)'s blood.

An image drawn from the shepherd's life is this: When a lamb dies, the shepherd removes the lamb's skin and places it upon an orphan lamb. Then the mother lamb, who has lost her baby, smells her baby's skin on the orphaned lamb. Because of the skin that is draped over him, she'll adopt and raise that baby as her own.

It's the same way with **OWYAZL** (Yahusha)'s Righteousness. When He died, He clothes me with a robe of His Own right standing with **AYAZL** (Yahuah) Almighty. When the Father looks at me, He sees me clothed in **OWYAZL** (Yahusha).

**OWYAZL** (Yahusha) triumphed over HaSatan in three (3) areas. First (1<sup>st</sup>) in the wilderness, **OWYAZL** (Yahusha) overcame him by saying, "It is written." HaSatan had to obey the Word of **AYAZL** (Yahuah). Next, on the stake, **OWYAZL** (Yahusha) stripped HaSatan of his power. **OWYAZL** (Yahusha) overcame Sin and took the keys of Hades and Death. And, finally, at our new birth, **OWYAZL** (Yahusha) won again. He defeated HaSatan by making us, and all of mankind, victors over Sin and Death.

We are victorious over HaSatan today because **OWYAZL** (Yahusha) gave us His own Righteousness. **AYAZL** (Yahuah) Tsidkenu, **AYAZL** (Yahuah) Our Righteousness. This Righteous robe gives us prayer power. We have a force and strength to bring tremendous results, His righteousness.

**AYAZL** (Yahuah) Tsidkenu reveals the fullness of the measure of our acceptance in the presence of **AYAZL** (Yahuah).

"But thanks be to **AYAZL** (Yahuah) that though you used to be slaves to Sin, you wholeheartedly obeyed the form of teaching to which you were entrusted. You have been set free from Sin and have become slaves to Righteousness" **Romans 6:17-18**.

"Since they did not know the Righteousness that comes from **AYAZL** (Yahuah) and sought to establish their own, they did not submit to **AYAZL** (Yahuah)'s Righteousness. **OWYAZL** (Yahusha) is the end of the Turah (law) so that there may be Righteousness for everyone who believes" **Romans 10:3-4**.

"It is because of him that you are in **OWYAZL** (Yahusha), who has become for us wisdom from **AYAZL** (Yahuah), that is, our Righteousness, Qadoshness (Holiness) and Redemption" **I Corinthians 1:30**.

"After the suffering of his soul, he will see the light of life and be satisfied; by his knowledge my righteous servant will justify many, and he will bear their iniquities" **Isaiah 53:11**.

## 7. **אֱלֹהִים (Yahuah) Mekoddishkem**

**אֱלֹהִים (Yahuah)-M'KADDESH: אֱלֹהִים (Yahuah) Who Sanctifies.**

**Leviticus 20:8.** To sanctify means to make Whole and Set apart for Qadoshness (Holiness).

As our Righteousness, He imputes His own Righteousness to our account. But He goes further: he works with our characters to sanctify us, make us whole, and set us apart for Himself.

## 8. **אֱלֹהִים (Yahuah) Shammah**

**אֱלֹהִים (Yahuah) Shammah means " אֱלֹהִים (Yahuah) is there."**

"And the name of the city, from that day will be: **אֱלֹהִים (Yahuah) is there**" **Ezekiel 48:35**.

The Hebrew translation is **אֱלֹהִים (Yahuah) Shammah**-speaking of **אֱלֹהִים (Yahuah)**'s abiding presence. **אֱלֹהִים (Yahuah)** desires that we walk with Him daily. The word abide means to stay, not to visit.

This is **אֱלֹהִים (Yahuah)**'s promise and pledge to His people that His presence would be with them. **אֱלֹהִים (Yahuah)** as prophesying, probably while in captivity in Babylon. At the time, Yasharal (Israel) was falling continually into sin, and Yarusalym (Jerusalem) was about to go under.

So **אֱלֹהִים (Yahuah)** led Ezekiel to prophesy about a new temple, the likes of which **אֱלֹהִים (Yahuah)**'s people had never before seen. After prophesying about this temple, Ezekiel said, "The presence of **אֱלֹהִים (Yahuah)** will be there."

The people loved Yarusalym (Jerusalem) and the temple. Now that the temple had been destroyed, they were full of sorrow and in Babylonian captivity. Ezekiel's prophecy brought his people consolation and hope for the restoration of their land. This was **אֱלֹהִים (Yahuah)**'s pledge of His presence in a glorious way that they could not imagine.

The Yasharalites (Israelites) were obsessed with having a natural presence of **אֱלֹהִים (Yahuah)** that they could perceive through their senses. But **אֱלֹהִים (Yahuah)**'s presence was not just an article that they could hang up in a temple. He has always wanted His presence to be so much more than that.

**אֱלֹהִים (Yahuah)** has always desired to have His presence with His people because He desires their fellowship. **אֱלֹהִים (Yahuah)**, Who created man and placed him in a beautiful garden, came down and walked and talked with him. The presence of **אֱלֹהִים (Yahuah)** was there because He wanted man's presence with Himself. **אֱלֹהִים (Yahuah) Shammah** wants to have fellowship with us. He is present and alive in us - He is there.

All the man-made temples were very short-lived; **אֱלֹהִים (Yahuah)** did not stay in the garden; the tabernacle was substituted with a temple; Solomon's temple was destroyed by Nebuchadnezzar; Zerubbabel's temple was destroyed by Herod; and finally, sinful people crucified **וְיָשׁוּעַ (Yahusha)**. After **וְיָשׁוּעַ (Yahusha)**'s resurrection, those who received him as Mashiach we became His temples. We are now the temple of **אֱלֹהִים**

(Yahuah). **אֱלֹהֵינוּ** (Yahuah) Shammah began to dwell in us:

"Don't you know that you yourselves are **אֱלֹהֵינוּ** (Yahuah)'s temple and that **אֱלֹהֵינוּ** (Yahuah)'s Ruch lives in you?" **1 Corinthians 3:16.**

"What agreement is there between the temple of **אֱלֹהֵינוּ** (Yahuah) and idols? For we are the temple of the living **אֱלֹהֵינוּ** (Yahuah). As **אֱלֹהֵינוּ** (Yahuah) has said: 'I will live with them and walk among them, and I will be their **אֱלֹהֵינוּ** (Yahuah), and they will be my people'" **2 Corinthians 6:16.**

Scripture tells us that, from the very beginning, **אֱלֹהֵינוּ** (Yahuah) wanted His presence felt. He once spoke to Moshah (Moses) saying, "My presence shall go with you, and I will give you rest" (**Exodus 33:14**). Moshah (Moses) wouldn't go anywhere if he didn't know that **אֱלֹהֵינוּ** (Yahuah)'s presence went with him! But we don't have to worry about that because He's in us.

His presence is there to feel what we feel and to take us through every situation. His glory goes everywhere we go. Glory always relates to shekinah, which means "to live in you." That's why **אֱלֹהֵינוּ** (Yahuah) said that He would dwell "in" us. He said, "I will live in you, walk in you, and be your **אֱלֹהֵינוּ** (Yahuah), and you will be my people" **2 Corinthians 6:16.**

"Therefore my heart is glad and my tongue rejoices; my body also will rest secure, You have made known to me the path of life; you will fill me with joy in your presence, with eternal pleasures at your right hand" **Psalms 16:9,11.**

"Consequently, you are no longer foreigners and aliens, but fellow citizens with **אֱלֹהֵינוּ** (Yahuah)'s people and members of **אֱלֹהֵינוּ** (Yahuah)'s household, built on the foundation of the apostles and prophets, with **וְיֵשׁוּעַ** (Yahusha) himself as the chief cornerstone. In him the whole building is joined together and rises to become a Qadosh temple in **אֱלֹהֵינוּ** (Yahuah). And in him you too are being built together to become a dwelling in which **אֱלֹהֵינוּ** (Yahuah) lives by his Ruch" **Ephesians 2:19-22.**

# אֱלֹהִים (YAHUAH)'S COVENANTS

The Covenants that אֱלֹהִים (Yahuah) made with His people were accumulative. We should not view each Covenant as separate. The Covenants are inter-connected (stacked one upon the other). When אֱלֹהִים (Yahuah) established the “New Covenant”, He did not throw out the existing Covenants. When אֱלֹהִים (Yahuah) established His Covenant with Abraham it did not nullify the Covenant with Noah. And when אֱלֹהִים (Yahuah) made a Covenant with Moshah (Moses) it did not abolish the Covenant with Abraham, and so on, and so on. אֱלֹהִים (Yahuah)'s Covenants are all inclusive to encompass His total plan for mankind.

## 1. COVENANT WITH ADAM = (EARTH)

Even though the word “Covenant” is not actually mentioned regarding אֱלֹהִים (Yahuah)'s relationship with Adam and Eve, the concept of an agreement between אֱלֹהִים (Yahuah) and Adam is recognized. אֱלֹהִים (Yahuah)'s agreement/covenant with Adam consisted of three (3) components.

1. Adam was told to “Fill” the earth or to “Multiply” **Genesis 1:28**.
2. אֱלֹהִים (Yahuah) told Adam to “Rule” the earth or to have Dominion over all אֱלֹהִים (Yahuah)'s creation **Genesis 1:28**.
3. אֱלֹהִים (Yahuah) warned Adam not to eat from the tree of knowledge of good and evil **Genesis 2:16-17**.

If Adam broke this agreement, he would suffer the consequences. Adam did break this agreement and in **Genesis 3** Sin and Death entered the world **Romans 5:12**.

Some don't accept Adam's Covenant as an actual qualified Covenant of Alhym compared to the normal understanding of a Covenant.

## 2. COVENANT WITH NOAH = (REST & COMFORT)

The next Covenant אֱלֹהִים (Yahuah) made was with Noah. **Genesis 6:18** says, “But I will establish My Covenant with you; and you shall enter the ark —you and your sons and your wife, and your sons' wives with you.” אֱלֹהִים (Yahuah) initiated the Covenant with Noah and אֱלֹהִים (Yahuah) continues to uphold his Covenant with Noah. After the flood אֱלֹהִים (Yahuah) gave Noah a sign for this Covenant. **Genesis 9:16-17** “When the bow is in the cloud, then I will look upon it, to remember the Everlasting Covenant between אֱלֹהִים (Yahuah) and every living creature of all flesh that is on the earth.” And אֱלֹהִים (Yahuah) said to Noah, “This is the sign of the Covenant which I have established between Me and all flesh that is on the earth.” Notice the word “Everlasting” that describes the type of Covenant אֱלֹהִים (Yahuah) made with Noah. The Hebrew word for “Everlasting” is “olam” and means: the beginning or end of which is neither uncertain or else not defined. This Hebrew word “olam” is also translated to mean “universe”; the universe is everlasting, non-ending. All of אֱלֹהִים (Yahuah)'s Covenants are “EVERLASTING”. These Everlasting Covenants are a continual reminder of אֱלֹהִים (Yahuah)'s faithfulness to His people. Even today when we are still receiving the Barakah (Blessing) of the Noah's Covenant. When we see a rainbow in the sky we know that אֱלֹהִים (Yahuah) will not destroy the world with another flood **Genesis 9:12-13**. The rainbow is an outward sign or reminder for those who follow, the commitment of Covenant keeping. אֱלֹהִים (Yahuah) will forever stand by His promises. אֱלֹהִים (Yahuah)'s Covenant with Noah is unconditional.

### 3. COVENANT WITH ABRAHAM = (EXALTED FATHER)

The Covenant אַחֲרַיִךְ (Yahuah) makes with Abraham. **Genesis 12**, is His third (3<sup>rd</sup>). אַחֲרַיִךְ (Yahuah) makes His first (1<sup>st</sup>) set of promises to Abraham concerning (1) **Genesis 12:2**, a great nation (2) **Genesis 12:3**, a great name (3) **Genesis 12:4**, a Barakah (Blessing) to the nations (4) **Genesis 12:7**, a promised land. Abraham's Covenant had three (3) distinct elements to it: promise, inheritance and trust. In **Genesis 15 אַחֲרַיִךְ** (Yahuah) teaches us that the promises of Abraham were to be reached by having trust/belief. This Covenant was unconditional. It was a gift from אַחֲרַיִךְ (Yahuah) for Abraham and all his descendants because of Abraham's trust/belief.

The sign of this Covenant was circumcision. אַחֲרַיִךְ (Yahuah) knew the Covenant with Abraham (the shedding of animal blood), would be broken, so He pointed to the future when **וַיֵּשֶׁב** (Yahusha) would come and replace the animals blood with His own. The Covenant was a shadow of things to come. The cup at the Last Supper was evidence of His blood renewing the Covenant with Abraham.

In **Genesis 15**, אַחֲרַיִךְ (Yahuah) re-iterates His previous promises to Abraham. **Genesis 15:4-5 אַחֲרַיִךְ** (Yahuah) tells Abram that his descendants would be as numerous as the stars. **Genesis 15:6** "Then he believed in אַחֲרַיִךְ (Yahuah); and He reckoned it to him as Righteousness." Abraham's Righteousness was based on his trust/belief (**Romans 4**) which should be the same for all Believers.

**Genesis 15:18** "On that day אַחֲרַיִךְ (Yahuah) made a Covenant with Abram, saying, to your descendants I have given this land, From the river of Mitsrym (Egypt) as far as the great river, the river Euphrates": **Genesis 17:4-7** "As for Me, behold, My Covenant is with you, And you shall be the father of a multitude of nations. "No longer shall your name be called Abram, but your name shall be Abraham; For I will make you the father of a multitude of nations. "And I will make you exceedingly fruitful, and I will make nations of you, and kings shall come forth from you. "And I will establish My Covenant between Me and you and your descendants after you throughout their generations for an everlasting Covenant, to be אַחֲרַיִךְ (Yahuah) to you and to your descendants after you."

Today we still reap the benefits of Abraham's Covenant. **Galatians 3:6-8**"Even so Abraham Believed אַחֲרַיִךְ (Yahuah), and it was reckoned to him as Righteousness. Therefore, be sure that it is those who are of trust/belief who are sons of Abraham. And the Scripture, foreseeing that אַחֲרַיִךְ (Yahuah) would justify the Gentiles by trust/belief, preached the good news beforehand to Abraham, {saying}, "All the Nations shall be Baruk (Blessed) in you."

אַחֲרַיִךְ (Yahuah) established with Abraham the sign of circumcision as the outward proof of this Covenant. The very fact that circumcision is performed on the male organ for reproduction should help us understand that the sign-of the Covenant was to be passed down forever, through the generations of the descendants of Sarah, (not Hagar). Just as the rainbow was an outward sign of the Covenant with Noah, the physical circumcision was considered an outward sign of the Covenant with Abram. **Genesis 17:9-11** "אַחֲרַיִךְ (Yahuah) said further to Abraham, "Now as for you, you shall keep My Covenant, you and your descendants after you throughout their generations. "This is My Covenant, which you shall keep, between Me and you and your descendants after you: every male among you shall be circumcised. "And you shall be circumcised in the flesh of your foreskin; and it shall be the sign of the Covenant between Me and you."

אַחֲרַיִךְ (Yahuah) later confirms the Covenant with Abraham's son Yitshaq (Isaac) in **Genesis 26:2-6**. אַחֲרַיִךְ (Yahuah) also confirmed the Covenant to Yitshaq (Isaac)'s son Yaaqob (Jacob), in **Genesis 35:9-13**. **Genesis**

**28:13-14** “And behold, **יְהוָה** (Yahuah) stood above it and said, “I am **יְהוָה** (Yahuah), the Alhym of your father Abraham and the **יְהוָה** (Yahuah) of Yitshaq (Isaac); the land on which you lie, I will give it to you and to your descendants. “Your descendants shall also be like the dust of the earth, and you shall spread out to the west and to the east and to the north and to the south; and in you and in your descendants shall all the families of the earth be Baruk (Blessed).”

**1 Chronicles 16:16-17** “{The Covenant} which He made with Abraham, And His oath to Yitshaq (Isaac). He also confirmed it to Yaaqob (Jacob) for a statute, To Yasharal (Israel) as an Everlasting Covenant,” **Leviticus 26:42** “then I will remember My Covenant with Yaaqob (Jacob), and I will remember also My Covenant with Yitshaq (Isaac), and My Covenant with Abraham as well, and I will remember the land.” You as a true believer in Yahusha have an equal share in the riches of Yasharal (Israel), the “olive tree”. **Romans 11:17** “But if some of the branches were broken off, and you, being a wild olive, were grafted in among them and became partaker with them of the rich root of the olive tree” What is it that we share with Yasharal (Israel)?

**Ephesians 2:11-13** “Therefore remember, that formerly you, the Gentiles in the flesh, who are called “Uncircumcision” by the so-called “Circumcision,” {which is} performed in the flesh by human hands {remember} that you were at that time separate from Mashiach, excluded from the commonwealth of Yasharal (Israel), and strangers to the covenants of promise, having no hope and without **יְהוָה** (Yahuah) in the world. But now in Yahusha HaMashiach you who formerly were far off have been brought near by the blood of Mashiach.”

Through the blood of HaMashiach, we are now heirs in the Covenants (plural) with Yasharal (Israel). **Romans 9:4** “who are Yasharalites (Israelites), to whom belongs the adoption as sons and the glory and the Covenants and the giving of the Turah (Law) and the {temple} service and the promises, whose are the fathers, and from whom is HaMashiach according to the flesh, who is over all, **יְהוָה** (Yahuah) be Baruk (Blessed) forever. Amein.”

In Mashiach we receive the great promises given to Abraham, Yitshaq (Isaac), and Yaaqob (Jacob). We also receive the great Barakah (Blessing)s associated with the Mosaic Covenant. The Covenant with Abraham, Yitshaq (Isaac) and Yaaqob (Jacob) was also unconditional. **Romans 4:11-12**

## **THE PHYSICAL COVENANT BEING MADE WITH ABRAHAM**

When **יְהוָה** (Yahuah) and Abram made their blood Covenant, **יְהוָה** (Yahuah) took the initiative and offers Abram His robe and His belt, as per the customary ritual. Because **יְהוָה** (Yahuah) has no physical robe, He offers Himself in place of it. **Genesis 15:1** “After these things the word of **יְהוָה** (Yahuah) came to Abram in a vision, saying, Do not fear, Abram, I am a shield to you; Your reward shall be very great.” By doing so **יְהוָה** (Yahuah) says, “Abram, I offer myself as your reward, I give all that I am to you as your reward, I give you my Righteousness, and my Qadosness. I give you my life, I pledge my life on your behalf if you will accept this Covenant and enter into it with me.”

Again, **יְהוָה** (Yahuah) symbolically says, “I am your shield, I am not just offering you a shield, I will fight your battles for you and protect you. If anyone attacks you, they will be attacking me, I am your strength and your protector. Your battles are now mine, put on my full armor and let me go into battle for you.” “As a result of our Covenant shall come a seed which will bring a Barakah (Blessing) to the entire world.

I will make you a great nation and I shall Baruk (Bless) you. I will Baruk (Bless) those who Baruk (Bless) you, and I will curse those who curse you. I will give you the promised land. But Abram, you must understand that if

you accept this Covenant, it is not as though you deserve it, for your self-righteousness is like filthy rags to me. I am not doing this with you because you deserve it, but because I love you". Then אַיָּאֵל (Yahuah) tells Abram to gather up the clean animals for the Covenant. These animals would serve as a substitution sacrifice until the real one later at Calvary.

אַיָּאֵל (Yahuah) tells Abram to split the animals down the middle, and to proceed with the making of the Covenant. By doing so Abram knows what he is entering into and how serious it is, for He was familiar with the procedure. **Genesis 15:9-11** "So He said to him, "Bring Me a three (3) year old heifer, and a three (3) year old female goat, and a three (3) year old ram, and a turtledove, and a young pigeon." Then he brought all these to Him and cut them in two (2), and laid each half opposite the other; but he did not cut the birds. And the birds of prey came down upon the carcasses, and Abram drove them away."

Abram realizes that there is a problem with this Covenant, because He has nothing to offer אַיָּאֵל (Yahuah). How can a simple mortal man offer anything up to the creator Himself? What has Abram got that is worthy of אַיָּאֵל (Yahuah)'s receipt? How can Abram possibly keep up His end of the contract? Even with all His great possessions (for he was a wealthy man), he has nothing that אַיָּאֵל (Yahuah) could want. אַיָּאֵל (Yahuah) wanted fellowship with His people, He wanted the people to LOVE Him as He LOVED them.

As we see in verse 11, when Abram tried to help out with the Covenant the vultures took advantage of the situation and came down on the carcasses. The unclean vultures tried to destroy the clean sacrifice that Abram was offering, which was similar to what happened in a parable of **OWYָּאֵל (Yahusha)**'s, **Matthew 13:4** "and as he sowed, some {seeds} fell beside the road, and the birds came and ate them up.," and can be compared again to the worldly description of HaSatan in **Matthew 13:19**, "When anyone hears the word of the kingdom, and does not understand it, the evil {one} comes and snatches away what has been sown in his heart. This is the one on whom seed was sown beside the road."

So אַיָּאֵל (Yahuah) explains to Abram that because He is mortal, He cannot help out. This is a divine contract that can only be done correctly if He does not try to help. אַיָּאֵל (Yahuah) explains to Abram that He is going to put Him in a deep sleep and proceed with the Covenant as He swears by it Himself. As Abram was in His sleep אַיָּאֵל (Yahuah) spoke to Him in a dream, explaining that His descendants would be in bondage for 400 years in a strange country, but that after that they would be made free and Baruk (Blessed) abundantly.

Then, Abram saw someone walking between the halves of the sacrifices, representing Him. This person had a brilliant glow about Him, this person was saying, "I'm dying to myself. I'm giving up the rights to my own life. I'm beginning a new walk with my Covenant partner until death do us part". The light was so brilliant that Abram could only describe it as a flaming torch and a smoking oven. **Genesis 15:17** "And it came about when the sun had set, that it was very dark, and behold, {there appeared} a smoking oven and a flaming torch which passed between these pieces." Who was it that Abram saw walking in His place? If we look in **Matthew 17:2 and Revelation 1:14-15** we will see that it was **OWYָּאֵל (Yahusha)** representing Abram walking between the halves of the animals. **Matthew 17:2** "And He was transfigured before them; and His face shone like the sun, and His garments became as white as light." **Revelation 1:14-15** "And His head and His hair were white like white wool, like snow; and His eyes were like a flame of fire; and His feet {were} like burnished bronze, when it has been caused to glow in a furnace, and His voice {was} like the sound of many waters." **OWYָּאֵל (Yahusha)** Himself was representing Abram with אַיָּאֵל (Yahuah) the Father. There could be no other capable of representing Abram with אַיָּאֵל (Yahuah). Only the son of "Alhym" could be in covenant with אַיָּאֵל (Yahuah) Himself.

And on that day Abram and all His descendants, born and unborn, were offered a Covenant with אַיָּאֵל

(Yahuah) Almighty. On that day, because the flesh and blood of the Covenant sacrifices was symbolic, **OWYAZL** (Yahusha) Himself was pointed to as the sacrificial lamb of **AYAZL** (Yahuah) who would ultimately take away the Sins of the world. The animals offered at the time of Abram were symbolic, animal sacrifices could only cover Sins until the blood of the lamb of **AYAZL** (Yahuah) took them away.

Abram is awakened (**Genesis 17**), and told to circumcise His male descendants as a sign (seal), an outward scar, of the Everlasting Covenant. This was the sign for all generations who would accept the Covenant Abram made with **AYAZL** (Yahuah). We, as Believers, are to be circumcised in our heart as **AYAZL** (Yahuah) puts His Ruch Ah Qudesh within us (**Galatians 3:26, John 20:22**). When **OWYAZL** (Yahusha) said, **John 10:10b-11** “I came that they might have life, and might have {it} abundantly. “I am the good shepherd; the good shepherd lays down His life for the sheep.” He meant it, and all who accept the Covenants of the entire scripture proclaim: **Philippians 4:13** “I can do all things through Him who strengthens me.”

Abram and **AYAZL** (Yahuah) exchanged parts of their names. **AYAZL** (Yahuah), who was represented as “YHUH,” took the “H” out of His name and added it to Abram to establish “Abraham”. The “H” meant one had to exhale when pronouncing it, the exhaling represented the Ruch Ah Qudesh as “breath”. Each time the “H” is used in that context it is to remind people of the ever-present Ruch Ah Qudesh. Likewise, Sara’s name was changed to “Sarah”. **AYAZL** (Yahuah) in turn took on Abrams name and was after that known as “the Alhym of Abraham”. After the Covenant was cut, the Alhym of Abraham, and Abraham, were known as “FRIENDS” **James 2:23**.

Abraham knew that **AYAZL** (Yahuah) was bound by this Covenant forever, so He wondered how **AYAZL** (Yahuah) would give Him a child, a seed, at His age. He knew that it would have to be by means of supernatural intervention. A son was born to Abraham and Sarah (**Genesis 21:5**) and **AYAZL** (Yahuah) lives up to His part of the Covenant.

As you recall Abraham slept through the covenant ritual, so **AYAZL** (Yahuah) had to know if Abraham really accepted the Covenant from His heart. **AYAZL** (Yahuah) needed to see some “works” from Abraham to see if He truly loved Him. **AYAZL** (Yahuah) knew that “belief without works was dead”. **AYAZL** (Yahuah) had to know if Abraham would truly hold up to His end of the deal, so He had to test Abraham. As all who made blood Covenants knew, it meant that the partners were willing, if ever called to do so, to give up everything they had to stand up to their part of the deal. **AYAZL** (Yahuah) decided to see if Abraham was serious about the Covenant and therefore told Abraham to offer up His only Son Yitshaq (Isaac) as a living sacrifice to **AYAZL** (Yahuah) Himself. For Abraham to offer up His only Son would mean that He would have no heir, this was in those days, a terrible thing for any man to have to concede to. It would mean that His life was a failure and He would be looked down upon by all those around Him. On top of it all Abraham was kept in doubt whether or not His Son would die, for three (3) days, as we see in **Genesis**. As we all know, Abraham did offer up Yitshaq (Isaac) to prove His full acceptance of the Covenant and **AYAZL** (Yahuah) then substituted a goat at the last moment to replace Yitshaq (Isaac).

#### **4. LAND COVENANT = (ERET/EARTH)**

**Deuteronomy 30:1-10** **AYAZL** (Yahuah) promised his people that they will again take back the land of their ancestors and that they will conquer their enemies. If the people will obey him and turn to him with all their heart and soul, he will Barak (Bless) them and make them more prosperous and numerous than their ancestors. The Land Covenant, amplifies the land aspect that was detailed in the Covenant with Abraham. According to the terms of this Covenant, if the people disobeyed, Abraham’s Covenant would cause them to be scattered around the world (**Deuteronomy 30:3-4**), but He would eventually restore the nation (**verse 5**). When the



nation is restored, then they will obey Him perfectly (**verse 8**), and Abraham Covenant will cause them to prosper (**verse 9**).

יְהוָה (Yahuah also established a Covenant with the Erats (Land/Earth), during the seventh (7<sup>th</sup>) year the land must have a Sabbath year of complete rest. It is יְהוָה (Yahuah's Sabbath. Do not plant your fields or prune your vineyards during that year. **Leviticus 25:4**

## **5. COVENANT WITH MOSHAH = (TO PULL OUT/DRAW OUT)**

The fourth (4<sup>th</sup>) Covenant יְהוָה (Yahuah) made with His people was at Mt. Sinai. The sign of this Covenant was the tablets that יְהוָה (Yahuah) gave to Moshah (Moses), the contract that was put in the ark of the Covenant, including Sabbath keeping. It was a conditional Covenant; how closely they followed the Turah determined the Barakah (Blessing)s and Curses they would receive as per יְהוָה (Yahuah)'s instructions.

Many consider the Covenant made with Abraham the Covenant of promise, and the one (1) made with Moshah (Moses) as the ability to dwell within the promises **Galatians 3:10-23**.

**Exodus 24:12** “Now יְהוָה (Yahuah) said to Moshah (Moses), “Come up to Me on the mountain and remain there, and I will give you the stone tablets with the Turah (guidelines) and the Commandment which I have written for their instruction.” יְהוָה (Yahuah) redeemed His Bride out of Mitsrym (Egypt), Mikveh (Baptized) her in the Red Sea, married her at Mt. Sinai, and gave her the marriage agreement (ketubah).

**Exodus 34:10** “Then יְהוָה (Yahuah) said, “Behold, I am going to make a Covenant. Before all your people I will perform miracles, which have not been produced in all the earth, nor among any of the nations; and all the people among whom you live will see the working of יְהוָה (Yahuah), for it is a fearful thing that I am going to perform with you.” This Covenant was a conditional Covenant, as per the Barakah (Blessing)s and curses of Deuteronomy, it gave the recipient the right to choose between receiving the Barakah (Blessing)s of יְהוָה (Yahuah), or the curses.

**Deuteronomy 11:26-28, 28:45** This Covenant explained clearly that we are to follow the everlasting Ten (10) Commandments and the Turah given at Mt. Sinai. Moshah (Moses) was told to publicly read the Turah to the people every seven (7) years so they would always remember it.

**Deuteronomy 31:10-12** “Then Moshah (Moses) Commanded them, saying, “At the end of {every} seven (7) years, at the time of the year of remission of debts (Jubilee), at the Feast of Booths, when all Yasharal (Israel) comes to appear before יְהוָה (Yahuah) at the place which He will choose, you shall read this Turah in front of all Yasharal (Israel) in their hearing. “Assemble the people, the men and the women and children and the alien who is in your town, in order that they may hear and learn and fear יְהוָה (Yahuah), and be careful to observe all the words of this Turah.” It didn't take long before Yasharal (Israel) started to depart from יְהוָה (Yahuah)'s Turah.

King Hilkiah realized the importance of the book of the Turah, and soon obeyed its rules as divinely given. **2 Kings. 22:8** says, “Then Hilkiah the high priest said to Shaphan the scribe, “I have found the book of the Turah in the house of יְהוָה (Yahuah).” And Hilkiah gave the book to Shaphan who read it.” **2 Kings. 22:13** “Go, inquire of יְהוָה (Yahuah) for me and the people and all Yahudah concerning the words of this book that has been found, for great is the wrath of יְהוָה (Yahuah) that burns against us, because our fathers have not listened to the words of this book, to do according to all that is written concerning us.” How did Yasharal (Israel) lose

יְהוָה (Yahuah)'s Turah? Easy, they lost the Turah because they neglected it! Is the Turah being neglected in churches today? I will let you answer that one for yourself.

In **Exodus 6:6-7** יְהוָה (Yahuah) tells Moshah (Moses) what he intends to do for the people of Yasharal (Israel). He said he would “deliver them”, “set them apart”, “redeem them”, and “take them” to be His people. **Exodus 6:6-7** “Say, therefore, to the sons of Yasharal (Israel), ‘I am יְהוָה (Yahuah), and I will bring you out from under the burdens of the Mitsrym (Egyptians), and I will deliver you from their bondage. I will also redeem you with an outstretched arm and with great judgments. ‘Then I will take you for My people, and I will be יְהוָה (Yahuah); and you shall know that I am יְהוָה (Yahuah), who brought you out from under the burdens of the Mitsrym (Egyptians).”

The Covenant with Moshah (Moses) was not so much a belief/trust Covenant, but a Covenant of obedience **Genesis. 15:12**. This Covenant didn't have a whole lot of promises, but gave those who partook the ability to be in the Barakah (Blessing)s of their inheritance. In **Genesis 15** it is made clear that the Mosaic Covenant didn't make the Abrahamic Covenant obsolete, the two (2) complement each other.

The Barakah (Blessing) of יְהוָה (Yahuah) is explained to Moshah (Moses) in **Exodus 19:5** ‘Now then, if you will indeed obey My voice and keep My Covenant, then you shall be My own possession among all the peoples, for all the Earth (Arets) is Mine;”

The books of the Turah were so important that Moshah (Moses) insisted they be put with the ark of the Covenant (**Deuteronomy 31:26**). This type of emphasis makes it obvious as to how important they were, and still are, to all who believe.

Another sign of the Everlasting Covenant between יְהוָה (Yahuah) and Moshah (Moses) shows up as the “Seventh (7<sup>th</sup>) Day Sabbath” in **Exodus 31:12-16** “And יְהוָה (Yahuah) spoke to Moshah (Moses), saying, “But as for you, speak to the sons of Yasharal (Israel), saying, ‘You shall surely observe My Sabbaths; for {this} is a Sign between Me and you throughout your generations, that you may know that I am יְהוָה (Yahuah) who sanctifies you. ‘Therefore, you are to observe the Sabbath, for it is Qodesh to you. Everyone who profanes it shall surely be put to death; for whoever does any work on it, that person shall be cut off from among his people. ‘For six (6) days work may be done, but on the seventh (7<sup>th</sup>) day there is a Sabbath of complete rest, Qodesh to יְהוָה (Yahuah); whoever does any work on the Sabbath day shall surely be put to death. ‘So, the sons of Yasharal (Israel) shall observe the Sabbath, to celebrate the Sabbath throughout their generations as a perpetual Covenant.’

The Covenant is updated in **Deuteronomy 29:1** “These are the words of the Covenant which יְהוָה (Yahuah) Commanded Moshah (Moses) to make with the sons of Yasharal (Israel) in the land of Moab, besides the Covenant which He had made with them at Horeb.” Then Moshah (Moses) is told. **Deuteronomy 29:9** “So keep the words of this Covenant to do them, that you may prosper in all that you do.” Malachi also accepted the Covenant of Moshah (Moses) as described in **Malachi. 2:4-10**.

## 6. COVENANT WITH THE PRIESTS = (SUPPORT/BASE)

The Covenant with his priest is the Covenant that יְהוָה (Yahuah) made with Aaron and his descendants, the Aaronic priesthood, as found in the Hebrew Scriptures and Oral Turah. The Hebrew Scripture also mentions another perpetual priestly promise with Phinehas and his descendants.

"That My Covenant might be with Levi. My Covenant was with him of life and Shalum (Peace); and I gave them to him for the fear wherewith he feared Me, and was afraid before My name. The Turah of truth was in his

mouth, and iniquity was not found in his lips; he walked with Me in Shalum (Peace) and equity, and did turn many away from iniquity." **Malachi 2:4-6**.

Yasharal (Israel) was meant by **יְהוָה** (Yahuah) to be a nation of priests. "If you will obey My voice, and keep My Covenant, you shall be unto Me a kingdom of Priests." They were to be the stewards of the oracles of **יְהוָה** (Yahuah); the channels through whom **יְהוָה** (Yahuah)'s knowledge and Barakah (Blessing) were to be communicated to the world; in them all nations were to be Baruk (Blessed). Within the people of Yasharal (Israel) one (1) tribe was specially set apart to embody and emphasize the priestly idea.

**יְהוָה** (Yahuah) chose one (1) tribe to be exclusively devoted to the work of proving what constitutes the spirit and the power of priesthood. Just as the priesthood of the whole people was part of **יְהוָה** (Yahuah)'s Covenant with them, so the special calling of Levi is spoken of as **יְהוָה** (Yahuah)'s Covenant of Life and Shalum (Peace) being with Him, as the Covenant of an everlasting priesthood. All this was to be a picture to help them and us, in some measure, to apprehend the priesthood of His own Son, the Mediator of the New Covenant. Like Yasharal (Israel), all **יְהוָה** (Yahuah)'s people, under the New Covenant, are a Royal Priesthood.

## **7. COVENANT WITH DAUD (DAVID), = (BELOVED)**

**יְהוָה** (Yahuah) made an unconditional Covenant with King David. There are various ideas as to what the Sign of the Covenant with Daud (David) was; I believe that the Temple that was built for **יְהוָה** (Yahuah) was the Sign of the Covenant (**2 Samuel 7**). The physical Temple was destroyed eventually, but the Temple within all true believers cannot be destroyed. The Temple is now within. **2 Samuel 23:5** "Truly is not my house so with **יְהוָה** (Yahuah)? For He has made an Everlasting Covenant with me, ordered in all things, and secured; For all my Salvation and all {my} Desire, Will He not indeed make {it} grow?"

**2 Samuel 7:16** "And your house and your kingdom shall endure before Me forever; your throne shall be established Forever." Notice again the word "Everlasting" being used. Mashiach, the Root of Yesse, is the One (1) who continually upholds the Everlasting Covenant made with Daud (David). **יְהוָה** (Yahuah)'s Covenant with Daud (David) was unconditional. **Psalms 89:34** "My Covenant I will not violate, Nor, will I alter the utterance of My lips"

Some of the Covenants in scripture had tremendous regional impacts as well as spiritual. An example of this impact can be seen in the Covenant of Daud (David) involving considerable economic involvement as materials were needed to build Solomon's Temple to **יְהוָה** (Yahuah). (**1 Kings 5:6-11**)

## **8. NEW COVENANT = (EVERLASTING COVENANT)**

The last Covenant **יְהוָה** (Yahuah) makes with His Set apart people is a New Covenant. Simply put, the New Covenant is established when we have the Tanakh put (add, apply, appoint, ascribe, assign, avenge, be healed, bestow) upon our Minds and Inscribed (describe, record, prescribe, subscribe, writing) on our circumcised heart, causing us to Obey.

"But this is the Covenant I will make with the house of Yasharal (Israel) after those days, declares **יְהוָה** (Yahuah). I will put My Turah in their minds and inscribe it on their hearts. And I will be their Alhym, and they will be My people. **Jeremiah 31:33**

It is the Prophets who testified to the coming New Covenant. **Isaiah 55:3** "Incline your ear and come to Me. Listen, that you may live; And I will make an Everlasting Covenant with you, {According to} the faithful

mercies shown to Daud (David).” Again, the word “Everlasting” comes up. Just as the previous Covenants are Everlasting, so the New Covenant is also Everlasting.

**Interesting note:** The number eight (8) in the Scripture signifies Resurrection and Regeneration. It is the number of new beginnings and is also associated with the beginning of a new era, meaning a new order or creation.

**Jeremiah 32:40** “And I will make an Everlasting Covenant with them that I will not turn away from them, to do them good; and I will put the fear of Me in their hearts so that they will not turn away from Me.” Again, we see the “Everlasting” theme in this verse.

**Ezekiel 37:23-28** “And they will no longer defile themselves with their idols, or with their detestable things, or with any of their transgressions; but I will deliver them from all their dwelling places in which they have sinned, and will cleanse them. And they will be My people, and I will be their Alhym.

“And My servant Daud (David) will be king over them, and they will all have one shepherd; and they will walk in My Ordinances, and keep My Statutes, and observe them. “And they shall live on the land that I gave to Yaaqob (Jacob) My servant, in which your fathers lived; and they will live on it, they, and their sons, and their sons’ sons, forever; and Daud (David) My servant shall be their prince forever. “And I will make a Covenant of Shalum (Peace) with them; it will be an Everlasting Covenant with them. And I will place them and multiply them, and will set My sanctuary in their midst Forever.

“My Dwelling place also will be with them; and I will be their Alhym, and they will be My people. “And the nations will know that I am אֲיָהוָה (Yahuah) who sanctifies Yasharal (Israel), when My sanctuary is in their midst forever.” This Covenant of Shalum (Peace) with Phinehas is also spoken of in **Numbers 25:11-13** “Phinehas the son of Eleazar, the son of Aaron the priest, has turned away My wrath from the sons of Yasharal (Israel), in that he was jealous with My jealousy among them, so that I did not destroy the sons of Yasharal (Israel) in My jealousy. “Therefore say, ‘Behold, I give him My Covenant of Shalum (Peace); and it shall be for him and his descendants after him, a Covenant of a perpetual priesthood, because he was jealous for his Alhym, and made atonement for the sons of Yasharal (Israel).”

If we look close at YashaYahu (Isaiah), we will see that the new Covenant spoken of, was to include “foreigners”. It wasn’t just for the Hebrew people. **Isaiah 56:3** “Let not the foreigner who has joined himself to אֲיָהוָה (Yahuah) say,” **Isaiah 56:6** “Also the foreigners who join themselves to אֲיָהוָה (Yahuah)” Notice that it says “who join themselves to אֲיָהוָה (Yahuah)”. YashaYahu (Isaiah) is including Gentiles in this prophecy; those who follow the Turah, those who join themselves to the Turah, not those who go along for the ride. YashaYahu (Isaiah) is talking about אֲיָהוָה (Yahuah)-fearers, that accept the Covenants of Turah.

It is very interesting to note that the New Covenant has elements of the previous existing Covenants. Notice the Covenant with Daud (David) when אֲיָהוָה (Yahuah) says, “My servant Daud (David) will be king over them...and Daud (David) my servant will be their leader Forever.” Notice the Covenant with Abraham when אֲיָהוָה (Yahuah) says, “They will live in the land I gave to Yaaqob (Jacob) my servant, where your ancestors lived.” And notice the Covenant with Moshah (Moses) when אֲיָהוָה (Yahuah) says, “they will live by my Rulings and Keep and Observe my Regulations.” אֲיָהוָה (Yahuah) took elements from the earlier Covenants and created the New Covenant.

Just as the rainbow was an outward sign of this Covenant with Noah and physical circumcision the outward sign of the Covenant with Abraham, so to, the circumcision of our heart is now an inner sign of the keeping of the

New Covenant of אַיָּהוָה (Yahuah). You might consider the blood of אֹהֶל מוֹעֵד (Yahusha) and love also as signs of the partially conditional and unconditional Brit HaDashah. Without accepting the Turah Covenants, one cannot have a circumcised heart. אַיָּהוָה (Yahuah) tells us that He gives us a new heart and His Ruch to enable us to obey and live by His Commands. The New Covenant is the circumcision of our hearts. Only after our hearts have been properly circumcised by the hand of the Alhym of Abraham, Yitshaq (Isaac), and Yaaqob (Jacob), can His Turah (five (5) books of Moshah (Moses)), be written on our hearts.

**Jeremiah 31:31-34** “Behold, days are coming,” declares אַיָּהוָה (Yahuah), “when I will make a New Covenant with the house of Yasharal (Israel) and with the house of Yahudah (Judah), not like the Covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Mitsrym (Egypt), My Covenant which they broke, although I was a husband to them,” declares אַיָּהוָה (Yahuah).

“But this is the Covenant which I will make with the house of Yasharal (Israel) after those days,” declares אַיָּהוָה (Yahuah), “I will put My Turah (Instructions) within them, and on their heart I will write it; and I will be their Alhym, and they shall be My people. “And they shall not teach again, each man his neighbor and each man his brother, saying, ‘Know אַיָּהוָה (Yahuah),’ for they shall all know Me, from the least of them to the greatest of them,” declares אַיָּהוָה (Yahuah), “for I will forgive their iniquity, and their sin I will remember no more.” YeremiYah (Jeremiah) states with the Newed Covenant אַיָּהוָה (Yahuah) will write His Turah on our hearts.

The author of Hebrews quotes YeremiYah (Jeremiah) in **Hebrews 8:8-12** when he talks to the believing Hebrews. What is the significance of אַיָּהוָה (Yahuah) writing His Turah on our hearts? It is the only way we can truly follow it, out of love for our Father. Love comes from our heart?

אַיָּהוָה (Yahuah) had to write His Turah on our hearts because we could not keep it ourselves. The New Covenant is אַיָּהוָה (Yahuah)’s Turah written on our hearts. There is more to the New Covenant than just אַיָּהוָה (Yahuah)’s Turah written on our hearts.

**Jeremiah 31:34** has already stated that אַיָּהוָה (Yahuah) will forgive our wickedness and remember our sins no more. אַיָּהוָה (Yahuah) would ultimately forgive our wickedness and remember our sins no more through the sacrificial death of Mashiach. (**Hebrews 7-10, Galatians 3:17**)

**Matthew 26:27-28** “And when He had taken a cup and given thanks, He gave {it} to them, saying, “Drink from it, all of you; for this is My blood of the Covenant, which is poured out for many for forgiveness of Sins. אֹהֶל מוֹעֵד (Yahusha) HaMashiach instituted the New Covenant in the upper room just hours before He offered up His sinless body as the perfect sacrifice.

The sign of the New Covenant is the blood of אֹהֶל מוֹעֵד (Yahusha) HaMashiach our Pesach (Passover) Lamb. **1 Corinthians 5:7** “Clean out the old leaven, that you may be a new lump, just as you are {in fact} unleavened. For Mashiach our Pesach (Passover) also has been sacrificed.” Our sins are now forgiven by Amunah (Faith) in the blood of Mashiach that established the New Covenant. Just as the rainbow, circumcision and the Sabbath are Everlasting signs of אַיָּהוָה (Yahuah)’s existing Covenants, now the blood of Mashiach is the everlasting sign of the New Covenant. Mashiach was the final sacrifice for Sins when He said in **John 19:30** “...It is finished...” and is now the mediator of the New Covenant. **Hebrews 12:24** “and to אֹהֶל מוֹעֵד (Yahusha), the mediator of a new covenant, and to the sprinkled blood, which speaks better than {the blood} of Abel.”

Under the old Covenant it was the responsibility of Moshah (Moses) to teach the Turah (Instructions) to all the people who accepted אַיָּהוָה (Yahuah) as their Alhym. It was Moshah (Moses) who had to gather all the people

together every seven years and publicly read the Turah to them so they would always have it as their guide.

### **Deuteronomy 31:10-13**

As the population grew and people became more worldly, they withdrew from the writings of Moshah (Moses). It became more and more difficult to do this and the people simply fell away. In **Deuteronomy 4:2** “You shall not add to the word which I am Commanding you, nor take away from it, that you may keep the Commandments of אֱלֹהִים (Yahuah), which I Command you.”

Much of today’s confusion about אֱלֹהִים (Yahuah)’s Turah, the Ten Commandments and the Covenants, is because of three (3) things that took place:

(A) in the past those involved in Judaism often added to the Turah.

(B) both Judaism and Christianity have ignored and avoided many parts of the Turah, and (C) Believers have subtracted from the Turah, torn out pages that didn’t suit their doctrine. The Turah is to be the basis of the doctrine of the believer. Failure to recognize this has been one of the downfalls of the church in this new age. “Many call me Master, Master and do not what I say”. **Luke 6:46**

The Turah is perfect, and אֱלֹהִים (Yahuah) gave it to Moshah (Moses) to teach the people. The Turah has never changed, but mankind has severely changed to the worse. There is no place in scripture that says אֱלֹהִים (Yahuah) will give us a new updated book of laws and regulations. אֱלֹהִים (Yahuah) said His Turah is to be on our hearts because that is where love comes from, our love for Him being shown by our keeping His Commandments and Sabbaths. In the times of the Temple the Turah (Old Covenant) was placed in the Holy of Holies, but now we have this New Covenant on our hearts, if we are truly His people.

## BARAKAH (BLESSINGS) FOR OBEDIENCE UNDER THE COVENANT

See, I am setting before you today a Barakah (Blessing) and a Curse: **Deuteronomy 11:26**

the blessing, if you listen to the Commandments of אַיָּהוָה (Yahuah) your Alhym, which I am Commanding you today; **Deuteronomy 11:27**

“So, it shall be when all of these things have come upon you, the Barakah (Blessing) and the Curse which I have set before you, and you call them to mind in all nations where אַיָּהוָה (Yahuah) your Alhym has banished you, **Deuteronomy 30:1**

For those Baruk (Blessed) by Him will inherit the land, But those Cursed by Him will be cut off. **Psalms 37:22**

You shall not make idols for yourselves; neither a carved image nor a sacred pillar shall you rear up for yourselves; nor shall you set up an engraved stone in your land, to bow down to it; for I am אַיָּהוָה (Yahuah) your Alhym.

2 You shall keep My Sabbaths and reverence My sanctuary: I am אַיָּהוָה (Yahuah).

3 ‘If you walk in My statutes and keep My commandments, and perform them,

4 then I will give you rain in its season, the land shall yield its produce, and the trees of the field shall yield their fruit.

5 Your threshing shall last till the time of vintage, and the vintage shall last till the time of sowing; you shall eat your bread to the full, and dwell in your land safely.

6 I will give Shalum (Peace) in the land, and you shall lie down, and none will make you afraid; I will rid the land of evil beasts, and the sword will not go through your land.

7 You will chase your enemies, and they shall fall by the sword before you.

8 Five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight; your enemies shall fall by the sword before you.

9 ‘For I will look on you favorably and make you fruitful, multiply you and confirm My covenant with you.

10 You shall eat the old harvest, and clear out the old because of the new.

11 I will set My tabernacle among you, and My soul shall not abhor you.

12 I will walk among you and be your Alhym, and you shall be My people.

13 I am אַיָּהוָה (Yahuah) your Alhym, who brought you out of the land of Mitsrym (Egypt), that you should not be their slaves; I have broken the bands of your yoke and made you walk upright.

## THE PUNISHMENT FOR DISOBEDIENCE

14 But if you do not obey Me, and do not observe all these commandments,

15 and if you despise My statutes, or if your soul abhors My judgments, so that you do not perform all My commandments, but break My covenant,

16 I also will do this to you: I will even appoint terror over you, wasting disease and fever which shall consume the eyes and cause sorrow of heart. And you shall sow your seed in vain, for your enemies shall eat it.

17 I will set My face against you, and you shall be defeated by your enemies.

Those who hate you shall reign over you, and you shall flee when no one pursues you.

18 ‘And after all this, if you do not obey Me, then I will punish you seven times more for your sins.

19 I will break the pride of your power; I will make your heavens like iron and your earth like bronze.

20 And your strength shall be spent in vain; for your land shall not yield its produce, nor shall the trees of the land yield their fruit.

21 ‘Then, if you walk contrary to Me, and are not willing to obey Me, I will bring on you seven (7) times more plagues, according to your sins.

22 I will also send wild beasts among you, which shall rob you of your children, destroy your livestock, and make you few in number; and your highways shall be desolate.

23 ‘And if by these things you are not reformed by Me, but walk contrary to Me,

24 then I also will walk contrary to you, and I will punish you yet seven times for your sins.  
 25 And I will bring a sword against you that will execute the vengeance of the covenant; when you are gathered together within your cities, I will send pestilence among you; and you shall be delivered into the hand of the enemy.  
 26 When I have cut off your supply of bread, ten women shall bake your bread in one oven, and they shall bring back your bread by weight, and you shall eat and not be satisfied.  
 27 ‘And after all this, if you do not obey Me, but walk contrary to Me,  
 28 then I also will walk contrary to you in fury; and I, even I, will chastise you seven times for your sins.  
 29 You shall eat the flesh of your sons, and you shall eat the flesh of your daughters.  
 30 I will destroy your high places, cut down your incense altars, and cast your carcasses on the lifeless forms of your idols; and My soul shall abhor you.  
 31 I will lay your cities waste and bring your sanctuaries to desolation, and I will not smell the fragrance of your sweet aromas.  
 32 I will bring the land to desolation, and your enemies who dwell in it shall be astonished at it.  
 33 I will scatter you among the nations and draw out a sword after you; your land shall be desolate and your cities waste.  
 34 Then the land shall enjoy its sabbaths as long as it lies desolate and you are in your enemies’ land; then the land shall rest and enjoy its sabbaths.  
 35 As long as it lies desolate it shall rest for the time it did not rest on your sabbaths when you dwelt in it.  
 36 ‘And as for those of you who are left, I will send faintness into their hearts in the lands of their enemies; the sound of a shaken leaf shall cause them to flee;  
 they shall flee as though fleeing from a sword, and they shall fall when no one pursues.  
 37 They shall stumble over one another, as it were before a sword, when no one pursues; and you shall have no power to stand before your enemies.  
 38 You shall perish among the nations, and the land of your enemies shall eat you up.  
 39 And those of you who are left shall waste away in their iniquity in your enemies’ lands; also, in their fathers’ iniquities, which are with them, they shall waste away.  
 40 ‘But if they confess their iniquity and the iniquity of their fathers, with their unfaithfulness in which they were unfaithful to Me, and that they also have walked contrary to Me,  
 41 and that I also have walked contrary to them and have brought them into the land of their enemies; if their uncircumcised hearts are humbled, and they accept their guilt  
 42 then I will remember My covenant with Yaaqob (Jacob), and My covenant with Yitshaq (Isaac) and My covenant with Abraham I will remember; I will remember the land.  
 43 The land also shall be left empty by them, and will enjoy its sabbaths while it lies desolate without them; they will accept their guilt, because they despised My judgments and because their soul abhorred My statutes.  
 44 Yet for all that, when they are in the land of their enemies, I will not cast them away, nor shall I abhor them, to utterly destroy them and break My covenant with them; for I am the **יְיָ** (Yahuah) their Alhym.  
 45 But for their sake I will remember the covenant of their ancestors, whom I brought out of the land of Mitsrym (Egypt) in the sight of the nations, that I might be their Alhym: I am **יְיָ** (Yahuah).”  
 46 These are the statutes and judgments and laws which **יְיָ** (Yahuah) made between Himself and the children of Yasharal (Israel) on Mount Sinai by the hand of Moshah (Moses). **Leviticus 26:1-46**

## **MARRIAGE AS A BLOOD COVENANT**

A covenant is an agreement between two (2) parties. A blood covenant is an everlasting, “till death do us part” agreement that involves those who directly accept it, and those who may indirectly accept or reject it, according to their own free will. When **יְיָ** (Yahuah) makes a covenant with His people, it is similar to a marriage contract. Listed in the marriage contract are the expectations, terms, and conditions of that agreement. Marriage is recognized as a common blood covenant, which in today’s world is taken lightly. We don’t honor marriage as a blood covenant like **יְיָ** (Yahuah) says it is, even though most couples confess it with their mouth at the time of their marriage. **Malachi 2:14** “Yet you say, ‘For what reason?’ Because **יְיָ** (Yahuah) has been a



witness between you and the wife of your youth, against whom you have dealt treacherously, though she is your companion and your wife by covenant.” **Proverbs 2:17** “That leaves the companion of her youth, and forgets the covenant of her אַיָּהּ (Yahuah);”

When the bride and groom feed each other from the wedding cake at the reception they are symbolically saying; “I’m coming into you and you into me”. The two (2) of us are becoming one. The consummation of the marriage is supposed to be when the man comes into the women for her first time and the blood of the broken hymen (losing of her virginity), is the blood of the marriage covenant. That is why scripture stresses so much the importance of virginity until marriage. (**Galatians 5:19, 1 Corinthians 6:18, 10:8**, etc.). The reason couples wear their wedding ring on their third finger is because it was thought many centuries ago that the third finger had a nerve in it leading to the heart. The heart was thought to represent the entirety of a person.

I would have to say that marriage between men and women is temporal. The "eternally yours" pledge of a spouse, violates what **וַיֵּשָׁב (Yahusha)** taught. Do not swear by Heaven, nor by the Earth. “Let your yes be yes and your no be no. Anything more is sin”. We really have to be more careful of the things we say. We should not make promises that we can't keep. It's difficult in this life to keep a promise when you don't know what tomorrow might bring.

## MARRIAGE VOW IN SCRIPTURE

Is there a marriage vow in scriptures? no. Man cannot make a vow to his wife according to **James 5:12** “But above all, my brethren, do not swear, either by heaven or by earth or with any other oath; but let your yes be yes, and your no, no; so that you may not fall under judgment.”

The fact is, El Shaddai doesn't recognize worldly marriages as we do. In the eyes of אַיָּהּ (Yahuah), if a Qadosh man and woman stand before Him, with at least one (1) witness, and dedicate themselves jointly to Him and to each other, it is considered marriage.

## HEBREW WEDDING

The chuppah, or canopy, used at many Hebrew weddings is a talit, which the bride and groom take their wedding vows under. This canopy is representative of the cloud covering of **Exodus 19:5-7** where אַיָּהּ (Yahuah) tells Yasharal (Israel) that she will be His “treasured possession”. For many Hebrew weddings there is a contract signed by the bride and groom, called a “ketubah”. This contract-covenant sets out the terms of their marriage just like אַיָּהּ (Yahuah)'s covenant with His people. As it was at Mt. Sinai, (**Exodus 20**), אַיָּהּ (Yahuah) provided one (1) copy for the people and one (1) copy of the covenant for Himself in the ark of the covenant. As in any wedding, we likewise find אַיָּהּ (Yahuah)'s wedding symbol for the people who take on His covenant, in **Exodus 31:12-17**. His wedding symbol-” outward sign” for those who follow the covenant was “the keeping of His sabbath”-Shabbat, throughout the ages for all to see.

The bride/bridegroom theme is repeated throughout the book of Exodus. The subject is first addressed when אַיָּהּ (Yahuah) promises Yasharal (Israel) that He would "take you to be My people." In essence, he was formally entering into a betrothal or engagement relationship with His intended bride, Yasharal (Israel). This is based on the use of the Hebrew word, jek (take). This word, though most often meaning simply to “take something”, has also been used in the Tanakh in reference to a man "taking" a woman to be his bride. Thus, in chapter six (6), אַיָּהּ (Yahuah) promised to marry Yasharal (Israel). The next step in the revelation of the bride/bridegroom theme is revealed in chapter 19. The location was Mt. Sinai, the event was the giving of the Turah.

It is possible to interpret this scene as a divine wedding, according to several pieces of evidence. The first (1<sup>st</sup>) was the mikveh, or immersion, that Hebrew people customarily have before their wedding. The husband is not allowed to have contact with His bride until she has first been cleansed by mikveh. In this account there are two (2) places in which Yasharal (Israel), like a bride, went into a mikveh. First (1<sup>st</sup>), according to the Brit Hadashah, (New Testament), "our forefathers all passed under the cloud and all passed through the sea and all were baptized into Moshah (Moses) in the cloud and in the sea" (**1 Corinthians 10:1–2**). Thus, according to Shaul (Paul) of Tarsus, the bride Yasharal (Israel) was immersed under the cloud, while passing through the sea. Second (2<sup>nd</sup>), according to **Exodus 19**, אַיָּהוָה (Yahuah) instructed Moshah (Moses) to tell the people to be consecrated and wash their garments. Many interpret this to mean that here they also were immersed in a mikveh. Another symbol of the wedding was the cloud over the mountain functioning as a canopy or chupah, to which the groom was beckoning His bride.

Finally, the document that legalized the wedding was the ketubah, the marriage contract. This is the written document, which in essence, defines the terms of the marriage and describes how the marriage can be a Baruk (Blessed) one. The bride then took on the Name of the groom. Accordingly, the Turah itself served as the marriage ketubah. The Turah summed up on two (2) sets of two (2) tablets of stone. One (1) for the husband and one (1) for the wife. This ketubah was secured for eternity in a special place called the Ark of The Covenant. The husband promised to provide and take care of the bride forever, and the bride promised to obey and forsake all others. The two (2) witnesses called forth to witness the covenant were the Shamym (Heaven) and the earth. They witnessed the wife make her vows: "all the words which אַיָּהוָה (Yahuah) has spoken we will do" **Exodus 24:3**.

Then the 70 elders of Yasharal (Israel) (the Sanhedrin at that time), ate and drank with the Husband, Bridegroom, and Creator. The wife provided her contribution to her marriage covenant, a type of property brought by a bride to her husband at a marriage: the gold, silver, bronze, fabrics, oils, and precious stones for the construction of the ark and the dwelling of the husband among them.

As for "cup" used in Hebrew weddings, there are actually two (2) cups of wine used. The first (1<sup>st</sup>) is used in the betrothal part of the wedding ceremony. After the rabbi recites the benedictions over this first (1<sup>st</sup>) cup, the bride and groom sip from it. A second (2<sup>nd</sup>) cup is filled after the Ketubah has been read. It is over this cup that the rabbi recites the seven (7) Barakah (Blessing)'s. The bride and groom are then given of this cup to sip from. The first (1<sup>st</sup>) cup seals the marital agreement and the second (2<sup>nd</sup>), the actual union. As a final act of the wedding ceremony, a final cup is used, but this one (1) is empty. It is wrapped in a napkin and placed under the groom's foot. The rabbi signals the groom, the groom crushes the glass, and everyone shouts "Mazaal tov"!

אַיָּהוָה (Yahuah) called out His bride from Mitsrym (Egypt) and invited them to His wedding. He gave them the wedding contract (ketubah) on Mt. Sinai which they all accepted and promised to honor. One (1) copy for Him, one (1) copy for them. Their copy was put in the ark of the covenant. They took on His name and were headed for the "Promised Land" where He would look after them. The Name of the Husband was taken by His wife; and so, they were/are called Yahudym. This name was corrupted over the years by translators and was changed to "Yahudah", then "Jude", and then "Jew". אַיָּהוָה (Yahuah) speaks of His covenant never ceasing, reminding His wife of the marriage: **Isaiah 54:5** "For your husband is your maker, אַיָּהוָה (Yahuah) Tzva'ot (אַיָּהוָה (Yahuah) of Hosts), is His name"

Years later they abandoned Him by going into Babylon and taking on the sins (idols) of the pagans. According to Hebrew law, the only way a bride could get a divorce was if the groom died. **OWYAH** (Yahusha) died at Calvary so the bride had another chance to become His again. His ketubah was His Turah, same as before, and

He promised them eternal life in His Kingdom of Shamym (Heaven), if they were obedient. Again, they took on His name (Nazerenes) and were to follow Turah forever. Those brides who have been following His Turah will be gathered up when the groom returns again for the second time. Like at all weddings, there is a rehearsal. The first wedding it seems was a rehearsal, the second wedding is the real thing.

Our Alhym is a jealous Alhym. He is similar, in a way, to any groom. He wants His bride safe and protected, kept pure and Qadosh.

## **OWYAZL (YAHUSHA) AS OUR COVENANT PARTNER**

When **OWYAZL** (Yahusha) “cut the covenant” with mankind, He did so at the “Pesach meal”, with His disciples representing mankind as a whole, and **OWYAZL** (Yahusha) Himself representing **AYAZL** (Yahuah), the Father, in Shamym (Heaven). The following is how Mashiach cut covenant with us:

He exchanged robes with us. He covered our sin with His robe of righteousness. **Isaiah 64:6** “For all of us have become like one who is unclean, and all our righteous deeds are like a filthy garment; And all of us wither like a leaf, and our iniquities, like the wind, take us away.” He took on all our liabilities and curses which were the sins of mankind, and we took on all the Barakah (Blessing)’s available through **OWYAZL** (Yahusha)’s covenants.

**OWYAZL** (Yahusha) gave us the spiritual weapons (armor of **AYAZL** (Yahuah)), required to fight the battle with HaSatan. **Ephesians 6:10-20**

**OWYAZL** (Yahusha) died so that we could die daily to our old Sin nature.

**OWYAZL** (Yahusha) raised His arms to accept the scars on our behalf as He was nailed to the stake of Calvary. The scar that was a sign of the covenant was not just a scar, but total death, and a spear driven through His ribs.

**OWYAZL** (Yahusha) exchanged names with us. We became His friend. **John 15:14-16** “You are My friends, if you do what I command you. “No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you. “You did not choose Me, but I chose you, and appointed you, that you should go and bear fruit, and {that} your fruit should remain, that whatever you ask of the Father in My name, He may give to you.” We became friends of “Mashiach” and we exchanged names with Him, we became “Believers”. We got His authority to use His name above all names. We became part of His body through spiritual union and we must “follow Him”.

**Romans 8:37** “But in all these things we overwhelmingly conquer through Him who loved us.” also **(Philippians 2:9-11, Ephesians 1:20-23)**.

**OWYAZL** (Yahusha) gathered His disciples together and participated in a covenant meal of bread and wine. The bread represented His body, and the wine, His blood. He became part of us, and we became part of Him. We became “as one” with the Father, through His Son. The stake was the tree that was permanently planted in remembrance of the covenant. The precious blood that was sprinkled on the tree was His own. All His blood poured out over the tree He planted to mark the contract as a memorial till the end of time.

**OWYAZL** (Yahusha) gave us more than an outward scar, He left with us the Ruch Ah Qudesh (a seal), **(Revelation. 9:4)** to be as a sign for all who believe. “You are from **AYAZL** (Yahuah), little children, and have overcome them; because greater is He who is in you than he who is in the world.” **1 John 4:4**

## Covenant Scriptures

'Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine. {6} 'And you shall be to Me a kingdom of priests and a Qadosh nation.' These are the words which you shall speak to the children of Yasharal (Israel)."**Exodus 19:4-6**

"If you obey the voice of אֱלֹהֵינוּ (Yahuah) your Alhym, to keep His commandments and His statutes which are written in this Book of the Turah, and if you turn to אֱלֹהֵינוּ (Yahuah) your Alhym with all your heart and with all your soul. {11} "For this commandment which I command you today is not too mysterious for you, nor is it far off. {12} "It is not in heaven, that you should say, 'Who will ascend into Shamym (Heaven) for us and bring it to us, that we may hear it and do it?' {13} "Nor is it beyond the sea, that you should say, 'Who will go over the sea for us and bring it to us, that we may hear it and do it?' {14} "But the word is very near you, in your mouth and in your heart, that you may do it. **Deuteronomy 30:10-14**

Then Samuel said: "Has אֱלֹהֵינוּ (Yahuah) as great delight in burnt offerings and sacrifices, as in obeying the voice of אֱלֹהֵינוּ (Yahuah)? Behold, to obey is better than sacrifice, and to heed than the fat of rams. {23} For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because you have rejected the word of אֱלֹהֵינוּ (Yahuah), He also has rejected you from being king."**1 Samuel 15:22-23**

Good and upright is אֱלֹהֵינוּ (Yahuah); Therefore, He teaches sinners in the way. {9} The humble He guides in justice, And the humble He teaches His way. {10} All the paths of אֱלֹהֵינוּ (Yahuah) are mercy and truth, To such as keep His covenant and His testimonies. **Psalms 25:8-10**

"But My people would not heed My voice, And Yasharal (Israel) would have none of Me. {12} So I gave them over to their own stubborn heart, To walk in their own counsels. {13} "Oh, that My people would listen to Me, That Yasharal (Israel) would walk in My ways! **Psalms 81:11-13**

For the turning away of the simple will slay them, And the complacency of fools will destroy them; {33} But whoever listens to me will dwell safely, and will be secure, without fear of evil." **Proverbs 1:32-33**

My son, give attention to my words; Incline your ear to my sayings. {21} Do not let them depart from your eyes; Keep them in the midst of your heart; {22} For they are life to those who find them, And health to all their flesh. {23} Keep your heart with all diligence, for out of it spring the issues of life. **Proverbs 4:20-23**

Listen to counsel and receive instruction, that you may be wise in your latter days. {21} There are many plans in a man's heart, Nevertheless אֱלֹהֵינוּ (Yahuah)'s counsel; that will stand. **Proverbs 19:20-21**

Thus says אֱלֹהֵינוּ (Yahuah), your Redeemer, The Qadosh One of Yasharal (Israel): "I am אֱלֹהֵינוּ (Yahuah) your Alhym, who teaches you to profit, who leads you by the way you should go. {18} Oh, that you had heeded My commandments! Then your peace would have been like a river, And your righteousness like the waves of the sea. **Isaiah 48:17-18**

"For My thoughts are not your thoughts, nor are your ways My ways," says אֱלֹהֵינוּ (Yahuah). {9} "For as the heavens are higher than the earth, so are My ways higher than your ways, And My thoughts than your thoughts. {10} "For as the rain comes down, and the snow from heaven, and do not return there, but water the earth, And make it bring forth and bud, That it may give seed to the sower And bread to the eater, {11} So shall My word be that goes forth from My mouth; It shall not return to Me void, But it shall accomplish what I please, And it shall prosper in the thing for which I sent it. {12} "For you shall go out with joy, and be led out with peace; The mountains and the hills Shall break forth into singing before you, and all the trees of the field shall clap their hands. **Isaiah 55:8-12**

"But this is what I commanded them, saying, 'Obey My voice, and I will be your Alhym, and you shall be My people. And walk in all the ways that I have commanded you, that it may be well with you.' {24} "Yet they did not obey or incline their ear but followed the counsels and the dictates of their evil hearts and went backward and not forward. **Jeremiah 7:23-24**

"Not everyone who says to Me, 'Master, Master,' shall enter the kingdom of Shamym (Heaven), but he who does the will of My Father in Shamym (Heaven). {22} "Many will say to Me in that day, 'Master, Master, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?' {23} "And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness (Turah breakers)!' **Matthew 7:21-23**

"Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life. {25} "Most assuredly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of אַיָּהּ (Yahuah); and those who hear will live. **John 5:24-25**

"No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day. {45} "It is written in the prophets, 'And they shall all be taught by אַיָּהּ (Yahuah).' Therefore, everyone who has heard and learned from the Father comes to Me. **John 6:44-45**

"If you love Me, keep My commandments. {16} "And I will pray the Father, and He will give you another Helper, that He may abide with you forever; {17} "the Ruch of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you. **John 14:15-17**

"He who has My commandments and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him." **John 14:21**

"If you keep My commandments, you will abide in My love, just as I have kept My Father's commandments and abide in His love. {11} "These things I have spoken to you, that My joy may remain in you, and that your joy may be full. {12} "This is My commandment, that you love one another as I have loved you. {13} "Greater love has no one than this, than to lay down one's life for his friends. {14} "You are My friends if you do whatever I command you. {15} "No longer do I call you servants, for a servant does not know what his master is doing; but I have called you friends, for all things that I heard from My Father I have made known to you. **John 15:10-15**

For as many as are led by the Ruch of אַיָּהּ (Yahuah), these are sons of אַיָּהּ (Yahuah). **Romans 8:14**

So then belief comes by hearing, and hearing by the word of אַיָּהּ (Yahuah). **Romans 10:17**

Now we have received, not the spirit of the world, but the Ruch who is from אַיָּהּ (Yahuah), that we might know the things that have been freely given to us by אַיָּהּ (Yahuah). {13} These things we also speak, not in words which man's wisdom teaches but which the Ruch Ah Qudesh teaches, comparing spiritual things with spiritual. {14} But the natural man does not receive the things of the Ruch of אַיָּהּ (Yahuah), for they are foolishness to him; nor can he know them, because they are spiritually discerned. {15} But he who is spiritual judges all things, yet he himself is rightly judged by no one. {16} For "who has known the mind of אַיָּהּ (Yahuah) that he may instruct Him?" But we have the mind of Yahusha.

**1 Corinthians 2:12-16**

But the Ruch Ah Qudesh also witnesses to us; for after He had said before, {16} "This is the covenant that I will make with them after those days, says אַיָּהּ (Yahuah): I will put My Turah into their hearts, and in their minds I will write them," **Hebrews 10:15-16**

The Ruch of אַיָּאֵל (Yahuah) shall rest upon Him, The Ruch of wisdom and understanding, The Ruch of counsel and might, The Ruch of knowledge and of the fear of אַיָּאֵל (Yahuah). {3} His delight is in the fear of אַיָּאֵל (Yahuah), And He shall not judge by the sight of His eyes, nor decide by the hearing of His ears; {4} But with righteousness He shall judge the poor and decide with equity for the meek of the earth; He shall strike the earth with the rod of His mouth, and with the breath of His lips He shall slay the wicked. **Isaiah 11:2-4**

Hear the word of אַיָּאֵל (Yahuah), You rulers of Sodom; Give ear to the Turah of our Alhym, You people of Gomorrah: 11 “To what purpose is the multitude of your sacrifices to Me?” Says אַיָּאֵל (Yahuah). “I have had enough of burnt offerings of rams and the fat of fed cattle. I do not delight in the blood of bulls, Or of lambs or goats. 12 “When you come to appear before Me, who has required this from your hand, to trample My courts? 13 Bring no more futile sacrifices; Incense is an abomination to Me. The New Moons, the Sabbaths, and the calling of assemblies—I cannot endure iniquity and the sacred meeting. 14 Your New Moons and your appointed feasts My soul hates; They are a trouble to Me; I am weary of bearing them. 15 When you spread out your hands, I will hide My eyes from you; Even though you make many prayers, I will not hear. Your hands are full of blood. 16 “Wash yourselves, make yourselves clean; Put away the evil of your doings from before My eyes. Cease to do evil, 17 Learn to do good; Seek justice, Rebuke the oppressor; Defend the fatherless, Plead for the widow. 18 “Come now, and let us reason together,” Says אַיָּאֵל (Yahuah), “Though your sins are like scarlet, they shall be as white as snow; Though they are red like crimson, they shall be as wool. 19 If you are willing and obedient, you shall eat the good of the land; 20 But if you refuse and rebel, you shall be devoured by the sword”; For the mouth of אַיָּאֵל (Yahuah) has spoken. **Isaiah 1:10-20**

31 Now we know that אַיָּאֵל (Yahuah) does not hear sinners; but if anyone is a worshiper of אַיָּאֵל (Yahuah) and does His will, He hears him. 32 Since the world began it has been unheard of that anyone opened the eyes of one who was born blind. **John 9:31-32**

Behold, אַיָּאֵל (Yahuah)’s hand is not shortened, that it cannot save; Nor His ear heavy, that it cannot hear. 2 But your iniquities have separated you from your אַיָּאֵל (Yahuah); And your sins have hidden His face from you, so that He will not hear. **Isaiah 59:1-2**

They have gone back to the sins of their ancestors, who refused to do what I said; they have worshiped other Alhym. Both Yasharal (Israel) and Yahudah (Judah) have broken the covenant that I made with their ancestors. 11 So now I, אַיָּאֵל (Yahuah), warn them that I am going to bring destruction on them, and they will not escape. And when they cry out to me for help, I will not listen to them. **Jeremiah 11:10-11**

One who turns away his ear from hearing the Turah, even his prayer is an abomination. **Proverbs 28:9**

Come, you children, listen to me; I will teach you the fear of אַיָּאֵל (Yahuah). 12 Who is the man who desires life, and loves many days, that he may see good? 13 Keep your tongue from evil, And your lips from speaking deceit. 14 Depart from evil and do good; Seek Shalum (Peace) and pursue it. 15 The eyes of אַיָּאֵל (Yahuah) are on the Righteous, And His ears are open to their cry. 16 The face of אַיָּאֵל (Yahuah) is against those who do evil, to cut off the remembrance of them from the earth. 17 The righteous cry out, and אַיָּאֵל (Yahuah) hears, and delivers them out of all their troubles. 18 אַיָּאֵל (Yahuah) is near to those who have a broken heart and saves such as have a contrite spirit. 19 Many are the afflictions of the righteous, But אַיָּאֵל (Yahuah) delivers him out of them all. 20 He guards all his bones; Not one of them is broken. **Psalms 34:11-20**

11 “But they refused to pay attention and turned a stubborn shoulder and stopped their ears from hearing. 12 “They made their hearts like flint so that they could not hear the Turah and the words which אַיָּאֵל (Yahuah) of hosts had sent by His Ruch through the former prophets; therefore, great wrath came from אַיָּאֵל (Yahuah) of hosts. 13 “And just as He called and they would not listen, so they called and I would not listen,” says אַיָּאֵל (Yahuah) of hosts **Zechariah 7:11-13**

When you understand why the New Covenant was established, and what it promises, and how divinely certain its promises are to those that are under the New Covenant, then you will realize the importance to being under the New Covenant.

"This is the covenant I will make with the house of Yasharal (Israel) after that time, declares **יהוה** (Yahuah). I will put My Torah in their minds and write them on their hearts. I will be their Alhym, and they will be My people." **Hebrews 8:10**