

אֲבָרָךְ Yahuah's Covenants † אָבָרָךְ

The word for Covenant in the Hebrew pictograph is † אָבָרָךְ = Bryt (B) אָ, Family, In, House, Tent. Resh (R) אָ, Beginning, First (1st). Yad (Yod) (Y) אָ, Work, Worship. Tau (Tav) (T) †, Mark, Sign, Signal, Monument.

אָבָרָךְ Beriyth (Strong's #1285) means: Covenant, Alliance, Pledge, from 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 (אֲבָרָךְ/יְהוָה (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”. This is the founding precepts of the New/Renewed Covenant.

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.

In Scripture, there were a number of Covenants made, most refer to them as the Old Covenant and the New Covenant: “For if the first (1st) Covenant had been faultless, then should no place have been sought for the second (2nd). Finding fault with them, He says: “Behold, the days are coming, says אֲבָרָךְ/יְהוָה (Yahuah), when I will make a new Covenant with the house of Yasharal (Israel) and with the house of Yahudah (Judah) . . .10 For this is the Covenant that I will make with the house of Yasharal (Israel) after those days, says אֲבָרָךְ/יְהוָה (Yahuah): I will put My (Turah) in their Mind and write them on their Hearts; and I will be their Aluhym, and they shall be My people. **Hebrews 8:7, 10**

The Old Covenant includes the Ten (10) Commandments and was an agreement between אֲבָרָךְ/יְהוָה (Yahuah) and His people. “For finding fault with them. . .” **Hebrews 8:8**, a new Covenant was made under which אֲבָרָךְ/יְהוָה (Yahuah)’s grace replaced our weakness. The Old Covenant was faulty because man was unwilling to depend on divine help to keep אֲבָרָךְ/יְהוָה (Yahuah)’s Turah. Man wanted to rely on his own strength.

In the Old Covenant, אֲבָרָךְ/יְהוָה (Yahuah) promised He would Barak (Bless) Yasharal (Israel) if they obeyed Him (**Exodus 19:5, 6**). The Ten (10) Commandments were the basis of the Covenant. The people relied on their own strength instead of divine strength to accomplish this: “All that אֲבָרָךְ/יְהוָה (Yahuah) has spoken we will do.” **Exodus 19:8**. Here lies the weakness of the Old Covenant in that it was dependent on the promises of people.

In the renewed and better Covenant אֲבָרָךְ/יְהוָה (Yahusha) has fulfilled the Turah (law) for

us, if they receive Him by Amunah (Faith). "As many as received him, to them gave he power to become the sons of אֱלֹהִים/יהוה (Yahuah)." **John 1:12.**

Then by Amunah (Faith) the grace of אֱלֹהִים/יהוה (Yahuah) renews the heart, and brings it into harmony with the principles of His Turah. In the New Covenant it is not the works of the flesh, but "The Mashiach in you, the hope of honor." **Colossians 1:27.**

The Old Covenant was by works, sacrifices, and ordinances. By Amunah (Faith), the New Covenant is in the promises of אֱלֹהִים/יהוה (Yahuah) yet the Ten (10) Commandments are still the basis of the Covenant. Like the Old Covenant in the New Covenant, the conditions of eternal life are perfect obedience. "Do we then make void the Turah (law) through Amunah (Faith)? אֱלֹהִים/יהוה (Yahuah) forbid: yea, we establish the Turah (law)." **Romans 3:31.**

The New Covenant does not change אֱלֹהִים/יהוה (Yahuah)'s Turah, but it equips us with power to obey it through the sacrifice of the life of אֱלֹהִים/יהוה (Yahuah)'s only begotten Son **אֱלֹהִים/יהוה** (Yahusha) the "Lamb slain from the foundation of the world." **Revelation 13:8.**

This tells us that the New Covenant - the unmerited Favor (Grace) provided for through the death of **אֱלֹהִים/יהוה** (Yahusha) existed before the Old Covenant, because it was here from the foundation of the world. The Book of Hebrews confirms that Abraham believed in the New Covenant by Amunah (Faith).

There is no Salvation in an Old Covenant experience (Righteousness by Works). It is only through the (Re)New(ed) Covenant experience of Amunah (Faith) in **אֱלֹהִים/יהוה** (Yahusha) (Righteousness by Amunah (Faith)) that we have Salvation.

If we invite **אֱלֹהִים/יהוה** (Yahusha) to come live in our hearts (Word Written upon our Hearts), His will Reign in our Lives. And thus the our Life will be a continual submission so that "not my will, but yours, be done." **Luke 22:42**

אֱלֹהִים/יהוה (Yahuah)'s Covenant With Adam

The Adamic Covenant is a two(2) part promise אֱלֹהִים/יהוה (Yahuah)'s made to Adam first (1st) in the garden during the time of man's innocence, and second (2nd), after the fall of man.

The first (1st) part of the Adamic Covenant, sometimes called the Edenic Covenant, is found in **Genesis 1:26-30; 2:16-17**. It outlines the parameters of Adam's existence in the Garden of Eden.

The second (2nd) part of the Promise, which was given after Adam Sinned, outlines the parameters of Adam's existence outside the Garden, including the Curse found in **Genesis 3:16-19**.

The first (1st) part of the Adamic Covenant (Edenic Covenant), consists of Barakah (Blessings) and a warning to Adam. He and Eve are created in image of Aluhym, and given dominion over the animals. They are given the gift of relationship with one another and the ability to bear children and expand the race over the whole Earth. They are vegetarian, so no slaughter of animals is necessary. Eating the fruit of the tree of the knowledge of good and evil is forbidden. אֱלֹהִים/יהוה (Yahuah) makes it clear that "in the day that you eat of it you shall surely die" (**Genesis**

2:17). Adam broke the Covenant when he took the fruit that Eve gave him, and ate it, defying **אֱלֹהֵי יְהוָה** (Yahuah)'s command and bringing the penalty of death on the whole Human race **Romans 5:12-14**.

The second (2nd) part of the Adamic Covenant is how **אֱלֹהֵי יְהוָה** (Yahuah) deals with the Breaking of the Covenant. There are Punishments, and another Promise. As a result of Adam's Sin, there will always be hatred between HaSatan and Eve, and her descendants. Women will experience pain in childbirth, and there will be disharmony between man and wife. The soil will be cursed, thorns and thistles will appear in the plants, and survival in general will be a struggle for the whole natural world (**Romans 8:22-23**). Finally, death will be the fate of every living being **Genesis 3:14-19**.

Despite the terrible nature of these Curses, and the havoc that ensued, contained within the Curse is a Promise. Speaking to HaSatan, **אֱלֹהֵי יְהוָה** (Yahuah) says "I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel" **Genesis 3:15**.

It is indeed literally true that man does bruise the snake on the head, and is bruised by the snake on his heel, but this curse was not intended only for snakes. It was spoken to HaSatan, in anticipation of **אֱלֹהֵי יְהוָה** (Yahusha)'s victory. The promise indicates the "offspring" or "seed" of a woman. The seed of a woman is **אֱלֹהֵי יְהוָה** (Yahusha), who though He was bruised by the Stake (**Isaiah 53:4-5**), will crush the head of the Great Serpent (**Galatians 4:4, 1 John 3:8**).

אֱלֹהֵי יְהוָה (Yahuah)'s Covenant With Noah (Rainbow)

Centuries before the time of Abraham, **אֱלֹהֵי יְהוָה** (Yahuah) made a Covenant with Noah, assuring Noah that He would never again destroy the world by flood **Genesis 9**.

Noah lived at a time when the whole earth was filled with violence and corruption -- yet Noah did not allow the evil standards of his day to rob him of fellowship with **אֱלֹהֵי יְהוָה** (Yahuah). He stood out as the only one who "walked with **אֱלֹהֵי יְהוָה** (Yahuah)" **Genesis 6:9**, as was also true of his great-grandfather Hanok (Enoch) **Genesis 5:22**.

"Noah was a just man, Perfect (undefiled) in his generations" (**Genesis 6:9**). **אֱלֹהֵי יְהוָה** (Yahuah) singled out Noah from among all his contemporaries and chose him as the man to accomplish a great work.

When **אֱלֹהֵי יְהוָה** (Yahuah) saw the wickedness that prevailed in the world (**Genesis 6:5**), He told Noah of His intention to destroy the ancient world by a universal flood. **אֱלֹהֵי יְהוָה** (Yahuah) instructed Noah to build an ark in which he and his family would survive the universal deluge. Noah believed **אֱלֹהֵי יְהוָה** (Yahuah) and "according to all that **אֱלֹהֵי יְהוָה** (Yahuah) commanded him, so he did" **Genesis 6:22**.

Noah is listed among the heroes of Amunah (Faith). "By Amunah (Faith) Noah, being divinely warned of things not yet seen, moved with Righteous fear, prepared an ark for the saving of his household, by which he condemned the world and became heir of the Righteousness which is according to Amunah (Faith)" **Hebrews 11:7**.

With steadfast confidence in **אֱלֹהֵי יְהוָה** (Yahuah), Noah started building the ark. During this

time, Noah continued to preach **יְהוָה/יְהוָה** (Yahuah)'s judgment and mercy, warning the unrighteous of their approaching doom. Kepha (Peter) reminds us of how **יְהוָה/יְהוָה** (Yahuah)"did not spare the ancient world, but saved Noah, one (1) of eight (8) people, taught in Righteousness, bringing in the flood on the world of the unrighteous" **2 Peter 2:5**.

Noah taught for 120 years, apparently without any converts. At the end of that time, "when ... the longsuffering of **יְהוָה/יְהוָה** (Yahuah) waited in the days of Noah ... eight (8) souls were saved" **1 Peter 3:20**.

People continued in their evil ways and ignored his pleadings and warnings until the flood overtook them. When the ark was ready, Noah entered in with all kinds of animals "and **יְהוָה/יְהוָה** (Yahuah) shut him in" (**Genesis 7:16**), cut off completely from the rest of mankind. Noah was grateful to **יְהוָה/יְהוָה** (Yahuah) who had delivered him from the flood. After the flood, he built an altar to **יְהוָה/יְהוָה** (Yahuah) (**Genesis 8:20**) and made a sacrifice, which was accepted graciously, for in it " **יְהוָה/יְהוָה** (Yahuah) smelled a soothing aroma" **Genesis 8:21**.

יְהוָה/יְהוָה (Yahuah) promised Noah and his descendants that He would never destroy the world again with a universal flood (**Genesis 9:15**). **יְהוָה/יְהוָה** (Yahuah) made an everlasting Covenant with Noah and his descendants, establishing the Rainbow as the Sign of His Promise **Genesis 9:1-17**.

Another part of the Covenant involved the sanctity of human life, i.e., that "whoever sheds man's blood, by man his blood shall be shed; for in the image of **יְהוָה/יְהוָה** (Yahuah) He made man" (**Genesis 9:6**).

Every time we see a Rainbow today we are reminded of that agreement -- this Covenant has not been done away with. As long as **יְהוָה/יְהוָה** (Yahuah) still sends Rainbows after a storm, capital punishment will still be a part of **יְהוָה/יְהוָה** (Yahuah)'s law for the human race.

יְהוָה/יְהוָה (Yahuah)'s Covenant With Abraham (Barakah (Blessing) for Obedience and Amunah (Faith) in Yahuah). In making a Covenant with Abraham, **יְהוָה/יְהוָה** (Yahuah) Promised to Barak (Bless) his descendants and make them His own special people -- in return, Abraham was to remain faithful to **יְהוָה/יְהוָה** (Yahuah) and to serve as a channel through which **יְהוָה/יְהוָה** (Yahuah)'s Barakah (Blessings) could flow to the rest of the world **Genesis 12:1-3**.

Abraham's story begins with his passage with the rest of his family from Ur of the Chaldeans in ancient southern Babylonia (**Genesis. 11:31**). He and his family moved north along the trade routes of the ancient world and settled in the prosperous trade center of Haran, several hundred miles to the northwest.

While living in Haran, at the age of 75, Abraham received a call from **יְהוָה/יְהוָה** (Yahuah) to go to a strange, unknown land that **יְהוָה/יְהוָה** (Yahuah) would show him.

יְהוָה/יְהוָה (Yahuah) promised Abraham that He would make him and his descendants a great nation (**Genesis 12:1-3**). The promise must have seemed unbelievable to Abraham because his wife Sarah was childless (**Genesis 11:30-31;17:15**). Abraham obeyed **יְהוָה/יְהוָה** (Yahuah) with no hint of doubt or disbelief.

Abraham took his wife and his nephew, Lot, and went toward the land that **יְהוָה/יְהוָה** (Yahuah) would show him. Abraham moved south along the trade routes from Haran, through

Shechem and Bethel, to the land of Canaan (Promised Land). Canaan was a populated area at the time, inhabited by the war-like Canaanites; so, Abraham's belief that אַיָּהוָה (Yahuah) would ultimately give this land to him and his descendants was an act of Amunah (Faith).

The circumstances seemed quite difficult, but Abraham's Amunah (Faith) in אַיָּהוָה (Yahuah)'s Promises allowed him to trust in אַיָּהוָה (Yahuah). In **Genesis 15**, אַיָּהוָה (Yahuah) reaffirmed His Promise to Abraham. The relationship between אַיָּהוָה (Yahuah) and Abraham should be understood as a Covenant relationship -- the most common form of arrangement between individuals in the ancient world. In this case, Abraham agreed to go to the land that אַיָּהוָה (Yahuah) would show him (an act of Amunah (Faith) on his part), and אַיָּהוָה (Yahuah) agreed to make Abraham a great nation **Genesis 12:1-3**.

In **Genesis 15** Abraham became anxious about the promise of a nation being found in his descendants because of his advanced age – and אַיָּהוָה (Yahuah) then reaffirmed the earlier Covenant. A common practice of that time among heir less families was to adopt a slave who would inherit the master's goods. Therefore, because Abraham was childless, he proposed to make a slave, Eliezer of Damascus, his heir **Genesis 15:2**.

But אַיָּהוָה (Yahuah) rejected this action and challenged Abraham's Amunah (Faith): "Look now toward Shamym (Heavens), and count the stars if you are able to number them.' And He said to him, 'So shall your descendants be'" **Genesis 15:5**.

Abraham's response is the model of Amunah (Faith): "And he believed in אַיָּהוָה (Yahuah), and He accounted it to him for Righteousness" (**Genesis 15:6**). The rest of **Genesis 15** consists of a ceremony between Abraham and אַיָּהוָה (Yahuah) that was commonly used in the ancient world to formalize a Covenant (**Genesis 15:7-21**). אַיָּהוָה (Yahuah) repeated this Covenant to Abraham's son, Yitshaq (Isaac) (**Genesis 17:19**). Stephen summarized the story in the book of **Acts 7:1-8**.

The Mosaic Covenant (10 Commandments)

The Yasharalites (Israelites) moved to Mitsrym (Egypt) during the time of Joseph. A new Pharaoh came upon the scene and turned the Yasharalites (Israelites) into common slaves. The people cried out to the אַיָּהוָה (Yahuah) of their forefathers. "So אַיָּהוָה (Yahuah) heard their groaning, and אַיָּהוָה (Yahuah) remembered His Covenant with Abraham, with Yitshaq (Isaac), and with Yaqoob (Jacob)" (**Exodus 2:24**). After a series of ten (10) plagues upon the land of Mitsrym (Egypt), אַיָּהוָה (Yahuah) brought the Yasharalites (Israel) out "of Mitsrym (Egypt) with great power and with a mighty hand" **Exodus 32:11**.

Three (3) months after leaving the land of Mitsrym (Egypt), the children of Yasharal (Israel) camped at the base of Mount Sinai (**Exodus 19:1**). אַיָּהוָה (Yahuah) promised to make a Covenant with the Yasharalites (Israelites) (**Exodus 19:3-6**). Before they even knew the conditions of the contract, the people agreed to abide by whatever אַיָּהוָה (Yahuah) said (**Exodus 19:8**).

This Covenant was between אַיָּהוָה (Yahuah) and Yasharalites (Israelites) -- you and I are not a party in this Contract (and never have been). The Ten (10) Commandments are the foundation of the Covenant, but they are not the entirety of it.

After giving the first (1st) ten (10) commands, the people asked אַיָּהוָה (Yahuah) to speak

no more (**Exodus 20:18-20**). Moshah (Moses) then drew near to the presence of אַיָּהוָה/יהוה (Yahuah) to hear the rest of the Covenant (**Exodus 20:21**). After receiving the Turah, Moshah (Moses) spoke the words of the Covenant to all of the people, and the people agreed to obey **Exodus 24:4**.

Moshah (Moses) then wrote the conditions of the Covenant down, offered sacrifices to אַיָּהוָה/יהוה (Yahuah), and then sprinkled both the book and the people with blood to seal the Covenant (**Exodus 24:8**). This Covenant between אַיָּהוָה/יהוה (Yahuah) and the people of Yasharal (Israel) was temporary – אַיָּהוָה/יהוה (Yahuah) promised a day when He would make a new Covenant, not only with Yasharal (Israel) but also with all mankind. "Behold, the days are coming, says אַיָּהוָה/יהוה (Yahuah), when I will make a new Covenant with the house of Yasharal (Israel) and with the house of Yahudah (Judah) -- not according to the Covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Mitsrym (Egypt), My Covenant which they broke, though I was a husband to them, says אַיָּהוָה/יהוה (Yahuah). But this is the Covenant that I will make with the house of Yasharal (Israel) after those days, says אַיָּהוָה/יהוה (Yahuah): I will put My Turah (law) in their Minds, and write it on their Hearts; and I will be their Aluhym, and they shall be My people" **Jeremiah 31:31-34**.

"Now therefore, if you will obey my voice indeed, and keep my Covenant, then you shall be a peculiar treasure unto me above all people: for all the earth is mine." **Exodus 19:5**.

What was His Covenant which they were to keep as their part of the mutual agreement or Covenant between Him and them?" "And אַיָּהוָה/יהוה (Yahuah) spake unto you out of the midst of the fire: you heard the voice of the words, but saw no similitude; only you heard a voice. And he declared unto you his Covenant, which he Commanded you to perform, even Ten (10) Commandments; and he wrote them upon two (2) tables of stone." **Deuteronomy 4:12-13**.

NOTE: The (10) ten commandments were termed אַיָּהוָה/יהוה (Yahuah)'s Covenant before the Covenant was made with Yasharal (Israel). They were not an agreement made, but something which אַיָּהוָה/יהוה (Yahuah) Commanded them to perform, and He Promised them something, provided they would keep them. Thus the ten (10) Commandments, אַיָּהוָה/יהוה (Yahuah)'s Covenant, became the basis of the Covenant made between Him and Yasharal (Israel). The ten (10) Commandments, in all their details, are "all these words," concerning which the Covenant was made. **Exodus 24:8**.

After אַיָּהוָה/יהוה (Yahuah) had spoken His Turah (the "Covenant which He Commanded," **Exodus 20:3-17**), did He continue speaking to the people?

"These words אַיָּהוָה/יהוה (Yahuah) spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me." **Deuteronomy 5:22**.

אַיָּהוָה/יהוה (Yahuah)'s Covenant With David

Another Covenant was between אַיָּהוָה/יהוה (Yahuah) and King David, in which David and his descendants were established as the royal heirs to the throne of the nation of Yasharal (Israel) **2 Samuel 7:12-13**.

This Covenant agreement reached its fulfillment when **וַיְהוֹשֻׁעַ/יהושע (Yahusha)**, a descendant

of the line of David, was born in Bethlehem. The gospel of Matthew starts off by showing Mashiach was "the Son of David" (**Matthew 1:1**), and thus He had the right to rule over אַיָּהוּה (Yahuah)'s people. Kepha (Peter) preached that אַיָּהוּשָׁע (Yahusha) was a fulfillment of אַיָּהוּה (Yahuah)'s promise to David **Acts 2:29-36**.

אַיָּהוּה (Yahuah)'s Covenant through אַיָּהוּשָׁע (Yahusha) (Yahusha)

The Brit Hadashah (NT) makes a clear distinction between the Covenants of the Mosaic Law and the Covenant of Promise. Shaul (Paul) spoke of these "two (2) Covenants," one (1) originating "from Mount Sinai," the other from "the Yarusalym (Jerusalem) above" (**Galatians 4:24-26**). Shaul (Paul) also argued that the Covenant established at Mount Sinai was a "ministry of Death" and "Condemnation" **2 Corinthians 3:7, 9**.

The death of אַיָּהוּשָׁע (Yahusha) ushered in the new Covenant under which we are justified by אַיָּהוּה (Yahuah)'s grace and mercy -- it is now possible to have the true forgiveness of Sins.

אַיָּהוּשָׁע (Yahusha) Himself is the Mediator of this better Covenant between אַיָּהוּה (Yahuah) and man (**Hebrews. 9:15**). אַיָּהוּשָׁע (Yahusha)'s sacrificial death served as the oath, or pledge, which אַיָּהוּה (Yahuah) made to us to seal this new Covenant.

The "(Re)new(ed) Covenant" is the new agreement אַיָּהוּה (Yahuah) has made with mankind, based on the death and resurrection of אַיָּהוּשָׁע (Yahusha). The concept of a new Covenant originated with the promise of YirmiYahu (Jeremiah) that אַיָּהוּה (Yahuah) would accomplish for His people what the old covenant had failed to do (**Jeremiah 31:31-34; Hebrews 11:7-13**).

Under this (Re)new(ed) Covenant, אַיָּהוּה (Yahuah) would write His Turah (Law) on the Hearts of the Lost Tribe of Yasharal (Israel).

When אַיָּהוּשָׁע (Yahusha) ate the Pesach (Passover) meal at the Last Supper with His disciples, He spoke of the cup and said, "this is My Blood of the new Covenant, which is shed for many for the remission of Sins" (**Matthew 26:28**). Luke's account refers to this cup as symbolizing "the new Covenant in My Blood, which is shed for you" **Luke 22:20**.

When Shaul (Paul) recited the account he had received concerning the Last Supper, he quoted these words of אַיָּהוּשָׁע (Yahusha) about the cup as "the new Covenant in My Blood" **1 Corinthians 11:25**.

The Epistle to the Hebrews gives the new Covenant more attention than any other book in the Brit Hadashah (NT). It quotes the entire passage from **Jeremiah 31:31-34 (Hebrews 8:8-12)**. אַיָּהוּשָׁע (Yahusha) is referred to by the writer of Hebrews as "the Mediator of the new Covenant" **Hebrews 9:15;12:24**.

The (Re)new(ed) Covenant, a "better Covenant ... established on better Promises" (**Hebrews 8:6**), rests directly on the sacrificial work of אַיָּהוּשָׁע (Yahusha). The new Covenant accomplished what the old could not, i.e., the removal of Sin and cleansing of the conscience (**Hebrews 10:2, 22**). The work of אַיָּהוּשָׁע (Yahusha) on the stake fulfills the requirements of the the other Covenants "perfecting them in one final Covenant" (**Hebrews. 8:13**) and also fulfills the promise of the prophet YirmiYahu (Jeremiah).

The New Covenant will not be 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 **יְהוָה/יהוה** (Yahuah). But this is the covenant which I will make with the House of Yasharal (Israel) after those days," declares **יְהוָה/יהוה** (Yahuah) , "I will put My Turah **תּוֹרָה** (Instructions/Law) within them and on their heart I will write it; and I will be their Aluhym, and they shall be My people. "They will not teach again, each man his neighbor and each man his brother, saying, 'Know **יְהוָה/יהוה** (Yahuah),' for they will all know Me, from the least of them to the greatest of them," declares **יְהוָה/יהוה** (Yahuah), "for I will forgive their iniquity, and their sin I will remember no more."... **Jeremiah- Yirmeyahu 31:32-34**

Clearly you are an epistle of Mashiach, ministered by us, written not with ink but by the Ruch (Spirit) of the living Aluhym), not on tablets of stone (Commandments were written upon the tablets), but on tablets of flesh, that is, of the heart. **2 Corinthians 3:3**

For this is the Covenant that I will make with the house of Yasharal (Israel) after those days, says **יְהוָה/יהוה** (Yahuah): I will put My Turah/laws/Commandments in their mind and write them on their hearts; and I will be their Aluhym, and they shall be My people. **Hebrews 8:10**

How do we gain eternal life? "And he said unto him, Why do you call me good? there is none good but one, that is, **יְהוָה/יהוה** (Yahuah): but if thou will enter into life, keep the Commandments. (**Matthew 19:17, Revelation. 22:14.**)

NOTE: Don't allow yourselves to be confused by the terms first (1st)/old Covenant and second (2nd)/new Covenant. While the Covenant made at Sinai is called "the first (1st) Covenant," it is by no means the first (1st) Covenant that **יְהוָה/יהוה** (Yahuah) ever made with man. Long before He made a Covenant with Abraham, and He also made a Covenant with Noah, and with Adam.

What is called the "second (2nd) Covenant" virtually existed before the Covenant was made at Sinai; for the Covenant with Abraham was confirmed in **יְהוֹשֻׁעַ/יהושע** (Yahusha) (**Galatians 3:17**), and it is only through **יְהוֹשֻׁעַ/יהושע** (Yahusha) that there is any value to what is known as the second (2nd) Covenant. There is no Barakah (Blessing) that can be gained by virtue of the second (2nd) Covenant, that was not promised to Abraham. And we, with whom the second (2nd) Covenant is made, can share the inheritance which it promises, only by being children of Abraham.

To be **יְהוֹשֻׁעַ/יהושע** (Yahusha)'s is the same as to be children of Abraham (**Galatians 3:29**); all who are of Amunah (Faith) are the children of Abraham, and share in his Barakah (Blessing) (**Galatians 3:7-9**); and since no one can have anything except as children of Abraham, it follows that there is nothing in what is called the second (2nd) Covenant that was not in the Covenant made with Abraham.

The second (2nd) Covenant existed in every feature long before the first (1st), even from the days of Adam. It is called "second (2nd)" because both its ratification by blood and its more minute statement, were after the ratification of the Covenant made at Sinai. More than this, it was the second (2nd) Covenant made with the Hebrew people. The one from Sinai was the first (1st) made with the nation.

Hebrews 9:1 is a text that hinders many from seeing that all **יְהוָה/יהוה** (Yahuah)'s Barakah

(Blessings) to man are gained by virtue of the second (2nd) Covenant, and not by the first (1st). That text reads: "Then verily the first (1st) Covenant had also ordinances of divine service, and a worldly sanctuary." This, together with the fact that when men complied with these ordinances of divine service, they were forgiven **Leviticus 4**.

Forgiveness of Sins was not secured by virtue of those offerings. "for it is not possible that the blood of bulls and goats should take away sins." **Hebrews 10:4**. Forgiveness was obtained only by virtue of the promised sacrifice of יהושע / **OWYAF** / יהושע (Yahusha) (**Hebrews 9:15**), the mediator of the new Covenant, their Amunah (Faith) in whom was shown by their offerings. So it was by virtue of the second (2nd) or (Re)new(ed) Covenant that pardon was secured to those who offered the sacrifices provided for in the ordinances of divine service connected with the old or first (1st) Covenant.

Moreover, those "ordinances of divine service" formed no part of the first (1st) Covenant. If they had, they must have been mentioned in the making of that Covenant; but they were not. They were connected with it, but not a part of it. They were simply the means by which the people acknowledged the justice of their condemnation to death for the violation of the Turah (law) which they had Covenanted to keep, and their Amunah (Faith) in the mediator of the new Covenant.

The plan of Salvation was developed long before the gospel was declared to Abraham, and foretold the gospel to Abraham: (**Galatians 3:8** The Scripture foresaw that אַיָּאֵל / יהוה (Yahuah) would justify the Gentiles by Amunah (Faith) "All nations will be Baruk (Blessed) through you), and was amply sufficient to save to the uttermost all who would accept it; the Covenant at Sinai was made for the purpose of making the people see the necessity of accepting the good news.

אַיָּאֵל / יהוה (Yahuah)'s plan for the Salvation of Sinners, whether now or in the days of Moshah (Moses), is: The Turah (law) went to the individual, to produce conviction of Sin, and thus to drive the sinner to seek freedom; then the acceptance of **OWYAF** / יהושע (Yahusha)'s gracious invitation, which was extended long before, but which the sinner would not listen to; and lastly, having accepted **OWYAF** / יהושע (Yahusha) was raised from the Grave by אַיָּאֵל / יהוה (Yahuah), and being justified by Amunah (Faith), the manifestation of the Amunah (Faith), and living of a life of Righteousness by Amunah (Faith) in **OWYAF** / יהושע (Yahusha) Ha Mashiach (the Messiah).

Ha Mashiach (The Messiah) answered and said, "I was sent only to the lost sheep of the house of Yasharal (Israel)." **Matthew 15:24**

Who are the Lost Sheep of Yasharal (Israel)?

According to Scripture it is those that were once lost and are now found. Those that have an ear to hear and receive the truth that Scripture declares. Those that seek the truth, (You will seek me and find me when you seek me with all your heart. **Jeremiah 29:13**). Those that want a true relationship with the Father אַיָּאֵל / יהוה (Yahuah) through Amunah (Faith) in his Son **OWYAF** / יהושע (Yahusha), that carries the Name of the Father, which declares that Yahu Saves you. Those that receive the Ruch Ah Qudesh (The Spirit of אַיָּאֵל / יהוה (Yahuah) that sets you Apart/Separates you) and those that have his Turah written upon their Hearts and Minds who obey the Commandments of אַיָּאֵל / יהוה (Yahuah), which is his Mark and writes his Name upon

his Lost chosen ones, those who have an ear to hear and an eye to see, those that hear, listen and obey, they are those who's minds have been renewed in Mashiach.

None of the Covenants were rescinded or done away with, they were refined or improved, one upon another. Since no Covenant can be broken except by Death and since יהוה/אֱלֹהִים (Yahuah) can not die they are eternal. The requirements of the Old Covenant were fulfilled by the Mashiach, but the foundations still remain unchanged. We still have the Covenant of the Rainbow (Noah), we still have the Covenant of Amunah (Faith) (Abraham), and we still follow the Covenant of the Commandments (Moshah/Moses).

יהושע/אֱלֹהִים (Yahusha) said: **17** Think not that I came to destroy the Turah (law) or the prophets: I came not to destroy, but to fulfill. **18** For verily I say unto you, Till Shamym (Heavens) and earth pass away, one jot or one tittle shall in no wise pass away from the Turah (law), till all things be accomplished. **Matthew 5:17-18**

Here is the final conclusion, now that you have heard everything: fear יהוה/אֱלֹהִים (Yahuah), and keep his Commandment's, for this is the WHOLE duty of Man. **Ecclesiastes 12:13**