

Covenant's of יהוה / יְהוָה Yahuah

The Hebrew word is Beriyth (Strong's #1285) and 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 halves of the sacrificial animal, which represent both parties of the covenant (יהוה / יְהוָה (Yahuah) and Mankind). Hence we get the term to “cut a covenant” by the shedding of blood.

The blood covenant between two 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/Second 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 Old Testament 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 is made, so one must keep in mind the seriousness of these contracts as explained below.

In Scripture, there were a number of covenants made, The most refer to them as the Old Covenant and the New Covenant: “For if that first covenant had been faultless, then should no place have been sought for the second. Because finding fault with them, He says: “Behold, the days are coming, says יהוה / יְהוָה (Yahuah), when I will make a renewed covenant with the house of Israel and with the house of Judah . . .10 For this is the covenant that I will make with the house of Israel after those days, says יהוה / יְהוָה (Yahuah): I will put My (Torah/laws) in their mind and write them on their hearts; and I will be their Alahym (God), and they shall be My people. **Hebrews 8:7, 10**

The Old Covenant includes the **Ten Commandments** and was an agreement between יהוה / יְהוָה (Yahuah) and His people. “For finding fault with them. . . .” Hebrews 8:8, a New Covenant was made under which יהוה / יְהוָה (Yahuah)’s grace replaced our weakness.

In the Old Covenant, יהוה / יְהוָה (Yahuah) promised He would Barak (bless) Israel if they obeyed Him (Exodus 19:5, 6). The Ten Commandments were the basis of the covenant. The people relied on their own strength instead of divine strength to accomplish this: “All that יהוה / יְהוָה (Yahuah) hath 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.

The Old Covenant was faulty because man was unwilling to depend on divine help to keep יהוה / יְהוָה (Yahuah)’s Torah/law. Man wanted to rely on his own strength. “For finding fault with them, he saith, Behold the days come, saith יהוה / יְהוָה (Yahuah), when I will make a New Covenant with the house of Israel and with the house of Judah . . . 10For this is the covenant that I will make with the house of Israel after those days, saith יהוה / יְהוָה (Yahuah); I will put my Torah/laws into their mind, and write them in their hearts; And I will be

to them an Eloah, and they shall be to me a people.” Hebrews 8: 8, 10.

In the new and better covenant that יהושע /OWYAZL (Yahusha) has fulfilled the Torah/law for us, if they receive Him by faith. "As many as received him, to them gave he power to become the sons of יהוה /AYAZL (Yahuah)." John 1:12. Mercy and forgiveness are the reward of all who come to יהושע /OWYAZL (Yahusha) trusting in His merits to cover their sins. In the better covenant we are cleansed from sin by the blood of יהושע /OWYAZL (Yahusha).

Then by faith the grace of יהוה /AYAZL (Yahuah) renews the heart, and brings it into harmony with the principles of His Torah/law. In the New Covenant it is not the works of the flesh, but “The Anointed in you, the hope of glory.” Colossians 1:27.

The Old Covenant was by works, sacrifices, and ordinances. By faith, the New Covenant is in the promises of יהוה /AYAZL (Yahuah) yet the Ten 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 law through faith? יהוה /AYAZL (Yahuah) forbid: yea, we establish the law.” Romans 3:31.

The New Covenant does not change יהוה /AYAZL (Yahuah)’s Torah/law but it equips us with power to obey it through the sacrifice of the life of יהוה /AYAZL (Yahuah)’s only begotten Son יהושע /OWYAZL (Yahusha) the “Lamb slain from the foundation of the world.” Revelation 13:8. This tells us that the New Covenant - the grace provided for through the death of יהושע /OWYAZL (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 faith.

There is no salvation in an Old Covenant experience (righteousness by works). It is only through the New Covenant experience of faith in יהושע /OWYAZL (Yahusha) (righteousness by faith) that we have salvation.

If we accept יהושע /OWYAZL (Yahusha) to come live in our hearts, His will reign in our lives. And thus the our life will be a continual submission so that “not my will, but thine, be done.” Luke 22:42

יהוה /AYAZL (Yahuah)'s Covenant With Noah (Rainbow)

Centuries before the time of Abraham, יהוה /AYAZL (Yahuah) made a covenant with Noah, assuring Noah that He would never again destroy the world by flood (Gen. 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 יהוה /AYAZL (Yahuah). He stood out as the only one who "walked with יהוה /AYAZL (Yahuah)" (Gen. 6:9), as was also true of his great-grandfather Enoch (Gen. 5:22).

"Noah was a just man, perfect in his generations" (Gen. 6:9). The Lord singled out Noah from among all his contemporaries and chose him as the man to accomplish a great work.

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

Noah is listed among the heroes of faith. "By faith Noah, being divinely warned of things not yet seen, moved with godly 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 faith" (Heb. 11:7).

With steadfast confidence in יהוה /אֱלֹהִים (Yahuah), Noah started building the ark. During this time, Noah continued to preach יהוה /אֱלֹהִים (Yahuah)'s judgment and mercy, warning the ungodly of their approaching doom. Peter reminds us of how יהוה /אֱלֹהִים (Yahuah) "did not spare the ancient world, but saved Noah, one of eight people, a taught of righteousness, bringing in the flood on the world of the ungodly" (2 Pet. 2:5).

Noah taught for 120 years, apparently without any converts. At the end of that time, "when ... the longsuffering of יהוה /אֱלֹהִים (Yahuah) waited in the days of Noah ... eight souls were saved through water" (1 Pet. 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 יהוה /אֱלֹהִים (Yahuah) shut him in" (Gen. 7:16), cut off completely from the rest of mankind.

Noah was grateful to יהוה /אֱלֹהִים (Yahuah) who had delivered him from the flood. After the flood, he built an altar to יהוה /אֱלֹהִים (Yahuah) (Gen. 8:20) and made a sacrifice, which was accepted graciously, for in it "יהוה /אֱלֹהִים (Yahuah) smelled a soothing aroma" (Gen. 8:21).

יהוה /אֱלֹהִים (Yahuah) promised Noah and his descendants that He would never destroy the world again with a universal flood (Gen. 9:15). יהוה /אֱלֹהִים (Yahuah) made an everlasting covenant with Noah and his descendants, establishing the rainbow as the sign of His promise (Gen. 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 יהוה /אֱלֹהִים (Yahuah) He made man" (Gen. 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 יהוה /אֱלֹהִים (Yahuah) still sends rainbows after a storm, capital punishment will still be a part of יהוה /אֱלֹהִים

(Yahuah)'s law for the human race.

יהוה/אֵלֹהִים (Yahuah)'s Covenant With Abraham (Blessing for obedience and Faith in Yahuah)

In making a covenant with Abraham, יהוה/אֵלֹהִים (Yahuah) promised to bless his descendants and make them His own special people -- in return, Abraham was to remain faithful to יהוה/אֵלֹהִים (Yahuah) and to serve as a channel through which יהוה/אֵלֹהִים (Yahuah)'s blessings could flow to the rest of the world (Gen. 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 (Gen. 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 יהוה/אֵלֹהִים (Yahuah) to go to a strange, unknown land that יהוה/אֵלֹהִים (Yahuah) would show him.

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

Abraham took his wife and his nephew, Lot, and went toward the land that God would show him. Abraham moved south along the trade routes from Haran, through Shechem and Bethel, to the land of Canaan. Canaan was a populated area at the time, inhabited by the war-like Canaanites; so, Abraham's belief that God would ultimately give this land to him and his descendants was an act of faith.

The circumstances seemed quite difficult, but Abraham's faith in יהוה/אֵלֹהִים (Yahuah)'s promises allowed him to trust in יהוה/אֵלֹהִים (Yahuah). In Genesis 15, יהוה/אֵלֹהִים (Yahuah) reaffirmed His promise to Abraham. The relationship between יהוה/אֵלֹהִים (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 יהוה/אֵלֹהִים (Yahuah) would show him (an act of faith on his part), and יהוה/אֵלֹהִים (Yahuah) agreed to make Abraham a great nation (Gen. 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 יהוה/אֵלֹהִים (Yahuah) then reaffirmed the earlier covenant. A common practice of that time among heirless 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 (Gen. 15:2).

But יהוה /אֱלֹהֵי (Yahuah) rejected this action and challenged Abraham's faith: "'Look now toward heaven, and count the stars if you are able to number them.' And He said to him, 'So shall your descendants be'" (Gen. 15:5).

Abraham's response is the model of believing faith: "And he believed in יהוה /אֱלֹהֵי (Yahuah), and He accounted it to him for righteousness" (Gen. 15:6). The rest of Genesis 15 consists of a ceremony between Abraham and יהוה /אֱלֹהֵי (Yahuah) that was commonly used in the ancient world to formalize a covenant (Gen. 15:7-21). יהוה /אֱלֹהֵי (Yahuah) repeated this covenant to Abraham's son, Isaac (Gen. 17:19). Stephen summarized the story in the book of Acts 7:1-8.

The Mosaic Covenant (10 Commandments)

The Israelites moved to Egypt during the time of Joseph. A new Pharaoh came upon the scene and turned the Israelites into common slaves. The people cried out to the יהוה /אֱלֹהֵי (Yahuah) of their forefathers. "So יהוה /אֱלֹהֵי (Yahuah) heard their groaning, and יהוה /אֱלֹהֵי (Yahuah) remembered His covenant with Abraham, with Isaac, and with Jacob" (Exo. 2:24). After a series of ten plagues upon the land of Egypt, יהוה /אֱלֹהֵי (Yahuah) brought the Israelites out "of Egypt with great power and with a mighty hand" (Exo. 32:11).

Three months after leaving the land of Egypt, the children of Israel camped at the base of Mount Sinai (Exo. 19:1). יהוה /אֱלֹהֵי (Yahuah) promised to make a covenant with the Israelites (Exo. 19:3-6). Before they even knew the conditions of the contract, the people agreed to abide by whatever יהוה /אֱלֹהֵי (Yahuah) said (Exo. 19:8).

This covenant was between יהוה /אֱלֹהֵי (Yahuah) and the people of Israel -- you and I are not a party in this contract (and never have been). The Ten Commandments are the foundation of the covenant, but they are not the entirety of it.

After giving the first ten commands, the people asked יהוה /אֱלֹהֵי (Yahuah) to speak no more (Exo. 20:18-20). Moses then drew near to the presence of יהוה /אֱלֹהֵי (Yahuah) to hear the rest of the covenant (Exo. 20:21). After receiving the Law, Moses spoke the words of the covenant to all of the people, and the people agreed to obey (Exo. 24:4).

Moses then wrote the conditions of the covenant down, offered sacrifices to יהוה /אֱלֹהֵי (Yahuah), and then sprinkled both the book and the people with blood to seal the covenant (Exo. 24:8). This covenant between יהוה /אֱלֹהֵי (Yahuah) and the people of Israel was temporary -- יהוה /אֱלֹהֵי (Yahuah) promised a day when He would make a new covenant, not only with Israel but also with all mankind. "Behold, the days are coming, says יהוה /אֱלֹהֵי (Yahuah), when I will make a new covenant with the house of Israel and with the house of Judah -- not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says יהוה /אֱלֹהֵי (Yahuah). But this is the covenant that I will make with the house of Israel after those days, says יהוה /אֱלֹהֵי (Yahuah): I will put My Torah/law in their minds, and write it on their hearts; and I will be

their Alahym (God), and they shall be My people" (Jer. 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 יהוה / אֱלֹהִים (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 Commandments; and he wrote them upon two tables of stone." Deuteronomy 4:12-13.

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

After יהוה / אֱלֹהִים (Yahuah) had spoken His Torah/law (the "covenant which He commanded," Exodus 20:3-17), did He continue speaking to the people?

"These words יהוה / אֱלֹהִים (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.

יהוה / אֱלֹהִים (Yahuah)'s Covenant With David (Establishing the Descendants which the Messiah would come)

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

This covenant agreement reached its fulfillment when יהושע / אֱלֹהִים (Yahusha), a descendant of the line of David, was born in Bethlehem. The gospel of Matthew starts off by showing Messiah was "the Son of David" (Matt. 1:1), and thus He had the right to rule over יהוה / אֱלֹהִים (Yahuah)'s people. Peter preached that יהושע / אֱלֹהִים (Yahusha) was a fulfillment of יהוה / אֱלֹהִים (Yahuah)'s promise to David (Acts 2:29-36).

The Covenant of Yahusha

The New Testament makes a clear distinction between the covenants of the Mosaic Law and the covenant of Promise. The apostle Paul spoke of these "two covenants," one originating "from Mount Sinai," the other from "the Jerusalem above" (Gal. 4:24-26). Paul also argued that the covenant established at Mount Sinai was a "ministry of death" and "condemnation" (2 Cor. 3:7,9).

The death of יהושע / OWYAZL (Yahusha) ushered in the new covenant under which we are justified by יהוה / AYAZL (Yahuah)'s grace and mercy -- it is now possible to have the true forgiveness of sins.

יהושע / OWYAZL (Yahusha) Himself is the Mediator of this better covenant between יהוה / AYAZL (Yahuah) and man (Heb. 9:15). יהושע / OWYAZL (Yahusha)'s sacrificial death served as the oath, or pledge, which יהוה / AYAZL (Yahuah) made to us to seal this new covenant.

The "new covenant" is the new agreement יהוה / AYAZL (Yahuah) has made with mankind, based on the death and resurrection of יהושע / OWYAZL (Yahusha). The concept of a new covenant originated with the promise of Jeremiah that יהוה / AYAZL (Yahuah) would accomplish for His people what the old covenant had failed to do (Jer. 31:31-34; Heb. 11:7-13).

Under this new covenant, יהוה / AYAZL (Yahuah) would write His Torah/Law on human hearts, the Hearts of the Lost Tribe of Yisrael (Israel).

When יהושע / OWYAZL (Yahusha) ate the 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" (Matt. 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 Paul recited the account he had received concerning the Last Supper, he quoted these words of Yahusha about the cup as "the new covenant in My blood" (1 Cor. 11:25).

The Epistle to the Hebrews gives the new covenant more attention than any other book in the New Testament. It quotes the entire passage from Jeremiah 31:31-34 (Heb. 8:8-12). יהושע / OWYAZL (Yahusha) is referred to by the writer of Hebrews as "the Mediator of the new covenant" (Heb. 9:15; 12:24).

The new covenant, a "better covenant ... established on better promises" (Heb. 8:6), rests directly on the sacrificial work of Yahusha. The new covenant accomplished what the old could not, i.e., the removal of sin and cleansing of the conscience (Heb. 10:2, 22). The work of יהושע / OWYAZL (Yahusha) on the Tree fulfills the requirements of the other covenants "perfecting them in one final Covenant" (Heb. 8:13) and also fulfills the promise of the prophet 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 Egypt, My covenant which they broke, although I was a husband to them," declares יהוה / אֱלֹהִים (Yahuah). But this is the covenant which I will make with the House of Israel after those days," declares יהוה / אֱלֹהִים (Yahuah) , "I will put My Torah תּוֹרָה (Instructions/Law) within them and on their heart I will write it; and I will be their Elohim, and they shall be My people. "They will not teach again, each man his neighbor and each man his brother, saying, 'Know יהוה / אֱלֹהִים (Yahuah),' for they will all know Me, from the least of them to the greatest of them," declares יהוה / אֱלֹהִים (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 Messiah, ministered by us, written not with ink but by the Spirit of the living Alahym (God), 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 Israel** after those days, says יהוה / אֱלֹהִים (Yahuah): I will put My Torah/laws/Commandments in their mind and write them on their hearts; and I will be their Alahym (God), and they shall be My people. Hebrews 8:10

How do we gain eternal life? "And he said unto him, **Why callest thou me good? there is none good but one, that is, יהוה / אֱלֹהִים (Yahuah): but if thou wilt enter into life, keep the commandments.**" Matthew 19:17. (See also Revelation. 22:14.)

NOTE: None should allow themselves to be confused by the terms first/old covenant and second/new covenant. While the covenant made at Sinai is called "the first covenant," it is by no means the first covenant that יהוה / אֱלֹהִים (Yahuah) ever made with man. Long before He made a covenant with Abraham, and He also made a covenant with Noah, and with Adam.

Neither must it be supposed that the first or old covenant existed for a period of time as the only covenant with the people before the promise of the second or new covenant could be shared. If that had been the case, then during that time there would have been no pardon for the people.

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

To be יהושע / אֱלֹהִים (Yahusha)'s is the same as to be children of Abraham (Galatians 3:29); all who are of faith are the children of Abraham, and share in his 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 covenant that was not in the covenant made with Abraham.

The second covenant existed in every feature long before the first, even from the days of Adam. It is called "second" 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 covenant made with the Hebrew people. The one from Sinai was the first made with that nation.

Then why was the covenant made at Sinai?

יהוה/אֱלֹהִים (Yahuah) was just giving His Torah/law. The promise of the Israelites to keep it perfectly, and their failure, brought them face to face with the consequences of violating the law of יהוה/אֱלֹהִים (Yahuah). The consciousness of guilt, and a sense of its consequences, would be much more forcibly impressed upon their minds than if they had not made the promise which they did. And being thus brought face to face with their sin, and realizing its full enormity, they would be driven to the only source of help, ample provision for which had been made in the covenant with their father Abraham. Thus it might be said that the first covenant was made in order to bring the second covenant (all the terms of which were the Abrahamic covenant) into bolder relief, and to secure its acceptance by the people.

When it was demonstrated that the first covenant, (the Sinai covenant), contained no provisions for pardon of sins, some will at once say, "But they did have pardon under that covenant." The trouble arises from a confusion of terms. It is not denial that under the old covenant, i.e., during the time when it was specially in force, there was pardon of sins, but that pardon was not offered in the old covenant, and could not be secured by virtue of something else, as shown by Hebrews 9:15.

Not only was there the opportunity of finding free pardon of sins, and grace to help in time of need, during the time of the old covenant, but the same opportunity existed before that covenant was made, by virtue of יהוה/אֱלֹהִים (Yahuah)'s covenant with Abraham, which differs in no respect from that made with Adam and Eve, except that we have the particulars given more in detail. We see, then, that there was not necessity for provisions to be made in the Sinai covenant for forgiveness of sins.

The plan of salvation was developed long before the gospel was declared to Abraham (Galatians 3:8), 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.

Hebrews 9:1 is a text that hinders many from seeing that all יהוה/אֱלֹהִים (Yahuah)'s blessings to man are gained by virtue of the second covenant, and not by the first. That text reads: "Then verily the first 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 /OWYAZL (Yahusha) (Hebrews 9:15), the mediator of the new covenant, their faith in whom was shown by their offerings. So it was by virtue of the second or new 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 covenant.

Moreover, those "ordinances of divine service" formed no part of the first 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 Torah/law which they had covenanted to keep, and their faith in the mediator of the new covenant.

יהוה /AZAZL (Yahuah)'s plan for the salvation of sinners, whether now or in the days of Moses, is: The Torah/law went to the individual, to produce conviction of sin, and thus to drive the sinner to seek freedom; then the acceptance of יהושע /OWYAZL (Yahusha)'s gracious invitation, which was extended long before, but which the sinner would not listen to; and lastly, having accepted יהושע /OWYAZL (Yahusha) was raised from the Grave by יהוה /AZAZL (Yahuah), and being justified by faith, the manifestation of the faith, and living of a life of righteousness by faith in יהושע /OWYAZL (Yahusha) the Messiah.

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

Who are the Lost Sheep of Yisrael (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 יהוה /AZAZL (Yahuah) through Faith in his Son יהושע /OWYAZL (Yahusha), that carries the Name of the Father, which declares that YAHU Saves you. Those that receive the Rauch HaKodesh (The Spirit of Yahuah that sets you Apart/Separates you) and those that have his Torah written upon their Hearts and obey the Commandments of יהוה /AZAZL (Yahuah), which is his Mark and writes his Name upon his Lost chosen ones.

According to scripture, יהוה /AZAZL (Yahuah) has never made a covenant directly to the Gentiles. Even the re-newed covenant of **Jeremiah- Yirmeyahu 31:32-34** and **Hebrews 8:10**. 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 Egypt, My covenant which they broke, although I was a husband to them," declares יהוה /AZAZL (Yahuah). But this is the covenant which I will make with the House of Israel after those days," declares יהוה /AZAZL (Yahuah) , "I will put My Torah תורה (Instructions/Law) within them and on their heart I will write it; and I will be their Alahym (God), and they shall be My people. "They will not teach again, each man his neighbor and each man his brother, saying, 'Know יהוה /AZAZL (Yahuah),' for they will all

know Me, from the least of them to the greatest of them," declares יהוה / אַיָּהוָה (Yahuah), "for I will forgive their iniquity, and their sin I will remember no more.

None of the Covenants were resinded or done away with, they were refined or improved, one upon another. Since no Covenant can be broken except by Death and since יהוה / אַיָּהוָה (Yahuah) can not die they are eternal. The requirements of the Old Covenant were fulfilled by the Messiah, but the foundations still remain unchanged. We still have the covenant of the Rainbow (Noah), we still have the Covenant of Faith (Abraham), and we still follow the Covenant of the Commandments (Moses). This is the foundation that the Messiah was talking about in his parable: Matthew 7:22-29 **22** On that Day, many will say to me, ‘Lord, Lord! Didn’t we prophesy in your name? Didn’t we expel demons in your name? Didn’t we perform many miracles in your name?’ **23** Then I will tell them to their faces, ‘I never knew you! **Get away from me, you workers of lawlessness!**’ **(Commandments Breakers)** **24** “So, everyone who hears these words of mine and acts on them will be like a sensible man who built his house on bedrock. **25** The rain fell, the rivers flooded, the winds blew and beat against that house, but it didn’t collapse, because its foundation was on rock. **26** But everyone who hears these words of mine and does not act on them will be like a stupid man who built his house on sand. **27** The rain fell, the rivers flooded, the wind blew and beat against that house, and it collapsed — and its collapse was horrendous!”

The Messiah יהושע / אַיָּהוָה (Yahusha) said:

17 Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfill.

18 For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Matthew 5:17-18

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