

Covenants Presentation Pt 7

Covenants presentation Part7 transcribed from video

The law & prophets point to Yahushua, the old covenant is abolished

Transforming the law to Love

For the law was given by Moses, but grace and truth came by Yahushua Messiah (Joh 1:17 KJV)

Agenda

Background and summary of Israel's History

Sinai and Moab Covenants

First Born and First Fruits Design Preceded the Levitical System

Old Contract Disposition

Levitical Law was an add on

Broken by Israel

The New Contract

A More Perfect Way Prophesied

A Better Hope is Declared

Higher Benchmarks – Revolutionary Attributes

Perfected and Fulfilled by Yahushua

We are moving on in this presentation and are in the section of the nine points of a more excellent way. We got started on this last time and talked about how Yahushua fulfilled every Old Testament scripture predicting his coming. We are moving on into part two, complete it, and then we will start on part three.

Part two has to do with the law and the prophet's point to Yahushua. I'll show you a number of scriptures that proves this point. We are also going to go into the third part, the beginning session of the third part and talk about how the first covenant, the first contract is abolished. It has been done away, it's void, it's null, and it's not of any consideration to us now.

Purpose and scope,

Examine the Covenants at Sinai, Moab and the Upper Room

Determine if Yahushua modified, magnified or abolished the law

Discover what laws Yahushua fulfilled

Explore the terms of the new contract established by Yahushua

Detail the characteristics and attributes of The Way

Substantiate what law/laws are applicable today

That's where we are at in that part of the presentation. We will detail the characteristics and attributes of The Way.

The Way, The Law and the Prophets Point Directly to Yahushua and the 1st Covenant Contract is Abolished. We will start with the law and the prophet's point directly to Yahushua.

A More Excellent Way

1. Yahushua fulfilled every Old Testament scripture
2. **The law and prophets point to Yahushua**
3. 1st covenant contract is abolished
4. Torah is transformed and calibrated to love
5. New contract internalizes YHWH's law
6. New contract is comprised of 2 commands
7. On 2 commands hang all the law/prophets
8. Obedience to Torah is fulfilled by love
9. Love leads to obedience

We have our beginning map that shows us where we are in the sequence of the nine points. We are in item number 2. I have several scriptures that we are going to go into. They all have to do with the subject of the law and the prophets pointing directly to Yahushua.

*For all **the prophets and the law** prophesied until John. And if ye will receive it, this is Elias, which was for to come. He that hath ears to hear, let him hear. (Mat 11:13-15 KJV)*

Perhaps there is a secondary message in this scripture because the scripture says, "if you will receive it" then this is Elijah. However, John the Baptist says he is not Elijah. And let's see, we have a scripture that comes from Malachi.

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of YHWH: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse (Mal 4:5-6 KJV)

If people would have heard what the scripture seems to say, if people would have heard and accepted that John the Baptist was Elijah, then this scripture would be in effect. But they didn't believe and they didn't (for the most part) accept John the Baptist's message. He was not Elijah, he said he wasn't Elijah, but what is important in this scripture is that the law and the prophets prophesied until John. There is a period there. The prophecies of Yahushua Messiah's coming ended with John. There were no more scriptures that provided a prophetic message of the coming of the Messiah. He came so that's why it was until John. The prophets

and the law ended with John. This has a couple of interesting sentences, and a lot of meat to get your arms around and to think about.

The law and the prophets were until John: Since that time the kingdom of YHWH is preached, and every man presseth ^{G071=to force, crown, to be seized (by it)} *into it. (Luk 16:16 KJV)*

It might be a little hard to understand what this is getting at because is every man really pressing into it? I think when you look at the context of Luke chapter 16 you find that Luke chapter 16 starts out with the unprofitable servant that was taking money from his master and an audit came, a surprise audit, and the servant was declared unprofitable and was effectively fired. But it's a parable and the parable goes on to congratulate this unprofitable servant because he made side deals and recovered some of the Masters wealth. It's a parable I believe to be about the Pharisees and Sadducees and their dishonest ways.

This scripture follows and precedes the story of Lazarus and the rich man, so that's the topic of Luke chapter 16. This verse is in the middle of all of that, that the law and the prophets were until John, since that time the kingdom of YHWH is preached and every man presses into it. I think what it's getting at is every man pressing into it is talking about the Pharisees and the Sadducees trying to press into the kingdom effectively without believing in Yahushua. This might be a new thought for some of you, but you have to take a look at the full context of Luke chapter 16 to understand what this verse says. But for purposes of this presentation, the law and the prophets were until John. A third example is in Luke 24.

And he ^{Yahushua} *said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in **the law of Moses, and in the prophets**, and in the psalms concerning me. (Luk 24:44 KJV)*

We talked about this verse in some detail last time as we dissected Matthew 5:17-20, and that the message that Yahushua was presenting there was that he didn't come to destroy the law or the prophets, he came to fulfill. What he was talking about was fulfilling the prophecies of his coming. He's not talking about keeping the law; many people think that's what he's talking about, he isn't, he's talking about that which is written in the Law of Moses, in the prophets and in the psalms concerning the Messiah. He has come and has fulfilled all of these scriptural references about the coming of Messiah.

*Philip findeth Nathanael, and says...We have found him, of whom Moses in **the law and the prophets**, did write, Yahushua of Nazareth, the son of Joseph. (Joh 1:45 KJV)*

*Search the scriptures; for in them ye think ye have eternal life: and **they are they** which testify of me. (Joh 5:39 KJV)*

The scriptures are the scriptures “*which testify of me*”

*There came many to him ^(Paul) into his lodging; to whom he expounded and testified the kingdom of YHWH, persuading them concerning Yahushua, both out of **the law of Moses, and out of the prophets**, from morning till evening. (Act 28:23 KJV)*

Paul understood this. The Law of Moses and the prophets pointed to Yahushua. That’s what he was preaching. It got him in a lot of trouble, by the way.

*But now the righteousness of YHWH without the law is manifested, being witnessed by **the law and the prophets**. (Rom 3:21 KJV)*

Read the fullness of that. “*The righteousness of YHWH without the law is manifested*”. We’ll get into this a little later. This covenant that the law was comprised of, the Old Covenant, was abolished, that’s what he’s saying. But now we are a witness to by the law and the prophets.

*Then said I, Lo, I come (in **the volume of the book** it is written of me,) to do thy will, O YHWH. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldst not ^(YHWH didn’t like), neither hadst pleasure therein; which are offered by the law (Heb 10:7-8) (from Psa 40:5-8)*

We will get into the book of Hebrews in detail in the next session.

The Way The law and the Prophets Point Directly to Yahushua, I want to show some other facets of this and that the **Old contract satisfied (fulfilled) on Crucifixion Day**

And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new ^{G2537=new, especially in freshness} testament, which is shed for many for the remission of sins. (Mat 26:27-28 KJV)

We’ll see here in a little bit that this English word that we have “new” really has two Greek versions. One Greek version is new in freshness, and the other Greek version is new in relationship to age. This word here is the word that means new in freshness. We have a new contract, a New Testament that’s new in freshness which is shed for many for the remission of sins. This is what Yahushua said, this is what he did. This was his Passover evening just before he was crucified.

For Messiah is the end ^{G5056=the point aimed at as a limit, conclusion, result, ultimate purpose} of the law for righteousness to every one that believeth. (Rom 10:4 KJV)

For Messiah is the goal of the Torah for righteousness to everyone that believes. (Rom 10:4 HBR)

So the fulfillment of the Torah (is what this is saying) is the Messiah. He fulfilled it. We'll see this as we go along in more detail.

Messiah hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is everyone that hangs on a tree: That the blessing of Abraham might come on the Gentiles through Yahushua Messiah; that we might receive the promise of the Spirit through faith. (Gal 3:13-14 KJV)

His sacrifice if hanging on a tree redeems us from the curse of the law.

Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.... And for this cause he is the mediator of the New Testament, that by means of death, for the redemption^{G629=ransom in full} of the transgressions^{G3847=violation} that were under the first testament, they which are called might receive the promise of eternal inheritance. (Heb 9:12, 15 KJV)

Now there are some people that probably don't like that scripture because it's telling us that Yahushua fulfilled the Old Covenant. He gave himself as a ransom for those *transgressions, those violations that sin, which was under the first testament that they which are called might receive the promise of eternal life.* It doesn't say that you keep on keeping the Old Covenant laws. It says that you accept Yahushua as the one that covered those laws. He covered the violations of those laws.

Consider this, the book of Hebrews, this comes out of Hebrews chapter 9, who is this written to? This is written to Hebrews, and who are the Hebrews? They are the Israelites and fundamentally the Jews in the day this was written in 50 or 55 CE. It an approximate date this was written. The Jewish community that lived in and around the country we would call Israel today, the controversy that surrounded the Messiah was going on hard, heavy and strong. The writer of Hebrews, I believe it to be Paul, so I'm going to say that Paul in writing this is telling the Jewish people that you are covered. You don't have to keep the Levitical system and all the associated laws that are built in to that. Yahushua Messiah has come and he's covered that, he's paid the ransom for that in full.

Keep in mind who the audience is in the book of Hebrews, it is the Hebrews, the Jewish community largely that this is written to. And also, as part of the law and the prophets pointing directly to Yahushua is the fact that the new contract is ratified by the blood of Yahushua. We saw that mentioned and alluded to as part of the context in the previous scripture. Going on in Hebrews:

He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye shall he be thought worthy, who hath trodden

under foot the Son of YHWH, and hath counted the blood of the covenant, wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace? (Heb 10:28-29 KJV)

This is touching on the unpardonable sin of course, and once you've accepted Yahushua Messiah and counted the blood of his covenant and are sanctified by it. Then you say that's really not holy I really didn't understand that and didn't mean that, you've done it despite YHWH's Spirit of grace and condemnation is the result. Going on in Hebrews there is more about this.

To the general assembly and called out of the firstborn, which are written in heaven, and to YHWH the Judge of all, and to the spirits of just men made perfect, and to Yahshua the mediator of the new Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven. (Heb 12:23-25 KJV)

This is contrasting Moses speaking on earth to YHWH and Yahushua speaking to us from heaven. We are ratified in this new covenant by the sprinkling of blood is what it says here. In Hebrews 13:

But I beseech you the rather to do this, that I may be restored to you the sooner. Now the Eloah of peace, that brought again from the dead our Master Yahushua, that great shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Yahushua Messiah; to whom be glory for ever and ever. Amane (Heb 13:19-21 KJV)

The everlasting covenant through Yahushua Messiah, this isn't some yet future covenant. This everlasting covenant is the one that Yahushua set at Passover in 30 CE. The New Covenant Contract sealed with His blood and with His broken body for us for the remission of sins.

So the New Contract is ratified by the blood of Yahushua, and it becomes an everlasting contract. By the way, it's a one-time sacrifice forever. He doesn't have to repeat it. He did it once; He did it once for all forever. We see a number of scriptures that tell us that.

For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he (Yahushua) did once, when he offered up himself (Heb 7:26-27 KJV)

More in Hebrews on one-time sacrifice forever:

*Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now **once** in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: So Messiah was **once** offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. (Heb 9:25-28 KJV)*

Once He did this rather than on a daily basis as during the Levitical system. That's why the Levitical system is no longer applicable. The ritual and the ceremony and the sacrificial part of it were a daily occurrence. It had to be because there was no perfect sacrifice until Yahushua came. In Hebrews 10 it says:

*By the which will we are sanctified through the offering of the body of Yahushua Messiah **once** for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered **one** sacrifice for sins for ever, sat down on the right hand of YHWH. (Heb 10:10-12 KJV)*

HalleluYah! Once for all.

The Way – 3. The First Contract is Abolished

That gets us through item number 2 of these nine points that the law and the prophets point to Yahushua. The third is that the first covenant contract is abolished. Some people don't like this word abolished but I think you'll see that's what the scriptures show us. I want to start by reading 2Corinthians, read it and notice Strong's number G2673 that appears four times in this one section of scripture. Four times, it says the same thing, done away or abolished.

*But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be **done away** ^{G2673=to be entirely idle, useless, destroy, put away, make void}: For if the ministration of condemnation ^(sentencing adversely) be glory, ^(Moses administration) much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is **done away** ^{G2673=to be entirely idle, useless, destroy, put away, make void} was glorious, much more that which remaineth is glorious. (Keep in mind what this Greek word means, the G2673 that I'm highlighting. It means to be entirely idle, useless, destroy, put away, make void, and abolish. So if that which is useless is glorious that means Moses' administration) Seeing then that we have such hope, we use great plainness of speech: and not as Moses, which put a vail over his face, that the children of Israel could*

*not steadfastly look to the end of that which is **abolished**^{G2673=to be entirely idle, useless, destroy, put away, make void} : But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which (veil^{added}) is **done away**^{G2673=to be entirely idle, useless, destroy, put away, make void} in Messiah. But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless when it (In reading this, if you understand what's being said here, you won't have any objection to the old covenant being abolished. If you do have an objection when I'm reading this to the old covenant being abolished, the veil is upon your heart. Pray for forgiveness, pray for insight and understanding. Nevertheless, when it, your heart) shall turn to YHWH, the veil shall be taken away. Now YHWH is that Spirit: and where the Spirit of YHWH is, there is liberty. But we all, with open face^(no veil) beholding as in a glass the glory of YHWH, are changed into the same image from glory to glory, even as by the Spirit of YHWH. (2Co 3:7-18 KJV)*

We don't have any veil or filter on us anymore. The law, the old covenant was a filter, a shadow of things to come. There are many scriptures on this that we will be going into, but this scripture in 2Corinthians is amazing. There are four occurrences of this Greek word

G2673=katargeo = to be entirely idle, useless, destroy, put away, make void and abolish. Look it up for yourself.

I want to look at some other scriptures where this same word is used which should cement this understanding of how that was used in 2 Corinthians. You are kind of left with a dilemma and I know that some people that don't think the old covenant has been abolished, have to have work arounds for these scriptures. There aren't any workarounds required, they say what they say. Take a look at some of the other usages of this word katargeo.

*Rom 3:31 - Do we then **make void**^{G2673} the law through faith? YHWH forbid: yea, we establish^{G2476=stand, continue, holdup} the law^(In the spirit, in our hearts, not in the letter).*

I am not saying that either, we're not voiding any kind of law through faith. The Ten Commandments are still active, the law that I showed you that started with Version 1 of the covenants at Sinai is still active and in effect. The eternal law is still in effect. The Levitical system and the Levitical law is not. Do we make void the law? No. We establish it, I stand on the Commandments of YHWH and on His law, and that means the Spirit is in our heart and in our minds it isn't in the letter. Yes, the letter is maybe how you start but once you have YHWH's Spirit in your life you start keeping YHWH's Law, loving your neighbor as yourself and loving YHWH above all other things. Doing unto others as you would have them do unto you, this is the fulfillment of all of these laws, it abolishes nothing in terms of our relationship to YHWH and our relationship to our fellowman.

*Rom 4:14 - For if they which are of the law be heirs, (talking about the Levitical system) faith is made void^{G2758=make empty, abase}, and the promise made of **None effect**^{G2673=to be entirely idle, useless, destroy, put away, make void}.*

No effect, katargeo, the promises are abolished if you have this frame of mind. Notice the theme in Romans, that's where you find this and it's striking to me.

*Rom 6:6 - Knowing this, that our old man is crucified with him, that the body of sin might be **destroyed**^{G2673=to be entirely idle, useless, destroy, put away, make void}, that henceforth we should not serve sin.*

*Rom 7:2 - For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is **loosed**^{G2673=to be entirely idle, useless, destroy, put away, make void} from the law of her husband.*

In this case, made idle from the law of her husband, the law of marriage is voided. Now when you read this you say "ah ha" here it shows us how the Law of Moses has not been abandoned because it's like the law of marriage. But go read this in context, and what you see is this scripture isn't one you can just pick out and say "ah ha" this scripture is talking about the old system being abolished and abandoned, and the new system taking effect. The old system that you are bound by the law, as long as it lives or as long as the husband lives, it's talking about being bound to the old covenant as long as it lives. It was destroyed; it was abolished by the blood of Yahushua. When that old covenant is dead, you are loosed from the law of the old covenant, you have a new husband, and you now have Yahushua Messiah. That's what this scripture is getting at. If you don't understand that, read it again. Look at this carefully, these pieces fit together perfectly.

*Rom 7:6 - But now we are **delivered**^{G2673=to be entirely idle, useless, destroy, put away, make void} from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.*

You might have a new understanding of Romans 7 if you start with the understanding that this, I'll say the word metaphor, or simile that's used for divorce isn't really, yes it's talking about marriage of a husband and a wife in that you can't get a divorce, but it's also more importantly talking about the law and how the covenant has been abandoned. We are no longer bound by that covenant, we have a new husband and we're loosed from the old husband.

*1Co 15:26 - The last enemy that shall be **destroyed**^{G2673=to be entirely idle, useless, destroy, put away, make void} us death.*

In all cases this word katargeo, the Greek number 2673 in Strongs Concordance shows us this means abandon, make void, abolish, to be idle, useless etc. I don't think you can divide this any other way.

*Gal 3:17 – And this I say, that the covenant, that was confirmed before of YHWH in Messiah, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of **none effect** ^{G2673=to be entirely idle, useless, destroy, put away, make void}.*

Promise – katargeo – the promise can't be destroyed by the original covenant with Abraham which was the premise and the baseline for the promise of the Messiah. The law didn't promise the Messiah, the prophecies in the law promised the Messiah, but the law itself didn't provide that.

*Gal 5:4 – Messiah is become of (katargeo) **no effect** ^{G2673=to be entirely idle, useless, destroy, put away, make void} unto you, whosoever of you are justified by the law; ye are fallen from grace.*

You are fallen from grace if you don't believe this statement.

*Gal 5:11 – And I brethren, if I yet preach circumcision, why do I yet suffer persecution? Then is the offence of the crucifixion post **ceased** ^{G2673=to be entirely idle, useless, destroy, put away, make void} (my preaching about the crucifixion would not cause an offense).*

Paul is saying somewhat tongue in cheek saying, "Why am I persecuted? The offense of the crucifixion is null and void if I'm still trying to preach circumcision. Why would I be persecuted for this? I shouldn't be."

*Eph 2:14-17 – For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having **abolished** ^{G2673=to be entirely idle, useless, destroy, put away, make void} in his flesh the enmity, even the law of commandments contained in ordinances; (doesn't say the Ten Commandments it says the law of ordinances contained in commandments. He's talking about the Levitical system) for to make in himself of one twain one new man, so making peace; and that he might reconcile both unto YHWH in one body by the cross ^(post or stake), having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh.*

Those that were far off were the Gentiles, of course. Those that were near were the Jews or the Israelites. This scripture is talking about the laws that refer to interaction between Jews and Gentiles. It's talking about the scriptures in the Torah in the Levitical system that gave instructions on how to avoid having contact with Gentiles. That's been abolished, it's no longer applicable.

2Ti 1:10 – But is now made manifest by the appearing of our Savior Yahushua Messiah, who hath **abolished** ^{G2673=to be entirely idle, useless, destroy, put away, make void} death, and hath brought life and immortality to light through the gospel.

All of these examples fit into the same category, and this word katargeo is translated in a number of different ways, ceased, abolished, no effect, useless, destroyed, etc. and it all depends on the context. It all means the same thing.

The Way – Since 30 CE The first covenant contract is abolished and replaced with a New Contract. The old one is torn up.

For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, A new ^{G2537=new in freshness} covenant, he hath made the first old ^{G3822=to make worn out decay, make obsolete}, Now that which decayeth ^{G3822=to make worn out decay, make obsolete} and waxeth old ^{G1095= to be senescent (senile or senior)} is ready to vanish away ^{G854=disappear, abrogate, (end or cancel)}. (Heb 8:12-13 KJV)

We see there are two occurrences of this word waxes old G1095. That which decays and waxes old is referring to the first covenant, it waxes old, it's senile, keep in mind it was still operational at this point. Hebrews was written in 50 to 55 CE and the Temple was still operational. It wasn't razed until 70 CE by the Roman armies with General Titus in command.

The other example of this word G1095 we find in

Verily, verily, I say unto thee, when thou was young, thou girdedst thyself, and walkedst whither thou wouldst: but when thou shalt be old ^{G1095=same} thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not. (John 21:18 KJV)

This word means senescent, senile or senior. It still could be in existence, but it's of no practical use anymore. It has to do with growing old or aging. Senescent in the scientific realm in cell biology means an organism is no longer capable of dividing but still alive and metabolically active. That's the situation in Hebrews when this was being written, that the old system was still alive but it wasn't metabolically active. And this scripture is pointing that out.

If we compare the scripture in Hebrews 8:13 in the HCSB it says it's ready to vanish. The reference is to the Temple that I mentioned in 70 CE and here's what it says:

By saying, a new covenant, He has declared that the first is old, And what is old and aging is about to disappear. (Heb 8:13 HCSB)

It hasn't disappeared yet because the Temple was still there, but it was about to. Another ten or twenty years or so, the Temple was torn down and the Jews were dispersed.

When we get into these words "new", I told you when I started that in the word "new" in English, we have new, and then we have new. In Greek we have two different words that categorize "new". One is brand new and the other means new relative to age. I want to take you to some scriptures that I think you'll find interesting.

G2537 and G3501 Comparisons Yahushua said in Matthew 6:28 at Passover just before he was crucified. ***For this is my blood of the new ^{G2537} testament, which is shed for many for the remission of sins. (Mat 26:28 KJV)***

The word he used there meant new in freshness, of a new kind, unused, fresh and unprecedented. I hope you get this, this is new. Brand new, this is not re-newed or reconstituted in any way shape or form. It's something that's new that Yahushua's talking about. The covenant that he's talking about, that he is instituting is new. Let's take a look at this and let's take a look at some scriptures that use the "new in freshness" in the context.

And ^(Joseph of Arimathea) laid it ^(Yahushua's body) in his own new ^{G2537} tomb, which he had hewn out in the rock: and he rolled a great stone to the door (Mat 27:60 KJV)

This means a new grave.

And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new ^{G2537} tongues. (Mar 16:17 KJV)

Meaning languages that they had never spoken before and they weren't repeats of old languages that have kind of come back to mind. These were new languages and new tongues. This doesn't mean gibberish and babble, as many people think. This means speaking in a foreign language in a way that many people that speak different languages in the same room would understand. This would be as if the President of US and the President of Russia sit down and they are able to speak to one another without translators. They would be able to understand what each other is saying even though their dialect seems to be in their native language.

And they took him, and brought him unto Areopagus, saying, May we know what this new ^{G2537} doctrine whereof thou speakest, is? (Act 17:19 KJV)

So the new doctrine of Yahushua Messiah which replaced the old doctrine of the Law of Moses and the Levitical system is new, a brand new, fresh, unprecedented doctrine.

And that ye put on the new ^{G2537} man, which after YHWH is created in righteousness and true holiness. (Eph 4:24 KJV)

We don't put on a renewed man; we put on a brand new man, which after YHWH is created in righteousness and true holiness. I am going to show you some scriptures that use the other form of new, which is the G3501 that means with respect to age. I've found what would appear to be conflicts, but there aren't any conflicts, I think they are easily explainable.

The second word for "new", means youthful, regenerative, recently born, or some recent event. You have to look at the context of these scriptures to understand why the distinction is made in the Greek of "brand new in freshness" vs "some recent event. Let's take a look at some regenerative or some recently born, or recent events aspects of the word "new.

Purge out therefore the old leaven, that ye may be a new ^{G3501= with respect to age or recent event} lump, as ye are unleavened. For even Messiah our Passover is sacrificed for us. (1Co 5:7 KJV)

The reference is the analogy for bread and bread is a renewed item. When you make bread you are using the yeast to make a new loaf, a renewed loaf. Purge out the old leaven that you may be a new or recently born lump as you are unleavened.

And have put on the new ^{G3501 (as a recent event by contrast to G2537)} man, which is renewed ^{G241=renovated} in knowledge after the image of him that created him. (Col 3:10 KJV)

The new man is in somewhat a contrast to Ephesians 4:24, because it says you put on the new man which after YHWH's created in righteousness, the context of this is getting rid of the old man. The context of Colossians 3:10 is putting on the new man which is renewed in knowledge after the image of him that created him. Notice that we are renewed in knowledge, the knowledge has always been there but we are renewed in it and the context of being renewed then makes this Greek word 3501 be used. And the new man is in context to the age of the recent events. At some point we put on the brand new man and then from that point on we are a new man and that new man is recently born. Titus gives us a little more insight of this usage.

Young men ^{G3501= with respect to age or recent event} likewise exhort to be sober minded. (Tit 2:6 KJV)

Young men with respect to age, that makes perfect sense.

And to Yahushua the mediator of the new ^{G3501 (as a recent event by contrast to G2537)} covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. (Heb 12:24 KJV)

You would think that the new covenant was brand new, well this is in Hebrews some 20 years after the new covenant was established. In contrast to how old the new covenant is, it's 20 years old now. Yahushua is the mediator of the new covenant. We see these two usages and I hope you look a little deeper on your own and look at the context of these so you'll see the difference in the word "new".

Clearly, the word for New Testament was set in place at the Passover in 30 CE. It was brand new, it was fresh, it was unprecedented at that point in time. Of interest is a scripture in Luke that uses both of these terms, and it's amazing to look at these terms because it really gives you the fullness of the story. The context again, is somewhat important because in Luke chapter 5 Yahushua had healed a leper and then a man that was lame and the Temple authorities were being disrespectful. They were talking amongst themselves behind Yahushua's back, and Yahushua came up with a parable, and I think this is a wonderful parable.

And he spake also a parable unto them ^(The Pharisees); No man putteth a piece of a new ^{G2537} garment upon an old; if otherwise, then both the new ^{G2537=new in freshness} maketh a rent, and the piece that was taken out of the new ^{G2537=new in freshness} agreeth not with the old. And no man putteth new ^{G3501=with respect to age} wine into old bottles ^{G779=leather skin}, else the new ^{G3501} wine will burst the bottles; ^{leather skin}, and be spilled, and the bottles shall perish. But new ^{G3501=with respect to age wine} must be put into new ^{G2537} bottles and both are preserved. No man also having drunk the old wine straightway desires the new ^{G2537=new in freshness}; for he says, the old is better. (Luk 5:36-39 KJV)

The Pharisees wouldn't understand this, and this parable is not about how you fix old clothes, and how you brew new wine. It's a metaphor of what this means that is of interest.

And he spake also a parable unto them, No man puts a piece of new garment upon an old. This word "new" in the first couple of sentences means new in freshness. No man puts a piece of a new garment upon an old; if otherwise, then both the new makes a rent, or is torn and the piece that was taken out of the new agrees not with the old. You don't put a new piece of cloth on an old garment; you don't patch old with new. He went on to add a twist to this by saying that no man puts new wine same word "new" G3501 meaning recently born wine.

Wine has a couple of categories here, one is new wine when you brew it, and the other is aged wine after you let it sit on the shelf for a couple of years. We are wine makers here so we understand this part of this parable clearly.

No man puts new wine into old bottles, you have to wash the bottles, it's a sanitary process. If you put your new wine into old bottles, any contamination that is in the old bottles carries into the new wine. Putting this new wine with respect to age into old bottles, or leather skins, or else the new wine, that which is reference to age will burst the leather skins or the bottles and

be spilled, and the bottles shall perish. New wine contrasting to aged wine must be put into new bottles. New bottles, new clean bottles, and both are preserved.

This is about the covenants; this isn't a lesson on sewing and another lesson on being a wine distiller. It is about the covenants. This is talking about putting the old covenant on top of the new and trying to patch the new covenant with the old. That's the metaphor that's being presented here. Keep in mind that parables always are centered and focused on Yahushua. Remember the parabolic curve has at its focal point one precise point and that is where all light comes in and goes out from.

No man also having drunk old wine straightway desires new for he says the old is better. He's really pulling their chain here, by telling them that they like their old wine, they like their old covenants so much that you are going to say the new wine is no good, the old is what we want. Read this again without comment and commentary so you get the fullness of it.

And he spake also a parable unto them ^(The Pharisees); No man putteth a piece of a new ^{G2537} garment upon an old; if otherwise, then both the new ^{G2537=new in freshness} maketh a rent, and the piece that was taken out of the new ^{G2537=new in freshness} agreeth not with the old. And no man putteth new ^{G3501=with respect to age} wine into old bottles ^{G779=leather skin}, else the new ^{G3501} wine will burst the bottles; ^{leather skin}, and be spilled, and the bottles shall perish. But new ^{G3501=with respect to age wine} must be put into new ^{G2537} bottles and both are preserved. No man also having drunk the old wine straightway desires the new ^{G2537=new in freshness}; for he says, the old is better. (Luk 5:36-39 KJV)

The only way we will get this particular scripture is to open up your concordance and look up what this word "new" means. New doesn't always mean just "new" it means "new" and it means "new" depending on which Greek word is being intended. The Greek words are clear in the context and clear from the transcripts. Take a look at this, this is a real eye opener and uses both of these forms of the Greek words "new". We so commonly think "new" means just that. This has been an interesting discovery for me to see this parable in Luke chapter 5.

That gets us through the new and the renewed controversy. I haven't said much about renewed, but some people like to put into these scriptures that we have a renewed covenant. I hope you see that what's been discussed and shown that there isn't a renewed covenant. There is a New Covenant and anyone that is promoting the Renewed Covenant is not telling the truth according to what these scriptures say.

That gets us to a new point

The Way

The First Covenant Contract is Abolished

Which One?

If you've been following this series of presentations you know going back to part two. We are on part seven but go back to part two and you will see I showed you there were three versions of the covenants that were established, two at Sinai and one at Moab. Which ones of these covenants in fact, have been abolished? As a reminder, we'll take a look at the two covenants at Sinai. We've gone through this in detail, and I won't go through the detail now. Go back to part two and you will get all of the details.

I will say that there were two versions, one version of the covenant that was made at Sinai was immediately upon their arrival at the giving of the Ten Commandments in the series of the scriptures that go from Exodus 19 through Exodus 24. We found in Exodus 24 that the Israelites ratified what I called Version One of the covenant.

The problem is, some thirty or forty days later as Moses was coming down the mountain with the two tablets and some further instructions from YHWH and the Israelites had been having an orgy down below. Moses broke that set of tablets, affectively saying we cannot keep this law according to the way the Israelites were. The Israelites broke the covenant, YHWH didn't break it. Moses broke the two tablets at that point, and as a result, YHWH had to establish a new covenant with them and additional scriptures and a Levitical system and a tabernacle and so forth. That was Version Two. Exodus 34:10-27, Version Two.

About seventy days after their arrival at Mt. Sinai, was the covenant that YHWH made after the tenor of these words, He said I will make a covenant with you. He went on to tell them they would have a Levitical system and how that would be configured and they would have a Tabernacle and an Ark of the Covenant. Sacrifices were established, there were no sacrifices for sin in Version One, although there were sacrifices as peace offering, burnt offering but there was no sacrifice for sin. But Moses broke the agreement because of the sins of the people. Version Two forms the foundation for what we would call the Old Covenant today.

When they to the land of Moab some thirty nine years later I took you through the detail of how Version Three of the covenant was established. They entered into this covenant today at Moab plus that which was established at Sinai. (Deuteronomy 29:1-15 Version Three) That which was established at Sinai was Version Two. We went through scriptures in part two.

The question is, which covenant was abolished? It turns out, and there are a lot of scriptures on this, but there is a section in Hebrews that is fascinating to do a survey of and that's Hebrews, starting in chapter 9:1-10:20. It's about 48 verses of scripture and we see that the theme in this section of Hebrews is that the sacrifice of the law is inferior to the Messiah. If you

read this section of Hebrews, chapters 9 and 10 you will notice that the primary message is that the Messiah has a much superior sacrifice and that the old way of doing sacrifice, which was the Levitical system was much inferior to that. This section in Hebrews takes you through all of that.

What I would argue is that all of the pointers that we see in Hebrews 9 and 10, the evidence is that all of the events talked about point to the Moab Covenant, Versions Two and Three. It does not point to the Sinai covenant, or Version One.

As a reminder, read Deuteronomy 29 that talk about the two covenants being combined together:

*These are the words of the covenant, which YHWH commanded Moses to make with the children of Israel in the land of Moab, beside ^{H4480 & H905= a part of, in addition to} the covenant which he made with them in Horeb....Yet YHWH hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day ^(he still hasn't for some)Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do...**That thou shouldest enter into covenant with YHWH thy Eloah, and into his oath, which YHWH thy Eloah maketh with thee this day.** (Deu. 29:1-12 KJV)*

This takes place on the east side of the Jordan in a land called Moab probably just weeks before they went over the Jordan and went in to the land of Israel and had their first Passover. This scripture in Deuteronomy 29, and this covenant that's being talked about is the foundation for the Old Covenant also known as the Law of Moses. The terms of the Moab covenant were used to establish the law for Israel. A couple of chapters later, still at Moab, still in the same setting:

*And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, That Moses commanded the Levites which bare the ark of the covenant of YHWH, saying, Take this book of the law, and **put it in the side** ^(beside, next to-CJB) **of the ark of the covenant of YHWH your Eloah, that it may be there for a witness against thee.** (Deu 31:24-26 KJV)*

This law was against them because of their sins, their idolatry, and their stiffnecked rebellion. This law was against them and it was put beside, next to what was the Ark of the Covenant of YHWH. Did it include anything but the Ten Commandments? Yes it did, the manna, budding rod of Aaron, but the only legal document was the two stones of the Ten Commandments. This was the second set after Moses had broken the first.

This book of the law is part of and comprises, and I would argue that it is the Old Covenant. It was put beside the Ark of the Covenant. Why beside? Because when the New Covenant came, what was taken away was this book of the Law of Moses, not the Ten Commandments. The

Ten Commandments were the common eternal law that YHWH provided even in Version One of the Covenant. The Ten Commandments would have been known by Abraham, Noah would have known them. They were a part of the Eternal Law and a part of Creation.

Hebrews points to the Moab Covenant and not the first Covenant at Sinai. In session eight we are going to go eight to ten verses at a time through Hebrews, chapters 9 and 10. I'm going to show you how the context of these scriptures points to the Moab Covenant and there is no way it could point to the Sinai, or Version One. Just read the first section.

Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the showbread; which is called the sanctuary¹. (When were the design specs for the portable tabernacle given? You probably know the answer to this if you've read the first few sessions. When were those given? Were they given in Versions One Two or Three of these covenants that were done at Sinai and Moab?) And after the second veil, the tabernacle which is called the Holiest of all; Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; And over it the cherubims of glory shadowing the mercy seat^{G2435=an expiatory, to make amends for wrongdoing) atoning victim, lid}; (There's not a chair up there, by the way. This is a lid with Cherubims sitting on it) of which we cannot now speak particularly². (The question is, when were the design specs for the Ark of the Covenant given? That's what this is talking about here, this points backwards to the Old Covenant and by comparison how much greater the New Covenant under Yahushua Messiah is? So if it's comparing those two what is the comparison? It's the covenant at Moab.) Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of YHWH³. (When was the Tabernacle made operational? We'll see that in Session eight.) But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people⁴ (When were Yom Kippur instructions given? In Leviticus chapter 16 it shows how the priest was sanctified and then how he sanctified the people. This was a once a year event, so when was that instruction given, was it applicable when the Israelites arrived at Mt Sinai and had Version One established, The one that Moses broke the tablets of? The answer is no.) The Holy Spirit thus signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing. Which was a figure^{G3850} for the time then present⁵. (What is this talking about? What period of time was this talking about? Was this Version One, Two, or Three of these covenants? I will ask a question, and that is what is a figure? We've talked about this a couple of times along the way and it's an interesting word. The Greek is G3850, and what is it? Remember its

“Parable or Parable”. These attributes and these figures that are being talked about here are the attributes of a Parable. What is the main attribute that we’ve discovered? The focal point is where all light goes into and all light emanates from, and that is Yahushua Messiah.) *in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation (Heb 9:1-10 KJV)*

This will be the pattern we will follow in Session Eight. Study ahead and read Hebrews chapters 9 and 10. Understand what the context is. We will go into those 48 verses and I will show you that the Old Covenant that is being contrasted in Hebrews is really pointing at the Moab Covenant.

Do your Own Homework: If I’ve said things that are disturbing and are alarming to you suspend that long enough to read these scriptures and take a look. Prove me wrong. I don’t have a corner on the truth; I just read the scriptures and proclaim it as YHWH is leading me. Out of all these scriptures I tend to use to show you to do your own homework, the one on this session I want to highlight is:

And this I ^(Paul) pray, that your love may abound yet more and more in knowledge and in all judgment; That ye may approve ^{G1381=test, discern, examine} things that are excellent; that ye may be sincere and without offense till the day of Messiah. (Php 1:8-10 KJV)

Go ahead and prove and test and discern and examine, suspend your disbelief. Suspend your feeling for the love of the old covenant, that’s been abolished. If that bothers you, you’ve got some studying to do and hopefully this scripture will help you to go prove those things that are more excellent. The more excellent way says Priscilla and Aquila.

For we have not followed cunningly devised ^{G4679=sold to=to render wise with deliberate deception, continue plausible error=sophist} fables, when we made known unto you the power and coming of our Master Yahushua Messiah, but were eyewitnesses of his majesty. (2 Pet 1:16 KJV)

Sophism (Merriam Webster) – an argument apparently correct in form but actually invalid, especially such an argument used to deceive.

All scripture is given by inspiration of YHWH, and is profitable ^{G5624=helpful, advantageous} for doctrine, ^{G1319=instruction, learning} for reproof, ^{G1650=admonish, conviction} for correction, ^{G1882=straightening up again} for instruction ^{G3809=education, disciplinary correction} in righteousness ^{G1343=equity of character or act, justification}. (2Ti 3:16 KJV)

*Beware lest any man spoil you through philosophy ^{G5385=Jewish sophistry} and vain
deceit after the tradition of men, after the rudiments of the world and bit after
Messiah. (Col 2:8 KJV)*