

Study Guide 18

The Simple Truth About the Old and New Covenants

Exactly what are the Old and New Covenants? And what do these covenants have to do with Ruwach-begotten True Believers today? A COMMON belief today is that the Ten Commandments did not exist until Moses at Mt. Sinai and that they lasted only until Amanuwal Ha'Mashyach's death.

According to this teaching, Amanuwal came to establish a New Covenant containing only grace and promises--but certainly no law.

Surprising as it may seem to many professing True Believers, Yahuwah's Law did not begin when Yahuwah made the covenant at Mt. Sinai with ancient Israel. The law of Yahuwah had been in full force and effect since before Adam!

Yahuwah's Law Before Adam

To fully understand the truth about the Old and New Covenants, we need to be reminded of a very basic fact: Yahuwah's law of love existed long before Adam and Eve!

We believe that the way of life by which the two members of the Yahuwah family have always lived is the way of love. Yahuwah has always loved the Word and the Word has always loved Yah. The two have lived in perfect harmony from eternity (John 10:30). The love they have for each other--this way of life--is the attitude motivating all that the Yahuwah family does.

The love of Yahuwah is out-flowing toward others. Yahuwah is concerned about the welfare of all His created beings. Yahuwah's love is the attitude of cooperation, serving, and helping. It is the way of "give" instead of "get."

The eternal Yahuwah has ordained that we all learn to live His way of love. And how is Yahuwah's love defined? "For this is the love of Yah, that we keep his commandments: and his commandments are not grievous" (I John 5:3). But to what commandments is the apostle John referring?

When the Word was the human Amanuwal Ha'Mashyach nearly 2,000 years ago, someone asked Him a similar question. Mashyach answered, "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy

neighbour as thyself" (Matt. 19:18-19, 1 John 2:7). Amanuwal obviously was talking about the Ten Commandments.

The Ten Commandments constitute a spiritual law that is inexorable and eternal--a law that is love and the fulfillment of which is love (Rom. 13:10). The essence of Yahuwah's spiritual law is love toward Yahuwah and love toward fellowman (Matt. 22:36-40). The first four of the Ten Commandments teach us how to love Yah. And the last six teach us how to love our fellowman.

Since Yahuwah's very nature is love (I John 4:16), His law reflects His nature, describing His loving character. And since Yahuwah's character will never change (Mal. 3:6; Heb. 13:8), His spiritual law will never change or be done away! (Ps. 111:7-8.)

Results of Sin

Why don't we have universal peace, harmony and cooperation in the world today? Because of the transgression of Yahuwah's law of love! Disobedience to the Ten Commandments has produced all the discord, unhappiness, suffering and death the world has experienced since Adam!

The government of Yahuwah was established on earth when Yahuwah placed angels here to finish its creation. Yahuwah's government, which is based on His law of love, regulated the angels' activities. It regulated their relationship with Yahuwah and with each other.

There was peace, harmony, joy and accomplishment on earth--until the anointed cherub Hillel (Lucifer or Satan) rebelled against the government of Yahuwah and sinned (II Peter 2:4). A third of the angels followed him in this rebellion. Paul said sin cannot be imputed if there is no law to transgress! (Rom. 5:13.) Since Satan and the angels sinned, there had to be a law they transgressed! That law was Yahuwah's law of love. The faithful angels have continued to live by Yahuwah's commandments (Ps. 103:20-21).

Much later, Yahuwah created the first man and woman. He instructed them in His way. Yahuwah revealed that living by His law of love would result in happiness, joy and material abundance. Thus Yahuwah taught the Ten Commandments to Adam and Eve. He also revealed the results of disobeying that law.

After instructing the first man and woman in His way, Yahuwah required them to make a choice. Adam, in order to receive Yahuwah's Ruwach Kadosh (symbolized

by the "tree of life") and restore the government of Yahuwah to earth, would have to reject Satan's way of "get" and follow Yahuwah's way of "give"--the way of His law of love. At that time the former Hillel, now Satan the devil, was there in the garden of Eden to tempt the first humans.

Adam chose to reject Yah. He made this fateful decision for himself and the whole world which has descended from him. Yahuwah therefore drove our first parents out of the garden of Eden and shut mankind off from access to the Ruwach Kadosh. From then on, Yahuwah would reveal the true knowledge and understanding of His spiritual law and plan only to those of His choosing (John 6:44; I Peter 1:10-12). Man would not have free access to Yahuwah's Ruwach Kadosh and spiritual understanding again until Mashyach's return to put an end to Satan's reign (Rev. 20:1-3).

During the succeeding nearly six millennial "days" of Satan's rule, those relatively few whom Yahuwah has called--His "firstfruits"--have indeed received His Ruwach Kadosh and been begotten spiritually. They now have the opportunity to enter into a special covenant relationship with Yah!

Yahuwah's Covenants With Man

Yahuwah has made a number of covenants with humans. There were the covenants with the patriarchs Noah and Abraham and with King David. Yahuwah also made a covenant with the ancient nation of Israel, which was later called the "Old Covenant." But the most important covenant--the "New Covenant"--is yet to be made in the future!

Exactly what are the Old and New Covenants? What does the Bible say was the fault of the Old and why is the New necessary? How can we enter into a New Covenant relationship with Yahuwah and when will the New Covenant be made?

Before you begin this study, be sure to get your Bible so you can turn to and read all the verses given in answer to the questions in this study guide. You will also find it very profitable to copy these verses in a notebook. This will not only enable you to easily review your studies at any time in the future, it will also help you to remember these important Scriptures. Now let's begin another fascinating study!

STUDY 18

Difference Between a Covenant and a Testament

One of the most important doctrines the living Mashyach has revealed to His Assembly is that of the "Old" and "New Covenants." Unfortunately, many carelessly confuse the word "covenant" with "testament."

A testament is not a covenant, and a covenant is not a testament. Yet common religious usage seems to confuse them. It is important, at the outset, to understand the difference.

A "testament" is an act or written instrument by which a person bequeaths or wills certain of his possessions to another. It usually is not a payment or reward for work or obligation performed.

But a covenant, comments Webster, is "a mutual agreement, a legal undertaking to do or to refrain from some act; a document containing the terms of agreement." In biblical usage a covenant is a contract, or agreement, by which one party promises certain rewards or payment in return for certain stipulated performance by the other party. Let's notice now the covenant Yahuwah made with one of the patriarchs.

1. What was the covenant Yahuwah made with Abraham? Gen. 12:1-7; 15:18. What were the terms or conditions Abraham had to fulfill in order that he and his descendants might receive the promises of Yahuwah's covenant with him? Gen. 12:1; 17:1-9.

COMMENT: Notice that Abraham was to depart the land of his birth for the territory of Canaan. Another requirement Abraham had to fulfill as his part of the covenant was to walk before Yahuwah and be "perfect" or upright. If Abraham would comply, then Yah, in turn, bound Himself to fulfill the specific promises in His covenant with Abraham.

Notice that no death had to take place to make this covenant binding as would have been necessary if this were a testament.

2. Did Yahuwah establish the same covenant with Abraham's son Isaac? Gen. 17:19. To which of Isaac's sons was the covenant later passed? Gen. 27:27-30.

COMMENT: Years later, because of a great famine in the land of Canaan, where Israel (Jacob) lived, the patriarch and his family moved to Goshen in Egypt. There his descendants grew into a large nation. Through circumstances beyond their control, they eventually became enslaved to the Egyptians.

3. Did Yahuwah look down upon the captive children of Israel and remember His covenant with their forefathers? Ex. 2:23-25.

COMMENT: Through a series of miracles Yahuwah released the children of Israel from bondage and led them out of Egypt.

Yahuwah's Covenant With Ancient Israel

1. Where did Yahuwah lead the Israelites on their way from Egypt to the Promised Land? Ex. 19:1-2. (3rd Month)

2. Did Yahuwah propose to make a covenant with the children of Israel? What would be the peoples' part of the agreement? What would be Yahuwah's part of the agreement? Verses 3-6.

COMMENT: Through Moses, Yahuwah proposed a covenant with the Israelites. In it Yahuwah promised to make them a great nation if they would obey Him. Notice the very large IF in this covenant agreement.

3. Did the people agree to Yahuwah's condition? Verse 8.

COMMENT: The people glibly agreed. "All that Yahuwah hath spoken we will do...", they promised. They were so certain of their own ability to obey Yahuwah that they readily affirmed they would abide by the covenant.

4. Since the Israelites expressed their desire to enter into a covenant with Yah, what did He inform Moses He would do on the third day? Verse 11. How does the Bible describe this awesome event? Verses 16-20.

5. Exactly what did Yahuwah tell the people they had to do to obey Him--to fulfill their part of the covenant with Yah? Ex. 20:1-17; Deut. 5:6-21.

COMMENT: On the third day, amid an awesome display of lightning, thunder and thick clouds swirling over the mountain, Yahuwah's powerful voice thundered in their ears the basic law of His government--the great spiritual law defining, in principle, Yahuwah's way of life.

This covenant made at Sinai--called the "Old Covenant" today--imposed upon the people of Israel certain terms and conditions to be performed. The people were to keep the Ten Commandments. And the reward for obedience would be to make Israel a nation "above all people." Notice that the promises were purely national and material. There was no mention of spiritual blessings.

6. Did Yah, with His own finger, write these commandments on tables of stone? Deut. 5:22; 4:13.

7. After Yahuwah had given the Ten Commandments to the Israelites, what did He instruct Moses to set before the people? Deut. 6:1; 4:5.

COMMENT: Yahuwah revealed to Moses additional laws--various applications of the Ten Commandments in the form of civil statutes and judgments (detailed in Exodus 20:22 through chapter 23). Yahuwah instructed Moses to write these statutes and judgments in a book called the "Book of the Covenant" (Ex. 24:4, 7). These additional laws thus became a part of the covenant Yahuwah made with Israel.

8. Did the Israelites formally agree before Yahuwah that they would obey all the laws of His covenant? Ex. 24:3, 7.

9. Was the covenant then ratified, or sealed--made binding--with blood? Verses 6-8.

COMMENT: Once a covenant is signed, sealed or ratified--confirmed--it cannot be added to (Gal. 3:15). Anything appearing "beneath the signature," so to speak, is not legally any part of the covenant. Notice the words "the covenant, which Yahuwah hath made with you" (Ex. 24:8). It was then already made--completed! This is very important to note as we will see later.

If the Israelites would keep the law in the letter, Yahuwah would keep His part of the covenant. He would fulfill all the material promises of this material covenant (Lev. 26:3-13; Deut. 28:1-14).

A Marriage Covenant

When the Word (John 1:1-3), who later became the human Amanuwal Ha'Mashyach (verse 14), made the first man and woman, He established the marriage relationship (Gen. 2:21-25). Centuries later, this same divine Personage

entered into a "marriage" relationship with the nation of Israel! Few understand this important fact.

1. When and how did the One who later became Amanuwal Ha'Mashyach become Israel's husband? Jer. 31:31-32; Ezek. 16:8. Also notice in Exodus 19:8 and 24:7 the "I do" agreement made by the "wife"--Israel--to her "Husband," Yahuwah Aluhym--the One who became Mashyach.

COMMENT: The covenant made at Mt. Sinai was typical of a marriage contract between a man and woman. It was, symbolically speaking, a "marriage" agreement between the Word (Mashyach) and the nation of Israel. As the Aluhym who dealt with Old Testament Israel, Mashyach--the Husband- promised to materially provide for and protect the nation or congregation of Israel. The nation, as the wife, in turn agreed to remain faithful to Him--to refrain from any adulterous or whorish relations with the "gods" of other nations (Ex. 34:12-17). Israel, as a nation, accepted the role of a wife, to obey her Husband.

2. What were the blessings Israel's Husband would provide His wife if she would live by the laws she agreed to keep? Review Leviticus 26:3-13 and Deuteronomy 28:1-14.

COMMENT: Recall the great material blessings the children of Israel would receive if they obeyed Yahuwah's laws as well as what curses would result if they disobeyed (Lev. 26:14-39; Deut. 28:15-68).

Based on Yahuwah's Eternal Law

Yahuwah's eternal, spiritual law existed long before Adam and Eve were created. Recall that immediately after the creation of the first human beings, Yahuwah taught them His commandments. But our first parents quickly disobeyed their Creator and cut themselves and their descendants off from access to Yahuwah's Ruwach Kadosh.

The biblical record shows that Yahuwah's law was known by only a special few in ancient times. Those whom the Eternal individually called to perform a special work in His service--the patriarchs and prophets of old--knew and kept Yahuwah's Ten Commandments, statutes and other laws. It is important that we fully understand this fact as we proceed in our study of the Old and New Covenants in the Bible.

1. The patriarch Abraham was called by Yahuwah for a special purpose. Yahuwah made a covenant with Abraham and revealed to him a special understanding of His eternal, spiritual law. Are we clearly told that Abraham obeyed Yahuwah's commandments and laws? Gen. 26:5. What else did he obey? Same verse.

COMMENT: Abraham knew about and kept the Ten Commandments. He also kept Yahuwah's statutes and laws. What were these statutes and laws?

These statutes are expressions of the Great Lawmaker, usually commanding or forbidding certain matters of lesser significance than the ten great commandments. Thus the statutes and other laws of Yahuwah actually magnify, or reveal specific applications of, the Ten Commandments.

Along with the statutes, Yahuwah also gave the patriarchs His judgments for the protection of everyone's legal rights. The judgments are binding decisions based on Yahuwah's previously revealed law. These decisions are used to settle similar future disputes and to render a sentence or verdict.

2. What other examples clearly illustrate that Yahuwah revealed to the people of Israel laws which were already in force? Ex. 16:28; 18:16.

COMMENT: Israel could not refuse to obey laws that did not exist! Both these instances occurred before the nation reached Mt. Sinai--before the covenant was made through Moses.

Thus the Bible shows that the commandments, statutes and judgments--all based on the principles of love toward Yahuwah and love toward man--were in force prior to the establishment of Yahuwah's covenant with the nation Israel!

Then why did Yahuwah have to reveal His law to the children of Israel when establishing His covenant with them?

Simply because the people had strayed so far from the truth by the time of Moses, that Yahuwah had to reveal His laws and statutes anew to the Israelites. Ancient Israel had lost much, if not most, of the knowledge of Yahuwah's ways while in Egyptian bondage. Since the Ten Commandments were already in force, the only thing new about them at Mt. Sinai was the written, codified form in which Yahuwah presented them to the people after stating them with His own voice. The civil statutes and judgments were also revealed to Israel to show how the Ten Commandments should be applied to the physical nation. (Recall that these civil laws were written in the "Book of the Covenant"--Ex. 24:3-4, 7.)

In general, the Ten Commandments apply to individual conduct, the statutes to national or Assembly affairs, and the judgments to legal decisions rendered according to the principles of the Ten Commandments and the statutes.

Let's notice an example of how the statutes amplify the Ten Commandments.

3. What is the First Commandment? Ex. 20:3. What statute magnifies this command or describes one aspect of how to keep it? Ex. 23:14.

COMMENT: The First Commandment says, "Thou shalt have no other gods before me." The statutes regarding annual festivals magnify the First Commandment--explain how, in a positive way, to ensure that one worships the one true Aluhym: "Three times [in the year] thou shalt keep a feast unto me..." (Ex. 23:14). Those who obey this statute keep in special contact with the Creator Yahuwah and in the knowledge of His great plan for mankind.

Many additional laws--such as Exodus 22:16, 19, for example--specify in greater detail how the Seventh Commandment, "Thou shalt not commit adultery," is to be applied.

So not only are the statutes based on the Ten Commandments, they spell out in detail how to keep Yahuwah's spiritual law as codified in the Ten Commandments. An important point to remember in what we have just studied is this: since Yahuwah's Ten Commandments, statutes and judgments existed before the covenant was made with Israel, they were not abolished in A.D. 31 at the crucifixion of Amanuwal Ha'Mashyach. The cessation of the need of a covenant now made old could not render null and void what that first covenant did not bring into force! Yahuwah's Commandments are eternal! (Psalm 111:7-8.)

Sacrificial Laws Added Later

When Yahuwah brought Israel to Mt. Sinai, He gave the Ten Commandments to them. He allowed Moses to declare to Israel the statutes and judgments because the people didn't want to hear them personally delivered by Yahuwah (Exodus chapters 20-24). These statutes and judgments, as we have just seen, magnify the Ten Commandments.

But when did the physical ceremonies and sacrifices begin? When did they cease to have force and effect? And how can we distinguish them from statutes and laws of the Old Covenant?

1. Notice that there is only one sacrifice mentioned in the Book of the Covenant. What is it? Ex. 23:18. COMMENT: Yahuwah called it "MY sacrifice." The Passover was instituted in Egypt (Ex. 12:1-14), weeks before Sinai. It was repeated in the covenant made at Sinai, but it was not instituted by that covenant! (Remember, a covenant is an agreement between two parties that may involve previously existing matters.)

2. When Yahuwah spoke the terms of His covenant to the Israelites after they were brought out of Egypt, did He also give instructions for a sacrificial system of laws? Jer. 7:22-23.

COMMENT: In the New Testament, Amanuwal Ha'Mashyach substituted himself for the Passover Lamb and the evening prior to his sacrifice, he instituted a new ceremony for us... his Memorial--with unleavened bread and wine. Why isn't the Passover sacrifice continued today? Because Amanuwal Ha'Mashyach is our Passover Lamb. However, we are to keep the Night Much to Be Observed because it began before the covenant was made at Sinai!

The very fact that Amanuwal substituted unleavened bread and wine for the Passover lamb only, and not for the Levitical offerings, is a PROOF that the ceremonial offerings were temporary and are not binding today. Now notice further proof of these facts.

3. When and why did Yahuwah command the Israelites to perform physical ceremonies and sacrifices? Gal. 3:19.

COMMENT: Paul explains that the temporary rituals and sacrifices were afterward "added because of transgressions"--because Yahuwah's spiritual law was being broken by the Israelites.

When Yahuwah made His covenant with ancient Israel, He wrote the Ten Commandments on two tables of stone. At that time He also had Moses write His civil statutes and judgments in a book. But this book did not, at first, contain the laws of burnt offerings, sacrifices and washings. Yahuwah had these added later--within a year--as a separate part of the civil statutes because the Israelites had transgressed His laws.

The keeping of these ritualistic laws required much laborious work, as can be seen by the first seven chapters of Leviticus. That is why it came to be known as the "works of the law" in New Testament times (Gal. 2:16).

4. How long was this additional law to last? Gal. 3:19. Notice the words "till the seed [Mashyach] should come." What was the purpose of this law of "works"? Verse 24; Heb. 10:1-12; 8:4-6.

COMMENT: These physical laws foreshadowed the sacrifice of Mashyach and were a "reminder of sin" to teach the people the need of Ha'Mashyach--the true Passover Lamb (I Cor. 5:7)--who would pay the penalty of human transgression for all mankind (Heb. 10), at which time these sacrificial laws would cease.

Notice that these temporary ritualistic laws did not define sin. They were "reminders" of sin. Yahuwah's spiritual laws define sin. The laws which explain what sin is are the ones we are to keep in the spirit as well as the letter today.

The principle of voluntary offering of sacrifices existed, of course, before Moses. From the beginning Mashyach volunteered to offer Himself to pay for the sins of mankind (Rev. 13:8). Cain and Abel made voluntary offerings to Yahuwah (Gen. 4:3-4). But in the period from Moses to Mashyach the practice of giving offerings was commanded, made ritualistic and regulated in great detail.

Why?

Simply because the children of Israel were a physical, carnal people without the Ruwach Kadosh. They could not offer themselves in spiritual obedience to Yahuwah (Deut. 29:4), so Yahuwah gave them ritualistic washings to perform and had them offer animals and other physical types as substitutes. They needed to be reminded of Amanuwal's then-future sacrifice and of the Ruwach Kadosh, pictured by the various washings, which cleanses us from sin.

These laws had no further use when the Lamb of Yahuwah died for the sins of the world, and when the Ruwach Kadosh became available for those Yahuwah would call. But note that the ritualistic laws did not cease because they were part of the Old Covenant. They were added after the covenant or marriage agreement between Mashyach and Israel was ratified (Exodus 24). These laws ceased to be necessary only because the true sacrifice for sin--Mashyach--had been offered!

Israel Breaks the Agreement

1. Recall that the covenant made at Sinai was a marriage agreement between ancient Israel and the member of the Yahuwah family who became Amanuwal Ha'Mashyach. Did Israel break that marriage contract? Jer. 3:6-7; 11:10.

COMMENT: Ancient Israel became two nations--the House of Israel in the north and the House of Yahuwdah in the south. The House of Israel was not faithful to her part of the marriage agreement. The people turned from worshipping Yahuwah and followed the customs of the heathen, serving their false Aluhym. They broke their part of the marriage covenant by committing spiritual "adultery."

2. Since Yahuwah is Set-apart, He does not "co-exist" with sin. Was He therefore forced to separate from His "wife"? Isa. 59:1-2. Did Mashyach "divorce" the House of Israel? Jer. 3:8; Isa. 50:1.

COMMENT: The relationship became so bad that Yahuwah Amanuwal was finally forced into divorcing His own people--the ten northern tribes of the House of Israel. It was the House of Israel's grievous sins that separated her from Yah. Yahuwah punished the nation by sending the people out of Palestine into Assyrian captivity (II Kings 17:6-19).

Yahuwah did not, however, send the House of Yahuwdah permanently away--though they went into temporary captivity to Babylon for their sins (II Chronicles 36:14-21). Many in Yahuwdah repented, after separation from Yah, and returned to the land under the terms of the covenant made at Mt. Sinai. But Yahuwdah became a self-righteous nation, as illustrated by the Pharisees of Amanuwal's day.

The Word, the One who became Amanuwal Ha'Mashyach, had drawn up terms for a new marriage agreement. Later, the human Amanuwal Ha'Mashyach, Yahuwdah's Husband, died and the last remnant of the marriage established at Mt. Sinai ended. His death freed Him from His marriage contract. Mashyach, Yahuwah or Yahuwah of the Old Testament era--Yahuwah in the flesh--had died! Now He is free to enter into a new marriage agreement with a repentant, forgiven, sin-free "spiritual Israel"--the New Testament Assembly which will be born of Yahuwah when He returns!

We'll learn more about this shortly. But first, let's understand exactly why a New Covenant is necessary.

A NEW Marriage Covenant Proposed

1. Did the Word promise that He would make a NEW covenant--a new marriage agreement--with Israel and Yahuwdah even before Old Covenant Yahuwdah had gone into captivity for disobeying His law? Jer. 31:31.

2. In speaking of Mashyach's spiritual office of High Priest today, did Paul plainly state that Mashyach was to establish a New Covenant with His people? Heb. 8:6-8.

3. Does the reason that a New Covenant must be made lie in the fact that there was a fault with the Old Covenant? Verse 7. Was the fault with the law? Ps. 19:7; Rom. 7:12.

4. Since the fault was not with the law, which is "perfect," nor with Yahuwah who was able to keep His part of the covenant, who was at fault? Heb. 8:8. Notice especially the first five and last ten words. What, specifically, was that fault? Deut. 5:29.

COMMENT: The weakness of the Old Covenant was not in the laws, but in the people with whom it was made. Why? It was not possible for them to be faithful to the righteous conditions Yahuwah prescribed in His covenant because there was no promise of receiving the Ruwach Kadosh which would have enabled them to obey! Since Israel did not have a Yah-fearing nature within them, they did not keep their part of the marriage agreement. This condition will be changed when the New Covenant is made.

Yah, of course, knew ancient Israel would break the covenant He made with them. He wanted to teach mankind valuable lessons through Israel's examples of flagrant disobedience!

5. Under the terms of the New Covenant, what does Yahuwah propose to do? Heb. 8:9-10; Jer. 31:33. By what power are those laws written? II Cor. 3:3.

COMMENT: Under the first marriage covenant made at Sinai, Yahuwah wrote the Ten Commandments on two tables of stone. The people could see the law with their eyes, but the law was not within their hearts and minds. The law was not a part of them. But under the terms of the New Covenant, Mashyach has promised that He will make a marriage agreement ONLY with those who have had the principles of His law indelibly written in their hearts and minds by the Ruwach Kadosh!

The New Covenant will not be made with fleshly, carnal Israelites who can still sin--it will correct that fault. This time it will be made with Spirit-born Israelites who have been forgiven their sins and who have Yahuwah's laws written in their minds and hearts so they can't sin and break the covenant. The apostle John reveals that it is only at the resurrection when we are "born again"--composed of spirit--that we won't be able to sin because we will have Yahuwah's Set-apart, righteous

nature--His divine character--permanently implanted in us (I John 3:9; II Peter 1:4).

The New Covenant will not be made with Gentiles as many people falsely assume. The covenants and the promises pertain to Israel (Rom. 9:4). So what about the Gentiles? Will they be totally left out?

6. Do Gentiles now have any hope of ever being partakers of the promises Yahuwah made to Abraham, as well as the promises of the New Covenant? Eph. 2:11-13, 19; Gal. 3:29; Rom. 11:11-25.

COMMENT: Men and women of all races, nationalities and languages on earth, through Mashyach, can enter into the New Covenant relationship with Him--by becoming "spiritual Israelites"! Through Mashyach, who died to set in motion His irrevocable will or testament, it is possible for people of all nations to become heirs "according to the promise" Yahuwah made to Abraham and eventually to enter into the New Covenant marriage.

Terms of the New Covenant

A prevalent teaching within religion today claims that the fault with the Old Covenant was Yahuwah's law--that as the Old had law, the New abolishes the Ten Commandments and is based wholly on PROMISES. Let's understand just how false this teaching really is!

1. Is Ha'Mashyach the Messenger of the New Covenant? Mal. 3:1, last part. What message did Mashyach preach during His ministry? Mark 1:14.

COMMENT: Amanuwal Ha'Mashyach was prophesied to come as the Messenger of the New Covenant. And the terms of the New Covenant are part of the Good News of the Kingdom of Yahuwah He preached!

Just as Moses was the mediator of the Old Covenant made at Mt. Sinai, so Mashyach is the mediator of the New Covenant. And just as His marriage with Israel at Mt. Sinai set up the physical kingdom of Israel, so the marriage of the Assembly to Mashyach will set up the spiritual Kingdom of Yah. Thus the good news of that coming marriage actually is the Good News Amanuwal preached--the coming Kingdom of Yah!

2. Are repentance and belief in the Good News part of the terms of the New Covenant? Mark 1:15. Did Mashyach later instruct His disciples to teach the terms of the New Covenant to all the world? Matt. 28:19-20.

COMMENT: The Good News of the Kingdom of Yahuwah contains the terms and conditions for entering into the New Covenant agreement with Amanuwal Ha'Mashyach. And Amanuwal's teachings to His disciples explain the terms of the New Covenant. But exactly what are the rest of the terms we must strive to abide by to enter into the new marriage covenant with Mashyach?

3. Is obedience to the Ten Commandments a requirement of the New Covenant? Matt. 19: 17-19.

COMMENT: Keeping Yahuwah's spiritual law as defined in the Ten Commandments is one of the conditions of the New Covenant.

4. There are those who claim Amanuwal came to do away with all the laws of Yah, including the statutes and judgments which were part of the terms of the first covenant. What does Mashyach say about this? Matt. 5:17-20.

COMMENT: In the days of Amanuwal's ministry, the writings we now call "the Old Testament" were not called that. Those writings were then called "the Law, and the Prophets, and the Writings." So Amanuwal plainly said He did not come to destroy, or do away with the laws of Yahuwah contained in those Scriptures, but to "fulfill"--OBEY--them!

Yahuwah's Assembly, says Paul, is built on the very FOUNDATION of the apostles and prophets with Amanuwal Ha'Mashyach being the chief cornerstone (Eph. 2:20). Much of the doctrine and teaching of Yahuwah's New Testament Assembly comes from the prophets whose writings are recorded in what we call Old Testament Scriptures!

5. Was Amanuwal prophesied to magnify the law? Isa. 42:21.

COMMENT: Just as the Old Covenant statutes and judgments magnified the Ten Commandments, so Mashyach amplified the Ten Commandments in the New Covenant to include obedience to them in their spiritual intent. Notice now the full intent of the law which Ruwach Kadosh-begotten, "spiritual Israelites" should be striving to obey today.

6. Did Mashyach show it was not enough to keep Yahuwah's law in the letter, but that it must now be kept in its full spiritual intent as well? Matt. 5:21-22, 27-28.

COMMENT: Under the terms and conditions of the New Covenant, we are to keep Yahuwah's Ten Commandments in their full spiritual intent. Not only are we to refrain from committing the physical acts of adultery and murder (the letter of the law), we are also to avoid committing them in our thoughts!

7. Did Mashyach also magnify, or spell out the spiritual intent, of certain statutes and judgments? Verses 38-42. What is the intended purpose of keeping the laws of Yahuwah according to their spiritual intent? Verse 48. ("Be ye" is more correctly translated "Become ye.")

COMMENT: Remember that Amanuwal was giving instructions, not for a civil government such as ancient Israel's, but for a spiritual ASSEMBLY.

In verses 38-42, Mashyach quoted from the Old Covenant--from Exodus 21:24. He revealed that a true Believer should be willing, if necessary, to suffer wrong done to him (see also I Peter 2:19-20; Rom. 13:1-7). Amanuwal was magnifying, for the New Testament Assembly, the APPLICATION of the civil laws given to ancient Israel--not abolishing them, but magnifying them and making them more honorable (Isa. 42:21).

He raised them from narrow, national laws--given to a carnal nation to be administered according to the strict letter--to a spiritual plane regulating, ultimately, the whole of human society. Six times Amanuwal said:

"Ye have heard that it was said by them of old time... But I say unto you...." And then He proceeded to expound the spiritual principles underlying the civil laws given to ancient Israel.

8. As we learned earlier in this study, the sacrificial laws of ancient Israel pointed to the supreme sacrifice of Mashyach. Since His sacrifice has occurred, are there any "sacrifices" to be offered today? I Peter 2:5; Rom. 12:1.

COMMENT: To offer animal sacrifices as reminders of sins already paid for by Amanuwal, who gave His life in full payment for all sins that mankind would ever commit, became needless after He died. However, today True Believers are to offer spiritual sacrifices. It is a spiritual principle to offer one's self in living obedience--to "sacrifice" the self--to Yah.

Preparation of the Prospective Bride

The Old Covenant was made with a people upon their promise to obey. They disobeyed. The New Covenant shall be made only with a Spirit-born Assembly--a people who, during their mortal lives, will have been begotten by Yahuwah's Ruwach and already PROVED their willingness to obey Yah! The Old was made with sinning mortals. The New will be made with righteous immortals. It is very important that we understand!

1. Are we plainly told in the Scriptures that Ruwach Kadosh-begotten True Believers are to "marry" Amanuwal Ha'Mashyach? Rom. 7:4. Is the Assembly now engaged, or betrothed, to Mashyach? II Cor. 11:2. But before Mashyach marries His Assembly, what does He intend to do with her? Read Ephesians 5:22-32. Notice especially verses 26-27.

COMMENT: The one and only true Assembly of Yahuwah is now the affianced Bride of Mashyach--destined to marry Mashyach, after being made spirit at the resurrection, which will occur at His coming. Amanuwal Ha'Mashyach and the Assembly will be bound together in marriage for ETERNITY by the terms and conditions of the New Covenant!

But before Mashyach marries the Assembly, He intends to "cleanse" it from sin by the power of the Ruwach Kadosh (verse 26). Finally, at the resurrection, when born of the Ruwach of Yah, she will be truly "spotless"--free from a sinning nature, now possessing the Set-apart Ruwach, sinless nature of the Yahuwah family (II Peter 1:4; I John 3:9), capable of perfect obedience to Mashyach for eternity. It is then that Mashyach Will MARRY His perfectly obedient Assembly.

2. Why is the New Covenant called a "better covenant"? Heb. 8:6. Notice especially the last four words. Is the Ruwach Kadosh one of the better promises? Verse 10; II Cor. 3:3.

COMMENT: Recall that the Old Covenant was based on the birthright promise Yahuwah had made to Abraham. It was made with only one nation--Israel. It promised only temporary material, earthly blessings. The Old Covenant Israelites had no promise of receiving the Ruwach Kadosh then, which could have begun to write Yahuwah's laws in their hearts and minds. But we can as Yahuwah calls and begets us with His Ruwach Kadosh!

Although the New Covenant has not yet been made--that is, in contract language, "signed, sealed and delivered"--those whom Yahuwah calls are privileged to begin

having Yahuwah's law written in their hearts by the Ruwach Kadosh. They can now have the life-begetting, sin-overcoming Ruwach of Yahuwah to open their minds to spiritual understanding and guide them in living Yahuwah's way. Yahuwah's Spirit can be within to empower them to overcome Satan and do the Work of Yahuwah's Assembly!

3. How does one receive the Ruwach Kadosh? Acts 2:38. Does he or she then become a member of the body, or Assembly, of Mashyach? I Cor. 12:12-13. What are Ruwach Kadosh-begotten True Believers to do once they become a part of Yahuwah's Assembly--the future wife of Mashyach? II Peter 3:18; Rev. 21:7; Matt. 24:13.

COMMENT: Having Yahuwah's Ruwach dwelling within us is not enough. We must use it to begin growing in the knowledge and spiritual understanding of Yahuwah's Word, increasing in the attributes of Yahuwah's great character (Gal. 5:22-23). We must also overcome the devil's attitudes which he broadcasts to our minds (Eph. 2:2). And we must endure until death or the return of Mashyach.

These are the prior requirements for entering into the New Covenant marriage relationship with Mashyach at the soon-coming resurrection. It is then that Abraham's spiritual seed--heirs through Mashyach--will inherit all the other marvelous things promised in the New Covenant--eternal life, sonship in the Kingdom of Yah, rulership over the nations with Mashyach, and the earth as an everlasting possession.

Those Yahuwah has called to enter into the New Covenant marriage with Mashyach at His soon return, are now preparing to become the wife of Mashyach. Others in past ages who were called, chosen and faithful to Yahuwah's way until death, have already been prepared by Yah. They are awaiting the resurrection from the dead when they, too, will enter into the New Covenant marriage with Mashyach along with those who will still be alive at Mashyach's coming.

After His return, Mashyach will continue to propose the New Covenant with humans who are born during the Millennium, as well as with those who are resurrected during the Great White Throne judgment period after the Millennium. It is during the latter period when all of ancient Israel will be given their opportunity to enter into the New Covenant with Mashyach.

4. How is the glorious marriage of Mashyach, the "Lamb," described in Revelation 19:6-9? Will Mashyach's Assembly be ready to marry Him at His return? Verse 7.

Will she indeed be purified and sinless then? Verse 8. Is it clearly the resurrected saints who will marry Mashyach? Same verse.

COMMENT: At the time of the first resurrection, when Mashyach comes in supreme power and glory, He will marry a repentant, forgiven, sin-free "spiritual Israel"--the New Testament Assembly born into the Kingdom of Yah! The New Covenant will then have been made with them.

The time of this wedding is very soon indeed! As John wrote, "Blessed are they which are called unto the marriage supper of the Lamb" (Rev. 19:9). Will YOU be among them?

TEST

This multiple choice test is designed to help you review the preceding study. It's an enjoyable way of putting to use some of the vital knowledge and understanding you have gained through this study.

Select one of the four choices given under each question or incomplete statement. The other three are incorrect--unless stated or indicated otherwise.

Take sufficient time to understand each question or statement, as well as the choices. Try to do as many as you can without referring to the study. If you have difficulty deciding on the correct answer, then review the part of the study in question.

1. The Ten Commandments

- A. first came into existence when Yahuwah made His covenant with ancient Israel.
- B. reflect Yahuwah's harsh character.
- C. reflect Yahuwah's loving nature, describing His righteous character.
- D. are grievous to keep.

2. Since Yahuwah's character will never change (Mal. 3:6; Heb. 13:8),

- A. there never was a need for any law.
- B. just having "love" fulfills His Law.
- C. His Law was only temporary--from Moses to Mashyach.
- D. His spiritual Law will never change or be done away.

3. Disobedience to the Ten Commandments

- A. has never hurt anyone except the ancient Israelites.
- B. is overlooked by Yahuwah if done in love.

- C. has produced discord, unhappiness, suffering and death.
 - D. is no longer possible since Yahuwah's Law has been done away.
4. Because Satan and one-third of the angels sinned, we know
- A. Yahuwah's Law is too hard to keep.
 - B. a law must have already existed for them to transgress.
 - C. there must be something wrong with Yahuwah's Law.
 - D. None of the above.
5. A testament is
- A. the same as a covenant, from the point of view of the Bible.
 - B. a mutual agreement to do or to refrain from doing some act.
 - C. an agreement between two parties promising rewards in return for stipulated performance.
 - D. an act or document by which a person bequeaths or wills certain of his possessions to another upon his death.
6. A covenant
- A. goes into effect when one of the parties dies.
 - B. is a contract or agreement by which one party promises certain rewards or payments in return for certain stipulated performance by the other party.
 - C. is not a binding agreement.
 - D. is not similar to a contract.
7. The covenant Yahuwah made with ancient Israel at Mt. Sinai imposed upon the people certain terms and conditions. They were to
- A. obey Yahuwah's Ten Commandments, statutes and judgments.

- B. obey only the Ten Commandments.
- C. do what was right in their own eyes.
- D. obey strict and harsh rules and rituals, including the sacrificing of animals.

8. If Israel kept its part of the covenant, Yahuwah agreed, as His part of that agreement, to

- A. give the Israelites His Ruwach Kadosh.
- B. bless the Israelites materially.
- C. do away with His Law.
- D. bless enemy nations with birthright promises.

9. Once a covenant is signed or ratified,

- A. either party can change the terms of the agreement.
- B. neither party can break it.
- C. nothing at all can be added to or deleted from it.
- D. it becomes null and void.

10. At Mt. Sinai, the member of the Yahuwah Family who later became Amanuwal Ha'Mashyach entered into

- A. a symbolic "marriage" relationship with the nation of Israel.
- B. an agreement with Israel that was not like a husband/wife relationship.
- C. a parent/child relationship with Israel.
- D. an agreement that promised spiritual salvation to the Israelites.

11. The Ten Commandments, statutes and judgments

- A. are all based on the principle of love toward Yahuwah and love toward man.
- B. were obeyed by Abraham hundreds of years before Moses.
- C. were in force before Yahuwah's marriage covenant was made with Israel.
- D. All of the above.

12. Since Yahuwah's Ten Commandments, His statutes and laws existed before the Sinaitic covenant with Israel,

- A. they are out of date now and no longer very practical.
- B. the cessation of that covenant made these laws null and void.
- C. they were not abolished when that covenant ceased at Amanuwal's death.
- D. that covenant made them binding on the Israelites for the first time.

13. When did Yahuwah institute the physical rituals and sacrifices?

- A. After His covenant with Israel had been transgressed.
- B. When the covenant was made with Israel at Mt. Sinai.
- C. When He created Adam.
- D. The Bible is not clear on this point.

14. The Passover sacrifice

- A. was instituted by Moses after Yahuwah made His covenant with Israel at Sinai.
- B. was instituted by the Old Covenant and has since ceased to be observed.
- C. began before the Mt. Sinai covenant, and is now observed with New Testament symbols established by Amanuwal Ha'Mashyach.
- D. is observed by true Believers today in its original form.

15. Why did Yahuwah command ancient Israel to perform physical ceremonies and sacrifices?

- A. Because He wanted to impose hard-to-bear burdens on sinning Israelites.
- B. So they could be credited with good works, even though they continued to sin.
- C. To provide a way for sinning Israelites to atone or pay for their spiritual sins.
- D. Because these duties would remind them of their sins and their need for the promised Mashyach.

16. Yahuwah gave the Israelites ritualistic washings to perform

- A. because the desert is a dirty place to live.
- B. as a substitute for, or a symbolic type of the Ruwach Kadosh.
- C. so they could earn salvation.
- D. to picture Mashyach's death for sin.

17. The sacrifices and rituals Yahuwah added after the covenant had been made at Mt. Sinai

- A. ceased to be required after Mashyach's death because He had been offered as the true sacrifice for sin.
- B. never had any significance.
- C. were never required to be performed .
- D. are still required of ancient Israel's modern-day descendants.

18. The "marriage" covenant that began at Mt. Sinai formally ended when

- A. both parties to the marriage lost interest and agreed to end their covenant.
- B. the prospects for a new and better spiritual marriage led to the breakup of the first marriage.

- C. Amanuwal Ha'Mashyach, the "husband" in the marriage covenant, died.
- D. Israel disobeyed Yahuwah's Law.
19. According to Hebrews 8:7, what was the "fault" with the Old Covenant?
- A. The people, who were disobedient because they did not have the Ruwach Kadosh.
- B. Yah, who had made an impossibly difficult agreement.
- C. Yahuwah's Law.
- D. The sacrifices, which could never make a man righteous.
20. Under the terms and conditions of the New Covenant, the Ten Commandments
- A. are replaced by love.
- B. are to be kept in their spiritual intent as well as in the letter of the Law.
- C. are replaced by spiritual promises.
- D. were kept by Mashyach in our stead, so we do not need to keep them.
21. Which one of the following is FALSE?
- A. At Mt. Sinai, the people promised to obey Yahuwah without realizing they couldn't.
- B. The New Covenant will be made with Spirit-born individuals who have already proved their willingness to obey Yah.
- C. The New Covenant is based on spiritual promises.
- D. The Ruwach Kadosh was one of the promises of the Old Covenant.
22. The terms and conditions of the New Covenant
- A. will bind Amanuwal Ha'Mashyach and His Spirit-born Assembly together in marriage for eternity.

B. are not relevant to Spirit-begotten True Believers because the New Covenant has not yet been made.

C. are identical with the Old Covenant.

D. do not require True Believers to do anything.

23. Mashyach will make the New Covenant with His Assembly and marry the Assembly

A. after He cleanses it from sin.

B. at the resurrection, when Spirit-begotten True Believers are born of Yah.

C. after it has become sinless, capable of perfect obedience to Mashyach for eternity.

D. All of the above.

24. The New Covenant is better than the Old because the New

A. does away with Yahuwah's Law.

B. is based on spiritual promises.

C. is only temporary.

D. is already in force.

25. Which one of the following statements about the New Covenant is NOT true?

A. It has not yet been formally made, but those Yahuwah calls into His Assembly are privileged to begin having Yahuwah's Law written in their hearts now by the Ruwach Kadosh.

B. It will be formally made with Spirit-begotten True Believers who will have been born of Yahuwah at Mashyach's return.

C. It will continue to be proposed to mortals during and after the Millennium.

D. It will be made only with mortal members of Yahuwah's Assembly who are still alive at Mashyach's return.

Test Answers

1. C
2. D
3. C
4. B
5. D
6. B
7. A
8. B
9. C
10. A
11. D
12. C
13. B
14. C
15. D
16. D
17. A
18. C
19. A
20. B
21. D
22. A
23. D
24. B
25. D