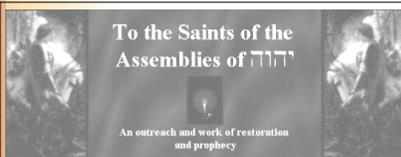


Reconciling the Old and New Covenants



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Who we are

The Chodesh Report is an open dialog of topical research and studies by TTS AOY Chaplaincy and like-minded Associates.

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Scriptural Allusions I

Behold, the days come, saith YHVH, that I will make a new covenant with the house of Israel, and with the house of Judah:
(Jer 31:31)

The Old and New Covenants

When referencing their bibles, most will quote a verse from the Old or New Testament writings. Some religious leaders teach strictly from the New Testament while others from both the Old and New. Why? It has been widely accepted that the Old Testament/Covenant was outdated by the newer doctrines of the latter writings – primarily by reason of difficult and/or poor Greek translations found in the New Testament writings.

The topic of this **Chodesh Report** is an overview of the Old and New Covenants: Their relevance and application for today's truth seekers.

What is the Old Covenant?

In the older Hebrew writings the term *covenant* was:

H1285 בְּרִיתַת **briyth** (ber-eeth') n-f. a covenant, alliance, pledge.

1. between men
 - a) treaty, alliance, league (man to man)
 - b) constitution, ordinance (monarch to subjects)
 - c) agreement, pledge

- (man to man)
 - d) alliance (of friendship)
 - e) alliance (of marriage)
2. between God and man
 - a) alliance (of friendship)
 - b) covenant (divine ordinance with signs or pledges)
 3. (phrases)
 - a) covenant making
 - b) covenant keeping
 - c) covenant violation (BDB, 2005)

Covenants between **Yahweh** and man were at times carried out by ritual, a dividing of flesh and walking between them as did Abraham in **Genesis 15**.

There were numerous other covenants made between **Yahweh** and man otherwise, as in Noah's promise with the sign of the rainbow (**Gen 9:19**).

The word *testament* is first written in the New Covenant books (**Mat 26:28**), and carries with it the same meaning but with greater promise. More on that in a moment.

The books of the Old Covenant are contained in the

Law, Prophets, and Psalms (Luk 24:44). In the Hebrew writings they are called the Torah - the five books of Moses, Nevi'im – the Prophets, and Kethuvim – the Writings.

Combined, these writings are called *The Holy Bible* by Christians and the *Tanakh* by others of the Hebrew faiths.

It was by these writings that *Yahweh's* chosen people were instructed by the authority given to the Levitical Priesthood, a priesthood that would later be changed upon the advent of the *New Covenant*.

What is the New Covenant?

In Chapter 26 of the book of Matthew (vs. 28) we first read the word testament as translated to English from the Greek word diatheke [διαθήκη (deeth-ath-ay'-kay) n.], *Strong's (2001)* reference number G1242, meaning,

1. a disposition, arrangement, of any sort, which one wishes to be valid, the last disposition which one makes of his earthly possessions after his death, a testament or will
2. a compact, a covenant, a testament
 - (a) God's covenant with Noah, etc. (*Thayer's, 2005*)

The word *testament* carries with it the same meaning as the term *covenant*. It was after all, referred to by *Yahshua* (Mat 26:28) as the same, and throughout the New Covenant 36 more times. The apostle Sha'ul [Paul] quotes the sayings of the Prophets,

Ye are the children of the prophets, and of the covenant which YHVH made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

(Acts 3:25, RNKJV)

This 'new' covenant is the same as the 'old' covenant. The original covenant was a contract between *Yahweh* and His chosen people made at Mt. Sinai. They were to become a nation of priests (Exo 19:6) with its own 'constitution', laws for this kingdom of priests designed for the welfare and safety of its citizens. Scriptural history shows that the people violated the law, and much like today in any country when one violates the law consequences followed. The good news is, a remnant has survived even to this day.

Arguments have persisted for millennium about the validity of the Old Testament writings. Most

of the Reformist offspring of the Roman Church, referred to as Protest-ants, teach only from the newer writings of the latter Apostles. However, adamant they may be, what they teach may not be accurate. Most claim the Old Testament was 'done away'.

Was the Old Covenant Done Away?

There's an old saying that goes something like this, "The Jews need to realize they need to get married; the Christians to get a divorce." The inference is that the Jews need to accept the New Covenant Messiah and the Christians need to separate themselves from their traditional New Testament-only doctrines and embrace the Old Covenant books as well.

Among Judaeo-Christian faiths commonly accepted teachings include stories from the Old Testament. Sometimes even a prophecy is cited; but, the claim about the Torah of the Old Covenant itself is that the Law was nullified. Why is this taught?

Satan persuaded Eve that rules didn't matter in the garden of Eden. Satan's efforts haven't ceased. Since creation numerous pagan replacement theologies have been introduced that reinforce this false teaching. It would seem that mankind would rather believe myths taught through traditions ornamented with idols and rituals than the scriptures themselves. We should not be surprised. After all, the people of Israel have been doing that since crossing the Jordan River into the promised land thousands of years ago. Sadly, such rebellion persists in our human nature. But this attitude will pass, and sooner and more abruptly than most would like. Perhaps it's time to ask, "What do the scriptures say about it?"

Since the largest objection to accepting the Old Testament as a valid source of instruction is about Laws, here we must spend a little time exploring what the scriptures say about it. Here's a list of New Testament-only verses that purport the validity of the Old Testament and its laws.

Yahshua Messiah says this about the law, "Do not think that I came to destroy the Torah or the Prophets. I did not come to destroy but to complete. For truly, I say to you, till the heaven and the earth pass away, one jot or one tittle shall by no means pass from the Torah till all be done."

(Matt 5:17-18, ISR)

Many quote the apostle Sha'ul [Paul] when

defending their beliefs against the Torah [Law]. But what did Paul actually say? Here's just a few quotes about the Law from his writings.

Are we then doing away with the Law through the faith? By no means! Rather, we establish the Law! (Romans 3:31, RNKJV)

Shall we therefore say that the Law is sin? No! By no means! But to the contrary, I did not know sin; transgression of the Law, except through the Law, for I did not know lust, unless the Law had said: Do not covet. (Romans 7:7)

The Apostle John clarified what sin is for us when writing,

Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. (1John 3:4)

As a prophesy yet to come, Barnabas quoted **Jeremiah 31:33** in the book of **Hebrews 8:10**.

But this shall be the covenant that I will make with the house of Israel; After those days, saith YHVH, I will put my law in their inward parts, and write it in their hearts; and will be their Elohim, and they shall be my people.

Yahshua Himself mentions the Law and its significance in some of these closing statements.

But He said to him: "Why do you question Me about righteousness? There is only One Who is the standard of perfection, and that is Yahweh; so if you would enter into life, keep the commandments." (Mattithyah 19:17, BOY)

A final word in the last book of our bibles adds,

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. (Rev 22:14, RNKJV)

There are many more verses that express similar messages about the Old Testament and its laws. As professed faithful followers of the Messiah, once acknowledging these truths, it then becomes our duty to accept His inspired writings, or reject them.

What Did Change

In the book of **Hebrews** we read that certain things did change upon the advent of the New Covenant. While the Law of the Old Testament remained intact, it was the former priesthood and their

practices that was changed. Chapter 6 ends with the statement that Yahshua had become a priest in the order of Melchisedec. Chapter 7 resumes to tell of His role and the changes to the priesthood.

The Change Of The Levitical Priesthood

Hebrews 7:11 Therefore, if perfection were through the office of Levitical Priesthood, for under it the people have been furnished with the Law, what further need was there that another Priest should arise according to the order of Melchizedek, and not be called according to the order of Aaron?

12 For when there is a transfer of the priestly office, out of necessity there is also a transfer of the Law of the priesthood. ...

19 For the Law concerning priesthood perfected nothing, but is an introduction of a better hope, through which we draw near to Yahweh.

20 And it was not without an oath;

21 For they became priests without an oath, but He with an oath by Him Who said to Him: Yahweh has vowed and will not relent; You are a priest forever after the order of Melchizedek.

22 And by this, it is so much better, because Yahshua has become the Guarantor of the covenant.

... (BOY, 2010).

The changes consisted of: The Levitical priesthood was summarily dismissed and replaced by the original Order of Melchizedek and its new priest, **Yahshua Messiah**. Under this Order was the return of the proper observance of the laws and ordinances as described under in the Old Covenant writings.

Connecting the Old and the New

The Old Testament teaches us about health, wealth, and success in life. It offers blessings and curses (**Deu 11:26-27**), but does not offer salvation. It is our schoolmaster leading us to a greater truth (**Gal 3:24**).

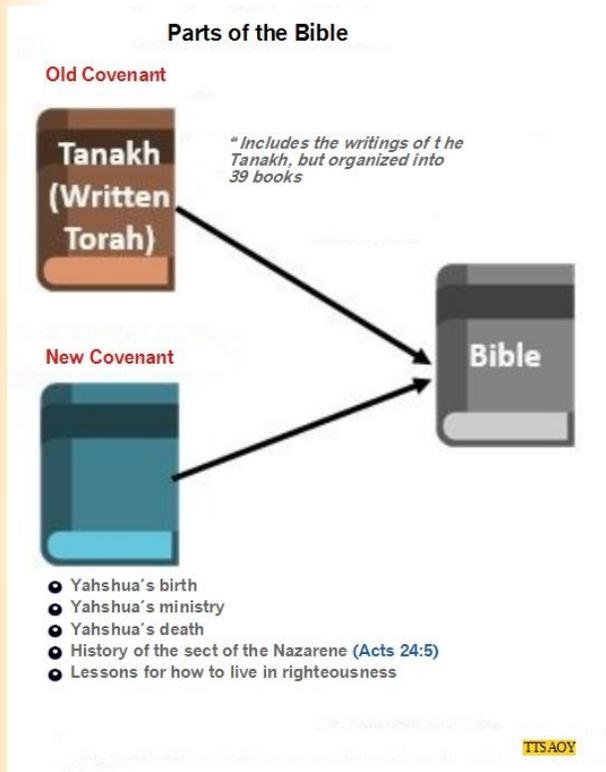
The New Testament teaches all the same matters of the Old Testament, less the oppressive micro-management of the priest's traditions of the 2nd temple era (**Mark 7:8**), and it offers a way into **Yahweh's Kingdom!** What is this 'way'?

'The way' is often spoken of as *the way of*

righteousness (Pro 8:20; 12:28; 16:31; Mat 21:32; 2 Pet 2:21). And what is righteousness. We need to go back to the old writings to find that answer.

And it will be OUR RIGHTEOUSNESS, if we observe to do all of this Law before Yahweh our Father, as He has commanded us.

(Deu 6:25, BOY)



Summary

The revelation of these truths may bring an individual to the process of converting to “*the faith once delivered to the saints*” (Jude 1”3). This process involves true repentance followed by baptism and the laying on of the hands of the presbyters wherein one is conceived of the very essence of the Spirit of Yahweh called in scripture the *Comforter*, or *parakletos* [Gr] (Joh 4:16, 26). If the reader has any questions about whom to counsel with on this matter, please seek out the nearest sabbath keeping organization within your community. They can direct you on your path to spiritual freedom.

~ *May Yahweh bless your understanding*

Why are there sometimes 13 months in Yahweh’s calendar?

Mankind has developed many ways of figuring out what time it is. Our Creator, however, had already established how to know what time it is, the time of

the year, month, day, etc..

Yahweh likes us to depend upon His counsel in most matters. He established certain times for His annual feasts and shares them with those whom He enlightens to them, and for keeping the appointed times He gave us signs to watch for. Here’s one annual event for as an example.

The beginning of the year

The year end also marks the beginning of the new year. This circuit of time is called the *Tequfah* [phonetic spelling], a Hebrew term meaning *circuit of time*. Time, as written about in the Old Covenant books, is usually spoken of in terms of agricultural events and the weather. It is upon this premise that we may learn about His way of keeping times.

H8622 תְּקוּפָה **tequfah**
 תְּקוּפָה **tequfah**
 (tek-oo-faw') (or tquphah {tek-oo-faw'}) n-f.
1. a revolution, i.e. (of the sun) course, (of time) lapse
 [from H5362]
 KJV: circuit, come about, end.

In the original Hebrew writings a month is called *chodesh*. Chodesh means new moon and month. Each month we are given the sign of the new moon, that first sign of illumination after its conjunction with the sun, to know that a new calendar month has begun. We watch for it at sunset as the sky darkens on its anticipated time of either 29 or 30 days since the last sighting.

Yahweh called the first month of the year Abib (Exo 12:2; 13:4). By other signs we can know the correct time of year, its seasons, as well. He gave us the following signs in the book *Song of Solomon*:

(Song 2:11) For, lo, the winter is past, the rain is over and gone;

(Song 2:12) The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land;

(Song 2:13) The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away.

The Prophet Jeremiah adds,

(Jer 8:7) Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the LORD.

The Messiah also weighed in on this topic.

(Matt 24:32) Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

About every 3rd year the seasons upon the earth do not align with the *Tequfah* - circuit of time. A 13th month must be added to make the adjustment back into the seasons. This was called a leap year. It was also called Adar 2 after the Babylonian captivity when the Arabs named the months with Proper Names. Originally they were simply chodesh 1 through 12, or through 13 if required.

For most Israelites the time of day wasn't that important. They rose in morning, worked their fields and herds, practiced their crafts all day, and slept at night just as we do today. But for the latter appointed kings and their armies it became a necessity to establish specific times of the day for their guards and servants to schedule their services.

The Jews reckoned three military watches: the "first" or beginning of the watches

[\(Lam 2:19\)](#), from sunset [six] to ten o'clock; the second or "middle watch" was from ten until two o'clock ([Jdg 7:19](#)); the third, "the morning watch," from two to sunrise ([Exo 14:24](#); [1Sa 11:11](#)). Afterward under the Romans they had four watches ([Mat 14:25](#)): [Luk 12:38](#), "even, midnight, cockcrowing, and morning" ([Mar 13:35](#)); ending respectively at 9 p.m., midnight, 3 a.m., and 6 a.m. (compare [Act 12:4](#).) Watchmen patrolled the streets ([Son 3:3](#); [Son 5:7](#); [Psa 127:1](#)).

The term *hour* came into use about the same time as Lamentations was written, ~550 BCE. Servants, slaves, and employees schedules were varied around the house master's daily schedule.

At the beginning of this section we mention Yahweh's feasts. If you want to attend these feasts we must apply these rules [mitzvah] to know the appointed times. Here's a list of the times [See pic

below]. Also, please see *The Feast Days of Yahweh* chart below for current dates..

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Scriptural Allusions II

For finding fault with them, he saith, Behold, the days come, saith YHVH, when I will make a new covenant with the house of Israel and with the house of Judah:

(Heb 8:8)

The Feasts of Yahweh, thy Elohim

1. The **Feast of Unleavened Bread on the 15th day of Abib**, the first month in the sacred calendar. [Wave sheaf on morrow after the first passover sabbath]
2. The Last Day of Unleavened Bread on 21st day of Abib.
3. The **Feast of First Fruits (Pentecost)** occurs 50 days after the first Passover Sabbath.
4. The Feast of Trumpets on the 1st Ethanim (the 7th month)
5. The Fast of Atonement on 10 Ethanim.
6. The **Feast of Tabernacles on the 15th Ethanim**.
7. The Last Great Day on the 22nd Ethanim.

Three times thou shalt keep a feast unto [חג] in the year ([Exo 23:14-16](#)).

Rosh Chodesh

Rosh Chodesh 13, February 2020

The new moon should be visible within the realm of Israel on February 25, 2020 Jerusalem Standard Time [JST] after sunset [1].

Data for December:

Sunset	5:33 PM (JST)
Moonset	7:11 PM
Age	1.6d
Illumination	3%

1: USNO:JST (2020); LunaSolCal (Voeking, 2011)

The Feast Days of Yahweh (2020)

- Abib 1	-	Mar 25
- Yahshua's Kiddush & Renewing Covenant (at even)	Abib 13	Apr 7
- Passover Memorial (at even)	Abib 14	Apr 8
I, II Passover Feast	Abib 15-21	Apr 9-15
- Wave Sheaf	Abib 16	Apr 10
III Feast of First Fruits	Abib 16 + 49	May 29
IV Feast of Trumpets	Day 1 of 7 th new moon	Sep 17
V Atonement	Day 10 of 7 th new moon	Sep 28
VI Feast of Booths	Day 15-21 of 7 th new moon	Oct 3-9
VII Last Great Day (8 th Day)	Day 22 of 7 th new moon	Oct 10

Note: Roman numerals represent Holy Convocations, Yahweh's Feast dates.

Quotable Quotes

Every time you tear a leaf off a calendar, you present a new place for new ideas and progress.

~ Charles Kettering

The Jewish calendar, which is lunar, is a calendar of witness. The Sanhedrin, Jewry's Congress, met in Jerusalem toward the end of every month to wait for the new moon.

~ Joshua Cohen

The Lighter Side



A burglar breaks into a house. He starts shining his light around looking for valuables. Some nice things catch his eye, but as he reaches for them, he hears, "Jesus is watching you."

Startled, the burglar looks for the speaker. Seeing no one, he starts putting the valuables in his bag. Again, he hears, "Jesus is watching you."

This time, he sees a parrot. "Who are you?" the burglar asks.

"Moses," the bird replied.

"Who the heck would name a bird Moses?" the man laughed.

"The same kind of people that would name a Rottweiler Jesus."



"The trouble with monotheism is that you can never get a second opinion."

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