

## There is no such thing as a “New” Covenant in the Hebrew Bible

*"Behold, the days come, says YHWH, that I will make a renewed (chadash) covenant (brit) with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they broke, although I was an husband unto them, says YHWH: But this shall be the covenant that I will make with the house of Israel; After those days, says YHWH, I will put my Torah in their inward parts, and write it in their hearts; and will be their Alueim, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know YHWH: for they shall all know me, from the least of them unto the greatest of them, says YHWH: for I will forgive their iniquity, and I will remember their sin no more." (Jeremiah 31:31-34)*

Both Aramaic "*khawdata*" and Hebrew "*chadasha*" mean to renew, make anew or to repair. Notice how *chadash* has been translated in: 1 Sam. 11:14; 1 Chr. 15:8; 2 Chr. 24:4, 12; Job 10:17; Psalm 51:10; 103:5; 104:30; Isaiah 61:4; and Lamentations 5:21.

- *"You chadash (renew) your witnesses against me, and increase your indignation upon me; changes and war are against me." (Job 10:17)*
- *"Create in me a clean heart, O Alueim; and chadash (renew) a right spirit within me." (Psalm 51:10)*
- *Who satisfies your mouth with good things; so that your youth is chadash (renewed) like the eagle's." (Psalm 103: 4)*
- *"Turn Thou us unto you, O YHWH, and we shall be turned; chadash (renew) our days as of old." (Lam. 5:21)*

It is impossible in the context of these verses for *chadash* to mean "new." Isaiah 61:4 also uses *chadash* to refer to those in Mashiyach who: "...*chadash* (repair) the waste cities, the desolations of many generations." The word "*chadash*" is so instrumental to "replacement theology" that the James Strong's Concordance (a popular Christian resource), chose to give this term two reference numbers: renew #2318 and new #2319. Theologians have long used this term to steer "the church" away from Torah. As mentioned previously, Marcion, a post-apostolic church founder who was actually considered a heretic by the early Church, coined the terms "Old Testament" and "New Testament" suggesting, in effect, that the "new" replaced the "old." Polycarp referred to him as the "firstborn of the Devil," yet his false anti-Torah theology is still being honored by nearly every Christian on earth.

YHWH did not torture and kill His own son to establish the Renewed Covenant; it was man's religious "justice system" that put the perfection of Yahshua Mashiyach on the torture stake. If sin is condemned by means of the Commandment, how much more is it condemned by being responsible for putting to death YHWH's own appointed earthly Prophet? Man's sin put Mashiyach on the torture stake; therefore, the Renewed Covenant upholds the Word of YHWH (Torah) which defines sin and love.

The term and definition of "New Testament" is anti-Mashiyach; it was coined by a Christo-Pagan named Marcion who viewed Yahshua as akin to one of the Greek gods of his own culture. Marcion taught that the G-d of the Jews was an evil god of wrath, judgment and terror, but that Ie-Zeus was a kind and loving god. Marcion coined the terms "Old and New Testament" to demarcate YHWH and Yahshua as two separate Gods who were at war with each other; hence, the dualism in Christian churches that use the terms Old and New Testament to uphold replacement and dispensational theology. The consequences of the fatal anti-Torah and anti-Mashiyach deception is very far reaching; so much so, in fact, that permissiveness of Covenant breaking is commonplace throughout Christendom.

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