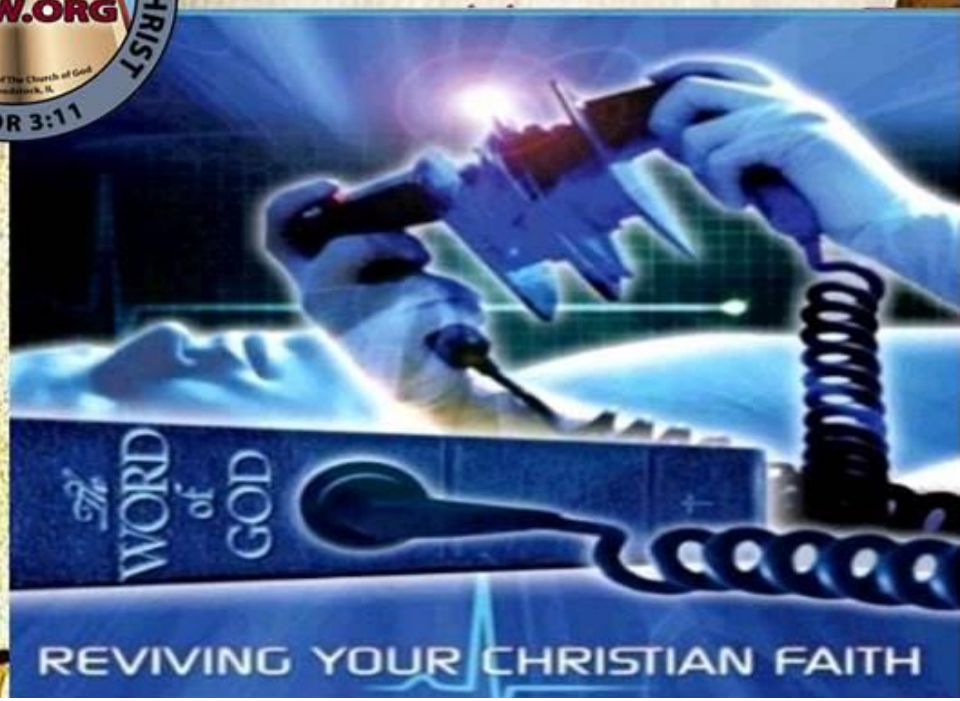
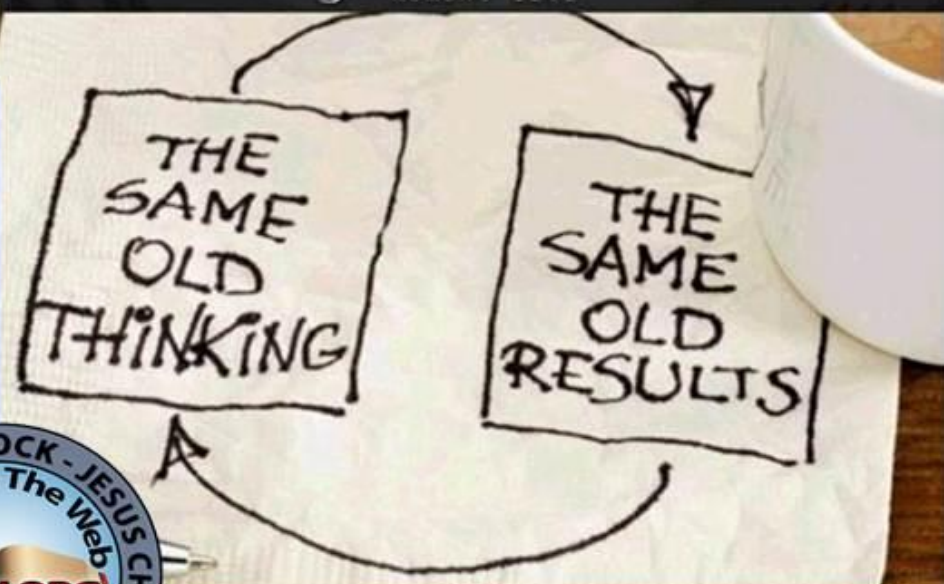


Think BIBLICALLY



RENEW
your mind
ROMANS 12:12

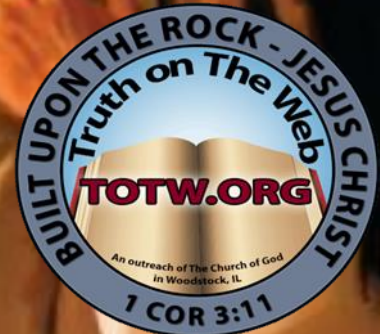


REVIVING YOUR CHRISTIAN FAITH



The Time In Egypt & The Two Covenants

Object Lessons In Bible Study







How Long Were The Children of Israel in Egypt?



Genesis 15:13-14 And He said unto Abram, Know of a surety that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them; and they shall afflict them **four hundred years**; And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

Exodus 12:40 Now the sojourning of the children of Israel, who dwelt in Egypt, *was* **four hundred and thirty years.**

400 years?

430 years?

Do you believe Israel was enslaved in Egypt for 430 years?

I fully believe they sojourned in lands that were not their own for 430 years.

I fully believe they were afflicted 400 years.

Let's get mathematical



Genesis 46:8-11 And these *are* the names of the children of Israel, which came into Egypt, Jacob and his sons: Reuben, Jacob's firstborn. And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi. And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman. And the sons of Levi; Gershon, Kohath, and Merari.

Exodus 6:18 And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and **the years of the life of Kohath were an hundred thirty and three years.**

Exodus 6:20 And Amram took him
Jochebed his father's sister to wife; and
she bare him Aaron and Moses: and
**the years of the life of Amram *were* an
hundred and thirty and seven years.**

Exodus 7:7 And **Moses *was* fourscore years old,**
and Aaron fourscore and three years old, **when**
they spake unto Pharaoh.



Kohath 133 years old – Exodus 6:18 (Genesis 46:11,26)

Amram 137 years old – Exodus 6:20

Moses 80 years old – Exodus 7:7

133 years

137 years

+ 80 years

350 years MAX

Exodus 12:40 Now the sojourning of the children of Israel, who dwelt in Egypt, *was* **four hundred and thirty years.**

Note well that it simply says two things:

- 1) they sojourned for 430 years
- 2) they dwelt in Egypt

It does *not* say that they spent the whole 430 years in Egypt!

"And the dwelling of the sons of Israel, **which they dwelt in the land of Egypt, and in the land of Canaan, they and their fathers** -- four hundred thirty years."

Exodus 12:40 LXX

"Now the sojourning of the children of Israel, **and of their fathers in the land of Canaan and in the land of Egypt**, was four hundred and thirty years."

Exodus 12:40 The Samaritan Pentateuch

“They left Egypt in the month Xanthicus, on the fifteenth day of the lunar month; **four hundred and thirty years after our forefather Abraham came into Canaan, but two hundred and fifteen years only after Jacob removed into Egypt.**”

Josephus

Antiquity of the Jews 2.15.2

From Promise 'til Law = 430 Years

Galatians 3:16-17 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, *that* the covenant, that was confirmed before of God in Christ, **the law, which was four hundred and thirty years after**, cannot disannul, that it should make the promise of none effect.



Calculating The 215 Years From The Promise Until The Entry Into Egypt

Promise made to Abraham when he was 75 years old

Genesis 12:1-7 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram *was* seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite *was* then in the land. And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

Calculating The 215 Years From The Promise Until The Entry Into Egypt

Abraham had Isaac at 100 years old

Genesis 21:5 And Abraham was an hundred years old, when his son Isaac was born unto him.

Calculating The 215 Years From The Promise Until The Entry Into Egypt

Jacob & family arrive in Egypt when Jacob was 130 years old

Genesis 47:5-9 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee: The land of Egypt *is* before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest *any* men of activity among them, then make them rulers over my cattle. And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh. And Pharaoh said unto Jacob, How old *art* thou? And Jacob said unto Pharaoh, The days of the years of my pilgrimage *are* an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.



215 years from Promise until entry to Egypt

Promise to Abraham – 75 years old (Gen 12:3-5, 7)

Abraham has Isaac – 100 years old (Gen 21:5)

Isaac has Jacob – 60 years old (Gen 25:26)

Jacob & family arrive in Egypt – 130 years old (Gen 47:9)

25 (75 to 100)

60

+130

215 years

This fully agrees with the LXX and Samaritan texts witness, as well as Josephus' witness.

We know there was 430 years from Promise to Sinai from Galatians 3:16-17.

So, 215 years from Promise to entrance means there was 215 years from entrance to exodus

$430 \text{ years} - 215 \text{ years} = 215 \text{ years}$

This means the children of Israel were in Egypt for only 215 years!

A large group of people, possibly of African descent, are gathered in a field. In the foreground, several individuals are kneeling or crouching on the ground, which is covered with dry grass and straw. They appear to be in a state of distress or submission. In the center, a person stands out, wearing a white robe and a headpiece with a red and white striped band. This central figure is surrounded by others who are also dressed in traditional or tribal attire. The background is filled with more people, some standing and some sitting, creating a sense of a large assembly or a significant event. The overall atmosphere is one of historical or cultural significance, possibly depicting a scene of enslavement or a ritual.

How long were they enslaved?

Exodus 1:6 And Joseph died, and all his brethren, and all that generation.

Exodus 1:8 Now there arose up a new king over Egypt, which knew not Joseph.

Exodus 1:11-14 Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses. But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel. And the Egyptians made the children of Israel to serve with rigour: And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, *was* with rigour.

The fathers and Israel sojourned in Canaan for 215 years, then entered Egypt, and were free for an unstated time.

Somewhere between Joseph's death and Moses' birth their bondage began.

So, how long were they enslaved?



Life of Joseph

Entered Pharaoh's service – 30 years old (Gen 41:46)

7 years of abundance – 37 years old (Gen 41:53)

Jacob and family arrive in Egypt – 39 years old (Gen 45:6-11)

Joseph dies – 110 years old

$$\begin{array}{r} 110 \\ - 39 \\ \hline \end{array}$$

71 years under Joseph

$$\begin{array}{r} 215 \\ - 71 \\ \hline \end{array}$$

144 years

MINIMUM 71 Years of Freedom

MAXIMUM 144 Years Slavery

We have found that they were in Egypt for 215 years, so:

215 (years from entrance to exodus)

- 71 (safe years under Joseph)

144 maximum years of slavery

Israel served in bondage to Egypt for a maximum of 144 years!

But what about the 400 years of affliction?

Genesis 15:13-14 And He said unto Abram, Know of a surety that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them; and they shall afflict them **four hundred years**; And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

Genesis 15:13-14 And He said unto Abram, Know of a surety that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them;

and they shall afflict them **four hundred years**;

And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

Genesis 21:8-11 And the child grew, and was weaned: and **Abraham made a great feast the same day that Isaac was weaned. And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.** Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, *even* with Isaac. And the thing was very grievous in Abraham's sight because of his son.

Galatians 4:28-30 Now we, brethren, as Isaac was, are the children of promise. But **as then he that was born after the flesh persecuted him that was born after the Spirit**, even so *it is* now. Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

There were 430 years between the promise to Abram and the exodus and arrival at Sinai.

They sojourned in lands that were not their own (Canaan for 215 years, and Egypt for 215 years) for 430 years (beginning at Abram's arrival in Canaan, and ending with Israel's exodus from Egypt).

They were afflicted 400 years, beginning with Isaac's persecution by Ishmael when he was weaned until the exodus from Egypt.



COVENANT:
NEW or *RENEWED*?

Jeremiah 31:31-32 Behold, the days come, saith the LORD, that I will make a **new covenant** with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which My covenant they brake, although I was an husband unto them, saith the LORD:

The Hebrew in Jeremiah 31:31
translated “*new covenant*” is “*b’rit
chadasha*”

Strong's Hebrew Dictionary 2319. חֲדָשׁ
chadash from 2318; new:—fresh, new
thing.

Exodus 1:8 Now there arose up a **new**
[chadasha] king over Egypt, which knew not
Joseph.

Was this the same king, just re-coronated, or a new king?

Leviticus 23:16 Even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a **new** [*chadasha*] meat offering unto the LORD.

Was this a re-offering of previously offered wave loaves, or was it the offering of new loaves, never before offered?

Numbers 28:26 Also in the day of the firstfruits, when ye bring a **new [*chadasha*]** meat offering unto the LORD, after your weeks *be out*, ye shall have an holy convocation; ye shall do no servile work:

Same context as Leviticus 23:16 - the offerings for Pentecost (being the day to offer firstfruits of the new harvest).

Leviticus 26:10 And ye shall eat old store,
and bring forth the old because of the **new**
[chadasha].

Leviticus 26:10 You shall eat old store long
kept, and you shall move out the old
because of the new.

How does one renew a harvest?

Deuteronomy 20:5 And the officers shall speak unto the people, saying, What man *is there* that hath built a **new [chadasha]** house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it.

Deuteronomy 22:8 When thou buildest a **new [chadasha]** house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

If you have just built a house, is it new or renewed?

Deuteronomy 24:5 When a man hath taken a **new [chadasha]** wife, he shall not go out to war, neither shall he be charged with any business: *but* he shall be free at home one year, and shall cheer up his wife which he hath taken.

Is this a renewed wife, or a new wife?

This particular form of *chadasha* is also used in:

Deuteronomy 32:17, Joshua 9:13, Judges 5:8, Judges 15:13, Judges 16:11, 12, 1 Samuel 6:7, 2 Samuel 6:3, 2 Samuel 21:16, 1 Kings 11:29-30, 2 Kings 2:20, 1 Chronicles 13:7, 2 Chronicles 20:5, Job 29:20, Job 32:19, Psalms 33:3, Psalms 40:3, Psalms 96:1, 98:1, Psalms 144:9, Psalms 149:1, Ecclesiastes 1:9-10, Song of Solomon 7:13, Isaiah 41:15, Isaiah 42:9-10, Isaiah 43:19, Isaiah 48:6, Isaiah 62:2, Isaiah 65:17, Isaiah 66:22, Jeremiah 26:10, Jeremiah 31:22, Jeremiah 31:31, Jeremiah 36:10, Lamentations 3:23, Ezekiel 11:19, Ezekiel 18:31, & Ezekiel 36:26.

Every one of these verses, by their context, show the meaning of *chadasha* is “new,” not “renew.”

Can *chadash* mean “renew”? A form of it can.

We just looked at Strong’s #2319 which means “new” in every instance.

Let’s briefly look at #2318.

Strong's Hebrew Dictionary 2318. *חָדָשׁ chadash*
a primitive root; to be new; causatively, to rebuild.

1 Samuel 11:14 And Samuel saith unto the people,
`Come and we go to Gilgal, and **renew [chadash]** the
kingdom there;

Psalms 51:10 A clean heart prepare for me, O God, And
a right spirit **renew [chadash]** within me.

Psalms 103:5 Who is satisfying with good thy desire,
Renew [chadash] itself as an eagle doth thy youth.

But recall, H2018 isn't the form used to describe the New
Covenant that Jeremiah prophesied, H2019 is.

חָדָשׁ chādash, khaw-dash' **NOT USED** to describe the "New Covenant"

CAN mean "renew"

Lexicon :: Strong's H2318 - chadash	
חָדָשׁ	
Transliteration chadash	Pronunciation khā-dash' (Key)
Part of Speech verb	Root Word (Etymology) A primitive root
Dictionary Aids	
TWOT Reference: 613	
KJV Translation Count — Total: 10x	
The KJV translates Strong's H2318 in the following manner: renew (7x), repair (3x).	
Outline of Biblical Usage [?]	
<i>l.</i> to be new, renew, repair <i>A.</i> (Piel) <i>l.</i> to renew, make anew <i>ii.</i> to repair <i>B.</i> (Hithpael) to renew oneself	
<div style="display: flex; justify-content: space-around;"> <div style="text-align: center;"> <p>Different Meanings</p> <p>Different Pronunciations</p> </div> <div style="text-align: center;"> <p>Strong's Definitions [?]</p> <p>(Strong's Definitions Legend)</p> <p>חָדָשׁ chādash, khaw-dash'; a primitive root; to be new; causatively, to rebuild.—renew, repair.</p> </div> </div>	

חָדָשׁ chādâsh, khaw-dawsh Used to describe the "New Covenant"

Does **NOT** mean "renew"

Lexicon :: Strong's H2319 - chadash	
חָדָשׁ	
Transliteration chadash	Pronunciation kha-dash' (Key)
Part of Speech adjective	Root Word (Etymology) From חָדָשׁ (H2318)
Dictionary Aids	
TWOT Reference: 613a	
KJV Translation Count — Total: 53x	
The KJV translates Strong's H2319 in the following manner: new (48x), new thing (4x), fresh (1x).	
Outline of Biblical Usage [?]	
<i>l.</i> new, new thing, fresh	
Strong's Definitions [?]	
<p>(Strong's Definitions Legend)</p> <p>חָדָשׁ chādâsh, khaw-dawsh'; from H2318; new.—fresh, new thing.</p>	

חֲדָשׁ châdash, khaw-dash' **NOT USED** to describe the "New Covenant"

CAN mean "renew"

Lexicon :: Strong's H2318 - chadash Aa

חֲדָשׁ	
Transliteration	Pronunciation
chadash	khâ-dash' (Key)
Part of Speech	Root Word (Etymology)



חֲדָשׁ châdash, khaw-dawsh Used to describe the "New Covenant"

Does **NOT** mean "renew"

Lexicon :: Strong's H2319 - chadash Aa

חֲדָשׁ	
Transliteration	Pronunciation
chadash	kha-dash' (Key)
Part of Speech	Root Word (Etymology)



Further, what is the context of Jeremiah?

Just after he mentions this *b'rit chadasha*, he goes on to delineate that it is "*lo k'b'rit*" -- that is:

“NOT LIKE the covenant that I made with their fathers in the day I took them by the hand...”

In other words, it is not a re-newed covenant---it is different...it is NEW.

Coming to the New Testament, there are two words for "new" in reference to the "new covenant" Jeremiah wrote of:

“neos” (used once in Hebrews 12:24)

“kainos” (used eight times).

Matthew 26:28 For this is My blood of the **new testament** [*kainos diatheke*], which is shed for many for the remission of sins.

Mark 14:24 And He said unto them, This is My blood of the **new testament** [*kainos diatheke*], which is shed for many.

Luke 22:20 Likewise also the cup after supper, saying, This cup is the **new testament** [*kainos diatheke*] in My blood, which is shed for you.

1 Corinthians 11:25 After the same manner also He took the cup, when He had supped, saying, This cup is the **new testament** [*kainos diatheke*] in My blood: this do ye, as oft as ye drink it, in remembrance of Me.

2 Corinthians 3:6 Who also hath made us able ministers of the **new testament** [*kainos diatheke*]; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

2 Corinthians 3:6 Who also hath made us able ministers of the **new testament** [*kainos diatheke*]; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

2 Corinthians 3:14 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the **old testament** [*palaios diatheke*]; which *vail* is done away in Christ.

παλαιος palaios *pal-ah-yos'* from 3819; antique, i.e. not recent, worn out

Hebrews 8:6-8 But now He has obtained a more excellent ministry, by so much as He is also the mediator of a better covenant, which has been enacted on better promises. For if that first covenant had been faultless, then no place would have been sought for a second. For finding fault with them, He said, "Behold, the days come," says the Lord, "That I will make a new covenant with the house of Israel and with the house of Judah;

Hebrews 8:9-12 **Not according to the covenant** that I made with their fathers, In the day that I took them by the hand to lead them out of the land of Egypt; For they didn't continue in **My covenant**, And I disregarded them," says the Lord. "For this is the **covenant** that I will make with the house of Israel. After those days," says the Lord; "I will put My laws into their mind, I will also write them on their heart. I will be to them a God, And they will be to Me a people. They will not teach every man his fellow citizen, Every man his brother, saying, 'Know the Lord,' For all will know Me, From the least of them to the greatest of them. For I will be merciful to their unrighteousness. I will remember their sins and lawless deeds no more."

Hebrews 9:15 For this reason He is the mediator of **a new** [*kainos*] **covenant**, since a death has occurred for the redemption of the transgressions that were under the first covenant, that those who have been called may receive the promise of the eternal inheritance.

Hebrews 12:24 And to Jesus the mediator of the **new covenant** [*neos diatheke*], and to the blood of sprinkling, that speaketh better things than that of Abel.

2537. καινος *kainos* of uncertain affinity; new (especially in freshness; while 3501 is properly so with respect to age.

3501. νεος *neos* a primary word; "new", i.e. (of persons) youthful, or (of things) fresh;

Both “*kainos*” and “*neos*” mean new—NOT renew.

Mark 1:27 ...what **new [kainos]** doctrine is this?...

Mark 2:21-22 No man also seweth a piece of new cloth on an old garment: else the **new piece [kainos]** that filled it up taketh away from the old, and the rent is made worse. And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into **new [kainos]** bottles.

John 19:41 Now in the place where He was crucified there was a garden; and in the garden a **new [kainos]** sepulchre, wherein was never man yet laid.

If one wants to state that something is being made new again in Greek, the prefix “*ana*” must be added to the word for new (be it, *neos* or *kainos*).

Consider for example, the Anabaptists.

They are referred to by that appellation because they were “baptized again” or “re-baptized.”

2 Corinthians 4:16 For which cause we faint not; but though our outward man perish, yet the inward man is **renewed** [*anakainoo*] day by day.

Colossians 3:10 And have put on the new man, which is **renewed** [*anakainoo*] in knowledge after the image of Him that created him:

341. ανακαίνωω *anakainoo* from 303 and a derivative of 2537; to renovate:—renew.

Romans 12:2 And be not conformed to this world; but be ye transformed by the **renewing** [*anakainosis*] of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

Titus 3:5 not by works of righteousness, which we did ourselves, but according to His mercy, He saved us, through the washing of regeneration and **renewing** [*anakainosis*] by the Holy Spirit

ανακαίνωσις *anakainosis* from 341; renovation:—renewing.

Hebrews 6:6 If they shall fall away, to **renew them again** [*anakainizo*] unto repentance; seeing they crucify to themselves the Son of God afresh [*anastauroo*], and put Him to an open shame.

340. **ανακαινιζω** *anakainizo* from 303 and a derivative of 2537; to restore:—renew.

388. **ανασταυρω** *anastauroo* from 303 and 4717; to recrucify (figuratively):—crucify afresh.

Just as “*ana*” has to prefix “*kainizo*” to mean “re-new,” so “*ana*” must prefix “*stauroo*” to mean “re-crucify.”

Ephesians 4:23 And be renewed [*ananeoo*] in the spirit of your mind;

365. αναεω *ananeoo* from 303 and a derivative of 3501; to renovate, i.e. reform:—renew.

Clearly, in order for the idea of “re-newed” to be conveyed in Greek, the prefix “ana” **must** be present. It is **never** present in any of the Scriptures that reference the NEW COVENANT.

Hebrews 9:15 For this reason He is the mediator of **a new covenant**, since a death has occurred for the redemption of the transgressions that were under **the first covenant**, that those who have been called may receive the promise of the eternal inheritance.

Hebrews 8:6-8 But now He has obtained a more excellent ministry, by so much as He is also the mediator of a better covenant, which has been enacted on better promises. For if that first covenant had been faultless, then no place would have been sought for a second. For finding fault with them, He said, "Behold, the days come," says the Lord, "That I will make a new covenant with the house of Israel and with the house of Judah;

Notice, Messiah is the Mediator of a BETTER covenant -- its better, *not the same!*

It has BETTER promises - *not the same!*

There was a FIRST, and now a SECOND - *not the same!*

Galatians 4:22-24 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he *who was* of the bondwoman was born after the flesh; but he of the freewoman *was* by promise. Which things are an allegory: for **these are the two covenants**; the one from the mount Sinai, which gendereth to bondage, which is Agar.

THE TWO COVENANTS

TWO COVENANTS

(Galatians 4:21-31)

"Cast Out The Bondwoman!"

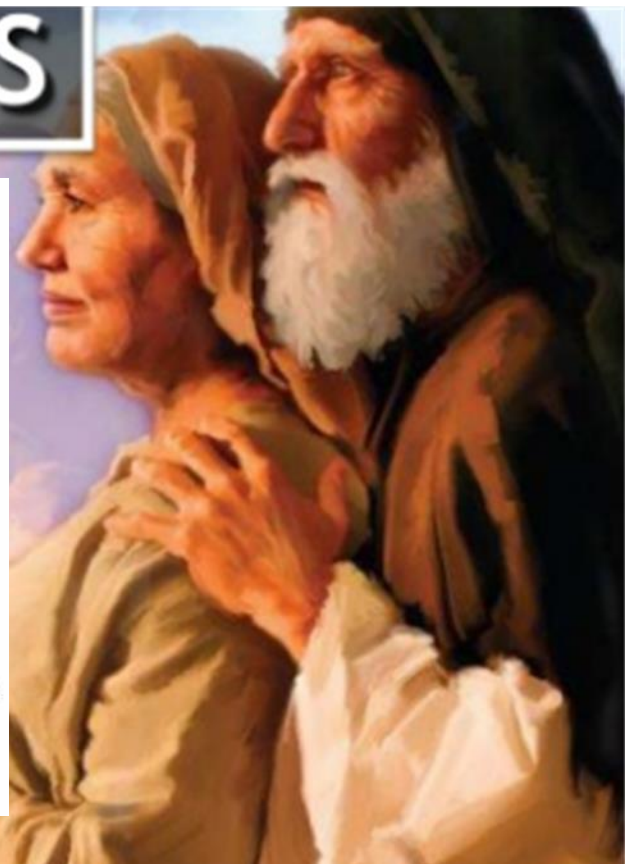
HAGAR

- Bondwoman
- Ishmael: Born of flesh
- Mt. Sinai
- Bondage
- Jerusalem that now is
- Fleshly seed
- Persecutor
- Cast them out
- Shall not inherit

SARAH

- Freewoman
- Isaac: Born of promise
- Mother of all
- Freedom
- Jerusalem from above
- Spiritual seed
- Persecuted
- Accepted in Christ
- Inherit promises

- DIFFERENT COVENANTS! -



A New *Priesthood*?

Hebrews 8:7 For if that first *covenant* had been faultless, then should no place have been sought for the second.

Hebrews 8:13 In that He saith, A new *covenant*, He hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away.

Hebrews 9:1 Then verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary.

Hebrews 8:6-8 But now He has obtained a more excellent ministry, by so much as He is also the mediator of a better covenant, which has been enacted on better promises. For if that first priesthood[?] had been faultless, then no place would have been sought for a second. For finding fault with them, He said, "Behold, the days come," says the Lord, "That I will make a new covenant with the house of Israel and with the house of Judah;

Hebrews 8:8-13 For finding fault with them, **He saith**, Behold, the days come, saith the Lord, when I will make **a new covenant** with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in My covenant, and I regarded them not, saith the Lord. For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people: And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know Me, from the least to the greatest. 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 covenant**, He hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away.

Trust His Word

