



The denial that healing, prosperity and family well being is based squarely upon the concept that Christians live under a "new in time covenant." This "new in time covenant" doesn't exist in the New Testament. We dismantle this so-called "new in time covenant" here and give you rock solid faith that the healing, prosperity and family well being provided by the Abrahamic covenant are your inheritance right today.

Written by Dr. Jay Snell

Please give this faith-building book away FREE to your friends, website visitors or subscribers to your ezine. Use it as a FREE bonus on your Website

our new covenant is NOT NEW

Table of Contents

1. [My sincere thanks](#)
2. [Our new covenant is not new](#)
3. [But what about Jeremiah, Jesus, Paul and the other New Testament writers?](#)
4. [The difference between KAINOS and NEOS](#)
5. [Scholars agree! The above authorities all concur: NEOS means new in time but KAINOS means new in quality. See New Testament examples of this below.](#)
6. [The Hebrew word for “new in quality” is KHAWDASH.](#)
7. [The meaning of KAINOS is not blurred in the New Testament. It means “new in quality” but not “new in time.”](#)
8. [Other places in the New Testament where KAINOS is used to show that our new covenant is “new in quality” but “not new in time.”](#)
9. [In conclusion, no such entity or thing as a “brand new in time” covenant exists anywhere in the New Testament. Consequently, no one can use it to deprive you of your faith in obtaining healing, prosperity and family well being.](#)

Please give this faith building eBook away. Give it to everyone you feel would benefit from its faith building contents. Use it as a free gift on your website. Use it as a bonus in your newsletter. Just give it away absolutely free. Bless others with it as we have tried to bless you.

<http://jaysnell.org>
<mailto:jay@jaysnell.org>

My sincere thanks to:

Jesus Christ: for saving my soul and teaching me the deeper things about faith and the Abrahamic covenant

Corky, My Wife: for being so pleasant...enduring the long hours of silence during the preparation of this ebook and all my writings...for going with me over the vast expanse of time and territory covered during a lifetime of ministry...her voice is my own little music box...filled with love, laughter and music

My Parents: for continuously setting before me the example of a Godly life

Each of You: for reading and giving this free book away...for recommending our Website...for recognizing its trail-blazing depth

The Creators of Host for Profit: these guys did what we all wanted and needed...a host that understands marketing...who pays an outstanding commission when someone signs up through one of us...who is there for us 24/7...and is pleasant, courteous and thorough in helping us when we need it.

The Creators of ViralPDF: without a doubt, the very best PDF eBrander on the market...absolutely state of the art...nothing left out...nothing more is needed...yet as simple to use as any you can find.

The Creators of AutoResponse Plus

State of the art Web based Mass Mail Program for automatically collecting, organizing and following up your mailing list. This is the best out there today. There is none like this powerful program. It puts everything on automatic for you.

The Creators of Group Mail: the very best PC based Mass Mail and Mailing List Manager...even mails your entire list without using your local ISP email program...turns your computer into a Stand Alone Email Program...never uses your local ISP unless you want it to.

The Creators of Zeus: this program automatically builds a Reciprocal Link Directory for you that is unequalled. Everybody knows now that the Search Engines are all demanding to be paid so you can't rely on them unless you are Ft. Knox. Zeus helps you become independent of the Search Engines.

The Creators of WarriorPro: these guys have put together everything you need to learn how to market like a pro...there is nothing like this Website...what else could we ever need?

Please give this faith building eBook away. Give it to everyone you feel would benefit from its faith building contents. Use it as a free gift on your website. Use it as a bonus in your newsletter. Just give it away absolutely free. Bless others with it as we have tried to bless you.

<http://jaysnell.org>
<mailto:jay@jaysnell.org>

our new covenant is NOT NEW

The Creators of ForMor International: my friends Stan and Shirley Goss have built the leading health supplement organization in America...paying highest commissions... worldwide. For a full time business or an extra income, this works!

The Creators of Turboreferer: Brand New Revolutionary script Increases your Earning Power and Boosts your Traffic, Sales, Subscribers And Your Commissions with Tried and True Breathtaking Results! There's Nothing Like It On The Entire Net. That's A Guarantee! Don't be left behind. Get TurboReferer Today: Your Ultimate Viral Marketing Weapon!

The Creators of ListFire: Finally! A list builder that not only works, but makes sense. Get this. It's free and will catapult your list.

Please Give This eBook Away

Feel free to give this FREE eBook to your friends, website visitors, or subscribers to your ezine or newsletter.

You can use it as a free download from your website or send it by email to anyone you choose.

Once you read it yourself, you will want to help us spread the word about the deeper things of faith contained here.

God bless you according to Galatians 3:9,

Dr. Jay Snell
<http://jaysnell.org>
jay@jaysnell.org

[Top](#)

Please give this faith building eBook away. Give it to everyone you feel would benefit from its faith building contents. Use it as a free gift on your website. Use it as a bonus in your newsletter. Just give it away absolutely free. Bless others with it as we have tried to bless you.

<http://jaysnell.org>
<mailto:jay@jaysnell.org>

our new covenant is NOT NEW

our new covenant is NOT NEW

The denial that healing, prosperity and family well being belongs to Christians today is built, in no small part, on the concept of a “New Covenant.” The startling thing about the teaching that we now are governed by this “New Covenant” is that NO “New Covenant” exists in the New Testament.

Since there is no New Covenant in the New Testament, those who teach it can make up their own rules for it since it doesn't exist anyway. And with very few exceptions, the rules “they” make up for it take away the healing, prosperity and family well being that the Abrahamic covenant provided for the people of God in the Old and New Testaments.

On the other hand, if we can show that the so called “New Covenant” is nothing more or less than the unfolding in time of the Abrahamic covenant and the ratification of it by Jesus' blood, then the Old Testament blessings of Abraham are still with us today. This is exactly what we shall discover here.

Dear Reader before you tune me out, please hear me out. See if I can prove from Scripture the truth of the above statements. If I can, I will secure for your faith an unshakable confidence that healing, prosperity and family well being are your inheritance. If I cannot prove the above assertion, then forgive me for encroaching upon your precious time. Give me the chance first.

In the pages that follow, I will quote grammars, lexicons and commentaries. They will demonstrate beyond a shadow of a doubt that the Christian's “New Covenant” is NOT *New in Time!*

As you scan what these grammarians, lexicographers and commentators have had to say on the subject of no “New Covenant,” remember they are writing about you. Just include yourself in what they say. When you determine they are right, you will see that the Abrahamic blessings of healing, prosperity and family well being belong to you today just as much as salvation.

[Top](#)

Please give this faith building eBook away. Give it to everyone you feel would benefit from its faith building contents. Use it as a free gift on your website. Use it as a bonus in your newsletter. Just give it away absolutely free. Bless others with it as we have tried to bless you.

<http://jaysnell.org>
<mailto:jay@jaysnell.org>

our new covenant is NOT NEW

But what about Jeremiah, Jesus, Paul and the other writers of the New Testament?

The new covenant, taught by Jeremiah in the Old Testament and by Jesus, Paul, and the writer of the Book of Hebrews in the New Testament, is the renewal, restoration, and completion of the covenant God made with Abraham. Consequently, no such thing as a "new" covenant exists.

Jeremiah, however, seems to contradict this statement. Jesus, Paul, and the writer of Hebrews also seem to contradict our assertion of no "new" covenant. They seem to contradict our assertion of "no new covenant" in the following nine Scriptures: Jer. 31:31; Mt. 26:28; Mk. 14:24; Lk. 22:20; 1 Cor. 11:25; 2 Cor. 3:6; Heb. 8:13, 9:15, and 12:24.

The above nine Scriptures emphatically declare a new covenant. To believe otherwise is to repudiate all of them. How can we justify our contention that no such thing as a new covenant exists, when Jeremiah, Jesus, Paul, and the writer to Hebrews say there is? Our justification is this: the contradiction is only apparent, and not real. This appearance is caused by the translation of two Greek words and one Hebrew word with the English word "new."

This article will demonstrate that these words contain shades of meaning that cannot be adequately translated just by our English word "new." We begin with the two Greek words, NEOS and KAINOS. (Don't worry about memorizing or learning how to pronounce these words. I simply want you to see that they can't be translated "new" to give us what modern theology calls a "new" in time covenant.)

[Top](#)

Please give this faith building eBook away. Give it to everyone you feel would benefit from its faith building contents. Use it as a free gift on your website. Use it as a bonus in your newsletter. Just give it away absolutely free. Bless others with it as we have tried to bless you.

<http://jaysnell.org>
<mailto:jay@jaysnell.org>

our new covenant is NOT NEW

The difference between KAINOS and NEOS

NEOS means new in time. It represents something as being chronologically new. It denotes that which just came into being. NEOS is used when a time comparison is called for to show that something is more recent than that which began at an earlier date.

KAINOS, on the other hand, denotes that which is qualitatively new or different. It does not denote that which is new in time, but that which has existed for some time. Then a change occurs in its quality or character, however slight, that makes it different, qualitatively, from what it was before. This difference in quality makes it new in the sense of KAINOS. This difference makes it new, not in time, but in quality. In other words, something could be a hundred years old and acquire a new and different quality, and it would be considered new in the sense of KAINOS.

Major Greek Dictionaries Declare That "New" in "New Covenant," Does Not Mean "New in Time," but "New in Quality." Go over these following quotes well. Think about them. They are about to give you back the healing, prosperity and family well being that modern theology has taken away from you.

Thayer says, "NEOS denotes the new primarily in reference to time, the young, recent; KAINOS denotes the new primarily in reference to quality, the fresh, the unworn" (JHT p. 318).

The One Volume Theological Dictionary of The New Testament says, "As distinct from NEOS, new in time, KAINOS means new in nature with an implication of better" (TDNT p. 388).

Vine states, "KAINOS denotes new, of that which is unaccustomed or unused, not new in time, recent, but new as to form or quality, of different nature from what is contrasted as old" (WEV III p. 109). "NEOS signifies new in respect of time, that which is recent; it is used of the young and so translated, especially the comparative degree "younger". NEOS and KAINOS are sometimes used of the same thing, but there is a difference" (WEV III p. 110).

Walter Bauer says that KAINOS means new, "(1) in the sense unused... (2) in the sense of something not previously present, unknown, strange, remarkable, also with the connotation of the marvelous or unheard-of..." (BAG p. 394).

Moulton and Milligan declare that the distinction between KAINOS and NEOS is retained in papyrus (non - biblical documents) usage. They say, "Papyrus usage hardly tends to sharpen the distinction between KAINOS and NEOS" (MM p. 314). In other words, the papyrus utilizes the sharp distinction existing between these two words.

Cremer marks the distinction between KAINOS and NEOS. He states that KAINOS is "new, and that, too, in opposition to what has already existed, is known, has been used and consumed: KAINOS therefore looks backwards, whereas its synonym NEOS looks forwards = young, fresh; KAINOS = not yet having been; NEOS = not having been long" (HC p. 321). In other words, KAINOS is the opposite of something that previously existed

Please give this faith building eBook away. Give it to everyone you feel would benefit from its faith building contents. Use it as a free gift on your website. Use it as a bonus in your newsletter. Just give it away absolutely free. Bless others with it as we have tried to bless you.

<http://jaysnell.org>
<mailto:jay@jaysnell.org>

our new covenant is NOT NEW

that is worn out, used, or consumed. Rather, KAINOS would describe something that previously existed but is "not yet having been worn, consumed, etc."

The New International Dictionary of New Testament Theology says that NEOS is the "...new, young and previously non-existent...." It states further that KAINOS is "...new in the qualitative sense of something previously unknown, unprecedented, marvelous" (NID II p. 669). "But the New Testament has significantly used KAINOS with its more qualitative sense in order to give expression to the new character of the advent of Christ." KAINOS is derived from the root QEN, "turn out fresh,"... and denotes that which is new in its own way. "In secular usage KAINOS denotes that which is qualitatively new as compared with what has existed until now, that which is better than the old, whereas NEOS is used temporarily for that which has just made its appearance" (NID II pp. 669-670).

Trench has an excellent article on NEOS and KAINOS. He declares, "Some have denied that any difference can in the New Testament be traced between these two words. They derive a certain, plausible support for this denial from the fact that manifestly NEOS and KAINOS, both rendered "new" in our version, are often interchangeably used...the words, it is contended, are evidently of the same force and significance. This, however, by no means follows, and in fact is not the case" (RCT p. 219).

[Top](#)

Please give this faith building eBook away. Give it to everyone you feel would benefit from its faith building contents. Use it as a free gift on your website. Use it as a bonus in your newsletter. Just give it away absolutely free. Bless others with it as we have tried to bless you.

<http://jaysnell.org>
<mailto:jay@jaysnell.org>

our new covenant is NOT NEW

The above authorities all concur: NEOS means new in time, while KAINOS means new in quality. Is this distinction in Scripture? The following examples show that it is.

Consider the case of the "new" tomb of Joseph of Arimathea where they placed the body of Jesus. Joseph "laid it in his own new tomb (KAINOS), which he had hewn out in the rock:..." (Matthew 27:60). "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" (John 19:41). In both verses, Matthew and John used the Greek word KAINOS. Why didn't they use the word NEOS, since it was a "new" tomb? Because the tomb was not new in time. Joseph had hewn it out, but he could have hewn it twenty or thirty years before they placed Jesus in it. How could it be said that it was new in time when it was probably several years old? It couldn't!

It was, instead, qualitatively new. It was unused, unworn. This quality of being unworn, unused, makes the tomb new in the sense of KAINOS. The sepulchre was already in existence, having been there for some time (KAINOS describes that which is already in existence.) Then, an additional quality or the embellishment of some present quality or characteristic causes a difference in it, however slight. This slight, qualitative difference renders it new in the sense of KAINOS. In this case, the grave was not new in time, NEOS, for it had been hewn from the rock prior to Jesus' use of it, but it was new in quality, KAINOS, since "it was not used yet."

Sometimes both words are used to describe the same thing. A prime example is Paul's doctrine of the "new" man in Colossians 3:10 and Ephesians 4:24. How is this possible, using both words to describe the same thing, considering the above distinctions between the two words? The answer is that the new (KAINOS) man mentioned in Ephesians 4:24 is viewed from the standpoint of the qualitative changes brought about by his salvation experience. In the context of Ephesians 4:24, the new (KAINOS) man is viewed as being "created in righteousness and true holiness." This is the new creation of 2 Corinthians 5:17. Assume the man described in the above passage was 35 years old when he received Jesus as Savior. He certainly would not be considered new in time (NEOS); he has been in existence for 35 years. However, his salvation experience completely changes his character so that he now possesses new qualities, which are "righteousness and true holiness." These qualities are now new within him and denoted by the word KAINOS.

But, in Colossians 3:10, Paul is making a time comparison to the old man in verse 9. The "old man" dates back to Adam. The "old man" has now been put off and the "new (NEOS) man" has now been put on. The new (NEOS) man is more recent in time than Adam or the old man. As in this example, NEOS is always used when comparisons of time are made contrasting that which is recent, to that which is old.

A classic example of a time comparison using NEOS is Hebrews 12:24. This verse calls Jesus the mediator of the new (NEOS) covenant. This is the only instance in the New Testament where NEOS describes the new covenant. In this context, the new covenant is called NEOS because it is being compared to the Mosaic era, which began nearly 2000 years before. Trench concurs with this conclusion. He says, "So, too, the covenant of which Christ is the mediator is a NEOS covenant, as compared with the Mosaic, confirmed nearly 2000 years before...." (RCT p. 225). Consequently, when both words

Please give this faith building eBook away. Give it to everyone you feel would benefit from its faith building contents. Use it as a free gift on your website. Use it as a bonus in your newsletter. Just give it away absolutely free. Bless others with it as we have tried to bless you.

<http://jaysnell.org>
<mailto:jay@jaysnell.org>

our new covenant is NOT NEW

are used to describe the same thing, NEOS views it from the perspective of time, whereas KAINOS views it from the perspective of a qualitative difference, which means qualitative newness.

Eight of the nine new covenant passages cited above are from the New Testament, and seven of the eight use KAINOS to characterize the new covenant. All eight teach the same thing: there is a preexisting covenant to which Jesus gave a qualitative difference, making it new in the sense of KAINOS. This covenant is not new in time. It was in existence before the time of Jesus. He did something unique to it, however, improving its quality, making it KAINOS. But this is not all. Not by any means!

[Top](#)

Please give this faith building eBook away. Give it to everyone you feel would benefit from its faith building contents. Use it as a free gift on your website. Use it as a bonus in your newsletter. Just give it away absolutely free. Bless others with it as we have tried to bless you.

<http://jaysnell.org>
<mailto:jay@jaysnell.org>

our new covenant is NOT NEW

The Hebrew word for "new in quality" is KHAWDASH

The Hebrew Word for "New" in "New Covenant," Primarily Means "New in Quality," not "New in Time." But what about Jeremiah 31:31?

Jer 31:31

31 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: (KJV)

This passage is written in Hebrew. The word translated "new" in this verse is the Hebrew word KHAWDASH, the root Meaning of which means to "renew, repair, rebuild, and restore, with secondary, adjectival meanings of new and fresh" (TWOT, I pp. 265-266). The following examples from the Old Testament support this definition.

In Psalms 51:10, David asked God to, "Create in me a clean heart, O God, and renew a right spirit within me." The word translated "renew" is the same Hebrew root, KHAWDASH, used by Jeremiah. David already possessed his spirit. He was asking for a renewal of what he already had.

In 2 Chronicles 24:4, we find that "Joash was minded to repair the house of the Lord," which had been allowed to deteriorate. The house of the Lord, in this verse, was already in existence. It was run down and in need of restoration. So, Joash collected money and in 2 Chronicles 24:12, "...the king and Jehoiada gave it to such as did the work of the service of the house of the Lord, and hired masons and carpenters to repair the house of the Lord...." In both verses, "repair" is the translation of KHAW- DASH, the same Hebrew root used by Jeremiah to depict his "new" covenant.

In both verses, there is a renewal, a repairing, a restoring of that which was already in existence. Unless the context indicates otherwise, this same distinction obtains in the derivative, adjectival use of the word. The adjective form is usually translated "new." Exodus 1:8 says, "Now there arose up a new king over Egypt which knew not Joseph." This same root, KHAWDASH, is translated "new" here, also. The person who became king was not new in time since he was several years old. However, he was new to the office of king. He was new in that he was now kingly, whereas before, he was not.

When Deborah was judge in Israel, Judges 5:8 informs us, "They chose new gods...." KHAWDASH is translated "new." But, the gods were not new in time. They had been around for centuries. The newness of the gods in this passage lies in this: they were new to the choice of the people. The gods were now chosen, whereas before they were not.

In Judges 16:11, Samson tells Delilah that he would be as weak as other men if they "...bind me fast with new ropes that never were occupied...." "New" is the translation of the adjective form of KHAWDASH. The ropes are not new in time, they were qualitatively new in that they were not yet occupied or used.

In 1 Kings 11:29, Ahijah "had clad himself with a new garment." KHAWDASH is used again. The new garment is not new in time since it was not manufactured at that moment. It was new in that it was unused, unworn, by Ahijah.

Please give this faith building eBook away. Give it to everyone you feel would benefit from its faith building contents. Use it as a free gift on your website. Use it as a bonus in your newsletter. Just give it away absolutely free. Bless others with it as we have tried to bless you.

<http://jaysnell.org>
<mailto:jay@jaysnell.org>

our new covenant is NOT NEW

Long before the birth of Christ, a group of scholars translated the Hebrew Old Testament into Greek. This translation was called "The Septuagint," and designated it by the symbol LXX. These scholars translated KHAWDASH in Jeremiah 31:31 with the Greek word KAINOS. They understood the practical identity between the two words. They understood the root meaning of KHAWDASH to denote a renewal, a restoration of that which is.

They also recognized that the adjective form of KHAWDASH, translated "new," describes a qualitative newness of that which is, by marking it off as unused, unworn, not consumed, and not yet marred with age. As such, KHAWDASH is practically identical with KAINOS, which also marks off that which is, as unused, unknown, etc.

[Top](#)

Please give this faith building eBook away. Give it to everyone you feel would benefit from its faith building contents. Use it as a free gift on your website. Use it as a bonus in your newsletter. Just give it away absolutely free. Bless others with it as we have tried to bless you.

<http://jaysnell.org>
<mailto:jay@jaysnell.org>

our new covenant is NOT NEW

The meaning of KAINOS is not blurred in the New Testament: it means new in quality but not new in time!

There is no occurrence of KAINOS in the Greek New Testament that does not "mark off that which is, as unused, or with a new twist. etc." Also, no occurrence of KAINOS in the Greek text blurs the above, described distinction between KAINOS and NEOS. In Chapter Three of our book, "[What've They Done with Abraham's Blessings?](#)," we give a brief study of every occurrence of the Greek word KAINOS. By all means read this chapter. Study each of these nearly forty occurrences of this word. You will see that in each instance the distinction holds: NEOS refers to "new in time" while KAINOS always refers to "new in character or quality of something pre-existing."

As a consequence of the sharp, well-defined, difference between "new" in time and "new" in quality, it is obvious that Jeremiah spoke about a covenant already in existence that will become "new in character." It is just as obvious that Jesus spoke of a covenant already in existence, even as he broke bread and passed the cup in the upper room, that he was about to make "new in quality." Paul taught us in both the Corinthian letters about an existing covenant that Jesus had made "new in quality." The writer to the Hebrews, quoting Jeremiah's new covenant, declares that Jesus made this very same covenant, spoken of by Jeremiah, "new in character and quality" and became the Forerunner and Mediator of it.

The purpose of this article is to show that the pre-existing covenant that Jeremiah spoke of and Jesus completed is none other than the covenant God made with Abraham, that the completed Abrahamic Covenant is still in effect, and the provisions of that covenant, specifically, salvation, health, family well being and prosperity are the rights of every Christian at this present hour.

The preceding word study demonstrates a primary reason why some view the Church honestly, but mistakenly, as a "brand new" entity in the plan of God. There are other reasons that are dealt with in our book, "[What've They Done with Abraham's Blessings?](#)" But the misunderstanding caused by the English word "new" as the translation of KAINOS and KHAWDASH is a primary one.

This so-called new covenant is the historic unfoldment of the completed Abrahamic Covenant, and that the blessings of Abraham are the Christians' present inheritance.

[Top](#)

Please give this faith building eBook away. Give it to everyone you feel would benefit from its faith building contents. Use it as a free gift on your website. Use it as a bonus in your newsletter. Just give it away absolutely free. Bless others with it as we have tried to bless you.

<http://jaysnell.org>
<mailto:jay@jaysnell.org>

our new covenant is NOT NEW

Other places in the New Testament where KAINOS is used showing that our New Covenant is new in quality but not new in time.

Next, we look at some of the other places KAINOS is used in the New Testament. There are around forty such occurrences of it but we will only show you enough here to be sure you can see that our New Covenant is "new in quality" but not new in time.

New Commandment (John 13:34) - The commandment to love one another is not new in time (NEOS) since this commandment is the very heart of the Old Testament. Jesus added a new quality (KAINOS) to the existing commandment. They were not only to obey the previously existing Old Testament Commandment of loving one another, but now, they were to obey it to the same degree that Jesus loved them. The commandment was new (KAINOS) in that it had "not been given with Jesus' love for them as the measure of their love for others, yet."

New Doctrine (Acts 17:19) - The doctrine was Paul's preaching Jesus to them (v. 18). This message was not new in time (NEOS) but was new (KAINOS) in that it was "not familiar to their ears yet." The message was, rather, "strange things to our ears...." (v.20). It was not new in time but it was strange, different, and unfamiliar to them.

New Thing (Acts 17:21) – The thing is not new in time (NEOS). Luke does not say the Athenians wanted the latest news (NEOS), but he says they wanted something "newer." This word is KAINOTEROS, which is the comparative of KAINOS. Had the Athenians wanted something "latest in time," Luke would have used the comparative of NEOS, or NEOTERON. This would be translated by "latest news." But the Athenians wanted something qualitatively different (not numerically other) from what had gone on before. They were looking to hear the same things they had heard before except with a new, different twist to it, thereby making it qualitatively new (KAINOS).

New Testament - Covenant (2 Corinthians 3:6) - The covenant is not new in time (NEOS). This context views the Abrahamic Covenant as having been completed, an additional quality, which previously was "not present yet" (KAINOS). In other words, The Abrahamic Covenant was new (NEOS) in time in Genesis. It has been in force ever since. After two thousand years, Jesus completed it. The additional quality of "completion" makes the Abrahamic Covenant, not new in time (NEOS), but new in quality (KAINOS). We see how Jesus "completed" it in a subsequent section.

New Creation (2 Corinthians 5:17) - A man is "in Christ" at the moment of his new birth, i.e., the moment he receives Christ as his Savior. He may be a teen or an elderly person. As such, he was not created new (NEOS) in time since he has been living for several years. But at the moment of his salvation experience, his human spirit, which he has had since birth, is made new and alive to God. Previously, his human spirit had been dead towards God. This creative act of God on his pre-existing spirit creates the additional quality of "spiritual life" in the human spirit. Neither the physical man nor his spirit was created new in time (NEOS) at the point of new birth. Rather, God imparted by creation another quality to the human spirit, which it had not possessed yet (KAINOS). With its new spiritual life, the preexisting human spirit is new in quality (KAINOS), not new in time (NEOS).

Please give this faith building eBook away. Give it to everyone you feel would benefit from its faith building contents. Use it as a free gift on your website. Use it as a bonus in your newsletter. Just give it away absolutely free. Bless others with it as we have tried to bless you.

<http://jaysnell.org>
<mailto:jay@jaysnell.org>

our new covenant is NOT NEW

New Things (2 Corinthians 5:17) - The "old things" have passed away, but they are not annihilated. "Passed away" is the translation of PARA, which means "beside," plus ERCHOMAI, which means "to go." PARERCHOMAI means to "go by," or "pass beside," hence, "pass away." The same word is used in Luke 17:7 where Jesus is asking about one coming from work in the fields. He wants to know if his master will say to him, "Go and sit down to meat?" "Go" is the translation of PARERCHOMAI. The hired hand is not annihilated as a result of "going to eat." This word contains no thought of annihilation. It simply means to pass by a place on the map or to pass through a point in time (2 Peter 3:10-12 below). Consequently, the "old things" have "fresh coloring" (KAINOS) because of the new birth. J. H. Bernard says, "...the old thoughts of God and of sin and salvation have received fresh colouring..." (EGT III p. 71). The KAINOS creation man has the same old capacities he had before his salvation experience. He had the capacities of affections, passions, notions, apprehensions, inclinations, will, thought, counsels, and designs. Prior to the new birth, all these attributes were directed away from the things of God. But now, enabled by the Spirit, these same capacities are directed towards the things of God so that the KAINOS creation man will have "...new qualities, new apprehensions in his understanding, new inclinations in his will and affections, new thoughts, counsels, and designs" (MP III p. 616). The old things have now the "fresh coloring" of the Holy Spirit, whereas before they did not.

New Man (Ephesians 2:15) - The context of Ephesians 2:11 through 3:12 deals with one subject, namely the Gentiles being included in the saved Jewish Remnant. That Remnant is pictured in this verse as a "man." This man is not new in time (NEOS) because he is composed of the saved of the ages. But now, he has a quality, an attribute, a characteristic he did not have before. Now the Gentiles are included in this Remnant man. This addition of the Gentiles to the saved Remnant makes the "man" in Ephesians 2:15 new in quality (KAINOS), not new in time (NEOS). This work elaborates on this thought throughout.

[Top](#)

Please give this faith building eBook away. Give it to everyone you feel would benefit from its faith building contents. Use it as a free gift on your website. Use it as a bonus in your newsletter. Just give it away absolutely free. Bless others with it as we have tried to bless you.

<http://jaysnell.org>
<mailto:jay@jaysnell.org>

our new covenant is NOT NEW

In conclusion, no such thing as a “brand new in time covenant” exist anywhere in the New Testament.

In conclusion, we find no such thing as a "brand new covenant." KAINOS prevents such a view. Rather, we find a pre-existing covenant made new in quality. In Chapter Three of our book, "[What've They Done with Abraham's Blessings?](#)" we discover what this "new" quality is. In Chapter Four, we also look at the misunderstanding caused by the English translation "will make" concerning Jeremiah's assertion "I will make a new covenant...." We shall find that "will make" doesn't mean "start-up something new." Rather, it means to "complete that which is."

Space here will not permit us to look at "will make" mentioned above. We do that for you in the Part Two of this faith building study. Once you study this subject thoroughly, you will find that "will make" does not pertain to "starting up something which has never been before. Rather it pertains to "completing the pre-existing." See this for yourself and feel your faith rise.

These two eBooks will build your faith up to obtain the healing, prosperity, and family well being in addition to the salvation contained for you in the Abrahamic Covenant. Do it now for getting your faith built up. You'll be glad you did.

After these two eBooks on "now new covenant, we are preparing more eBooks for you, in which we dismantle the modern notion of a "brand new in time church," which also takes away your healing, prosperity and family well-being.

In so doing we demonstrate that the church was very definitely in the Old Testament and its members have always been composed of the Abrahamic Seed Group. You, dear Christian, are a member of this church right along with Abraham, Isaac, Jacob, etc..

Stay with us and build your faith up.

Galatians 3:9,

Jay Snell

<http://jaysnell.org/ASGPDF/ASGeBook4.pdf>

<http://jaysnell.org>

jay@jaysnell.org

[Top](#)

Please give this faith building eBook away. Give it to everyone you feel would benefit from its faith building contents. Use it as a free gift on your website. Use it as a bonus in your newsletter. Just give it away absolutely free. Bless others with it as we have tried to bless you.

<http://jaysnell.org>

<mailto:jay@jaysnell.org>