

Question:

There have been many questions as it pertains to Adonai's covenants so the next few weeks of Ask The Rabbi will be used to clarify and thus answer many questions.

Tonight we will be focusing on the New Covenant.

Response:

To review:

## Universal Covenants

Adonai made universal covenants that whether you are Jewish or not, directly affect you. The impact of these covenants are still felt today. They are for all of mankind, His creation. For the purpose of this article there are two Universal covenants:

1. The Adamic Covenant
2. The Noahic Covenant

Many, believe there is a third universal covenant, the Edenic Covenant. My reasoning for not having this same view is provided below.

These Universal covenants were made with all mankind, all nations prior to their establishment. They predated the covenants that Adonai would make with Israel.

## Non-Universal Covenants

In contrast to a universal covenant that Adonai made with everyone and affecting everyone, Adonai made a non-universal covenant with one man, Avraham. From Avraham would come the nation of Israel and the Jewish people with whom this one Covenant would be reaffirmed and expanded. In order of their establishment we will look at:

1. The Avrahamic Covenant
2. The Mosheaic Covenant
3. The Davidic Covenant
4. The Brit Hadoshah (New Covenant)

As we progress through our examination of these exclusive covenants that Adonai made with Avraham and Israel, you will also notice that provisions have been made for the people outside of the Jewish nation. Although these covenants are made exclusively with the Jewish people, the impact of these covenants will be (are) felt by the nations outside of Israel, the non-Jewish person.

What were Adonai's intentions for making a covenant with one person?

We will answer that question and others as we expand upon each covenant.

## Brit Hadoshah (New Covenant)

As we have witnessed from the initial universal covenants Adonai made with mankind, in combination with our acquisition of the knowledge of good and evil, led Adonai to conclude that His creation's intent was ultimately evil.

"Adonai saw that the people on earth were very wicked, that all the imaginings of their hearts were always of evil only. Adonai regretted that he had made humankind on the earth; it grieved his heart. Adonai said, "I will wipe out humankind, whom I have created, from the whole earth; and not only human beings, but animals, creeping things and birds in the air; for I regret that I ever made them." Genesis 6:5 - 6

Even after the earth was purged of this evil, it didn't take long for the next generation to conspire against their creator and follow their own desires.

"The whole earth used the same language, the same words. It came about that as they traveled from the east, they found a plain in the land of Shin'ar and lived there. They said to one another, "Come, let's make bricks and bake them in the fire." So they had bricks for building-stone and clay for mortar. Then they said, "Come, let's build ourselves a city with a tower that has its top reaching up into heaven, so that we can make a name for ourselves and not be scattered all over the earth." Adonai came down to see the city and the tower the people were building. Adonai said, "Look, the people are united, they all have a single language, and see what they're starting to do! At this rate, nothing they set out to accomplish will be impossible for them!" Genesis 11:1 - 6

Israel itself wasn't immune from this nature either. There are many instances throughout the history of Israel, found in the Tenach, where the nation of Israel had been seduced by the desirous trappings and follow after other gods. The enticement by these idolatrous nations ultimately led Israel into exile from the land Adonai had promised them. As a result of their actions, they repeatedly broke Adonai's instructions, therefore, breaking the covenant that was made.

In breaking the requirements of the covenant that they had agreed to, didn't make the covenant null and void for the simple reason of who made the covenant to begin with. Adonai's covenant with Avraham is an everlasting covenant. The covenant that Adonai made through Moshe, with Israel is an everlasting covenant as well.

Additionally, for there to be a new covenant, there had to be a covenant that existed before.

Today, the common view regarding the New Covenant is that it was made with the church. To expand upon this premise, it was because of Israel's unfaithfulness Adonai, through Jesus Christ made a New Covenant and the people of the New Covenant are now the church, not the Jewish people. There are specific teachings on this view that we will address later. Needless to say, the primary view of the New Covenant that exists today is that it is anything but a Jewish covenant.

This is unfortunate and confusing, because when you read the New Covenant writings, they are very Jewish. Unfortunately, the effort to remove the Jewishness of the New Covenant began some 1800+ years ago and its impact is still being felt today.

Some might even tell you that the New Covenant is a universal covenant Adonai made with all of mankind, similar to the Adamic and Noachic Covenants. This too, is a false and erroneous view that can be dangerous. Why dangerous? Dangerous because it ignores the very foundation of Adonai's covenants, therefore leading to other erroneous views such as Replacement Theology, Dual Covenant Theology, Two House Theology. Needless to say, when one removes the original context from scripture, it opens the door to creating incorrect context.

Scripture tells a very different story regarding the New Covenant.

Many will point to and use Hebrews 8:6 - 13 as their primary reference regarding the establishment of the New Covenant:

"But now the work Yeshua has been given to do is far superior to theirs, just as the covenant he mediates is better. For this covenant has been given as Torah on the basis of better promises. Indeed, if the first covenant had not given ground for faultfinding, there would have been no need for a second one. For God does find fault with the people when he says, "

'See! The days are coming,' says Adonai, 'when I will establish over the house of Isra'el and over the house of Y'hudah a new covenant. " 'It will not be like the covenant which I made with their fathers on the day when I took them by their hand and led them forth out of the land of Egypt; because they, for their part, did not remain faithful to my covenant; so I, for my part, stopped concerning myself with them,' says Adonai. " 'For this is the covenant which I will make with the house of Isra'el after those days,' says Adonai: 'I will put my Torah in their minds and write it on their hearts; I will be their God, and they will be my people. " 'None of them will teach his fellow-citizen or his brother, saying, "Know Adonai!" For all will know me, from the least of them to the greatest, because I will be merciful toward their wickedness and remember their sins no more.' "

By using the term, "new," he has made the first covenant "old"; and something being made old, something in the process of aging, is on its way to vanishing altogether." Hebrews 8:6 - 13

What many fail to realize is that the author of the book to the Hebrews is not authoring something original, but is quoting the prophet Jeremiah, specifically, 31:31 - 34.

"Here, the days are coming," says Adonai, "when I will make a new covenant with the house of Isra'el and with the house of Y'hudah. It will not be like the covenant I made with their fathers on the day I took them by their hand and brought them out of the land of Egypt; because they, for their part, violated my covenant, even though I, for my part, was a husband to them," says Adonai. "For this is the covenant I will make with the house of Isra'el after those days," says Adonai: "I will put my Torah within them and write it on their hearts; I will be their God, and they will be my people. No longer will any of them teach his fellow community member or his brother, 'Know Adonai'; for all will know me, from the least of them to the greatest; because I will forgive their wickedness and remember their sins no more."

Furthermore, it is odd that many will use this reference to establish the authenticity of the New Covenant through a New Covenant reference, rather than that of the original source. Why would you quote a quote of a quote, rather than the original reference?

In general terms...the church emphasizes the New Covenant writings as the current, only and final authority. The Tenach, a Jewish book is considered to have been replaced and therefore no longer valid. It is the "old testament", but we have a "new testament"

that replaces it.

A New Covenant is also mentioned by the prophet Ezekiel on two separate occasions, with Adonai giving Israel a new heart and a new spirit:

"Therefore, say that Adonai Elohim says this: 'I will gather you from the peoples and collect you from the countries where you have been scattered, and I will give the land of Isra'el to you.' Then they will go there and remove all its loathsome things and disgusting practices, and I will give them unity of heart. 'I will put a new spirit among you.' I will remove from their bodies the hearts of stone and give them hearts of flesh; so that they will live by my regulations, obey my rulings and act by them. Then they will be my people, and I will be their God.'" Ezekiel 11:17 - 20

and...

"I will give you a new heart and put a new spirit inside you; I will take the stony heart out of your flesh and give you a heart of flesh. I will put my Spirit inside you and cause you to live by my laws, respect my rulings and obey them. You will live in the land I gave to your ancestors. You will be my people, and I will be your God. I will save you from all your uncleanness. I will summon the grain and increase it, and not send famine against you. I will multiply the yield of fruit from the trees and increase production in the fields, so that you never again suffer the reproach of famine among the nations. When you will remember your evil ways and your actions that were not good; as you look at yourselves, you will loathe yourselves for your guilt and disgusting practices. Understand,' says Adonai Elohim, 'that I am not doing this for your sake. Instead, be ashamed and dismayed for your ways, house of Isra'el.' "Adonai Elohim says, 'When the day comes for me to cleanse you from all your guilt, I will cause the cities to be inhabited and the ruins to be rebuilt. The land that was desolate will be tilled, whereas formerly it lay desolate for all passing by to see. Then they will say, "The land that used to be desolate has become like Gan-'Eden, and the cities formerly ruined, abandoned and wasted have been fortified and are inhabited!" Then the nations around you that remain will know that I, Adonai, have rebuilt the ruins and replanted what was abandoned. I, Adonai, have spoken; and I will do it.'" Ezekiel 36:26 - 36

Whether you use the quote from either Hebrews 8 or the original source from Jeremiah 31, (or even Ezekiel 11 and 36) all will rectify any and all confusion regarding the New Covenant.

First, in order for there to be a New Covenant, there had to exist other covenants. As we have expanded, there are two types of covenants that Adonai has made, universal, with all mankind and non-universal, through Avraham and his decedents.

We can rule out the notion that the New Covenant is a universal covenant, by the specific nature of what is found in Jeremiah:

Here, the days are coming," says Adonai, "when I will make a new covenant with the house of Isra'el and with the house of Y'hudah. It will not be like the covenant I made with their fathers on the day I took them by their hand and brought them out of the land of Egypt; because they, for their part, violated my covenant, even though I, for my part, was a husband to them," says Adonai.

1. Adonai is specific - this New Covenant will be made with the house of Israel and with the house of Y'hudah. NO OTHER PEOPLE.
2. There are no other people that Adonai specifically made a covenant with other than the Jewish people. The Tenach documents Israel's history rather substantially. This passage (above), in no way can be referencing the Adamic or Noachic covenants.
3. There is no way that one could support the notion that the New Covenant is with an entity known as the church and that they have replaced Israel as God's chosen people. If this were true, then all the covenants Adonai had made previously would be meaningless. Why? Because it would mean that He had gone back on His promise to Avraham. We know this isn't true, because, even after 400+ years of living in Egypt, with many of those years being as slaves, Adonai said that He remembered His covenant that He had made with Avraham. And for that very reason, delivered them from the grips of Egyptian tyranny. Even when Adonai is angry with Israel for their idolatry in the desert, and was ready to start over again with Moshe, Moshe reminds him of the covenant He had made with Avraham Yitz'chak and Isra'el:

"Adonai continued speaking to Moshe: "I have been watching these people; and you can see how stiff necked they are. Now leave me alone, so that my anger can blaze against them, and I can put an end to them! I will make a great nation out of you instead." Moshe pleaded with Adonai his God. He said, "Adonai, why must your anger blaze against your own people, whom you brought out of the land of Egypt with great power and a strong hand? Why let the Egyptians say, 'It was with evil intentions that he led them out, to slaughter them in the hills and wipe them off the face of the earth'? Turn from your fierce anger! Relent! Don't bring such disaster on your people! Remember Avraham, Yitz'chak and Isra'el, your servants, to whom you swore by your very self. You promised them, 'I will make your descendants as many as the stars in the sky; and I will give all this land I have spoken about to your descendants; and they will possess it forever.'" Adonai then changed his mind about the disaster he had planned for his people." Exodus 32:9 - 14

Why did Adonai promise to make a New Covenant with Israel?

Adonai made provision for a New Covenant, in order for Israel to better be able to live by the instructions provided by Adonai, thus enabling them to fulfill the purpose He had for them. That purpose was and is today to be a light to the nations with regards to the responsibility of presenting Adonai's way to the rest of the world:

"He said to me, "You are my servant, Isra'el, through whom I will show my glory." But I said, "I have toiled in vain, spent my

strength for nothing, futility." Yet my cause is with Adonai, my reward is with my God. So now Adonai says he formed me in the womb to be his servant, to bring Ya'akov back to him, to have Isra'el gathered to him, so that I will be honored in the sight of Adonai, my God having become my strength he has said, "It is not enough that you are merely my servant to raise up the tribes of Ya'akov and restore the offspring of Isra'el. I will also make you a light to the nations, so my salvation can spread to the ends of the earth." Isaiah 49:3 - 6

Circumcision of the heart isn't a new concept or exclusive to the New Covenant writers, but is found in the Tenach.

Then Adonai your God will circumcise your hearts and the hearts of your children, so that you will love Adonai your God with all your heart and all your being, and thus you will live. Deuteronomy 30:6

"People of Y'hudah and inhabitants of Yerushalayim, circumcise yourselves for Adonai, remove the foreskins of your heart! Otherwise my fury will lash out like fire, burning so hot that no one can quench it, because of how evil your actions are." Jeremiah 4:4

Jewish commentaries relate this verse in a similar context to Jeremiah 31 and Ezekiel 36, stating that there is skepticism regarding the people's ability to have such a change of heart independently of Adonai.

"I will put my Torah within them and write it on their hearts;

It has always been Adonai's intention for Israel to follow His ways with all of their heart. No better passage of scripture provides this intent than the Sh'ma:

""Sh'ma, Yisra'el! Adonai Eloheinu, Adonai echad [Hear, Isra'el! Adonai our God, Adonai is one] and you are to love Adonai your God with all your heart, all your being and all your resources. These words, which I am ordering you today, are to be on your heart; Deuteronomy 6:4 - 6

Does this New Covenant abolish the previous covenants Adonai made with Israel? Common thought from church leaders is that the entire Tenach has been fulfilled and is replaced by the New Covenant.

Yeshua Himself, provides the answers to this erroneous view:

"Don't think that I have come to abolish the Torah or the Prophets. I have come not to abolish but to complete. Yes indeed! I tell you that until heaven and earth pass away, not so much as a yud or a stroke will pass from the Torah not until everything that must happen has happened. So whoever disobeys the least of these mitzvot and teaches others to do so will be called the least in the Kingdom of Heaven. But whoever obeys them and so teaches will be called great in the Kingdom of Heaven. For I tell you that unless your righteousness is far greater than that of the Torah-teachers and P'rushim, you will certainly not enter the Kingdom of Heaven!" Matthew 5:17 - 20

In making a New Covenant, Adonai made a better way for Israel to follow Him. A better way for obtaining and receiving redemption from sin and our nature, which is sinful. No longer would there need to be a sacrificial system and a Cohen Ha Gadol (High Priest) in the form of a man with the same sin nature. We would now have a new High Priest. There would be one permanent and perpetual sacrifice that would cover all transgressions.

In addition to how this New Covenant relates to Israel and the Jewish people, Adonai made a better and easier way for the nations to enter into this Covenant.

The sign of this covenant is the shed blood of Yeshua, our Messiah. Yeshua, who came through the nation of Israel, so that Israel would be the light to the world proclaiming Adonai's salvation. So, that Israel through Avraham, would be a blessing to the world and that all the families of the world would be blessed.

The writer of Hebrews presents the following correlation of Yeshua as our Cohen Ha Gadol:

"It becomes even clearer if a "different kind of Cohen," one like Malki-Tzedek, arises, one who became a Cohen not by virtue of a rule in the Torah concerning physical descent, but by virtue of the power of an indestructible life. For it is stated, "You are a Cohen FOREVER, to be compared with Malki-Tzedek." Thus, on the one hand, the earlier rule is set aside because of its weakness and inefficacy (for the Torah did not bring anything to the goal); and, on the other hand, a Hope of something better is introduced, through which we are drawing near to God. What is more, God swore an oath. For no oath was sworn in connection with those who become cohanim now; but Yeshua became a Cohen by the oath which God swore when he said to him, "Adonai has sworn and will not change his mind, 'You are a Cohen forever.' " Also this shows how much better is the covenant of which Yeshua has become guarantor. Moreover, the present cohanim are many in number, because they are prevented by death from continuing in office. But because he lives forever, his position as Cohen does not pass on to someone else; and consequently, he is totally able to deliver those who approach God through him; since he is alive forever and thus forever able to intercede on their behalf. This is the kind of Cohen gadol that meets our need holy, without evil, without stain, set apart from sinners and raised higher than the heavens; one who does not have the daily necessity, like the other cohanim g'dolim, of offering up sacrifices first for their own sins and only then for those of the people; because he offered one sacrifice, once and for all, by offering up himself. For the Torah appoints as cohanim g'dolim men who have weakness; but the text which speaks about the swearing of the oath, a text written later than the Torah, appoints a Son who has been brought to the goal forever." Hebrews 7:15 - 28

We now have a High Priest, the mediator of this New Covenant, unlike the priesthood of the first covenant. This Priest does not need to first purify himself, in order to enter the Holy place to intercede for us. He is already set apart, from the time of His conception, when through Adonai's Ruach, He was conceived through the seed of a woman, as first promised in Genesis 3:15. His conception was not through man, but through Adonai Himself. As a result, the nature of Yeshua, was that of Adonai directly, not of man.

With regards to the sacrificial system that had served its purpose for a time has now has been improved or upgraded to where Yeshua's sacrifice was better than that of the covenant through Moshe in relation to atoning for transgression:

"But when the Messiah appeared as Cohen gadol of the good things that are happening already, then, through the greater and more perfect Tent which is not man-made (that is, it is not of this created world), he entered the Holiest Place once and for all. And he entered not by means of the blood of goats and calves, but by means of his own blood, thus setting people free forever. For if sprinkling ceremonially unclean persons with the blood of goats and bulls and the ashes of a heifer restores their outward purity; then how much more the blood of the Messiah, who, through the eternal Spirit, offered himself to God as a sacrifice without blemish, will purify our conscience from works that lead to death, so that we can serve the living God!" Hebrews 9:11 – 14

As was stated earlier, through the words of Yeshua, His purpose wasn't to do away with Torah or the Prophets, but to fulfill them. Meaning not just to bring to completion the promises that resided in both, but also to bring forth a fullness in understanding of what the scriptures meant, how they were to be understood and therefore how we are to live by them.

Through Yeshua, we have received a better sacrifice and a better High Priest. The Levitical sacrificial system and priesthood have been replaced by the sacrifice and priesthood of Messiah. Yet the Levitical inheritance still remains, that being their service to Adonai. The previous system required yearly atonement, while the New Covenant, required one sacrifice and a High Priest whose office and position is permanent.

The instructions found in Torah, given by Adonai to Israel are the foundation in how we are to live our lives. Consider Rabbi Sha'ul's statement in Romans 7:1 - 12:

"Surely you know, brothers — for I am speaking to those who understand Torah — that the Torah has authority over a person only so long as he lives? For example, a married woman is bound by Torah to her husband while he is alive; but if the husband dies, she is released from the part of the Torah that deals with husbands. Therefore, while the husband is alive, she will be called an adulteress if she marries another man; but if the husband dies, she is free from that part of the Torah; so that if she marries another man, she is not an adulteress. Thus, my brothers, you have been made dead with regard to the Torah through the Messiah's body, so that you may belong to someone else, namely, the one who has been raised from the dead, in order for us to bear fruit for God. For when we were living according to our old nature, the passions connected with sins worked through the Torah in our various parts, with the result that we bore fruit for death. But now we have been released from this aspect of the Torah, because we have died to that which had us in its clutches, so that we are serving in the new way provided by the Spirit and not in the old way of outwardly following the letter of the law. Therefore, what are we to say? That the Torah is sinful? Heaven forbid! Rather, the function of the Torah was that without it, I would not have known what sin is. For example, I would not have become conscious of what greed is if the Torah had not said, "Thou shalt not covet." But sin, seizing the opportunity afforded by the commandment, worked in me all kinds of evil desires — for apart from Torah, sin is dead. I was once alive outside the framework of Torah. But when the commandment really encountered me, sin sprang to life, and I died. The commandment that was intended to bring me life was found to be bringing me death! For sin, seizing the opportunity afforded by the commandment, deceived me; and through the commandment, sin killed me. So the Torah is holy; that is, the commandment is holy, just and good."

Sha'ul's foundation in living a righteous life for Adonai is found in Torah.

As previously discussed, each covenant builds upon the previous covenants. The New Covenant is no different. Compare the promise given to Moshe with Adonai's promise of a New Covenant for Israel

"I will take you as my people, and I will be your God." Exodus 6:7

"For this is the covenant I will make with the house of Isra'el after those days," says Adonai: "I will put my Torah within them and write it on their hearts; I will be their God, and they will be my people. Jeremiah 31:33

The New Covenant reaffirms all the covenants that preceded it, establishing an everlasting relationship between Adonai and Israel.

New terms found in the New Covenant include:

- Forgive their iniquity and remember their sin no more
- Obey Adonai receive promises of Avraham
- Fulfill obedience required in Torah.
- Forgiveness and no longer remember sin

The power found in the New Covenant through Yeshua pales in comparison to the first covenant. We have received an atonement that not only forgives our transgressions, but that Adonai will not remember them any further. We must also keep in mind that the conditions of this sacrifice are the same as the first covenant. There must be two aspects present:

1. A blood sacrifice:

“For the life of a creature is in the blood, and I have given it to you on the altar to make atonement for yourselves; for it is the blood that makes atonement because of the life.” Leviticus 17:11

2. T'Shuvah (repentance)

“If someone sins and acts perversely against Adonai by dealing falsely with his neighbor in regard to a deposit or security entrusted to him, by stealing from him, by extorting him, or by dealing falsely in regard to a lost object he has found, or by swearing to a lie — if a person commits any of these sins, then, if he sinned and is guilty, he is to restore whatever it was he stole or obtained by extortion, or whatever was deposited with him, or the lost object which he found, or anything about which he has sworn falsely. He is to restore it in full plus an additional one-fifth; he must return it to the person who owns it, on the day when he presents his guilt offering. He is to bring as his guilt offering to Adonai a ram without defect from the flock, or its equivalent according to your appraisal, to the cohen; it is a guilt offering. Thus the cohen will make atonement for him before Adonai, and he will be forgiven in regard to whatever it was he did that made him guilty.” Leviticus 6:2 - 7

This is but one example of the original requirement for obtaining forgiveness. However, when you consider the writer of Hebrews, these aspects are confirmed:

“For if we deliberately continue to sin after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, but only the terrifying prospect of Judgment, of raging fire that will consume the enemies. Someone who disregards the Torah of Moshe is put to death without mercy on the word of two or three witnesses. Think how much worse will be the punishment deserved by someone who has trampled underfoot the Son of God; who has treated as something common the blood of the covenant which made him holy; and who has insulted the Spirit, giver of God's grace! Hebrews 10:26 – 29

And further emphasizing the enormity of this New Covenant.

The message of Adonai is consistently found throughout His Covenants:

- He requires a blood sacrifice for atonement
- There must be T'shuvah

T'shuvah is found through scripture. We see it in Torah. We see it in the Prophets and we see it in the New Covenant.

“Then they will confess their misdeeds and those of their ancestors which they committed against me in their rebellion; they will admit that they went against me. At that time I will be going against them, bringing them into the lands of their enemies. But if their uncircumcised hearts will grow humble, and they are paid the punishment for their misdeeds; then I will remember my covenant with Ya`akov, also my covenant with Yitz'chak and my covenant with Avraham; and I will remember the land.” Leviticus 26:40 - 42

“However, from there you will seek Adonai your God; and you will find him if you search after him with all your heart and being. In your distress, when all these things have come upon you, in the acharit-hayamim, you will return to Adonai your God and listen to what he says; for Adonai your God is a merciful God. He will not fail you, destroy you, or forget the covenant with your ancestors which he swore to them.” Deuteronomy 4:29 - 31

“We have deeply offended you. We haven't observed the mitzvot, laws or rulings you ordered your servant Moshe. Remember, please, the word you gave through your servant Moshe, 'If you break faith, I will scatter you among the peoples; but if you return to me, observe my mitzvot and obey them, then, even if your scattered ones are in the most distant part of heaven, nevertheless, I will collect them from there and bring them to the place I have chosen for bearing my name.’” Nehemiah 1:7 - 9

“But because I, Adonai, do not change, you sons of Ya`akov will not be destroyed. Since the days of your forefathers you have turned from my laws and have not kept them. Return to me, and I will return to you,” says Adonai-Tzva'ot. “But you ask, 'In respect to what are we supposed to return?’” Malachi 3:6 - 7

“It was during those days that Yochanan the Immerser arrived in the desert of Y'hudah and began proclaiming the message, “Turn from your sins to God, for the Kingdom of Heaven is near!” This is the man Yesha`yahu was talking about when he said, “The voice of someone crying out: 'In the desert prepare the way of Adonai! Make straight paths for him!’ ” Matthew 3:1 - 3



And this is referencing just a few. There are many more. It is not the condition of the covenant but the condition of the one who established the covenant. Both are found in the Mosaic covenant and the New Covenant.

At the Passover, Yeshua said:

"When the time came, Yeshua and the emissaries reclined at the table, and he said to them, "I have really wanted so much to celebrate this Seder with you before I die! For I tell you, it is certain that I will not celebrate it again until it is given its full meaning in the Kingdom of God." Then, taking a cup of wine, he made the b'rakhah and said, "Take this and share it among yourselves. For I tell you that from now on, I will not drink the 'fruit of the vine' until the Kingdom of God comes." Also, taking a piece of matzah, he made the b'rakhah, broke it, gave it to them and said, "This is my body, which is being given for you; do this in memory of me." He did the same with the cup after the meal, saying, "This cup is the New Covenant, ratified by my blood, which is being poured out for you." Luke 22:15 - 22

Just as each covenant has reaffirmed the previous covenants, so to have they made provision for those outside of Israel.

When Yeshua talks of Israel, he refers to them as His sheep. However, he also makes mention of another sheep pen that isn't His:

"He said, "I was sent only to the lost sheep of the house of Isra'el." Matthew 15:24

"I am the good shepherd; I know my own, and my own know me just as the Father knows me, and I know the Father and I lay down my life on behalf of the sheep. Also I have other sheep which are not from this pen; I need to bring them, and they will hear my voice; and there will be one flock, one shepherd." John 10:14 - 16

This sheep from another pen are the sheep of the nations. Many will hear the Shepherd of Israel, and come close to Him, accept His message and follow Him.

Notice what Yeshua says of this flock. Both flocks will be one flock. There are not two separate pens anymore. There are not two separate ways. There is only one way.

Many will debate what is that one way.

It is His way that Adonai revealed to Israel through His Covenants. Thus Sha'ul makes this distinction when He writes to believers in Ephesus:

"Therefore, remember your former state: you Gentiles by birth called the Uncircumcised by those who, merely because of an operation on their flesh, are called the Circumcised at that time had no Messiah. You were estranged from the national life of Isra'el. You were foreigners to the covenants embodying God's promise. You were in this world without hope and without God. But now, you who were once far off have been brought near through the shedding of the Messiah's blood. For he himself is our shalom he has made us both one and has broken down the m'chitzah which divided us by destroying in his own body the enmity occasioned by the Torah, with its commands set forth in the form of ordinances. He did this in order to create in union with himself from the two groups a single new humanity and thus make shalom, and in order to reconcile to God both in a single body by being executed on a stake as a criminal and thus in himself killing that enmity." Ephesians 2:11 - 16

The nations were once foreigners to the covenants, without hope. Now they have access, freely without becoming circumcised. The path still flows through Israel and the Jewish people. The enmity / contention, between Jew and Gentile has now been eliminated. The enmity that is caused by Torah is now not the issue, in that through Yeshua, He too has written the instructions of Adonai on the hearts of all who will trust and follow Him. Torah has not been abolished as a result of this writing from Sha'ul, but rather the customs (traditions of the elders / oral law) that developed as a result of Torah were abolished. One example would be the vision the Kefa had, prior to going to the house of Cornelius:

"The next day about noon, while they were still on their way and approaching the city, Kefa went up onto the roof of the house to pray. He began to feel hungry and wanted something to eat; but while they were preparing the meal, he fell into a trance in which he saw heaven opened, and something that looked like a large sheet being lowered to the ground by its four corners. In it were all kinds of four-footed animals, crawling creatures and wild birds. Then a voice came to him, "Get up, Kefa, slaughter and eat!" But Kefa said, "No, sir! Absolutely not! I have never eaten food that was unclean or treif." The voice spoke to him a second time: "Stop treating as unclean what God has made clean." This happened three times, and then the sheet was immediately taken back up into heaven." Acts 10:9 - 16

Many believe and teach that this vision received by Kefa abolishes kashrut (kosher). However, the use of animals that were clean and unclean wasn't intended to nullify the instructions regarding which animals are permissible for food but rather nullifying the ordinance that developed with regards to separation of Jewish people and Gentiles, in that as a result of Gentiles pagan life style were deemed to be unclean. As a result of this vision, Kefa went without hesitation to visit with Cornelius:

"He said to them, "You are well aware that for a man who is a Jew to have close association with someone who belongs to another people, or to come and visit him, is something that just isn't done. But God has shown me not to call any person common or unclean; so when I was summoned, I came without raising any questions. Tell me, then, why did you send for me?" Acts 10:28 - 29

The ultimate intent of the New Covenant Adonai made with Israel, is to live in the fullness of all previous covenants. None of the

changes nullify or conflict with the terms, conditions, provisions, promises or expectations of the previous covenants. They are still valid today. With each covenant, new provisions are made for Israel, with better promises. The New Covenant is no different. None of the previous covenants included an eternal High Priest whose sacrifice was sufficient once and for all. No other covenant stated that with this sacrifice as our atonement, would lead to Adonai not only forgiving our transgressions, but, He would not even remember them. As stated earlier, provision has been made for the foreigner / stranger who was not Jewish by birth.

This does not mean that everyone is bound by the previous covenants. Israel and the Jewish people are the ones who are under covenantal obligation. Gentiles grafted into Israel through the New Covenant are not under Covenantal obligation to the previous covenants but should realize that the New Covenant is built upon the previous Covenants of Adonai. No conversion is required as was presumed and promoted by some known as Judaizers. Further, that are obligations related specifically to the land. So, one must be proficient and right divide Scripture in order to understand what applies to whom. I have shared many times and thus reiterate.

### **Not All Torah Applies to All People.**

It is through the Jewish people, with whom the New Covenant is established, enabling the non-Jewish believer to be brought nearer to Adonai. Jew and non-Jew are united in Messiah. Through the Jewish people, Adonai chose the path of Messiah Yeshua to follow. Unfortunately, history has completely changed this once Jewish dynamic into something that is unrecognizable. Simply put, one cannot deny the Jewishness of this New Covenant. Anyone that tries is deceiving themselves.

Another misconception is that each covenant replaced the previous covenant. This is also a false concept. As we have presented throughout this article, each covenant reaffirms the previous covenant and provides us with better promises.

To further expand on this false concept, many believe the "old testament" is the entire Jewish bible, the Tenach, which includes Torah. This leads to the premise that the entire Tenach is done away with, and the New Covenant writings are the only authority. Again, this way of thinking stems from centuries of false teaching influenced by anti-Semitism. The proper understanding is that Torah contains within it the covenants Adonai has made, but that it isn't the covenant itself.

The Tenach is Adonai's account of His relationship with Israel and how it impacts all of mankind. The origin of this relationship is established through the first 11 chapters of Genesis thus bringing us to Avraham.

Next week, I will offer a brief presentation on two very dangerous theologies in existence today:

1. Covenant Theology
2. Dual Covenant Theology

Not only are they in existence today, but these theologies are still part of the structure of beliefs for many denominations, whether taught outright or just the influence of its teaching from centuries past.