

Ask The Rabbi – May 3, 2022

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 Moshaic 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 Mosheic 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.

Mosheic Covenant

Some 600+ years have passed since Adonai first made His Covenant with Avraham. The patriarchs have long since passed on. However, Adonai didn't forget His promises that He made with Avraham. After 400+ years of living in Egypt, first as guests, because of Yosef, then later as slaves, the children of Israel became a great nation, numbering over two million people. The blessings and the promises that were upon them, through Adonai's covenant with Avraham never left.

["Adonai said to Moshe, "Now you will see what I am going to do to Pharaoh. With a mighty hand he will send them off; with force he will drive them from the land!" God spoke to Moshe; he said to him, "I am Adonai. I appeared to Avraham, Yitz'chak and Ya'akov as El Shaddai, although I did not make myself known to them by my name, Yud-Heh-Vav-Heh Also with them I](#)

established my covenant to give them the land of Kena'an, the land where they wandered about and lived as foreigners. Moreover, I have heard the groaning of the people of Isra'el, whom the Egyptians are keeping in slavery; and I have remembered my covenant. "Therefore, say to the people of Isra'el: 'I am Adonai. I will free you from the forced labor of the Egyptians, rescue you from their oppression, and redeem you with an outstretched arm and with great judgments. I will take you as my people, and I will be your God. Then you will know that I am Adonai your God, who freed you from the forced labor of the Egyptians. I will bring you into the land which I swore to give to Avraham, Yitz'chak and Ya'akov I will give it to you as your inheritance. I am Adonai.'" Exodus 6:1 - 8

In remembering, Adonai Reaffirms His covenant with Avraham Yitz'chak and Ya'akov. In doing so, Adonai also reaffirms the aspects of His Covenant with Avraham which includes the land and the relationship He will have with His people - "I will take you as my people, and I will be your God."

"Moshe went up to God, and Adonai called to him from the mountain: "Here is what you are to say to the household of Ya'akov, to tell the people of Isra'el: 'You have seen what I did to the Egyptians, and how I carried you on eagles' wings and brought you to myself. Now if you will pay careful attention to what I say and keep my covenant, then you will be my own treasure from among all the peoples, for all the earth is mine; and you will be a kingdom of cohanim for me, a nation set apart.' These are the words you are to speak to the people of Isra'el." Exodus 19:3 - 6

Adonai makes an offer with a condition - "if you will pay careful attention to what I say and keep my covenant" and a promise "then you will be my own treasure from among all the peoples, for all the earth is mine; and you will be a kingdom of cohanim for me, a nation set apart."

Then Moshe goes to the leaders:

"Moshe came, summoned the leaders of the people and presented them with all these words which Adonai had ordered him to say. All the people answered as one, "Everything Adonai has said, we will do." Moshe reported the words of the people to Adonai." Exodus 19:7 - 8

There response was as one and in agreement. If it were an election today, it would have been a landslide. Adonai reaffirms and expands His relationship with the nation that came out of Avraham.

The next part, is when Adonai gives Israel instruction that will set them apart from all other nations, even more so than with Avraham. Adonai is establishing a goy kadosh, a Holy Nation. How do we know this? Adonai has identified them as His first born:

Then you are to tell Pharaoh: 'Adonai says, "Isra'el is my firstborn son. I have told you to let my son go in order to worship me, but you have refused to let him go. Well, then, I will kill your firstborn son!" ' " Exodus 4:22 - 23

And has placed His Name upon them, through instruction to Aharon and his sons, thus establishing Israel's identity towards Adonai:

"In this way they are to put my name on the people of Isra'el, so that I will bless them." Numbers 6:27

The they are the priests. When they are to bless Israel, it is through the Name of Adonai that they would be blessed.

You will remember the sign of Adonai's covenant with Avraham - circumcision. No other people on the earth were circumcised. This was a specific and visual sign of Adonai's relationship with Avraham and his people. These next instructions that Adonai will give to Moshe for Israel will further establish the uniqueness of this relationship. A nation unlike any other nation in the world then or now. A nation set apart by Adonai and for Adonai's purpose of being a light to the other nations.

Knows as the 10 words or utterances, Adonai conveys the conditions of this reaffirmed covenant relationship. A nation Israel would receive "personal instruction" from Adonai, setting them apart as the only nation (then or now) to receive such instruction. (found in Exodus 20:1 - 17)

"Then God said all these words:

1. "I am Adonai your God, who brought you out of the land of Egypt, out of the abode of slavery, you are to have no other gods before me." (v1 - 2)
(Reaffirms both Adamic and Noachic covenants)
2. "You are not to make for yourselves a carved image or any kind of representation of anything in heaven above, on the earth beneath or in the water below the shoreline. You are not to bow down to them or serve them; for I, ADONAI your God, am a jealous God, punishing the children for the sins of the parents to the third and fourth generation of those who hate me, but displaying grace to the thousandth generation of those who love me and obey my mitzvot." (v3 - 6)
(forbids Idolatry - Noachic)

3. "You are not to use lightly the name of ADONAI your God, because ADONAI will not leave unpunished someone who uses his name lightly." (v7)
(forbids blasphemy - Noachic)
4. "Remember the day, Shabbat, to set it apart for God. You have six days to labor and do all your work, but the seventh day is a Shabbat for ADONAI your God. On it, you are not to do any kind of work -not you, your son or your daughter, not your male or female slave, not your livestock, and not the foreigner staying with you inside the gates to your property. For in six days, ADONAI made heaven and earth, the sea and everything in them; but on the seventh day he rested. This is why ADONAI blessed the day, Shabbat, and separated it for himself." (v 8 - 11)
(a new instruction, inclusion of the sign of this extension of the covenant through Moshe)
5. "Honor your father and mother, so that you may live long in the land which ADONAI your God is giving you." (v 12)
(a new instruction)
6. "Do not murder." (v 13)
(forbids murder - Noachic)
7. "Do not commit adultery." (v 14)
(further expands upon the prohibition of improper sexual relationships in Leviticus 18, while emphasizing the relationship between a man and woman, husband and wife)
8. "Do not steal." (v15)
(forbids stealing - Noachic)
9. "Do not give false evidence against your neighbor." (v 16)
(accountability - Noachic)
10. "Do not covet your neighbor's house; do not covet your neighbor's wife, his male or female slave, his ox, his donkey or anything that belongs to your neighbor." (v 17)
(a new instruction)

Known as Torah, which translates from Hebrew as "instruction or teaching but is usually translated as law", these 10 utterances are the foundation of the covenant relationship with Adonai. Remember what He said, "if you will pay careful attention to what I say and keep my covenant", these are the instructions that He wants them to pay careful attention to. From these 10 core Words of instruction, Adonai will expand upon them, creating a constitution for the nation of Israel. It has been documented that there are a total of 613 instructions. For the purpose of this article, we will not go into detail regarding how we are to understand Torah and what applies to whom, but please keep in mind there is more to understanding Torah than just instructions or law.

There is a common misconception that the Laws, rules, statues and judgments found in Torah constitute the covenant itself. This view is incorrect, in that these mitzvots frame the boundaries of what is to be done and not done as a person in covenant relationship through Israel with Adonai. It renews the terms of the covenant with Avraham...I will be your God and the instructions given to Noachic, as referenced above.

Within the confines of the instructions given by Adonai in Torah and expanded upon, specifically found Exodus, Leviticus, Numbers and Deuteronomy, we now have:

- An expanded set of instructions defining right and wrong
- A priesthood who is entrusted as the intermediary between the people of the nation and Adonai.
- A sacrificial system - as a means to make atonement for transgression,
- A tabernacle for Adonai to inhabit when He is with His people

This covenant made with Moshe is a conditional covenant. Obedience is the condition...again - if you will pay careful attention to what I say and keep my covenant"

There were blessings and curses as a provision for keeping the Avrahamic covenant, so this covenant is in line with what Adonai reveals through Moshe.

"If you listen closely to what Adonai your God says, observing and obeying all his mitzvot which I am giving you today, Adonai your God will raise you high above all the nations on earth; and all the following blessings will be yours in abundance - Deuteronomy 28:1-2

Conditional blessings were part of this covenant. One such example is " if you will do what Adonai your God says: "A blessing on you in the city, and a blessing on you in the countryside." Deuteronomy 28:3

If you do as you have been instructed, you will be blessed in the city. Good things will happen in that you are living according to the instruction Adonai has given you.

Other blessings associated with obedience, include protection from enemies and abundant provisions. (Deuteronomy 28:1 – 14 – Appendix 1)

In contrast, there are consequences for disobedience.

"But if you refuse to pay attention to what Adonai your God says, and do not observe and obey all his mitzvot and regulations which I am giving you today, then all the following curses will be yours in abundance: "A curse on you in the city, and a curse on you in the countryside." Deuteronomy 28:15

Through Adonai's covenant with Avraham, the sign that represented the covenant was circumcision. The renewal of Avraham's covenant through Moshe, the sign representing it is Shabbat

"Adonai said to Moshe, "Tell the people of Isra'el, 'You are to observe my Shabbats; for this is a sign between me and you through all your generations; so that you will know that I am Adonai, who sets you apart for me. Therefore you are to keep my Shabbat, because it is set apart for you. Everyone who treats it as ordinary must be put to death; for whoever does any work on it is to be cut off from his people. On six days work will get done; but the seventh day is Shabbat, for complete rest, set apart for Adonai. Whoever does any work on the day of Shabbat must be put to death. The people of Isra'el are to keep the Shabbat, to observe Shabbat through all their generations as a perpetual covenant. It is a sign between me and the people of Isra'el forever; for in six days Adonai made heaven and earth, but on the seventh day he stopped working and rested.'" Exodus 31:16 - 17

A day of rest was foreign to the nations outside of Israel. Shabbat was established long before Moshe, long before Avraham. It was established at the time of Adonai's creation.

"Thus the heavens and the earth were finished, along with everything in them. On the seventh day God was finished with his work which he had made, so he rested on the seventh day from all his work which he had made. God blessed the seventh day and separated it as holy; because on that day God rested from all his work which he had created, so that it itself could produce." Genesis 2:1 – 3

Adonai chose His people to give this gift of rest. No other people or nation have been given Shabbat. We go into more detail in our "What Happened to Shabbat" article.

Fair and equitable...all that was required was obedience. The intent of Adonai's instructions is to provide His people who are living through a perpetual (everlasting) covenant, with the ways in which they should live, according to their creator. A sign of keeping Torah enables Israel to follow Adonai and live in peace. Call it a National constitution, enabling the people to live out the fullness of Adonai's promise.

Why was Torah given to Israel?

Torah was given so that Israel would live out blessing with Avraham, Yitz'chak, and Ya'akov so that they could follow Adonai with all their heart and live in peace in the land.

Adonai's intention was to make Israel a great nation, not a nation of wanderers. In order to be a nation, structure was needed. Through Moshe, that structure was given. Establishment of Israel had a far reaching purpose that would impact the other nations.

Even though this covenant was made with Israel, it affects those outside of Israel, then, now and in the future. There are provisions for the foreigner, temporary resident and sojourner who desire to come along side Israel.

This will also be seen when we look at the New Coveant.

Davidic Covenant

The covenant Adonai made with Avraham established an everlasting relationship between them. This covenant relationship was reaffirmed through Avraham's decedents (heirs) Yitz'chak and Ya'akov. Within this covenant, there was a promise of land that would be given to Avraham's decedents that would be theirs for ever.

The covenant that Adonai established through Moshe reaffirmed Adonai's covenant with Avraham. The instructions provided in Torah established a structure for the people of Israel who had now grown into a nation. This covenant didn't eliminate Adonai's covenant with Avraham, but built upon it.

Within Torah, Adonai makes provision for Israel having an human king, even though He is to be their King:

"When you have entered the land Adonai your God is giving you, have taken possession of it and are living there, you may say, 'I want to have a king over me, like all the other nations around me.' In that event, you must appoint as king the one whom Adonai your God will choose. He must be one of your kinsmen, this king you appoint over you - you are forbidden to appoint a foreigner

over you who is not your kinsman.” Deuteronomy 17:14 – 15

However, it would be through the line of an earthly king that Messiah would come to reign as King of Israel:

“Finally, everyone remaining from all the nations that came to attack Yerushalayim will go up every year to worship the king, Adonai-Tzva'ot, and to keep the festival of Sukkot.” Zechariah 14:16

This is the Davidic Covenant:

"When your days come to an end and you sleep with your ancestors, I will establish one of your descendants to succeed you, one of your own flesh and blood; and I will set up his rulership. He will build a house for my name, and I will establish his royal throne forever. I will be a father for him, and he will be a son for me. If he does something wrong, I will punish him with a rod and blows, just as everyone gets punished; nevertheless, my grace will not leave him, as I took it away from Sha'ul, whom I removed from before you. Thus your house and your kingdom will be made secure forever before you; your throne will be set up forever." 2 Samuel 7:12 - 16

It doesn't replace the previous covenants but builds upon them. In this case specifically, the establishment of a King for Israel, whose reign will last forever. Going back to Adonai's promises to Avraham:

"...kings will descend from you." Genesis 17:6

It is for this reason that the Messiah would be known as the son of David. After Yeshua's resurrection, His talmadim posed the following question, knowing full well His identity as the promised Messiah:

"When they were together, they asked him, "Lord, are you at this time going to restore self-rule to Isra'el?" He answered, "You don't need to know the dates or the times; the Father has kept these under his own authority." Acts 1:6 - 7

We witness the promised fulfillment of the establishment of His kingdom, first for 1000 years, known as the Millennial (thousand) Kingdom

"Next I saw an angel coming down from heaven, who had the key to the Abyss and a great chain in his hand. He seized the dragon, that ancient serpent, who is the Devil and Satan [Adversary], and chained him up for a thousand years. He threw him into the Abyss, locked it and sealed it over him; so that he could not deceive the nations any more until the thousand years were over. After that, he has to be set free for a little while. Then I saw thrones, and those seated on them received authority to judge. And I saw the souls of those who had been beheaded for testifying about Yeshua and proclaiming the Word of God, also those who had not worshiped the beast or its image and had not received the mark on their foreheads and on their hands. They came to life and ruled with the Messiah for a thousand years. (The rest of the dead did not come to life until the thousand years were over.) This is the first resurrection. Blessed and holy is anyone who has a part in the first resurrection; over him the second death has no power. On the contrary, they will be cohanim of God and of the Messiah, and they will rule with him for the thousand years." Revelation 20:1 - 6

And after the millennium is completed and final judgment is complete, Adonai's Kingdom will continue forever.

"Next the angel showed me the river of the water of life, sparkling like crystal, flowing from the throne of God and of the Lamb. Between the main street and the river was the Tree of Life producing twelve kinds of fruit, a different kind every month; and the leaves of the tree were for healing the nations no longer will there be any curses. The throne of God and of the Lamb will be in the city, and his servants will worship him; they will see his face, and his name will be on their foreheads. Night will no longer exist, so they will need neither the light of a lamp nor the light of the sun, because Adonai, God, will shine upon them. And they will reign as kings forever and ever." Revelation 22:1 - 5