

Notes: December 29, 2018

Start: 10 AM

Order of service:

1. Meet and Greet
2. Introduction (if new people)
3. Ma Tovv
4. Open in Prayer for service
5. Liturgy – Sh'ma +
6. Announcements
7. Praise and Worship Songs
8. Message
9. Aaronic Blessing
10. Kiddush
11. Oneg

Children's Blessing:

Transliteration: *Ye'simcha Elohim ke-Ephraim ve hee-Menashe*

English: *May God make you like Ephraim and Menashe*

Transliteration: *Ye'simech Elohim ke-Sarah, Rivka, Rachel ve-Leah.*

English: *May God make you like Sarah, Rebecca, Rachel and Leah.*

Introduction: *Revealing The Kingdom – Part 2 – The Covenants*

Last Shabbat when I provide a progressive revelation of the Kingdom of Heaven, starting with Avraham, one thing was prominent, The Covenants. Each Covenant was prominent in establishing a foundational basis, further substantiating its prominence through Israel and the Jewish people. This connection is further substantiated in the New Covenant writings.

Sha'ul, the author of both of these statements provides further substantiation of the connection between the Kingdom of Heaven and the Covenants.

First is his statement to the nations regarding Israel:

Rom 9:1 I am speaking the truth — as one who belongs to the Messiah, I do not lie; and also bearing witness is my conscience, governed by the Ruach HaKodesh:

Rom 9:2 my grief is so great, the pain in my heart so constant,

Rom 9:3 that I could wish myself actually under God's curse and separated from the Messiah, if it would help my brothers, my own flesh and blood,

Rom 9:4 the people of Isra'el! They were made God's children, the Sh'khinah has been with them, the covenants are theirs, likewise the giving of the Torah, the Temple service and the promises;

Rom 9:5 the Patriarchs are theirs; and from them, as far as his physical descent is concerned, came the Messiah, who is over all. Praised be Adonai for ever! Amen.

The second is Sha'ul's statement to the nations about their position in relation to the Kingdom:

Eph 2:11 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 —

Eph 2:12 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.

In each of these statements made by Sha'ul, both reference the Covenants (plural)

Last Shabbat I had made reference to each of the Covenants being part of establishing the Kingdom through Israel in that each made reference to an aspect of a Kingdom.

Avraham (Covenant) – Kings will descend from you (Genesis 17:6 – 7);

Ya'akov - Through Avraham and this Covenant would come his son Ya'akov, who then bless his sons, with one being Yudah, conveying the scepter would not depart from him, indicating an aspect of kingship (Genesis 49:10)

Moshe (Covenant) – Israel will desire to have a king like the other nations and Adonai will later grant them their desire. (Deuteronomy 17:14 - 15)

David (Covenant) - The line of David would as one who would rule over Israel would be everlasting (2 Samuel 7:12 - 16)

Each Covenant is represented in establishing the Kingdom of Heaven as is referenced in Matthew's Gospel 30 times.

Yet, very little is truly understood about the Covenants Adonai made with Israel.

The Avrahamic Covenant is the first Covenant that establishes a relationship with a single individual, unlike Adamic or Noachic which are identified as being Universal. The Avrahamic Covenant is the first non-Universal Covenant Adonai makes. It is foundational in that it establishes a basis by which Adonai will work.

Gen 12:1 Now Adonai said to Avram, "Get yourself out of your country, away from your kinsmen and away from your father's house, and go to the land that I will show you.

Gen 12:2 I will make of you a great nation, I will bless you, and I will make your name great; and you are to be a blessing.

Gen 12:3 I will bless those who bless you, but I will curse anyone who curses you; and by you all the families of the earth will be blessed."

From here, Adonai will build upon the foundation of this promise in later revealing to Avraham the promise of an heir to this promise, land that will later represent the dwelling place for Avraham's descendants, who will become so numerous that they become their own nation.

This Covenant will be reaffirmed with his son (Yitzchak) and grandson (Ya'akov whose name will be changed to Israel) for whom the nation will be identified.

Then the Mosaic Covenant also known as the Sinai Covenant will be a Covenant that Adonai makes with the people of the descendants of Avraham, Yitzchak and Ya'akov, further establishing the foundation of the Covenant made with Avraham. Yet in addition reveals to the people the mitzvot and ordinances of Adonai that they as for their part of the Covenant are commanded to follow.

Exo 19:7 Moshe came, summoned the leaders of the people and presented them with all these words which Adonai had ordered him to say.

Exo 19:8 All the people answered as one, "Everything Adonai has said, we will do." Moshe reported the words of the people to Adonai.

Thus the commands given by Adonai to Israel establish Israel as a Goy Kadosh – A holy nation, not by their own might or strength, but by the very Word of Adonai. As Sha'ul conveys in his letter to Rome...

Rom 9:4 the people of Isra'el! They were made God's children, the Sh'khinah has been with them, the covenants are theirs, likewise the giving of the Torah, the Temple service and the promises;

Rom 9:5 the Patriarchs are theirs; and from them, as far as his physical descent is concerned, came the Messiah, who is over all. Praised be Adonai for ever! Amen.

So, what happens to the Avrahamic Covenant with the Covenant at Sinai is ratified through the sprinkling of blood? Nothing happens to it. It is the foundation by which this Covenant is established. In other words the Mosaic Covenant builds upon the Covenant Adonai made with Avraham...it doesn't replace it.

What happens to the Mosaic Covenant when Adonai makes a Covenant with David regarding his throne?

Nothing happens to it, because the Avrahamic and Mosaic Covenants are the basis for which Adonai makes this Covenant with David.

Hopefully you get the point I am making here.

Each Covenant Adonai made builds upon the previous Covenant, it does not replace it.

So, we now come to the promise of the New Covenant in Jeremiah 31, for which many have taught that it replaces the Mosaic Covenant. Yet, if they were to pay attention to the previous Covenants, this is not what Adonai does. Each Covenant further substantiates the previous while revealing more about the Kingdom of Heaven.

What we will see about the New Covenant will be no different.

Jer 31:31 (31:30) "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.

Who is this promise made to?

It is made to the same people for whom Adonai made the previous Covenants, Avraham and his descendants.

Nothing has changed here as the next verse will attest.

Jer 31:32 (31:31) 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.

Adonai led them out of Egypt, thus making a Covenant with His people as was established through the Covenant He made with Avraham. So, now Adonai is making a New Covenant with Israel, for they broke the Covenant made at Sinai. Adonai, full of emet and chesed (Truth and Mercy), in spite of their transgression makes a New Covenant with the people who defiled the first Covenant.

Jer 31:33 (31:32) "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.

What does Adonai do, but confirm the previous Covenants, not replace them or do away with them. For He does not change who the Covenant is made with. It is still with the children He brought out of Egypt, the descendants of Avraham and empowers this Covenant whereby He will put His commands, is Torah within them and write it on their hearts. The flesh of the heart not the hardness of stone.

Jer 31:34 (31:33) 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

wickednesses and remember their sins no more."

What is lacking in the Mosaic Covenant is power...that is the power of the Ruach ha Kadosh, the Holy Spirit. Yet with this New Covenant, the power to not only forgive sin, but remember it no more builds upon Moshe, in that it is through Torah given by Moshe that we even know what sin is...

Rom 7:7 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."

Now it is written on our hearts. It is close to us. A promise made by Adonai to Moshe...

Deu 30:14 On the contrary, the word is very close to you - in your mouth, even in your heart; therefore, you can do it!

And we are given power for what has been written on our hearts...

Act 1:8 But you will receive power when the Ruach HaKodesh comes upon you; you will be my witnesses both in Yerushalayim and in all Y'udah and Shomron, indeed to the ends of the earth!"

A promise of this New Covenant that was not part of any of the previous Covenants, yet is established by all of the previous Covenants combined.

Rom 8:3 For what the Torah could not do by itself, because it lacked the power to make the old nature cooperate, God did by sending his own Son as a human being with a nature like our own sinful one [*but without sin*]. God did this in order to deal with sin, and in so doing he executed the punishment against sin in human nature,

Rom 8:4 so that the just requirement of the Torah might be fulfilled in us who do not run our lives according to what our old nature wants but according to what the Spirit wants.

Not that Torah was imperfect or unattainable, but we as a vessel corrupted by the Adversary's transgressions lacked the power from above to truly embrace them with all of our heart.

Deu 30:14 On the contrary, the word is very close to you - in your mouth, even in your heart; therefore, you can do it!

Deu 30:15 "Look! I am presenting you today with, on the one hand, life and good; and on the other, death and evil -

Deu 30:16 in that I am ordering you today to love Adonai your God, to follow his ways, and to obey his mitzvot, regulations and rulings; for if you do, you will live and increase your numbers; and Adonai your God will bless you in the land you are entering in order to take possession of it.

Yeshua makes no mention of any of the previous Covenants being set aside or made obsolete. I shared with you a few weeks ago in my sermon "When is old not old" that in this case old does not mean obsolete. Yet, what has transpired here is that part of the Covenant from Sinai is now ineffective. In other words the sacrificial system that was used to make atonement for transgression is no longer effective, because it has been empowered with the sacrificial system under the New Covenant – the blood of Messiah, King of the Kingdom of Heaven.

Heb 9:13 For if sprinkling ceremonially unclean persons with the blood of goats and bulls and the ashes of a heifer restores their outward purity;

Heb 9:14 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!

Yet, are people paying attention to the very words of Yeshua?

Mat 5:17 "Don't think that I have come to abolish the Torah or the Prophets. I have come not to abolish but to complete.

The Torah and the Prophets...

What do we find in the Torah and the Prophets...

The Covenants, not to mention the mitzvot that have been written on your heart.

Mat 5:18 Yes indeed! I tell you that until heaven and earth pass away, not so much as a yud (י) or a stroke will pass from the Torah — not until everything that must happen has happened.

Mat 5:19 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.

Mat 5:20 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!

And here is the Kingdom connection.

As was the connection between Adonai and Israel. Not to mention the disconnection of Israel having violated the Covenant given at Sinai, for which they broke. It was transgression of Adonai's mitzvot and an unrepentant heart that led to the need of a New Covenant for Israel. And ultimately, this New Covenant made the path for the nations coming to Adonai much more accessible.

So, when talking about the Kingdom, it is not only important to establish its foundation as to its origin, but also to establish its authority through Adonai's Covenants.