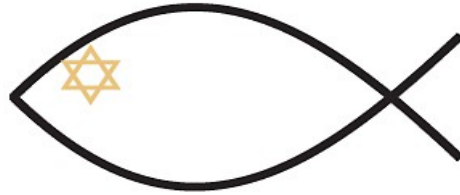


"Think not that I come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." Matthew 5:17

Jewish Heritage Revival

One Heritage United by Messiah



"And When he puts forth his own sheep, he goes before them, and the sheep follow him: for they know his voice"

John 10:4

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Covenant Confusion

The title of this article says it all. There is considerable confusion regarding Adonai's covenants within the community of believers (the church). The confusion encompasses who have these covenants been made with, who do they apply to and what is their relevance today. The purpose of this article is to provide some clarity and perspective to the confusion that exists today. Before going into detail, we must first understand some terminology.

What is a covenant?

From a biblical perspective, for which we are writing, it is an agreement between Adonai and his people in which Adonai makes certain promises and requires certain behavior from His people in return. Honoring and keeping the covenant with Adonai would lead to blessings and provisions, while breaking the covenant with Adonai would lead to judgment and curses. We will expand on this definition as we look at the covenants that Adonai has made. Within the framework of Adonai's covenants there would be a sign identifying the covenant.

The Hebrew word used in relation to covenant is b'rit. On our web site, you will likely find the term B'rit Hadoshah which means New Covenant. You will not find a word in Hebrew that translates directly into the term testament.

You will also hear the term testament ("old testament" and "new testament") used in connection with Adonai's promises.

In that the word testament doesn't exist in Hebrew...what exactly is a testament?

It is a term derived to be a legal document, created while the person is still living with the intention of providing instructions to survivors after their death. It is primarily used for the transference of property from the deceased person to a surviving family member, friend or organization.

As mentioned above, the term testament isn't from a Hebrew word, but derived from the Greek word diathdeke. This word is defined to mean contract, covenant or testament.

When we define covenant and testament, even though today they are considered to be and used interchangeably, they are very different. When Adonai made a covenant, it was to establish a relationship between Himself and His creation, based upon mutual commitments and involved promises, obligations, and rituals. The intent of Adonai's covenants are to ultimately lead to the restoration for His creation, mankind. Not all covenants required death, in order for them to be enacted.

There are two types of covenants that Adonai has made - Universal and non-Universal, and can be found throughout Torah and the Tenach as a whole. We will look at all of these covenants made by Adonai, but our primary focus for this article will be on the non-Universal covenants Adonai made with Avraham and include Yitz'chak (Isaac), Ya'akkov (Jacob), Moshe (Moses) and David. This article wouldn't be complete without the New Covenant.

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. They predated the covenants that Adonai would make with Israel.

Adamic (Mankind) Covenant

There are those who have taught of the Adamic Covenant as being in two parts: the Edenic Covenant (innocence) and the Adamic Covenant (grace). Two covenants - one before man's fall and one after man's fall. In this manner, I would have to disagree with this extremely common view. It isn't that there were two different covenants or two covenants in one, but rather one covenant made with mankind in Eden and the results / consequences for not keeping Adonai's instruction.

"Then God said, "Let us make humankind in our image, in the likeness of ourselves; and let them rule over the fish in the sea, the birds in the air, the animals, and over all the earth, and over every crawling creature that crawls on the earth." So God created humankind in his own image; in the image of God he created him: male and female he created them. God blessed them: God said to them, "Be fruitful, multiply, fill the earth and subdue it. Rule over the fish in the sea, the birds in the air and every living creature that crawls on the earth." Then God said, "Here! Throughout the whole earth I am giving you as food every seed-bearing plant and every tree with seed-bearing fruit. And to every wild animal, bird in the air and creature crawling on the earth, in which there is a living soul, I am giving as food every kind of green plant." And that is how it was." Genesis 1:26 - 30

Based on our definition of covenant, Adonai gave mankind the following:

- Created in the image of Adonai
- Were given the responsibility to take care of the garden
- Were given dominion to rule over the entire Earth, including the animals kingdom
- Were given every seed bearing plant and tree for food. (with the exception of one)
- Were instructed to inhabit all the Earth, to be done through reproduction
- Were vegetarians

Adonai's lone instruction for mankind was:

- "Adonai, God, gave the person this order: "You may freely eat from every tree in the garden except the tree of the knowledge of good and evil. You are not to eat from it, because on the day that you eat from it, it will become certain that you will die." Genesis 2:16 - 17

In all that Adonai had done, He only had one primary instruction, "one don't" - to refrain from eating of the fruit of one tree, that being the tree of knowledge of good and evil.

There was only one instruction given by Adonai. Why?

There was no need for a vast list of instructions, because the reality of what was good and evil was not instilled into Adonai's creation. The knowledge of good and evil were acquired by mankind through our act of disobedience. This happened after our creation. Adonai didn't intend for us to have this knowledge, or else He would have provided it. This moment in time is extremely significant. There is a bigger picture scenario that will play out and will be addressed in a future article.

We can look at this one tree that was set apart from all others in the garden as the origin of tithing. Everything that Adonai created belongs to Him. However, He gave it all to us, but asks for a portion to remain His, sanctified, set apart. That one tree was off limits.

The results of mankind's transgression were as follows: (Genesis 3:14 - 24)

The one who instigated and deceived the man and woman was punished: **Adonai, God, said to the serpent,**

"Because you have done this, you are cursed more than all livestock and wild animals. You will crawl on your belly and eat dust as long as you live. (v.14)

In addition to his punishment, continual confrontation and ultimate defeat: **I will put animosity between you and the woman, and between your descendant and her descendant; he will bruise your head, and you will bruise his heel." (v.15)**

This is the first promise from Adonai regarding Messiah. Out of this tragedy, Adonai promises that one would be born from the woman, who was deceived by the serpent, and would destroy our adversary the deceiver (Ha Satan).

As a result, for her part in this tragedy: **To the woman he said, "I will greatly increase your pain in childbirth. You will bring forth children in pain. Your desire will be toward your husband, but he will rule over you." (v.16)**

Adam was given the instruction directly from Adonai and therefore should have known not to eat, yet he still did. In addition, it was his responsibility to convey this to his wife, yet she still did as the serpent said. There is also more to this story than many currently understand. That is also for another article.

To Adam he said, "Because you listened to what your wife said and ate from the tree about which I gave you the order, 'You are not to eat from it,' the ground cursed on your account; you will work hard to eat from it as long as you live. It will produce thorns and thistles for you, and you will eat field plants. You will eat bread by the sweat of your forehead till you return to the ground for you were taken out of it: you are dust, and you will return to dust." (v.17 - 19)

Even in their disobedience, Adonai still made provision for them, by clothing them:

The man called his wife Havah (life), because she was the mother of all living. Adonai, God, made garments of skin for Adam and his wife and clothed them. (v.20)

This can be construed as the first sacrifice, whereby Adonai made a covering for mankind as a result of our transgression.

The final outcome of their disobedience was expulsion from Eden. Even greater still was that they had experienced spiritual death. Their innocence was gone, with the revelation of what was good and evil. Even though they were still physically alive, a part of them died at this time. In time, they would also experience a physical death, for which was never intended by Adonai.

Adonai, God, said, "See, the man has become like one of us, knowing good and evil. Now, to prevent his putting out his hand and taking also from the tree of life, eating, and living forever" therefore Adonai, God, sent him out of the garden of `Eden to cultivate the ground from which he was taken. So he drove the man out, and he placed at the east of the garden of `Eden the k'ruvim and a flaming sword which turned in every direction to guard the way to the tree of life. (v.21 - 24)

The results of not keeping this covenant with Adonai, a life that was to be without curse, has led to a life full of strife and struggle:

- Enmity between Satan and the Woman and her descendants.
- Painful childbirth for women.
- Marital strife between husband and wife.
- The ground is cursed to the point where produce that once was abundant, now man had to work hard to produce food.
- Introduction of thorns and thistles.
- Survival is now a struggle.
- Death introduced.
- Death will be the inescapable fate of all living things.

I have used a personal tense (our, us, we) when referring to Adam (mankind) in that regardless of who the specific people were (Adam and Eve or You and Me), the outcome would have still been the same. A deception occurred, a transgression happened and today we are experiencing the consequences of our actions. Today, are we not enticed by the things that we can't have, rather than the things we have complete access to?

Sound familiar?

Some will argue that this characteristic is a result of "original sin". However, the same thing happened when we were still innocent and without the knowledge of good and evil.

Noachic Covenant

Many years had passed since Adonai created mankind. As a result of mankind's transgression and our acquisition of knowing what was good and evil, Adonai's creation chose evil. It had gotten so bad that Adonai regretted his creation of mankind.

"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

"The earth was corrupt before God, the earth was filled with violence. God saw the earth, and, yes, it was corrupt; for all living beings had corrupted their ways on the earth. God said to Noah, "The end of all living beings has come before me, for because of them the earth is filled with violence. I will destroy them along with the earth." Genesis 6:11 -13

Adonai found one person for whom He would start again - Noah and his family.

"But Noah found grace in the sight of Adonai Here is the history of Noah. In his generation, Noah was a man righteous and wholehearted; Noah walked with God. Noah fathered three sons, Shem, Ham and Yefet." Genesis 6:8 - 10

Through a great flood, everything that Adonai had created, ultimately becoming corrupt was destroyed. The exception being, what / whom was on the ark that Adonai had instructed Noah to build.

"But I will establish my covenant with you; you will come into the ark, you, your sons, your wife and your sons' wives with you." Genesis 6:18

As a result of this purging by Adonai, through Noah, he brought forth new order for mankind by establishing a set of moral laws that would become the foundation for non-Jewish believers in Messiah, regarding their responsibilities. Within Judaism, gentiles who lived according to the Noachide Laws were regarded as "righteous gentiles" and considered assured for a place in olam haba (the world to come). Within Messianic Judaism the issue of gentiles coming to faith in the Jewish Messiah was the issue of the day. The discussion centered around whether they were to become Jewish through circumcision and be accountable to all of Torah (written and oral). The decision is accounted in Acts 15:19 - 21:

"Therefore, my opinion is that we should not put obstacles in the way of the Goyim who are turning to God. Instead, we should write them a letter telling them to abstain from things polluted by idols, from fornication, from what is strangled and from blood. For from the earliest times, Moshe has had in every city those who proclaim him, with his words being read in the synagogues every Shabbat."

There is additional teaching required to fully understand this passage, but for the purpose of this article, let me state that the Noachide laws are a starting point for all non-Jewish believers. Growth in maturity as a believer in Messiah is based on the last verse (5:21) that refers to Moshe (referring to Torah) being taught in the synagogues every Shabbat.

After the rain had stopped and the waters subsided, Noah and his family came out of the ark, built an altar and offered up sacrifices to Adonai:

"Noah built an altar to Adonai. Then he took from every clean animal and every clean bird, and he offered burnt offerings on the altar. Adonai smelled the sweet aroma, and Adonai said in his heart, "I will never again curse the ground because of humankind, since the imaginings of a person's heart are evil from his youth; nor will I ever again destroy all living things, as I have done. So long as the earth exists, sowing time and harvest, cold and heat, summer and winter, and day and night will not cease." Genesis 8:20 - 22

Adonai promise to Noah are:

1. Never to curse the ground again as a result of mankind's sinful nature.
2. Never to destroy all living things again.
3. The seasons will not cease
4. Never to flood the earth again (Genesis (9:12 - 17)

Noah's obligations can be found in what are known as the Noachide laws. So, what exactly are the Noachide Laws?

There are a total of seven Noachide Laws. Six of them reaffirm Adonai's first covenant with mankind.

1. Prohibited from Idolatry - Establishing other things to be gods and worshiping them as gods. This can be understood within the universal covenant that Adonai made with mankind.
2. Prohibited from Immoral Sexual Relations - "This is why a man is to leave his father and mother and stick with his wife, and they are to be one flesh." Genesis 2:24
3. Prohibited from Stealing - "Adonai, God, gave the person this order: "You may freely eat from every tree in the garden except the tree of the knowledge of good and evil. You are not to eat from it, because on the day that you eat from it, it will become certain that you will die." Genesis 2:16 - 17
4. Prohibited from Eating Blood - "Every moving thing that lives will be food for you; just as I gave you green plants before, so now I give you everything only flesh with its life, which is its blood, you are not to eat." Genesis 9:3 - 4
5. Prohibited from Blasphemy - "To Adam he said, "Because you listened to what your wife said and ate from the tree about which I gave you the order" Genesis 3:17

What is Blasphemy? Behavior of disrespect; the act of depriving something of its sacred character, in this instance, not adhering to Adonai's instruction regarding the tree of knowledge of good and evil. Something that is sacred is set apart from everything else.

6. Prohibited from Murder - "Whoever sheds human blood, by a human being will his own blood be shed; for God made human beings in his image." Genesis 9:6
7. Establishing a Legal System to maintain Justice and Order through Accountability - "I will certainly demand an accounting for the blood of your lives: I will demand it from every animal and from every human being. I will demand from every human being an accounting for the life of his fellow human being." Genesis 9:5

Many of these instructions were part of the first covenant Adonai made with mankind, and therefore reaffirmed. In addition to the above, Noah and his family were given the same instruction that Adam was given:

"God blessed Noah and his sons and said to them, "Be fruitful, multiply and fill the earth." Genesis 9:1

You will notice a pattern with each covenant, in that they will build upon the previous covenant, not abolishing or replacing them. The common misconception is that when Adonai creates a new covenant, it replaces the previous covenant. This view has led to errors in understanding that have carried on throughout the generations.

Adonai's covenant with Noah also included another promise and a sign to seal it. The promise - Adonai would never again flood the earth again.

"I will establish my covenant with you that never again will all living beings be destroyed by the waters of a flood, and there will never again be a flood to destroy the earth." Genesis 9:11

The Sign - "Here is the sign of the covenant I am making between myself and you and every living creature with you, for all generations to come: I am putting my rainbow in the cloud it will be there as a sign of the covenant between myself and the earth. Whenever I bring clouds over the earth, and the rainbow is seen in the cloud; I will remember my covenant which is between myself and you and every living creature of any kind; and the water will never again become a flood to destroy all living beings. The rainbow will be in the cloud; so that when I look at it, I will remember the everlasting covenant between God and every living creature of any kind on the earth." God said to Noah, "This is the sign of the covenant which I have established between myself and every living creature on the earth." Genesis 9:12 - 17

When we see a rainbow, it signifies that Adonai is remembering His covenant with Noah.

Additional information can be found regarding the Noachide laws in the Talmud, also known as the "Oral Law":

"Our Rabbis taught: seven precepts were the sons of Noah commanded: social laws; to refrain from blasphemy, idolatry; adultery; bloodshed; robbery; and eating flesh cut from a living animal." (Tractate Sanhedrin 56a)

"These commandments may be regarded as the foundations of all human and moral progress. Judaism has both a national and a universal outlook in life. In the former sense it is particularistic, setting up a people distinct and separate from others by its peculiar religious law. But in the latter, it recognizes that moral progress and its concomitant Divine love and approval are the privilege and obligation of all mankind. And hence the Talmud lays down the seven Noachian precepts, by the observance of which all mankind may attain spiritual perfection, and

without which moral death must inevitably ensue. That perhaps is the idea underlying the assertion (passim) that a heathen is liable to death for the neglect of any of these. The last mentioned is particularly instructive as showing the great importance attached to the humane treatment of animals; so much so, that it is declared to be fundamental to human righteousness." (Footnote from Sanhedrin 56a)

From Sanhedrin 56b:

'Social laws.' Were then the children of Noah bidden to observe these? Surely it has been taught: The Israelites were given ten precepts at Marah, seven of which had already been accepted by the children of Noah, to which were added at Marah social laws, the Sabbath, and honoring one's parents; 'Social laws,' for it is written, There [at Marah] he made for them a statute and an ordinance; 'the Sabbath and honoring one's parents'. for it is written, As the Lord thy God commanded thee! — R. Nahman replied in the name of Rabbah b. Abbuha: The addition at Marah was only in respect of an assembly, witnesses, and formal admonition. If so, why say 'to which were added social laws'? — But Raba replied thus: The addition was only in respect of the laws of fines. But even so, should it not have been said, 'additions were made in the social laws'? — But R. Aha b. Jacob answered thus: The Baraitha informs us that they were commanded to set up law courts in every district and town. But were not the sons of Noah likewise commanded to do this? Surely it has been taught: Just as the Israelites were ordered to set up law courts in every district and town, so were the sons of Noah likewise enjoined to set up law courts in every district and town! — But Raba answered thus: The author of this Baraitha [which states that social laws were added at Marah] is a Tanna of the School of Manasseh, who omitted social laws and blasphemy [from the list of Noachian precepts] and substituted emasculation and the forbidden mixture [in plants, ploughing. etc.]. For a Tanna of the School of Manasseh taught: The sons of Noah were given seven precepts. viz., [prohibition of] idolatry, adultery, murder, robbery, flesh cut from a living animal, emasculation and forbidden mixtures. R. Judah said: Adam was prohibited idolatry only, for it is written, And the Lord God commanded Adam. R. Judah b. Bathyra maintained: He was forbidden blasphemy too. Some add social laws. With whom does the following statement of Rab Judah in the name of Rab agree: viz., [God said to Adam,] I am God, do not curse Me; I am God, do not exchange Me for another; I am God, let My fear be upon you? — This agrees with the last mentioned

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.

Avrahamic Covenant

We first read of a man named Avram in Genesis 11:31

"Terach took his son Avram, his son Haran's son Lot, and Sarai his daughter-in-law, his son Avram's wife; and they left Ur of the Kasdim to go to the land of Kena'an. But when they came to Haran, they stayed there."

The son of Terach, Avram, must have found favor with Adonai in a similar manner as Noach did. Although there is very little written about Avram, prior to his encounter with Adonai, we will find in the verses to come that Avram found favor with Adonai.

The first mention of the covenant that Adonai would enter in with Avram is found in Genesis 12:1 - 3. It is the first of three parts that comprise the entire Avrahamic Covenant.

This covenant that Adonai is making with Avram is a one sided covenant. One sided, in that it is Adonai establishing

it and it is Adonai telling Avram what He will do. At this point, the only responsibility from Avram's perspective would be to leave his family and go where Adonai tells him to go.

"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. 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. 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." Genesis 12:1 - 3

- Adonai will make Avram a great nation.
- Adonai will bless Avram and make his name great. In doing so, Avram will be a blessing.
- Adonai will bless those who bless Avram and curse anyone who curses Avram.
- Adonai will bless all the families of the earth, through Avram.

The blessings would come through the Jewish people. More on that later.

In order for the initial promise of Avram becoming a great nation to become a reality, there needed to be an heir who would continue the lineage of Avram.

"Some time later the word of Adonai came to Avram in a vision: "Don't be afraid, Avram. I am your protector; your reward will be very great." Avram replied, "Adonai, God, what good will your gifts be to me if I continue childless; and Eli'ezer from Dammesek inherits my possessions? You haven't given me a child," Avram continued, "so someone born in my house will be my heir." But the word of Adonai came to him: "This man will not be your heir. No, your heir will be a child from your own body." Then he brought him outside and said, "Look up at the sky, and count the stars if you can count them! Your descendants will be that many!" He believed in Adonai, and he credited it to him as righteousness. Then he said to him, "I am Adonai, who brought you out from Ur-Kasdim to give you this land as your possession." He replied, "Adonai, God, how am I to know that I will possess it?" Genesis 15:4 - 8

The promise of an heir reaffirms Adonai's covenant promise with Avram.

The second part of the covenant Adonai makes with Avram involves the promise of land. The first mention of land is when Avram, Sarai and Lot leave Haran and continue on the original journey to Kena'an:

"Adonai appeared to Avram and said, "To your descendants I will give this land." So he built an altar there to Adonai, who had appeared to him." Genesis 12:7

The promise of land expands upon the covenant relationship Adonai has made with Avram. Have you ever heard of any nation, whether great or not, that didn't reside somewhere on earth? We see the "where" further defined in verses that follow:

"Only in the fourth generation will your descendants come back here, because only then will the Emori be ripe for punishment." After the sun had set and there was thick darkness, a smoking fire pot and a flaming torch appeared, which passed between these animal parts. That day Adonai made a covenant with Avram: "I have given this land to your descendants from the Vadi of Egypt to the great river, the Euphrates River the territory of the Keni, the K'nizi, the Kadmoni, the Hitti, the P'rizi, the Refa'im, the Emori, the Kena`ani, the Girgashi and the Y'vusi." " Genesis 15:16 - 21

The third installment of Adonai's covenant with Avram, expands further upon the impact Avram will have through his heirs towards the nations of the world. A small nation that will struggle to curtail the worldly pagan influences of the nations, ultimately infecting Israel with the diseases of idolatry and disobedience. The intent and purpose of this covenant is to create a people, a nation, set apart for Adonai. A nation that would adhere to and follow the creator of the universe and of mankind.

"When Avram was 99 years old Adonai appeared to Avram and said to him, "I am El Shaddai [God Almighty]. Walk in my presence and be pure-hearted. I will make my covenant between me and you, and I will increase your numbers greatly." Avram fell on his face, and God continued speaking with him: "As for me, this is my covenant with you: you will be the father of many nations. Your name will no longer be Avram [exalted father], but your name will be Avraham [father of many], because I have made you the father of many nations. I will cause you to be very fruitful. I will make nations of you, kings will descend from you. "I am establishing my covenant between me and you, along with your descendants after you, generation after generation, as an everlasting covenant, to be God for you and for your descendants after you. I will give you and your descendants after you the land in which you are now foreigners, all the land of Kena`an, as a permanent possession; and I will be their God." God said to Avraham, "As for you, you are to keep my covenant, you and your descendants after you, generation after generation. Here is my covenant, which you are to keep, between me and you, along with your descendants after you: every male among you is to be circumcised. You are to be circumcised in the flesh of your foreskin; this will be the sign of the covenant between me and you. Generation after generation, every male among you who is eight days old is to be circumcised, including slaves born within your household and those bought from a foreigner not descended from you. The slave born in your house and the person bought with your money must be circumcised; thus my covenant

will be in your flesh as an everlasting covenant. Any uncircumcised male who will not let himself be circumcised in the flesh of his foreskin that person will be cut off from his people, because he has broken my covenant." Genesis 17:1 - 14

Many nations would come forth through Avram. Adonai expands, not just nations but leadership, kings will descend from him.

This is the first time we witness that the covenant Adonai is making (now Avraham) will be an everlasting covenant, from generation to generation. The simplest definition of everlasting is something that will last for ever. How long is forever? A LONG TIME. At this point in time as I am writing, forever hasn't ended yet, meaning that this covenant is still valid today.

This third installment, reaffirms the provision of land and that it will be an everlasting possession. We need not go into detail again with regards to everlasting, but if it applies to Adonai's relationship and mentions the land, then the land of Israel belongs to the Jewish people, because of this covenant promise.

In this passage, we are now made known the sign of Adonai's covenant with Avraham - circumcision.

God said to Avraham, "As for you, you are to keep my covenant, you and your descendants after you, generation after generation. Here is my covenant, which you are to keep, between me and you, along with your descendants after you: every male among you is to be circumcised. You are to be circumcised in the flesh of your foreskin; this will be the sign of the covenant between me and you. Generation after generation, every male among you who is eight days old is to be circumcised, including slaves born within your household and those bought from a foreigner not descended from you. The slave born in your house and the person bought with your money must be circumcised; thus my covenant will be in your flesh as an everlasting covenant. Any uncircumcised male who will not let himself be circumcised in the flesh of his foreskin that person will be cut off from his people, because he has broken my covenant." Genesis 17:11 - 14

If you remember, the initial part of the covenant was one sided - what Adonai would do. We now read what Adonai is requiring of Avraham and his decedents. Adonai is requiring circumcision of every male. Every male refers to Avraham's direct decedents. From birth, they are to be circumcised on the eighth day. This instruction also includes the "ger", Hebrew for foreigner who is not of the lineage of Avraham but is part of the community. We are not talking about someone passing through, but a permanent resident. This covenant also includes anyone who is residing in the community and produces offspring.

Not being circumcised is a violation of the covenant. As a result of their disobedience, they would be cut off, separated, expelled from the community. Adonai was serious about this relationship. If the sign of the covenant is broken, the covenant itself is broken. circumcision marks Israel as the unique recipients of the Avrahamic Covenant.

In each instance, Adonai reaffirms His promises to Avraham...He will be their God and they will be His people.

Through Avraham's child with Sarah - Yitz'chak, Adonai's covenant is reaffirmed:

"Stay in this land, and I will be with you and bless you, because I will give all these lands to you and to your descendants. I will fulfill the oath which I swore to Avraham your father, I will make your descendants as numerous as the stars in the sky, I will give all these lands to your descendants, and by your descendants all the nations of the earth will bless themselves. All this is because Avraham heeded what I said and did what I told him to do, he followed my mitzvot, my regulations and my teachings." Genesis 26:3 - 5

and later with Ya'akov (Yitz'chak's son) on two separate occasions:

"Then suddenly Adonai was standing there next to him; and he said, "I am Adonai, the God of Avraham your [grand] father and the God of Yitz'chak. The land on which you are lying I will give to you and to your descendants. Your descendants will be as numerous as the grains of dust on the earth. You will expand to the west and to the east, to the north and to the south. By you and your descendants all the families of the earth will be blessed. Look, I am with you. I will guard you wherever you go, and I will bring you back into this land, because I won't leave you until I have done what I have promised you." Ya'akov awoke from his sleep and said, "Truly, Adonai is in this place and I didn't know it!" Genesis 28:13 - 16

"After Ya'akov arrived from Paddan-Aram, God appeared to him again and blessed him. God said to him, "Your name is Ya'akov, but you will be called Ya'akov no longer; your name will be Isra'el." Thus he named him Isra'el. God further said to him, "I am El Shaddai. Be fruitful and multiply. A nation, indeed a group of nations, will come from you; kings will be descended from you. Moreover, the land which I gave to Avraham and Yitz'chak I will give to you, and I will give the land to your descendants after you." Genesis 35:9 - 12

From generation to generation the covenant Adonai made with Avraham is still relevant today. Just as then, today, circumcision marks Israel as the unique recipients of this covenant. We are a people set apart with an enormous responsibility given by Adonai, to be a light and example to the world. This will become more evident as we

progress through the covenants Adonai makes with the Jewish people.

Out of this covenant with Avraham, the other covenants would come forth. Without Avraham, there is no Israel and no covenants in that Adonai made it specifically with Avraham for ever. Adonai would reaffirm this covenant with the descendants of Avraham, Yitz'chak, and Ya'akov as we witnessed earlier and will witness moving forward.

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, Yuh-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

Their 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

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, 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.

"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.

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

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 their 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, 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. More on that later

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 their 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 of 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:

"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. 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 and 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.

"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.

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.

Below, we 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.

Beware of Covenant Theology

Under the premise of what is known as "Covenant Theology" lies several different theories regarding Adonai's covenants. Unfortunately, the common theme in every one of them diminishes the importance of the Jewish people and the covenants Adonai made exclusively with them. Dan Gruber provides an excellent presentation of "Covenant Theology" in his book "The Church and the Jews - The Biblical Relationship". He states that the Covenant view is based on the following:

1. Throughout history Israel and the church are one and the same, representing the faithful within mankind.
2. There exists a "Covenant of Grace" which is partially revealed in all of the covenants (universal and non-universal)
3. From its beginning, the church is the only covenant people, because all covenants, prophecies and promises are fulfilled through the New Covenant. Furthermore, Jewish people are grafted into the church when they become believers in Messiah. The significance of the Jewish people and Israel moving forward is non-existent, in relation to Adonai's plan.

Throughout this presentation, we have continually shown the progression of each covenant that Adonai has made through the Jewish people. With the advent of a New Covenant, the previous covenant was not eliminated or abolished but reaffirmed and built upon. The premises regarding "Covenant Theology" cannot be supported by scripture.

1. Adonai set Israel apart for the purpose of being His witness to the world. Out of Israel would come the Messiah, whom would impact not only the Jewish people, but all nations.
2. The premise whereby the church and Israel are one is also not supported by scripture. Yeshua spoke of sheep from another pen that were not his own (John 10:14 - 16), referring to the nations outside of Israel. Yeshua has identified Himself with the Jewish people, yet mentions another people who will be receptive to His message, Adonai's message, for the redemption of all, who believe and follow the Jewish Messiah.
3. There is no evidence within the scriptures that can support the notion that the church are the only covenant people.

As a result of these teachings, Israel and the Jewish people have been spiritualized away. The church is now Israel, and the promises that result in a blessing are meant for the church, whereas the curses still apply to the Jewish people. Building upon the premise of the New Covenant being made with the church (rather than the Jewish people) has led to other teachings that fall under "Covenant Theology"

- Replacement Theology
- Dispensationalism
- Dominion Theology
- Kingdom Now Theology
- New Israel Theology

Be aware and be careful.

Beware of Dual Covenant Theology

Unlike "Covenant Theology" whereby the underlying premise is the church has replaced Israel, "Dual Covenant Theology" states that the Jewish people are redeemed through the covenant with Avraham while the church is redeemed through the New Covenant with Yeshua. Two ways not one. This method has been used recently to establish a non-confrontational relationship between Jewish people who are not believers in Yeshua and the church. By presenting a "two path" approach eliminates any contention or threat. Unfortunately, this premise is more harmful, because the "bridge building" that it is promoted as, is similar to the Alaskan bridge project that became prominent during the 2008 United States presidential election. The project became known as the "bridge to nowhere". The same can be said for the premise behind the guise of dual covenant theology. The non-threatening relationship being built, will lead to nowhere, because the truth of Messiah is being kept from many within the Jewish community.

The overwhelming tragedy of this belief is that it presents a false message to the Jewish people, deceiving them of the truth of Messiah. Sadly, one of the original promises made to Avraham is the motivation of this belief. "[I will bless those who bless you, but I will curse anyone who curses you](#)" Genesis 12:3. The thinking is:

"if we don't mention Yeshua, then there will be no contention between the Jewish people and the church. In so doing, we can have a relationship with them. We can be a blessing to them. In return, Adonai will bless the church because it has been a blessing to the Jewish people."

How can one be a blessing, when they are denying the truth of Adonai, to His very own people? Some consider, that by giving financially is a blessing. In some cases it is, because we are in a world that is financially driven. However, when we look at the bigger picture, Adonai's truth is the greatest blessing any Jewish person can receive.

"Then, as Kefa and Yochanan placed their hands on them, they received the Ruach HaKodesh. Shim'on saw that the Spirit was given when the emissaries placed their hands on them, and he offered them money. "Give this power to me, too," he said, "so that whoever I place my hands on will receive the Ruach HaKodesh." But Kefa said to him, "Your silver go to ruin and you with it, for thinking the free gift of God can be bought!" Acts 8:17 - 20

The errors in this way of thinking are many:

1. The covenant Adonai made with Avraham makes no mention of redemption from sin. There is no provision for atonement.
2. There is only one path by which one can be redeemed, not two. Yeshua himself states - "[I AM the Way and the Truth and the Life; no one comes to the Father except through me.](#)" John 14:6
3. Many teachings indicate that the New Covenant is distinct and separate from the other covenants. However, the New Covenant teaches that belief in Yeshua as Messiah leads to fulfillment of the promises made to Avraham:

"His father Z'kharyah was filled with the Ruach HaKodesh and spoke this prophecy: "Praised be Adonai, the God of Isra'el, because he has visited and made a ransom to liberate his people by raising up for us a mighty Deliverer who is a descendant of his servant David. It is just as he has spoken through the mouth of the prophets from the very beginning that we should be delivered from our enemies and from the power of all who hate us. "This has happened so that he might show the mercy promised to our fathers that he would remember his holy covenant, the oath he swore before Avraham avinu to grant us that we, freed from our enemies, would serve him without fear, in holiness and righteousness before him all our days." Luke 1:67 - 75

"It was the same with Avraham: "He trusted in God and was faithful to him, and that was credited to his account as righteousness." Be assured, then, that it is those who live by trusting and being faithful who are really children of Avraham. Also the Tanakh, foreseeing that God would consider the Gentiles righteous when they live by trusting and being faithful, told the Good News to Avraham in advance by saying, "In connection with you, all the Goyim will be blessed." So then, those who rely on trusting and being faithful are blessed along with Avraham, who trusted and was faithful." Galatians 3: 6 - 9

Conclusion

The result of these covenants isn't that Adonai has changed but that man had. As with a child, a parent needs to establish boundaries in the form of rules, in order to properly raise a child to adulthood. The intent isn't to punish but to develop. Adonai's intent for us, was a relationship with Him. Unfortunately, we didn't abide by our creator's instructions. Through our history, Adonai was preparing a way back for us...to the relationship He had originally

intended for us.

There have been some unfortunate outcomes over the centuries that have led us to where we are now. We can't go back and change what has already happened, but we can reeducate those who have been led astray. The challenge we face today, is that these false teachings are so established within the mainstream of believers. Seminaries continue to teach these false theologies, equipping new leaders with the wrong tools. It is Adonai Himself who guides us, when we first submit to Him. We need to be immersing ourselves in His Word, and He will show us His truth.

We must view His Word through Jewish eyes and with a Jewish understanding. Removing the Jewishness of Messiah and the Word of Adonai changes the context for which it was originally presented to the world. It is through the Jewish people that Adonai chose to present His plan for the redemption of the people in this world. In doing so, the traits, mannerisms and understanding have taken on a Jewish identity.

From personal experience, it was these inconsistencies (mentioned throughout this article) that were being taught in relation to what I was reading in Adonai's Word that motivated me to dig deeper. Hopefully this presentation will encourage you to dig deeper into the Jewishness of Adonai's truth found through Messiah.

References
Complete Jewish Bible - David Stern
Jewish New Testament Commentary - David Stern
Messianic Jewish Movement - Kevin Geoffrey
The Church and the Jews - Dan Gruber
Talmud

Color Type	Indication
Blue	Bible Text
Red	Bible Text referencing Yeshua speaking
Black	General Text

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Appendix 1: Deuteronomy 28:1 – 14

Deu 28:1 "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;

Deu 28:2 and all the following blessings will be yours in abundance - if you will do what Adonai your God says:

Deu 28:3 "A blessing on you in the city, and a blessing on you in the countryside.

Deu 28:4 "A blessing on the fruit of your body, the fruit of your land and the fruit of your livestock - the young of your cattle and flocks.

Deu 28:5 "A blessing on your grain-basket and kneading-bowl.

Deu 28:6 "A blessing on you when you go out, and a blessing on you when you come in.

Deu 28:7 "Adonai will cause your enemies attacking you to be defeated before you; they will advance on you one

way and flee before you seven ways.

Deu 28:8 "Adonai will order a blessing to be with you in your barns and in everything you undertake; he will bless you in the land Adonai your God is giving you.

Deu 28:9 "Adonai will establish you as a people separated out for himself, as he has sworn to you - if you will observe the mitzvot of Adonai your God and follow his ways.

Deu 28:10 Then all the peoples on earth will see that Adonai's name, his presence, is with you; so that they will be afraid of you.

Deu 28:11 "Adonai will give you great abundance of good things - of the fruit of your body, the fruit of your livestock and the fruit of your land in the land Adonai swore to your ancestors to give you.

Deu 28:12 Adonai will open for you his good treasure, the sky, to give your land its rain at the right seasons and to bless everything you undertake. You will lend to many nations and not borrow;

Deu 28:13 Adonai will make you the head and not the tail; and you will be only above, never below - if you will listen to, observe and obey the mitzvot of Adonai your God

Deu 28:14 and not turn away from any of the words I am ordering you today, neither to the right nor to the left, to follow after other gods and serve them.