

A Messianic Perspective of: The Covenant



For those who know that the wild olive is grafted into the natural olive – those who recognize their Jewish roots.

By Kanaan Ministries

Amanda Buys' Spiritual Covering

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PREFACE

This is the first of a number of books put together to try and assist Christians in their understanding of their Jewish roots. In so doing we hope to bridge the gap between the physical experience of the Old Testament and the spiritual significance thereof in the New Jerusalem (Revelation).

The journey toward my Jewish roots began a few years ago when I attended a *Bar Mitzvah* in a local *synagogue*. After the service they told this story:

- Every young man at the age of 13 years goes through a process ending in the declaration of his entering manhood.
- He is given a new name.
- His name is engraved on a wooden carving of a tree – the tree of life.
- The rabbi sends a note to Jerusalem where his name is entered into the Book of Life.
- If he should go to Israel he doesn't need a visa, because his name is recorded and he can stay there forever.

As they told this story I saw in it the New Testament truth of accepting Jesus as your personal Saviour and of being accepted into the Kingdom of God. What was being done in the natural at a Barmitzvah had a spiritual parallel in the kingdom of God. I realized that if we observe the Jewish festivals and celebrations in the natural we would uncover spiritual patterns and truths as is the case in this study of the Covenant relationship.

My thanks to a spiritual friend, Arthur Aaron, who started me (Roland) down this path, to Franzelle Petzer for the hours of typing.

These notes are the first fruits of our study and already we have realized that there is so much more to add.

Our suggestions for using this book are as follows:

1. Study our thoughts and the heart with which it was written.
2. Keep in mind the fact that we are looking for spiritual truths that are manifested in the natural and are not suggesting legalism.
4. Consider the strands and concepts that link the:

- Old and New Testament
- Jew and Christian

And consider what position you should take in relation to:

- The Jewish people
- Jerusalem

Remember, you need to count the cost:

If I should forget you

O Jerusalem

Let my right hand lose its skill

If I do not remember you

Let my tongue cling to the roof

Of my mouth

If I do not exalt Jerusalem

Above my chief joy.

(Ps. 137:5)

This book is still in a developmental phase and we would therefore welcome feedback from those who have used it. Suggestions for improvements would be particularly appreciated, as would any testimonies as a result of your having used this book and applied it to your life.

Yours in Christ

Roland & Amanda Buys

Date: September 2005

Only one Covenant?

INTRODUCTION

Over the course of the past two centuries there has been much teaching, which negated the place of Israel, the value of the Jewish people and the **resultant view that there are two covenants** – one for the Old Testament and one for the New Testament.

In my pursuit of my Jewish roots, I reached clarity for myself that all those who follow Yeshua as his/her personal Messiah, would need to keep His commandments as an act of **love** and **obedience**. This observation led to a study on the feasts and their relevance today.

Clearly this process of obedience to God's Commandments needed to be on the basis of love and must not take on any **form** of legalism.

It was not long before I was challenged on the basis of the letter of Paul to the Galatians. The Christian church has a range of teachings on the subject of "**law**" which range from:

'You need to do work to earn penance'
to

'We are not under the law and are freed by the Grace of God'

After much study I was forced to return to the question of the **Covenant** (the promise is made on the basis of the Covenant) – if we find a basis to build a foundation, then the principles that follow will fit into God's Torah/Word.

I would suggest that we have an ever increasing, all encompassing covenant which is still valid for the Jews today.

Amos 9:9: *"For lo, I will command, and I will shake the house of Israel among all the nations, as one shakes with a sieve, yet not a grain shall fall to the earth."*

And is available to every one (Gentile) who is prepared to be grafted into the Natural Olive (**Rom. 11: 16-17**).

BACKGROUND

In pursuing a study of the Covenant (there is **only One**), we need to set some basic principles as foundation towards our **walk forward**.

First Principle

We serve a God who is **unchanging**.

Rev. 1:8: *"I am the Alpha and Omega, the Beginning and the Ending, says the Lord, **who is and who was and who is to come, the Almighty.**"*

This statement makes it clear that that which was established

- in the garden of Eden;
- the present day in which you live;
- and the future described in the Book of Revelation;

are all connected , all in line and all in agreement with one another.

Second Principle

God has always functioned on the basis of:

- **faith** (to hear and obey).
- **In One God**
- **Unity**, therefore all of us (from the time of Adam), have the same relationship to God.

This foundational truth is the basis of the daily prayer for all Jews – the Shema –

Deut. 6: 4

Shema Israel Adonai Elohim Adonai echad.

*Hear o Israel the Lord is our God the Lord is **One**.*

Shema/Hear has the intrinsic understanding of all of the following:

- Accept (imply faith)
- Commitment
- Obedience

This teaching was renewed in

Mark 12: 33 when Jesus said: *"You must love God with all your might and your neighbour as yourself."*

This foundation principle teaches that there is:

1. One God for both Jew and Gentile (**Rom. 1: 16**),
2. One God in Heaven with One Revelation (Torah/Bible: **Ex. 12: 48-49; Is. 56**),
3. One God in all history (**Mal. 3: 6; Heb. 13: 8**);

from the time of Adam until the restoration of His creation/Kingdom.

Third Principle

God chose the Jewish people as **the nation** of “set apart” people. All who join the Kingdom of God on that principle are part of the Hebraic promise. All promises were made to the Jews, and **through** this nation, to the Gentiles.

1. God links His commandments (Shabbath) with Creation and proclaims that it is **good**. **Ex. 20: 11**
2. Each and every commandment and principle is given to Israel **only** (i.e. no other **nation**) to set them **apart** as a Light to the world.

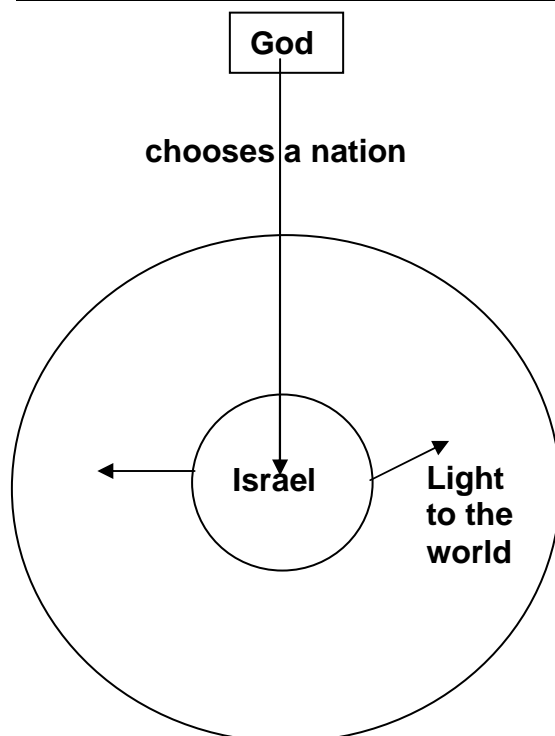
Is. 49:5-6: “5 And now, says Jahweh who formed Me from the womb to be His servant, to bring Jacob again to Him, Though Israel is not gathered, yet I shall be glorious in the eyes of Jawheh, and My God shall be My strength.
6 And He said, It is but a little thing that You should be My servant to raise up the tribes of Jacob, and to bring back the preserved ones of Israel; I will also give You for a **light** to the nations, to be My salvation to the end of the earth.”

Luke 2:32: “a **light** for revelation to the nations, and the glory of Your people Israel.”

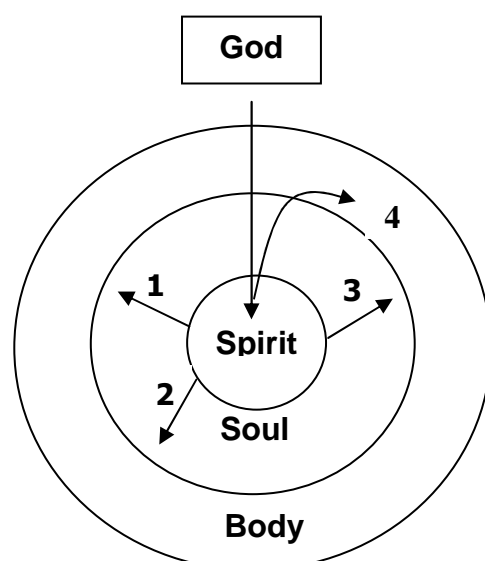
The Gentiles were never meant to have a **new** faith but according to Paul “are no longer strangers to the covenant and ordinances of Israel” **Eph 2: 10-12**

3. God promises a “new”/**renewed** covenant in **Jer 31: 31** but one must look to see with whom that promise is made. You will find that it is with the House of Israel and the House of Judah i.e. with the **nation** of promise.

Jer. 31:31: “Behold, the days come, says Jahweh, that I will cut a new covenant with the house of Israel, and with the house of Judah,”



God uses the same principle unto personal salvation.



1. Renew the mind
 2. Heal the emotions
 3. Release the will
 4. Rivers of living water shall flow
- John 7: 38

Fourth Principle

Everything which is to be established in the **spiritual**, **must first** be established in the **natural/physical**.

1Cor. 15:46: *“But not the spiritual first, but the **natural**; afterward the spiritual.”*

We find an Old Testament example, which defines this transformation.

Restore to:

Ezek. 36:24: *“ For I will take you from among the nations and gather you out of all lands, and will **gather you into your own land.**”*

Restore in:

Ezek. 36:25-26: *“25 And I will sprinkle clean waters on you, and you shall be clean. I will cleanse you from all your filthiness and from your idols.
26 And I will give **you a new heart**, and I will put a **new spirit within you**. And I will take away the stony heart out of your flesh, and I will give **you a heart of flesh**.
27 And I will put **My Spirit within you** and cause you to walk in My statutes, and you shall keep My judgments and do them.”*

We find the confirmation of this principle in the New Testament.

Heb. 8: 1-6,10 *“1 NOW THE main point of what we have to say is this: We have such a High Priest, One **Who is seated at the right hand of the majestic [God] in heaven**,
2 As officiating Priest, a Minister in the holy places and in the true tabernacle which is erected not by man but by the Lord.
3 For every high priest is appointed to offer up gifts and sacrifices; so it is essential for this [High Priest] to have some offering to make also.
4 If then He were still living on earth, He would not be a priest at all, for there are [already priests] who offer the gifts in accordance with the Law.
5 [But these offer] **service [merely] as a pattern and as a foreshadowing of [what has its true existence and reality in] the heavenly sanctuary**. For when Moses was about to erect the tabernacle, he was warned by God, saying, See to it that you make it all [exactly] according to the copy (the model) which was shown to you on the mountain.
6 But as it now is, **He [Christ] has acquired a [priestly] ministry which is as much superior and more excellent [than the old] as the covenant (the agreement) of which He is the Mediator (the Arbiter, Agent) is superior and more excellent**, [because] it is enacted and rests upon more important (sublimar, higher, and nobler) promises.
10 For this is the covenant that I will make with the house of Israel after those days, says the Lord: I will imprint My laws upon their minds, even upon their innermost thoughts and understanding, and engrave them upon their hearts; and I will be their God, and they shall be My people...”*

Earthly priest – Melchizedek
Earthly temple – Heavenly sanctuary

Fifth Principle

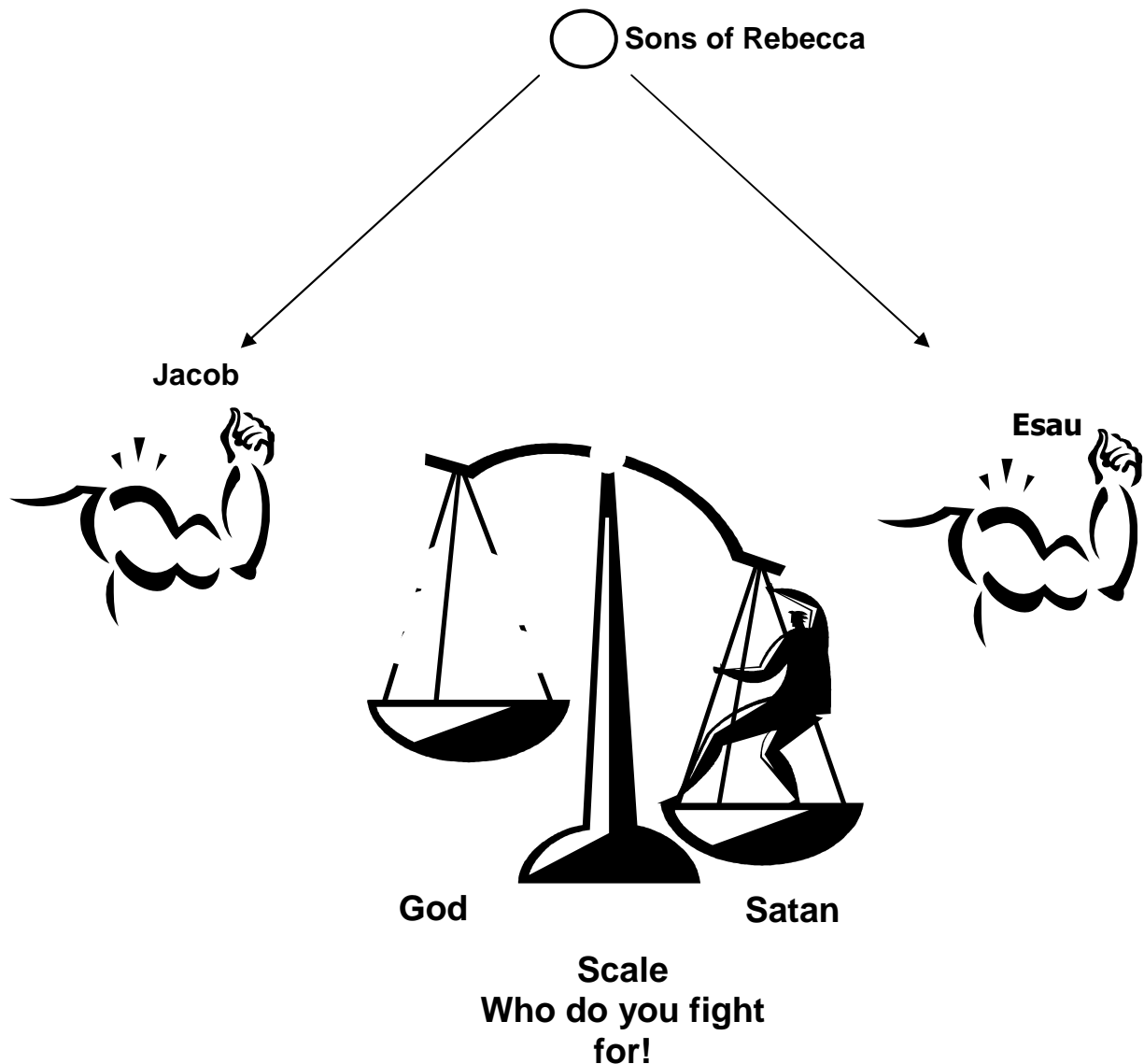
The Kingdom of Light (God) will always **contend** with the kingdom of darkness. God will reign supreme, however until Jeshua returns again, we the congregation/Bride must take up the battle in realm of spiritual warfare.

Depending upon the extent that we are **active in practicing Spritual Warfare** the Kingdom of Light will reign, depending on the degree with which we are **slack/lazy** the kingdom of darkness will grow.

This principle is declared to Rebecca at the birth of the twins.

Rebecca's promise:

*Gen. 25:33 Two nations are in your womb, **the might shall pass from one to the other.***



Sixth Principle

In Judaism you are either of the faith **or** you are an unbeliever. “Unbelievers” can become party to the benefits of the covenant without necessarily converting.

The process of Conversion is as follows:

A. Righteous Believer (One who keeps the 7 laws of Noah)



B. Proselyte (One who keeps all requirements except Mikveh / Baptism)



C. Full Conversion – i.e. a Jew

SALVATION

There seems to be a concept/teaching today that says: **you were saved by works under the Old Testament** but we are **saved through faith in the New Testament**. This leads to the idea that works = Law = Old Testament and faith = Grace = New Testament. This idea has no real biblical foundation.

As we have seen in the previous section the Covenant was given **to the House of Judah and Jacob** and the **renewal** of this promise/covenant was promised to the **same** nation.

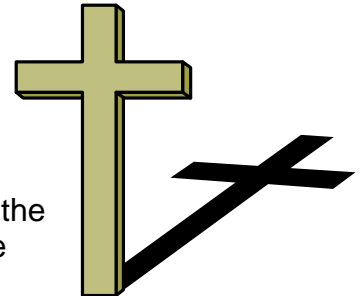
Jer. 31:31 Behold, the days come, says Jahweh, that I will cut a new covenant with the house of Israel, and with the house of Judah,

If that is so, then it stands to reason that **salvation** would have to be based on **faith** in **both** the Old and New Testament times.



As we move through this study we will find:

- that salvation has always and will always be by **faith** (Trust/obedience/commitment)
- that the Blood of Jesus is the **complete** atonement for the sin of man and replaces the sacrifice of Yom Kippur. Yeshua has made the **complete atonement**.



From the beginning God has asked that we have **faith** in Him **before** any action on our part.

The very first commandment expresses this principle:

Deut. 5: 6-7; Ex. 20: 2-3

“I am the Lord your God, Who brought you out of the land of Egypt, from the house of bondage.

You shall have no other gods before me.”

Abraham – As we study the life of Abraham we find the same principle of faith / obedience being the path to salvation.

God’s word to Abraham was:

- | | |
|--|--|
| Decision ↓ Faith ↓ Obedience ↓ Salvation | 1) “Leave the land of your father” (idols) 2) “Go to the land I show you” - and the result - 1) “I will make you a great Nation ” 2) “I will bless you” 3) “I will protect you” 4) “all the families of the earth will be blessed” |
|--|--|

The Jewish people were called on to make an **individual** as well as a **national/corporate** choice for salvation.

As individuals:

Deut. 10: 16: *“Therefore **circumcise the foreskin of your heart**”*

The Torah/Bible says *in Deut 10:16* that they were a “stiff necked people”

Paul in **Heb 3: 7 – 4:2** tells us why they were called stiff-necked. The people had received the **Gospel** but failed “**to mix it with faith**” and therefore had gone astray in their hearts. We know that the generation who died in the wilderness were lost because they **lacked faith**.

We see further evidence of life of salvation through faith in **Deut. 30: 6:**

Deut. 30: 6: *“And Jahweh your God will **circumcise your heart and the heart of your seed, to love Jahweh your God with all your heart and with all your soul, so that **you may live**** (as on salvation).”*

We find confirmation of this principle in the New Testament when Paul speaks in *Rom. 2: 29; Col. 2: 11* and equates **circumcision of the heart** with **being born again**.

Rom. 2:29: *“but **he is a Jew who is one inwardly, and circumcision is of the heart; in spirit and not in letter; whose praise is not from men, but from God.**”*

Col. 2:11: *“in whom also you are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ,”*

An additional Old Testament and New Testament verse, which testify to the fact that salvation is by **faith alone**, are:

Heb. 2: 4; Rom. 1: 17

Heb. 2:4: *“God also bearing them witness, both with signs and wonders, and with different kinds of miracles and gifts of the Holy Spirit, according to His own will?”*

Rom. 1:17: *“For in it the righteousness of God is revealed from faith to faith, as it is written, “The just shall live by faith.””*

Finally, at an individual level, in the New Testament, we find a revelation in Yeshua’s teaching to Nicodemus.

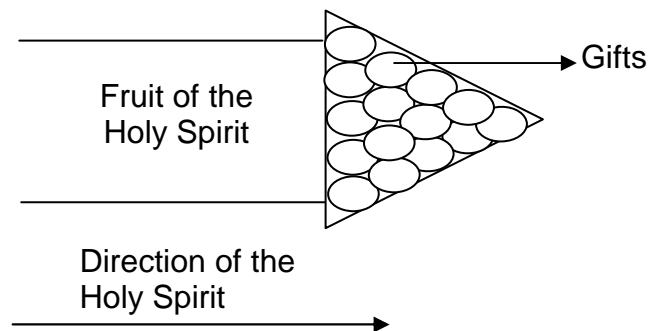
John 3:

- a) Yeshua says: “ You must be born again”
- b) Nicodemus asks: “How can it be?”
- c) Yeshua says: “You are a teacher and you do not know these things?”

As Corporate Israel

The Jewish nation understood that **each person** had to **believe by faith** – in the classic example, those who painted the blood of the lamb on their doorposts would be safe – the story of Passover. The Torah/Bible does not tell us that the entire house of Jacob was **saved**. We are only told that 600 000 men had left Egypt (**Ex. 12:37**). The question is how many stayed behind?

They clearly understood that they had to **function together** (spiritually), by moving when the cloud or the pillar of fire moved, etc. They therefore also understood the principle of **unity**, as each tribe had a place and a **function (gift)** around the temple. With this understanding we can deduce that they knew that since they were accountable to each other, they also had an obligation to deal with the inner conflict of a unit.



In **Rom. 9-11** Paul draws a parallel with this corporate salvation of Israel and the Bride of Christ – the parallel of a single body (unity) functioning separately (gifts) while moving in the direction of the Holy Spirit is clear.

ASSEMBLY/EKKLESIA(Greek)/KAHAL(Hebrew)

One of the beliefs of the Replacement Theology Movement is that the “Church” **started** on one sunny day in the book of Acts.

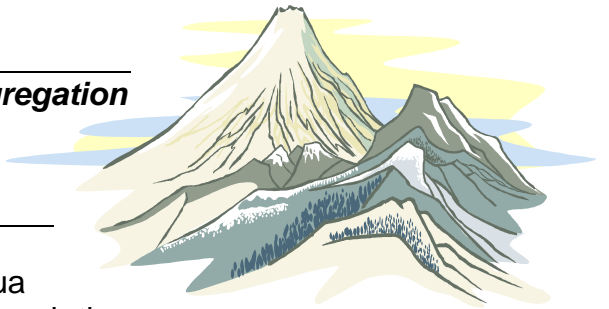
I stressed earlier that we follow a God who is the same yesterday, today and will be tomorrow. Based on this assumption we would need to “**find**” a **church in the Old Testament**.

The world Church is a foreign concept and is the result of the translations from Greek to English, etc.

So what is the **truth**? The **assembly** (Ekklesia/Kahal) was established in the **wilderness at Mount Sinai**.

In Acts we read the story of Stephen who preaches with power and might – immediately after this word he is **stoned**. What were the last words this man spoke?

Acts 7:38: *“This is he **who was in the congregation in the wilderness** with the Angel who spoke to him in Mount Sinai, and with our fathers, who received the living words to give to us,”*



Stephan is saying that the same Jesus/Yeshua seen on earth and whose power is worthy through the Holy Spirit in Acts was at the start of the **Church**.

In **Ex. 19: 1-25** we find the story of how this group of people stood before God and say:

Ex. 24:3 *“And Moses came and told the people all the Words of Jahweh, and all the judgments. And all the people answered with one voice and said, All the words which Jahweh has said, we will do.”*

Acts 7 has verified that this group is made up of:

- the house of Jacob
- the house of Israel

as a congregation. (**Acts 3: 25-26**)

We find another interesting thing. Those who went up out of Egypt consisted of:

- 600 000 men of the children of Israel and
- a mixed multitude of Gentiles who had accepted God in faith and had believed in their salvation. (**Ex. 12: 37, 38**)

This is truly interesting – we find the congregation of Acts also being increased by the acceptance of Gentiles who believe by **faith** in the work of Jesus as their salvation. (**Acts 2: 9-11**)

The apostle Peter confirms this in **Acts 10: 34, 35**.

Acts 10:34-35:

*“34 Then Peter opened his mouth and said, Truly I see that God is no respecter of persons;
35 but in **every nation** he who fears Him and works righteousness is accepted with Him.”*

Paul reinforces this in **Rom. 10: 9-13**.

Rom. 10:9-13:

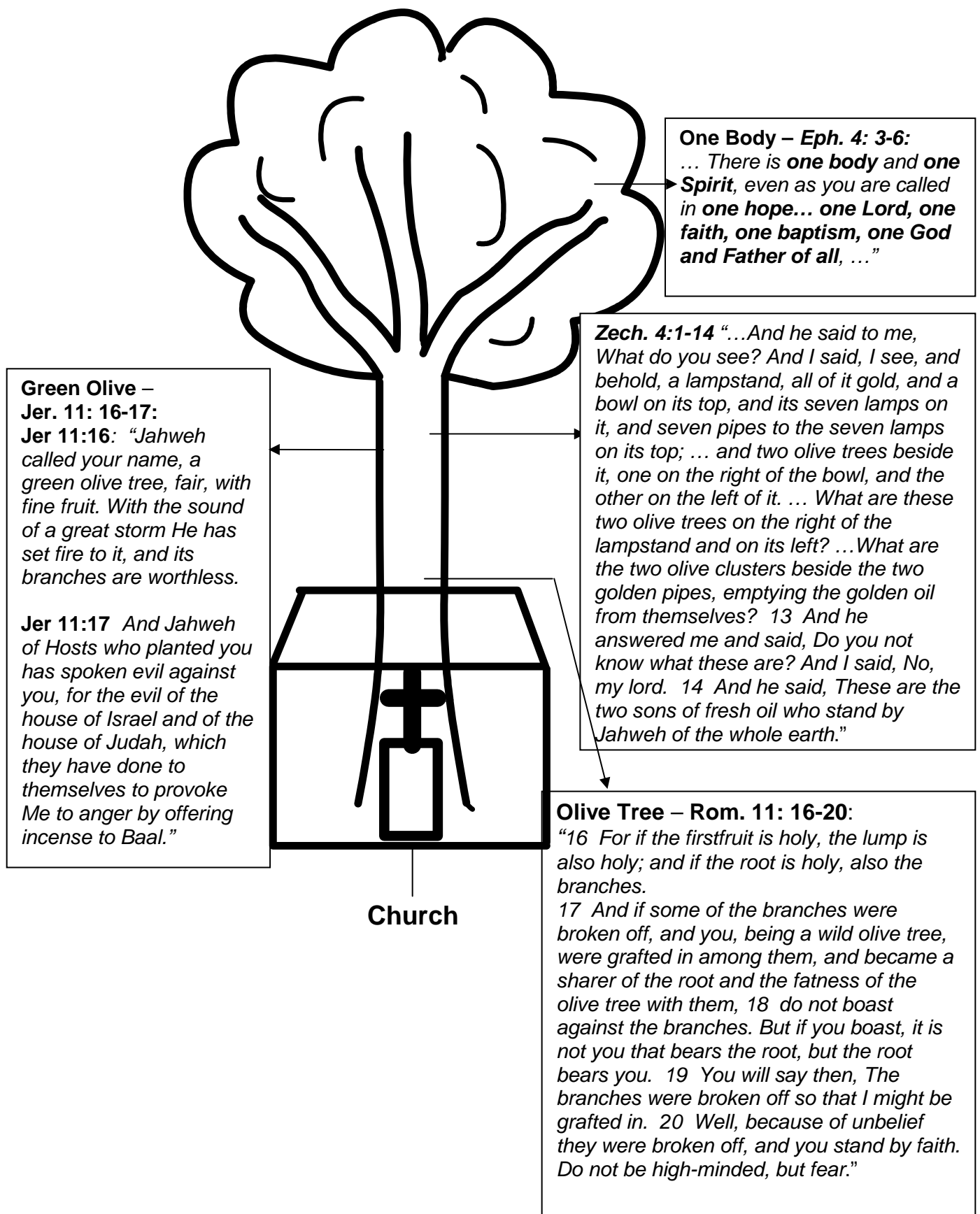
*“9 Because if you confess the Lord Jesus, and believe in your heart that God has raised Him from the dead, you shall be saved.
10 For with the heart one believes unto righteousness, and with the mouth one confesses unto salvation.
11 For the Scripture says, "Everyone believing on Him shall not be put to shame."
12 For there is **no difference both of Jew and of Greek**, for the same Lord over all is rich to all who call on Him.
13 For everyone, "whoever shall call on the name of the Lord will be saved." “*

And therefore fulfils the promises made in the Old Testament:

Is. 28:16: *“therefore so says the Lord Jahweh, Behold, I place in Zion a Stone for a foundation, a tried Stone, a precious Cornerstone, a sure Foundation; he who **believes** shall not hurry.”*

Joel 2:32: *“And it shall be, whoever shall **call on the Name of Jahweh shall be saved**; for salvation shall be in Mount Zion and in Jerusalem, as Jahweh has said, and in the remnant whom Jahweh shall call.”*

So we have a congregation of the House of Jacob and a mixed multitude (Old Testament) and the Jew and Gentiles (New Testament) which is called/compared to:



RIGHT OF THE FIRST BORN

God gave us a **priceless gift** when he calls us **His firstborn**.

Who is an Israelite?

Having established that we are part of **one** congregation that **started** at Mount Sinai, which was **renewed** in *Acts*, and which is in the process of **transformation** to be the Bride of Jeshua, we need to determine who is:

- the firstborn and
- who is an Israelite?

Paul connects the “general assembly” and the “firstborn”:

Heb. 12:23: *“to the **general assembly** and church of the **first-born** who are written in Heaven, and to God the judge of all, and to the spirits of just men made perfect,”*

Israel is conceived by God to walk as a first-born – set apart nation that will be a light to the world.

Ex. 4:22: *“And you shall say to Pharaoh, Thus says the Lord: **Israel** is My son, My **first-born**.”*

Ex. 19:5-6: *“And now if you will obey My voice indeed, and keep My covenant, then you shall be a peculiar treasure to Me above all the nations; for all the earth is Mine.
And you shall be to Me a **kingdom of priests and a holy nation**. These are the words which you shall speak to the **sons of Israel**.”*

But “Israel” struggles to understand the Words of Jesus. Jesus speaks to **Jews** who think that they have been free (in a sense physically but not spiritually). Jesus goes on to refer them to the laws regarding an **Israelite slave**.

Yeshua takes the release of an Israelite slave (“Pidyon she vieyrm”) and makes the comparison between an Israelite slave who could be redeemed to his full positions/glory if the price of redemption has been paid and says it is similar to the resurrection of their rights to be a Priest if they believe in Him by faith as the Messiah. The truth is, **we are set free from the sin of death not from the Word of God (His commandments)**.

John 8:31-36:

*“31 Then Jesus said to the **Jews** who believed on Him, If you continue in My Word, you are My disciples indeed.
32 And you shall know the truth, and the truth shall make you free.
33 They answered Him, We are Abraham's seed and were never in bondage to anyone. How do you say, You will be made free?”*

34 Jesus answered them, Truly, truly, I say to you, **Whoever practices sin is the slave of sin.**

35 And the slave does not abide in the house forever, but the Son abides forever.

36 Therefore if the Son shall make you free, you shall be free indeed.”

Is. 49:5-6 “5 And now, says the Lord—Who formed me from the womb to be His servant to bring Jacob back to Him and that Israel might be gathered to Him and not be swept away, for I am honorable in the eyes of the Lord and my God has become my strength—

6 He says, It is too **light a thing that you should be My servant to raise up the tribes of Jacob** and to restore the survivors [of the judgments] **of Israel**; I will also give you **for a light to the nations**, that My salvation may extend to the end of the earth.”

Col. 1:15-18 “15 [Now] He is the exact likeness of the unseen God [the visible representation of the invisible]; **He is the Firstborn of all creation.** 16 **For it was in Him that all things were created, in heaven and on earth, things seen and things unseen, whether thrones, dominions, rulers, or authorities; all things were created and exist through Him [by His service, intervention] and in and for Him.**

17 And He Himself existed before all things, and in Him all things consist (cohere, are held together).

18 **He also is the Head of [His] body, the church;** seeing He is the Beginning, the Firstborn from among the dead, so that He alone in everything and in every respect might occupy the chief place [stand first and be preeminent].”

This message continues with the Jewish concept of “Pidyon Haben” we are **bought back** with the price of redemption –we are bought back to become the firstborn – the firstborn restored in the Order of Melchisedek.

1Cor. 6:20: “for you are bought with a price. Therefore glorify God in your body and in your spirit, which are God's.”

As **restored firstborn** we become sons and heirs – a redeemed remnant of the seed of Israel/Yeshua, priests with the full authority by selection and election.

Gal. 3:26-29:

“26 For you are all sons of God through faith in Christ Jesus.

27 For as many as were baptized into Christ, you put on Christ.

28 There cannot be Jew nor Greek, there is neither bond nor free, there is no male nor female; for you are all one in Christ Jesus.

29 And if you are Christ's, then you are Abraham's seed and heirs according to the promise.”

Heb. 12:23: *“to the **general assembly** and church of the **first-born** who are written in Heaven, and to God the judge of all, and to the spirits of just men made perfect,”*

Paul asks: “Who are Israelites?”

Rom. 9:4-5

*“4 **who are Israelites**; to **whom belong the adoption**, and the glory, and the covenants, and the giving of the Law, and the service of God, and the promises;*

*5 **whose are the fathers**, and of whom is the Christ according to flesh, He being God over all, blessed forever. Amen.”*

In **Matt. 15: 24** we fulfil this election when we answer to the call to be a “lost” sheep that is found.

Matt. 15:24: *“ But He answered and said, I am not sent except to the **lost** sheep of the house of Israel.”*

Zech. 9:13-14

“13 For I have bent Judah for me as a bow; I filled it with Ephraim, and I will stir up your sons, O Zion, against your sons, O Greece, and make you as the sword of a mighty man.

14 And Jahweh shall be seen over them, and His arrow shall go forth like the lightning; and the Lord Jahweh shall blow the ram's horn, and shall go out with the windstorms of the south.”

Finally, Paul tells us that we have become a **New Creation** – from a **lost sheep** to a **firstborn Israelite**.

2 Cor. 5:17: *“So that if any one is in Christ, that one is a new creature; old things have passed away; behold, all things have become new.”*

TRUTH: because we are **Israelites** we can claim the renewed Covenant (**Jer. 31:31**). We are part of the **tribe**.

LAW AND GRACE

Much of the confusion on this issue arises from the anti-semitic teaching of some of the early church fathers which eventually led to the theory of the replacement of Israel.

Some common unbiblical concepts are:

- those under law are under bondage!
- the law was the curse that Jesus came to set us free from, etc!

So where did this conflict come from?

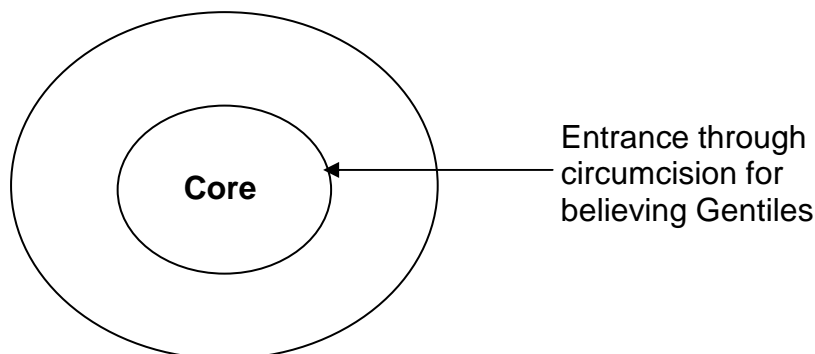
In the early Messianic community we find two predominant congregations; those in **Galatia** are under the leadership of Jews, who had accepted Jeshua as the Messiah and the congregation in **Rome** made up largely of believing Gentiles.

Two **heresies** arose around this time. Paul's letter to Galatia and Rome deal with these and should be studied in that context.

The Jews in **Galatia continued on the old path of "conversion"** (this was the process of how Gentiles were introduced into Judaism) – it implied that you had to take on the Torah, the full understanding of the teachings, the keeping of the feasts, circumcision, mikvah/baptism, as well as salvation by faith **before** you were **saved**.

The Romans, who had no knowledge of/or background to the Torah's teaching, accepted their salvation by faith and then rejected any relationship/responsibility to the Torah/Word of God. This is because the Jews in Rome had not yet accepted Jesus as Messiah, and the commandments were thus considered "**out of date**".

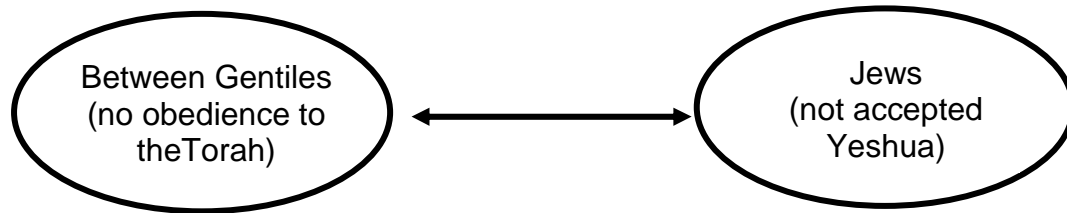
The book of *Galatians* is therefore showing that a group of "believing Jews" had formed an inner core and had established that there was a minimum requirement of circumcision needed before you were accepted.



Paul showed that the God of all Creation and the God of the Jews can't have a double standard. **Through the Atonement of sin by Jesuha we have equal access to God.**

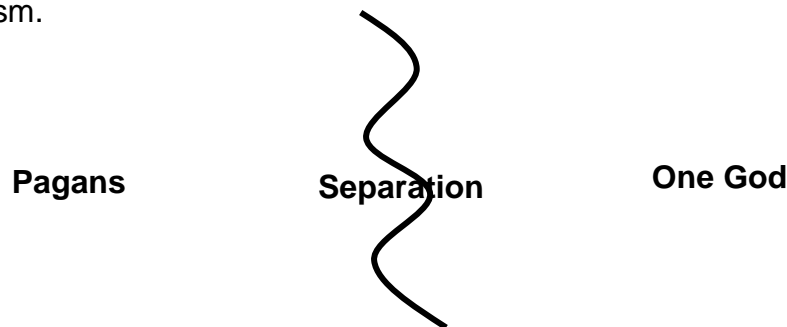
The Jerusalem Council (**Acts 15**) however sets the minimum practices for believing Gentiles to obey.

The Book of *Romans* is however written to remind the Gentiles (previously living outside of the covenant) who now associate with the Jews to present their bodies as “a holy sacrifice acceptable to God”. Indeed those who were **strong** in faith needed to support their weaker Jewish brethren (who had not yet accepted Yeshua as Messiah) so that they do not stumble by only being obedient to the minimum requirements of righteousness and purity.



If we serve **the King of the Jews** do we behave like Gentiles? – **No!!**

Since the calling of God at Mount Sinai the Jews had maintained a lifestyle of separatism.



A righteous Gentile was welcome to worship the One God **and** did **not** have to be **circumcised** i.e. he did not become a Jew but was recognized as **righteous**. The **requirements of obedience** after you had established a relationship with God by faith was:

| Moses | Noah | Acts 15 |
|------------------------------------|--------------------------|---|
| Idol worship Lev. 17: 7-9 | Refrain from: - Idolatry | Refrain from:- Idol Woship |
| Eating blood Lev. 17: 10-16 | - Eating blood | - Eating blood |
| Incest Lev. 18: 6-26 | - Sexual Immorality | - Fornication |
| Keep Shabbath Ex. 20: 10 | - Blasphemy | - Keep Shabbath |
| Keep Pesach Ex. 12: 18-20 | | |
| Keep Ten Commandments | - Robbery/Murder | - Keep the Ten Commandments expanded to two |

Believing Gentiles who:

- 1) Claim to know the Messiah
 - 2) Claim to be equal heirs of the promises of Israel's blessing
- must live a lifestyle which has these **minimum** requirements and the Fruit of the Spirit.

If we do this, the Jews may be able to accept our **faith** in One God (Yahweh) as **valid**. As we accept responsibility to do this, we uphold our brethren and **point the way to the Messiah**.

If we do not do this we will cause them to stumble over the validity of Yeshua as Messiah.

But how do we make sure what is really meant in the Book of *Galatians*:
there clearly is a curse of the law – but is the law a curse?

Gal. 3:10-13 *"10 For as many as are out of works of the Law, these are under a curse; for it is written, "Cursed is everyone who does not continue in all things which are written in the Book of the Law, to do them."
11 But that no one is justified by the Law in the sight of God is clear, for, "The just shall live by faith."
12 But the Law is not of faith; but, "The man who does these things shall live in them."
13 **Christ redeemed us from the curse of the Law**, being made a curse for us (for it is written, "Cursed is everyone having been hanged on a tree");"*

A review of scripture reveals the following:

Deut. 4:40: *"Therefore, you shall **keep His statutes** and His commandments which I command you this day, so **that it may go well with you** and with your sons after you, and so that you may make **your days longer** upon the earth which Jahweh your God gives you forever."*

Rom. 7:12: *"So indeed the Law is holy, and the commandment is **holy and just and good**."*

Rom. 7:14: *"For we know that the law is **spiritual**, but I am carnal, sold under sin."*

Rom. 7:22-25: *"22 For I **delight in the Law** of God according to the inward man;
23 but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin being in my members.
24 O wretched man that I am! Who shall deliver me from the body of this death?
25 I thank God through Jesus Christ our Lord! So then with the mind I myself serve the Law of God, but with the flesh the law of sin."*

Acts 21:21-26: “21 And they are informed concerning you, that you teach all the Jews who are among the nations to forsake Moses, saying that they ought not to circumcise their children, nor to walk after the customs.
22 What is it therefore? At all events a multitude will come together, for they will hear that you have come.
23 Therefore do this, what we say to you: We have four men who have a vow on themselves;
24 taking them, be purified with them, and be at expense for them, so that they may shave their heads. And all may know that what they have been told about you is nothing, but you yourself also walk orderly and **keep the Law**.
25 And as to the nations who believe, we joined in writing, judging them to observe no such things, except only that they keep themselves from both idol sacrifice, and blood, and a thing strangled, and from fornication.
26 Then taking the men on the next day, **being purified with them, Paul went into the temple**, declaring the fulfillment of the days of the purification, until an offering should be offered for each of them.”

Galatians calls the law a curse although many other verses show us that law is **good**. How can we understand this **conflict**? God’s Word has always been one of individual **choice**.



Deut. 30:15-17 “15 Behold! I have set before you today life and good, and death and evil,
16 in that I command you today to love (**faith – trust**) Jahweh your God, to walk (**obedience**) in His ways, and to keep His commandments and His statutes and His judgments, so that you may live and multiply (**result**). And Jahweh your God shall bless you in the land where you go to possess it.
17 But if you turn away your heart, so that you will not hear, but shall be drawn away and worship other gods and serve them,”

So, when does the curse of the law apply?

The curse of the law applies if you do not have **faith**, i.e. **it applies to everyone until he/she has accepted Yeshua as Messiah**.

The 365 negative commandments:

- 1) point man to see sin
- 2) highlight the result of sin
- 3) point man to God.

Once we are saved, God **believes** that we will no longer **do these** things but expects us to live out the 248 positive commandments. If we do His will we show the world that we are **lovingly obedient** to a God who **is everything to us**. Once you understand that we are not free to do what we like (law of liberty) but that we are free to do what God asks in His Torah/Word, we will no longer have any problem with works – it will not be legalism, but **obedience** and we will be able to live out the words of James.

James 2:24-25: “24 You see then how a man is justified by works, and not by faith only.
25 And in the same way, was not Rahab the harlot also justified by works when she had received the messengers and had sent them out another way?”

The words of encouragement to Timothy verify what has been stated previously:

2Tim. 3: 14-17: “14 **But continue in the things** that you have learned and have been assured of, knowing from whom you **have learned them**,
15 and **that from a babe you have known the Holy Scriptures**, which are able to make you wise to salvation through faith in Christ Jesus.
16 All Scripture is God-breathed, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,
17 that the man of God may be perfected, thoroughly furnished to every good work.”

Timothy had access to these scriptures as a child (before the New Testament) and knew that:

- Salvation came by faith.
- Believers use the Old Testament as instruction in righteousness.
- Old Testament scripture could make the man of God **perfect**.
- Faith includes works of obedience.

Grace and Mercy are Old Testament principles (therefore any teaching that Grace is a New Testament teaching is false:

Grace = Greek: charis }
= Hebrew: chayn } The same!

Mercy = Greek: elios }
= Hebrew: chesed } The same!

- A. God of Israel = God of Grace and Mercy – Jer. 9: 23/24; Ps. 117
- B. God’s Grace and Mercy is everlasting – Ps. 103:18-18; Ps. 54: 8
- C. God created by Grace and Mercy – Ps. 139:1-9
- D. God found Grace and Mercy with People – Noah: Gen. 6: 8
Joseph: Gen. 39:21
Mins: Ex. 33:11-73
- E. God saves by Grace and Mercy – Ex 3: 15-16; Ps. 136: 10-15
- F. God lead the wilderness by Grace and Mercy – Ps. 136: 16; Kor. 10:1-4
- G. God marries Israel in Hosea Grace and Mercy – Hosea 2: 19-20
- H. God redeems House of David by Grace and Mercy – Zech. 12: 9-10

We are saved by **faith** through Grace:

Eph. 2:8-9 “8 For by grace you are saved through faith, and that not of yourselves, it is the gift of God,
9 not of works, lest anyone should boast.”

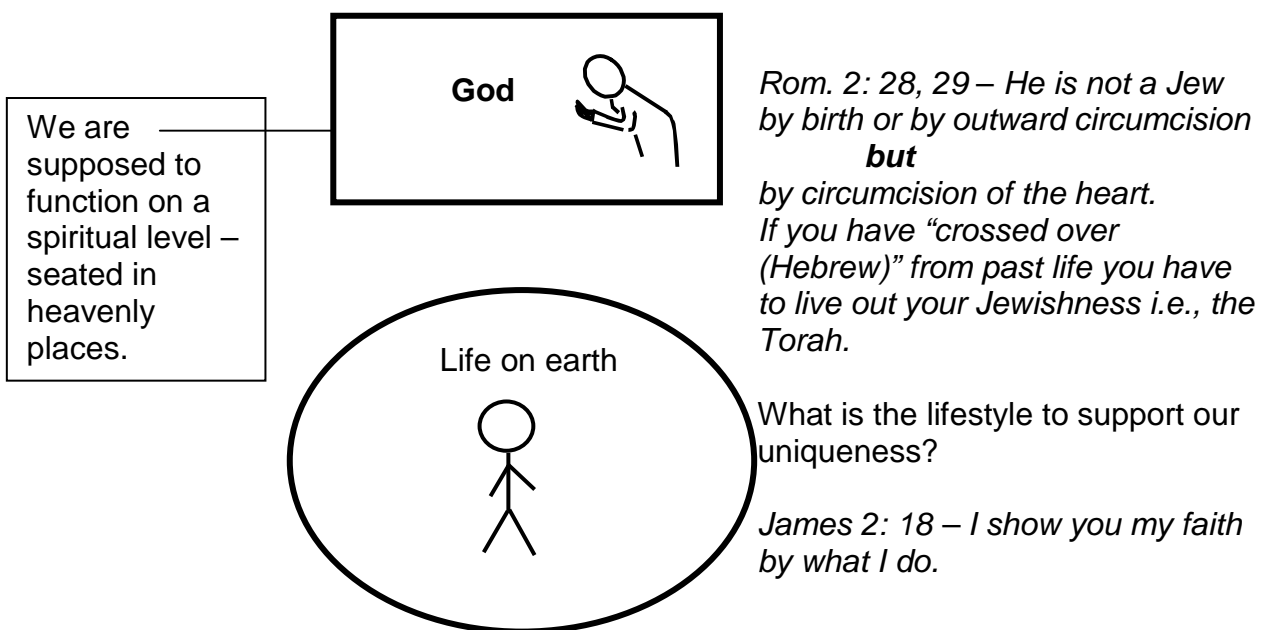
However, after we are saved we **uphold** the Torah/Word:

Rom. 3:28-31: “28 Therefore we conclude that a man is justified by faith without the works of the Law.
29 Or is He the God of the Jews only, and not also of the nations? Yes, of the nations also,
30 since it is one God who will justify circumcision by faith, and uncircumcision through faith.
31 Do we then make the Law void through faith? Let it not be! **But we establish the Law.**”

Why are we saved and why do we obey God?

2Tim. 3:16: “All Scripture is God-breathed, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,”

Summary: We are saved by faith to do God’s Will



Transformation from the Old to the New Covenant

Having established that the “law” still stands, we need to clarify how the covenant **rights** are **transported**.

1. We read in Hebrews:

*“But now hath He obtained a more excellent ministry, by how much also He is the mediator of a **better** covenant which was established upon better promises.” (Heb. 8:6)*

The Greek word for better = kreittonos = “**to hold more**”.

2. We read of Stephen who says:

*“For we heard him say, that Jesus... shall **change** the **custom** which Moses gave to us.”*

The important point here is that there is a **measure of change**, i.e. the original **content is still there** albeit **in a new form**.

3. Having established that, the old covenant will be **changed to the new** and that it **will hold more**. We need to define **what is new**.

The Greek words used for New Covenant are:

- a) NEOS – means to regenerate
- b) KAINOS – means to bring a freshness.

The word **change** in the Greek is **metathesis**. Meta means “over and beyond”, “in addition to”, “magnified whole”.

“Thesis” is a written work which can “stand on its own, it has a basis”.

Just as a caterpillar changes into a butterfly, so too has the old changed to the new, with a change for the better.

Differences between transference and abolished:

I have already dealt with the wording about the law as contained in Galations. However, we have a similar concept in **Eph. 2:15**:

*15 By **abolishing** in His [own crucified] flesh the enmity [caused by] the Law with its decrees and **ordinances** [which He annulled]; that He from the two might create in Himself one new man [one new quality of humanity out of the two], so making peace.*

The word **abolishes** means to “make void”. But “what” are we talking about.

Ordinance is defined: *“that which has been held as an **opinion**, a **doctrine** of the church, i.e. an **opinion**.”*

Therefore the New Testament **makes void the traditions of men which are not founded on the Torah / Word**. The law (commandments) of God are therefore still applicable today.

This is confirmed in:

Heb. 7:12 *“12 For when there is a change in the priesthood, there is of necessity an transformation **of the law** [concerning the priesthood] as well.”*

What is the relationship between the Law and the Covenant?

The law refers to the express commandments of God and these are never abolished. The law in essence is the content of something that must happen. Just as assets / cash are items of value which pass from one person to the next by means of a testament, so too are the commandment of God an asset.

The Covenant / Testament is in fact the **vehicle of transfer**, it is the will which determines what happens to the assets and is entirely separate from the commandments.

So what element changed?

1. The priesthood changed from the tribe of Levi to Jeshua.
2. The daily / annual sacrificial offering was changed to an ongoing, permanent atonement by the Blood of Jeshua for all those who repent.
3. The external legacy of the Word (**Deut. 31:10-11**) is exchanged for the internal voice of the Holy Spirit.

Gal. 3:19 *“19 What then was the purpose of the Law? It was **added** [later on, after the promise, to disclose and expose to men their guilt] because of transgressions and [to make men more conscious of the sinfulness] of sin; and it was intended to be in effect until the Seed (the Descendant, the Heir) should come, to and concerning Whom the promise had been made. And it [the Law] was arranged and ordained and appointed through the instrumentality of angels [and was given] by the hand (in the person) of a go-between [Moses, an intermediary person between God and man].”*

This verse is often taken to **mean the Old Testament has been superseded.**

Is this so?

1) Transgression = Sin.

If the law is added because of sin, then we can't sin anymore. What is true is that the "law" was put in place to **show / highlight** sin.

2) We know that the **Word of God = Light**

Ps. 119:105 *"105 Your word is a lamp to my feet and a **light** to my path."*

We know that the **Law = Light**

Prov. 6:23 *"23 For the **commandment** is a lamp, and the whole teaching [of the law] is **light**, and reproofs of discipline are the way of life,"*

3) The curse of the law is the penalty that comes when we sin, however we know that Christ died to deal with the penalty.

Gal. 3:10 *"10 And all who depend on the "works of the" Law [who are seeking to be justified by obedience to the Law of rituals] are under a curse and doomed to disappointment and destruction, for it is written in the Scriptures, Cursed (accursed, devoted to destruction, doomed to eternal punishment) be everyone who does not continue to abide (live and remain) by all the precepts and commands written in the Book of the Law and to practice them."*

What is this "works of the law" that brings us under the curse.

This phrase/wording is only used by **Paul** and is only found in one other place – the Dead Sea scrolls.

The definition of "works of the law" is: "Interpretation / amplification of" the Bible.

This means that we should not subject ourself blindly to the "rules" made by **man's interpretations** (oral law) without careful thought.

Gal. 5:1 *"1 IN [this] freedom Christ has made us free [and completely liberated us]; stand fast then, and do not be **hampered and held ensnared** and submit again to a yoke of slavery [which you have once put off]."*

The Pharisees were "**building fences**" around the **commandments** of God and making it a burden – i.e. a yoke of bondage.

4) We need to establish exactly which transgression caused “something” to **be added**.

At Mt Sinai, we find a covenantal people waiting for Moses to return. They had already made a commitment to “do and hear”.

However, they got impatient and turned to idolatry, i.e. they made the image of a golden calf.

As a result of this transgression, when Moses came down and saw what was happening he:

- a) Broke the tablets
- b) Instituted the **levitical priesthood**.

Paul tells us therefore what changes: the priesthood!!!

Heb. 7:11-14 *“11 Now if **perfection** (a perfect fellowship between God and the worshiper) **had been attainable by the Levitical priesthood**—for under it the people were given the Law—why was it further necessary that there should arise another and different kind of Priest, **one after the order of Melchizedek**, rather than one appointed after the order and rank of Aaron?
12 For when there is a change in the priesthood, there is of necessity an alteration of the law [concerning the priesthood] as well.
13 For the One of Whom these things are said belonged [not to the priestly line but] to another tribe, no member of which has officiated at the altar.
14 For it is obvious that our Lord sprang from the tribe of Judah, and Moses mentioned nothing about priests in connection with that tribe.”*

THE PURPOSE OF THE COMMANDMENT / LAW:

1. To Reveal Sin

An analyses of various passages will highlight that the “law” has a real purpose especially in today’s time and **defines the boundary of our freedom**.

Jas 1:22-25 *“22 But be doers of the Word [obey the message], and not merely listeners to it, betraying yourselves [into deception by reasoning contrary to the Truth].
23 For if anyone only listens to the Word without obeying it and being a doer of it, he is like a man who looks carefully at his [own] natural face in a mirror;
24 For he thoughtfully observes himself, and then goes off and promptly forgets what he was like.
25 But he **who looks carefully** into the faultless law, the [law] of liberty, and is faithful to it and perseveres in looking into it, being not a heedless listener who forgets but an active doer [who obeys], he shall be blessed in his doing (his life of obedience).”*

Rom 7:7 “7 What then do we conclude? Is the Law identical with sin? Certainly not! Nevertheless, if it had not been for the Law, I should not have recognized sin or have known its meaning. [For instance] **I would not have known about** covetousness [would have had no consciousness of sin or sense of guilt] if the Law had not [repeatedly] said, You shall not covet and have an evil desire [for one thing and another].”

Gal. 3:19a “19 What then was the purpose of the Law? It was added [later on, after the promise, **to disclose and expose to men their guilt**] because of transgressions and [to make men more conscious of the sinfulness] of sin; ...”

2. To Restrain Sin

Rom. 2:5-6, 8-9 “5 But by your callous stubbornness and impenitence of heart you are storing up wrath and indignation for yourself on the day of wrath and indignation, when God’s righteous judgment (just doom) will be revealed. 6 For He will **render to every man according to his works** [justly, as his deeds deserve]: 8 But for those who are self-seeking and self-willed and disobedient to the Truth but responsive to wickedness, there will be indignation and wrath. 9 [And] there will be tribulation and anguish and calamity and constraint for every soul of man who [habitually] does evil, the Jew first and also the Greek (Gentile).”

Prov. 2:21-22 “21 For the **upright shall dwell in the land**, and the men of integrity, blameless and complete [in God’s sight], shall remain in it; 22 But the **wicked shall be cut off** from the earth, and the treacherous shall be rooted out of it.”

Prov. 3:1-2 “1 MY SON, forget not my law or teaching, but let your heart keep my commandments; 2 For length of days and years of a life [worth living] and tranquility [inward and outward and continuing through old age till death], these shall they add to you.”

3. To Reprove Sin

Jas 2:12,14 “12 So speak and so act as [people should] who are to be judged under the law of liberty [the moral instruction given by Christ, especially about love]. 14 What is the use (profit), my brethren, for anyone to profess to have faith if he has no [good] works [to show for it]? Can [such] faith save [his soul]?”

2 Pet. 2:4-5, 9 “4 For God did not [even] spare angels that sinned, but cast them into hell, delivering them to be kept there in pits of gloom till the judgment and their doom.

5 And **He spared not the ancient world**, but preserved Noah, a preacher of righteousness, with seven other persons, when He brought a flood upon the world of ungodly [people].

9 Now if [all these things are true, then be sure] the Lord knows how to rescue the godly out of temptations and trials, and how to keep the ungodly under chastisement until the day of judgment and doom,”

4. To Humble for Sin

Ps. 143:2 “2 And enter not into judgment with Your servant, for in Your sight no man living is [in himself] righteous or justified.”

5. To Spur to Obedience

Gal. 3:24 “24 So that the Law served [to us Jews] **as our trainer [our guardian, our guide to Christ, to lead us]** until Christ [came], that we might be justified (declared righteous, put in right standing with God) by and through faith.”

Ps. 19:7-9, 11 “7 The law of the Lord is perfect, restoring the [whole] person; the testimony of the Lord is sure, making wise the simple.

8 The precepts of the Lord are right, rejoicing the heart; the commandment of the Lord is pure and bright, enlightening the eyes.

9 The [reverent] fear of the Lord is clean, enduring forever; the ordinances of the Lord are true and righteous altogether.

11 Moreover, by them is **Your servant warned (reminded, illuminated, and instructed); and in keeping them there is great reward.**”

6. A Rule for Walking

1 John 5:2-3 “2 By this we come to know (recognize and understand) that we love the children of God: when we love God and **obey His commands** (orders, charges)—[when we **keep His ordinances** and are mindful of His precepts and His teaching].

3 For the [true] love of God is this: **that we do His commands [keep His ordinances and are mindful of His precepts and teaching].** And these orders of His are not irksome (burdensome, oppressive, or grievous).”

Rom. 2:13-15, 20-21 “13 For it is not merely hearing the Law [read] that makes one righteous before God, but it is the **doers of the Law** who will be held guiltless and acquitted and justified.

20 You are] a corrector of the foolish, a teacher of the childish, having in the Law the embodiment of knowledge and truth—

21 Well then, you who teach others, do you not teach yourself? **While you teach against stealing, do you steal (take what does not really belong to you)?”**

2 Tim. 3:14-16 “14 But as for you, **continue to hold to the things that you have learned** and of which you are convinced, knowing from whom you learned [them].”

7. To Appreciate God’s Mercy

2 Pet. 1:4-9 “4 By means of these He has bestowed on us His precious and **exceedingly great promises**, so that through them you may escape [by flight] from the moral decay (rottenness and corruption) that is in the world because of covetousness (lust and greed), and become sharers (partakers) of the divine nature.

5 For this very reason, adding your **diligence** [to the divine promises], employ every effort in exercising your **faith** to develop **virtue** (excellence, resolution, Christian energy), and in [exercising] virtue [develop] knowledge (intelligence),

6 And in [exercising] knowledge [develop] **self-control**, and in [exercising] self-control [develop] **steadfastness** (patience, endurance), and in [exercising] steadfastness [develop] **godliness** (piety),

7 And in [exercising] godliness [develop] brotherly **affection**, and in [exercising] **brotherly affection** [develop] Christian love.

8 For as these qualities are yours and increasingly abound in you, they will keep [you] from being idle or unfruitful unto the [full personal] knowledge of our Lord Jesus Christ (the Messiah, the Anointed One).

9 For **whoever lacks these qualities is blind**, [spiritually] shortsighted, seeing only what is near to him, and **has become oblivious [to the fact] that he was cleansed from his old sins.**”

Ps. 85:2-9 “2 You have forgiven and **taken away the iniquity of Your people**, You have covered all their sin. Selah [pause, and calmly realize what that means]!

3 You have **withdrawn all Your wrath and indignation**, You have turned away from the blazing anger [which You had let loose].

4 Restore us, O God of our salvation, and **cause Your anger toward us to cease [forever].**”

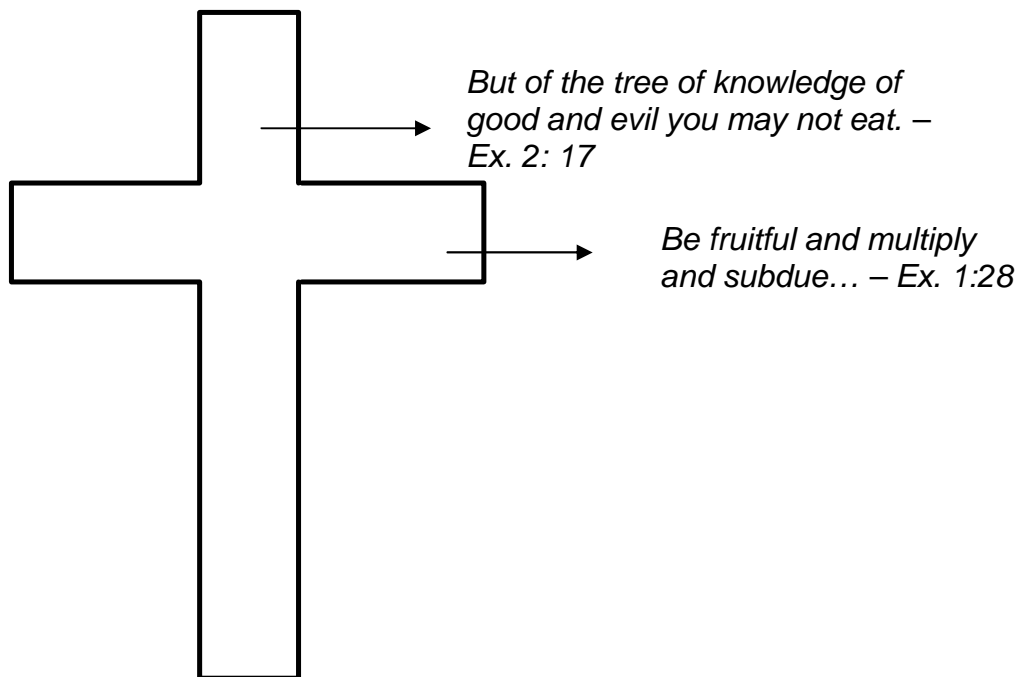
ELEMENTS OF THE COVENANT

We have known that there is **One congregation**, with One unchanging/everlasting God and that if we accept our salvation by faith, then we are a new creation, a firstborn Israelite. It therefore follows that there is only One Covenant, an ever-growing, more encompassing **renewing covenant**.

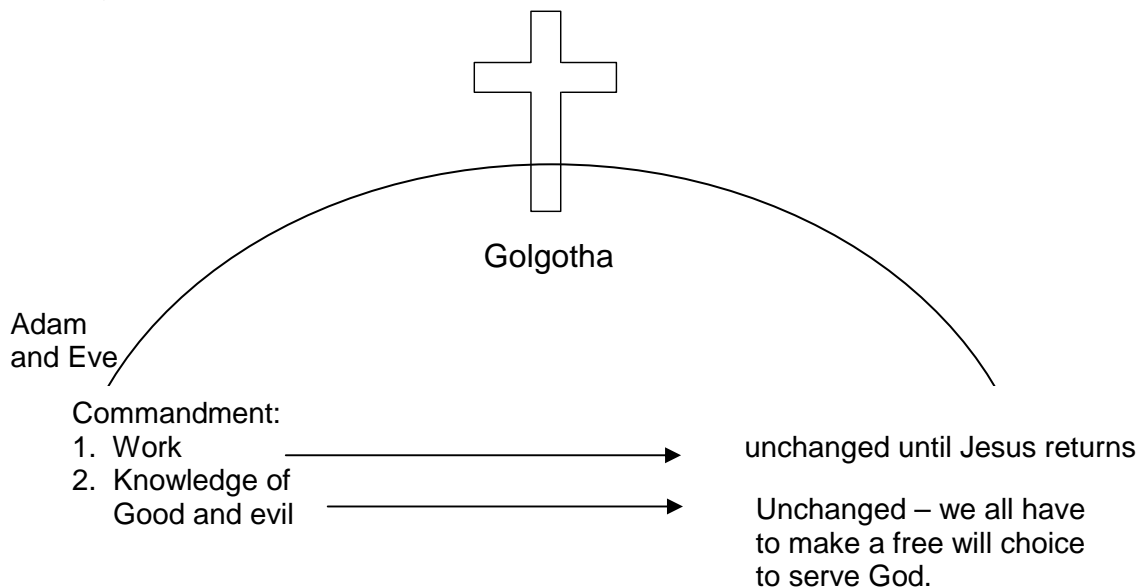
Initial Covenantal Relationship

God creates Adam and Eve – this is the highlight of creation – it was very good.

The covenant was based on relational love by a creator. The image of the cross can already be seen here.



Note: These were **commandments** to be obeyed even though we had a Living God and a perfect man and **no sin**.



1. UNDER NOAH

God looks at the evil of the world and decides to judge the sin – but covenants with the man with whom He finds Grace.

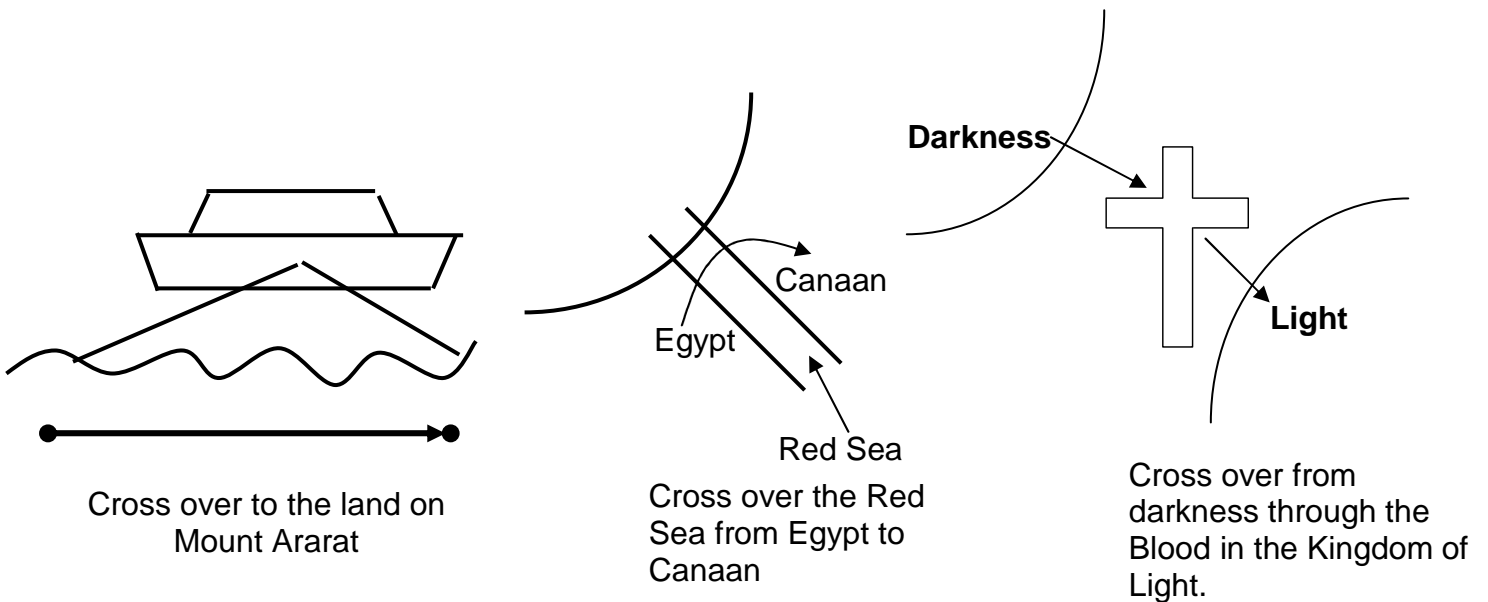
The Covenant:

Gen. 6:17-18 *“17 And behold! I, even I, am bringing a flood of waters upon the earth in order to destroy all flesh (in which is the breath of life) from under the heavens. Everything, which is in the earth, shall die.
18 But I will **establish My covenant with you**. And you shall come into the ark, you and your sons and your wife and your sons' wives with you.”*

The covenant with Noah is not only a sign and an event, which foreshadowed the deliverance that Jesus would bring, but was an example of the message of salvation.

Noah lives in a land full of sin. God provides a plan – Noah must build an Ark. Noah does so by faith – even though it takes many years and it doesn't rain until just before the end. Noah had to accept the plan of salvation and deliverance by **faith**. God gives us a sign to remind us of the covenant – a rainbow.

Gen. 9:13: *“I set my rainbow in the cloud. And it shall be a token of a covenant between Me and the earth.”*



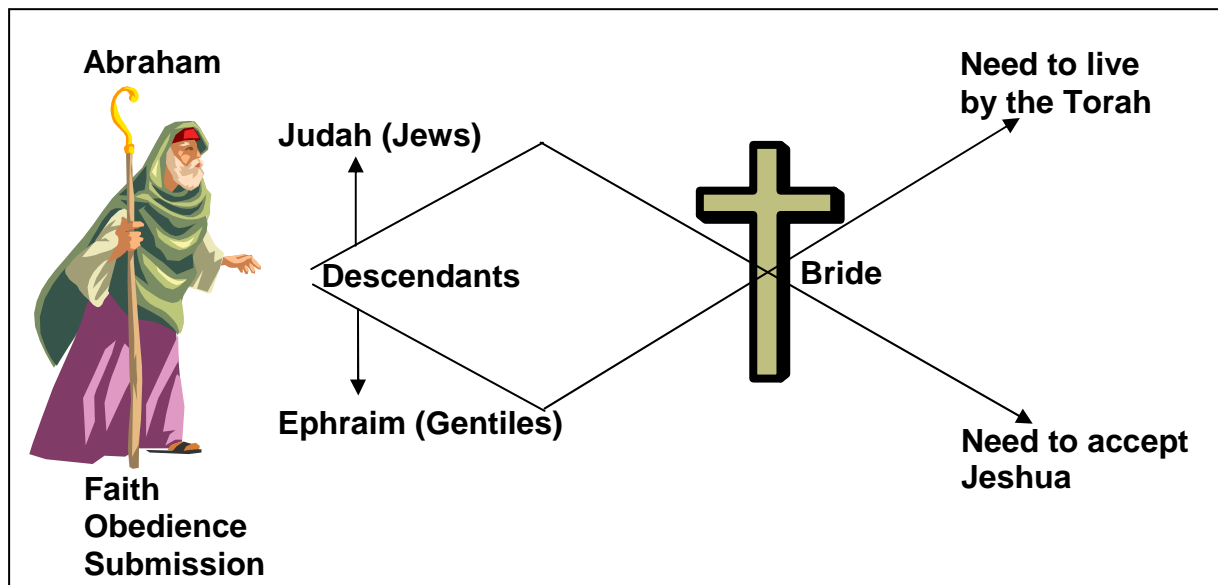
2. ABRAHAM: FAMILY – SEED – DESCENDANTS

Sign: Jewish Nation reserved through the ages and the change of the name from Abram to Abraham (**Gen 17:5**)

The Covenant (the space)

Gen. 13: 14-18 “14 The Lord said to Abram after Lot had left him, Lift up now your eyes and look from the place where you are, northward and southward and eastward and westward;
15 For all the land which you see I will give to you and to your posterity forever.
16 And I will make **your descendants** like the dust of the earth, so that if a man could count the dust of the earth, then could your descendants also be counted.
17 Arise, walk through the land, the length of it and the breadth of it, for I will give it to you.
18 Then Abram moved his tent and came and dwelt among the oaks or terebinths of Mamre, which are at Hebron, and built there an altar to the Lord.”

Gen. 15: 18 “18 On the same day the Lord made a **covenant** (promise, pledge) with Abram, saying, To your descendants I have given this land, from the river of Egypt to the great river Euphrates—the land of
19 The Kenites, the Kenizzites, the Kadmonites,”



The promise of the Memorial – time

Gen. 12:7, “7 Then the Lord appeared to Abram and said, I will give this **land to your posterity**. So Abram built an altar there to the Lord, Who had appeared to him.”

The Abrahamic Covenant is one of the most important covenants God made with man. Its importance lies not only in what it promised, but also in the fact that it was given unconditionally. No man's disobedience can overturn the Promise. The Apostle Paul said that even the law given 430 years afterward could not annul this great unconditional covenant. **(Gal. 3:17-18)** It was a covenant important not only to Abraham's physical descendants, but of worldwide significance to all of mankind. This is the untold story of the Abrahamic Covenant. Let's review the promises or provisions it contained.

NINE PROMISES:

The Abrahamic Covenant included nine separate unconditional promises, all of which have both a material and a separate Spiritual fulfillment:

1. The Land

Gen. 12:1 *"1 NOW [in Haran] the Lord said to Abram, Go for yourself [for your own advantage] away from your country, from your relatives and your father's house, **to the land** that I will show you."*

Rom. 4:13 *"13 For the promise to Abraham or his posterity, that he should **inherit the world**, did not come through [observing the commands of] the Law but through the righteousness of faith."*

2. Great Nation

Gen. 12:2 *"2 And I will make of you a **great nation**,..."*

In ancient times under David and Solomon, Israel became a great nation that extended from Mesopotamia to the border of Egypt. The Apostle Paul speaks of the New Jerusalem.

This is the Kingdom of God – true body of believers.

Col. 1:13 *"13 [The Father] has delivered and **drawn us to Himself** out of the control and the dominion of darkness and has transferred **us into the kingdom of the Son of His love**,"*

The physical kingdom of God's saints is great in number.

Heb. 11:16 *"16 But the truth is that they were yearning for and aspiring to a **better and more desirable country, that is, a heavenly [one]**. For that reason God is not ashamed to be called their God [even to be surnamed their God—the God of Abraham, Isaac, and Jacob], for He has **prepared a city for them**."*

The word, "city", is translated from the Greek, "polis," which can also be interpreted as "way of life." Christians who are living lives of faithfulness and service practice "kingdom living."

3. Blessed

Abraham was promised in **Gen. 12:2**, **“I will bless you.”** Abraham’s descendants were given *“a land flowing with milk and honey,”* (**Lev. 20:24**), and this wealth is the inheritance of those who put their faith in the Son of God.

This blessing was foreshadowed in **Is. 61:3-9**,

*“3 ...that they may be called oaks of righteousness [lofty, strong, and magnificent, distinguished for uprightness, justice, and right standing with God], the planting of the Lord, that He may be glorified...6 But you shall be called the **priests of the Lord**; people will speak of you as the **ministers of our God**. You shall eat the wealth of the nations, and the glory [once that of your captors] shall be yours...7 Instead of your [former] shame you shall have a **twofold recompense**; instead of dishonor and reproach [your people] shall **rejoice in their portion**. Therefore in their land they shall possess double [what they had forfeited]; **everlasting joy shall be theirs**...9 And their offspring shall be known among the nations and their descendants among the peoples. **All who see them [in their prosperity] will recognize and acknowledge that they are the people whom the Lord has blessed.**”*

4. Great Name

In **Gen. 12:2** God says **“I will... make your name great.”** The nation of Israel’s great name was a reflection of the Glory and Presence of God through every miracle done.

Phil. 2:9-11 *“9 Therefore [because He stooped so low] God has highly exalted Him and has freely bestowed on Him the **name that is above every name**,
10 That in (at) the name of Jesus every knee should (must) bow, in heaven and on earth and under the earth,
11 And every tongue [frankly and openly] **confess and acknowledge that Jesus Christ is Lord, to the glory of God the Father.**”*

Believers who have accepted Jesus as Saviour have a Name which is above every other name, the Name of God written on our forehead (Num. 6).

5. Blessings to Others

In **Gen. 12:2**, Abraham was promised, **“you shall be a blessing.”** Abraham’s physical and Spiritual descendants would be a blessing to others, not just to themselves. As an unconditional covenant, this had a literal fulfillment throughout history among Abraham’s descendants.

Is. 58:6 called upon Israel, *“to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that you break every yoke.”* This is called the “Year of Jubilee,” (Leviticus 25).

Luke 4:19-21 "19 To **proclaim the accepted and acceptable year of the Lord** [the day when salvation and the free favors of God profusely abound.]
20 Then He rolled up the book and gave it back to the attendant and sat down; and the eyes of all in the synagogue were gazing [attentively] at Him.
21 And He began to speak to them: **Today this Scripture has been fulfilled while you are present and hearing.**"

Jahshua proclaimed a Spiritual fulfillment at His first coming; a jubilee of forgiveness and cancellation of sin-debts through His sacrifice for sin.

6. Blessing to Those Who Bless

In **Gen. 12:3**, still another promise is stated, "**And I will bless them that bless you...**" God has blessed those nations and peoples who have blessed Abraham's natural descendants. But the Apostle Paul adds that there is a Spiritual fulfillment in Jahshua:

Gal. 3:16, 29 "16 Now the promises (covenants, agreements) were decreed and made to Abraham and his Seed (his Offspring, his Heir). He [God] does not say, And to seeds (descendants, heirs), as if referring to many persons, but, And to your Seed (your Descendant, your Heir), obviously referring to one individual, Who is [none other than] Christ (the Messiah).
29 And if you **belong to Christ [are in Him Who is Abraham's Seed], then you are Abraham's offspring and [spiritual] heirs according to promise.**"

7. Curses to Those who Curse

Gen. 12:3, "**And [I will] curse him who curses you.**"

Is. 54:17 "17 But no weapon that is **formed against you shall prosper**, and every tongue that shall **rise against you in judgment you shall show to be in the wrong**. This [peace, righteousness, security, triumph over opposition] is the heritage of the servants of the Lord [those in whom the ideal Servant of the Lord is reproduced]; this is the righteousness or the vindication which they obtain from Me [this is that which I impart to them as their justification], says the Lord."

God's judgments are a process of correction so that His children will turn from their wicked ways and come back to the lifestyle of obedience.

1 Cor. 3:13-15 "13 The work of each [one] will become [plainly, openly] known (shown for what it is); for the day [of Christ] will disclose and declare it, because it will be revealed with fire, and the **fire will test and critically appraise the character and worth of the work each person has done**.
14 If the work which any person has built on this Foundation [any product of his efforts whatever] survives [this test], he will get his reward.
15 But if any person's work is burned up [under the test], he will suffer the loss [of it all, losing his reward], though he himself will be saved, but only as [one who has passed] through fire."

8. All Families Blessed

Abraham is further promised in **Gen. 12:3**, “... **and in you shall all families of the earth be blessed.**” Abraham’s descendants would be identifiable as the people throughout recorded history who did the most to help the world’s diverse peoples, both materially (with food, medicines, inventions and scientific achievements, etc., to help improve their physical lives). The world is further blessed by the Jew Jesus who came to show the way to God the Father for all Gentiles.

9. Many Nations

In **Gen. 17:4-6**, we are told, “As for Me, behold, My covenant (solemn pledge) is with you, and you shall be **the father of many nations**. Nor shall your name any longer be Abram [high, exalted father]; but your name shall be Abraham [father of a **multitude**], for I have made you the **father of many nations**. And I will make you exceedingly fruitful and I will **make nations of you**, and kings will come from you.”

This nation, notwithstanding all the trials and tribulations has always remained faithful to God and to themselves and distanced themselves from all other gods.

3. ISAAC: THE PROMISE OF THE LAND – LEGACY

Abraham comes to Canaan – builds an altar and walks the **length** and **breadth** of the land, **building** more altars to claim the land physically before the spiritual inheritance is given.

Gen. 13:3-4; 18: “3 And he went on his journeys from the south, even to Bethel, to the place where his tent had been from the beginning, between Bethel and Hai,
4 to the place of the altar which he had made there at the first. And Abram called on the Name of Jahweh there.
18 And Abram moved his tent and came and lived in the oaks of Mamre, which is in Hebron. And he built an altar to Jahweh there.”

Sign: circumcision

Gen 13: 17 “17 Arise, walk through the land, the length of it and the breadth of it, for I will give it to you.”

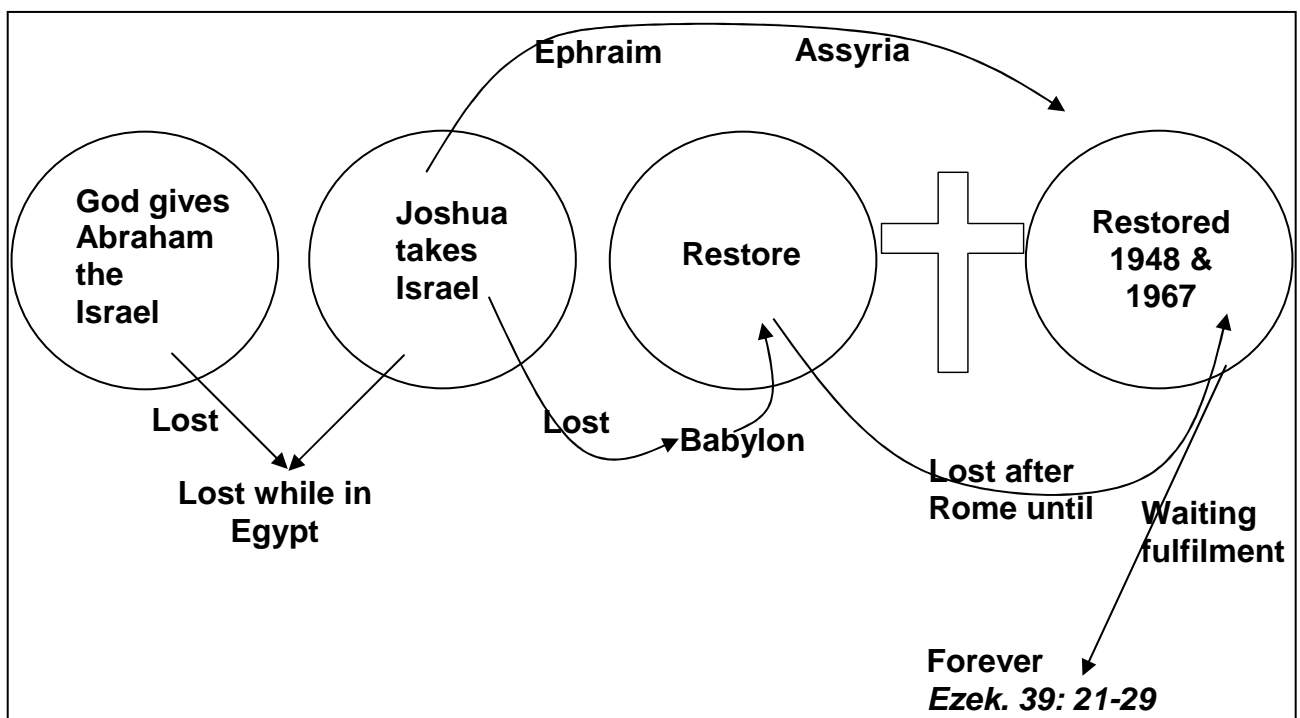
The Covenant / Promise is proclaimed to Abraham, but God says “that it will **be established**” in **Isaac**. This is fulfilled when Isaac is offered as a sacrifice, lives his entire life in the land of Canaan (something his father and his son Jacob did not do), he dies and is buried in the land.

Gen 17:7-8 “7 And I will establish My covenant between Me and you and your descendants after you throughout their generations for an everlasting, solemn pledge, to be a God to you and to your posterity after you.
8 And I will give to you and to your **posterity after you** the land in which you are a stranger [going from place to place], all the land of Canaan, for an everlasting possession; and I will be their God.”

Gen. 17: 21 “21 But My covenant, My promise and pledge, I will **establish with Isaac**, whom Sarah will bear to you at this season next year.”

Gen 26:6 “6 So Isaac stayed in Gerar.”

The land gets restored back to the Nation of Israel:



4. JACOB: THE PROMISE OR COVENANT OF THE NATIONS

Gen. 32:28 “28 And He said, Your name shall be called **no more Jacob** [supplanter], **but Israel** [contender with God]; for you have contended and have power with God and with men and have prevailed.”

Sign: Jacob’s name was changed and he walked with a permanent **limp** - **permanent** change if you meet God face to face and a change of name to Israel (**Gen 32:28**).



Gen.26: 3-4 “3 Dwell temporarily in this land, and I will be with you and will favor you with blessings; for to you and to your descendants **I will give all these lands**, and **I will perform the oath** which I swore to Abraham your father.

4 And **I will make your descendants** to multiply as the stars of the heavens, and will give to your posterity **all these lands** (kingdoms); and by your Offspring shall **all the nations of the earth be blessed**, or by Him bless themselves,”

Gen 28: 3-4 “3 May God Almighty bless you and make you fruitful and multiply you until you become a **group of peoples**.

4 May He give the blessing [He gave to] Abraham to you and your descendants with you, that you may **inherit the land** He gave to Abraham, in which you are a sojourner.”

Gen 28: 12-15 “12 And he dreamed that there was a **ladder** set up on the earth, and the top of it reached to **heaven**; and the **angels of God** were ascending and descending on it!

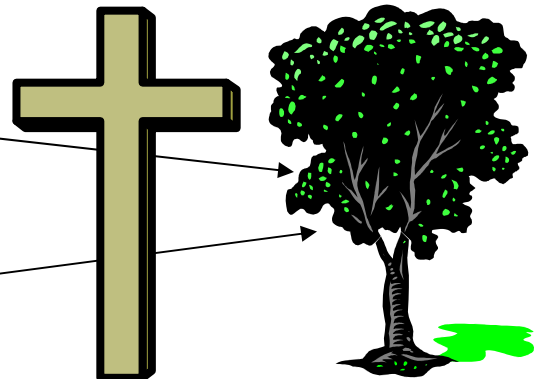
13 And behold, the Lord stood over and beside him and said, I am the Lord, the God of Abraham your father [forefather] and the God of Isaac; I will give to you and to your descendants the land on which you are lying.

14 And **your offspring** shall be as [countless as] the dust or sand of the ground, and you shall spread abroad to the **west** and the **east** and the **north** and the **south**; and by you and your Offspring shall all the families of the earth be blessed and bless themselves.

15 And behold, I am with you and will keep (watch over you with care, take notice of) you wherever you may go, and I will bring you back to this land; for I will not leave you until I have done all of which I have told you.”

Abraham and his descendants

Gentiles



All grafted into one olive / one new man

5. UNDER MOSES

Until now the covenant and promise had been between God and a single man or his immediate family. After the promise made (that Abraham's descendants would be slaves in Egypt for 400 years and would be set free to return to Canaan) we find that God again moves to **expand** the covenantal relationship. He uses Moses to come to the people while in bondage and present God's plan of salvation and purpose – this time to a **nation**.

The **nation** takes the step of faith to believe in the blood of the lamb on the doorpost, to keep the first Passover and to move out to Mount Sinai.

The Covenant with the nation is made at Mt. Sinai.

Ex. 19:17-20: *“17 And Moses brought the **people** out of the camp to meet with God. And they stood at the lower part of the mountain.
18 And **Mount Sinai was smoking**, all of it, because Jahweh came down upon it in fire. And the smoke of it went up like the smoke of a furnace, and the whole mountain quaked greatly.”*

Ex. 19:8: *“And all the **people answered together** and said, All that Jahweh has spoken we will do. And Moses returned the words of the people to Jahweh.”*

Ex. 19:5-6: *“5 And now if you will obey My voice indeed, and **keep My covenant**, then you shall be a peculiar treasure to Me above all the nations; for all the earth is Mine.
6 And you shall **be to Me a kingdom of priests and a holy nation**. These are the words which you shall speak to the sons of Israel.”*

Ex. 24:3: *“And Moses came and told the people all the Words of Jahweh, and all the judgments. And all the people answered with one voice and said, **All the words which Jahweh has said, we will do.**”*

Ex. 34:10: *“And He said, Behold! I make a covenant. Before all your people I will do marvels such as have not been done in all the earth, nor in any nation. And all the people in whose midst you are shall see the work of Jahweh, for it is an **awesome thing that I will do with you.**”*

God then goes through a process of building community structures and rules for good governance. **Deut. 6, 12, 20** caps this by defining the place of Blessing and Curses in **Deut. 28**. Again we see that Gentiles were welcome in the Kingdom of God. Too often we find that the New Testament church wants to pretend that the Old Covenant is law and is a curse and therefore is not applicable. If we understand what the structure is then you can see that we can't wave these principles away.

Blessing or Curse

For much of the past 100 years or so in the “church” we have experienced the teaching that God is good and loves us and that Jesus paid the full price so that we will **not be exposed to curses**.

This however is **false teaching** – God is good and sends His Blessing on all “good, virtuous” works. Equally, God is **just and judges each work** on its own merits with the **consequential effect on our lives when the choice is wrong**. We can obtain forgiveness through repentance but we carry the **consequences** of injustices / wrongs committed. Hebraic thinking has appropriately changed this descriptive name to:

The Principle of Cause and Effect

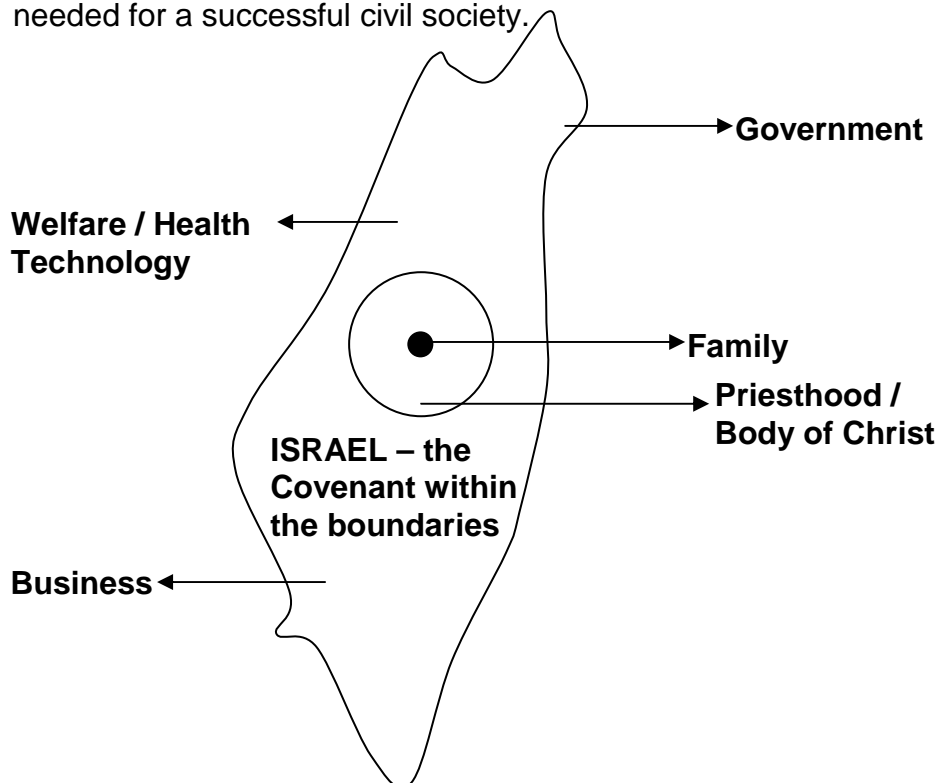
The continual extension of the covenant has now changed again to provide a framework where a Godly nation will live a lifestyle of blessing so that they could be an example to the other nations. Since these are Godly principles they could / should apply to all nations and the results would be the same. **Any nation which follows this Godly pattern would experience times of rest / peace and times of prosperity.**

Conversely nations which do not apply these principles will find the resultant time of war / anarchy / poverty / etc.

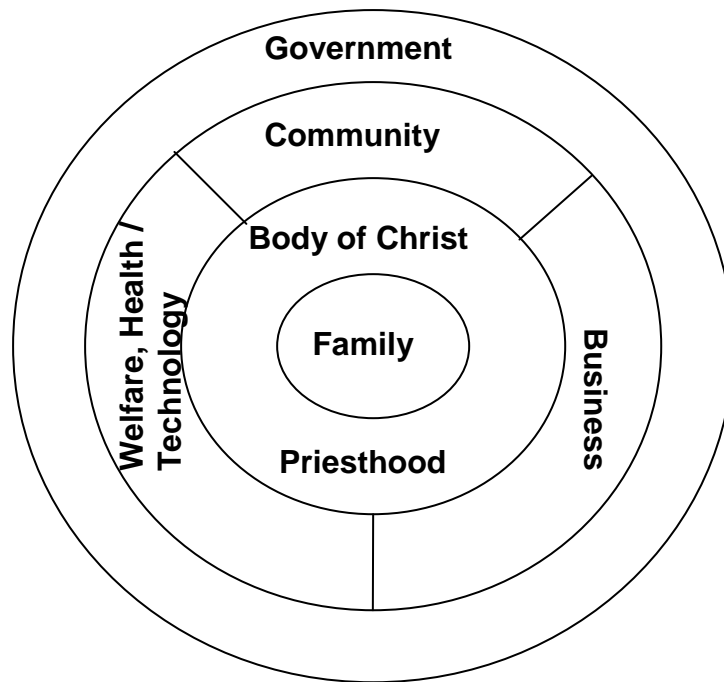
SUMMARY:

The blessing and curses commonly referred to as **Moses’ law** is really a **blueprint for a successful and joyous civil society**.

Each person can group the various ordinances into their own regime of categories. I have identified five significant groupings / elements which are needed for a successful civil society.



I am also of the opinion that these attributes have a hierarchy of importance:



Overall purpose of the Law of Moses – to establish the principle of cause and effect:

| CAUSE | ↔ | EFFECT |
|--|---|--|
| If we live within the precepts and boundaries of God's system of civil law. | ↔ | Blessing Deut. 7:18 / Deut. 11 / Deut. 28: 11-14 |
| If we follow our own structure and man's own idea of what a "good" constitution should be. | ↔ | Curses Deut. 28:15 Deut. 27:11-26 |
| However, through repentance we can restore. | ↔ | Blessing |

To ensure that everyone heard the message and understood this, it was decreed that this Torah be read **once every seventh year** to all men who had travelled up to Jerusalem.

Government

The purpose of **government** is to set out the primary structure to ensure civil justice for all. The elements of such a system are:

1) Chosen by the people – all the people of Israel **gathered** and **agreed**.

Deut. 1:13-18 “13 Choose wise, understanding, experienced, and respected men **according to your tribes**, and I will make them **heads over you**.
14 And you answered me, *The thing which you have spoken is good for us to do.*
15 So I took the **heads of your tribes**, wise, experienced, and respected men, and made them heads over you, commanders of thousands, and hundreds, and fifties, and tens, and officers according to your tribes.”

Deut. 17:14-20 “14 When you come to the land which the Lord your God gives you and you possess it and live there, and then say, *We will set a king over us like all the nations that are about us,*
15 You shall surely set as king over you him whom the Lord your God will choose. One from among your brethren you shall set as king over you; you may not set a foreigner, who is not your brother, over you.
18 And when he **sits on his royal throne**, he shall **write for himself a copy of this law in a book**, out of what is before the Levitical priests.
19 And he shall **keep it with him**, and he **shall read** in it all the days of his life, that he may learn [reverently] to fear the Lord his God, by keeping all the words of this law and these statutes and doing them,
20 That his [mind and] heart may not be lifted up above his brethren and that he may not turn aside from the commandment to the right hand or to the left; so that he may continue long, he and his sons, in his kingdom in Israel.”

2) Representation from each tribe, i.e. federal system

Deut. 1:13 “13 Choose wise, understanding, experienced, and respected men **according to your tribes**, and I will make them heads over you.”

3) To set up a constitution based on:

- a) Ten Commandments (Deut. 5:1-22)
- b) An appeal process where the judges are independent of the Government / King

Deut 1: 17 “17 You shall **not be partial in judgment**; but you shall hear the small as well as the great. You **shall not be afraid of the face of man**, for the judgment is God’s. And the case that is too hard for you, you shall bring to me, and I will hear it.”

Deut 16: 18-19 “18 You shall **appoint judges** and officers in all your towns which the Lord your God gives you, **according to your tribes**, and they shall judge the people **with righteous judgment**.
19 You shall not misinterpret or misapply judgment; you shall not be partial, or take a bribe, for a bribe blinds the eyes of the wise and perverts the words of the righteous.”

c) and with a system that guarantees the safety of prisoners.

Deut. 19:2-3 “2 You shall set apart three cities for yourselves in the land which the Lord your God gives you to possess.
3 You shall prepare the road and divide into three parts the territory of your land which the Lord your God gives you to possess, **so that any manslayer can flee to them.**”

d) and which ensures the rights of women and their right to inheritance.

Deut. 21:10-14 “10 When you go forth to battle against your enemies and the Lord your God has given them into your hands and you carry them away captive,
11 And you see among the captives a beautiful woman and desire her, that you may have her as your wife,
12 Then you shall bring her home to your house, and she shall shave her head and pare her nails [in purification from heathenism]
13 And put off her prisoner’s garb, and shall remain in your house and bewail her father and her mother a full month. After that you may go in to her and be her husband and she shall be your wife.
14 And if you have no delight in her, then you shall let her go **absolutely free**. **You shall not sell her at all for money; you shall not deal with her as a slave or a servant, because you have humbled her.**”

Numb. 27:1, 4, 7-8 “1 **THEN CAME** the daughters of Zelophehad son of Hopher, the son of Gilead, the son of Machir, the son of Manasseh, from the families of Manasseh son of Joseph. The names of his daughters: Mahlah, Noah, Hoglah, Milcah, and Tirzah.
4 Why should the name of our father be removed from his family **because he had no son**? Give **to us a possession** among our father’s brethren.
7 The daughters of Zelophehad are justified and speak correctly. You shall surely **give them an inheritance among their father’s brethren**, and you shall cause their father’s inheritance to pass to them.
8 And say to the Israelites, If a man dies and has no son, **you shall cause his inheritance to pass to his daughter.**”

Under what circumstances will we get negative effects?

- when the Government is run by dictators
- when those called to the **role of the priesthood** are taken up in Government.

Evidence:

Any evidence of prolonged civil war, high crime, gang related wars, vigilant groups and anarchy are all signs that the choice exercised during the previous election was wrong.

Community

The purpose of Community is to provide a framework for safe economic growth, for the **creating of jobs and wealth** on one hand and the provision of welfare / health and technology as means to friendly cohesive groups of people who are co-dependant on one another.

There are **two distinct parts** to this element:

1) **Business** – Building economy and creating jobs.

There are a number of comments which make up the framework within which God can bless us:

a) The initial instruction given to the Israelites was:

- fight
- possess the land
- work

Clearly it is expected that we become owners of land.

Deut. 1:8 “8 Behold, I have set the land before you; go in and take **possession** of the land which the Lord swore to your fathers, to Abraham, to Isaac, and to Jacob, to give to them and to their descendants after them.”

Deut. 3:12 “12 When **we took possession of this land**, I gave to the Reubenites and the Gadites the territory from Aroer, which is on the edge of the Valley of the Arnon, and half the hill country of Gilead and its cities.”

Deut. 6:18-19 “18 And you shall do what is right and good in the sight of the Lord, that it may go well with you and that you may go in **and possess the good land** which the Lord swore to give to your fathers,
19 To cast out all your enemies from before you, as the Lord has promised.”

Matt. 20:1 “1 FOR THE kingdom of heaven is like the **owner of an estate** who went out in the morning along with the dawn to hire workmen for his vineyard.”

In addition the ownership of land / business was intended to ensure that **poverty was eradicated**.

Lev. 25:23-34 “23 The **land shall not be sold into perpetual ownership**, for the land is Mine; you are [only] strangers and temporary residents with Me.
24 And in all the country you possess you shall **grant a redemption for the land [in the Year of Jubilee]**.

25 If your brother has become poor and has sold some of his property, if any of his kin comes to redeem it, he shall [be allowed to] redeem what his brother has sold.

26 And if the man has no one to redeem his property, and he himself has become more prosperous and has enough to redeem it,

27 Then let him count the years since he sold it and restore the overpayment to the man to whom he sold it, and **return to his ancestral possession**.

28 But if he is unable to redeem it, it shall remain in the buyer’s possession until the Year of Jubilee, **when it shall be set free and he may return to it**.

29 If a man sells a dwelling house in a fortified city, he may redeem it within a whole year after it is sold; for a full year he may have the right of redemption.

30 And if it is not redeemed within a full year, then the house that is in the fortified city shall be made sure, permanently and without limitations, for him who bought it, throughout his generations. It shall not go free in the Year of Jubilee.

31 But the houses of the unwalled villages shall be counted with the fields of the country. They may be redeemed, and they shall go free in the Year of Jubilee.

32 Nevertheless, the cities of the Levites, the houses in the cities of their possession, the Levites may redeem at any time.

33 But if a house is not redeemed by a Levite, the sold house in the city they possess shall go free in the Year of Jubilee, for the houses in the Levite cities are their ancestral possession among the Israelites.

34 But the field of unenclosed or pasture lands of their cities **may not be sold**; it is their **perpetual possession**.”

b) We are entitled to make loans, but the purpose for which we can make the loan, is so that I can create a business opportunity, i.e. to be self sufficient.

Deut. 15:1-6 “1 **AT THE** end of every seven years you shall **grant a release**.
2 And this is the manner of the release: every creditor shall release that which he has lent to his neighbor; he shall **not exact it of his neighbor**, his brother, for the Lord’s release is proclaimed.
4 But there will **be no poor among you**, for the Lord will surely bless you in the land which the Lord your God gives you for an inheritance to possess,
6 When the Lord your God blesses you as He promised you, then you shall **lend to many nations**, but you shall not borrow; and you shall rule over many nations, but they shall not rule over you.”

If you had loaned and could not pay back – you source of deriving income could not be taken away from you.

Deut. 24:6 “6 No man shall take a **mill or an upper millstone in pledge**, for he would be taking a life in pledge.”

c) We are entitled to grow our business (within the boundary of the territory given to a tribe)

No tribe would therefore ever be without land – **no generation would start off without a foundation.**

Deut. 12:20-21 “20 When the Lord your God enlarges your territory, as He promised you, and you say, I will eat flesh, because you crave flesh, you may eat flesh whenever you desire.
21 If the place where the Lord your God has chosen to put His Name [and Presence] is too far from you, then you shall kill from your herd or flock which the Lord has given you, as I [Moses] have commanded you; eat in your towns as much as you desire.”

d) Rights – Workers and Customer rights.

Both the worker (**in terms of fair labour practice and ways**) and the customer (**in terms of just weights and measures**) have equal right to equity in treatment.

Deut. 12:18 “18 But you shall eat them before the Lord your God in the place which the Lord your God shall choose, **you and your son and your daughter, your manservant and your maidservant, and the Levite** that is within your towns; and you shall rejoice before the Lord your God in all that you undertake.”

Deut. 24: 14-15 “14 You shall not oppress or **extort from a hired servant who is poor and needy**, whether he is of your brethren or of your strangers and sojourners who are in your land inside your towns.
15 You shall give **him his hire on the day he earns it before the sun goes down**, for he is poor, and sets his heart upon it; lest he cry against you to the Lord, and it be sin to you.”

Deut 25:13-15 “13 You shall not have in your **bag true and false weights**, a large and a small.
14 You shall not have in your house **true and false measures**, a large and a small.
15 But you shall have a perfect and just weight and a perfect and just measure, that your days may be prolonged in the land which the Lord your God gives you.”

Community – Welfare, Health and Technology

There are a number of different elements which make up this aspect of community life and rights.

a) Health and Hygiene – we are to value preventative rather than curative health care sources. (**Deut. 23:9 / Lev. 15**)

b) Nutrition – we are to be careful what / how much, etc we eat. Some “food” is not compatible with our system.

Deut. 14:3 “3 You shall not eat anything that is abominable [to the Lord and so forbidden by Him].”

c) Welfare – it is the job of the **community** to look after the **poor** and **widows** and the **aged**.

Deut. 15:7 “7 If there is among you a poor man, one of your kinsmen in any of the towns of your land which the Lord your God gives you, you shall not harden your [minds and] hearts or close your hands to your poor brother;”

Deut. 24:19-21 “19 When you reap your **harvest** in your field and have **forgotten a sheaf** in the field, you **shall not go back to get it**; it shall be for the stranger and the sojourner, the **fatherless**, and the **widow**, that the Lord your God may bless you in all the work of your hands.
20 When you beat your **olive tree**, do not go over the boughs again; the leavings shall be for the **stranger** and the **sojourner**, the **fatherless**, and the **widow**.
21 When you gather the **grapes** of your vineyard, you shall not glean it afterward; it shall be for the **stranger** and the **sojourner**, the **fatherless**, and the **widow**.”

d) Ecology and Technology

We have a responsibility to rule and reign (not abuse) the earth. In anything which we do we should keep this in mind.

In a similar vein our view of the atmosphere / stars / planets / plants as well as angelic beings should be tempered by an understanding that God made it all.

Deut. 22:6 “6 If a bird’s nest should chance to be before you in the way, in any tree or on the ground, with young ones or eggs, and the mother bird is sitting on the young or on the eggs, you **shall not take** the mother bird with the young.”

Num. 22:22-40 *“32 And the Angel of the Lord said to him, Why have you struck your donkey these three times? See, I came out to stand against and resist you, for your behavior is willfully obstinate and contrary before Me. 33 And the ass saw Me and turned from Me these three times. If she had not turned from Me, surely I would have slain you and saved her alive. 34 Balaam said to the Angel of the Lord, I have sinned, for I did not know You stood in the way against me. But now, if my going displeases You, I will return. 35 The Angel of the Lord said to Balaam, Go with the men, but you shall speak only what I tell you. So Balaam went with the princes of Balak.”*

e) Rest and Recreation

It is God-ordained that the earth and all within it as well as man should rest.

- Shabbat – **Lev. 23:3**
- Seventh year fallow land – **Lev. 25:1-7**
- Fiftieth year – Jubilee – **Lev. 25:8-17**

Bride of Christ / Priesthood

The purpose / role of those who have been called into full-time ministry is to **reveal** God as the **Great High Priest** in His role as Holy, Merciful and full of Grace.

Everyone of us is called to be righteous / holy, i.e. to have our hearts circumsized, to live as prophets, priests and kings i.e. in the calling of our own lives, the family, etc. We are to represent God attributes and to know God on an intimate level. Those who are called by God and anointed have a greater responsibility to be God’s representative on earth – the role is that of **discipling** the community to live according to the standard of God’s **plumbline (e.g. Amos)**.

Deut. 9:5 *“5 Not for your righteousness or for the uprightness of your [minds and] hearts do you go to possess their land; but because of the wickedness of these nations the Lord your God is driving them out before you, and that He may fulfill the promise which the Lord swore to your fathers, Abraham, Isaac, and Jacob.”*

Deut. 10:16 *“16 So circumcise the foreskin of your [minds and] hearts; be no longer stubborn and hardened.”*

1. The priests / full time labourers? Are not **chosen** by the people but **anointed** by God.

Num. 1:48-49 *“48 For the Lord had said to Moses, 49 Only the tribe of Levi you shall not number in the census of the Israelites.”*

1 Tim. 3:1 *“1 THE SAYING is true and irrefutable: If any man [eagerly] seeks the office of bishop (superintendent, overseer), he desires an excellent task (work).”*

2. The full-time ministries are required to live a life of **servanthood** and have to rely on offerings.

These people have to carry the temple / utensils on **their backs** – they did not have oxen nor were they given **land** to farm (i.e. no businesses). They had houses and live in each tribe’s territory.

Num. 18:20-21 *“20 And the Lord said to Aaron, You **shall have no inheritance** in the land [of the Israelites], neither shall you have any part among them. I am your portion and your inheritance among the Israelites. 21 And, behold, I have given the Levites all the tithes in Israel for an inheritance in return for their service which they serve, the [menial] service of the Tent of Meeting.”*

Num. 35:2-3 *“2 Command the Israelites that they give to the Levites from the inheritance of their possession cities to dwell in; and [suburb] pasturelands round about the cities’ walls you shall give to the Levites also. 3 They shall have the cities to dwell in and their [suburb] pasturelands shall be for their cattle, for their wealth [in flocks], and for all their beasts.”*

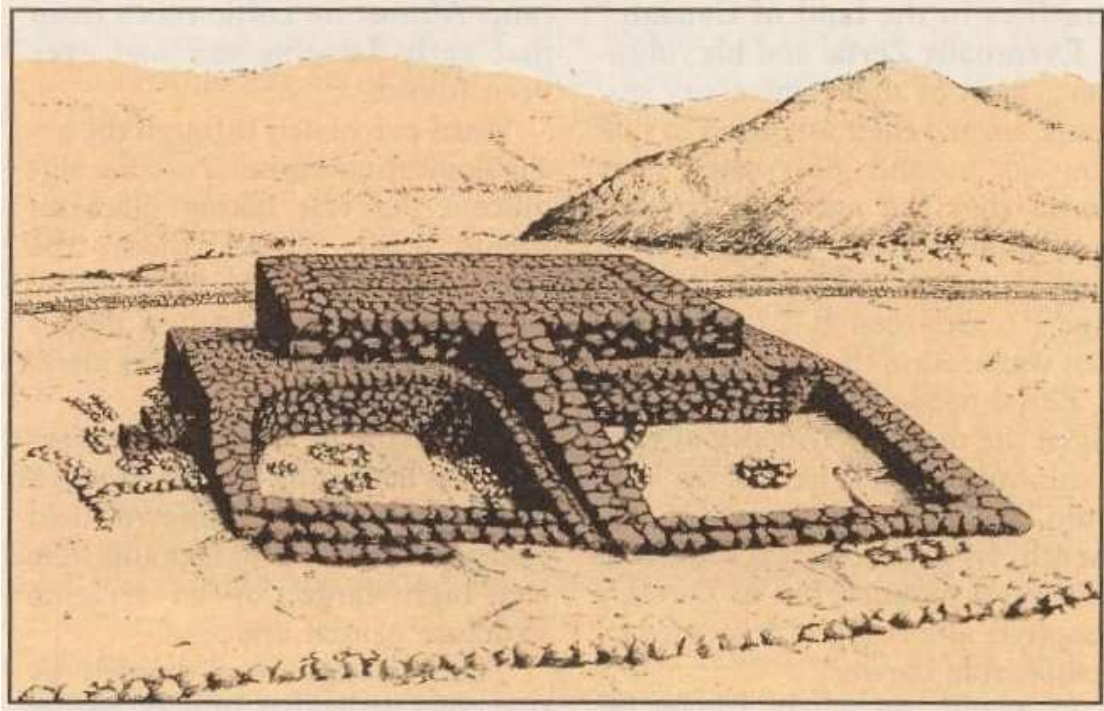
The priest’s financial and political power is **limited**.

3. A priest / minister should not take up an office of King / Government.

The first job of Joshua on entering Canaan was to build an altar of sacrifice. In that process they laid:

- claim to the land
- raised a standard of Godliness in a world full of idols.

Deut. 27:4-8 *“4 And when you have gone over the Jordan, you shall set up these stones, as I command you this day, on Mount Ebal, and coat them with plaster. 5 And there you shall **build an altar to the Lord your God**, an altar of stones; you shall not lift up any iron tool upon them. 6 You shall build the altar of the Lord your God of whole stones and offer burnt offerings on it to Him; 7 And you shall offer peace offerings, and eat there and rejoice before the Lord your God. 8 And you shall write upon the stones all the words of this law very plainly.”*



An artist's rendition shows the stone structure as it might have appeared in Joshua's time.

4. The priesthood / full-time ministry have a number of "jobs" to perform / roles to fulfill.

- They should **lead** the people to declare God's **Oneness**.

Deut. 6:4-9 "4 Hear, O Israel: **the Lord our God is one Lord [the only Lord].**

5 And you shall love the Lord your God with **all your [mind and] heart** and with your **entire being** and with all your might.

6 And these words which I am commanding you this day shall be [first] in your [own] minds and hearts; [then]

7 You shall **whet and sharpen them** so as to make them **penetrate**, and **teach** and **impress them diligently** upon the [minds and] hearts of your children, and shall talk of them when you sit in your house and when you walk by the way, and when you lie down and when you rise up.

8 And you shall **bind them as a sign** upon your hand, and they shall be as **frontlets (forehead bands)** between your eyes.

9 And you shall write them upon the **doorposts** of your house and on your gates."

- They must **cleanse** the land.

Deut. 7:5-6 “5 But thus shall you deal with them: you **shall break down their altars** and **dash in pieces their pillars** and hew down their Asherim [symbols of the goddess Asherah] and burn their graven images with fire.
6 For you are a holy and set-apart people to the Lord your God; the Lord your God has chosen you to be a special people to Himself out of all the peoples on the face of the earth.”

Deut. 12:11 “11 Then there shall be a place which the Lord your God shall choose to cause His Name [and His Presence] to dwell there; to it you shall bring all that I command you: your burnt offerings, your sacrifices, your tithes and what the hand presents [as a first gift from the fruits of the ground], and all your choicest offerings which you vow to the Lord.”

- They must **proclaim** God’s Holy Space (covenant, etc) and God’s Holy Time (**feasts**, prophetic calling, etc.). **Lev. 23**

Deut. 8:11-17 “11 Beware that you do not forget the Lord your God by not keeping His commandments, His precepts, and His statutes which I command you today,
12 Lest when you have eaten and are full, and have built goodly houses and live in them,
13 And when your herds and flocks multiply and your silver and gold is multiplied and all you have is multiplied,
14 Then your [minds and] hearts be lifted up and you forget the Lord your God, Who brought you out of the land of Egypt, out of the house of bondage,
15 Who led you through the great and terrible wilderness, with its fiery serpents and scorpions and thirsty ground where there was no water, but Who brought you forth water out of the flinty rock,
16 Who fed you in the wilderness with manna, which your fathers did not know, that He might humble you and test you, to do you good in the end.
17 And beware lest you say in your [mind and] heart, My power and the might of my hand have gotten me this wealth.”

Deut. 6:1 “1 NOW THIS is the instruction, the laws, and the precepts which the Lord your God commanded me to teach you, that you might do them in the land to which you go to possess it,”

- They must bring **offerings** of:
 - Repentance
 - Sacrifice
 - Atonement
 } Lead by example.

Deut. 15:19-23 “19 All the **firstling males** that are born of your herd and flock you shall **set apart for the Lord** your God; you shall do no work with the firstling of your herd, nor shear the firstling of your flock.
20 You shall eat it before the Lord your God annually in the place [for worship] which the Lord shall choose, you and your household.”

Deut. 12:26 “26 Only your **holy things which you have [to offer] and what you have vowed you shall take**, and go to the place [before the sanctuary] which the Lord shall choose.”

- They must call in the fullness of the harvest by making sure of the **first-fruit offering / tithe**.

Deut. 18:4-8 “4 The **firstfruits of your grain, of your new wine, and of your oil, and the first or best of the fleece of your sheep you shall give the priest**.

5 For the Lord your God has chosen him out of all your tribes to stand to minister in the name [and presence] of the Lord, him and his sons forever.

6 And if a Levite comes from any of your towns out of all Israel where he is a temporary resident, he may come whenever he desires to [the sanctuary] the place the Lord will choose;

7 Then he may minister in the name [and presence of] the Lord his God like all his brethren the Levites who stand to minister there before the Lord.

8 They shall have equal portions to eat, besides what may come of the sale of his patrimony.”

Deut. 14: 22 “22 You shall surely **tithe all the yield of your seed produced by your field each year.**”

- They must be a **role model of holiness**.

Lev. 10:8-10 “8 And the Lord said to Aaron,

10 You shall make a distinction and recognize a **difference** between the **holy** and the **common** or unholy, and between the **unclean** and the **clean**.”

When do we get negative effects / curses?

- When the full-time ministry is **focused on business / government** instead of the job of representing holiness (e.g. allowing the money changers into the temple).
- When the **people think and decide** what should be done **after God has given direction**.

God's appoints Priests and gives direction through them. In the story of Exodus the people overthrew the order and **they decided** it's a good idea to send in spies – i.e. out of ranking and order.

Deut. 1:22 “22 Then you all came near to me and said, Let us send men before us, that they may search out the land for us and bring us word again by what way we should go up and the cities into which we shall come.”

Evidence:

When the church / Bride of Christ is growing in size, moving in the spiritual domain and still does not impact the community to ensure a time of peace and rest. Then we know that we are not fulfilling God's mandate.

Family

The function of the family and individuals who make up this unit is to declare the love of God to the world.

Elements which make up this attribute are:

a) Each individual must choose of his own accord whether he/she will serve God or not.

Josh 24:15 *“15 And if it seems evil to you to serve the Lord, choose for yourselves this day whom you will serve, whether the gods which your fathers served on the other side of the River, or the gods of the Amorites, in whose land you dwell; but as for me and my house, we will serve the Lord.”*

b) A man and wife are to be married, as far as possible not get divorced, the man must love his wife and the wife must honour the husband.

Eph. 5:22-33 *“22 Wives, be subject (be submissive and adapt yourselves) to your own husbands as [a service] to the Lord.
23 For the husband is head of the wife as Christ is the Head of the church, Himself the Savior of [His] body.
24 As the church is subject to Christ, so let wives also be subject in everything to their husbands.
25 Husbands, **love your wives**, as Christ loved the church and gave Himself up for her,
26 So that He **might sanctify her**, having cleansed her by the washing of water with the Word,
27 That He might present the church to Himself in glorious splendor, without spot or wrinkle or any such things [that she might be holy and faultless].
28 Even so husbands should love their wives as [being in a sense] their own bodies. He who loves his own wife loves himself.
29 For no man ever hated his own flesh, but nourishes and carefully protects and cherishes it, as Christ does the church,
30 Because we are members (parts) of His body.
31 For this reason a man shall leave his father and his mother and shall be joined to his wife, and the two shall become one flesh.
32 This mystery is very great, but I speak concerning [the relation of] Christ and the church.*

33 However, let each man of you [without exception] love his wife as [being in a sense] his very own self; and let the wife see that she respects and reverences her husband [that she notices him, regards him, honors him, prefers him, venerates, and esteems him; and that she defers to him, praises him, and loves and admires him exceedingly].”

Deut. 24:1-6 “5 When a man is newly married, he shall not go out with the army or be charged with any business; he shall be free at home one year and shall cheer his wife whom he has taken.”

c) A man must walk in moral right standing towards his wife.

Lev. 18:1-30 “5 You shall therefore keep My statutes and My ordinances which, if a man does, he shall live by them. I am the Lord.
6 None of you shall approach anyone close of kin to him to have sexual relations. I am the Lord.
7 The nakedness of your father, which is the nakedness of your mother, you shall not uncover; she is your mother; you shall not have intercourse with her.
8 The nakedness of your father’s wife you shall not uncover; it is your father’s nakedness.
9 You shall not have intercourse with or uncover the nakedness of your sister, the daughter of your father or of your mother, whether born at home or born abroad.
10 You must not have sexual relations with your son’s daughter or your daughter’s daughter; their nakedness you shall not uncover, for they are your own flesh.
11 You must not have intercourse with your father’s wife’s daughter; begotten by your father, she is your sister; you shall not uncover her nakedness.
12 You shall not have intercourse with your father’s sister; she is your father’s near kinswoman.
13 You shall not have sexual relations with your mother’s sister, for she is your mother’s near kinswoman.
14 You shall not have intercourse with your father’s brother’s wife; you shall not approach his wife; she is your aunt.
15 You shall not uncover the nakedness of your daughter-in-law; she is your son’s wife; you shall not have intercourse with her.
16 You shall not have intercourse with your brother’s wife; she belongs to your brother.
17 You shall not marry a woman and her daughter, nor shall you take her son’s daughter or her daughter’s daughter to have intercourse; they are [her] near kinswomen; it is wickedness and an outrageous offense.
18 You must not marry a woman in addition to her sister, to be a rival to her, having sexual relations with the second sister when the first one is alive.
19 Also you shall not have intercourse with a woman during her [menstrual period or similar] uncleanness.
20 Moreover, you shall not lie carnally with your neighbor’s wife, to defile yourself with her.

21 You shall not give any of your children to pass through the fire and sacrifice them to Molech [the fire god], nor shall you profane the name of your God [by giving it to false gods]. I am the Lord.
22 You shall not lie with a man as with a woman; it is an abomination.
23 Neither shall you lie with any beast and defile yourself with it; neither shall any woman yield herself to a beast to lie with it; it is confusion, perversion, and degradedly carnal.
24 Do not defile yourselves in any of these ways, for in all these things the nations are defiled which I am casting out before you.
25 And the land is defiled; therefore I visit the iniquity of it upon it, and the land itself vomits out her inhabitants.
26 So you shall keep My statutes and My ordinances and shall not commit any of these abominations, neither the native-born nor any stranger who sojourns among you,..."

d) The parents have the role and responsibility to educate their children – any body – school / congregation / teachers / etc. – is merely a help to meet this goal.

Deut. 6:7-9 "7 You shall whet and sharpen them so as to make them penetrate, and teach and impress them diligently upon the [minds and] hearts of your children, and shall talk of them when you sit in your house and when you walk by the way, and when you lie down and when you rise up.
8 And you shall bind them as a sign upon your hand, and they shall be as frontlets (forehead bands) between your eyes.
9 And you shall write them upon the doorposts of your house and on your gates."

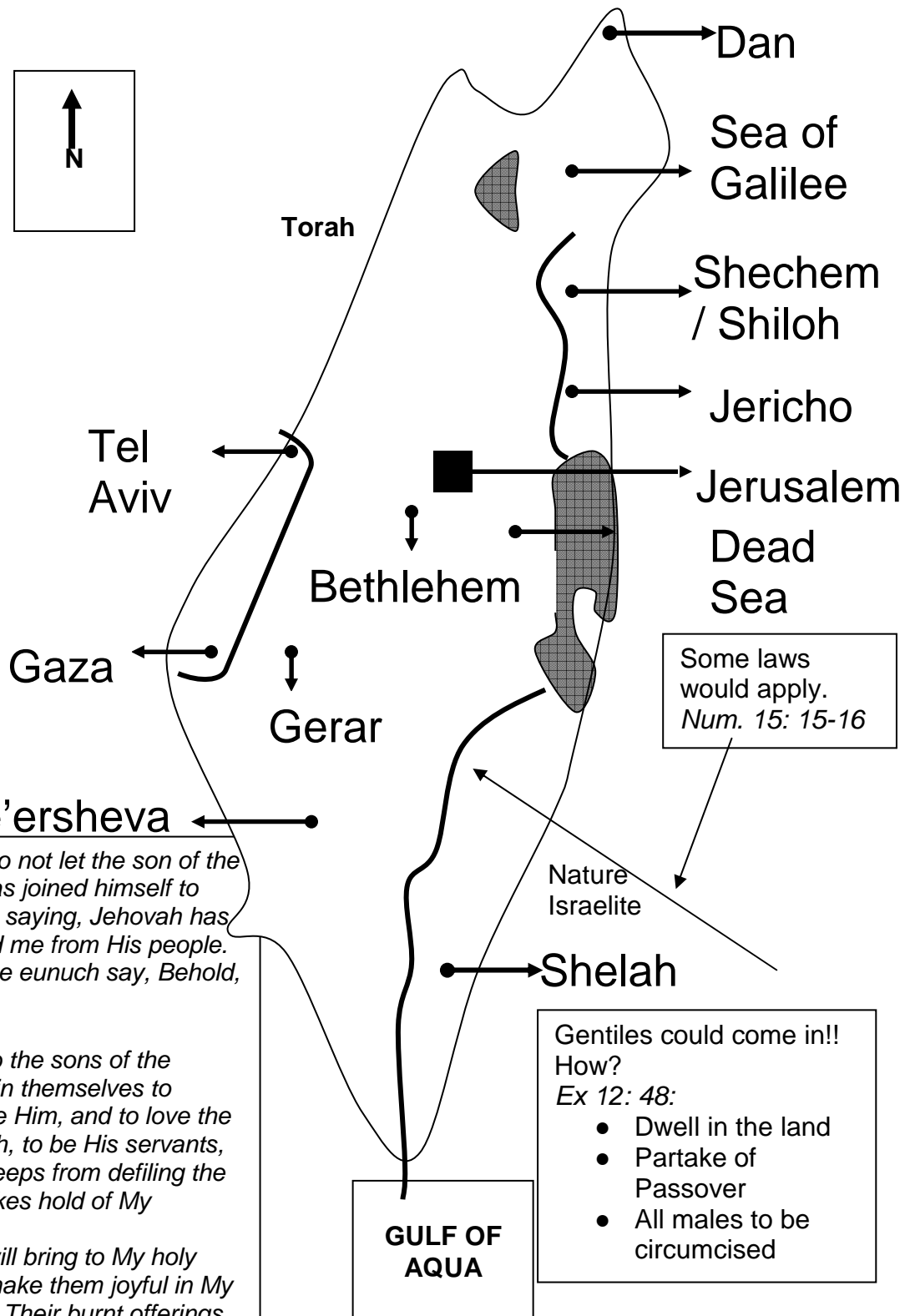
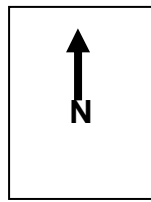
A man must teach his children **values**, i.e. his word is his word.

Deut. 19:15 "15 One witness shall not prevail against a man for any crime or any wrong in connection with any sin he commits; only on the testimony of two or three witnesses shall a charge be established."

e) A father must sanctify his firstborn, i.e. blessing on this child is irrevocable.

Deut. 21:15-17 "15 If a man has two wives, one loved and the other disliked, and they both have borne him children, and if the firstborn son is the son of the one who is disliked,
16 Then on the day when he wills his possessions to his sons, he shall not put the firstborn of his loved wife in place of the [actual] firstborn of the disliked wife—her firstborn being older.
17 But he shall acknowledge the son of the disliked as the firstborn by giving him a double portion of all that he has, for he was the first issue of his strength; the right of the firstborn is his."

Place of Blessing – Israel

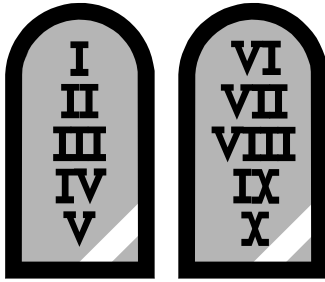


Is. 56:3: "And do not let the son of the stranger, who has joined himself to Jehovah, speak, saying, Jehovah has utterly separated me from His people. And do not let the eunuch say, Behold, I am a dry tree."

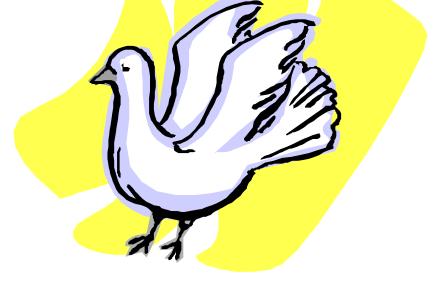
Is. 56:6-8: "Also the sons of the stranger, who join themselves to Jehovah to serve Him, and to love the name of Jehovah, to be His servants, everyone who keeps from defiling the Sabbath, and takes hold of My covenant;
7 even them I will bring to My holy mountain, and make them joyful in My house of prayer. Their burnt offerings and their sacrifices shall be accepted on My altar; for My house shall be called a house of prayer for all peoples,
8 says the Lord Jehovah who gathers the outcasts of Israel, Yet I will gather beside him his gathered ones."

Some of the elements of this covenantal relationship with the Nation are:

Old Testament



New Testament



| | | |
|---|--|---|
| 1. Ten commandments | | 1. Expanded to include the thought of the deed by Jesus. Eph. 6: 1-9 |
| 2. Community / Governmental Structure for Property/ Slaves/ etc | | 2. Application in the land of Israel. Principles are relevant for good governance in any land. |
| 3. Marriage of Nation as a Congregation at Mount Sinai | | 3. Eph. 5: 22-33 Expanded to the Bride of Christ. |
| 4. Feasts of the King | | 4. Ezek. 45: 18-25 / Ezek 46:1 – Sabbath expanded to a lifestyle of peace and rest. |
| 5. Tithe | | 5. Tithe |
| 6. The physical Sanctuary and the articles in the sanctuary | | 6. Assembly of Living Stones followed by New Jerusalem and New Temple. Ezek. 40:1 / Rev. 21 |
| 7. The Role of the High Priest - Levi | | 7. Jeshua as the High Priest in the order of Melchizedek |
| 8. Sacrificial offers of Reconciliation | | 8. Saints living a lifestyle of Sacrifice. Rev. 20:6 Ezek. 46: 19-24 |
| 9. Annual Offer of Atonement Yom Kippur | | 9. Atonement fulfilled by the work of Jeshua on the Cross. |
| <p>Jer. 4:4 <i>4 Circumcise yourselves to the Lord and take away the foreskins of your hearts, you men of Judah and inhabitants of Jerusalem, lest My wrath go forth like fire [consuming all that gets in its way] and burn so that no one can quench it because of the evil of your doings.</i></p> | | <p>Rom. 2:29 <i>29 But he is a Jew who is one inwardly, and [true] circumcision is of the heart, a spiritual and not a literal [matter]. His praise is not from men but from God.</i></p> |

4. UNDER DAVID

The covenantal relationship has expanded from a promise **not to destroy** mankind by the flood, to **descendants** too numerous to count, to a **land** of their own forever, to a **nation** with a governmental / priestly / social system which we accept by **faith** and obey in love – thereafter receiving the blessing that God has promised.

Any one who rejects this promise (i.e., do not have faith in God's plan / purpose) and those who wilfully disobey Him experience the **consequence** of their actions.

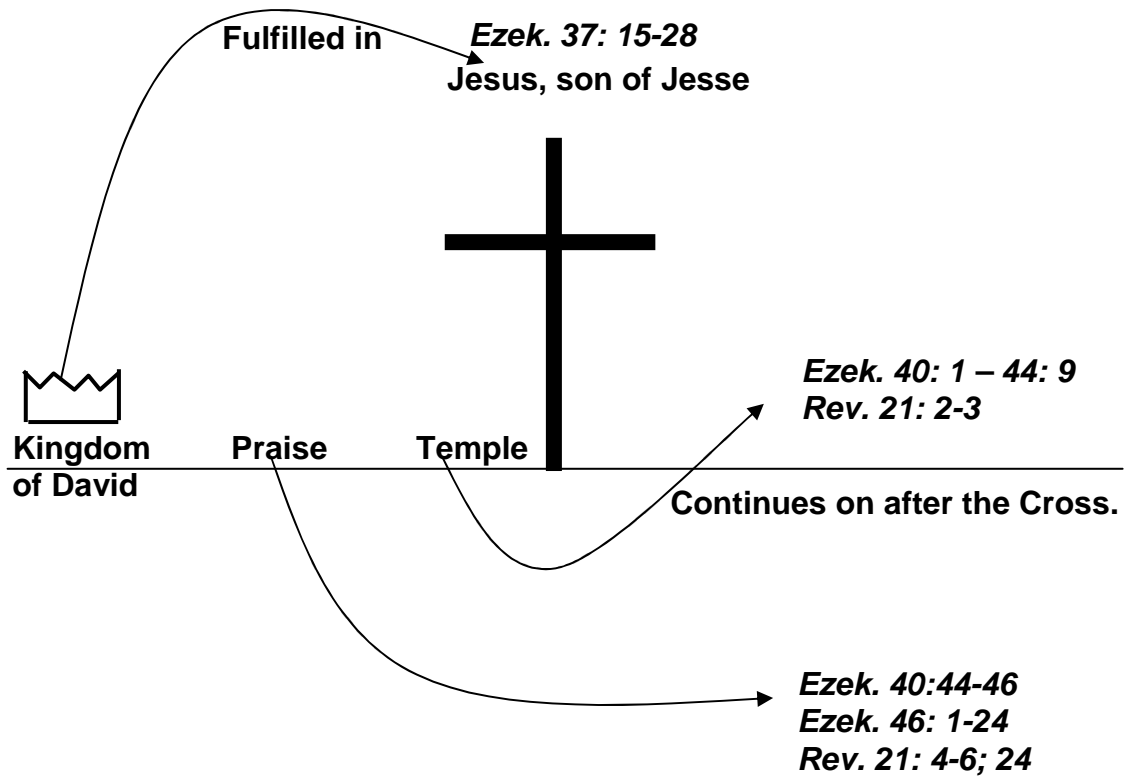
However God is not finished!! During his lifetime David comes to the realization that God has done so much for him.

God **covenants** with him that:

- God will establish His **kingdom** in the life of David forever.
- Solomon would build the first temple.
- **Praise and worship** would continue forever.

1Chr. 17:9-14: *"9 And I will set a place for My people Israel, and will plant them, and they shall live in their place and shall be moved no more; nor shall the sons of wickedness waste them any more, as at the beginning,
10 and since the time that I commanded judges to be over My people Israel. And I will subdue all your enemies. And I declare to you that **Jahweh will build you a house.**
11 And it will be, when your days have ended so that you must go to be with your fathers, I will **raise up your seed after you**, who shall be from your sons. **And I will make his kingdom sure.**
12 He shall build Me a house, and I will **establish his throne forever.**
13 I will be his Father, and he shall be My son. And I will not take My mercy away from him as I took it from him who was before you.
14 And I will settle him in My house, **and in My kingdom forever.** And his throne shall be **established forever.**"*

Sign: Chosen People / temple built with living stones.



Eze 28: 21 – 22 “21 Son of man, set your face toward Sidon and prophesy against her.
22 And say, Thus says the Lord God: Behold, I am against you, O Sidon, and I will show forth My glory and be glorified in the midst of you. And they shall know (understand and realize) that I am the Lord when I **execute judgments** and punishments in her, and am set apart and separated and My holiness is manifested in her.”

Hos 14:1-2 “1 O ISRAEL, **return to the Lord your God**, for you have stumbled and fallen, [visited by calamity] due to your iniquity.
2 Take with you words and return to the Lord. Say to Him, Take away all our iniquity; accept what is good and receive us graciously; so will we render [our thanks] as bullocks [to be sacrificed] and pay the **confession of our lips.**”

Lev. 23: 26-32 “26 And the Lord said to Moses,
27 Also the tenth day of this seventh month is the **Day of Atonement**; it shall be a holy [called] assembly, and you shall afflict yourselves [by fasting in penitence and humility] and present an offering made by fire to the Lord.
28 And you shall do no work on this day, for it is the Day of Atonement, to make atonement for you before the Lord your God.
29 For whoever is not afflicted [by fasting in penitence and humility] on this day shall be cut off from among his people [that he may not be included in the atonement made for them].

30 And whoever does any work on that same day I will destroy from among his people.
 31 You shall do no kind of work [on that day]. It is a statute forever throughout your generations in all your dwellings.
 32 It shall be to you a sabbath of rest, and you shall afflict yourselves [by fasting in penitence and humility]. On the ninth day of the month from evening to evening you shall keep your sabbath.”

THE PROMISE OR COVENANT OF JUBILEE - Jeshua

Clearly we can see that the covenant has been an ever-growing, more encompassing **relationship**. Also we can see that the impact at the Cross of Golgotha on this covenant was to expand the **relational element** of this Covenant. An analyses of **Ezekiel** and **Revelations** show that some elements of the sacrificial system and the feasts are still in operation, i.e. something instituted in the time of Abraham and Moses is still **relevant today** and in the **future**.



Sign:

Jer. 33:25 “25 Thus says the Lord: If My covenant with **day and night does not stand**, and if I have not appointed the ordinances of the heavens and the earth [the whole order of nature],”

Jer. 31:31-34 “31 Behold, the days are coming, says the Lord, when I will make a new covenant with the **house of Israel** and with the **house of Judah**,
 32 Not according to the covenant which I made with their fathers in the day when I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was their Husband, says the Lord.
 33 But this is the covenant which I will make with the house of Israel: After those days, says the Lord, **I will put My law within them, and on their hearts will I write it; and I will be their God, and they will be My people.**
 34 And they will no more teach each man his neighbor and each man his brother, saying, Know the Lord, for they will all know Me [recognize, understand, and be acquainted with Me], from the least of them to the greatest, says the Lord. For I will forgive their iniquity, and I will [seriously] remember their sin no more.”

Jer. 33:14-16 “14 Behold, the days are coming, says the Lord, when I will fulfill the good promise I have made to the **house of Israel** and the **house of Judah.**
 15 In those days and at that time will I cause a righteous Branch [the Messiah] to grow up to David; and He shall **execute justice and righteousness in the land.**
 16 In those days Judah shall be saved and Jerusalem shall dwell safely. And this is the name by which it will be called, The Lord is Our Righteousness (our Rightness, our Justice).”



Succoth in a nutshell

1. God loves me and protects me
2. God causes me to walk in peace.

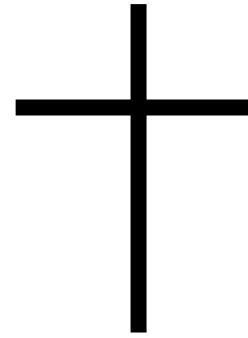
The Memorial of Succoth (time)

Lev. 23:33-42 “33 And the Lord said to Moses,
34 Say to the Israelites, The fifteenth day of this seventh month, and for seven days, is the **Feast of Tabernacles or Booths** to the Lord.
35 On the first day shall be a holy convocation; you shall do no servile work on that day.
36 For seven days you shall offer an offering made by fire to the Lord; on the eighth day shall be a holy convocation and you shall present an offering made by fire to the Lord. It is a solemn assembly; you shall do no laborious work on that day.
37 These are the set **feasts or appointed seasons of the Lord**, which you shall proclaim to be holy convocations, to present an offering made by fire to the Lord, a burnt offering and a cereal offering, sacrifices and drink offerings, each on its own day.
38 This is in addition to the Sabbaths of the Lord and besides your gifts and all your vowed offerings and all your freewill offerings which you give to the Lord.
39 Also on the **fifteenth day of the seventh month** [nearly October], when you have gathered in the fruit of the land, you **shall keep the feast of the Lord for seven days**, the first day and the eighth day each a Sabbath.
40 And on the first day you shall take the fruit of pleasing trees [and make booths of them], branches of palm trees, and boughs of thick (leafy) trees, and willows of the brook; and **you shall rejoice before the Lord your God for seven days**.
41 You shall keep it as a feast to the Lord for seven days in the year, a statute forever throughout your generations; you shall keep it in the seventh month.
42 You shall **dwell in booths (shelters) for seven days**: All native Israelites shall dwell in booths,”

RENEWAL OF THE COVENANT

Protection
Descendents / Nation
A Nation
Land
Community Structure
Kingdom Praise & Worship forever

Jer. 31: 31 – Promise of
a renewed Covenant



We have seen an ever- expanding, renewing covenant which now has a promise for more. We start with the **Return to:**

Jer. 23:3-7: “3 And I will **gather the remnant of My flock out of all countries** where I have driven them, and **will bring them again to their fold.** And they shall be fruitful and multiply.
4 And I will **set up shepherds over them who will feed them.** And they shall fear no more, nor be afraid; nor shall they lack anything, says Jahweh.
5 Behold, the days come, says Jahweh, that I will raise to David a righteous Branch, and a King shall reign and act wisely, and shall do judgment and justice in the earth.
6 In his days Judah shall be saved, and Israel shall dwell safely. And this is His name by which He shall be called, **JAHWEH, OUR RIGHTEOUSNESS.** ”

We move to **Restoration** Ephraim and Judah.

Jer. 31:15-30: “15 So says Jahweh: **A voice was heard in Ramah, wailing and bitter weeping; Rachel weeping for her sons;** she refuses to be comforted for her sons, because they are not.
16 So says Jahweh: **Hold back your voice from weeping and your eyes from tears;** for your work shall be rewarded, says Jahweh. And they shall come again from the land of the enemy.
17 And there is **hope for your future,** says Jahweh, that your sons shall come again to their own border.
18 I have surely heard Ephraim mourning to himself, saying, You have chastised me, and I was chastised, as a bull not broken in; turn me, and I shall be turned. For You are Jahweh my God.
19 Surely after I was **turned, I repented;** and after I was taught, I struck on my thigh. I was ashamed, yea, I even blushed, because I bore the disgrace of my youth.
20 Is Ephraim My dear son? Is he a delightful child? For as often as I spoke against him, I earnestly remember him still. Therefore My heart is troubled for him; I will surely have mercy on him, says Jehovah.
21 Set up waymarks, make sign posts for yourself. **Set your heart toward the highway, the way you went. Turn again, O virgin of Israel, turn again to these your cities.** ”

We get the **promise** of a **New Covenant**:

Jer. 31:31-34: “31 Behold, the days come, says Jahweh, that I will **cut a new covenant with the house of Israel, and with the house of Judah,**
32 not according to the covenant that I cut with their fathers in the day I took them by the hand to bring them out of the land of Egypt; which covenant of Mine they broke, although I was a husband to them, says Jahweh;
33 but this shall be the covenant that I will cut with the house of Israel: After those days, says Jahweh, I will put **My Law in their inward parts, and write it in their hearts;** and I will be their God, and they shall be My people.
34 And they shall no more teach each man his neighbor and each man his brother, saying, Know Jahweh; for they shall all know Me, from the least of them to the greatest of them, says Jahweh. For I will forgive their iniquity, and I will remember their sins no more.”

We find the promise of a **restored Nation** with Jeshua, the Messiah.

Jer. 33:4, 14-16: “4 For so says Jahweh, the **God of Israel,** concerning the **houses of this city, and concerning the houses of the kings of Judah,** which are broken down to defend against the siege-mounds and against the sword:
14 Behold, the days come, says Jahweh, that I will **establish the good thing** which I have spoken to the house of Israel and to the house of Judah.
15 In those days, and at that time, I will cause the **Branch of righteousness to grow up to David.** And He shall do judgment and righteousness in the land.
16 In those days Judah shall be saved, and Jerusalem shall dwell safely. And this is the name with which she shall be called, **JAHWEH OUR RIGHTEOUSNESS.**“

We get the **Permanence** of the Covenant.

Jer. 33:23-26: “23 And the Word of Jahweh came to Jeremiah, saying,
24 Do you not consider what this people have spoken, saying, **The two families which Jahweh has chosen, He has even cast them off?** So they have despised My people, that they should be no more a nation before them.
25 So says Jahweh: If My covenant is **not with day and night,** and if I have not given the **ordinances of the heavens and the earth,**
26 then I will cast away the seed of Jacob, and David My servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob. For I will bring back their captivity, and have

RENEWAL OF THE COVENANT.

| | Promise | Renewal of Covenant by Jesus | Forfillment |
|---|--|--|--|
| <p>Jezreel Saw and Scatter Hos. 1:4 <i>“And the Lord said to him, Call his name Jezreel or God-sows, for yet a little while and I will avenge the blood of Jezreel and visit the punishment for it upon the house of Jehu, and I will put an end to the kingdom of the house of Israel.”</i></p> | <p>They shall be gathered. Hos. 1:11 <i>“ Then shall the children of Judah and the children of Israel be gathered together and appoint themselves one head, and they shall go up out of the land, for great shall be the day of Jezreel [for the spiritually reborn Israel, a divine offspring, the people whom the Lord has blessed.]”</i></p> | <p>Blessed are the meek – inherit the earth. Matt. 5:5 <i>“Blessed (happy, blithesome, joyous, spiritually prosperous—with life-joy and satisfaction in God’s favor and salvation, regardless of their outward conditions) are the meek (the mild, patient, long-suffering), for they shall inherit the earth!”</i></p> | <p>Gather living stones. 1 Pet. 2:5-8 <i>“[Come] and, like living stones, be yourselves built [into] a spiritual house, for a holy (dedicated, consecrated) priesthood, to offer up [those] spiritual sacrifices [that are] acceptable and pleasing to God through Jesus Christ...”</i></p> |
| <p>Lo-Ruhamab No Mercy. Compassion Hos.1:6 <i>“And [Gomer] conceived again and bore a daughter. And the Lord said to Hosea, Call her name Lo-Ruhamah or Not-pitied, for I will no more have love, pity, and mercy on the house of Israel, that I should in any way pardon them.”</i></p> | <p>Mercy is shown. Hos. 2:1 <i>“[HOSEA], SAY to your brethren, Ammi [or You-are-my-people], and to your sisters, Ruhamah [or You-have-been-pitied-and-have-obtained-mercy].”</i></p> | <p>Blessed are those who mourn – comforted. Matt. 5:4 <i>“Blessed and enviably happy [with a happiness produced by the experience of God’s favor and especially conditioned by the revelation of His matchless grace] are those who mourn, for they shall be comforted!”</i></p> | <p>Chosen generation. 1 Pet. 2:9-10 <i>“9 But you are a chosen race, a royal priesthood, a dedicated nation, [God’s] own purchased, special people, that you may set forth the wonderful deeds and display the virtues and perfections of Him Who called you out of darkness into His marvelous light...”</i></p> |

| | | | |
|--|--|---|---|
| <p>Lo-Ammi Not my people. Hos 1:9 <i>“9 And the Lord said, Call his name Lo-Ammi [Not-my-people], for you are not My people and I am not your God.”</i></p> | <p>Son of Living God. Hos. 1:10 <i>“Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured or numbered; and instead of it being said to them, You are not My people, it shall be said to them, Sons of the Living God!”</i></p> | <p>Blessed is the poor in spirit – their’s is the Kingdom of Heaven. Matt. 5:1 <i>“SEEING THE crowds, He went up on the mountain; and when He was seated, His disciples came to Him.”</i></p> | <p>Son of the Living God. Rom. 9:23-26 <i>23 And [what if] He thus purposes to make known and show the wealth of His glory in [dealing with] the vessels (objects) of His mercy which He has prepared beforehand for glory, 24 Even including ourselves whom He has called, not only from among the Jews but also from among the Gentiles (heathen)? 25 Just as He says in Hosea, Those who were not My people I will call My people, and her who was not beloved [I will call] My beloved. 26 And it shall be that in the very place where it was said to them, You are not My people, they shall be called sons of the living God.</i></p> |
|--|--|---|---|

We see that Jeshua comes to confirm the restoration of all these who were lost.

1. Feed my lambs (**Compassion**)

John 21:15 "15 When they had eaten, Jesus said to Simon Peter, Simon, son of John, do you love Me more than these [others do—with reasoning, intentional, spiritual devotion, as one loves the Father]? He said to Him, Yes, Lord, You know that I love You [that I have deep, instinctive, personal affection for You, as for a close friend]. He said to him, Feed My lambs."

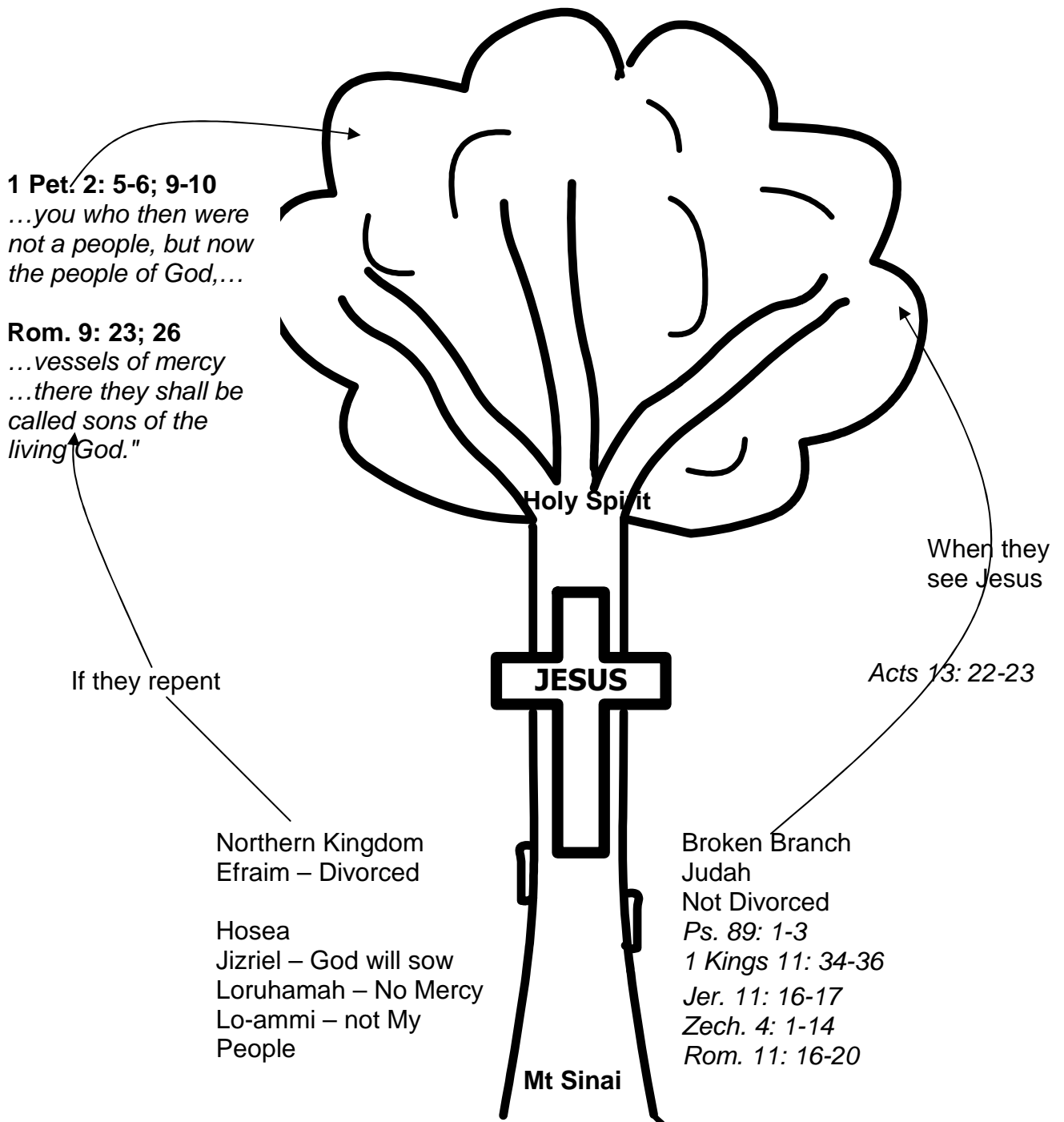
2. Tend my sheep (**Shepherd my people**)

John 21:16 "16 Again He said to him the second time, Simon, son of John, do you love Me [with reasoning, intentional, spiritual devotion, as one loves the Father]? He said to Him, Yes, Lord, You know that I love You [that I have a deep, instinctive, personal affection for You, as for a close friend]. He said to him, Shepherd (tend) My sheep."

3. Feed my sheep (**Reverse the curse – gather**)

John 21:17 "17 He said to him the third time, Simon, son of John, do you love Me [with a deep, instinctive, personal affection for Me, as for a close friend]? Peter was grieved (was saddened and hurt) that He should ask him the third time, Do you love Me? And he said to Him, Lord, You know everything; You know that I love You [that I have a deep, instinctive, personal affection for You, as for a close friend]. Jesus said to him, Feed My sheep."

Visually this can be presented as follows:



COVENANT AND THE FEASTS OF GOD

Clearly we can see that the covenant has been an ever-growing, more encompassing **relationship**. Also we can see that the impact at the Cross of Golgotha on this covenant was to expand the relational element of this covenant. An analyses of **Ezekiel** and **Revelations** show that some elements of the sacrificial system and the feasts are still in operation, i.e. something instituted in the time of Abraham and Moses is still **relevant today** and in the **future**.

Each feast, it's meaning in both Old and New Testament times is dealt with in separate books so that present day "Hebrews" can enjoy the feasts and take part in the **prophetic** and **spiritual declarations**.

The purpose of this chapter is merely to draw the parallel from the feasts in the Old Testament time through to the New Jerusalem period. This defines once again that God is **unchanging**.

First Major Feast: Pesach /Passover

Although Yeshua died on Passover as the Passover Lamb He also fulfils the sacrifice of Yom Kippur, becoming the final and complete offer for **atonement** of sin. The feast of Pesach and its minor feast takes place over **7 days**.

We see that Pesach will be celebrated in the New Jerusalem.

Ezek. 45:21-24: *"21 In the first month, on the fourteenth of the month, you shall have the Passover, a feast of seven days. Unleavened bread shall be eaten.
22 And on that day the ruler shall prepare for himself and for all the people of the land a bull for a sin offering.
23 And seven days of the feast he shall prepare a burnt offering to Jahweh, seven bulls and seven rams, without blemish, daily for the seven days, and a kid of the goats daily for a sin offering.
24 And he shall prepare a food offering of an ephah for a bull, and an ephah for a ram, and a hin of oil for an ephah."*

Second Major Feast: Shavuot

There is no indication that this feast will continue. The giving of the **Torah** and the Holy Spirit have been replaced by God's permanent presence/Light.
Rev 21: 23

Third Major Feast: Succot/Tabernacles Are and the minor feast of **Rosh Hashannah** and **Yom Kippur**.

Succot is celebrated for 7 days and then God asks for a special eighth day:

We find this feast in the New Jerusalem in the Messianic time.

Ezek. 43:25-27: *“25 Every day for seven days you shall prepare a goat for a sin offering. They also shall prepare a young bull, and a ram out of the flock, without blemish.*

26 Seven days they shall purge the altar and purify it; and they shall consecrate themselves.

27 And when these days are expired, it shall be that on the eighth day, and forward, the priests shall make your burnt offerings before the altar, and your peace offerings. And I will accept you, says the Lord Jahweh.”

Zech. 14:16-19: *“16 And it shall be, everyone who is left of all the nations which came up against Jerusalem shall go up from year to year to worship the King, Jahweh of Hosts, and to keep the Feast of Tabernacles.*

17 And it shall be, whoever will not come up from all the families of the earth to Jerusalem to worship the King, Jahweh of Hosts, even on them shall be no rain.

18 And if the family of Egypt does not go up, nor come in, they shall have no rain, but the plague with which Jahweh shall strike the nations who do not come up to keep the Feast of Tabernacles.

19 This shall be Egypt's offense, and the offense of all the nations who do not come up to keep the Feast of Tabernacles.”

4. Shabbat

Shabbat was instituted first after the covenant. It is part of the Ten Commandments – It has never been changed. We find this day being celebrated in the New Jerusalem.

Ezek. 46:1: *“ So says the Lord Jahweh: The gate of the inner court that faces eastward shall be shut the six working days. But on the **Sabbath** it shall be opened, and in the day of the new moon it shall be opened.”*

Ezek. 46:4: *“And the burnt offering that the ruler shall offer to Jahweh in the **Sabbath** day shall be six lambs without blemish, and a ram without blemish.”*

Ezek. 46:12: *“And when the ruler shall prepare a free-will burnt offering or peace offerings willingly to Jahweh, one shall then open to him the gate that faces eastward, and he shall prepare his burnt offering and his peace offerings, as he did on the **Sabbath** day. And he shall go out. And after his going out, one shall shut the gate.”*

CONCLUSION

The Torah/Bible and the Holy Spirit speak to the same God Yahweh – He is unchanging. His purposes were set before the creation of the earth and they **will** come to pass.

We have seen that salvation, since the time of Abraham, has been an issue of **faith** alone.

We have seen that if we accept God as the Only True God then we have to follow His commands in loving **obedience**.

That **lifestyle** will show others (gentiles/pagans) the way to the God of Abraham, Isaac and Jacob.

God chose the Israelites:

Deut. 7:6-8: *“6 For you are a holy people to Jahweh your God. Jahweh your God has **chosen you** to be a special people to Himself above all people that are upon the face of the earth.
7 Jahweh did not set His love upon you, nor choose you, because you were more in number than any people, for you were the fewest of all people.
8 But because Jahweh loved you, and because He would keep the oath which He had sworn to your fathers, Jahweh has brought you out with a mighty hand and redeemed you out of the house of slaves, from the hand of Pharaoh king of Egypt.”*

Each Israelite must choose for himself:

Deut. 30:19: *“ I call Heaven and earth to record today against you. I have set before you life and death, blessing and cursing. Therefore, **choose life**, so that both **you and your seed may live,**”*

We have seen that the covenant has been expanded by God as His grace and mercy have been expanded by the full price paid for the atonement of sin by Yeshua. We have a purpose and a destiny: To be Hebrews in the true sense of the word.

We need to live a lifestyle which:

1. Provokes Judah to **Jealousy**.
2. Promotes **prayer** for the peace/protection of Jerusalem.

Before we get there – Paul tells us **to grow up**, to leave the elementary things (*Eph. 6: 1-8*) and to move on, with patience and hope (*Eph. 6: 19*) so that we can **inherit** the promise.

Elementary things:

- Repentance
- Faith
- Baptism
- Laying on of Hands
- Resurrection from the Dead
- Eternal Judgment

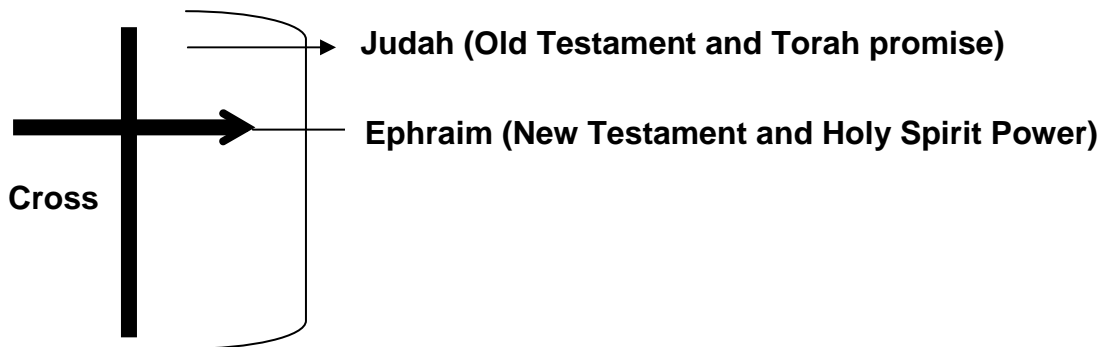
FOR
WHAT? = Hope
Patience =

Inherit the promise
to Bless and Multiply
Abraham's seed



Become the
protection of
Jerusalem.

1. Provoke Judah to Jealousy



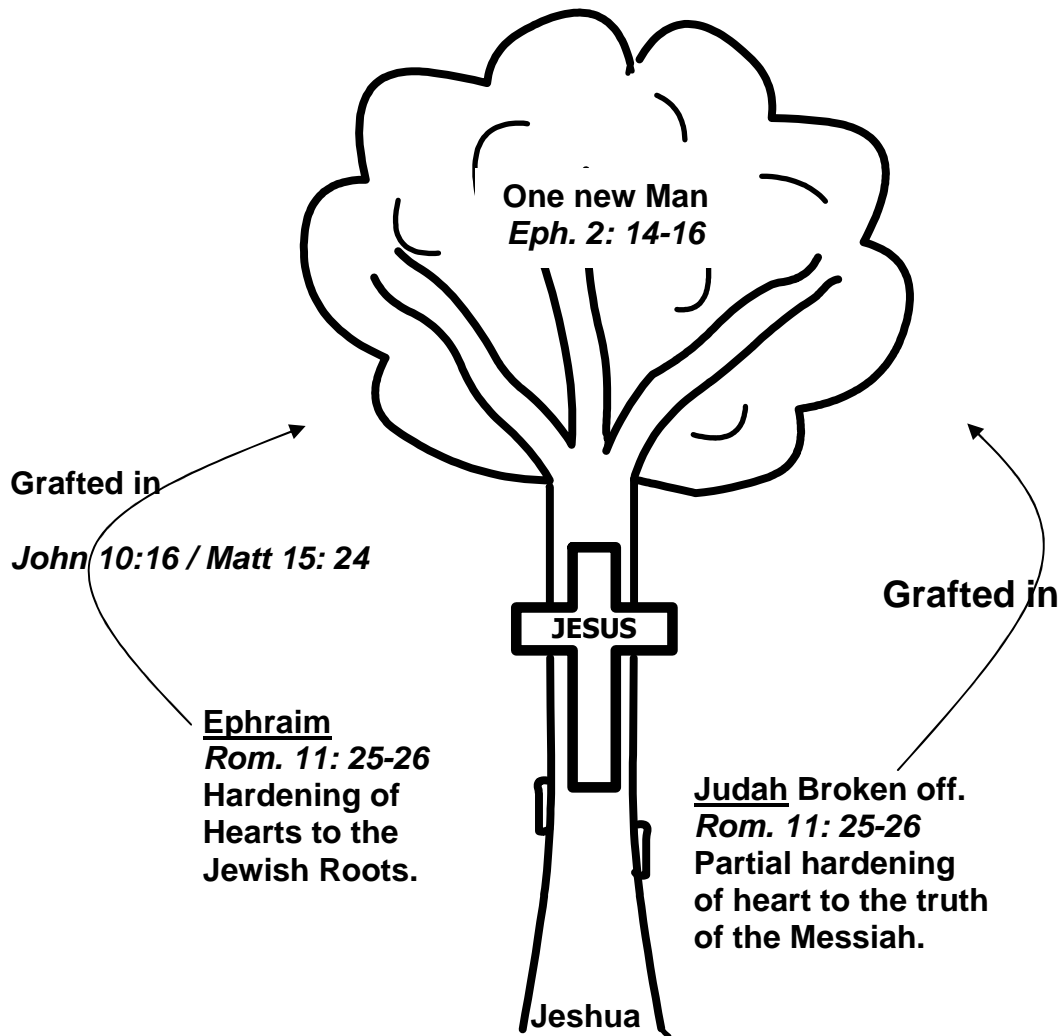
Zech. 9:13: *“For I have bent Judah for me as a bow; I filled it with Ephraim, and I will stir up your sons, O Zion, against your sons, O Greece, and make you as the sword of a mighty man.”*

Both are **different**: the line of Judah (Torah) and the promise of the New Testament and Holy Spirit – both are **dependent** on each other.

Wherever the Bow is **pointed** determines the direction towards the Messiah.

John 12:32: *“And I, if I am lifted up from the earth, I will draw all to Myself.”*

Result if we are successful in our lifestyle
and have provoked Judah to jealousy.



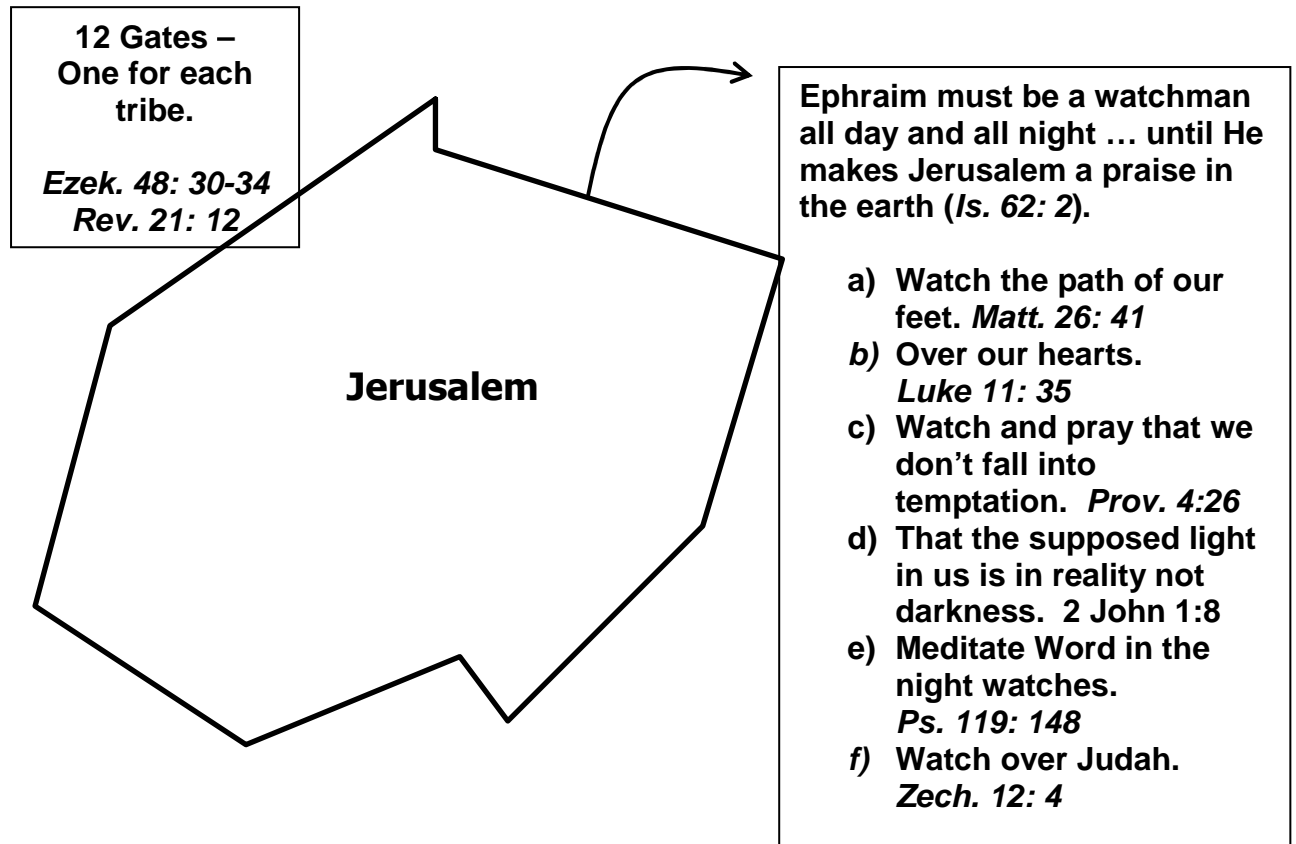
Luke 21:24: *“And they shall fall by the sword's edge. And shall be led away captive into all nations. And Jerusalem shall be trodden down by the nations until the times of the nations is fulfilled.”*

Prophetic: 1917 – Jerusalem out of Moslem land
1948 – Israel “reborn”
1967 – Jerusalem Jewish Capitol

Zech. 2:12 *“And Jahweh shall possess Judah, His portion in the holy land, and shall choose Jerusalem again.”*

2. Promote prayer for the peace of Jerusalem.

Ephraim (the current Christians) are called as watchmen to prayer:



My prayer is that this short introduction to some "Hebrew" thinking will challenge you to question/search until you can see Yeshua clearly.

I trust that these principles have been set out clearly so that we can break down the walls (artificial) that exist in the Body and between us and the Jewish Nation.

God is a God of generational blessing so that many years after the first covenantal promise to Abraham, those who accept Yeshua as Messiah can continue to reap the rewards.