

CHAPTER 7

THE COVENANT CONNECTION AND COMPARISON



Brit (Covenant)

1. To cut.
2. A Brit is a pact, treaty, alliance, or agreement between two parties of equal or unequal authority.¹

Near-Eastern Brits

“Biblical Brits do not represent something brand new in their world. They are built on normal patterns used in the economics and politics of the day. Studies of political and economic agreements in the Ancient Near East have revealed the basic structure of a treaty/agreement/Brit.”²

The following elements comprise a typical 15th century treaty. The treaty was made between the king of a powerful nation with a nation(s) under its influence. The treaties had six parts: preamble, historical prologue, stipulations of Brit, blessings and curses, witnessing of treaty, and succession arrangements.

1. **Preamble:** the introduction paragraph, such as “We, the people of the United States of America . . .”
2. **Historical prologue:** a review, in personal terms, the past relationships between the two parties to the treaties, emphasizing the gracious acts of what the king has done for the people.
3. **Stipulations of Brit:** typically states the primary agreement or obligation agreed to by the two parties first, then detailing the specific demands or agreements in a longer listing.
4. **Blessings and curses:** list of blessings and curses enacted by violating and/or observing the treaty demands.
5. **Witnessing of treaty:** list of witnesses to the treaty, including the gods and natural phenomena, such as mountains, heaven, seas, the earth, etc.

¹ *Holman Bible Dictionary for Windows*

² *Ibid.*

6. **Succession arrangements:** a clause describing the way the treaty is to be stored and read regularly to the citizens affected by it (this does not always appear).³

God's Brit (Covenants)

The Brit is a central, unifying theme in Scripture. God's Brit is made with individuals, and the nation of Israel. Humans can understand God's Brit because we are modeled after human Brit, or treaties. God's Brits are not nullified when a new one is added; they are eternal and enforceable.

Deuteronomy (D'varim), Joshua (Y'hoshua) 24, and other Old Brit texts prove Israel was familiar with these treaty forms, and incorporated them in their literature. They may also prove Israel used these forms in their worship, renewing regularly the Brit relationship with God. No Old Brit text precisely follows the treaty forms without change.

Preamble (Joshua [Y'hoshua] 24:1-33)

¹ Y'hoshua gathered all the tribes of Isra'el at Sh'khem (present day Nablus); he summoned the leaders, heads, judges, and officials of Isra'el; and they presented themselves before God.

Historical Prologue

² Y'hoshua said to all the people, "This is what *ADONAI*, the God of Isra'el, says: 'In iniquity your ancestors lived on the other side of the [Euphrates] River — Terach, the father of Avraham and Nachor — and they served other gods.

³ I took your father Avraham from beyond the River and led him through all the land of Kena'an, increased his descendants, and gave him Yitz'chak.

⁴ I gave to Yitz'chak, Ya'akov, and Esav. To 'Esav I gave Mount Se'ir as his possession, but Ya'akov and his children went down to Egypt.

⁵ I sent Moshe and Aharon, I afflicted plagues on Egypt in accordance with what I did among them, and afterwards I brought you out.

⁶ Yes, I brought your fathers out of Egypt: you arrived at the sea, and the Egyptians were pursuing your ancestors with chariots and horsemen as far as the Sea of Suf.

⁷ But when they cried out to *ADONAI*, He put darkness between you and the Egyptians, overwhelmed them with the sea, and drowned them. Your eyes saw what I did in Egypt, and then you lived in the desert for a long time.

⁸ I brought you into the land of the Emori living beyond the Yarden; they fought against you, but I handed them over to you. You took possession of their land, and I destroyed them ahead of you.

³ Ibid.

Blessings and curses

⁹ Then Balak (name means “to cut off the head”), son of Tzippor (name means “a small bird”), king of Mo’av, rose up and fought against Isra’el. He sent and summoned Bil’am, the son of B’or, to put a curse on you.

¹⁰ But I refused to listen to Bil’am (comes from the word Balah, meaning “to devour”), and he actually blessed you. In this way, I rescued you from him.

Historical Prologue

¹¹ Next, you crossed the Yarden and came to Yericho. The men of Yericho fought against you — the Emori, P’rizi, Kena’ani, Hitti, Girgashi, Hivi and Y’vusi — and I handed them over to you.

¹² I sent the hornet ahead of you, driving them out from ahead of you, the two kings of Emori — it wasn’t by your sword or your bow.

¹³ Then I gave you a land where you had not worked and cities you had not built, and you lived there. You eat from vineyards and olive groves that you did not plant.

Stipulations of the Brit (Covenant)

¹⁴ Therefore, fear *ADONAI*, and serve Him truly and sincerely. Put away the gods your ancestors served beyond the [Euphrates] River and in Egypt, and serve *ADONAI*.

¹⁵ If it seems bad to you to serve *ADONAI*, then choose today whom you are going to serve! Will it be the gods your ancestors served beyond the River? Or the gods of Emori, in whose land you are living? As for me and my household, we will serve *ADONAI*!

¹⁶ The people answered, “Far be it from us that we should abandon *ADONAI* to serve other gods.”

¹⁷ Because it is *ADONAI*, our God, who brought us and our fathers out of the land of Egypt, from a life of slavery, and did those great signs before our eyes, and preserved us all along the way we traveled and among the peoples we passed through;

¹⁸ and it was *ADONAI* who drove out ahead of us all the peoples, the Emori living in the land. Therefore, we too will serve *ADONAI*, for He is our God.”

¹⁹ Y’hoshua said to the people, “You can’t serve *ADONAI*; because He is a holy God, a jealous God, and He will not forgive you your crimes and your sins.

²⁰ If you abandon *ADONAI* and serve foreign gods, He will turn, doing you harm, and destroying you after He has done you good.

²¹ But the people said to Y’hoshua, “No, we will serve *ADONAI*.”

Witnessing of the treaty

- ²² Y’hoshua said to the people, “You are witnesses against yourselves that you have chosen *ADONAI*, to serve Him.” They answered, “We are witnesses.”
- ²³ “Now therefore,” Y’hoshua urged, “put away the foreign gods you have among you, and turn your hearts to *ADONAI*, the God of Isra’el.”
- ²⁴ The people said to Y’hoshua, “We will serve *ADONAI* our God; we will pay attention to what He says.”
- ²⁵ So Y’hoshua made a covenant with the people that day, laying down for them laws and rulings there in Sh’khem (means “shoulder”).

Succession arrangements

- ²⁶ Y’hoshua wrote these words in the book of the Torah of God. Then he took a big stone and set it up there under the oak next to the sanctuary of *ADONAI*.

Witnessing of the treaty

- ²⁷ Y’hoshua said to all the people, “See, this stone will be a witness against us; because it has heard all the words of *ADONAI* which he said to us; therefore it will be a witness against you, in case you deny your God.”
- ²⁸ Then Y’hoshua sent the people away, every man to his inheritance.
- ²⁹ After this, Y’hoshua, the son of Nun, the servant of *ADONAI*, died; he was 110 years old.
- ³⁰ They buried him on his property in Timnat-Serach, which is in the hills of Efrayim, north of Mount Ga’ash.
- ³¹ Isra’el served *ADONAI* throughout Y’hoshua’s lifetime, and throughout the lifetimes of the leaders who outlived Y’hoshua, and had known all the deeds that *ADONAI* had done on behalf of Isra’el.
- ³² The bones of Yosef, which the people of Isra’el had brought up from Egypt, they buried in Sh’khem, in the parcel of ground which Ya’acov had bought from the sons of Hamor the father of She’khem for a hundred pieces of silver; and they became a possession of the descendants of Yosef.
- ³³ Finally, El’azar the son of Aharon died; and they buried him on the hill belonging to Pinchas his son, which had been given to him in the hills of Efrayim.

Covenants (Brits) between humans

In Biblical language, people “cut” a Brit with another person or group of people. Abraham (Avraham) and Abimelech cut such a Brit as equal partners, agreeing that the well at Beersheba belonged to Abraham (Avraham) (Genesis [B’resheet] 21:22-34). Sacrifices accompanied the making of the Brit. Apparently Abraham gained the right to live among Abimelech’s people, the Philistines (v.34).

Jonathan (Y’honatan) and David cut a Brit of friendship, in which Jonathan (Y’honatan) acknowledged David’s right to the throne (1 Samuel [Sh’mu’el] 18:3, 23:18). Such an agreement was a “Brit of the Lord” (1 Samuel [Sh’mu’el] 20:8), that is, the Lord was its witness and guarantor. At the time, Jonathan (Y’honatan) possessed greater authority than David, but in the Brit, he acknowledged David’s coming authority over him.

Abner (Avner) led the tribes of northern Israel to cut a Brit with David, making David king over the north, and southern Judah (Y’hudah) (2 Samuel [Sh’mu’el] 3; 1 Chronicles (Divrei-HaYamim Alef) 11:3). David, who occupied the position of power and authority in the agreement, demanded that Abner (Avner) also produce Saul’s (Sha’ul’s) daughter, who David had married earlier.

Solomon (Shlomo) and Hiram made a Brit of peace, which apparently included certain trade agreements (1 Kings [M’lakhim Alef] 5:12). Bible scholars differ as to whether Hiram or Solomon (Shlomo) had authority, or whether the Brit was between equals. In any case, both sides entered into obligations with the other to provide certain commodities.”⁴

The Covenant (Brit) of Noah

The flood was the most universal and severe judgment on the human race in Old Brit times. Its purpose was to destroy sinful humanity, and, at the same time, renew the human race through a godly remnant. Only Noah and his family escaped death. Through the flood, God’s purpose was accomplished and His Brit established, this time with Noah and his family.

In this Brit, God assured Noah, who was a righteous man, that He would not judge all the flesh (human and animal) of the earth again by flood. Noah’s first act after leaving the ark was worshipping God with an animal sacrifice. In accepting Noah’s sacrifice, the rainbow was a sign of the Brit between God and man, assuring him the human race would never again be destroyed by a flood (Genesis [B’resheet] 9:8-17). Included in the covenant were (1) the pledge of no other universal human destruction by flood, (2) man’s increase and dominion over animal life, (3) the use of animals for food, and (4) a death penalty for murder (Genesis [B’resheet] 9:1-17).

⁴ *Holman Bible Dictionary for Windows*

This is an unconditional Brit, and is also one-sided on God's part.

“God's covenant with mankind through Noah is, in Jewish tradition, the basis for the ‘Noahide Laws,’ under which Gentiles receive salvation. Although the New Brit asserts that salvation for Jews and Gentiles alike is only through Yeshua, the outcome of the Jerusalem Conference (Acts 15), which set forth the minimal conditions for acceptance of Gentiles into the Body of Messiah, parallels the Noahide Laws. What God initially requires of Gentiles who accept Yeshua as their Messiah is spoken of in traditional Judaism as the Noahide Laws.”⁶ The seven laws as traditionally enumerated are: the prohibitions of idolatry, blasphemy, bloodshed, sexual sins, theft, and eating from a living animal, as well as the injunction to establish a legal system. This is not an all-inclusive list. The remainder of the laws was to be taught in the synagogues” (Acts 21:18-21).⁷

Genesis (B' resheet) 9:8-17

Preamble

⁸ And God spoke unto Noah, and to his sons with him, saying,

Historical Prologue

⁹ And I, behold, I establish my covenant with you, and with your seed after you;

¹⁰ And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.

Blessings and Curses

¹¹ And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

Stipulations of Brit

¹² And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations:

¹³ I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

Succession Arrangements

¹⁴ And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

Witnessing of Treaty

⁶ *Holman Dictionary for Windows*

⁷ *Ibid.*

¹⁵ And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

¹⁶ And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.

¹⁷ And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.

The Covenant (Brit) of Abraham

God's Brit with Abraham (Avraham) is unconditional and everlasting. It is a Brit of promise, by which God's promises are exclusively His. This is strictly a grace Brit, since the only requirement of Abraham (Avraham) was faith.

God symbolized this promise through an ancient ceremony, practiced in other cultures, in which animals are cut, and Brit participants pass through. Normally, the human Brit partners swear they will abide by Brit conditions or face the animals' fate. However, Abraham (Avraham) did not walk through the divided animals; only God did. This symbolized the one-sided agreement on God's part. God put Abraham (Avraham) into a deep sleep, and the spirit of the Lord passed through the two parts of the animal.

Genesis (B'resheet) 17 shows the initiation of circumcision as the seal of the Brit. Cutting the foreskin of the male reproductive organ signifies that the Brit was to be passed down through Abraham's (Avraham's) male descendants. In ancient times, the father determined the religious identity. When Israelite men took a non-Israelite woman as a wife, with God's approval, during the days of Joshua (Y'hoshua), the children were automatically Israelites.⁸

It was not until the middle ages that Ezra's ('Ezra's) decision to denounce the Israelites' foreign wives established the idea that it was a woman who determined the child's religious identity. The practice of performing circumcision on the eighth day was very different from other groups who practiced this ritual. Another interesting point is that on the eighth day, the body possesses a superior blood-clotting ability.⁹

This Brit changes Abram (Avram) ("exalted father") to Abraham (Avraham) ("father of a multitude"), gave the Israelites a homeland (Canaan or Israel), inheritance (offspring — Jew and Gentile), greatness (Father of Nations) and blessings through Isaac's (Yitz'chak) offspring.

Preamble – Genesis (B'resheet) 12:1

⁸ Dan Juster, *Jewish Roots*, p. 4

⁹ Ibid.

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

Historic Prologue – Genesis (B’resheet) 15:1-8

¹ Some time later the word of ADONAI came to Avram in a vision: "Don't be afraid, Avram. I am your protector; your reward will be very great."

² Avram replied, "ADONAI, God, what good will your gifts be to me if I continue childless; and Eli'ezer from Dammesek inherits my possessions?"

³ "You haven't given me a child," Avram continued, "so someone born in my house will be my heir."

⁴ But the word of ADONAI came to him: "This man will not be your heir. No, your heir will be a child from your own body."

⁵ Then he brought him outside and said, "Look up at the sky, and count the stars - if you can count them! Your descendants will be that many!"

⁶ He believed in ADONAI, and he credited it to him as righteousness.

⁷ Then he said to him, "I am ADONAI, who brought you out from Ur-Kasdim to give you this land as your possession."

⁸ He replied, "ADONAI, God, how am I to know that I will possess it?"

Stipulations – Genesis (B’resheet) 17:1-27

¹ When Avram was 99 years old ADONAI appeared to Avram and said to him, "I am El Shaddai [God Almighty]. Walk in my presence and be pure-hearted."

² "I will make my covenant between me and you, and I will increase your numbers greatly."

³ Avram fell on his face, and God continued speaking with him:

⁴ "As for me, this is my covenant with you: you will be the father of many nations."

⁵ "Your name will no longer be Avram [exalted father], but your name will be Avraham [father of many], because I have made you the father of many nations."

⁶ "I will cause you to be very fruitful. I will make nations of you, kings will descend from you."

⁷ "I am establishing my covenant between me and you, along with your descendants after you, generation after generation, as an everlasting covenant, to be God for you and for your descendants after you."

⁸ "I will give you and your descendants after you the land in which you are now foreigners, all the land of Kena'an, as a permanent possession; and I will be their God."

- ⁹ God said to Avraham, "As for you, you are to keep my covenant, you and your descendants after you, generation after generation.
- ¹⁰ Here is my covenant, which you are to keep, between me and you, along with your descendants after you: every male among you is to be circumcised.
- ¹¹ You are to be circumcised in the flesh of your foreskin; this will be the sign of the covenant between me and you.
- ¹² Generation after generation, every male among you who is eight days old is to be circumcised, including slaves born within your household and those bought from a foreigner not descended from you.
- ¹³ The slave born in your house and the person bought with your money must be circumcised; thus my covenant will be in your flesh as an everlasting covenant.
- ¹⁴ Any uncircumcised male who will not let himself be circumcised in the flesh of his foreskin -that person will be cut off from his people, because he has broken my covenant."
- ¹⁵ God said to Avraham, "As for Sarai your wife, you are not to call her Sarai [mockery]; her name is to be Sarah [princess].
- ¹⁶ I will bless her; moreover, I will give you a son by her. Truly I will bless her: she will be a mother of nations; kings of peoples will come from her."
- ¹⁷ At this Avraham fell on his face and laughed - he thought to himself, "Will a child be born to a man a hundred years old? Will Sarah give birth at ninety?"
- ¹⁸ Avraham said to God, "If only Yishma'el could live in your presence!"
- ¹⁹ God answered, "No, but Sarah your wife will bear you a son, and you are to call him Yitz'chak [laughter]. I will establish my covenant with him as an everlasting covenant for his descendants after him.
- ²⁰ But as for Yishma'el, I have heard you. I have blessed him. I will make him fruitful and give him many descendants. He will father twelve princes, and I will make him a great nation.
- ²¹ But I will establish my covenant with Yitz'chak, whom Sarah will bear to you at this time next year."
- ²² With that, God finished speaking with Avraham and went up from him.
- ²³ Avraham took Yishma'el his son, all the slaves born in his house and all who had been bought with his money, every male among the people in Avraham's household, and circumcised the flesh of their foreskin that very day, just as God had said to him.
- ²⁴ Avraham was ninety-nine years old when he was circumcised in the flesh of his foreskin,

²⁵ and Yishma'el his son was thirteen years old when he was circumcised in the flesh of his foreskin.

²⁶ Avraham and Yishma'el his son were circumcised on the same day;

²⁷ and all the men in his household, both slaves born in his house and those bought with money from a foreigner, were circumcised with him.

Blessings and Curses – Genesis (B'resheet) 12:2-3

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

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

Witnesses – Genesis (B'resheet) 15:17

¹⁷ After the sun had set and there was thick darkness, a smoking fire pot and a flaming torch appeared, which passed between these animal parts.

The Covenant (Brit) of Moses

This Brit is an incredible demonstration of God's grace and salvation. Part of this Brit was a new national constitution from God, found in Exodus (Sh'mot) 20, Leviticus (Vayikra) 19-26, and the entire book of Deuteronomy (D'varim).

The Exodus (Sh'mot) is the heart of the Torah, just as God's love and grace is at the heart of the Exodus (Sh'mot). This is the true and full nature of the Mosaic Brit, and the whole of the Tenach (Old Covenant).

Within the books of Exodus (Sh'mot) through Deuteronomy (D'varim), there are specific Brits. These are outlined in Exodus (Sh'mot) 20 (The Ten Commandments), Leviticus (Vayikra) 19-26 (the holiness code) and the entire book of Deuteronomy (D'varim).

The Covenant documents within Exodus (Sh'mot) through Deuteronomy (D'varim) give Israel a national constitution under God, a treaty between God and the nation. This treaty provides several major functions: it is the basis for Israel's morality and social-legal systems, as well as its system of worship, priesthood, and sacrifice.¹⁰

We see that Deuteronomy (D'varim) is a Mosaic summary given by God as an appropriate recounting of events and instruction, before Moses' (Moshe's) death and Israel's entrance into the land.

¹⁰ Dan Juster, *Jewish Roots*, p. 10

In relation to its blessings and curses, the Mosaic covenant is conditional from the Jewish side, but not from God's side. God is faithful even when His people have broken that covenant (Jeremiah [Yirmeyahu] 31:31-32). The Torah supplied under this covenant was given forever, was never abolished, and is still in force today.¹¹

The sign of this Brit is the Shabbat. The Shabbat is an integral part of God's treaty between Himself and Israel. In ancient times, a Brit would bear a symbol or sign of the king. However, no representation of God could be made in ancient Israel. Therefore, the representation would not be a symbol, a picture, or an idol, but a unique cycle of life. Only Israel had a seven-day week.¹²

Preamble

In this case, the preamble identified Israel's God (Deuteronomy [D'varim] 1:1-5).

Historical Prologue

In this case, God Himself is the Great King, His vassal nation is Israel (Deuteronomy [D'varim] 1:6-4:49).

Stipulations

This outlines the Brit expectations and lifestyle, based on the graciousness of God. In Deuteronomy (D'varim), this is the bulk of the book, commonly known to laymen as "law," but more accurately, the stipulations given by God, the Great King, to Israel for the maintenance of this Brit (Deuteronomy [D'varim] 5:1-26:19).

Blessings and Curses

Biblically, these are the result of Israel's faithfulness and unfaithfulness to God, and to the Brit He made with them

Witnesses

God calls upon heaven and earth to witness this account (Deuteronomy [D'varim] 30:19).

Succession

God designates Joshua to succeed Moses when he dies (Deuteronomy 31:1-8).

Deposit/Reading

¹¹ David Stern, *Messianic Jewish Manifesto*, p. 100

¹² Dan Juster, *Jewish Roots*, p. 15

God made two copies of the covenant in summary form — the Ten Commandments, which was stored in the Holy of Holies.¹³

The Covenant (Brit) of David

“God’s unconditional covenant with David (2 Samuel [Sh’mu’el Bet] 7) establishes the throne of his kingdom forever. For this reason, the expected Messiah was, and is, called the Son of David. Messiah Yeshua, a descendant of David, will ascend the throne in the Father’s good time.”¹⁴

The Lord promised that He Himself would establish a house for King David, indicating his dynasty would never be completely lost. Immediately following this promise was the king’s desire to build a house for the Lord, the Temple.

God refused David’s offer to build Him a home, but He spoke His refusal in such a burst of grace and glory and revelation that David could only marvel at God’s greatness and goodness. It was not that God was displeased with David’s desire to build Him a house; indeed, He said, “You did well that it was in your heart” (1 Kings [M’lakhim Alef] 8:18). But God had another plan for His beloved servant. God would build a “house” for David. God was reaffirming the covenant He had originally made with Abraham (Avraham), a covenant promising an everlasting Kingdom, with Messiah on its throne.

David was assured his throne would be established forever. Sin and iniquity in David’s posterity would be temporarily judged and punished, but God promised not to withdraw His mercy forever.

No earthly kingdom has ever had eternal duration. Neither did David’s earthly throne, without linking his lineage to Yeshua.

The Brit Hadashah

“God made three covenants with the physical descendants of Abraham (Avraham): the Abrahamic, Mosaic, and the Davidic covenants. As the First Temple periods was about to end, the Holy One addressed the house of Israel once more to describe a future fourth covenant with them, now known as the Brit Hadasha, or New Covenant.”¹⁵

“God’s Brit Hadashah within the house of Israel and the house of Judah (Y’hudah) (Jeremiah [Yirmeyahu] 31:30-34) through Yeshua the Messiah blesses all mankind by providing the final and permanent atonement for sin, and by promising the Ruach HaKodesh (Holy Spirit) of God will write the Torah on the heart of anyone with faith.”¹⁶

¹³ Ariel and D’vorah Berkowitz, *Take Hold*, pp. 27-28

¹⁴ David Stern, *Messianic Jewish Manifesto*, p. 101

¹⁵ Ariel and D’vorah Berkowitz, *Take Hold*, p. 33

¹⁶ David Stern, *Messianic Jewish Manifesto*, p. 101

God's grace and faith through Yeshua is unconditional. The conditional part of the Brit governs how we must respond. We must walk the walk of Messiah and love God's commandments.

The promise of the Brit Hadashah was anticipated by the Torah itself (Deuteronomy [D'varim] 30:4-6; Joel 2:28-29; Jeremiah [Yirmeyahu] 31; and Ezekiel [Yechezk'el] 36). The Brit Hadashah promises in Jeremiah (Yirmeyahu) 31 are actually repetitions of promises God had previously made to Israel.

God's Torah — Jeremiah (Yirmeyahu) 31:33

“I will be their God and they will be My people” (Jeremiah [Yirmeyahu] 31:33 and Exodus [Sh'mot] 6:7)

“They will know the Lord” (Jeremiah (Yirmeyahu) 31:34 and Exodus [Sh'mot] 34:6-7)

Forgiveness of sin (Jeremiah (Yirmeyahu) 31:43 and Exodus [Sh'mot] 34:6-7)
Creation of a new heart¹⁷

The Brit Hadashah is first made with the house of Israel and Judah (Jeremiah (Yirmeyahu) 31:31).

Secondly, the covenant will be different from the Mosaic Brit, which God offered after the Exodus.

Third, this difference is expressed as God's Law, or Torah, written on the hearts of the people of the nation. The Brit Hadashah is therefore not an abrogation of Torah, but an ability to walk in Torah.

Fourth, we would have a new spirit.

Fifth, God would establish Rauch HaKodesh (Holy Spirit) within us.

Sixth, the Brit Hadashah includes the promise that Israel would dwell on its own land in safety and security.

Seventh, the reception of the Brit Hadashah will bring forgiveness of sin and cleansing from iniquity, whereby Israel will be God's people and God will be Israel's Lord.¹⁸ Yeshua's sacrificial atonement required some adjustments to the Brit, concerning the animal sacrifices. “Yeshua's death and resurrection required a significant change in the Brit with Moses. This change was in the area of sacrifices, and everything involved in offering them. It was Yeshua's blood that actually accomplished the atonement, which

¹⁷ Ariel and D'vorah Berkowitz, *Take Hold*, p. 33-34

¹⁸ Ariel and D'vorah Berkowitz, *Take Hold*, pp. 36-37

was to be the sign of the New Covenant. The sign for the New Covenant is the blood of Messiah.”¹⁹

The Brit Hadashah also indicated not only that Abraham (Avraham) would have physical descendants (the Jews), but among these descendants would be future children of the promise (Gentiles). Born of faith, they would be new creations of Messiah, and would be circumcised in the heart. Therefore, through the Abrahamic (Avrahamic) Brit, and in conjunction with the Brit Hadashah, Gentiles are grafted into the house of Israel.

The teachings of the Brit Hadashah are a continuation of the Torah Moses gave to Israel.

By having a relationship with Yeshua, non-Jewish believers are therefore made a part of the commonwealth of Israel

Therefore, remember your former state: you Gentiles by birth - called the Uncircumcised by those who, merely because of an operation on their flesh, are called the Circumcised – at that time had no Messiah. You were estranged from the national life of Isra'el. You were foreigners to the covenants embodying God's promise. You were in this world without hope and without God. But now, you who were once far off have been brought near through the shedding of the Messiah's blood (Ephesians 2:11-13).

Under his control, the whole body is being fitted and held together by the support of every joint, with each part working to fulfill its function; this is how the body grows and builds itself up in love. Therefore I say this - indeed, in union with the Lord I insist on it: do not live any longer as the pagans live, with their sterile ways of thinking (Ephesians 4:16-17).

* For additional insight to the rapture topic discussed during class, log on to the Bet Shalom website at www.betshalomfresno.org, click on the articles link and go to Rapture Bible Challenge or key in this direct link: http://betshalomfresno.org/?page_id=721

¹⁹ Ariel and D'vorah Berkowitz, *Take Hold*, pp. 36-37

