

# COVENANT TAPE SERIES

by  
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Covenant 4-12.doc

**With some additional comments by Dick Christensen**

Minor corrections in grammar and wording were made in 11-04 from the original outline of 5-01. Some capital letter headings were added by RevC in 3-09 along with a test and answer key at the end of the material.

On 9-10 some minor changes were made to the exam at the end of the material.

In April of 2012 the sample test was removed and incorporated into the sample test file for all subjects. No other changes were made to the material.

## I. The Old Covenant (tape MS031 - Receiving)

**A. Psa. 81:1-10 To the chief Musician upon Gittith, A Psalm of Asaph. Sing aloud unto God our strength: make a joyful noise unto the God of Jacob. 81:2 Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery. 81:3 Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day. 81:4 For this was a statute for Israel, and a law of the God of Jacob. 81:5 This he ordained in Joseph for a testimony, when he went out through the land of Egypt: where I heard a language that I understood not. 81:6 I removed his shoulder from the burden: his hands were delivered from the pots. 81:7 Thou calledst in trouble, and I delivered thee; I answered thee in the secret place of thunder: I proved thee at the waters of Meribah. Selah. 81:8 Hear, O my people, and I will testify unto thee: O Israel, **if thou wilt hearken unto me; 81:9 There shall no strange god be in thee; neither shalt thou worship any strange god. 81:10 I am the LORD thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.****

1. The whole Psalm is talking about God delivering Israel from Egypt. In verse 10 God gives them the reason for his actions. "I am the Lord thy God" as if to say all the other nations of the world could say he is God, but this people could lay hold on him and declare that he is my God. His attitude toward them was as if **they were baby birds in a nest.** Baby birds are quite helpless, and if you were to view baby birds in a nest you would notice right off these large

open beaks with a tiny body attached to it. Just as a mother bird would faithfully feed her young, God has declared to his young that if they would come to him they need only to open wide their mouths and he will fill them. A little research will tell you that a baby bird has a tremendous appetite. In fact, if we humans were to eat the same amount proportionally as is eaten each day by a baby bird then we would have to eat one small calf and three sheep each day. What God was offering to do here was no small thing.

But on what authority did Israel call God their God? And why did God agree with them that he truly was their God. Because of their relationship with God all they had to do was to come to him in expectation and open their mouths wide so he could give them whatever they needed. Understanding this relationship will help us to get a true picture of what faith is all about, and a better understanding of the foundation of the Old Testament.

**2. In Genesis 15** we see God make a covenant with Abraham. When the word **“covenant”** is used in your Bible it actually means “to cut the covenant” as in the making of a pledge. Often part of making the covenant involved cutting a part of your body so the blood would flow from one covenant maker to the other. Entering into a covenant was not taken lightly. The nearest thing we have today is a marriage relationship where one person gives themselves away to a second, and the second in like manner gives themselves away to the first. The two people become as one person.

**This blood covenant was unbreakable.** How it was done:

- a. the two people come together in agreement to establish a covenant
- b. they would take off their coats and give to one another
- c. they would also give their sword and belt (symbolizing giving all that I have, all of my resources and strength are pledged to the other)
- d. they would then exchange part of their names so that every time they would thereafter write their names one would know they were blood brothers with the other
- e. they would then take an animal and cut it into two pieces and stand facing each other with the two pieces between them and pass through making a figure 8

- f. next they would cut themselves so blood could flow from one to the other tying their hands together with cords and allowing the blood to soak the cords. Afterward they would cut the cords and each keep a section on their belt as a reminder that they were in covenant. Some eastern cultures would catch the blood in a vessel and then drink it, but Jews were not allowed to drink blood.
- g. the wound in your flesh was then sealed with a black powder, which would leave a mark where the flesh was cut (just as Christ still bears the marks of his sacrifice for us)
- h. then they would verbally share their resources so that each would know exactly what was pledged to them if needed, and what curses would come upon either of them should they fail to honor the covenant
- i. next they would establish a memorial, often a large stone engraved with words of the covenant, or they would trade some animals which as the herd grew would serve as a reminder, or they might plant some trees
- j. finally they would sit down and enjoy a covenant meal of something very simple such as bread and wine.

**B. Genesis 12:1-3 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: 12:2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 12:3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.**

**Gen 15:1 After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.**

1. In these passages we see God initiate a special covenant relationship with Abraham. In **12:1-3** we see God's promise that of Abraham shall come a **"great nation"**. This would refer to the first covenant and special relationship God would have with Israel. We also can see that through Abraham **"all the families of the earth would be blessed,"** which would be a definite foreshadowing of the second, new and better covenant, which would come through Christ bringing blessing to **"all families of the earth"**.

Then in **Genesis 15:1** God tells Abraham that He will be Abraham's defender, protector, and that He is pledging all that He is as Abraham's reward. In other words "all that I am is at your disposal". This was the same as giving Abraham the coat, belt and sword of cutting the covenant.

2. God goes on in the rest of **chapter 15** and tells Abraham what to do in preparation for cutting a blood covenant. But then God does an unusual thing in that he puts Abraham asleep. You see no mortal man could ever enter into covenant with God. How could a sinner enter into covenant with God, who is holy and sinless. Therefore God completes the covenant for them and moved through the pieces in the form of a fire, and in the fashion of a figure 8. He then wakes Abraham and informs him that they are in covenant together, and in **chapter 17** we see that the covenant was sealed with the act of circumcision and the changing of Abram's name.

The actual name of God in Hebrew cannot even be pronounced. The dominate letter of God's name is "**H**," which he placed into Abram's name forming Abraham and also to his wife Sarai who became Sarah. From this day on God permitted Abram to carry the name of God within his own name and God became known as "**the God of Abraham**" and is still today referred to in that way.

In the books of Deuteronomy and Leviticus you will find the  **blessings and curses** that went with the keeping or breaking of the covenant. God also gave them a memorial of the covenant. It was a box upon which the "mercy seat" was positioned. This box was know as the "**arc of the covenant**," and everywhere they went they were to take the "arc of the covenant" as a reminder that they were in covenant relationship with Almighty God. The covenant made them one with God Almighty. The Old Testament speaks of **God as the "husband"** thus making **Israel his "wife"**.

**Isa 54:5 (KJV) For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.**

3. When one person entered into covenant with another their children, those living or yet to be born, entered into the covenant as well. Their yet unborn children were the un-conceived seed that was "**within them**". Thus the whole nation entered into covenant with God. Because of the covenant, all

they had to do was open their mouths wide and receive what they needed (**Psalm 81:10**). Thus anyone who came against Israel came against the God of Israel. All of God's resources were their's, but in like manner everything they had belonged to God. Solomon wrote in the **Song of Solomon, 6:3** **"I am my beloved's and he is mine"**. This is the blood covenant relationship between God and his children.

**C.** In **Genesis 22** God asks Abraham to take Isaac and offer him as a sacrifice. How could Abraham do such a thing without any apparent discussion or argument with God? It was because Abraham understood that everything he possessed was at the disposal of God due to the terms of the blood covenant. Thus in this act Abraham demonstrates his submission to and understanding of the blood covenant. Through this act on the part of Abraham and Isaac, God reaffirms his covenant with Abraham.

**D.** We can see further evidence of this relationship in the situation involving Israel's enslavement to Egypt. For when anyone touches someone who is in covenant relationship with God they will have to answer to God.

**1. Zec 2:8 For thus said the LORD of hosts (after his glory sent me) regarding the nations that plundered you: Truly, one who touches you touches the apple of my eye.**

**2.** You can enslave any other group of people on the face of the earth and you only have those people to contend with, but when you enslave a people who are in covenant relationship with God you will have to deal with their covenant partner, "God Almighty".

**3. Exodus 2:23-24 (NRSV) After a long time the king of Egypt died. The Israelites groaned under their slavery, and cried out. Out of the slavery their cry for help rose up to God. 2:24 God heard their groaning, and God remembered his covenant with Abraham, Isaac, and Jacob.**

**4.** Thus when Moses went before Pharaoh he voiced the words that God instructed him, **"Let My people go!"**. By the time God finished with Egypt he had devastated the great nation of Egypt, and Israel walked away with their wagons filled with all manner of riches 430 years of free labor paid for in one day! It was as if the weak, helpless baby birds had opened their mouths wide and cried out to their covenant partner for help and he responded bringing to the situation all

the resources necessary to deal with the situation. **“Open your mouth wide, and I will fill it.”**

5. Remember the covenant was sealed with blood. It did not end with coming to Israel’s aid in Egypt, but rather God continued to abide with his people throughout their wilderness journey. In fact, the children of Israel were guided by and covered from the hot desert sun by the cloud of God during the day and the pillar of fire by night to keep away the cold of the desert night. Not only that but he supplied food, water, health, clothing, and protection from their enemies. Why? They were in blood covenant relationship with the God of Abraham.

Israel had to learn but one law, the law of the covenant relationship. **I deserve nothing, I merit nothing, I earned nothing, I can do nothing, but because of a covenant made before I was born, I can sit here with my mouth open in covenant relationship with God and he will fill it up.** The only problem they had was when they chose not to obey this covenant law. When they tried to handle things in their own strength they failed time after time, but when they came to God acknowledging their weakness he never failed them.

6. Even the story of David and Goliath demonstrates an understanding held by David that had been forgotten by the army of Israel. David realized that when the Philistine army came against Israel they were coming against the God of Israel as well. Thus David, when he went before Goliath did not go in his own strength, but rather acknowledging that he had come in the **“name of the Lord of hosts.”**

**1 Samuel 17:36-37 (NRSV) Your servant has killed both lions and bears; and this uncircumcised Philistine shall be like one of them, since he has defied the armies of the living God." 17:37 David said, "The LORD, who saved me from the paw of the lion and from the paw of the bear, will save me from the hand of this Philistine." So Saul said to David, "Go, and may the LORD be with you!"**

**1 Samuel 17:43-47(NRSV) The Philistine said to David, "Am I a dog, that you come to me with sticks?" And the Philistine cursed David by his gods. 17:44 The Philistine said to David, "Come to me, and I will give your flesh to the birds of the air and to the wild animals of the field." 17:45 But David said to the Philistine, "You come to me with sword and spear and javelin; but**

**I come to you in the name of the LORD of hosts, the God of the armies of Israel, whom you have defied. 17:46 This very day the LORD will deliver you into my hand, and I will strike you down and cut off your head; and I will give the dead bodies of the Philistine army this very day to the birds of the air and to the wild animals of the earth, so that all the earth may know that there is a God in Israel, 17:47 and that all this assembly may know that the LORD does not save by sword and spear; for the battle is the Lord's and he will give you into our hand."**

It was not so much that David had won the battle, as it was that God had vindicated His name by providing for David's need due to the fact that David did not approach Goliath on his merit but rather in the name of the Lord of hosts.

7. Hezekiah, king of Israel, faced a similar situation when he received a letter from Sennacherib, king of Assyria, threatening to wipe Israel from the face of the earth. Hezekiah took the letter before his covenant God and spread the letter before the presence of God, and cried out to God in his weakness asking God to save them from this person who would mock God. As we see from the passage God heard his cry and again poured out his provision.

**2 Kings 19:14-36 (NRSV) Hezekiah received the letter from the hand of the messengers and read it; then Hezekiah went up to the house of the LORD and spread it before the LORD. 19:15 And Hezekiah prayed before the LORD, and said: "O LORD the God of Israel, who are enthroned above the cherubim, you are God, you alone, of all the kingdoms of the earth; you have made heaven and earth. 19:16 Incline your ear, O LORD, and hear; open your eyes, O LORD, and see; hear the words of Sennacherib, which he has sent to mock the living God. 19:17 Truly, O LORD, the kings of Assyria have laid waste the nations and their lands, 19:18 and have hurled their gods into the fire, though they were no gods but the work of human hands--wood and stone--and so they were destroyed. 19:19 So now, O LORD our God, save us, I pray you, from his hand, so that all the kingdoms of the earth may know that you, O LORD, are God alone." 19:20 Then Isaiah son of Amoz sent to Hezekiah, saying, "Thus says the LORD, the God of Israel: I have heard your prayer to me about King Sennacherib of Assyria.**

**19:21 This is the word that the LORD has spoken concerning him: She despises you, she scorns you-- virgin daughter Zion; she tosses her head-- behind your back, daughter Jerusalem. 19:22 Whom have you mocked and**

reviled? Against whom have you raised your voice and haughtily lifted your eyes? Against the Holy One of Israel! 19:23 By your messengers you have mocked the Lord, and you have said, 'With my many chariots I have gone up the heights of the mountains, to the far recesses of Lebanon; I felled its tallest cedars, its choicest cypresses; I entered its farthest retreat, its densest forest. 19:24 I dug wells and drank foreign waters, I dried up with the sole of my foot all the streams of Egypt. 19:25 Have you not heard that I determined it long ago? I planned from days of old what now I bring to pass, that you should make fortified cities crash into heaps of ruins, 19:26 while their inhabitants, shorn of strength, are dismayed and confounded; they have become like plants of the field and like tender grass, like grass on the housetops, blighted before it is grown. 19:27 "But I know your rising and your sitting, your going out and coming in, and your raging against me. 19:28 Because you have raged against me and your arrogance has come to my ears, I will put my hook in your nose and my bit in your mouth; I will turn you back on the way by which you came. 19:29 "And this shall be the sign for you: This year you shall eat what grows of itself, and in the second year what springs from that; then in the third year sow, reap, plant vineyards, and eat their fruit. 19:30 The surviving remnant of the house of Judah shall again take root downward, and bear fruit upward; 19:31 for from Jerusalem a remnant shall go out, and from Mount Zion a band of survivors. The zeal of the LORD of hosts will do this. 19:32 "Therefore thus says the LORD concerning the king of Assyria: He shall not come into this city, shoot an arrow there, come before it with a shield, or cast up a siege ramp against it. 19:33 By the way that he came, by the same he shall return; he shall not come into this city, says the LORD. 19:34 For I will defend this city to save it, for my own sake and for the sake of my servant David." 19:35 That very night the angel of the LORD set out and struck down one hundred eighty-five thousand in the camp of the Assyrians; when morning dawned, they were all dead bodies. 19:36 Then King Sennacherib of Assyria left, went home, and lived at Nineveh.

8. King Jehoshaphat, faced a situation much like Hezekiah when Jehoshaphat was surrounded by the enemy, and was very much afraid. Like the baby bird he knew what to do. He appealed to God and opened wide his mouth. He reminded God that God had given (verse 7) this land to the descendants of His friend Abraham, forever. In other words he invoked the covenant of Abraham. In verse 12 we see their attitude of complete helplessness with all hope dependent on God.



**2 Chronicles 20:1-30 (NRSV)** After this the Moabites and Ammonites, and with them some of the Meunites, came against Jehoshaphat for battle. 20:2 Messengers came and told Jehoshaphat, "A great multitude is coming against you from Edom, from beyond the sea; already they are at Hazazon-tamar" (that is, En-gedi). 20:3 Jehoshaphat was afraid; he set himself to seek the LORD, and proclaimed a fast throughout all Judah. 20:4 Judah assembled to seek help from the LORD; from all the towns of Judah they came to seek the LORD. 20:5 Jehoshaphat stood in the assembly of Judah and Jerusalem, in the house of the LORD, before the new court, 20:6 and said, "O LORD, God of our ancestors, are you not God in heaven? Do you not rule over all the kingdoms of the nations? In your hand are power and might, so that no one is able to withstand you. 20:7 Did you not, O our God, drive out the inhabitants of this land before your people Israel, and give it forever to the descendants of your friend Abraham? 20:8 They have lived in it, and in it have built you a sanctuary for your name, saying, 20:9 'If disaster comes upon us, the sword, judgment, or pestilence, or famine, we will stand before this house, and before you, for your name is in this house, and cry to you in our distress, and you will hear and save.' 20:10 See now, the people of Ammon, Moab, and Mount Seir, whom you would not let Israel invade when they came from the land of Egypt, and whom they avoided and did not destroy-- 20:11 they reward us by coming to drive us out of your possession that you have given us to inherit. 20:12 O our God, will you not execute judgment upon them? For we are powerless against this great multitude that is coming against us. We do not know what to do, but our eyes are on you." 20:13 Meanwhile all Judah stood before the LORD, with their little ones, their wives, and their children. 20:14 Then the spirit of the LORD came upon Jahaziel son of Zechariah, son of Benaiah, son of Jeiel, son of Mattaniah, a Levite of the sons of Asaph, in the middle of the assembly. 20:15 He said, "Listen, all Judah and inhabitants of Jerusalem, and King Jehoshaphat: Thus says the LORD to you: 'Do not fear or be dismayed at this great multitude; for the battle is not yours but God's. 20:16 Tomorrow go down against them; they will come up by the ascent of Ziz; you will find them at the end of the valley, before the wilderness of Jeruel. 20:17 This battle is not for you to fight; take your position, stand still, and see the victory of the LORD on your behalf, O Judah and Jerusalem.' Do not fear or be dismayed; tomorrow go out against them, and the LORD will be with you." 20:18 Then Jehoshaphat bowed down with his face to the ground, and all Judah and the inhabitants of Jerusalem fell down before the LORD, worshipping

the LORD. 20:19 And the Levites, of the Kohathites and the Korahites, stood up to praise the LORD, the God of Israel, with a very loud voice. 20:20 They rose early in the morning and went out into the wilderness of Tekoa; and as they went out, Jehoshaphat stood and said, "Listen to me, O Judah and inhabitants of Jerusalem! Believe in the LORD your God and you will be established; believe his prophets." 20:21 **When he had taken counsel with the people, he appointed those who were to sing to the LORD and praise him in holy splendor, as they went before the army, saying, "Give thanks to the LORD, for his steadfast love endures forever."** 20:22 As they began to sing and praise, the LORD set an ambush against the Ammonites, Moab, and Mount Seir, who had come against Judah, so that they were routed. 20:23 For the Ammonites and Moab attacked the inhabitants of Mount Seir, destroying them utterly; and when they had made an end of the inhabitants of Seir, they all helped to destroy one another. 20:24 When Judah came to the watchtower of the wilderness, they looked toward the multitude; they were corpses lying on the ground; no one had escaped. 20:25 When Jehoshaphat and his people came to take the booty from them, they found livestock in great numbers, goods, clothing, and precious things, which they took for themselves until they could carry no more. They spent three days taking the booty, because of its abundance. 20:26 On the fourth day they assembled in the Valley of Beracah, for there they blessed the LORD; therefore that place has been called the Valley of Beracah to this day. 20:27 Then all the people of Judah and Jerusalem, with Jehoshaphat at their head, returned to Jerusalem with joy, for the LORD had enabled them to rejoice over their enemies. 20:28 They came to Jerusalem, with harps and lyres and trumpets, to the house of the LORD. 20:29 The fear of God came on all the kingdoms of the countries when they heard that the LORD had fought against the enemies of Israel. 20:30 And the realm of Jehoshaphat was quiet, for his God gave him rest all around.

Even more revealing is the fact that the word Jehoshaphat used to describe God's relationship to Abraham, "friend", carries the meaning of **one who is in "blood covenant" relationship**. Thus Jehoshaphat was reminding God of his covenant relationship with Abraham. Again God said to relax for the battle is not yours but mine, I will fight the battle.

9. Another example involves one of the stories concerning Elijah and Ahab, who was an apostate king. Ahab had broken the covenant so God sent his prophet, Elijah who proclaimed,

**1 Kings 17:1** And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

You see Elijah not only knew the blessings of obedience to the covenant, but he also knew the curses that came for dishonoring the covenant.

**Deuteronomy 28:15** But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:

**Deuteronomy 28:23-24** And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. **28:24** The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.

Elijah, though a man of great faith, was not making some curse up out of his own imagination. He was standing on the covenant made by God, and simply claiming one of the penalties for disobedience to the covenant. Elijah knew God would keep his word to honor both blessings and curses pertaining to the covenant.

**10. The tragedy of the covenant relationship God sought with Israel is that the children of Israel abandoned the covenant and went after other gods, and suffered all the curses that God had warned them about.** Israel so dishonored the covenant that God came to the point where he would no longer listen to them, and grew weary of their empty cries for repentance. In the following passage from Jeremiah we see that even though they asked God for His own sake to not break the covenant with them, God was beyond listening as they, not God, had forsaken and broken the covenant. Israel had left Him for other gods and now they were reaping the consequences of their actions.

**Jeremiah 14:21-15:7** Do not abhor us, for thy name's sake, do not disgrace the throne of thy glory: remember, break not thy covenant with us. **14:22** Are there any among the vanities of the Gentiles that can cause rain? or can the heavens give showers? art not thou he, O LORD our God? therefore we will wait upon thee: for thou hast made all these things. **15:1** Then said the

**LORD unto me, Though Moses and Samuel stood before me, yet my mind could not be toward this people: cast them out of my sight, and let them go forth. 15:2 And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the LORD; Such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for the captivity, to the captivity. 15:3 And I will appoint over them four kinds, saith the LORD: the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy. 15:4 And I will cause them to be removed into all kingdoms of the earth, because of Manasseh the son of Hezekiah king of Judah, for that which he did in Jerusalem. 15:5 For who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside to ask how thou doest? 15:6 Thou hast forsaken me, saith the LORD, thou art gone backward: therefore will I stretch out my hand against thee, and destroy thee; I am weary with repenting. 15:7 And I will fan them with a fan in the gates of the land; I will bereave them of children, I will destroy my people, since they return not from their ways.**

#### **E. A BETTER COVENANT**

We saw in point “B. 1.” that **Genesis 12:3** foreshadowed the coming of an even “**better covenant**” which was “**in Abraham**”. Jeremiah spoke of the “**new covenant**” that God would make with all of Israel.

**Jeremiah 31:31-34 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: 31:32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: 31:33 But this shall be the covenant that I will make with the house of Israel; **After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.** 31:34 **And they shall teach no more every man his neighbor, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.****

We know that this “**new covenant**” or “better covenant” was “**in Abraham**” in that Christ would be from the lineage of Abraham who was the father of Israel. The “new covenant” would be established through Jesus Christ as he offers himself for the sins of the world that “**who so ever would believe on him would not perish but have everlasting life**” and thus he serves as the mediator of the covenant as no man can enter into this covenant without Christ!

**Hebrews 12:24** And to **Jesus the mediator of the new covenant**, and to the blood of sprinkling, that speaketh better things than that of Abel.

**Hebrews 8:6-8** 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. **8:7** For if that first covenant had been faultless, then should no place have been sought for the second. **8:8** For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

1. What makes this a better covenant is that the Gentile, who was once a far from God, is now able to enter into relationship with God through this covenant made by Christ with all mankind.

**Ephesians 2:14-20** For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; **2:15** Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; **2:16** And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: **2:17** And came and preached peace to you which were afar off, and to them that were nigh. **2:18** For through him we both have access by one Spirit unto the Father. **2:19** Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; **2:20** And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

**1 Corinthians 12:12-14** For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. **12:13** For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. **12:14** For the body is not one member, but many.

2. God's promise to Israel was to cleanse them from all of their iniquities, to give them a new heart, and to put a right spirit in them that would cause them to want to obey God.

**Hebrews 8:12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.**

**Ezekiel 36:26-28 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. 36:27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. 36:28 And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.**

3. Never again will Israel have to have someone tell them to “**Know the Lord**” for God shall dwell within you and you shall know him in a personal way. No longer will you have to go up to the tabernacle to come before the presence of God, for under the new covenant you shall become the tabernacle and **God shall dwell within you.**

**Jeremiah 31:31-34 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: 31:32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: 31:33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. 31:34 And they shall teach no more every man his neighbor, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.**

**1 Corinthians 6:19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?**

4. Now we can better understand the words of Jesus at the “**last supper**” with his disciples when he said,

**Matthew 26:26-28** And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. **26:27** And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; **26:28** For this is my blood of the new testament, which is shed for many for the remission of sins.

5. There was no animal sacrifice used to make this new and better covenant, but rather the life, body and blood of the “Son of God” who willingly gave himself as the ransom for mankind. No longer can the covenant be broken for we have an everlasting covenant between God and man through Jesus Christ.

6. No longer do we have a mark in our flesh to seal the covenant, but rather we have the seal of God by the Holy Spirit living within us.

**Ephesians 1:13** In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

7. The new covenant is a better covenant with many new and better promises.

**Ephesians 1:3** Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

a. All we have to do to enjoy the benefit of the covenant is realize our weakness and need for God. Then we need only “**open our mouth wide, and He will fill it**” (Psalm 81:10).

b. It would have been enough under the new covenant to come to God and simply say, “pardon me Lord from my sins” but God said, “open your mouth WIDE”! **He not only pardoned me but he made me the righteousness of God in Christ, he justified me, made me as if I had never sinned.**

c. It would have been enough to come to God and say, “just make me happy Lord, that is all I ask”. But God said “open you mouth wide” my son for **I will give you a “joy unspeakable and full of glory”!**

d. It would have been enough to ask of God, “Lord please just give me some peace, just some peace Lord”. But God said, “open you mouth wide” and **I will give you “the peace of God that passes all understanding”!**

e. It would have been enough to ask of God, “Lord please help me to get along with people”. But God said “open wide your mouth” and I will give you **the “love of God shed abroad in your hearts”!**

f. It would have been enough to ask of God, “Lord could you give me guidance as I have put out my fleece and need your direction”. To which the Lord says, “open wide you mouth” for the fleece was a part of the old covenant and this is a new and better covenant in which I will give you **Christ Himself within you to be the wisdom of God, so you will have the mind of Christ and you will know what to do, and you will be led by my Spirit and peace within.**

g. So much better is this covenant that it tells us in **Romans 8** that we will be heirs of God and joint heirs with Jesus Christ. To be an heir means we have an inheritance. We are joint heirs to the Kingdom of God with Christ.

h. All we have to do is to **“open wide our mouths,”** but we can’t believe it is that simple. Therefore, we try to earn it, merit it, struggle for it, feeling that it is too much to ask of God. I should do all that I can as it is just too much to keep asking God. But God says, **“open wide you mouth and I will fill it”**. You see God included us in the covenant and according to:

**1 John 5:14 -15 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: 5:15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.**

i. We must realize that we don’t approach God in our self – strength, but in meekness, and humility. **Matthew 5** tells us:

**Matthew 5:3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.**



We can't begin to possess the kingdom of heaven until we become poor in spirit realizing our need for God. How can we help people who think they have need of nothing? **Until the Holy Spirit helps us to realize our need for God we cannot be partakers of the new covenant relationship.**

## II. THE NEW COVENANT (tape MS032- Foundation)

**A. 1 Samuel 18:1-4 And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. 18:2 And Saul took him that day, and would let him go no more home to his father's house. 18:3 Then Jonathan and David made a covenant, because he loved him as his own soul. 18:4 And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.**

**B.** From this event we can understand what it means to be in and a part of the new covenant. Jonathan made a covenant with David, whom he loved as himself. Keep in mind that when someone made a covenant they **legally** were not only standing for themselves, but for all their heirs who would come after them who were **“still within their loins”**, offspring not yet birthed. Though Jonathan did not yet have any children, the children yet unborn were standing there **“in Jonathan”**. He was their representative as he entered into this blood covenant with David.

Here Jonathan takes off his coat, belt, sword, and bow giving them to David as he initiated the blood covenant agreement. Though the Bible account does not explain the whole cutting of the covenant between these two men, it was certainly completed.

**C.** How could David enter into covenant with someone from the family of Saul? David was a man after God's own heart. He loved and lived to serve God. On the other hand there was Saul, a man that represented everything David was not. Saul was opposed to the will of God seeking mainly for himself. Saul hated David because David was everything Saul should have been. **Amos 3:3 Can two walk together, except they be agreed?** How unlikely it would be for these two families to be in covenant. When you enter into covenant you loose your right to

independent living as you have joined yourself to another persons' life. The covenant relationship makes you responsible for each other.

When we examine the story of Saul we find one person in Saul's family that is uncharacteristic of Saul, that being Jonathan. Jonathan was different in that he loved God with all his heart and wanted only to do the will of God. When he met David he saw a man he could be in covenant with. Their covenant was to effect generation upon generation of those yet unborn.

**D. Mephibosheth** was Jonathan's only son, who was brought up in the house of Saul being taught **the lie** that David was an enemy who wanted to be King of Israel, and was to be feared by everyone in the house of Saul. When it happened that both Saul and Jonathan were killed in battle on the same day everyone in the house of Saul fled in fear of what David would do to them. Mephibosheth was only 5 years of age when this happened. As Saul's household was fleeing, the nurse carrying Mephibosheth tripped and fell while holding the small child. Mephibosheth's legs were crushed in the fall and he was never to walk again (**2 Sam.4:4 & 9:13**). The nurse and others from the family fled into the desert to a place called **Lodebar**. There they raised Mephibosheth to believe that the throne was rightly his and that David was to be feared and hated. So here is a young man, born a prince, heir to the throne of Saul, living in a desert shack surrounded by a family who only taught him to hate, fear and desire death for David. Yet all this time he was in covenant relationship with David through Jonathan, and evidently did not know, believe, or understand what it meant.

**E. Mephibosheth before David:** David remembering the covenant with Jonathan asks if there is anyone from the house of Saul (not just the house of Jonathan) that he could bless because of the covenant with Jonathan (**2 Sam. 9:1**). Ziba, a former servant of Saul tells David that Mephibosheth is alive and living in Lodebar. David in a desire to bless Mephibosheth has his men go to Lodebar and bring Mephibosheth to him.

Can you imagine the terror that Mephibosheth must have felt as David's men extracted him from his desert shack. Remember he was living in fear of David, and had most likely even plotted or at least rehearsed in his mind the death of David. Now he was in the hands of the man he most feared and wanted to destroy.

The scripture (**2 Sam. 9**) describes the scene as Mephibosheth comes before King David trembling and bowing before him in fear. David calls out his name, and

then exclaimed, **“Fear not; for I will surely show the kindness for Jonathan thy father’s sake, ...”**

Mephibosheth responds realizing the wretchedness of his own heart toward David all these years, **“What is thy servant that thou should look upon such a dead dog as I am?”** You see Mephibosheth realized that he deserved nothing for his heart was only to do evil toward this kind man. He deserved nothing more than that of a dead dog; to be thrown on the garbage heap.

**F. David for Jonathan’s sake:** David doesn’t respond due to whether Mephibosheth deserves, merits or has earned this kindness, but is reminded of his responsibility to Mephibosheth by the scars in his hands; the result of the covenant he cut with Jonathan before Mephibosheth was even born.

However as Mephibosheth would reach out to take the hand of David in thanksgiving for all that David had promised to give to him, it meant for Mephibosheth the death to all that he had been as he enter into a new understanding of the blood covenant made between David and Johnathan. Though his blood would not have to be shed (that was only done by the covenant heads), and Jonathan’s blood was enough. So in accepting David’s offer Mephibosheth yielded all that he was and had to David, and conversely David put at Mephibosheth’s disposal all that was within his power.

Never would Mephibosheth have to go back to living in that desert shack with all those who lived in anger, bitterness, hatred and fear. Now he was to live in the palace as a blood brother to David eating from the King’s table. Nor more was he to drag himself around, as there were three servants to wait upon his every need.

His fear when the men of David arrived to extract him from his dirty, dusty, hot, dry desert shack was that he was going to die that very day. Yet he did die! He died to everything he was, and became alive unto a new life. The next morning instead of rising off the hard dirt floor he had slept on, he found himself wrapped in a fine linen sheet on a soft bed.

Instead of dragging himself to the well for some water to wash in he was waited upon by three servants who responded to his every wish bowing to lord Mephibosheth. I’m sure that he must of thought he was dreaming for surely he did not deserve this. And perhaps that morning as he sat about the King’s

breakfast table he noticed again the scar in David's hand and realized that it never did depend on him, on what he had done or not done. It depended only upon the blood of Jonathan that had been shed for him years before.

Perhaps there was someone dwelling in the palace of David who came upon Mephibosheth and said with an accusing tongue something like, "What do you think your doing here, I know who you are, your the man who has been plotting against the King, what audacity to sit here and eat from the table of the very man you have been living in rebellion against!" Yet if Mephibosheth, had begun to truly understand this covenant relationship he could respond without defense, "Oh your right, and if you only knew the half of all I have done and felt; but if you will go to David you will see the scar in his hand the mark of the covenant. It really has nothing to do with what I have done. I am here because of the covenant that was made available to me, which I have gladly entered into."

He was now in the King's family, he belonged at the King's table, he had a right to his inheritance, he had a right to speak with familiarity to the King, he had a right to be treated as Jonathan yet in the same breath he would be the first to say though he had a legal right he did not deserve it.

**G. Christ for our sake:** The human race is the house of Saul. Search through the human race and you will find everyone seeking to go their own way, for all have sinned, none are righteous no not one. And this is the dilemma that God has with the human race. He desires to enter into covenant with man but there is no man worthy to enter into covenant with God. So God the Son comes into the human race and is born of the virgin, Mary. When Jesus is born he is 100% man. Yet he was utterly different from every man who had or would ever live. He was a Jonathan in the house of Saul. He would do only those things that pleased God his Father. And when the Father looked upon Jesus the Son, he said, **Matthew 3:17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.**

Finally, there was a man with whom God the Father could enter into a blood covenant with. The Son of God, who is very God, came in the form of human flesh to stand in our place as the covenant head representing all mankind. Just as Mephibosheth was in Jonathan so were we in Jesus Christ. The Father has placed every believer, by grace through faith, in Christ Jesus:

**1 Corinthians 1:28-30** And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: **1:29** That no flesh should glory in his presence. **1:30** But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

**H. The Last Supper Covenant meal:** When we look at the “Last Supper” Jesus had with his disciples we find them asking all kinds of questions until we come to the part where he takes the bread and breaks it:

**1 Corinthians 11:24 -25** And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. **11:25** After the same manner also he took the cup, when he had supped, saying, This cup is the new testament (covenant) in my blood: this do ye, as oft as ye drink it, in remembrance of me.

The disciples did not question the actions of Jesus. This is because they realized the meaning of the covenant meal. They were easterners and understood the covenant and what he was doing. So they took of the bread and the cup knowing it symbolized the very life of Christ was entering into them.

It took only a small slash in the palm of their hands for the few drops of blood to flow that would seal the covenant between Jonathan and David. But when it came to sealing the covenant between God and man, Jesus took upon himself our sin and became sin suffering in his body the redemptive price required so that you and I could enter into newness of life in Christ. We became joint heirs with Christ to all that God our heavenly Father possesses. So that as Christ died on the cross so did I die on that cross because I was in Christ Jesus. He represented me! He did for me what I could not do for myself. And now I am a partaker of an everlasting covenant through the blood of Jesus Christ (**Heb. 13:20**).

For anyone who will believe on what Christ has provided they become a partaker of the “everlasting covenant”. Our sin problem is taken care of through Christ. We become a new creature in Christ Jesus old things are passed away all things become new (**2 Cor. 5:17**).

How is my sin taken care of:

**1 John 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.**

As we realize our sinful nature and ask God's forgiveness then he will be **faithful** to forgive us, not merciful to forgive us, neither gracious to forgive us, but **faithful** because he is responsible to do so because of our legal right to have our sin forgiven through the covenant. In other words as we accept our position within the covenant, God will faithfully honor his responsibility to the covenant.

Once we believe in the covenant blood of Jesus then it is the Father's work to:

1. take away our sin
2. give us a new heart
3. teach us who he is
4. be our God and we his people

We cannot add one inch of stature to ourselves no more than Mephibosheth could do anything to better himself. It is a work of the Father. The Lord God will work his pleasure in us and will complete the good work he has begun in each of us **(Philippians 1:6).**

**Phil 1:6 Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:**

### **III. The Holy Spirit is Given (tape MS033 - Power)**

**Ephesians 1:13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,**

**A. Sealed as a Mark:** Believers in the new covenant do not have to perform the rite of the blood covenant, but rather accept the act done on our behalf by Jesus Christ. Instead of bearing the mark of the cutting of the flesh we have been sealed with the Holy Spirit as a mark that we are members of God's family. All believers have the seal of the Holy Spirit in common as a sign that we are in covenant relationship with God.

**1 John 3:24** And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

**Romans 8:14-17** For as many as are led by the Spirit of God, they are the sons of God. **8:15** For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. **8:16** The Spirit itself beareth witness with our spirit, that we are the children of God: **8:17** And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

**B. Joint Heirs with Christ:** **Romans 8:17** And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

We as “joint-heirs with Christ” have the same relationship with the Father that Jesus had in his time on earth. We are “**in Christ**” therefore we can call upon the Father. We are “**heirs of God,**” which is all made real to us by the indwelling of the Holy Spirit. If therefore, we are to walk in all the covenant blessing of God we do so by walking in the Holy Spirit.

**C. The Dynamic of the Holy Spirit:** It is the presence of the Holy Spirit that makes our walk with God something that is alive, vital, and powerful. If I want to walk on this earth in covenant relationship with God the Father by the power of the Holy Spirit, then I must keep my eyes on Jesus. Because of the presence of the Holy Spirit within me I can walk as Jesus walked.

**1 John 2:6** He that saith he abideth in him ought himself also so to walk, even as he walked.

God the Father has given us the Holy Spirit so that we can draw on the presence and power of the Holy Spirit just as Jesus did. This allows us: “**To walk even as he walked!**”

Jesus in speaking to the crowds on the last day of the Feast of Tabernacles in **John 7:38-39** where He said the Holy Spirit was to be given to believers, but had not yet been given because Jesus was not yet glorified. He had not yet be crucified,

buried, raised from the grave, and ascended unto the Father to present his blood and body as the ransom for sin; the sign of the new covenant.

**John 7:38 -39 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. 7:39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)**

Jesus went into the Father's presence and presented his own blood and said, "Father, I shed this blood for Dick Christensen and if you accept me you accept him." The Father said I accept Dick Christensen "in you." I now give to Dick Christensen the gift of the Holy Spirit. All believers were there as Jesus stood before the Father. We were there "in Christ". We can now **come boldly** before the throne of God as we are accepted "in Christ" and have been given the gift of the Holy Spirit.

**Hebrews 4:16 Let us therefore come boldly unto the throne of grace, *that we may obtain mercy, and find grace to help* in time of need.**

**D. Jesus the Perfect Man:** It is often thought that Jesus being both God and man used his God power in doing things like turning water into wine, and walking on the water, healing the sick, and other similar demonstrations of the supernatural. However, to believe such is to deny the very purpose for which Jesus took on human flesh and became man.

**Philippians 2:5-8 Let this mind be in you, which was also in Christ Jesus: 2:6 Who, being in the form of God, thought it not robbery to be equal with God: 2:7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 2:8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.**

Jesus lived his life and did his miracles as the "perfect man", the way God had always intended for man to live on the earth, and he did so by drawing **exclusively** on the power of the Holy Spirit as he did the will of the Father.

We can see this in the temptations of Jesus by Satan. Jesus had spent 40 days and nights fasting in the wilderness being led there by the Holy Spirit for this purpose. Satan in his temptations of Jesus sought to get him to act out of his power as the



Son of God saying, “**If thou be the Son of God command that these stones be made bread....(Matt. 4).** In other words Satan wanted Jesus to use his God power to prove who he was. But Jesus came to be the perfect man and had limited himself to operating only in that realm. He had emptied himself of his God power and drew only on the power of the Holy Spirit, the same Spirit that has been given to each believer, to do the will of the Father.

So when we look at the life of Jesus we must see that he came to do the will of the Father and not his own will.

**John 4:34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.**

**John 6:38 For I came down from heaven, *not to do mine own will*, but the will of him that sent me.**

**E. The perfect man empowered by the Holy Spirit:** We must also understand that as he did the will of the Father he relied on the presence and power of the Holy Spirit. The Holy Spirit was present in his earthly life from the very beginning. Everything he did was in cooperation and reliance on the Holy Spirit:

#### **His Birth**

**Matthew 1:18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.**

#### **His Baptism**

**Matthew 3:16 -17 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: 3:17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.**

#### **His Temptation**

**Luke 4:1 And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,**

#### **His Daily Walk and Work**

**Luke 2:27** And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

**Luke 4:14** And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

**Matthew 12:28** But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

#### **His Receiving the Holy Spirit from the Father**

**Matthew (NIV) 12:18** "Here is my servant whom I have chosen, the one I love, in whom I delight; I will put my Spirit on him, and he will proclaim justice to the nations.

**John 3:34** For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.

#### **His Speaking by the Holy Spirit**

**Acts 1:1 -2** The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, 1:2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

#### **His Crucifixion**

**Hebrews 9:14** How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

#### **His Resurrection**

**Romans 8:11** But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

It is that same Spirit that is given to everyone who will ask of Him that empowers us to do the will of the Father. In other words to “walk even as He walked.”

**Luke 11:13** If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

**John 14:16-20** And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; **14:17** Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. **14:18** I will not leave you comfortless: I will come to you. **14:19** Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. **14:20** At that day ye shall know that I am in my Father, and ye in me, and I in you.

**1 Corinthians 6:19** What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

**F. Even greater works shall we do:** As if the works done by Jesus through the Holy Spirit were not great enough, Jesus said we would do even greater works.

**John 14:12** Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

#### **IV. The Prodigal Son (tape MSO34 - Forgiveness)**

**Luke 15:11-32** And he said, A certain man had two sons: **15:12** And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. **15:13** And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. **15:14** And when he had spent all, there arose a mighty famine in that land; and he began to be in want. **15:15** And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. **15:16** And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. **15:17** And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with

**hunger! 15:18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, 15:19 And am no more worthy to be called thy son: make me as one of thy hired servants. 15:20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. 15:21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. 15:22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: 15:23 And bring hither the fatted calf, and kill it; and let us eat, and be merry: 15:24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. 15:25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. 15:26 And he called one of the servants, and asked what these things meant. 15:27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. 15:28 And he was angry, and would not go in: therefore came his father out, and entreated him. 15:29 And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: 15:30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. 15:31 And he said unto him, Son, thou art ever with me, and all that I have is thine. 15:32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.**

**A. God's attitude in dealing with sinners:** This parable was told by Christ to illustrate the nature of the Father in His attitude toward sinners. This is the story of two sons who did not **"know"** their father even though they lived with him and enjoyed his provision for them.

- 1. One seething with anger, bitterness, and rebellion inside.**
- 2. The other saying yes and no at the appropriate times without true relationship.**

But neither of them actually had a relationship with their father. To them he was the distant provider, and boss of the farm. The second more compliant son, was about earning his right to the farm but never really knowing or fellowshiping with his father. This was more of a boss /employee relationship.

The first son, very different from his brother, speaks out showing his rebellious heart. He demands of the father the inheritance that was to fall to him with no understanding of his father's love for him. He was only vaguely aware of the man who was his father being more interested in doing his own thing and going his own way.

**B. It's really about us:** We must understand the truth of this story is that it represents mankind as we are all in relationship with the Father who is the creator. We are totally dependent on the self-existing God, as we cannot even draw breath without his permission. He is our creator.

Yet many, like the relationship of the two sons to their earthly father, know a great deal about God without "knowing" who he really is. We see in the story how the first son is described as being in a far country; no longer in communication with his father. A huge distance had grown between them though it was never the desire of the Father that it be so. This son was lost, wandering around in meaningless circles not knowing the reason for his being, no sense of purpose for his life. He was content to consume his inheritance on his selfish lusts. He like many others today was living in a far country away from God.

### **C. The son's action and father's reaction:**

First he demands his inheritance, the height of arrogance for a son to behave himself in such a manner, yet the father gave it to him with not a word to stop him. Seldom does God our Father keep us from going our arrogant way. This shows us that God desires relationship not just a bunch of puppets that are incapable of honest relationship. God knows that when this boy comes back he will love his father, but he must be allowed to go his own way for now.

**Note:** though it is not said, the story implies that the forgiveness of the father was given when the son departed to go his own way, because when he returned he walked back into the forgiving arms of the father who was already there waiting for his return.

This is the attitude of God toward sin. **John 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.**

God has forgiven long before we have even asked to be forgiven. He forgave us before we were born. **Therefore, forgiveness is not something I come to ask for, but to receive because it has already been given.**

God has himself felt our sin, our rebellion, and our shame as any parent feels within themselves the hurt of their children's sin. Then he forgave us so that as we turn to Him forgiveness was already waiting for us to receive.

#### **D. Double of the Lord's hand:**

**Isaiah 40:2 Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins.**

The “**double**” in Israel was a way out of bankruptcy. If you were a bankrupt person you had only one way out. You could take a piece of goat skin and write upon it all your debts, all the people you were indebted to, including everything. Then you were to take the skin and make of it a sign, which would be posted outside your front yard so that any person who walked by could stop and read it. You are openly declaring yourself hopelessly bankrupt with no way out. Your only hope was that someone rich enough to pay for all those debts would pass by and be willing to pay your debts. Should someone who was capable of such a undertaking, take the time to stop and read the list of debts, and then be willing to do something about paying them, that person would remove the goat skin upon which the debts were listed and would “**double**” the skin over so it could be read no longer by anyone, and he would write his name on the back of the goat skin. From that time on all your debtors needed to do was to report to the rich man for payment, they could no longer come after you.

Thus Isaiah prophecies concerning the sins of Israel that though they were bankrupt, and so far in sin that there was no way out, no way they could pay for their sins against God. Isaiah writes under the unction of the Holy Spirit, that God himself would pay for their debt of sin. The Lord paid the double of his own hand!

**E. Happiness of a kind:** The first son was able to find a happiness “**of a kind**” for a season. Suddenly, because of the money he possessed he was everybody's friend. But it was a kind of friendship with no real value. It was dependent on everything going his way. So it was a “kind of happiness” on a

surface level, geared to pleasing the flesh. It also was a happiness that could not last, could not withstand the loss of his money. When the money was gone so were his friends, and so was his happiness.

**1. Eating with Pigs:** When we examine **verses 15 & 16** we see the depth to which this young man had to go before he was to come to the end of himself. Here he, a Jew, is found feeding and eating the same food that he fed to swine. Swine are considered as unclean to the Jew, and worse than that they are an abomination. He was as low as he could go. How thankful we should be that when we come to **“the end of ourselves” (vs. 17)** God, in his goodness, knows how to bring us to repentance. God strips us like peeling an onion, taking off surface after surface until we see the illusion in which we were living.

**Romans 2:4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?**

**Note:** At this point the boy still doesn't **“know”** his father. He still doesn't know that he is already forgiven. He still doesn't know how much his father loves him, and he still doesn't know all that his father has waiting for him. The young son is just like us when we are away from God and **“in ourselves”**.

**2. At the end of ourselves:** It was at this point, **“when he came to himself,”** (came to the realization of his true condition **vs.17a**) that he could see the goodness of his father (**vs. 17b**) realizing even the servants in his father's house are well cared for. Thus he turns from this life style and goes to his father. The goodness of God led him to repentance. His repentance was a death to who he was in order that he might live in newness of life.

**F. Welcome home my son:** We see from **verses 18 & 19** that the son's heart was turned toward his father's goodness. His heart was now one of humility and submission. No longer was he walking “in himself” in his arrogance and pride. Now he wanted only to be near his father, expecting very little, knowing in his heart he deserved nothing.

**Luke 15:18-19 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, 15:19 And am no more worthy to be called thy son: make me as one of thy hired servants.**

**1. A father waits:** But little did he realize that his father was waiting for him, watching for him, looking for him to come walking down that lane. When his father saw him he ran to meet him, his heart filled with love for his son, his arms anxious to hold the son he had longed for. His father did not deal with him on the basis of what he merited or deserved, but on the basis of who the father is and the son's relationship to him. He was a son! A child loved of the father.

**2. A father covers:** Not only did the son receive forgiveness, but the father immediately began pouring out his blessing upon the child. Notice that the father covered the dirt and stench of the old life style by clothing his son in the "best robe", new shoes, and a ring on his hand so that as others would look upon him they would no longer know where he had been or what he had been involved in. It was as if he never sinned.

**Luke 15:22** But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

**3. A father restores:** The fact that he had no shoes signified that he had been a slave, as slaves did not have shoes. Keep in mind that the son only hoped the father would accept him as a servant. No more was he to be looked upon as a slave, new shoes were placed on his feet, and a ring on his hand. The ring was like a credit card in those days. When they would buy something they would stamp the receipt by making an imprint of the ring in wax next to the amount. If he were to return to the merchants where his credit was no good, they would take one look at him and remember who he was, but now he went not on his merit, but the merit of his father. The son was able to ask for what ever he wanted and it would be done unto him on account of his father. **That is the new covenant.**

**John 14:13-14** And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. 14:14 If ye shall ask any thing in my name, I will do it.

**1 John 5:14 -15** And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: 5:15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.



Thus we as believers have been sealed with, and given the Holy Spirit of promise. He is all we will ever need. We simply ask in the name of Jesus Christ. We don't have to beg or whine we need only ask with expectancy and thanksgiving because it is already there for us to receive. If we ask seeking that the will of God be done in our situation, he is bound by our covenant relationship to do what needs to be done.

## V. Blessings of the New Covenant (tape MSO35 - Blessing)

**Jeremiah 31:31-34** Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: **31:32** Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: **31:33** But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. **31:34** And they shall teach no more every man his neighbor, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

**A. vs.33 ...I will put my law in their inward parts, and write it in their hearts...:** This new and better covenant with the Father through Jesus Christ has as its first blessing the fact that God will take it upon himself to write his law (word) in our hearts. This is done by the work of the Holy Spirit who's responsibility it is to teach and lead us into all truth.

**1 John 2:20** But ye have an unction (anointing=Holy Spirit) from the Holy One, and ye know all things.

**1 John 2:27** But the anointing (Holy Spirit) which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

**1. I can't keep the law:** When we first come to God we usually believe that it is our acts of sin that creates the problem. Then we realize that it is

**my inability** to keep the law that is the real problem. The “lie” is not so much the problem as the “liar”. The “act of lying” can be forgiven, but we are still left with the “liar” who performed the act to repeat the act again and again. It is not what I do, but there is some deeper problem within me—the root of iniquity.

We can agree with the law of God, but keeping it is another issue. For once we have broken any part of the law we are a sinner. It is not even enough according to the law to avoid doing the act because even if we “think” or “want in our heart” to do the act we are already guilty. So if we are to walk together with God in covenant then He must do something to change us. This he said he would do by writing his law in our hearts. When I come to Christ I become a new creation in Christ Jesus, with a new nature that desires to do the will of God from the heart.

**2 Corinthians 5:17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.**

**2. I died in Christ, He lives through me:** When Jesus died on the cross our old nature died in Him as were “in Him” on the cross. Now we can live in the new nature by the presence and power of the Holy Spirit. It is no longer me in my strength trying to please God, because the “I” (person) that would seek to work out my salvation through good works died on the cross. Now I act out of the desire He has placed in my inward heart. My life no longer belongs to me as I was “redeemed” (purchased) by the sacrifice of Christ. Now, as Paul said, **“for me to live is Christ.”** By daily surrendering my will to the will of God, and walking in the Spirit, I am allowing Christ to live through me.

**Romans 6:3-6 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 6:4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 6:5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: 6:6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.**

**Galatians 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.**

**B. vs. 33 “I will be their God, and they shall be my people.”** There shall be a divine relationship. We will not just be creatures of the creator, but we come into a vital living relationship where we are his children, his people. We were bought (redeemed to God) with the price of the precious blood of Jesus Christ.

**C. vs. 34 No longer will you have to teach believers to “know the Lord” for all shall know him from the least to the greatest.** The moment we partake of the covenant, God will undertake making himself known to us. This is not a work on our part, but as with all other parts of the covenant, it is a work of God in us. Revelation comes from God. He is the only one who can reveal Himself to our hearts. This He does by the work of His Spirit. Sometimes it happens through our reading of His word, or the hearing of the word of God. Men can teach, but it is the Spirit of God that gives life to what is taught making it real to the hearer.

True believers will long for intimate fellowship with God, which will be evident in their walk with him.

**What are some evidences that we “know God” and are in right relationship with Him? (from 1 John, “know or known” used 32 times):**

1. If we habitually keep his commandments:

**1 John 2:3-4 And hereby we do know that we know him, if we keep his commandments. 2:4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.**

2. Our love for His Word will cause us to walk in love for one another:

**1 John 2:5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.**

3. If we sense the presence of the Holy Spirit teaching us truth:

**1 John 2:20 But ye have an unction from the Holy One, and ye know all things.**

**1 John 2:27** But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

4. If we walk (habitual behavior) in God's righteousness and not according to the desires of the flesh:

**1 John 2:29** If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

5. If we abide in God we can walk free from sin. To abide involves a continues effort to seek and submit to His will; that my will would be abandoned to serve His:

**1 John 3:5-6** And ye know that he was manifested to take away our sins; and in him is no sin. **3:6** Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

6. If we genuinely love (sometimes this takes supernatural power to place others before ourselves) our brothers in Christ:

**1 John 3:14-15** We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. **3:15** Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

7. If we practice (act out) the love we say we have as followers of Christ:

**1 John 3:18-19** My little children, let us not love in word, neither in tongue; but in deed and in truth. **3:19** And hereby we know that we are of the truth, and shall assure our hearts before him.

8. If we know the Holy Spirit is in us bearing witness with us that we are his. The Spirit gives me the assurance (by witness in my human spirit) of my salvation.:

**1 John 3:24** And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

**1 John 4:13** Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

**Romans 8:16** The Spirit itself beareth witness with our spirit, that we are the children of God:

9. If we hear and recognize the truth of God when it is spoken:

**1 John 4:6** We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

10. If we know the truth that Jesus is God and in him alone is eternal life:

**1 John 5:20** And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

**Acts 4:12** Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

**D. vs 34** “I will remember their sin no more.” God will not keep record of our sin to use against us. The blood sacrificed by Jesus Christ was sufficient enough to take away our sin, and to present us “justified” before the Father, just as if I never sinned.

If we would allow that truth to break on our hearts we would see our relationship to our covenant maker in a new way. No longer would we feel **unworthy** to avail ourselves of the blessings of the covenant, but we would earnestly enter into all the blessings we could hold because of our new standing in God.

Remember we are no longer debtors because God has paid our debt in full so we could walk free. (Illustration of Israel receiving the “double” for all her sins. **Isaiah 40:1**. A bankrupted nation in sin freed from all their sin.) Whatever the debt, it is paid in full. God will not remember the sin of a believer against him.

#### **E. Our helplessness His strength in covenant together:**

We must remember that when we come into the covenant we “die” (**Gal. 2:20**), which reduces us to what God wants us to be “helpless”. No longer the arrogant person we use to be thinking ourselves in our own strength to be something we weren’t. Now God is truly God, and I am helpless, weak, and unable. Except for the fact that through Jesus I am in covenant. That means that absolute helplessness (me) is in covenant with absolute strength (God). Now everything we do is a reflection of the greatness of God.

**2 Corinthians 12:9** And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

**Philippians 4:13** I can do all things through Christ which strengtheneth me.

#### **VI. The Covenant Meal (tape MSO36 - Covenant Meal)**

**Exodus 12:1-14** And the LORD spake unto Moses and Aaron in the land of Egypt, saying, **12:2** This month shall be unto you the beginning of months: it shall be the first month of the year to you. **12:3** Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: **12:4** And if the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. **12:5** Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: **12:6** And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. **12:7** And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. **12:8** And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. **12:9** Eat not of it raw, nor sodden at all with water, but roast with

**fire; his head with his legs, and with the purtenance thereof. 12:10 And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. 12:11 And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD'S Passover. 12:12 For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD. 12:13 And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. 12:14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.**

**A. The covenant meal:** Always at the end of making a covenant the two parties to the cutting of the blood covenant would share a covenant meal as a remembrance of the covenant. This meal would be a sacrificial meal. The covenant meal had tremendous significance, and yet was of a very simple nature.

To emphasis the importance of the covenant meal: we find that among many cultures should an enemy manage to sneak into one's house or tent, and eat from your table you could no longer treat him as an enemy. Now you had to defend him even against your own countrymen. Thus eating from another man's table was no small matter.

In the situation described in Exodus God has remembered his covenant with Israel and has heard their cry. He is about to set them free from the bondage they have been in to Egypt (a type of the world).

**1. A lamb without blemish:** Verses 2-3 show us that on the 10<sup>th</sup> of April they were to take a lamb without blemish, one for each family, and keep it for 3 more days to examine the lamb and make sure it is without any blemish. Then on the 14<sup>th</sup> they were to slay the lamb at approximately 3 PM in the afternoon. The blood of the lamb was to be spread over the doorpost and lentil as a covering for sin that the judgment of God upon sin would pass over that house sparing the first born that were to die in this judgment. They were to roast the lamb over fire and eat the meat burning anything that was leftover. It is estimated that some 257,000 lambs were slaughtered that afternoon in the land of Goshen.

No one was allowed to boil the lamb as God wanted the smell of roasted lamb to cover the nation of Egypt.

**2. A people ready to leave:** They were to gird up their loins. This meant that they were to lift up the ends of their robes and tie them about their waist so they could easily move about. They were to be ready to leave quickly, and to have their things packed, and their walking staff ready to leave. Furthermore they were to eat in a hurry so they were ready to leave in a moments notice.

**B. No feeble among them:** Though the scripture does not say it in **Exodus 12** we know from **Exodus 5** that the Jewish slaves were used by Egypt to make bricks and were treated very severely with many according to history dying in the brick pits because they were weak and feeble. However, we also see in **Psalms 105:37** that after the covenant meal when God led the Israelites out of Egypt there was not one feeble person among them. In other words there was miraculous healing that took place that evening as they ate of the covenant meal. Thus we should realize the power of the receiving of communion as a type of the covenant meal.

**Psalms 105:37 He brought them forth also with silver and gold: and there was not one feeble person among their tribes.**

**C. They left carrying the lamb of God inside:** Two million people walked out of their homes covered by the blood (type of us in Him) of the lamb with each family having the lamb of God inside them (type of Christ in us). As they left Egypt (type of the world) they came under the covering of the cloud of God by day, and the pillar of fire by night. Each representing the abiding presence of God, and as they walked in covenant relationship with God He was there to provide for their every need. Every year on the 10<sup>th</sup> of Nisan (April) they were to have this covenant meal again and rehearse it's meaning to their children.

When Israel settled as a nation they took the lamb to the temple for sacrifice once each year at this same time. This is important because this became quite a business in breeding these lambs to be offered for sacrifice. The sacrificial lambs were offered when they were about 1 year old, and it is estimated that around the time of Malachi there were close to 2,000,000 lambs being offered each spring. Thus we know Jesus was actually born near the time of Passover as the shepherds were watching their sheep in the fields something they would have been doing in



the spring, as the lambs were being made ready for the Passover sacrifice. Jesus was not born in December as is customarily celebrated.

**D. Shepherds watching their flocks:** Picture the shepherds who in the spring (March - April) were watching these lambs that were born to die, and an angel appears telling them to go to Bethlehem (**Luke 2:8-20**) to see the Savior which was born unto them. It was some time later that John the Baptist sees Jesus coming and turns to the people saying, “**Behold the Lamb of God, who taketh away the sin of the world**” (**John 1:29**). Every Jewish person would immediately have made the connection concerning what John was saying of Jesus and the Passover lamb.

**Note:** we know the Passover lamb was examined for three days, and that the public ministry of Jesus lasted three years. Thus when the time came Jesus went to Jerusalem and it was on the 10<sup>th</sup> of Nisan (the day the Passover lamb was chosen) that Jesus made his triumphant entry into Jerusalem. It is interesting that for the next three days as the Levites are examining the Passover lambs for any blemish the same is happening to Jesus by the religious leaders of the day. The Roman governor said he could find no fault in him. Even Judas said he had betrayed innocent blood. Thus Jesus was being examined right up to the evening of the 13<sup>th</sup> of Nisan.

**E. Passover with Jesus:** We know that the Jewish day begins differently from our own. The Jewish day begins and ends at 6 p.m. On the 13<sup>th</sup> of Nisan the 13<sup>th</sup> ended at 6 p.m. and the 14<sup>th</sup> (Passover) began at the same time even though most of the Passover activities would not normally have been carried out until the next morning and afternoon. It was then early on the 14<sup>th</sup> that Jesus ate the Passover meal with his disciples. Jesus was bringing to complete fulfillment what all the earlier Passover meals represented.

**1. The broken wafer:** When a Jew celebrates Passover the head of the house has a bag, which contains three compartments and within each compartment is a wafer (bread). He will remove the wafer that is in the middle compartment and break it. If you ask them what the three wafers mean they will most likely say that they represent Abraham, Isaac, and Jacob. So then you might ask, “Why do you then break the piece representing Isaac?” Most likely they will not be able to give you an answer. The truth is that throughout all these centuries the Jewish people have had as part of their Passover celebration the perfect type of

the trinity, the Father, Son, and Holy Spirit all in the one bag. They would always take out the middle one and break it. It was Jesus who gave the meaning to this process when with his disciples he took out the wafer from the middle compartment of the bag, and broke it saying to his disciples, “**This is my body broken for you....**” In doing so he identified himself as the second person of the trinity, the one that would be broken for the sin of the world.

**2. The blood of the new covenant:** At the end of the Passover meal they would take a cup of wine, and pass it from person to person at which time Jesus said, “**This is my blood of the new covenant which is shed for you...**” This was what all the other previous Passover meals were about. Everything before this was a type or shadow of this true Passover when Jesus would offer himself for our sin.

**F. Jesus the sacrificial lamb:** It was at 9 a.m. the morning of the 14<sup>th</sup> that Jesus was taken and nailed to the cross. At the same time the Levites were in the temple sharpening their knives getting everything ready for the sacrificing of the lambs, which would take place at 3 p.m. that afternoon. The bible tells us that at noontime a great darkness came over the land (**Luke 23:44**) as Jesus endures the cross. Then at 3 pm in the temple the wild-eyed lambs were taken to the altar where their necks were cut, and it was at that same moment when outside the city Jesus upon the cross gave a loud cry, “**It is finished...**” (**John 19:30**), and he, the Lamb of God, died for you and me. The scriptures tell us that at the time of his death the veil in the temple was rent (**Luke 23:45**) indicating that now we have direct access to God through Jesus Christ.

**G. “It is finished”:** The loud cry given by Jesus upon the cross as the Roman soldiers stood beneath the cross was of great significance because it was the battle cry used by every Roman general as he commanded his army in battle. The Roman general would stand where he could see the men fighting usually on a hill. As the battle came to the turning point where he knew he had won he would shout this one Greek word as loud as possible, which signified that “It is finished” the battle had been won. This is the same word Jesus used when he cried out as the Roman guards stood beneath the cross.

These three words “**It is finished**” in English are from one Greek word: (**tetelestai**). This word has been found on ancient parchments that were used as shopping lists to indicate that the debt was paid in full. Additionally, when a criminal was imprisoned his charge would be written, and nailed to the door where

he was kept. When he had fulfilled his time this word was written across the charges to show that he had paid his debt in full. He could then take the paper with him as proof that he had paid his debt to society, and could not be charged or imprisoned for that crime again. By the death of Christ He paid in full the price for the sin of the world.

The battle has been won but it is of no value to us until we appropriate the victory to our own lives by receiving what Jesus has accomplished for us. We must allow the blood of Christ to be applied to our own hearts by simply placing our trust in Jesus Christ, receiving forgiveness for our sin, and the imparting of the Holy Spirit.

## **VII. The Covenant of Life (tape MS783 -)**

### **A. The Creation Covenant or Covenant of Life: Gen. 2:16-17**

**Remember:** A covenant by definition is a bond of life and death; a commitment whereby the breaking of such involves death.

**Genesis 2:16-17** And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: **2:17** But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

### **B. The Breaking of the Covenant**

**1.** This is no casual suggestion, but rather is God's first covenant with man and the terms are very explicit, if you choose to break the covenant you die!

**2. The Choice:** what is this tree of knowledge of good and evil? It was not some magic fruit that when you bit into it the juices from the fruit caused death to begin to work in your body. Rather we see man in the garden of Eden walking with God, and he was innocent. Innocence and righteousness is not the same thing. He was innocent as there was no choice, and as yet he does not even know of the existence of evil therefore he is innocent (a childish innocence), but

not righteous. Until he has been faced with the opportunity and made a choice he is not a human being with the freedom of the exercise of his will. He cannot choose to walk with God until he is provided with a choice. You cannot choose to walk with God if there is no other way to go. Nor can he interact in a covenant way without making a choice to do so. The opportunity to make a choice is vital, and thus the object of choice must be present. (Today we are free to choose or reject the covenant relationship God has made available to us through the sacrifice of Jesus Christ.)

Man cannot become a mature free moral being without being provided with the opportunity to choose. So God chose the tree as the object of choice. It could have been any object whereby a choice could be made, but the tree was chosen to be the object. God said what you choose about that tree will bring you to a certain knowledge of good and evil. This is true because you will have made a choice. When God said, **“you shall not eat of it,”** man was immediately faced with a choice. The choice is whether to obey God simply because he gave the command.

### **3. The Tree:**

- a. There was nothing about it that suggested evil :

**Genesis 3:6** And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

- b. How could it look evil as they did not know what evil was
- c. As far as we know they also had no concept of death in the same way that anger, bitterness, malice etc. were not in their vocabulary

**4. The Test:** Since there was nothing apparent about the tree that seemed in any way unusual nor was there anything about it that would have caused one to fear (another word that was not in their vocabulary). The choice had to be based solely on their trusting God’s love for them. God loves me therefore He is to be trusted. Because God is trustworthy, and even though I don’t understand why I should not do this, I choose to trust God and therefore, I won’t disobey God! Because He is God I make the choice to give myself to Him. This

is the essence of covenant, **the abandonment of oneself to another (it is like what we agree to do at the altar when we get married)**. God has already committed Himself to them now they must make the choice to commit to Him. The tree is where it happens.

**5. The reward:** We can only speculate as to what would have happened had the couple chosen to trust in the Word of God. But this we do know from the scripture:

**Genesis 3:22-24** And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: **3:23** Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. **3:24** So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

**a. No more choices?** Here we see that after they had eaten from the tree of knowledge of good and evil that God said they had to leave the garden **“less they should eat of the tree of life.”** It seems likely that if they had made the choice not to eat of the tree of knowledge of good and evil, and had eaten instead from the tree of life, they would have been secure in their choice forever. That is they would **not** have had to keep making choices as they would have made the choice of choices. They would be locked in to the eternal life and covenant fellowship with God. Less we think too little of Adam & Eve it is good for us to remember that we fully understand the consequences of our sin and still choose to sin.

**b. The knowledge of GOOD and evil:** If they had chosen to resist the temptation of the serpent, and not eaten of the tree, they would have know the tree of the knowledge of good and evil as **“the tree of the knowledge of GOOD and evil.”** You see in refusing to eat of the tree they would have come to know what GOOD was. They didn’t know what GOOD was up to now because they did not know what evil was. You don’t know what is sweet until you taste something bitter. You don’t know light until you understand dark. If they had refused the temptation because God is wise and only wants what is GOOD for me then I could suddenly understand what GOOD is. This choice I am making is what GOOD is, and that other choice that I resisted must be what evil is. It would have become to them the tree of the knowledge of GOOD and evil but **they would**

**know evil in the same way God knows evil.** For God knows evil perfectly, but He is not evil nor has He ever committed evil. God knows evil in the same way the cancer specialists knows cancer. He knows it's intent, it's way, and it's end, but he himself has nothing to do with it. They could have known evil, and yet have had no part in it.

**c. The knowledge of good and EVIL:** Instead the tree became to them the “tree of the knowledge of good and **EVIL**”. Now they know EVIL by experience and can see that what they had was that which was good, but now they are in EVIL. It was the choice and in that choice they became not like the doctor who understands cancer but doesn't have it, but the patient who has the disease and is dying from it.

## **6. The Fall:**

**a.** The suspicion. The question? The serpent, under the control of Satan, raises doubt in the heart of Eve.

**Genesis 3:1** Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

**b.** The lie.

**Genesis 3:4** And the serpent said unto the woman, Ye shall not surely die:

**c.** The deception. God doesn't want you to eat the fruit because if you do you will become like Him.

**Genesis 3:5** For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

**(I). Tactics still the same:** The tactics of the devil have not changed in over 6000 years. He still is in the business of creating doubt and suspicion in our hearts. If you were to go to the average fundamental church you would find their concept of giving themselves to God is the same as saying, “good by to everything that is fun!” Or when something bad happens we say, “the will of God be done.” As if to question whether the intention of God toward us is to do us good. The serpent said, “Hath God said?” In other words, “are you so gullible to think that God only wants what is in your best interest?”

**(II). Giving in to self:** When they fell they leaned upon themselves they turned to their own wisdom, their own idea as to what life was all about. In doing so they directed their hearts away from God. This is the essence of evil - to direct my own heart to make myself “number one” instead of total commitment to the creator. The temptation in front of their eyes was, “**you shall be as gods**”. I don’t need to be dependent on God. The creature dependent on creator, no! I will be my own man, do my own thing, and thus man became a self-taker instead of a self-giver.

Instead of being joined to God, who ever gives, man became joined to Satan who forever takes for himself. Man was no longer walking in the light, but was born again into darkness.

**(III). Walking away from love:** God said, **Gen. 2:17** “**...for in the day that thou eatest thereof thou shalt surely die.**” This is the covenant of life, the covenant upon which this universe is founded. If I choose to walk away from “agape,” God’s self giving love, to become one who says everything is for me. To walk away from God and say that I am number one is to walk away from life Himself. God as creator is life, to walk away from life is to “un-life” or what God calls “death”. Anything that is not self-giving love is death. To be divorced from self-giving love is death. It is not primarily the death of the body, but far worse than that is being severed from fellowship with God who is Himself, life & love.

**(IV). Death is separation:** When man thinks himself to be alive it is only because he has nothing else to judge it by. The truth is that he is dead while his body lives. **Death is not annihilation, but separation.** When we say someone is dead, we don’t mean they are not there any more we mean we cannot contact them anymore. If you read in the paper that RevC is dead, realize this is a lie because the fact is that I will be more alive than I have ever been! When they say I am dead it really means that for the time being we cannot fellowship as we have in the past. I am alive but elsewhere.

**(V). That very day:** When Adam and Eve sinned against God and ate from the tree, that very day they died; for the scripture says, “**...for in the day that thou eatest thereof thou shalt surely die.**” That very day there was a separation from God. They were alive but they were not alive as they had been. They were alive but they were dead while they lived. **The covenant of**

**life had been broken.** The penalty was clearly death. That could have been the end of creation as we know it, but for the grace of God who had committed Himself to man. God instituted the second covenant (the covenant with Adam). God was going to achieve His purpose even though man had fallen.

**(VI). God, “Our Redeemer”:** God then begins to take man through a series of covenant relationships that will move us on to the “NEW COVENANT” that is the covenant with Jesus when He wipes out the power of sin and restores man to what Adam should have been. When we partake of Jesus, through the communion of the Lord Jesus Christ, we symbolically eat of the tree of life and shall live forever. Each covenant that followed the covenant of life was the manifestation of God’s love and grace bringing man back to what God had always wanted him to be.

### **VIII. The Covenant with Adam (tape MS 783 continued)**

Again we see God as the initiator of the covenant. He steps in to make a way for man to be restored. In doing so He must first deal with the fall and its participants.

**A. vs. 14** The serpent, representative of the Devil, is the first to be dealt with after the fall because he was the first to yield to Satan. Though this sentence was passed upon the serpent it is also indicative of Satan as he who exalted himself against the glory of God shall be made low, and all his effort to subvert the plan of God shall come to nothing.

**Genesis 3:14** And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

**B. vs. 15** Man has sided with Satan. But God says He will place “enmity” between the seed of woman (man) and Satan. Though man at present is in league with Satan, God is going to bring division between these two allies. From the seed of woman will come Christ, the perfect man, who will bring division between the union of man and Satan. From the very people whom Satan deceived, God will bring Satan’s defeat. God says, “...I will put enmity”. In other words God is



guaranteeing that from the very people Satan has defeated will come his eventual destruction.

**Genesis 3:15** And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

1. More specifically we see that the “**enmity**” will come through the woman, Eve, who is representative of all women. In other words there will be warfare between Satan and womankind. She was the one deceived, so God in His love and mercy will bring through woman the redeemer who shall destroy the works of the Devil. If we read the passage carefully (**vs. 3:15**) we see no mention of man in relationship to bringing forth the “**enmity**” as if to foreshadow the virgin birth. Man is safe today because a virgin woman brought forth a child.

2. Note also that the verse says that the “**enmity**” will be between Satan and the woman: “**between thy seed and her seed**”. Now what does that mean? Does her seed represent all of mankind? That would include everyone who is born of woman. I don’t believe that is what it means. If we look in **1 John 3:12** it says:

**1 John 3:12** Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

3. Here is the immediate son of Eve and according to the scripture there is indication that Cain’s heart was bent toward Satan. He was on Satan’s side therefore when in **verse 15** God says he will put “**enmity between Satan and the woman and between Satan’s seed and the woman’s seed**” could not be a reference to all of mankind as the very first offspring was **not** in opposition to Satan, but in opposition to God. The key here is that God said, “**I will put enmity**”. The focus is on God doing the work supernaturally to place in the heart of man a hatred for Satan and his works. This we now know is true of every believer in Christ.

4. The scripture is clear that man is born, by natural birth, in opposition to God, separated from God at birth, and of the same selfish nature as the Devil. The scriptures put it this way:

When speaking to the Pharisees, supposedly the most religious people of that time, Jesus said:

**John 8:44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.**

**Ephesians 2:2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:**

By natural birth we are, whether we realize it or not, in league with the Devil, but by the grace of God through the “new birth” I am “born again” as a new creation in Christ. Now I am at “enmity” with the evil one.

**2 Corinthians 5:17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.**

Through faith in the Messiah, and the new birth experience, which is a part of the “new covenant,” we have with God a whole group of people who were at one time in league with the Devil, but are now at “enmity” with the evil one.

5. At first we see the battle is to be between Satan and the woman. Then it is between Satan and those within mankind that have the “new birth” and are of the “seed of woman”. But then the scripture gets much more personal, and we see that “**he shall bruise thy head, and thou shalt bruise his heel.**” There shall be a final “one on one” conflict with Satan and the ultimate “seed of woman”. This **one** is to crush the serpent’s head foreshadowing his ultimate defeat as the poison of the serpent is in the back of his head.

Note the Devil was to “**bruise His heel**”. When you successfully attack my heel you may put me down for a while, but you will not destroy me. However, when you successfully attack my head you will put an end to my works.

**Hebrews 2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;**

**1 John 3:8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.**

## **IX. COVENANT WITH NOAH (tape MS 784)**

**Genesis 6:8-13, 17 But Noah found grace in the eyes of the LORD. 6:9 These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God. 6:10 And Noah begat three sons, Shem, Ham, and Japheth. 6:11 The earth also was corrupt before God, and the earth was filled with violence. 6:12 And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. 6:13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.**

**Genesis 6:17 And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die.**

### **A. What brought about the covenant with Noah?**

Adam had broken the “covenant of life” and death was the result. In **Genesis 3:21** we see that God shed the blood of an animal to provide them a covering. If it were only the idea of covering their nakedness, fig leaves would have served the purpose well enough. It was a different type of covering that God provided. In order for God to clothe them with skins, an animal had to die. The covenant of life had been broken, death was the penalty, something had to die (the wages of sin is death). If it was not to be Adam, then something else had to take his place. Therefore, God sacrificed an animal and shed it’s blood as a substitute for Adam & Eve.

Keep in mind that through out the Old Testament the sacrifice of animals only covered a man’s sin. When Jesus offered Himself, He justified us taking away our sin so we stand just as if we never sinned.

**1. The promise:** Did Adam and Eve truly understand the promise of a redeemer. It seems very possible from **Gen. 4:1**

**Genesis 4:1** And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.

Some translations indicate that the word “**from**” was inserted for understanding (if we omit the word “from” the meaning is different). Perhaps Eve may have thought that her firstborn male was to be the Lord, the redeemer. “...**I have gotten a man ...the Lord**”. So it appears that Adam & Eve were looking for the redeemer.

Another example that people understood God’s promise of a redeemer is seen in the birth of Noah. In **Gen. 5:28-29** we see that a man named Lamech had a son and called him Noah.

**Genesis 5:28-29** And Lamech lived an hundred eighty and two years, and begat a son: **5:29** And he called his name Noah, saying, *This same shall comfort us concerning our work and toil of our hands,* because of the ground which the LORD hath cursed.

Noah’s name means “rest”. It is as if Lamech thought Noah was perhaps the deliverer, which would reverse the curse. So we see these possible glimmers of light where it appears that people of this period had an expectancy of the redeemer, and were looking for his appearance.

**2. Faith is a positive response to something God has said: Is there evidence that the early characters in the Bible understood what God expected of them when they sinned?** Hebrews 11:4 tells us that Abel by faith offered a more excellent sacrifice. He knew what to do when he wanted to come to God. Faith is a response to something that has been said.

**Hebrews 11:4** By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

**Romans 10:17** So then faith cometh by hearing, and hearing by the word of God.

**3. They (Cain & Abel) both responded:** Abel was responding to what he had learned from the covenant with Adam. If he was to approach God he had to offer a blood sacrifice for the covering of his sin. Cain on the other had brought the fruit of the ground, which God had cursed in **Genesis 3:17-18**. Cain brought the fruit of the curse.

## **B. THE LINE OF CAIN**

Sin was growing and its effects were far more terrible than the incident in the Garden. We look at Cain who was the first fruit of Adam, and see a man who has total disregard for the word of God. He committed murder with premeditation after being warned of God.

**Genesis 4:6-8** And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? **4:7** If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him. **4:8** And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

**1. No repentance:** Then after killing his brother God questions him about his actions, and Cain responds by denying responsibility and speaks defiantly to God. After God cursed him for his actions Cain's response was not repentance or concern for what terrible crime he had committed, but his concern was for himself and his ability to endure the punishment.

**Genesis 4:9-15** And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? **4:10** And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. **4:11** And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; **4:12** When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth. **4:13** And Cain said unto the LORD, My punishment is greater than I can bear. **4:14** Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall

come to pass, that every one that findeth me shall slay me. 4:15 And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him.

2. **Downhill spiral:** Adam at least had the fear of God in his spirit. Yet in as little as one-generation sin has taken on a much darker appearance. Cain and the line that came from him were on a downhill spiral going away from the presence of God.

**Genesis 4:16** And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

a. **Lamech:** From Cain's descendants we come to a man named Lamech who was the first to have two wives, and walked in violence, and total disrespect for the things of God.

**Genesis 4:19** And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah.

**Genesis 4:23-24** And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt. 4:24 If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

### C. THE LINE OF SETH

Seth's birth line was not without those who fell short, but we do see more glimmers of light in the line of Seth as if there was an expectancy or faith on their part that we don't see with Cain's descendants. Besides the illustration of Lamech the father of Noah that I spoke about earlier (**Gen. 5:25-29**), we know that Enoch, the father of Methuselah, also walked with God after he begot Methuselah.

**Genesis 5:21-24** And Enoch lived sixty and five years, and begat Methuselah: 5:22 And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: 5:23 And all the days of Enoch were three hundred sixty and five years: 5:24 And Enoch walked with God: and he was not; for God took him.

## D. NOAH

Of all the vast number of families that were on the earth at this time, believed to be over 150,000,000 people, Noah alone found grace in the eyes of the Lord.

### **Genesis 6:8 But Noah found grace in the eyes of the LORD.**

**1. Not a perfect man:** God deals with Noah in grace, the unmerited favor of God. Noah was perfect in his generations (blood line), but he was not a perfect man. We know from **Hebrews 11** that Noah **by faith** built the ark. He was a man who by faith walked with God, not sinless, but made righteous by faith. God promised to enter into covenant with Noah.

**Genesis 6:18 But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.**

**Genesis 9:9-17 And I, behold, I establish my covenant with you, and with your seed after you; 9:10 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. 9:11 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. 9:12 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: 9:13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. 9:14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: 9:15 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. 9:16 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. 9:17 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.**

**2. Noah's three sons:** As we look further into the story of Noah and his three sons in **Gen. 9:20-29** we see the whole earth was populated from these

three men. From the account of the uncovering of Noah's nakedness we find that one of the descendants of Ham (Canaan his youngest son) was to bear the curse of God, note this did not mean that all of the black race was to be cursed, but only one family within that race. We understand that from Shem (the middle eastern race) would come the Messiah, and that the descendants of Japheth (the European race), and the descendants of Ham would find the Messiah in the tents of Shem. Note also in **Gen. 9:26** God refers to himself as "**the Lord God of Shem**" which indicates God's covenant relationship with Shem.

## **X. THE COVENANT WITH ABRAHAM (tape MS 785)**

### **A. Background**

One family of the line of Shem, Terah the father of Abram, moved into the area known as the Persian Gulf. In our Bibles it is called the Ur of the Chaldeans where Iraq is today. Ur was the sacred city set aside for the god and goddess of the moon. Everyone who lived inside that city was considered as sacred servants of the moon. They had forgotten the knowledge of the true God. Terah was believed to be a maker of idols. Thus Abram was raised as an idol worshipper, and very likely worshipped the gods of the moon until the true God of Glory revealed himself to Abram. It was therefore necessary for Abram to separate himself from his family, and their worship of idols.

It is important to note that it is evident from the wording in **Gen. 12:1** that God had revealed himself to Abram sometime while he was living in the Ur of Chaldeans prior to the journey of the whole family to Haran (**Gen. 11:31-32**), which was on the way to Canaan. It appears that Abram must have told his family that the invisible God revealed Himself, and told Abram to go to Canaan. Terah and the whole family left with Abram, but they stopped in Haran short of the promise land. Abram waited with his family in Haran until his father died. Then with Lot and Sarai he followed after the Lord's command and went to Canaan.

**Genesis 12:1-3** Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: 12:2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 12:3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.



The land of Canaan at that time was inhabited by the Canaanites, which were descendants of Ham's son Canaan. It was a vile place where sexual sin was incorporated in religious worship. There were female and male prostitutes serving in the daily religious services.

### **B. Abram without an heir:**

Abram was quite discouraged in that Sarai was barren, and he had no child to be his heir. He made an effort to adopt Eliezer a servant child who was born in his house.

**Genesis 15:2** And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward (heir) of my house is this Eliezer of Damascus?

God replies that Eliezer shall not be his heir, but from his own loins shall come his heir and further more his seed shall be as the stars if you could even number them.

**Genesis 15:4-6** And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. **15:5** And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. **15:6** And he believed in the LORD; and he counted it to him for righteousness.

**Verse 6** shows us the faith of Abram as he responds to the grace of God in his life. Out of Abram's weakness he believes in the promise of God. This is faith, a response to the promise of God, and in doing so it is counted to him for righteousness. "Counted" means "to pay wages to your account". In other words, though Abram could do nothing he was being paid because he simply believed God.

### **C. The Blood Covenant:**

In **15:1** we see God initiate the covenant by giving Himself to Abram as his shield and exceedingly great reward. Then goes on in **15:7-21** and performs the

act of making a blood covenant adding further explanation as to all that it encompassed.

**Genesis 15:1** After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.

**Genesis 15:7-21** And he said unto him, I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. **15:8** And he said, Lord GOD, whereby shall I know that I shall inherit it? **15:9** And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. **15:10** And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. **15:11** And when the fowls came down upon the carcasses, Abram drove them away. **15:12** And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. **15:13** And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; **15:14** And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. **15:15** And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. **15:16** But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full. **15:17** And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. **15:18** In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: **15:19** The Kenites, and the Kenizzites, and the Kadmonites, **15:20** And the Hittites, and the Perizzites, and the Rephaims, **15:21** And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

As Abram rested he saw in vision form what was taking place as God cut the blood covenant. It was as if God was saying to Abram being you are a man I will perform the covenant for both of us. You rest in me and I, God, will perform the covenant. So God in one sense enters into covenant with Himself and makes Abram the beneficiary.

## **D. Ishmael, Abram's effort**

In **Genesis 16 & 17** we read the story of Ishmael and Isaac. Ishmael was the son of Abram and Sarai's effort to fulfill the promise of God. Because Sarai was beyond the age of child bearing she gives Abram her handmaiden Hagar to bare a child that Sarai could then present to Abram as the child of promise. Ishmael was the product, and he was raised believing he was the child of promise, but it was not to be. In **chapter 17** we see God promise to make of Ishmael a great nation. Today the Arabs have Ishmael, as their father and Islam as their faith, which is very close to Christianity, were it not for their faith in Mohammed the founder from the line of Ishmael. Today there continues to be hostility between the true children of promise in Isaac, and the man's effort to produce the promised child in Ishmael. Both have Abraham as their father.

**1. The "sound of laughter":** Then in **chapter 17** God confirms His covenant promise with Abram and changes his and Sarai's names to Abraham (exalted father or father of a multitude), and Sarah. He again affirms to Abraham that Sarah will bare the promised son to which Abraham laughs knowing he and Sarah were beyond the natural ability to produce a child. This is exactly for what God was waiting. He needed Abraham and Sarah to be helpless so they would truly know it was the work of God, and not their own. He was the one who initiated the covenant, and promised to keep it. God tells Abraham to name the son Isaac, which means "the sound of laughter." This is also confirmed in **Romans 4:17-22:**

**Romans 4:17-22 (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. 4:18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. 4:19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: 4:20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; 4:21 And being fully persuaded that, what he had promised, he was able also to perform. 4:22 And therefore it was imputed to him for righteousness.**

**2. Is there anything too hard for God?** In **chapter 18** God comes to visit with Abraham in the form of 3 men to confirm again his promise

concerning Isaac, which they had not yet realized. Picture the scene as the men were visiting in Abraham's tent that was divided by a partition behind which the women would go when the men were entertaining guest. Sarah like most women was very interested in what was being said, and most likely had her ear pressed against the curtain to hear every word. When she heard the Lord say that she would soon conceive she laughed out loud and the Lord questioned her saying, **“Is anything too hard for the Lord?”** For Sarah to be able to bare a child, God would have to rejuvenate her capacity to do so which he evidently did as in chapter 20 we see Abraham again pass Sarah off as his sister. Though beyond the age of child bearing she evidently was beautiful enough to win the beauty contest in Gerar as Abimelech, king of Gerar, wanted her in his harem, and would have kept her if God had not revealed to him her true identity. We also know that Abraham himself was rejuvenated because though Isaac was his first son with Sarah, he had other children after the death of Sarah when he married Keturah in **Gen. 25:1-4**.

## **XI. Terms of the Abrahamic Covenant (tape MS 786)**

Every covenant has certain terms or conditions. In our last section we examined the overall view of God's covenant with Abraham. Now we want to take a closer look at the specifics of the covenant.

### **A. Scripture Summary of the Covenant Promises God made to Abraham:**

**Genesis 12:1-3** Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: **12:2** And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: **12:3** And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

**Genesis 12:7** And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

**Genesis 13:14-17** And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: **13:15** For all the land which thou seest, to thee will I give it, and to thy seed for ever.

**13:16** And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. **13:17** Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

**Genesis 15:5** And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

**Genesis 15:18-21** In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: **15:19** The Kenites, and the Kenizzites, and the Kadmonites, **15:20** And the Hittites, and the Perizzites, and the Rephaims, **15:21** And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

**Genesis 17:5-8** Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. **17:6** And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. **17:7** And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. **17:8** And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

**Genesis 17:16** And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her.

**Genesis 17:19** And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

**Genesis 18:18** Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

**Genesis 22:16-18** And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son: **22:17** That in blessing I will bless thee, and in multiplying I will

**multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; 22:18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.**

**B. What is God talking about when he says “in thy seed shall all the nations of the earth be blessed”?**

1. The most common reply is that “**the seed**” refers to Israel. Certainly that Abraham’s seed would number as the “**sand of the sea shore**” has been fulfilled when you consider most Jewish and Arab nations trace their lineage back to Abraham. So the man who was 85 years old (Gen. 16:16) without a child was to have his seed through Ishmael, Isaac, and the children he had with Keturah become the foundation of the Arab and Jewish nations.

2. But when it comes to the question of specifically who is to bare the covenant, on that matter God is very specific. In **Genesis 17:19-21** though God blessed Ishmael, he could not be the fulfillment of the covenant promise. Isaac was the “promised son” and he has two sons, Jacob and Esau. As Esau was the firstborn, by birthright he should have borne the covenant, but God said it was to be Jacob instead. Jacob (meaning: twister, supplanter, cheat) has his name changed to “Israel” (translated “prince with God” but meaning “a man whom God has conquered”). Jacob has twelve sons. The covenant was to come through his son, Judah...

**Genesis 49:10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh ( the one who is worthy, ie. Christ) come; and unto him shall the gathering of the people be.**

3. So we can see the selectivity of God as He brings forth the covenant promised deliverer. As we go further into the old covenant we see in the writings of the prophets that within the “public” nation of Israel (which at times was far away from God) God kept a “remnant” those who are like their father, Abraham, in that they have faith in God. The prophets continued to speak warning and judgment against the public Israel, and looked for the remnant that would walk with God.

**Isa 46:3 (KJV) Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne by me from the belly, which are carried from the womb:**

**Joel 2:32 (KJV) And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.**

4. John the Baptist spoke to the religious leaders of Israel saying to them that their heritage of birth was not sufficient. John said, If they are true children of Abraham then they would do the works of Abraham, namely walk in faith. Later on John calls them snakes and vipers, hardly descriptive of the children of Abraham, even though the blood of Abraham ran through their veins.

**Matthew 3:9 And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.**

5. Jesus brought this point home again when he spoke to the Pharisees concerning the difference between their birth relationship to Abraham, and their lack of true heart relationship to Abraham or God.

**John 8:33-44 They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? 8:34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. 8:35 And the servant abideth not in the house for ever: but the Son abideth ever. 8:36 If the Son therefore shall make you free, ye shall be free indeed. 8:37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. 8:38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father. 8:39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. 8:40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. 8:41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God. 8:42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. 8:43 Why do ye not understand my speech?**

even because ye cannot hear my word. 8:44 **Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.**

Though these Pharisees were by birth-line part of Abraham's descendants, Jesus says here that **not all of Abraham's natural descendants are considered by God to be Abraham's true descendants.**

6. Then in **Luke 19** Jesus encounters Zacchaeus, a tax collector and sinner of the worst order considered a traitor as he was serving Rome. But when Zacchaeus believed on Jesus, and demonstrated it by giving half of what he had to the poor and returning 4 fold to anyone he had wronged, Jesus knowing the change of heart said of Zacchaeus, **"...he also is a son of Abraham"**. Jesus was not using this to describe someone who was a natural descendant of Abraham, but to point out that Zacchaeus had the "heart of Abraham" in that he had faith in "the God of Abraham."

7. Paul reinforces this in his letter to the believers in Rome. When he says a real Jew is not someone who proclaims it outwardly, but is one who demonstrates it inwardly by having a heart after God. Circumcision, an outward sign was of no value if there was no circumcision of the heart. The true descendant of Abraham has experienced the circumcision of the heart, in his spirit, before God, not seeking the acknowledgment of man but God.

**Romans 2:28-29** For he is not a Jew, which is one outwardly; neither is that **circumcision, which is outward in the flesh: 2:29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.**

8. Paul in his letter to the Galatians speaking to both Jew and Gentile says being a son of Abraham has little to do with the blood in your veins, but everything to do with the belief in your heart. It is men of faith who are the sons of Abraham.

**Galatians 3:6-7** Just as Abraham "believed God, and it was reckoned to him as righteousness," 3:7 so, you see, **those who believe are the descendants of Abraham.**



He is writing to both Jew and Gentile who had come to Christ by faith, and says that no matter who you are, we are all one in Christ. **If you are Christ's then you are Abraham's offspring, and heirs of the promise God made to Abraham.**

**Galatians 3:26-29** for in Christ Jesus you are all children of God through faith. **3:27** As many of you as were baptized into Christ have clothed yourselves with Christ. **3:28** There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus. **3:29** And if you belong to Christ, then you are Abraham's offspring, heirs according to the promise.

9. This is what many of the fights in the Acts of the apostles were all about. This is why the Jewish people hated Paul, because **he proclaimed that the promises made to Abraham were not for the Jews alone, but for anyone who received Jesus Christ by faith.** We can see an example of this in **Acts 28:20** where Paul was in chains because of his testimony that the **“hope of Israel”** the messiah, the one who would fulfill the Abrahamic covenant, had come and was given to whomever would call upon his name. The Jews said the covenant was theirs, but Paul said it was for all those in Christ.

**Acts 28:20** For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain.

10. In **Galatians 3** beginning in **verse 16** we hear Paul speak again concerning the **“seed”** of Abraham. When we speak of the **“seed”** we can be speaking of “seed” as either **singular or plural**. For example, I can have a “seed” in my hand or I can have a handful of “seed”. If I were to talk about my “offspring” you would not know whether I was speaking of one, three, or three hundred etc. because “offspring” is a singular/plural word. So Paul plays on that usage and says **that through Abraham's seed all the nations of the earth shall be blessed.**

**Galatians 3:16-18** Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. **3:17** And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot

**disannul, that it should make the promise of none effect. 3:18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.**

**11. Paul in verse 16 says that the promises where made to Abraham and his offspring referring to many yet referring to one which is Christ. So does that mean through the Jewish people? No, it means **through Christ.** So the fulfillment of **the promise narrows down to one, Christ, and then everyone who is “in Christ” whether Jew or Gentile, they become the true “seed of Abraham”, the “offspring of Abraham”, the “true Israel of God”, and the heirs to the covenant promises.****

**So the true Israel of God is not those who have the “blood of Abraham,” but rather those who have the “faith of Abraham”.** They are the ones who receive the blessing of God. Because people are Jewish does not mean they are automatically the chosen people any more than it means they receive the blessing of Abraham because to get the blessing they have to be “in Christ”.

### **C. What is the Blessing?**

Blessing means you are empowered by the Spirit of God in everything you do. You are empowered to be successful and prosperous. What is our prosperity? It is **the success of walking with God.** It is having my mind and emotions in harmony with the Spirit of God. Knowing the power of life and healing working in my body. To see in the material world the demonstration that indeed God is with me in all that I lay my hand to do for His glory.

The curse that was given to man after the fall is the reverse of the blessing. In the curse self controls my mind and emotions. My body is alive on the outside, but dead inside. Along with the curse came sickness, poverty and disease.

When you look at the story of Abraham and Isaac we can see God’s blessing resting on them. They were blessed in their spirits’ as they walked and talked with God, and were blessed in many other ways that people could see. **Now through Abraham all the families of the earth can be blessed.** That is exactly what happened in Jesus. **Because Jesus took to himself the curse, taking the curse from us that we could instead receive the blessing.**

**Galatians 3:13-14** Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree: **3:14** That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

In **verse 14** we see that receiving the Holy Spirit was a part of the promise given to Abraham's seed. The result of receiving the Holy Spirit is that we are filled with the Holy Spirit, and empowered to walk with God. Because of the Holy Spirit the love of God is shed abroad in my heart, and we are blessed with all spiritual blessings in heavenly places in Christ Jesus.

#### **D. What about the land of Canaan?**

**Genesis 15:18-21** In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: **15:19** The Kenites, and the Kenizzites, and the Kadmonites, **15:20** And the Hittites, and the Perizzites, and the Rephaims, **15:21** And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

**1. The earth must be redeemed:** Adam was made lord of the earth, but broke the covenant and the earth became the lord of him. **“From dust you are and to dust you will return.”** Therefore, when all is said and done, and God has achieved His purpose and brought us back to what He purposed in Adam the earth has to be included. Man must become lord of the earth. **The land then becomes important as a type or shadow.** In the old testament as we get closer and closer to the new covenant the reality of the real thing throws a shadow back into the old.

If you see my shadow before you actually see me, you realize that a real person is approaching because here is his shadow. You can't see me yet, but my shadow announces that I am there. In fact you might have never met me, but you can vaguely tell what I look like by my shadow. In the Old Testament we see the shadows pointing to the real thing.

**2. Canaan a “shadow”:** **The land of Canaan was to be the shadow of what the whole earth will become** when God sets up His kingdom on earth, removes the curse from the earth, and places man again in dominion over the earth. It is to be the land of rest, the land of promise, and the land of inheritance. That is what the exodus from Egypt was all about, getting the people

to the land, and Joshua was about getting the people into the land, and Judges was about establishing them in the land.

3. But did God ever give them the land? Read **Joshua 21:44-45**

**Joshua 21:44-45 (NRSV) And the LORD gave them rest on every side just as he had sworn to their ancestors; not one of all their enemies had withstood them, for the LORD had given all their enemies into their hands. 21:45 Not one of all the good promises that the LORD had made to the house of Israel had failed; all came to pass.**

4. They were in the land, but there were conditions to possessing the land. Those conditions were that they keep the covenant. This land was not a gift, but was given as part of keeping the covenant.

**Deuteronomy 5:32-33 Ye shall observe to do therefore as the LORD your God hath commanded you: ye shall not turn aside to the right hand or to the left. 5:33 Ye shall walk in all the ways which the LORD your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess.**

**Deuteronomy 6:1-3 Now these are the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do them in the land whither ye go to possess it: 6:2 That thou might fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged. 6:3 Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey.**

There was blessing and the promise of possessing the land if they kept the covenant.

**Deuteronomy 11:8-9 Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it; 11:9 And that ye may prolong your days in the land, which the LORD sware unto your fathers to give unto them and to their seed, a land that floweth with milk and honey.**

5. Then God tells them that if they obey the covenant, he shall give them rain and weather to grow their crops and feed their cattle. But if they failed to obey then He would withhold the rain that they perish off of the land quickly.

**Deuteronomy 11:13-17** And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul, 11:14 That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. 11:15 And I will send grass in thy fields for thy cattle, that thou mayest eat and be full. 11:16 Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them; 11:17 And then the LORD'S wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the LORD giveth you.

6. We can see in the book of Judges that when the people's heart was away from the Lord they lost possession of the land, and when they returned to following the Lord they regained the land. **The key to possessing the land was their heart.** The land was a reflection of where their heart was. When they left the land and went into captivity it was because they sinned against God, and he caused them to loose possession of the land. **They could not sin against God and stay in the land.**

7. **The whole world:** The New Testament sees beyond Canaan as Canaan was only a shadow of what was to be part of the new covenant through Christ. Paul says in **Romans 4:13** that the promise was not just for a little piece of land on the Mediterranean Sea, but the whole world.

**Romans 4:13** For the promise, that he should be the **heir of the world,** was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

We can see in **Hebrews 11** that Abraham understood that the land of Canaan was only a shadow of the real promise of a city built by God.

**Hebrews 11:8-10** By faith Abraham, when he was called to go out (leaving the Ur of Chaldees) into a place which he should after receive for an

**inheritance, obeyed; and he went out, not knowing whither he went. 11:9 By faith he sojourned in the land of promise (Canaan), as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: 11:10 For he looked for a city which hath foundations, whose builder and maker is God.**

**Hebrews** goes on to show us that though Abraham and his sons were able to live in Canaan it was not what they looked for as the complete fulfillment of God's promise. They died **not** having realized the true promise.

**Hebrews 11:13-16** **These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. 11:14 For they that say such things declare plainly that they seek a country. 11:15 And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. 11:16 But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city**

We can see that the Abrahamic covenant encompasses everything.

## **XII. THE COVENANT OF SINAI (tape MS787)**

**A. The old covenant:** This covenant was made with Moses at Mt. Sinai. This is the "old covenant," which represents the "old testament" of our Bible. Naturally, it was not "old" when it was made, but when the New Testament or "new covenant" was given the original covenant with Moses became the "old testament or old covenant." This covenant is unlike any of the other covenants we have examined up to now.

**Exodus 19:1-6** In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. 19:2 For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount. 19:3 And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; 19:4 Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. 19:5 Now therefore, if ye will obey my

voice indeed, and **keep my covenant**, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: 19:6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

This is the prelude to the actual covenant, but before we go on to examine the covenant we need to understand what has brought them to this point. Let's begin with the covenant passing from Abraham, to Isaac, and now to Jacob.

**B. Covenant given to Jacob:** In the book of Genesis we see the Abrahamic covenant, which was passed on to Isaac who then passed it on to Jacob the younger of his two sons. Jacob was a man who hungered after the blessing while Esau was more interested in hunting, fishing, and other endeavors. Just as Abraham and Sarah tried to get the blessing of the covenant in their own strength through Ishmael; so did Rebecca, Isaac's wife, along with her favorite son, Jacob, try in their strength to get the blessing. So Jacob has to run in fear of his brother to a valley full of stones called Luz, where he laid with his head on a stone and God open heaven and he saw the Lord God who gave Jacob the covenant. You see when God says he is going to give you something you don't have to try in your own strength to make it happen because God will make it happen when He is ready. God repeated the covenant to Jacob that He had given to Abraham and Isaac.

An interesting side point is that, Abraham, Isaac and Jacob are considered the Patriarchs, fathers, of what is yet to be called the people of Israel. Abraham was not a Jew but rather from Iraq, a Gentile. He received the covenant from God but that did not make him a Jew. Neither were Isaac or Jacob. It wasn't until Jacob's name was changed to Israel that you begin to get close to Israel as an identifiable people.

**C. Bury me in Canaan:** We know from the scriptures that Jacob eventually took his family to Egypt, some 70 people, who settled in the land of Goshen. When Jacob finally died his body was taken back to Canaan for burial because he knew Canaan was the land promised to them and he did not want to be buried in a foreign land. In the same manner when Joseph, the second most powerful man in Egypt, died instead of having his body entombed in some magnificent tomb, the casket containing his body was kept until the people of

Israel returned to the land promised by God. Joseph knew God would bring them back to their land. So they held his casket for hundreds of years until they returned to Canaan.

**D. God “remembered”:** During the time they were in Egypt they continued to multiply and took on many of the Egyptian ways and beliefs. Eventually the Pharaoh became concerned that due to their growth they could become a problem for him so he placed them under Egyptian governorship, and required them to work for Egypt without pay. During their time in Egypt the people of Israel had fallen way from their relationship with Jehovah, and had forgotten much of the importance of the relationship held between God and their forefathers. They had become too familiar to the Egyptian ways and beliefs. When in the purpose of God it became time to free His people they cried out to God asking Him to free them and God “remembered” His covenant with Abraham. The word, “remembered”, in covenant relationship means to **“hold continually in your mind”**. So it doesn’t mean to remember something I may have forgotten, but rather to “hold something continually in my mind so I don’t forget it”. The covenant was still in effect, God was still saying, “I will never leave you or forsake you.” Thus Moses comes on the scene.

Moses is God’s covenant attorney sent to Pharaoh to state God’s case. Pharaoh had enslaved a people who were in blood covenant relationship with God. They are uniquely God’s people, therefore Moses says for God, “Let **MY** people go!”

**E. “Ra” the god of light:** But as we know Pharaoh’s heart was hard against God and His people, thus God brought the plagues against some of the principal gods of Egypt to show their powerlessness against the true God of Israel. The last god to be dealt with was Ra, the god of light, and Pharaoh himself who believed he was the incarnation of Ra. You will note that in the middle of the name Pharaoh is the name “ra”. This was especially true of the Pharaoh of the exodus who was **Rameses**. Thus the very last plague, which God brought against Egypt was that of “darkness”. It became so dark that they couldn’t even get out of bed and Pharaoh, the god of light, was powerless to do anything about it.

**F. A “mixed multitude”:** We have already discussed the Passover so I will not give the account again here, but let me remind us that as Egypt lay in darkness God told Moses to tell the people that each family was to prepare themselves and partake of the Passover meal. The blood of the lamb was to be spread over the doorposts and lintel and every member of the family was to walk



through the door and eat the lamb. Note that each member came into the house walking through the two walls of blood symbolic of the covenant. It was as if God were saying to them that the reason He was doing this was because of His covenant relationship with them. **Anyone** who came into the house was considered as part of the covenant, and the scripture tells us that when they left Egypt they were a mixed multitude meaning there were both Jews and Gentiles among the house of Israel. A wonderful foreshadowing of the new covenant where both Jew and Gentile would enter the covenant on the same basis=Jesus.

**Exodus 12:38** And a **mixed multitude** went up also with them; and flocks, and herds, even very much cattle.

**G. Why were they freed?** Why did God set them free? They were not freed to be free but freed from slavery to Egypt, a type of the world, to serve the living God. They were freed to walk in the purposes of God. Thus God took them to Sinai where He would meet with them. The third month after they left Egypt they were at Sinai where God meets with Moses and gives him the law.

**H. A different kind of covenant:** The Sinai covenant is like a parenthesis while the Abrahamic covenant continues on toward fulfillment in Christ. The covenant with Abraham was markedly different in nature from the covenant at Sinai. **In the covenant with Abraham the promise precedes the requirement.** In the covenant at Sinai God tells Moses to tell the people “if ye will...then...” **placing the requirement before the promise.**

**Exodus 19:3-6** And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; 19:4 Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. 19:5 Now therefore, **if** ye will obey my voice indeed, and keep my covenant, **then** ye shall be a peculiar (special, unique) treasure unto me above all people: for all the earth is mine: 19:6 And ye shall be unto me a kingdom of priests (those who stand in the presence of God on behalf of others), and an holy (set apart) nation. These are the words which thou shalt speak unto the children of Israel.

**I. On eagle's wings:** Here God reminds them of how He brought them out of their bondage, and cared for them just as if He were an eagle barring them upon His wings. A reminder of Psalm 81:8-10 where God promised that if they would

obey Him they could (like baby birds in a nest) open wide their mouths and He would fill them. When we step back and examine what God is doing in the Sinai gathering it is obvious that God is again trying to establish a personal relationship with the whole nation and not just one representative. God is actually going to make His presence seen and heard by an entire nation of people all at once. Never before has such an event taken place. God is giving them the opportunity to know Him. So Moses brings the words of covenant before the people to see how they would respond.

**Exodus 19:8** And **all the people answered together**, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.

**J.** Then in **Exodus 19:9-25** we see the awesomeness of God as He makes Himself real to the people.

**Exodus 19:9-25** And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD. 19:10 And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes, 19:11 And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai. 19:12 And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: 19:13 There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount. 19:14 And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes. 19:15 And he said unto the people, Be ready against the third day: come not at your wives. 19:16 And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. 19:17 And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. 19:18 And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. 19:19 And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. 19:20 And the LORD came

down upon mount Sinai, on the top of the mount: and the LORD called Moses up to the top of the mount; and Moses went up. 19:21 And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish. 19:22 And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them. 19:23 And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it. 19:24 And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them. 19:25 So Moses went down unto the people, and spake unto them.

God descends upon the mountain in the form of fire and a cloud of smoke that enveloped the whole mountain, and the mountain quakes at His presence; the voice of God is so loud that all the people tremble. With great demonstration He makes it clear that He is Creator and they are but creatures. He is the one who made them and they can never walk as though He doesn't exist. Here God for the first and only time in recorded history speaks to 3 million people at one time in their language so they could understand. And as they are standing before His presence He gives the 10 commandments.

**Exodus 20:1-17** And God spake all these words, saying, 20:2 I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. 20:3 Thou shalt have no other gods before me. 20:4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: 20:5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; 20:6 And showing mercy unto thousands of them that love me, and keep my commandments. 20:7 Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain. 20:8 Remember the sabbath day, to keep it holy. 20:9 Six days shalt thou labour, and do all thy work: 20:10 But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: 20:11 For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it. 20:12 Honour thy father and thy mother: that thy days may be long upon the land which the LORD

thy God giveth thee. 20:13 Thou shalt not kill. 20:14 Thou shalt not commit adultery. 20:15 Thou shalt not steal. 20:16 Thou shalt not bear false witness against thy neighbour. 20:17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

**K. The people want a mediator:** But then we see in verses 18-19 that the people did not want to know God so personally. They wanted a mediator, Moses.

**Exodus 20:18-19** And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. 20:19 And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.

**L. The book of the covenant:** Then from **Exodus 21 through chapter 24** we have what could be called the “**book of the covenant**”. It was given to Moses on the mountain. Here God expands the 10 commandments showing how the commandments were to work in everyday life. After which Moses wrote it all in what was the “book of the covenant” (see Exodus 24:7). Again for the **second time** when they heard all that God told Moses they agreed to do all that God had said.

**Exodus 24:3** And Moses came and told the people all the words of the LORD, and all the judgments: and **all the people answered with one voice, and said, All the words which the LORD hath said will we do.**

So the next morning Moses builds an altar at the foot of the mountain. They also built 12 pillars representing the 12 tribes of Israel. In this covenant the people were as vitally involved as was God.

**Exodus 24:4** And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

1. The altar stands for the presence of God, and the 12 pillars stand for the people. Then blood is shed. Half was sprinkled on the altar, here we see the cutting of the covenant symbolized in the shedding of the blood. It was sprinkled on the altar, the representative of God, to symbolize God entering into covenant. The other half was temporarily placed in basins.

**Exodus 24:5-6** And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD. 24:6 And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar.

2. Then again he reads the “book of the covenant” to the people, as if to say, “are you really sure your willing to do all that God has said?” And for the **third time** the people answer, “Yes”.

**Exodus 24:7** And he took the book of the covenant, and read in the audience of the people: and they said, **All that the LORD hath said will we do, and be obedient.**

3. With that assurance Moses takes the other half of the blood and sprinkled it on the people or pillars, as their representative (not likely he sprinkled the blood on 3 million people).

**Exodus 24:8** And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.

4. Thus the nation entered into blood covenant with God. And as with the custom of the covenant Moses, Aaron, Nadab, Abihu, and the seventy elders went up the mountain into the presence of God and there did eat and drink the covenant meal with God.

**Exodus 24:9-11** Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: 24:10 And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. 24:11 And upon the nobles of the children of Israel he laid not his hand: also **they saw God, and did eat and drink.**

5. The Sinai covenant was sealed. Some 40 years later this same covenant is repeated to the children of these people in what we call the book of Deuteronomy, or the second law. As you read Deuteronomy pay special attention to chapter 28 where God lays out the blessings and curses of keeping or not keeping the covenant.

The tragedy of all this is that no more than 6 weeks after confirming 3 times their willingness to do all that God has said we find them dancing around a golden calf.

**XIII. THE SINAI COVENANT OF LOVE CONTINUED (tape MS788)**  
**This tape is mis-titled (The Covenant of David) as it is the Sinai Covenant continued and there is no mention of David.**

**A. Why?** Why did God give the covenant of Sinai, the covenant of the law? One reason was to show man his guilt. The law made us aware of our sin. The law becomes the light that points out our darkness helping us to see how sinful we really are. The law was like a plum line to show us just how far we are off course. It helps me to understand the nature of sin.

God is love, agape love, He does not have it, He is it. He is also life and therefore **to live is to agape**. Man was made in the image of God; he was to be on earth the perfect reflection of agape. It was through man that the agape of God was to have expression. However, the fall of man brought us to the place where, **“all have sinned and come short of the glory of God.”**

**B. What is the glory of God?** Remember that Moses was hidden in the cleft of the rock (Exodus 33-34) that the glory of God could pass by and it was there the God told Moses who he was, that he was the expression of agape being merciful, longsuffering, gracious, and abundant in goodness and truth. Also in **1John 4:16** we are told that God is “love”. **So when man falls short of the glory of God he fails to agape**. Natural man does not like the love of God as it is the opposite of his self-centered manner of living.

Christ is the example of agape. It was while we were yet sinners the Christ died for us.

**Romans 5:8** But God commendeth his **love** toward us, in that, while we were yet sinners, Christ died for us.

Naturally, this sounds good to the person who is saved and knows Christ died for his sin. But it is another thing to realize that **this is a principle of life**. Agape is the way we are to live. **We are to give our lives that others might live**. Suddenly, this becomes a terrifying principle of life. **The just dying for the unjust** instead of the other way around.

Paul in his letter to the Corinthians said:

**1 Corinthians 1:18** For the preaching of the cross is to them that perish **foolishness**; but unto us which are saved it is the power of God.

1. The word, “foolishness”, used here in the Greek actually has the meaning of being a “moron”. In other words the world would say, “You must be a moron to believe you should live in agape. You mean if a man asks you to carry his pack a mile you would offer to carry it two? To do such is absurd.”

2. The natural man when he considers “love” he thinks of “Eros” not agape. From the natural man’s point of view, to live for others is crazy. The natural man lives for the pursuit of his own happiness. Therefore, agape is not appealing to him as it serves others instead of self.

**The law then is the expression of agape in that it tells us how to live the life that God is.** If I agape you I will not want to kill you, steal from you, take your wife to myself etc. What appears to be negative on the surface, “Thou shalt not...” is really the expression of agape. Christ affirmed this when he said:

**Mark 12:29-31** And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: 12:30 And thou shalt **love** the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. 12:31 And the second is like, namely this, Thou shalt **love** thy neighbour as thyself. There is none other commandment greater than these.

**3. This is the whole of the law summed up in two statements.** So we see the covenant of law was a covenant of love and how to have life.

It is like the illustration of a parking lot overlooking the Grand Canyon. There is a railing and on one side is the parking lot and on the other side is a shear drop to the bottom of the canyon. However, posted on the railing is a sign, which reads: “No Parking Beyond this Point.” One can look at it and say, “here is another negative statement meant to confine me and keep me from doing what I want,” or one can look at it and realize that beyond the railing is death, and the sign is meant to give me life.

So when man looks at the law, he sees death. When he looks at the agape of God expressed he thinks its foolishness. As John put it,

**John 3:19** And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

**4. Man tries to keep the law** When man comes to the law of God and sees himself guilty he realizes his guilt but rationalizes that now he knows the rules he will keep the rules. Just as Israel did when they 3 times agreed to do all that God had said. Like the Pharisees he tries to keep the law and be a good person. But the law does not deal with keeping the rules. Rather the law is love, not keeping rules. You can keep the rules and still be void of love. Thus in trying to keep the law they break the heart of the law. They become like the Pharisees who **WORKED** at keeping the letter of the law and despised anyone who didn't. **No love.** Jesus called them worse than those who didn't even try to keep the law. So it is possible to keep the rules and still not love your neighbor as yourself, thus breaking the law.

**C. The law was given that sin would abound.** The law shows us how sinful we really are, and that we are helpless to do anything about it. **Sinai was put there to drive us to the Abrahamic Covenant,** where I learn that I am helpless, God is my only hope of salvation, and I respond to his gift, and rest. Abraham believed God and it was counted to him for righteousness. God put into Abraham's account, righteousness, which he had not earned **YET RECEIVED** because he believed and rested in God.

**Romans 5:20** Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound:

Before Sinai, there would have been some who may have felt they could achieve right standing with God on their own. Sinai shows us the impossibility of such thinking. The law is like a mirror. The mirror on the wall shows me that I am dirty, but it can do nothing to make me clean, yet it can drive me to get some soap and water to be clean.

**1.** Even in the days of the Sinai covenant the offerings were meant to show us how a sinner comes to God. By keeping the law? No But by bringing a substitute. An animal must take the sinner's place because in sin the covenant was



broken and blood must be shed. If not your blood, than another must take your place.

2. Jesus shed his blood that we could come to him and find rest. Receiving Him into my life, He takes His abode in me by the Spirit. Agape takes residence in me and now, “the love of God is shed abroad in my heart”. Now by the Spirit I can experience the agape love of God living through me. **To live is to agape. If we don’t have agape we don’t have life. Think about it!**

#### **XIV. THE COMING KING (tape MS 789)**

In II Samuel 7:4-17 God speaks to David and shares what is called the “Covenant of David”. This is a covenant concerning the establishment of the “Kingdom of God” on earth.

**2 Samuel 7: 4-17** And it came to pass that night, that the word of the LORD came unto Nathan, saying, 7:5 Go and tell my servant David, Thus saith the LORD, Shalt thou build me an house for me to dwell in? 7:6 Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle. 7:7 In all the places wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar? 7:8 Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel: 7:9 And I was with thee whithersoever thou went, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth. 7:10 Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime, 7:11 And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the LORD telleth thee that he will make thee an house. 7:12 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. 7:13 He shall build an house for my name, and I will establish the throne of his kingdom for ever. 7:14 I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: 7:15

But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. 7:16 And thine house and thy kingdom shall be established for ever before thee: **thy throne shall be established for ever.** 7:17 According to all these words, and according to all this vision, so did Nathan speak unto David.

**A. The place of David in the Bible.** To many people he is the simple shepherd boy who played the harp, defeated Goliath, and became the famous king of Israel. However, he is far more important than that as he overshadows the Old Testament, and penetrates into the new. Our understanding of how David fits into the life and purposes of God in the Old Testament will help us to better understand the New Testament.

**B. Why David?** In **Genesis 49** we see as Jacob is dying that someone is about to receive the covenant promise blessing from Jacob. In **verse 8-10** we see him come to his son, Judah. Here he says that he shall be praised by his brothers. The name Judah means “to praise”. So Judah was rightly named.

**Genesis 49:8-10** Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. 49:9 Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? 49:10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until **Shiloh** come; and unto him shall the gathering of the people be.

**1. Judah shall rise:** So Jacob looking into the future sees (**verse 8**) that the tribe rising out of Judah shall be a tribe that is praised. In **verse 9** we see that Judah shall be like a young lion that grows to power and strength destroying its prey and left undisturbed. This is liken to a scene in Africa when the lion is ready to eat, and all the prey are very nervous sensing the danger about them until the lioness makes her run and captures its prey. Once the prey is captured and the pride is busy eating, the rest of the prey will immediately relax and eat the grass next to the lions without fear because they know the lion is satisfied.

**2. The scepter shall not depart:** In **verse 10** we see the “scepter shall not depart from Judah”. The scepter is the royal staff held by the king. God is saying if you want to find the kings of the household of God then look to the tribe of Judah. “**Nor a lawgiver from between his feet**” again speaks of how among Judah shall be those who shall establish justice generation upon generation. This is to be true “until **Shiloh** comes”. “**Shiloh**” means “to whom it belongs” or

“the worthy one”. In other words, there shall continue to flow from the tribe of Judah those who shall stand in the place of king until he who is worthy shall come. Until the one to whom “kingship” truly belongs is come. The people of Judah shall hold the scepter until the final king comes to take its possession and he shall come as a descendant of Judah. **“And to him shall be the gathering of the people”** meaning all nations shall come to Him because they want to be there.

**3. No king yet:** This did not happen right away as at first the people were led by Moses and then Joshua, neither of which were kings. Then as the people fell away from God there were “deliverers” those found in the book of Judges who were not really judges, as we know them but more like deliverers. There were no kings until after Samuel, the deliverer who was a prophet. It was as Samuel grew old that the people wanted a king like the other nations (**I Sam. 8-10**). Samuel protested that they were ruled by God and needed no king, but the people persisted, as they wanted to be like the other nations. So Saul was made king, who was from the **tribe of Benjamin**. We know that it does not say in **Genesis 49** that kings shall come from the tribe of Benjamin. Therefore it is obvious that Saul was not a good choice, and by giving them Saul as king God was making it very clear that they could have their king, but it was not His will for them. If it were God’ the king would have come from Judah. Saul is anointed king but soon sins himself from under God’s blessing and is rebuked by Samuel (**I Sam. 15:12-35**). The kingdom is taken from him.

**4. God’s choice:** Samuel is then sent to anoint the true king of Israel (**I Sam. 16**). God sends him to Bethlehem to Jesse among the tribe of Judah. Samuel calls for the sons of Jesse and God passes over each of the strong sons of Jesse but calls the little shepherd boy David and anoints him as king. He was God’s choice.

**5. David the “under king”:** Many years before David when the people were far away from God the Philistines invaded them (**I Sam. 4**). As they were losing the battle they brought the ark forth kind of like a lucky charm hoping God would make His presence known. They had not worshipped God for some time, and God permitted the ark to be captured rather than be used by a people who’s hearts were far from Him. It was during this time that a child was born and named Ichabod, which means “the glory has departed”. The Philistines left carrying the ark feeling very triumphant. God, though allowing Himself to be captured, was not a very good prisoner of war. The Philistines had positioned the ark inside the temple of their god, Dagon, a great fish god. When they came back

the next morning they found their god lying on the floor with a broken arm. So they repaired the arm and re-positioned the statue only to find on the next morning as they came to worship that their great fish god had fallen directly in front of the ark and was smashed to bits. Realizing that they should not mess with the God of Israel they moved the ark to the next city and everyone in the city got sick. Then they decided to get rid of the ark and placed it back over the border into Israel, but no one knew what to do with it. It ended up in a farm house which was filled with the glory of God, and the farmer was blessed. But King Saul didn't care about the ark and let it stay there.

Now David is king and realizes he is only an under king to **the true King**. So in **II Samuel 6:12-18** David returns the ark to a tent tabernacle he had pitched on Mt. Zion. He sings the **24<sup>th</sup> Psalm** as the ark is brought forth. It is clear from this Psalm that David sees God as the true King of Israel.

**6. A house for God or David?** In **II Sam. 7** David calls in Nathan, the prophet, as it is in David's heart to build God a house befitting the God of Israel. So David inquires of the man of God as to how God feels about the idea. Nathan responds that it is a wonderful idea, but that evening as Nathan was alone God spoke to him and said that he should go back to David and tell him not to build a house. Nathan had spoken from his own heart and had not inquired of God therefore he needed to make a correction. God tells Nathan to tell David how God had lived in a tent for many years and never asked anyone to build Him a house as He was perfectly satisfied dwelling in a tent.

God wanted to build David a house, but not one of Cedar such as he already had but rather a house in the sense of a dynasty, a house of kings that would continue to come from David until the true King shall come. God decides to let the first king that comes from David build His house. God will build a special relationship with this procession of kings and they shall be like His sons and when they disobey He will correct them as sons. God is the only true King. He will elect to allow man to be His representative on earth and thus establishes His covenant with David.

We see in verse 16 that the kingdom will be forever:

**2 Samuel 7:16** Your house and your kingdom shall be made sure **forever** before me; **your throne shall be established forever**.

**7. God's throne:** In **verse 16** God is talking both about the immediate descendants of David, and someone who shall live forever. He is talking about the throne of David in Jerusalem, and at the same time about a throne that cannot be dissolved. David is going to have a dynasty as his offspring shall inhabit the earthly throne. One coming from David shall truly be the Son of God and shall live forever, and rule forever sitting on the throne of God that shall not pass away. The throne of David was a real throne, and a shadow of the eternal throne of God. So when we speak of the throne of David we are speaking of the throne of God. David was sitting on God's throne in God's stead.

**2 Chronicles 9:8** Blessed be the LORD thy God, which delighted in thee to **set thee on his throne, to be king for the LORD thy God:** because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice.

**8. You're chosen:** Everyone knew a descendant of Abraham would sit on the throne. Everybody knew it would be through the tribe of Judah. Every family in Judah wondered if their boy would be the one. Now David has been told that he is the one. Imagine the feeling as you looked forward to the coming of the Messiah, to be told that one of your great grandsons would be the Messiah. Now the covenant purposes of God are bound-up with the house of David. David is now the "under-king," the ruler for God on the earth.

David was anointed by Samuel as he took the horn of oil anointed him and the Spirit of the Lord came upon him to be king.

**1 Samuel 16:13** Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

**C. The Anointing:** This anointing by oil was the symbol of the presence of the Lord and David took this experience to heart as God anointed him king. He was but a mere shadow of what was to come when "He" who was to come would be the King, the Person who was prophesied to Judah (**Gen. 49:8-10**), the Lion of the tribe of Judah, the Shiloh (the one who alone is worthy, **Gen. 49:10**). If David was an anointed king by God's choosing, and if I, David, and my offspring have been called sons of God, then He who is to come must be "the Son of God," the Anointed. In **Psalms 2:2** David calls the One who is to come, "**the Anointed**". Translated into Hebrew, "Messiah"; into Greek, "Christ". David was the first to

use the term, “Messiah”, “the Anointed One”, “the Lord’s Anointed”, or “the Christ”. The One upon whom the Spirit came without measure that He should be King of kings and Lord of lords. As you read **Psalm 2** you get the feeling that under the anointing of the Holy Spirit David understood what was within the Godhead.

**Psalms 2 (Living Bible)** Why do the nations conspire and the peoples plot in vain? 2:2 The kings of the earth take their stand and the rulers gather together against the LORD and against his **Anointed One**. 2:3 "Let us break their chains," they say, "and throw off their fetters." 2:4 **The One enthroned in heaven laughs**; the Lord scoffs at them. 2:5 Then he rebukes them in his anger and terrifies them in his wrath, saying, 2:6 "I have installed my King on Zion, my holy hill." 2:7 I will proclaim the decree of the LORD: He said to me, "You are my Son ; today I have become your Father. 2:8 Ask of me, and I will make the nations your inheritance, the ends of the earth your possession. 2:9 You will rule them with an iron scepter ; you will dash them to pieces like pottery." 2:10 Therefore, you kings, be wise; be warned, you rulers of the earth. 2:11 Serve the LORD with fear and rejoice with trembling. 2:12 Kiss the Son, lest he be angry and you be destroyed in your way, for his wrath can flare up in a moment. Blessed are all who take refuge in him.

**D. God laughs: Psa. 2:4** David saw that the nations of the world did not want God, nor would they want His representative, “Messiah”. But He who sits in the heavens laughs at the foolishness of man who thinks he can somehow stop the purpose of God. It is as if God were saying, that it did not matter what man thought or did as God made covenant, and would perform that which He promised to David placing the true promised King of Kings in Zion. He shall reign on earth and the nations shall be His inheritance.

In **Rev. 5:5** we see Jesus, the Lamb of God, introduced “...behold, the Lion of the tribe of Judah, the Root of David, hath overcome...” And when they turned to see the Lion instead they saw (vs. 6) “in the midst of the elders, a Lamb as it had been slain...” That is how this Lion overcomes, He dies for His enemies. Strange behavior for a Lion, but then God’s love is strange to human thinking. Then John sees the Lamb that had been slain coming to the throne and hears the sound of a trillion voices saying with a loud voice, (vs. 12) “**Worthy is the Lamb that was slain**” for (vs.9) thou “**hast purchased us out of every kindred, tongue, people and nation by your blood.**” “Worthy is the Lamb” if you translate that back into Hebrew it is, “Shiloh”, “the Worthy One”. He is the

son of David, the Son of God. That is why in the gospels when they realized who Jesus was, they called Him (some 16 times) the “**son of David**”. Thus Jesus is the fulfillment of the covenant promise to David.

**Matthew 1:1** The book of the generation of Jesus Christ, **the son of David, the son of Abraham.**

**Matthew 12:23** And all the people were amazed, and said, Is not this **the son of David?**

It is at the point of 2 Sam. 7 that everyone knows from exactly which family of the human race the Messiah will come. From here the prophets pick up on the Davidic Covenant and provide even greater detail to the one who shall come and exactly what He shall do.

## **XV. THE PROPHETS AND THE COVENANT (tape MS 790)**

Looking again at the covenant with David:

**2 Samuel 7:12-16** And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee (Solomon), which shall proceed out of thy bowels, and I will establish his kingdom. 7:13 He shall build an house for my name, and I will establish the throne of his kingdom for ever. 7:14 I will be his father, and he shall be my son. If he (Solomon, and the human descendants of David) commit iniquity, I will chasten him (treat him as a son Heb.12:6-7) with the rod of men, and with the stripes of the children of men: 7:15 But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. 7:16 And **thine house** and **thy kingdom** shall be established for ever before thee: **thy throne** shall be **established for ever.**

**A. The shadow of the heavenly:** Remember in the Old Testament we often have shadows on earth of the realities of what is in heaven. We know God doesn't live in a tent, or a house, but He allowed a tent to be built, and a tabernacle, saying that He would dwell there and meet with the people. Everybody knew He did not actually live there, but chose to manifest His presence there. The tabernacle was but as a little shadow on earth of the real heaven of heavens. When Solomon did build the temple for God he proclaimed that he

understood that the heaven of heavens could not contain God let alone the little temple that Solomon constructed.

**1 Kings 8:27** But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have built?

**B. No temple in the new covenant:** When the new covenant comes we will deal with the real thing that is why there are no temples on the earth today that God recognizes. Now we can meet anywhere and have the presence of God by the indwelling of the Holy Spirit. But when Jesus was questioned as to where one should go to worship by the Samaritan woman He replied:

**John 4:19-24** The woman saith unto him, Sir, I perceive that thou art a prophet. 4:20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. 4:21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. 4:22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews. 4:23 **But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. 4:24 God is a Spirit: and they that worship him must worship him in spirit and in truth.**

At the time Jesus said this they were to worship in the temple, but He also declared that the hour was at hand when they would no longer have to go to the temple in Jerusalem to worship. No longer would they have to walk in the shadow as the real thing was at hand, namely to worship in spirit.

**C. God renewed this covenant with Solomon:**

**2 Chronicles 7:18** Then will I establish the throne of thy kingdom, according as I have covenanted with David thy father, saying, There shall not fail thee a man to be ruler in Israel.

1. Thus God has chosen Solomon from among the sons of David with which to confirm His covenant with David. As we know Solomon's weakness was women. As he turned toward women and made them his wives he also brought in their gods. On top of this Solomon had grievously taxed the people in order to build the temple of God and when his son Rehoboam came to power (**2 Chronicles 10**) the people besought him to cut the tax burden as it was



too great. He sought the advice of the elder's who agreed that the taxes should be cut but then he sought the counsel of the younger men who thought he should use the situation to demonstrate his authority and double the taxes. Thus he did and the entire house of Israel, except Judah, sought Jeroboam to make him king over them and the house of Israel split. Thus Jeroboam became the first king over the ten tribes of the north being called Israel. Rehoboam remained king over the southern part what was called Judah, which was comprised of the house of Judah and a few remnants of the house of Benjamin.

2. Jeroboam made a tremendous mistake though on the surface his cause seemed just. The people were over burdened with taxes, but Rehoboam was the descendant of David, and though he foolishly treated the people it was through him that the Messiah would come. Whether we like his action or not he was the representative of God on earth at the time, and vested in that throne, and in him was the covenant of God. If the people were to meet with God, it was to be in Jerusalem where His house was. Thus when Jeroboam split with Judah they split with the covenant, all the promises of God, and the hope of the Messiah. Thereafter as Jeroboam is mentioned in history it is as the man who led the people of Israel to sin. As he did not want the people to go back to Jerusalem to worship he established idols and a false priesthood for the people.

**D. The prophets speak:** Then the prophets began to come and speak mainly to Judah. Isaiah, for example, spoke when Ahaz was sitting on the throne of David (**Isaiah 7**). Ahaz had little time for God and was a materialistic man. It came about that the northern tribes in league with Syria were making plans to come against Judah and overtake Jerusalem. Ahaz and the people of Judah were very much afraid. So God sent Isaiah to speak to Ahaz:

**Isaiah 7:4** And say unto him, Take heed, and be quiet; **fear not**, neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.

1. Why is it that Isaiah could speak so confidently to Ahaz? Because of the covenant! Though Ahaz doesn't deserve it, God has sworn a covenant with David, and Ahaz is the covenant representative on earth at the time. God was with them and was going to bring about His purpose whether Ahaz deserved it or not. Evidently Ahaz still had some doubt as to God defending them. God again has Isaiah speak to Ahaz and have him ask for any kind of a sign to prove that God is committed to preserving the house of Judah.

**Isaiah 7:10-11** Moreover the LORD spake again unto Ahaz, saying, 7:11 Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above.

2. But Ahaz for whatever reason turns God down. Isaiah now growing weary of Ahaz and feeling Ahaz is beginning to weary God with his superficial show of misguided spirituality, speaks to the “house of David”:

**Isaiah 7:13-14** And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

3. So God gives them a sign. There shall be a day when a virgin will conceive and have a Son who is none other than “God with us”, Immanuel. This prophecy was a sign to the house of Judah through which this child was to come that it was in the purpose of God to preserve them from their enemies. It also serves as a future sign to Israel that when this child came they would know the plan and purpose of God was being fulfilled.

4. One can almost sense the excitement the word of the Lord brought to Isaiah’s heart as we see the confidence of this truth welling up in his spirit as he begins to realize that the nations can come against God’s people, but God will preserve them for a child is to come, Immanuel, “God with us”.

**Isaiah 9:2** The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

**Isaiah 9:6-7** For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. 9:7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

5. It is as if through the prophets God was bringing to light the greater truth as to how He would perform the covenant promise to David. In

**chapter 11** we see Isaiah speak that though God's people would go through great difficulty and seem to be cut off; there will come forth, a "rod", out of the stem of Jesse as the kingdom of David is restored.

**Isaiah 11:1** And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

Thus the prophecy of Jesus upon whom the Spirit of the Lord will rest:

**Isaiah 11:2** And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

6. As Isaiah was prophesying to the Kings and the people in the city, the prophet Micah was out in the villages talking to the farmers. Saying much the same as Isaiah, but it was Micah who made the message relevant to the village people in **5:2**:

**Micah 5:2** But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

Micah says here that someone is going to be born in the little town of Bethlehem who always was. Think how difficult it would be to correctly comprehend the Old Testament without the benefit of understanding what has taken place in the new. How was a ruler to come forth who has always been? How is God to come as a child yet born of a virgin?

7. Meanwhile up north in Israel things continue to grow worse. They are in apostasy and God sends the prophet Hosea. Hosea is told by God to marry Gomer, a harlot. This was done as a type of how Israel had left the relationship with God who loved them to go whoring after strange gods. They were the bride and God the bridegroom but they proved unfaithful and played the harlot. Now divorce is coming. There was no more loving kindness, no more mercy. The covenant was over, He would no more be their God. Hosea's family is torn apart and the whole nation knows what he is going through. It is in this time that he speaks to what God is feeling as Israel abandons the covenant relationship. Then in chapter 3 we see Gomer having come to the end of herself, no more wanted by those who used her; she is up for auction. God says to Hosea, "**Go, love the**

**woman according to the love the Lord has toward Israel**". He was to redeem her to himself just as God will redeem Israel to himself. She was his by marriage, but now will be his by purchase. This is what God will do toward Israel after she has gone many days without a king, prince, sacrifice, or idol etc. :

**Hosea 3:5** Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days.

David here is the picture or shadow of Christ, the worthy one "Shiloh", the Messiah who they will seek. This they have not yet done. **I Peter 1 & 2** explains to Jews and Gentiles that those who were not the children of God have now become the children of God. Those who did not have loving kindness now have it through Jesus Christ. As they seek Jesus they will again enter into a new and better covenant.

**8.** Thus Israel, the northern tribes, were taken captive by Assyria. Things in Judah also grew worse until Jeremiah came as the covenant representative to announce the death of the Sinai covenant. God had not forgotten his covenant with David. Jeremiah tells Judah that they will go into captivity, but though this covenant was over something better was coming:

**Jeremiah 23:5** Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

**9.** We see the fulfillment of all this begin to come together as the angel speaks to Mary quoting the Davidic covenant:

**Luke 1:30-35** And the angel said unto her, Fear not, Mary: for thou hast found favor with God. 1:31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. 1:32 He shall be great, and shall be called the Son of the Highest: and **the Lord God shall give unto him the throne of his father David: 1:33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.** 1:34 Then said Mary unto the angel, How shall this be, seeing I know not a man? 1:35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

**10.** Now Joseph and Mary lived in Nazareth, but Micah said the Messiah would be born in Bethlehem. Weeks before all this, on the isle of Capri the old emperor Caesar Augustus had a quarrel with Herod. Believing Herod is stealing taxes that belong to him, he has everyone return to the town of their ancestors to be registered. Mary nearly 9 months pregnant needs to return to Bethlehem to be registered. Why? Because Joseph was a direct descendant of David, and through another line of the family altogether Mary was a direct descendant of David making Jesus the rightful heir to the throne of David. Jesus was heir by blood through Mary, and as the adopted son of Joseph, which according to the law an adopted son became an heir. Thus through two different lines of the family Jesus fulfilled both requirements to sit upon the throne of David.

Imagine if the quarrel between Augustus and Herod had happen at any other time there would not have been cause for Mary and Joseph to journey to Bethlehem in fulfillment of the prophesy. Thus the eternal King Jesus is born. He is not the “coming King” but rather the “King who is coming”. He has always been King and will soon occupy His throne and His kingdom shall know no end.

His Kingdom is not an earthly kingdom but rather the kingdom is in the hearts of men by the Holy Spirit. If we have the Holy Spirit we are a part of the kingdom of God. Jesus is our King, but His kingdom knows no boundaries as earthly kingdoms. His kingdom is shed abroad in our hearts!

## **XVI. THE NEW COVENANT (tape MS 791)**

**Jeremiah 31:31-34** Behold, the days come, saith the LORD, that I will make a **new covenant** with the house of Israel, and with the house of Judah: 31:32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: 31:33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. 31:34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of

them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

**A.** It is important to remember the context in which this promise of a new covenant is given. Let's review:

**1.** The first covenant was the Covenant of Life or Creation. Here man had the opportunity to choose life, but walked away from God into death.

**2.** The second or Adamic Covenant was to bring man back into the flow of God's purpose for man. We saw the curses pronounced against those who were party to breaking the first covenant, and the promise of enmity between man & Satan.

**3.** Then the Covenant with Noah which was for preservation of the human race. Man was not to be utterly cast off but to be reconciled unto God through the deliverer who was promised to Adam. The deliverer would do what judgment could not do in bringing man to God. We also see here that the deliverer would come through the line of Shem.

**4.** God enters into the Abrahamic Covenant and we see that all the families of the earth shall be blessed through the one who would come from Abraham. We trace the lineage through Isaac, Jacob, and then Judah where we find "Shiloh", "the Worthy One" promised. It would seem as if this covenant was put on hold as God entered into covenant with Moses.

**5.** The Covenant with Moses or the Sinai Covenant, a covenant of Law. The law was given to show man his sin that he might understand the nature of holiness and the agape love of God.

**6.** Then the Davidic Covenant, where David the offspring of Jesse from the tribe of Judah who becomes the first king to sit upon the throne of God as the covenant representative of God on earth. In this covenant God promises that the line of David would go on and on as the sons of God until the true Son of God would come from David and sit upon the throne of God for ever and ever bringing us back to the conditions of Eden.

**7.** Then we saw the house of Israel divided during the reign of Rehoboam, the grandson of David. The 10 tribes of the north follow false gods

and are carried away as captives and scattered because they forsook the covenant. Leaving the tribe of Judah in the south who held the covenant until they fell into idolatry and God sends Jeremiah.

**B. God sends Jeremiah:** Jeremiah is sent to tell the people that they are to be taken captive by Nebuchadnezzar and there was no need to fight. Nebuchadnezzar came from Babylon which was on the other side of the river Euphrates. In Genesis chapter 11 you will find this area called Chaldea which was just a short distance from Ur. You see Nebuchadnezzar came from the revived empire of Chaldea where Abraham had started out from when the covenant was given. It is as if God were saying, the covenant is over and I am sending you back to where you began. If they were married at Sinai they were now divorced and being sent back to where they were found. Jeremiah tells them that Nebuchadnezzar is being sent by God. Jeremiah was consequentially jailed. Seventy years they were to be in captivity and then God would begin again. His message was one of pending judgment but also one of hope in God's covenant promise to David.

**Jeremiah 23:5-6** Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. 23:6 In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

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**An interesting side note** is how Jesus came to live in Nazareth. It was said in Matthew that the prophets said he would be called a Nazarene.

**Matthew 2:23** And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

But you can search the prophets and you will not find any prophet saying that He shall be called a Nazarene. So what was Matthew talking about? The word Nazareth translated from the Hebrew means, "the village of the Branch". It was therefore in the providence of God that He who was born in Bethlehem was

placed in Nazareth to be raised. He was given the very common name of Jesus. In fact the name Jesus was so common that when they referred to Christ they called Him, “Jesus of Nazareth” or “Jesus of the Branch”; His name ever linked to His being the Branch of the old testament.

**Isa 11:1** And there shall come forth a rod out of the stem of Jesse, and a **Branch** shall grow out of his roots:

**Jeremiah 23:5-6** Behold, the days come, saith the LORD, that I will raise unto David a **righteous Branch**, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

**Jer 33:15** In those days, and at that time, will I cause **the Branch of righteousness** to grow up unto David; and he shall execute judgment and righteousness in the land.

**Zec 3:8** Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant **the BRANCH**.

**Zec 6:12** And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is **The BRANCH**; and he shall grow up out of his place, and he shall build the temple of the LORD:

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**Back to 31:31-**

**C. Jeremiah 31:31** Behold, the days come, saith the LORD, that I will make a **new covenant** with the house of Israel, and with the house of Judah:

The question could be asked, “If the new covenant is with the house of Israel and the house of Judah, how do I have any part in it?” Remember the true house of God is anyone who has the faith that Abraham demonstrated when he believed God and it was accounted to him as righteousness.

**D. The divorce:** In verse 32 God refers to the covenant at Sinai and how they divorced Him though He was a husband to them. Then in verse 33 & 34 He



speaks to the new covenant and though the ideas are not new the administration of them is:

1. It speaks of the forgiveness of sin - which was not new
2. It speaks of keeping the law- this was not new
3. It speaks of knowing God- certainly this was nothing new
4. It speaks of God being their God and they His people - this is not new

But it is new in that these ingredients of the covenant will be made real in the hearts of men as they never were thought possible before. **Now He will put His law within them and write it upon their hearts.** God's law was written on two tablets of stone. The people would look to the law which was written on stone to see what they were to do. The trouble was that the "me" on the inside did not want to do what was written on the outside. Thus the tension between man and the law.

God never goes back on the law as the heart of the law is His agape love. But now He is going to put His law within us that it becomes a principle on the inside. Instead of dictating from outside it will become a principle of life on the inside. No longer will it feel like being ordered to do something you neither want or are able to do. Now He will put His love within us and from within will arise the delight to do His will.

**E. My actions today** are the belated announcement of what I have lived (in my heart) on the inside Provb. 4:23. God is going to put His law in our heart where tomorrow's "you" already lives. He had written it with His finger on tablets of stone but now He will write it on our hearts. Note, it would be God who would write this on our hearts, the supernatural intervention of God to perform this. I will be their God and they shall be My people. When we therefore read the Psalms we can do so as children of the covenant knowing He is **my** God because He made us part of "My people".

**Proverbs 4:23** Keep thy heart with all diligence; for **out of it are the issues of life.**

Look at verse 34:

**Jeremiah 31:34** And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all **know** me, from

the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

**F. Knowing God:** In the other covenants someone always stood between the people and God as a mediator. Moses knew God “immediately” (face to face) but the rest only knew Him “mediately” (through the mediator - Moses). So Israel had to go to their “neighbor” = Moses or to their “brother” = the tribe of Levi who constituted the Levites who were the priests to know God. The word used here for “Know” means to know them intimately as to be married to them. Everyone in this new covenant will “Know” God “immediately”, married to God, having personal intimate knowledge, from the least of you to the greatest. Thus when we are born of God the Spirit bears witness to our spirit that we are the children of God.

**Romans 8:16** The Spirit itself beareth witness with our spirit, that we are the children of God:

Therefore, if there is anyone who stands between God and me then I have gone hopelessly back into the old covenant and abandoned the new. We have become a kingdom of priest and no longer need a mediator to come before God.

**G. The broken covenant:** But how can God bring in a new covenant when the old one was broken? God says that He can do this because, “He will forgive their iniquity, and will remember their sin no more.” The bringing in of the new covenant must first deal with the sin and guilt of the breaking of the other covenants. So every sin that has been performed against God and His covenants must first be forgiven. Then God can introduce me to the new covenant whereby I have the law of God written in my heart. No longer do I walk habitually in sin as a manner of life. I can look at God and say you are my God and He will say you are My people. How sure is this covenant?

**Jeremiah 31:35-36** Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name: 31:36 If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever.

Here God is saying that He would have to cease from being God before He would fail to uphold this covenant promise. As surely as the sun lights the day

and the moon the night I shall perform this promise to My Israel, the true house of God.

## **XVII. CHARACTER OF THE NEW COVENANT (tape MS 792)**

**Ezekiel 34:1-6** And the word of the LORD came unto me, saying, 34:2 Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord GOD unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? 34:3 Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. 34:4 The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. 34:5 And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered. 34:6 My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them.

**Ezekiel 34:11-12** For thus saith the Lord GOD; Behold, I, even I, will both search my sheep, and seek them out. 34:12 As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.

**Ezekiel 34:15-16** I will feed my flock, and I will cause them to lie down, saith the Lord GOD. 34:16 I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment.

**Ezekiel 34:23-24** And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. 34:24 And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken it.

Ezekiel was from a priestly family that was taken captive by Nebuchadnezzar, and lived by the river Chebar. How is it that Ezekiel speaks to the new covenant?

**A. Ezekiel speaks to the leaders:** Here in chapter **34:1-6** Ezekiel speaks to the leaders of the people (primarily the kings) as shepherds and the people as the sheep. Remember David was the mediator of the Davidic covenant as he was the one who received the covenant from God, and then shared it with the people. Thus he stood between God and the people. By the covenant each of the descendants of David were also to be the mediators of the covenant or shepherds to the people. This is a play on David in a sense as David had been a shepherd boy who was made king. Now the kings were to be shepherds of the people. But God says here through Ezekiel that the shepherds have abused the sheep and the sheep are scattered. This had come about because of the conquering of Judah by Babylon. By this time Babylon had already conquered Assyria who had taken Israel (the 10 tribes) captive. So now the sheep are scattered all over the Babylonian and Assyrian empires.

Then he goes on to say that God, will seek the lost sheep and set up over them His servant David (speaking here to Christ the perfect David) who will feed the flock. Being very unlike the shepherds who have come before Him as described by Ezekiel.

**B. Jesus the good shepherd:** Thus can you see the significance when Jesus described Himself as:

**John 10:11-16 I am the good shepherd:** the good shepherd giveth his life for the sheep. 10:12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. 10:13 The hireling fleeth, because he is an hireling, and careth not for the sheep. 10:14 **I am the good shepherd,** and know my sheep, and am known of mine. 10:15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. 10:16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

**C. God the Shepherd:** In **Ezekiel 34:11-12** God declares that He Himself shall come to seek His sheep. Then in **vs. 23** He proclaims that He will set up “**one shepherd over them**”. That “one shepherd” would be a descendant of

David, who would come to seek the lost sheep because He is unlike “the hireling” (**John 10:13**) who doesn’t truly care for the sheep. This is “the good shepherd” who loves the sheep and lays His life down for the sheep. Thus to any one who knew the scriptures, Jesus was declaring Himself to be the descendant of David who would fulfill the prophesy of Ezekiel.

If the flock is to be re-gathered, and if a descendant of David is to be over them, God will deal with Israel again. Jeremiah said basically the same thing but at that time the people did not want to hear about judgment even if tied to the message of pending judgment was one of a promise that God would come to them again. Now judgment has befallen them and they are more interested in hearing some good news.

**D. For My Holy Name:** Then in **36:16-25** God instructs Ezekiel to again speak to the people to clarify His reason for coming to them again:

**Ezekiel 36:16-25** Moreover the word of the LORD came unto me, saying, 36:17 Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings: their way was before me as the uncleanness of a removed woman. 36:18 Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it: 36:19 And I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them. 36:20 And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These are the people of the LORD, and are gone forth out of his land. 36:21 **But I had pity for mine holy name**, which the house of Israel had profaned among the heathen, whither they went. 36:22 Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not this for your sakes, O house of Israel, but **for mine holy name's sake**, which ye have profaned among the heathen, whither ye went. 36:23 And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes. 36:24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. 36:25 Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

They are captives because they got what was coming to them for their own choice of action. God is going to visit them again and bring to them His “Good Shepherd” because of “His Holy Name” which they have profaned among the nations. The people got what they deserved, but what God was going to do for Israel had nothing to do with any merit of their part. He does this to protect His Holy name as a covenant keeper. God made a promise to David and will keep it that the nations will know He is God.

1. The first step (vs. 24) toward making the nations to know that He keeps His covenants was to be the re-gathering of Israel out of the nations in which they had been scattered and re-establishing them to their homeland. This took place approximately 50 years after Ezekiel’s prophesy when the Babylonian captivity came to an end. This is recounted in the books of Nehemiah and Ezra.

**Ezekiel 36:24** For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

2. The second step (vs. 25-27)

**Ezek 36:25-27** Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. 36:26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. 36:27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

Are very similar to what Jeremiah had prophesied when he said that God would:

**Jeremiah 31:33** But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, **I will put my law in their inward parts, and write it in their hearts;** and will be their God, and they shall be my people.

God would put His agape love that as we have seen before the law is a manifestation of God’s love, in their hearts. Now here in Ezekiel, God says I will make you a new person on the inside by giving you a new heart, a new spirit as God would give them a heart of flesh, and place His Spirit within them that they would delight to do His will. This is stating the “new covenant” in a different way much like Jeremiah had stated it. We see the combination of the “law of God”

(His Love), and the Spirit of God, which is the essence of the “new covenant”, in **Romans 5:5** as Paul brings it together.

**Romans 5:5** And hope maketh not ashamed; because **the love of God is shed abroad in our hearts by the Holy Ghost** which is given unto us.

a. Even more important is the revelation that the “born again experience” was not a new covenant revelation given by Jesus when He walked on the earth. Remember the account of the discussion between Nicodemus and Jesus concerning the necessity to be “born again” and how Jesus in **verse 10** thought it strange that Nicodemus, being a man who knew the scriptures, did not understand the concept of the “new birth of the spirit”. Why was it that Jesus expected him to already have this understanding?

**John 3:1-10** There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: 3:2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. 3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. 3:4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? 3:5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 3:6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 3:7 Marvel not that I said unto thee, Ye must be born again. 3:8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. 3:9 Nicodemus answered and said unto him, How can these things be? 3:10 Jesus answered and said unto him, **Art thou a master of Israel, and knowest not these things?**

b. Very simply it is because of **Ezekiel 36:26-27** where God in very simple terms explains that He will place within each of His own His Spirit for “**a new spirit will I put within you**”; vs. **27** “**and I will put my Spirit within you...**”. This is being born again by the Spirit of God.

3. A third element of what was to take place when the “good shepherd” was to come would be the cleansing of God’s people from “**all your filthiness, and from all your idols**” (**Ezekiel 36:25**). Ezekiel was saying in essence that those who were to be part of the Kingdom would be those washed

clean by God's **water**, given a new heart and filled with God's **Spirit**. It was Jesus who said to Nicodemus in:

**John 3:5** Verily, verily, I say unto thee, Except a man be born of **water** and of the **Spirit**, he cannot enter into the kingdom of God.

Could it be that the reference to "**being born of the water**" as stated by Jesus was pertaining not so much to that of the process of natural birth but rather to the act of God cleansing us from all of our sin. The "born again" experience thus involves the cleansing from sin and the receiving of the Holy Spirit whereby the "**love of God is shed abroad in our hearts**" and we take on a new nature as the old stony heart is re-placed with a new heart after God.

**E. The New Birth:** Then in **Ezekiel 37** God again shows the concept of the "new birth" as a part of the new covenant.

**Ezekiel 37:1-10** The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which was full of bones, 37:2 And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. 37:3 And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou knowest. 37:4 Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD. 37:5 Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live: 37:6 And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD. 37:7 So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. 37:8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. 37:9 Then said he unto me, Prophecy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live. 37:10 So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

1. The covenant God made with natural Israel is over and they are now dead. Which is further confirmed in **vs.11:**



**Ezekiel 37:11** Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.

2. But God will do something new:

**Ezekiel 37:12-14** Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, **I will open your graves, and cause you to come up out of your graves**, and bring you into the land of Israel. 37:13 And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves, 37:14 **And shall put my spirit in you**, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken it, and performed it, saith the LORD.

God is saying that the natural Israel is dead but there is going to be a new Israel that is characterized by “new birth”. A people in who lives the Spirit of God. The characteristic of every person who is in the kingdom of God is resurrection. Paul said it this way:

**Ephesians 2:1, 5-6** And you hath he quickened, who were dead in trespasses and sins: .... 2:5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) 2:6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

**F. The Everlasting Covenant:** Then again in this 37<sup>th</sup> chapter we see Ezekiel return to the theme of the descendant of David who shall rule over His people as an everlasting covenant. No more covenants will be necessary as this shall be an everlasting covenant.

**Ezekiel 37:24-28** And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. 37:25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever. 37:26 Moreover I will make a covenant of peace with them; it shall be an **everlasting covenant** with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. 37:27 My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. 37:28 And the heathen shall know that I the

LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

The New Testament tells us that the sanctuary of the Lord is “our body” as it has become the temple of the Holy Spirit (**1 Cor. 6:19**). Because we are part of the Israel of God, the glory of God lives in the midst of us.

**1 Corinthians 6:19** What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

Thus we are part of the everlasting covenant.

### **XVIII. TERMS OF THE COVENANT (tape MS 793)**

**Jeremiah 31:31-34** Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: 31:32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: 31:33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. 31:34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

**A. The Terms:** Here in these verses are the terms of the covenant stated. The terms of the covenant is that which each party of the covenant swore to each other. Remember the nature of the covenant was always a bond of life and death. In that it was never a casual type of relationship but was taken most seriously. Thus when they would make covenant there was the cutting of the flesh to signify the serious nature of their agreement and to indicate that if either one of them failed to keep their end of the covenant then death should be their penalty. When God, therefore, entered into covenant with man He was saying in a very real sense that if He should fail to perform the covenant then He would cease to be God. God takes this very seriously.

The terms of the covenant are:

1. I will put my law within them and I will write it upon their hearts.
2. I will be their God and they shall be My people.
3. They shall all know me, from the least of them unto the greatest
4. I will forgive their iniquity, and will remember their sin no more

**B. Sins under the Law:** Imagine if you lived under the covenant of Sinai and by the law of God you realized you were a sinner and worse yet, a sinner who is unable to change his sinful nature. What are you to do about your sinful nature? What do you do about those sins under the old covenant, which you could not be forgiven of? Such as: adultery, and murder. If you were found guilty of these sins you were taken outside the camp and stone to death. Thus when David after having committed both of these sins writes in **Psalm 51:16**, “**sacrifice and offering you do not desire else I would have given it**”. David realized that it was too late to ask for forgiveness so he appeals to something beyond the law in that he appeals directly to the heart of God and His loving kindness. You see if you are living under the law the subject of forgiveness is not exactly high on the list. As we understand covenant more fully we realize that to break covenant is death. Thus it has been since the beginning in the first covenant when God told Adam, “**for in the day you eat thereof you shall surely die**”. Therefore, if I am to be forgiven, either I die or I must have a substitute to take my place.

**C. The substitute:** Under the Sinai covenant you had your substitute, the animal. If you sinned you had to take an offering. Undoubtedly, some people spent a lot of money on goats and sheep forever going to the tabernacle to make reconciliation for sin. If you sinned against another person you had to both make an offering for sin as well as a trespass offering. But how could a goat take away my sin? I am a rational person, and the sin I commit is thought out. The goat is “A” rational, it does not choose to sin nor does it volunteer to pay for my sin. How can a non-human pay the price for human sin? It can’t! This feeling was something recognized by the people and to somehow atone for this inadequacy there was once a year the great day of “atonement”. On this day the “high priest” would take two goats and would lean on one of the goats confessing the sins of the nation and then sacrificing it so the blood could be carried into the “holy of holies” and sprinkle the blood on the mercy seat. But it was still the blood of a goat incapable of making reconciliation of the sins of man. It was more like an IOU given to God in faith and hope that one day a sacrifice will be made that will take care of all the sins. Thus you went home never feeling free but rather that your sins were “covered over”. This was the best anyone had to offer but it fell short.

**D. Sins forgiven:** But here in Jeremiah the prophet says under the anointing of God, **“I will forgive your iniquity, and remember your sin no more.”** Never again would sin be remembered thus in the new covenant there would be no more need of the goat, or the day of atonement as the new covenant would bring to an end the covenant of Sinai. Jesus was the final sacrifice! Isaiah said:

**Isaiah 53:6** All we like sheep have gone astray; we have all turned to our own way, and the LORD has **laid on him the iniquity of us all.**

The expression **“laid on him”** is the same word in the Hebrew that is used to describe how the high priest “leaned on the goat”. It is as if God the Father took all the sin and leaned or laid them on Jesus. Jesus became sin for us and died for the covenant breakers. When Jesus died sin is not covered but removed! The resurrection from the dead is proof that sin was paid for.

**E. Justified:** In the new testament we find that we are “justified”. To be “justified” means to:

1. be **pardoned** from every sin
2. declared **as if** we had never sinned
3. being **accepted** by God as if you never had sinned.

Not only are we justified, but God said through **Jeremiah 31:33-34** that He would write His law on our inward parts and give us a new heart. In other words I am no longer a beaten sinner who can't do anything but sin because there is nothing but the nature of sin within. Now I have been given a new nature, and a new heart. Now I have the law (love) of God written on my inward parts.

**F. God's love in our hearts:** Ezekiel said (**36:25**) that God would wash us, and then put His Spirit inside bringing new life and motivation to all that we do. No longer are we destined to walk according to the flesh, but rather to walk in the Spirit after the new man, which is life. It is out of the heart that man acts. Therefore, with the law (love) of God written on my heart I cannot help but live it. The love of God to the heart of man is what electricity is to an electrical appliance. When a man is united to the love of God he cannot help but to live the commandments of God and more. He does not have to think about it nor does he have to try hard to do it. Any more than an electric stove can try hard to cook an egg. When the electricity is present the appliance cannot help, but to properly

carry out its function. All it has to do is be there and be the conductor of the electricity.

**G. One with God:** The terms of the covenant also stated that God's people would "know" Him. To "know" means "to be united with or to penetrate". To say that I "know" something means that I have penetrated that subject, I have gotten beyond it's surface to know it completely. It is also used to describe the marriage relationship in that one goes beyond knowing about someone to truly know them. This the people of Israel missed under the Sinai covenant. When they were all gathered at the foot of the mountain and God spoke to them in an audible voice and the people were so afraid that they chose Moses to be their representative. They settled for a second hand relationship with God. They knew about God but they chose Moses to get to "know" God. As Moses got to know God he came to the realization that the nature of God was love. This is what Jesus came to be. The old covenant said you must know God with a mediator standing between, but in the new covenant everyone will "know" God for themselves.

**John 17:3** And this is life eternal, that they might **know** thee the only true God, and Jesus Christ, whom thou hast sent.

Eternal life has to do with "knowing" God. Eternal life has nothing to do with the fact that you live forever, a quantity of life, but more so with the quality of life that you live that you would "know" God. It is not that I die and then begin to live eternal life, but rather that quality of life that I live now since receiving Jesus Christ and entering the new covenant.

**John 10:14-15** I am the good shepherd, and know my sheep, and am known of mine. 10:15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

All those who are in the new covenant are known of God. He has penetrated our inner most being, and is married to our spirit. We are united with Him, and not only does He know us but we also "know" Him. Christ is in me and I am in Christ. Thus when Christ shed His blood for the everlasting covenant it was for the purpose of creating a new race of people. A people who have the love of God, the very life that God is, living in us.

This completes our study of Covenant.

