

The Covenants

Chapter One

The Edenic Covenant

Many Theologians have labelled the time that Adam and Eve spent in the Garden of Eden as the time of the Edenic Covenant, or the dispensation of Innocence, because Adam and Eve didn't know good from evil.

The scriptures that cover Adam and Eve's time in the Garden is mentioned initially in Genesis 1:28-3:24. The apostle Paul and other writers of scripture refer to it as well.

The responsibility to replenish the earth was given to man in Genesis and it is still in effect today. Every generation must replenish the next generation, or there will be no more life.

Dominion was also given to man, and they were to subdue the earth and have dominion over it. Satan was not supposed to have dominion over the earth, man was. See Genesis 1:28.

Man was given a vegetarian diet at this time, and the animals were vegetarians as well. See Genesis 1:29.

There was one law during the time that Adam and Eve were in Eden. Do not eat from the tree of the knowledge of good and evil, and if you do you will die. Does that sound like salvation was by grace through faith, not of works? No, it does not.

Genesis 1:26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27 So God created man in his own image, in the image of God created he him; male and female created he them. 28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. 29 And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. 30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every

green herb for meat: and it was so. 31 And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

Earth before the Fall

Genesis 2:1 Thus the heavens and the earth were finished, and all the host of them. 2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. 3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

Moses records that God blessed the seventh day and that he sanctified it, because that in it he rested from all his work which he created and made.

It isn't until Moses and the children of Israel are about to receive the Law 2,000 plus years later that they learn about the Sabbath day.

Nehemiah 9:13 Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: 14 And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant:

Abraham didn't keep the sabbath day, nor did any of his descendants for another 430 years when they first were taught it in the desert.

God created things out of nothing, which is something only God could do, and then he made somethings out of the things which he made.

We as created beings are able to make things today, but we must use what God created in order to make those things. Only God himself has the power to create.

4 These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens, 5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground. 6 But there went up a mist from the earth, and watered the whole face of the ground. 7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. 8 And the LORD God planted a garden eastward in Eden; and there he put the man

whom he had formed. 9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. 10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. 11 The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; 12 And the gold of that land is good: there is bdellium and the onyx stone. 13 And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. 14 And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates. 15 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. 16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: 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. 18 And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him. 19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. 20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him. 21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; 22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. 23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. 24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. 25 And they were both naked, the man and his wife, and were not ashamed.

Eight differences before the Fall:

1. It didn't rain before the fall. The earth was watered with a mist that came up from the ground.
2. God made a garden eastward in Eden. God placed every tree in the garden that was pleasant to the sight, and good for food.

3. God placed the tree of life and the tree of the knowledge of good and evil in it in the midst of the garden of Eden.
4. There was a river in Eden that flowed into the Garden.
5. All the animals were made by God from the ground.
6. Adam named all of the animals.
7. Adam was given a wife from out of his own body.
8. Man became a living soul, when God breathed into his nostrils the breath of life.

This time period lasted for a very short time period, my guess is about two and a half days tops, which is just a guess, but knowing Satan, he probably immediately instituted his plan to take dominion away from man by tempting Adam to disobey God.

What if Adam had never taken the fruit from Eve and eaten it? Then God would have had to have taken another rib from Adam and made him another help meet fit for him, but since he did follow Eve, God would have to save them both now.

Since Eve was bone of Adam's bone, and flesh of his flesh, they were one. Only one Saviour would be needed to redeem them both because Eve was from Adam's body.

Eve was beguiled by the serpent (2 Corinthians 11:3) or deceived, but Adam knowingly sinned and caused mankind to fall. Eve was in the transgression for not believing what Adam told her initially and instead she believed the lie of the serpent.

1 Timothy 2:11 Let the woman learn in silence with all subjection. 12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. 13 For Adam was first formed, then Eve. 14 And Adam was not deceived, but the woman being deceived was in the transgression.

Genesis Three

1 Now the serpent was more subtil 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? 2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: 3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither

shall ye touch it, lest ye die. **4**And the serpent said unto the woman, **Ye shall not surely die: 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. **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.

You will see down in verse seventeen of Genesis Chapter three that Eve actually talks Adam into eating the fruit. Don't get mad at me, I didn't make that up, read verse seventeen.

Chapter Two

The Conditions after the Fall

Numerous Theologians record verse fourteen as the beginning of the dispensation of conscience which makes no sense to me, because Adam and Eve obtained their newfound conscience immediately after eating from the tree seven verses earlier.

Verse fourteen just begins with God telling them what the consequences of what their previous actions were. Many of these same Theologians also call this time the Adamic Covenant.

God's word does not call it a covenant, but mankind has definitely entered into a new economy unlike the last. Their surroundings are about to change, no more garden.

Their lives have changed, Paul says that death passed upon all men. The wages of sin is death, what Adam and Eve did was sin, so they must die eventually because of it.

Remember that God told Adam that in the day that he ate thereof which they did in verse six, that "thou shalt surely die."

7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. **8** And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. **9** And the LORD God called unto Adam, and said unto him, Where art thou? **10** And he said, I heard thy

voice in the garden, and I was afraid, because I was naked; and I hid myself. 11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? 12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. 13 And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

If you knew you were naked all of a sudden, would you just walk around all day looking for the best material to make an apron out of, or would you grab the first thing nearby to cover yourself? What did they make their aprons out of? Fig leaves.

Scripture does record the Eve was deceived in 2 Corinthians

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: 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.

Mankind would now be conscience of good and evil. Some say that it was a good thing (a Mormon Doctrine) that Adam and Eve disobeyed God.

Adam and Eve knew immediately that they were naked, and now with a sin nature the lust of the eyes would become a brand-new problem that mankind has had to deal with ever sense.

16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. 17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; 18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; 19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

Verse seventeen says Adam hearkened unto the voice of his wife and did eat, so words were spoken from Eve to Adam after she had eaten of the

forbidden fruit, and Adam is then punished for listening to Eve. (I believe the fruit was probably figs, but that is just conjecture).

All women ever since then suffer because of what Eve did physically, by her not being in subjection to her husband, and much worse than that they suffered spiritually for what Adam did in hearkening unto her voice instead of God's and falling.

20 And Adam called his wife's name Eve; because she was the mother of all living. 21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them. 22 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: 23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. 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.

From verse twenty we learn the answer to the Atheists favorite question: Where did Cain get his wife? From his mother. Eve was the mother of all living. Cain married his sister.

We also see that God did two very important things for Adam and Eve because of the fall. He instituted a sacrifice on their behalf of an innocent lamb. (A picture of the future lamb of God who would take away the sin of the world).

He also expelled Adam and Eve from the garden of Eden so that they would not eat of the tree of life in their fallen state and become eternally lost sinners.

Chapter Three

The Covenant made with Noah

The first covenant called a covenant is the one that pertains not to just Noah, but to all the earth, and is called by Theologians the Noahic Covenant, it is an unconditional covenant, which is associated with what many call the dispensation of human government.

The Sign of this Covenant is the Rainbow.

The duration of this covenant is everlasting (perpetual). God will never destroy the earth again by water. The word Covenant first appears in Scripture in the book of Genesis chapter six:

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 And I, behold, I establish my covenant with you, and with your seed after you; 10 And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. 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. 12 And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: 13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. 14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: 15 And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. 16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. 17 And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.

The fear of man was given to the animal kingdom. Genesis 9:2 It was during this covenant that God allowed mankind to eat meat for the first time, which is why God allowed seven of every clean animal onto the Ark, which also implies Noah was told not to eat the unclean animals or to drink blood. Genesis 9:4

The death sentence also given to mankind, because God originally created man in his own image, and to kill what God had made in his own image was similar to striking out at your own Creator.

This leads to man establishing governments, with laws, and penalty's, hence the identifier of this covenant as the dispensation of human government.

Chapter Four

The Covenant made with Abraham

What brought about the need for the Covenant that God made with Abraham? Mankind had failed under the previous economies, and had so given themselves over lascivious, that God gave them over to a reprobate mind. Romans 1:18-32

He then divided the people at the tower of babel by confounding their languages after the flood and nations began to come into existence.

Then God in order to restore dominion to man, began with one man, named Abram, to establish a future kingdom where he would be worshipped:

Genesis 12:1 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 shew thee: 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: 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 covenants that God made with Israel each find their beginning in the verses above, which is fitting, because they are key verses concerning the father of the Jewish people.

In this covenant God would give to Abram a land and make from him a great nation (kingdom). A nation requires people (the children of Israel), a land (the land of Israel), and laws (the Law of Moses).

It would be through the loins of Abraham that the world would be blessed, as the Seed of the women (the Saviour) would come into the world.

The Covenant made with Abraham comes about immediately after Abram believes God's promise to him that his seed would be as many as the stars:

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. 2 And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? 3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. 4 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. 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. 6 And he believed in the LORD; and he counted it to him for righteousness.

This is an important event in human history because Abram is justified by faith alone. The law doesn't even come into existence for another 430 years and Abraham's circumcision is still 24 years in the future.

Paul, the Apostle of the Gentiles, brings this important truth to the forefront in his epistle to the Romans to prove that we today are justified the same way Abram was, by faith alone. See Romans Chapter Four.

Genesis 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:

The Land Covenant was an everlasting covenant with the nation that would descend from the loins of Abraham. Israel has never totally received all the land promised to them in this Covenant.

The only way that God can keep his word to Abram, is to resurrect all of believing Israel at the onset of their coming kingdom and give them finally all the land he had said he would do.

God had actually promised Abram and his descendants this land back in chapter thirteen, but it was not until Abram was justified by faith that he could actually make the covenant with him.

Genesis 17:9 And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.

After 430 years in Egypt and much of that time spent as slaves to the Egyptians, God remembered his everlasting covenant with Abraham and his descendants and prepared to keep his word to them.

Exodus 2:24 And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.

When Moses said that God remembered his covenant with Abraham, it is not that God forgot, God is God, he doesn't forget anything. If he could forget, he would not be God. It simply meant that it was time for God to keep his promise.

Romans Four

1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found? **2** For if Abraham were justified by works, he hath whereof to glory; but not before God. **3** For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. **4** Now to him that worketh is the reward not reckoned of grace, but of debt. **5** But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. **6** Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, **7** Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. **8** Blessed is the man to whom the Lord will not impute sin. **9** Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. **10** How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. **11** And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

Faith was reckoned unto Abram in uncircumcision, not in circumcision. This is important to remember as we move into the next chapter where Abraham now, no longer Abram, receives the covenant of circumcision.

Because Abram was reckoned righteous by God through faith alone, he could be the father, in a sense of all who in this dispensation believe the gospel of grace.

Chapter Five

The Covenant of Circumcision

A lot of people mistakenly think there is only one covenant that God made with Abraham. There are two. One we already looked at dealing with the land and promises.

Then there is the covenant of circumcision which set his descendants apart from the rest of the world for a particular reason that has to do with the kingdom that is still yet in the future.

Acts 7:8 And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs.

This Covenant of circumcision is an eternal covenant made with the Abraham, Isaac, and Jacob, and all of their descendants.

Genesis 17

Abram to Abraham

1 And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. 2 And I will make my covenant between me and thee and will multiply thee exceedingly. 3 And Abram fell on his face: and God talked with him, saying, 4 As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. 5 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. 6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. 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. 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. 9 And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. 10 This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. 11 And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. 12 And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. 13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. 14 And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant. 15 And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her

name be. 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.

Abram's name is changed to Abraham at 99 years of age at the onset of this new covenant, and his wife Sarai has her name changed as well to Sarah. Their names identified them as the father and mother of nations.

Circumcision was to be done on the eighth day which is a Sunday, Saturday would be the Sabbath, the seventh day of the week, and Sunday would begin to the new week.

The sign of this covenant like the rainbow, was something that could be seen at certain times and was to remind them of the permanent nature of the Covenant, that those who were circumcised were indeed children of the covenant.

Romans 4

11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: 12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. 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. 14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect: 15 Because the law worketh wrath: for where no law is, there is no transgression. 16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, 17 (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. 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. 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 Sara's womb: 20 He staggered not at the promise

of God through unbelief; but was strong in faith, giving glory to God; 21 And being fully persuaded that, what he had promised, he was able also to perform. 22 And therefore it was imputed to him for righteousness. 23 Now it was not written for his sake alone, that it was imputed to him; 24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; 25 Who was delivered for our offences, and was raised again for our justification.

Chapter Six

The Covenant with the Children of Israel

Moses was given a token, or sign for Moses alone that God was with him, and it was the token that the children of Israel would serve him on the very mountain that Moses had first heard from God.

The Covenant made with the children of Israel (usually called the Mosaic Covenant) was given to the children of Israel on Mt. Sinai, just after the exodus from slavery in Egypt.

This was now going to become a requirement for the Jews because God has been authenticating his messages with signs since the days of the flood with its rainbow, and to Abraham with circumcision.

It was a conditional covenant, if the children of Israel would obey his voice indeed, and keep his covenant, they would be a peculiar treasure unto him above all people, and they would be a kingdom of priests, and a holy nation. (Exodus 19:5-6).

This Covenant was in force until the blindness in part came to Israel, which the apostle Paul tells us about in Romans 11:25.

Romans 11:25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

A new law will be in force when Israel is resurrected into her kingdom immediately following the time of Jacob's trouble. Jeremiah 30:7

That law will be the New Covenant, which is a far better Covenant than the old one. The Old will have been fulfilled, and vanish away, and the newer

better Covenant will be written on their hearts. More on that in the next chapter.

Hebrews 8:13 In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

The Sign, or Token of this covenant is the Sabbath Day

Exodus 24

1 And he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off. **2** And Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him. **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. **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. **5** And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD. **6** And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar. **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. **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.

Chapter Seven

The Davidic Covenant

This Covenant began with David, God's choice for Israel's King, but it was promised way back in Genesis 12:

Genesis 12:1 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 shew thee: **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: **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.

There was to form from Abraham three things, a great nation which meant (the promised seed), and that nation needed a land (the promised land of Canaan) and laws (the Law of Moses).

It would also have to have eventually a leader. Israel was led by Moses, then Joshua, and also the Judges, before being led by a King. Saul was man's choice of a King, and his kingdom didn't last but 40 years.

David was God's choice for a King, and his kingdom has a covenant associated with it, that we call the Davidic Covenant, and it is an eternal covenant. It is all about a king and his kingdom.

It finds its roots in Genesis 12 when God was speaking to Father Abraham about a future great nation, but in Genesis 17 God gets more specific and calls the nation a kingdom, and God informs Abraham that many kings will come from his loins:

Genesis 17:1 And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. 2 And I will make my covenant between me and thee, and will multiply thee exceedingly. 3 And Abram fell on his face: and God talked with him, saying, 4 As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. 5 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. 6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

When God said that Kings shall come out of thee, he wasn't just talking about those that would one day rule over Israel, Abraham also had many kings come from him out of his loins that were not from Sarah. That is a subject for another time.

The Sceptre shall not depart from Judah

Genesis 49:8 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. 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?

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. 11 Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: 12 His eyes shall be red with wine, and his teeth white with milk.

The Daughters of Zelophehad

You may wonder why the story of the daughters of Zelophehad are mentioned in the story the covenants, why in this chapter concerning David. In this story we have Jewish daughters with no husbands, and their father who has died.

The sons in a family would be the heirs of their father, under Israel's kingdom program, but there were no sons, and the land that would be allotted to a son(s) was now in question.

Would Zelophehad's name be blotted out in Israel and his daughters become destitute? No! God would not blot out Zelophehad's name, nor his inheritance within the tribe of Manasseh, one of Joseph's two sons.

Numbers 27:1 Then came the daughters of Zelophehad, the son of Hopher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these are the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah. 2 And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, by the door of the tabernacle of the congregation, saying, 3 Our father died in the wilderness, and he was not in the company of them that gathered themselves together against the LORD in the company of Korah; but died in his own sin, and had no sons. 4 Why should the name of our father be done away from among his family, because he hath no son? Give unto us therefore a possession among the brethren of our father. 5 And Moses brought their cause before the LORD. 6 And the LORD spake unto Moses, saying, 7 The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them. 8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

* See Joshua 17:3 & 4 also

Israel had never had to deal with this problem before, because they never owned any land, they were slaves in Egypt for the past 430 years. Abraham, Isaac, and Jacob never owned any land either, as they were nomad's (wanderers).

Now they were about to come into the land and land was being going to be allotted to each son, and these five daughters of Zelophehad came before to explain their dilemma.

Their father did not die as one of the rebels who followed Korah against Moses (Numbers 16), of whom the earth swallowed them up, but he was one of the many who died in the wilderness for their sin of not siding with Joshua and Caleb, as far as going into the land forty years ago.

Their father died, but he left no male heir, and this story served as a precedent for women to be protected in just such a situation.

Normally the son got the inheritance, and the daughter would marry a son and be a recipient of his inheritance, otherwise, the daughter could get an equal share from her father, and then double dip and add that to what her husband got from his inheritance, and she would be twice as well off as one of her brothers.

These daughters of Israel could inherit the land of their father, and his possessions. This law would allow another famous daughter to inherit something from her father. Mary, the mother of Jesus.

Mary's Father's name was Heli, who was a descendant of David, through his marriage to Bathsheba through their second son Nathan (see the genealogy in Luke 3).

Luke 3:23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,

Luke 3:31 Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David,

It was forbidden for a Jewish daughter like Mary, with no brothers, to marry someone from another tribe, because if she was to inherit anything from her father then she had to marry someone in the same tribe so the tribal inheritance in Judah would not be demised.

Joseph was the legal adopted son of Mary's father Heli, which happened because Heli had no sons to pass his inheritance down to and Joseph became entitled to anything that belonged to him.

Including any titles or eternal promises, because his lineage was cursed, his legally adopted son, Jesus, could become heir to the throne of David.

Because the lineage of Solomon was cursed as the southern kingdom of Judah was taken into captivity, God allowed Mary's lineage to be the promised lineage for Christ to be born from.

Joseph would become Jesus' adopted son, and heir to the throne through Nathan, not Solomon, whose lineage was cursed when Israel was going into their captivity because of Jeconiah, also called Coniah in the scripture.

Jeremiah 22:24 As I live, saith the LORD, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence; 25 And I will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans. 26 And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die. 27 But to the land whereunto they desire to return, thither shall they not return. 28 Is this man Coniah a despised broken idol? is he a vessel wherein is no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not? 29 O earth, earth, earth, hear the word of the LORD. 30 Thus saith the LORD, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

Since no man of Copiah's seed could prosper ruling any more in Judah that line was cursed. Satan must have thought he won a great victory on that day.

How could the Messiah be born now and sit on the throne forever if Joseph's lineage was now cursed, which was through Coniah back to Solomon and David?

It had to come from another son of David, Nathan, Solomon's younger brother down to Heli (who would adopt Joseph as Heli had no sons) Mary's father.

The Anointing of David

1 Samuel 16:1 And the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons. 2 And Samuel said, How can I go? if Saul hear it, he will kill me. And the LORD said, Take an heifer with thee, and say, I am come to sacrifice to the LORD. 3 And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me him whom I name unto thee. 4 And Samuel did that which the LORD spake, and came to Bethlehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably? 5 And he said, Peaceably: I am come to sacrifice unto the LORD: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

In order to participate in the sacrifice, the participants had to first wash themselves with water in order to ceremonially cleanse themselves for participating in the sacrifice.

God would not allow the filth of this world to still be on those approaching a sacrifice that foreshadowed the sacrifice of his Son on Calvary.

6 And it came to pass, when they were come, that he looked on Eliab, and said, Surely the LORD'S anointed is before him. 7 But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart. 8 Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD chosen this. 9 Then Jesse made Shammah to pass by. And he said, Neither hath the LORD chosen this. 10 Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these. 11 And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither. 12 And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for this is he. 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. 14 But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him.

The Eternal Kingdom

2dn Samuel 7:4 And it came to pass that night, that the word of the LORD came unto Nathan, saying, 5 Go and tell my servant David, Thus saith the LORD, Shalt thou build me an house for me to dwell in? 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 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? 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: 9 And I was with thee whithersoever thou wentest, 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. 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, 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. 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. 13 He shall build an house for my name, and I will stablish the throne of his kingdom for ever. 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: 15 But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. 16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever. 17 According to all these words, and according to all this vision, so did Nathan speak unto David.

This eternal covenant made with David concerned David's descendants, beginning with Solomon. Solomon would build God's house, and God would

establish Solomon's house as the house from which a king would sit eternally on the throne.

That house did commit iniquity, and it was chastened with the rod of men, Babylon at the first, and much later Rome.

The Davidic covenant is an eternal covenant that is on hold currently during the dispensation of grace, due to Israel's blindness in part.

Psalm 132:1 A Song of degrees. LORD, remember David, and all his afflictions: 2 How he swore unto the LORD, and vowed unto the mighty God of Jacob; 3 Surely I will not come into the tabernacle of my house, nor go up into my bed; 4 I will not give sleep to mine eyes, or slumber to mine eyelids, 5 Until I find out a place for the LORD, an habitation for the mighty God of Jacob. 6 Lo, we heard of it at Ephratah: we found it in the fields of the wood. 7 We will go into his tabernacles: we will worship at his footstool. 8 Arise, O LORD, into thy rest; thou, and the ark of thy strength. 9 Let thy priests be clothed with righteousness; and let thy saints shout for joy. 10 For thy servant David's sake turn not away the face of thine anointed. 11 The LORD hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne. 12 If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore. 13 For the LORD hath chosen Zion; he hath desired it for his habitation. 14 This is my rest for ever: here will I dwell; for I have desired it.

The Kingdom Divided

1 Kings 12:1 And Rehoboam went to Shechem: for all Israel were come to Shechem to make him king. 2 And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard of it, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt;) 3 That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying, 4 Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee. 5 And he said unto them, Depart yet for three days, then come again to me. And the people departed. 6 And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer

this people? 7 And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever. 8 But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him: 9 And he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter? 10 And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins. 11 And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions. 12 So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day. 13 And the king answered the people roughly, and forsook the old men's counsel that they gave him; 14 And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions. 15 Wherefore the king hearkened not unto the people; for the cause was from the LORD, that he might perform his saying, which the LORD spake by Ahijah the Shilonite unto Jeroboam the son of Nebat. 16 So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents. 17 But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them. 18 Then king Rehoboam sent Adoram, who was over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem. 19 So Israel rebelled against the house of David unto this day. 20 And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only. 21 And when Rehoboam was come to

Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon. 22 But the word of God came unto Shemaiah the man of God, saying, 23 Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying, 24 Thus saith the LORD, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from me. They hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD. 25 Then Jeroboam built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built Penuel.

The Sin of Jeroboam that made Israel to sin

26 And Jeroboam said in his heart, Now shall the kingdom return to the house of David: 27 If this people go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah. 28 Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. 29 And he set the one in Bethel, and the other put he in Dan. 30 And this thing became a sin: for the people went to worship before the one, even unto Dan. 31 And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi. 32 And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar. So did he in Bethel, sacrificing unto the calves that he had made: and he placed in Bethel the priests of the high places which he had made. 33 So he offered upon the altar which he had made in Bethel the fifteenth day of the eighth month, even in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense.

The Government shall be on his shoulder

Isaiah 9:6 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, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. 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.

Jecohnah's Line is cursed

Jeremiah 22:28 Is this man Coniah a despised broken idol? is he a vessel wherein is no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not? 29 O earth, earth, earth, hear the word of the LORD. 30 Thus saith the LORD, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

Because Solomon's line is now cursed, Satan thinks he has won a major battle. Now the Messiah cannot sit on the throne of David.

A throne that Satan wants. He won nothing because of Isaiah 7:14 and God uses Bathsheba's next son Nathan to bring about Mary's seed line. Through whom Jesus is born.

This covenant will be totally in practice once David and all of believing Israel is resurrected at the beginning of the millennial kingdom and believing Israel rules and reigns with their Messiah as kings and priests in the kingdom.

Chapter Eight

The New Covenant

Have you ever seen a church that is named New Covenant Baptist Church, or New Testament Church? I have, all too often, unfortunately.

The very title tells you that the doctrine that will be preached inside, will be antisemitic. Did you know you can be antisemitic, and still love the Jewish people? How so?

If you take a promise that is given to Israel alone, and claim it for yourself, then you are a thief. "Well, what if I claim to be a spiritual Jew, then is it okay?" No!

Unfortunately, I know Jewish Christians who have fallen prey to this teaching, and they do the very same thing, because they were taught to do so by others.

Imagine a Jewish person being used to teach other Jewish people, things that are against things that God has promised to the Jewish people.

A very prominent Jewish professor who believes in Jesus has recently written a course for seminarians called Israelology, that is definitely a much-needed topic of study in seminaries, and the course has a lot of good things in it, but his teaching is flawed the moment he begins.

He, like others before him, make the body of Christ (the Church today), spiritual Israel. We in the Church (the body of Christ) are not spiritual Israel.

Israel's promises are Israel's promises. Let's let God's word show us just who the New Covenant is made with:

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 new covenant will be made with the house of Israel, and with the house of Judah. Period! That verse alone should be the end of the discussion, but people don't believe it.

The New Covenant is not made with the body of Christ (the Church), it is made with the house of Israel, and with the house of Judah. Read the verse again if you need to. It's not talking to you today.

You are not spiritual Israel! I don't care what your preacher taught you. You are a member of the church, the body of Christ today, if you are saved. Israel is Israel, the church is the church.

A child understands this, but adults for some reason run out and find Pastors with little knowledge in Greek, and Hebrew to convince them that you can't trust what the bible says in plain English, you need them to tell you what it really means. That is just plain wrong!

The bible means what it says, to whom it says it. God is going to make a new covenant with the house of Israel, and with the house of Judah, not you. Keep reading.

Jeremiah 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: 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.

Did God make a covenant with your forefathers when they came out of Egypt? Were your forefathers ever in Egypt? I am speaking to you Gentiles. No, he didn't!

The words "after those days" are a reference to the Tribulation Period. That is when God is going to make a new covenant with the house of Jacob, and the house of Israel. That is still in the future.

Matthew 24:29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

Mark 13:24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

You may say that you are a New Covenant/Testament Christian today but saying that doesn't make it so! What does the scriptures say? Did you know there is a difference between a Covenant, and a Testament?

They are two different words. They are used interchangeably at times, but they do not have the same exact meaning. We will study this more at the end of this chapter. Stay tuned

Allow me to ask you a question for a moment: Are you a spiritual Jew, or a New Testament Christian? You can't be both, and you shouldn't be either, because the scriptures say you are a member of the body of Christ.

You should be what God made you to be. You are the "One New Man" which is neither Jew nor Gentile, you are a New Creature:

The One New Man

Ephesians 2:11 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which

is called the Circumcision in the flesh made by hands; 12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: 13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. 14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; 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;

A New Creature

Galatians 6:15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

Let's take a test to see if you are a New Covenant Christian or not? Can you do what Jeremiah 31:33 says you will be able to do? No, you can't. Why not?

Because God is not talking to Gentiles in Jeremiah, he is talking to the house of Israel in the future and the house of Judah.

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: 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: 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. 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:

Can you quote the new covenant word for word from memory? Of course not! **Then the new covenant is not written on your heart,** like it will be on Israel's heart during their kingdom.

Do we still have to go to the Jews and ask them if they know the LORD or not today? Of course, we do, but in Israel's future kingdom every Jew will be saved, (Romans 11:26).

They will have God's word written on their heart, and they will not have to ask another Jew if he knows the LORD or not, for all of them will know the LORD from the least of them to the greatest.

Romans 11:26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

They will say in the Kingdom, "Of course we know the LORD, he is the King of the Universe." He is not the King of kings today, but he will be when the kingdom is established, and his covenant is written on Israel's heart.

Did you know there are millions of Christians who say they love the Jews, but they steal from them every time they read their scriptures?

The New Covenant takes away Israel's Sin

Jeremiah 31:34 for I will forgive their iniquity, and I will remember their sin no more.

Romans 11:26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: 27 For this is my covenant unto them, when I shall take away their sins.

Daniel 9:24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

Is there everlasting righteousness today? No, of course not. Then Israel's Kingdom has not arrived yet, because he has not arrived yet to inaugurate it.

Aren't we able ministers of the New Covenant?

No! The Apostle Paul says that God has made "us" able ministers of the **New Testament**, not a New Covenant. They are different. Consider what Paul said and the Lord give you understanding:

2 Corinthians 3:6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

I am being an able minister of the new testament to you right now, so that you can be an able minister of it to someone else. Before you throw 2 Corinthians 3:6 at someone, make sure you understand its context.

Notice in verse six Paul speaks of the letter and the spirit, one kills, and the other giveth life. Do you see that? Do you see that they are diametrically opposed to one another? Death, life? I hope so.

Now go back and read the preceding verses and see if Paul talks about the letter, and the spirit, death, and life any, and then try to understand verse six:

2 Corinthians 3:1 Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you? 2 Ye are our epistle written in our hearts, known and read of all men: 3 Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. 4 And such trust have we through Christ to God-ward: 5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;

Every Christian should be able ministers of the new Testament, but they can't if they don't rightly divide the word of truth. 2 Timothy 2:15

There are too many Christians that are un-able ministers of the New Testament. Unable, because they think they are Israel and are not, so they have to spiritualize things meant for Israel to try to make them apply to the one new man. They don't apply to us.

Does all of Israel know the LORD today? No. Then you are not living in the New Covenant times. Is Christ ruling in Jerusalem as the King of kings today? No. Then this is not the time spoken about.

The time that the New Covenant is in effect with Israel, is during the kingdom. Does Israel have their iniquities forgiven today?

Does the LORD remember Israel's sins today? Yes, he does, and he is going to deal with them at the onset of the kingdom.

And because of that very reason, Jesus has to make an end of Israel's sins before Israel can enjoy that covenant of peace. The Jews don't know peace today.

The Covenant of God's Peace

Isaiah 54:10 For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither

shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.

Hebrews 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:

Hebrews 8:13 In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

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.

Ezekiel 34:25 And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods.

Ezekiel 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.

Isaiah 54:10 For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.

The End

The Covenants Test GBI

To take a test simply copy the test questions along with the answers in bold font and paste them into the body of an email and send them to:

tests@dofgbi.org

The Covenants Test 2.0 Credit hours

Chapter One Test: Before the Fall

1. What is a covenant?
2. Is a covenant the exact same thing as a dispensation?
3. What covenant, if any are we under today?
4. Do the scriptures specifically mention that Adam and Eve were under any covenant while they were in the garden of Eden?
5. What do many Theologians call the time Adam and Eve were in the Garden of Eden?
6. What chapters cover Adam and Eve's time in the Garden?
7. In what two ways did God water the garden of Eden?
8. What two famous trees are mentioned in the Garden?
9. What did man become when God breathed into him the breath of life?
10. What did God make the animals from?
11. How was Eve made?
12. What was Adam told to do, and not to do by God while in the garden?
13. Do the scriptures specifically say how long Adam and Eve remained in the garden before the fall?
14. What was Adam and Eve's diet at this time?
15. When did Israel learn about keeping the Sabbath Day according to scripture?
16. What creature did Satan use to speak to Eve?
17. Did Eve tell Adam to eat of the fruit after she did? Take your time on this question, read everything.
18. Who was deceived, and in the transgression?
19. Who deliberately disobeyed God's word?
20. What does 1 Timothy 2:11 tell us about why women are to be in subjection to their husband.

Chapter Two Test: From the Fall to the flood

1. What happened immediately to Adam and Eve physically when they disobeyed God?
2. What did Adam and Eve do to cover up their problem?
3. Why did Adam and Eve hide from God's presence?
4. Who did Adam blame for his sin?
5. Who did Eve blame for her sin?
6. What curse was put on the serpent for his role in Man's fall?
7. What was put on women for Eve's sin?
8. What curse was put on the earth for Adam hearkening unto the voice of his wife?
9. What promise was given to Adam and Eve concerning her seed and Satan's?
10. What two major things does God do for Adam and Eve as a result their eating from the tree of the knowledge of good and evil?
11. Where is the word covenant first used in the scriptures?
12. Why did God decide to flood the earth?
13. Who were the sons of god, and the daughters of men? Be specific
14. How long did Noah preach to the people to repent?
15. How many people entered the Ark?
16. Who closed the door to the Ark?
17. Who died the year of the flood? How old was he?
18. How long was man's life span changed to?

Chapter Three Tests: The Noahic Covenant

1. What was the first covenant that God made that is called a covenant?
2. Who does this covenant apply to besides man?
3. How long does this covenant last?

4. What is the sign of this covenant?
5. What is the main promise of this covenant?
6. Show a verse in Genesis chapter seven that proves there were clean and unclean animals on the ark:
7. How many of each kind of clean animals were on the Ark?
8. How many of each kind of unclean animals were on the Ark?
9. What was the likely reason for the difference in numbers between clean and unclean?
10. Was the death penalty established at this time?

Chapter Four Tests: The Abrahamic Covenant

1. Who did God call out of Ur of the Chaldees to make a great nation out of?
2. What did God promise he would do to those who blessed Abram?
3. What would happen to those that cursed Abram?
4. How would all the families of the earth be blessed in Abram?
5. What are three things that a nation needs that are mentioned in the Commentary?
6. What did Abram believe in to have it counted to him for righteousness?
7. Type out the verse that says that?
8. How long was it before the Law was given?
9. What does God covenant to give unto Abram's seed?
10. When was faith reckoned unto Abraham? In circumcision, or in uncircumcision?

Chapter Five Tests: The Covenant of Circumcision

1. Did God make more than one covenant with Abraham?
2. How long was the covenant of circumcision to last?
3. On what day did Abraham circumcise Isaac?

4. When was Abram's name changes to Abraham in the scriptures?
5. What was the token of the covenant that God made with Abraham?
6. What would happen to a person in Israel that was not circumcised?
7. What is the Old Testament word which means the same thing as imputed in the New?

Chapter Six: The Mosaic Covenant

1. What token was given to Moses alone?
2. When was the Mosaic Covenant given to the children of Israel? Where were they at the time they received it?
3. The Mosaic Covenant was: A. A conditional covenant B. An unconditional covenant
4. How long was the Mosaic Covenant in force until? What happened to cause this covenant to cease?
5. Who is the New Covenant given to according to Jeremiah 31:31?
6. What token or sign was given to the children of Israel regarding this covenant?
7. What did Moses do to the people after they verbally made the covenant with God?

Chapter Seven Test The Davidic Covenant

1. When was the Davidic Covenant first hinted at in scripture?
2. What 3 things are needed to make a great nation according to Genesis 12:1-3?
3. Who all led Israel before David became King?
4. Was the Davidic Covenant a temporary covenant or an eternal one?
5. What tribe does Genesis tell us the line of Kings will come through? Give the verse(s)
6. What did God say would come from Abraham's loins in Genesis 17?

7. What do we learn about the throne of David in 2 Samuel 7?
8. What will be upon the shoulders of Son given in Isaiah 9?
9. When did the Kingdom divide into two nations?
10. When did the divided kingdoms cease from having kings over them?
11. Why isn't there a king sitting on the throne of David right now in Israel?
12. Who will be given the throne of his father David in the Kingdom?
13. What was Jesus called ten times in Matthew related to the kingdom?

Chapter Eight Test: The New Covenant

1. What are the two houses that the New Covenant made with? Type out the verse that supports your answer.
2. Did God make a covenant with your forefathers?
3. Did your people come out of Egypt?
4. Who does Jeremiah 31:33 say God makes a new covenant with?
5. When Jeremiah mentions the phrase "after those days" what days is he referring to? Give two NT verses used in the course to prove this:
6. Which one are you? A. A spiritual Jew B. A New Testament Christian C. The One New Man.
7. Is Jeremiah 31:34 happening today? Why or why not?
8. Do all Jews know the Lord today? What does that tell us then?
9. Are we able ministers of the new covenant today? If so, how?
10. Write out five things regarding the covenant of peace that is/are not happening today, which proves we are not living under the new covenant made with the house of Israel.

Do not just copy and paste five verses here!