

02_Covenants_Tape_2_H_L_Hoeh_WCG_p64

The fundamental covenant is the only one here that is dated.

This covenant is dated and becomes important in terms of the reference of time when we read in Exodus 12 of the passage of time of 430 years, which had elapsed before the giving of the law.

Here was a dated covenant, and here was one in which Abraham's goal is set.

Faith is now put to work.

James says faith without works is dead.

The works that Abraham was expected to do here would be the work of obedience, to be perfect, to be like God, to think like he thinks.

The example of course here would be the one who was the spokesman, whom we know later as Jesus the Christ.

So at this point, we are introduced now to not only that earlier simple covenant referred to in Genesis 15, but one here that changes the name.

One here that makes so much more of that covenant.

This is another covenant.

We're told about the covenants of promise.

This is the fundamental one that expands greatly the previous one that was not dated.

This one is dated.

Now who would be Abraham's heirs in their generation? Answer will have another covenant called circumcision.

And as evidence that we are heirs of Abraham, God said we'll have the males and yourself included in your household circumcised.

And in fact, Ishmael was also circumcised and even though the promise didn't go through him, Abraham did convey some special blessings to Ishmael because God said that since he's your son and I've heard you, I will see that he becomes twelve nations and will be blessed and will be in the presence of his brethren.

Like others who were far removed in Asia, Southern or Central Africa or South America.

So circumcision became the physical evidence in the flesh.

Paul argues clearly in the New Testament that Abraham had the promise of eternal life, the promise of inheriting the earth forever.

All of these promises were given to Abraham before he was circumcised and they pertained to Abraham's seed before Abraham was circumcised.

And therefore circumcision was not a requirement to inherit eternally.

It was a token of a covenant and itself was also a covenant to show what the physical descendants were whom I temporarily inherit certain aspects of these promises in their lifetime.

And so after the children of Israel were in Egypt, there would be generations that would inherit physically some parts of the promise that is the land of Canaan from the river of Egypt to the Euphrates.

Step in our note here, we have to go to chapter twenty two where God puts Abraham to the test after Isaac is born.

And I won't go into that.

We don't take the time today.

There God finally discovered Abraham's total willingness to obey.

Even to the point of seeing that Isaac, who was not without sin, no one is without sin that his life should be taken by man shall man's blood be shed.

God asked that Isaac's life be taken and he asked Abraham to do it.

And God tested Abraham to see whether he would obey and he was willing to obey and God stopped it at that point where a ram was found in a thicket.

And so there is where very clearly God swore by himself with an oath that these covenants that had been made would be fulfilled and that he would see that they should be.

And of course, how was that to be done? Well, we'll take one more step.

The next step was to lead the children of Isaac who inherited Abraham's marvelous blessings to pass them on to Jacob and Jacob to the sons.

And by that time you have two parts to the blessings clearly delineated.

One we call the scepter promise, the other the birthright.

Now the birthright in a sense had reference to an expansion of the promise about the land of Canaan.

It would ultimately include the whole earth forever.

We normally think of the birthright as material.

Now it is material, but insofar as it is also ultimately eternal because it includes inheriting the earth forever, ultimately there are spiritual aspects.

In the same way, we often think of the scepter as spiritual.

But there were also material aspects because there were human beings, material mortal men sitting on a throne of a physical nation.

Israel then later Judah.

But in any case, the promise was elaborated on and developed step by step.

We have had this laid out in the United States and Britain in prophecy and in sermons over the years where Jacob inherited these things from Isaac when Esau forfeited these things and didn't treat them as of any real worth.

So each one got it as an heir by way of the will from the predecessor.

The children of Jacob got it, but every one of them sooner or later sinned, usually from almost birth, seems the way people do.

God called a few like Joseph and Moses, but otherwise they sinned in every generation till the promised seed whom I'll address in a moment.

Meantime, God said to the children of Israel as it came out of Egypt, 430 years to the self-same day, the beginning of the days of Unleavened Bread on the 15th day of the month Aviv or Nisan, as we now know it from the calendar.

God brought the children of Israel out of Egypt at a time 430 years before where God said to Abraham, Walk before me and be perfect.

God made a covenant which approximately at age 25 of Isaac, and that's what Josephus says, was finally confirmed by an oath.

That covenant was the basis of elaboration of all of the promises that God previously had made, and the things promised there were in fact not inherited by anybody, because everyone had sinned and each one died in succession.

Now God said, I'm going to make a covenant at Sinai to the physical heirs of Abraham who have come out of Egypt.

I'm going to limit this promise to the physical things as a whole, and that is, you do what I say, and I will bless you and give you the land of Canaan, and then you can live and enjoy life, but I want you to learn that the way to enjoy life in the land of promise is by doing the things that I want to tell you that we now find written in the Ten Commandments in the Book of the Covenant.

You see, God had to show them that merely inheriting the land, doing what the Gentiles had already been doing, would make it no different than before, and would make them as miserable as the Gentiles were.

So God made an agreement.

Now he didn't promise them eternal life.

He didn't promise the land to them forever.

He just said, if you do what I say, I'll be like a husband.

I'll direct you.

I'll prosper you.

I'll see that you're taken care of, and you'll be like the wife you submit.

You learn to do my laws, and it'll be well with you in the land.

I said, this is great.

So a covenant was ratified, Exodus 24.

Blood was shed, as Paul addressed that question also in Hebrews 9th chapter, and also in the 8th.

These are referred to in both areas.

Now, the covenant established a nation.

As God's church, God was the king, God was God, and the people were his, and they were to do his law.

They were to inherit the land, which they began to in the days of Joshua.

But every single generation in some way involved itself with sin, more or less.

You know the rest of the story of the Old Testament.

From time to time, they renewed their commitment, as they did in the days of Hezekiah, Josiah, Nehemiah.

They even built a temple in the days of Solomon, another one in the days of Zerubbabel.

And they were renewing the physical promises by re-accepting in certain generations the terms of the covenant made at Sinai.

But that was only committing themselves to be a nation in this land of promise.

And each generation was to live there, hopefully peaceably.

Then Jesus Christ was born.

Here was one of whom it was said, Who of you can convict me of sin? Which one of you Pharisees can point out any area in the written law of God where I have transgressed? And the answer is, they couldn't and didn't.

They accused him of certain things about loosing the Sabbath, which is what he did.

He loosed the Sabbath from a lot of the needless prohibitions.

Here was an heir who was without sin.

The only heir.

Now how did he inherit it? Well, he inherited it as a result of being born of Mary.

He inherited the promises made to Abraham, Isaac, and Jacob.

And from Jacob, in terms of the scepter promise, through Judah and David.

And his lineage is given in Matthew chapter one.

Jesus Christ, the son of Abraham, son of David, son of Abraham.

So from Mary, he inherited it.

He was a circumcised male from Mary of the house of Judah and heirs to the promise like everybody else could have been.

They were all descendants of Abraham, but they had all sinned except this one.

And here was one who was without sin.

And he makes a proposal.

He said, I am come to announce a new arrangement foretold by Jeremiah in chapter 31 of the book of Jeremiah that instead of having the works of the law, the ceremonies and the rituals associated with the temple.

I want to propose a new arrangement, a new covenant.

And so his message is a new covenant message.

It's a new covenant message.

And that's why properly the revised standard version calls this message the new covenant commonly called the New Testament.

The reason it was called the New Testament is that in the days of the King James Version, the New Testament included the meaning of covenant.

So Christ proposes a new covenant and that is an arrangement whereby not only the seed of Abraham, but the Gentiles also could inherit the promises.

Everyone, there isn't a single one who would be prohibited by birth now, ultimately from becoming an heir and inheriting all the things that God promised Abraham.

But look, if Christ himself is the one heir who had the right because he was without sin, then you see how is he going to convey it to all of the rest of the world or to you and me? Well, the answer is he would convey it to us by a will.

And so what he drew up in essentially Matthew 5 and 6 and 7, where you have the largest exposition of it, was a statement.

Now just as God said to Abraham, walk before me and be perfect, Jesus said, and then he lists what we call the Beatitudes.

Blessed are those who.

And you were supposed to be meek.

You were supposed to be righteous.

You are required to be in contact with God and he lays out all of these other requirements to be peacemakers and he finally says that there's anything else you're to be perfect to become perfect as your father in heaven is perfect.

So here we have the story now coming to a conclusion.

Jesus proposes that instead of inheriting things temporarily, he proposes the terms of the New Covenant.

He proposes the terms of the New Covenant laid out, especially in Matthew 5 with additional thoughts in 6 and 7.

You should read the whole thing and it shows you that those who want to become like Jesus asks you can inherit eternal life.

You will be filled with righteousness.

You will live forever.

You will see God, all of those things that in fact Abraham was being promised.

You will not only inherit the kingdom of God, you'll inherit the kingdom of heaven and that kingdom is going to rule the whole world.

So Jesus promises us everything that God had first promised to Abraham.

The God who first promised it was the one who became Jesus.

So Yahweh who promised it to Abraham and then to Isaac, then to Jacob, then to his children now found himself born of Mary and he is an heir by way of a testament or will.

He is an heir of what God, what he himself had promised through the scepter through David of course and since he was perfect he had the right to the kingdom and then would control the whole world and its wealth and everything.

So in that sense it all centered in him because he was without sin.

Now there is only one thing, to forgive sin he has to die and so he also in a sense includes in his message what his will is.

If you do the things that I say, that summarizes the whole thing, if you are my disciples, if you do the things that I say, then you can inherit all of these things too.

You have to come under my government, you have to have the Holy Spirit, you have to be willing to be baptized to bury the past that's like leaving Mesopotamia that Abraham did, you have to believe in me what Abraham did in Genesis 15 and you have to put out sin which is what Abraham had to be willing to do in Genesis 17.

See all these things that Abraham was required to do we are asked to do but Christ said this, he said look I will open up the terms and conditions of a new agreement, we will finalize it later but I will offer it to you now and I'm leaving it to you and making you my heirs because I'm going to die and he did die and Paul states very clearly that when he died what he committed in a sense to writing in the books that we call the New Testament what he had verbally first stated that came into force and effect and nothing can change it once a will has been written and the person who drew it up has died and that has been attested that he's dead that will cannot be altered and what Jesus will is explained in the four gospels it was his will written in there that we should be his heirs and there is a covenant relationship established for each one we have to acquire certain responsibilities the first responsibility we have to face up to is baptism then repentance got the wrong order I was thinking of a ceremony first you repent and believe and our baptize let's get it in the right order but these are the stipulations and then God has promised the Holy Spirit so Jesus then in his message announced the terms of the new agreement which will be made when Christ marries the church meantime we are heirs and of course those who are yet to be born are heirs the reason we can be Abraham's heirs Paul says in Galatians chapter 3 verses 15 and 17 and 27 and 29 he's developing the whole story in chapter 3 Christ inherited the promises made to Abraham through his lineage from Mary to David to Jacob to Isaac and to Abraham and he offered those same things that he was heir to to us if we fulfill what his wishes are and he not only offers them to us in a sense he says I'll be in you because it was really promised to me I'm the issue or the seed without sin and I ask you to become perfect without sin and if you are perfect without sin that is whenever you do sin you ask God to forgive you Christ offers his sacrifice in your stead you ask God in heaven to have that penalty paid then you can be given eternal life therefore what we see today is a church that is established on the terms of the new covenant that Christ proposed that must yet be finalized with the spiritually born children of Israel

and Judah in the meantime we have become heirs of Christ and of Abraham because when he lived he announced that there were stipulations by which we could become his heir his heirs and when he died those stipulations cannot now be changed no church government nobody can alter the stipulations the way to become an heir to Abraham to inherit eternal life because it was promised to Abraham to inherit this earth the kingdom of God is through Christ to come under his government and in a sense to live lives like he lived by having him live in us through the Holy Spirit and so when Christ died what he willed to those who come to meet these terms what he willed is now in force and effect cannot be altered but we have our part to do we have to do those stipulations so that there were in a sense the points of a covenant in the will God originally made these promises by means of a covenant but it was passed on in every generation by a will Christ inherited it as a result of every generation since he was circumcised he was the inheritor and he was without sin and he drew up what is his will laid out in the New Testament not merely his desire but a legal document written there in four Gospels for us so that we know what his message is this church therefore is based on the terms and conditions of the new covenant in the King James period of time the beginning of the 17th century we would have called it the New Testament but that meant the new will I'm sorry that meant the new covenant let me clarify that so that we are in a sense a new covenant church which has been made possible not by quote a New Testament that's the problem in the English language today it's made possible by the Testament or will of Christ but we are based not on the terms and conditions of a covenant made at Sinai which has been made old but a new covenant called from the Latin New Testament and we are therefore a new covenant church that lives these laws as Abraham lived them as Isaac and Jacob and Joseph Moses and the prophets we live them not according to the letter of the law but the spirit of the law and we are therefore asked as Abraham was to walk before him and be perfect and all of this comes to us because Christ was willing at his death to offer what he had to anyone who would come to him to accept him as savior to like Abraham did looked upon him as savior in order that we can become like God because in the end God intended through Abraham and these promises that we should all inherit eternal life if we are willing not to do our will but his we are therefore a new covenant church to use an archaic term a new Testament church but since in the modern terminology Testament has the meaning of a will we don't properly today use the word new in front of Testament meaning a will we use new in front of covenant meaning an agreement this is a new covenant church made possible by the will and Testament of Jesus Christ