



Covenant

“he will *ever* be mindful of *his covenant!*” (Ps 111:5)

I begin this Bible Study with a promise that once you truly grasp the real significance and power of a covenant you will never be the same again! Perhaps no Biblical topic is of more importance than the topic of covenant! If we are to ever get a revelation of covenant then we must realize that God *always* keeps his end of an agreement. Notice Abraham’s bewildered response to God when the LORD promised him that he would inherit the land of Canaan, “And he said, Lord GOD, *whereby shall I know that I shall inherit it?*” (Gen 15:8). Abraham simply asked God for some kind of proof! Abraham wanted to trust in God’s promise; nevertheless, he wanted something that he could hang on to! The Bible is essentially a book about, “our father Abraham” (Rom 4:12); hold between your fingers the pages of your Bible from Genesis 11 through 1Pet 3:6; those are the endpoints in the Bible that reference Abraham, the father of the faith.

Why is Abraham so preeminent among Biblical figures? The Bible teaches that Abraham, “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*” (Rom 4:20-21). When we think about the profound power expressed in that passage; we begin to comprehend the depth of Abraham’s trust in God, “Take now thy son, *thine only son Isaac*, whom thou lovest . . . and offer him there for a burnt offering” (Gen 22:2). If, as we have just read in Chapter 15, Abraham needed help earlier in order to believe God’s promise, then it is important that we fully understand what exactly brought him to the point where he later, “staggered not *at the promise of God!*” We know that Abraham willingly raised his own knife to sacrifice his son Isaac! How did Abraham go from bewilderment (Gen 15) to assurance (Rom 4)? Let’s take a closer look at the complete experience that Abraham went through as he became, “*fully persuaded*” that God, “*was able also to perform!*”

Abraham somehow believed the promises that God had earlier given him of becoming a father to many nations, “thy name shall be Abraham; for *a father of many nations have I made thee*” (Gen 17:5). Abraham and Sarah received a miracle child of promise born unto them in their old age; obviously, Isaac was born as a result of this specific promise from God! However, something even more powerful happened to Abraham that cause him to react with such deep faith, “when he was tried, offered up Isaac: and he that had received the promises offered up *his*



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only begotten son, 18 Of whom it was said, That in Isaac shall thy seed be called: 19 Accounting that **God was able to raise him up, even from the dead**; from

whence also he received him in a figure” (Heb 11:17-19). What was it that empowered Abraham to keep from staggering at God’s command that he sacrifice his son? In this Bible Study we are going to research one specific powerful event in the life of Abraham that most Bible students simply overlook!

In order to arrive at an answer to our question concerning what it was that empowered Abraham to experience such faith, we must start with that earlier question that we observed Abraham ask of the LORD, “And he said, Lord GOD, **whereby shall I know that I shall inherit it?**” (Gen 15:8). Abraham had a question of the LORD; the beginning of our answer lies in the LORD’s response back to Abraham, “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. 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. 11 And when the fowls came down upon the carcasses, Abram drove them away” (Gen 15:9-11). Now what kind of an answer is this? Abraham asked God how he could know that he would inherit the land and God responded by telling him to take animals and sacrifice them! A more complete answer lies in the next few verses, “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. 18 In the same day **the LORD made a covenant with Abram**” (Gen 15:17-18). Essentially, God entered into a blood covenant with Abraham; this is how Abraham knew that God would perform what He had promised. This must have some great covenant! Since this blood covenant was so powerful, then we better get a deeper and more complete understanding of that covenant!

The New Testament is essentially a covenant; therefore, it is imperative that we understand the implications of what it means to enter into our New Covenant! The Bible uses the Hebrew word, *beriyth* for covenant; that word originates in the concept of cutting. Essentially, it comes from a blood compact made by killing an animal then cutting it into two pieces; those making the agreement of the covenant then walk between the pieces of flesh. Have you ever heard of someone say, “I cut a deal?” Cutting a covenant was not something to be taken lightly! When making a blood covenant the people were acting out that the animal that had been cut in pieces was symbolic of what might come upon themselves. The covenant expressed their agreement that they would be so destroyed and cut into pieces if they should not comply with the terms of the covenant.

There are only two words translated into “covenant” in the bible; one is the Hebrew *beriyth* that we have already observed and the other is the Greek word *diatheke* which means a contract or a will. It is important that we understand covenant; the LORD said at the end of the Old Testament, “Behold, I will send my messenger, and he shall prepare the way before me: and **the Lord, whom ye seek**, shall suddenly come to his temple, **even the messenger of the covenant**” (Mal 3:1). The LORD, (*the Messiah who was to come*) would end up being the messenger of the covenant; this prophecy was the last significant thing that Israel was told to look for!



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Exactly what was a covenant as understood by Abraham? Blood covenants between peoples and tribes that were made in the land of the Chaldees, from which Abraham

came, demonstrated the following six major characteristics:

1. The two people or tribes would sit down and discuss the terms of the proposed covenant;
2. In the case of covenants among tribes or groups, each tribe would select a representative for its specific tribe. These individuals would become responsible for their respective tribes during the creation of the covenant. This individual acted just as if every member of each tribe were present;
3. Each representative would then pledge his life, loyalty, and honor to the other as they went through a ceremony in which they would exchange weapons and coats;
4. The representatives from each tribe would next perform a blood sacrifice – Each representative would make the ceremonial, “walk of blood” as they would walk to and fro between the pieces of a sacrificed animal;
5. After the “walk of blood,” the entire family or tribe would participate in the covenant meal which usually included bread and wine;
6. The names of the representatives and those represented would finally changed or merged to reflect the newly formed covenant relationship.

We will reference these six steps of a blood covenant several times during this study.

The hope of any covenant is to forge a mutual understanding between each of the parties involved; that new understanding will then lead to better peace, prosperity, and security for all. If you think about it, every covenant is entered into because each party has something significant to bring to the table. Even in our modern society, covenants are created under many of the following situations:

- Groups or individuals need the skills or abilities of some other person or group. In order to secure these skills and abilities they are willing to render certain fees or other services. Thus a new covenant is borne;
- Individuals of the opposite sex form a covenant known in our society as a marriage covenant;
- Covenants are formed between the conqueror and the conquered – the Japanese signed an unconditional surrender at the conclusion of World War II; the surrender was dictated by the United States of America and its allies. The Japanese were only signatories of the surrender;
- Covenants are formed between enemies of equal strength who require the capacity of the others – during World War II, the United States, Britain, Australia, and other democratic nations realized that they all needed a combined capacity in order to subdue the Axis powers of Germany, Italy, and Japan.
- Covenants are formed between those who never have faced one another on the battle field as adversaries – The United States and Canada share a common peace treaties.

In our modern age we view the word covenant as rather archaic and we therefore prefer to designate an agreement as a contract. Indeed we now have whole groups of attorneys known as contract lawyers. However the word “contract” is never used in the Authorized



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Version of the Bible, neither is the concept of marriage as a “contract” used in God’s Word. Nevertheless, the word “covenant,” is used nearly 300 times.

Discuss the mafia and their use of blood covenants.

The Hebrew root “to cut” is the basis of the word *B'rit* meaning covenant. The Hebrew phrase *Karât B'rit*; literally means to “*cut a covenant.*” We will discover more completely how this cutting of a covenant relates to the rituals involving the establishment of the covenant. Additionally, we need to realize that Abraham merely asked a question of God. It was God’s idea in the first place to enter into a blood covenant with Abraham so that he and all of his posterity could gain an understanding of what God was promising. Once we really understand that we are in an agreement with God then we should stop worrying about everything, “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*” (Eph 2:11-12). People who are “*without God in the world*” have a valid reason to be fearful of the vicissitudes of life’s often-dangerous circumstances; however, since we are no longer, “*strangers from the covenants of promise*,” we should no longer fear! The problem is that many born-again Christians continue in ignorance of their covenant and as a result they remain too long, “*strangers from the covenants of promise!*”

The point is that if one does not know and understand that they possess a solemn covenant with God then they remain, “*strangers from the covenants of promise*, having *no hope*, and *without God in the world*” (Eph 2:11-12). Far too many Christians continue in this kind of a relationship with the Almighty! Remember that Abraham and Sarah were in their nineties; this means that they existed *in the world* that was completely beyond any hope of producing offspring! However, Abraham and Sarah trusted in the promises of the covenant and they therefore had hope, which led to faith, which led to a child! One can only believe in faith when they have hope based on the covenant of God! The world will say you have no hope; but God’s covenant says you can believe! Paul often said, “I would not have you ignorant” concerning some issue; in like fashion we must not be ignorant of God’s covenant with us! The reason is that God is clearly limited in what He can do in the life of an ignorant Christian! If you have trouble with that statement, it will be clarified as the end of this Bible Study. The point is that God is limited by His own word, “My covenant will I not break, *nor alter the thing that is gone out of my lips*” (Ps 89:34).

Since God’s covenant is so important to Him, we must get to the point where we understand the blood covenant that Abraham made with God. What exactly happened during that covenant? God literally came down and made a blood covenant with humanity in the person of Abraham. That is why the New Testament describes Christians as, Abraham’s seed, and heirs according to the promise” (Gal 3:29). We are participants of Abraham’s blood covenant. We do not so much need the definition of a blood covenant as much as we need a revelation of our New Covenant! We will get to that in a little while.

A covenant is a binding agreement between two people or groups of people and usually is to be kept until death. The following is a model of an ancient covenant. The following



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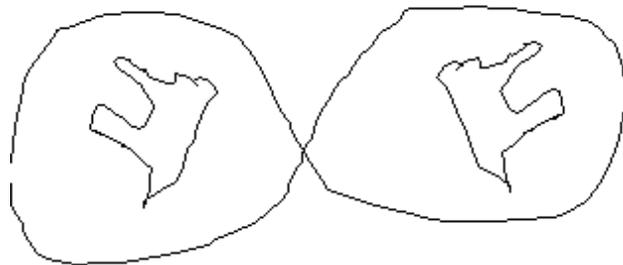
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model that was earlier discussed in general terms uses tribe X and tribe Y to represent the two parties who are making a covenant:

1. The two tribes X and Y sit down and discuss the terms of the proposed covenant;
2. Each tribe selects a representative for its specific people. These individuals are responsible for their respective tribes during the creation of the covenant. This individual acts just as if every member of each tribe were present.
3. Both representatives would pledge their lives, loyalty, and honor to the other as they exchange weapons and coats. The significance of giving an individual one’s weapon is self descriptive; however, coats contain the symbolic significance of an individual’s authority. If you have not yet read the Rivkah Ministries study entitled “*Under the Shadow of His Wings*” it is recommended that you obtain a copy of that Bible Study from – <http://www.Rivkah.org>. Through casual observance of a military uniform one can quickly discern the authority and position or rank of the owner; the same concept was true in ancient times; however, authority was displayed on the talit (*tunic or coat*). Notice that Genesis teaches us that Israel loved Joseph and made him a *talit* (*tunic*) of many colors; through that specific gift Israel was actually making an unspoken gesture of a future pledge that Joseph would be the recipient of the family blessing, “Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours” (Gen 37:3). We can comprehend Israel’s subtle act more completely by taking notice of the significance in the coat exchange between Jonathan and David. “Then **Jonathan and David made a covenant**, because he loved him as his own soul. 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” (1 Sam 18:3-4). Clearly, Jonathan and David entered into a special love covenant because of their friendship. We see that Jonathan took off the robe and gave it to David along with his armor, sword, bow and belt. During ceremonies such as these the participants, exchanged the weapon belts while saying, “I shall teach you and protect you.” In the case of tribes, if tribe X is skilled in warfare they would promise to defend tribe Y who may be skilled at growing food. Together they would form an alliance that was mutually beneficial to both;

4. “Walk of Blood” – The representatives from each tribe enter into a blood sacrifice, as each representative would walk to and fro between the pieces, they would walk twice in a figure-8 pattern. (*Note: The symbol for infinity (forever) is a*

figure-8 on its side – ∞. Blood covenants are most likely the origin of this symbol.) Then both parties stop and swear unto death while standing in the midst of the blood, swearing by the Almighty and thus making God their 3rd party. They would vow to kill the covenant breaker and his seed after him if the terms of the covenant would ever be breached. Each representative would then cut himself in the same place (*often in the palm of the hand*), then they put their open wounds together so



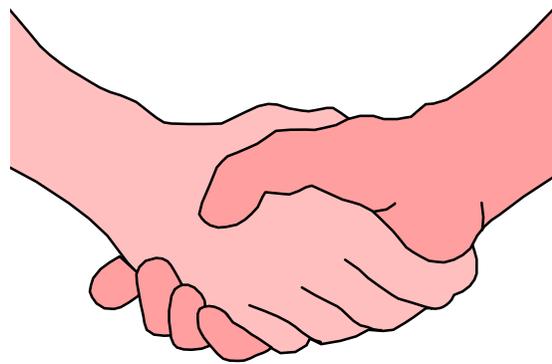


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that their blood mingles (*this is the origin of the modern day hand shake; sometimes it is known Biblically as “striking hands.” Notice the proverb,*

“Be not thou one of them that strike hands, or of them that are sureties for debts” (Prov 22:26). Often some form of powder was packed into the wounds, which would cause a lifelong scar. This scar would be displayed during the lifting up of the right hand to show that a covenant (*oath*) had been entered into. The wedding ring is a modern replacement (*unlike a scar it is removable*) for the covenant scar. We should also remember that the covenant with Abraham also resulted in circumcision. In “the walk of blood,” obviously animal(s) was/were sacrificed during ancient covenants. The animal was cut in half and the two representatives would walk in a figure eight pattern around the two animal halves. Notice that in our modern society that elements of this symbolism persists in marriage by the placement of families and friends on opposite sides of the room as the couple walks between them. Often a large stone or pile of stones is set up to bear witness to the oath, as in the covenant cut between Jacob and Laban “Now therefore come thou, *let us make a covenant*, I and thou; and let it be for a witness between me and thee. 45 And *Jacob took a stone, and set it up for a pillar*. 46 And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap. 47 And Laban called it Jegar-sahadutha: but Jacob called it Galeed. 48 And Laban said, *This heap is a witness between me and thee this day*. Therefore was the name of it called Galeed; 49 And Mizpah; for he said, The LORD watch between me and thee, when we are absent one from another” (Gen 31:44-49).



- The next activity would consist of the important covenant meal that usually included bread and wine. We all will remember that when Abraham met with the great priest, “Melchizedek king of Salem brought forth bread and wine” (Gen 14:18). Here is a hint of yet another covenant that Abraham entered into during his lifetime. After the “walk of blood,” the entire households, tribes, or families come together to share a meal or feast (*further making them one, the concept being that the same food becomes part of the bodies of both sides*). The elders first feed one another saying, “This is my body, take, eat” (*Meaning: I’ll die and let you eat my flesh before I’ll let you starve*). Then, the elders feed each other wine representing **blood** “eat not the blood: for **the blood is the life**” (Deut 12:23). Notice the following passage, “let us take their daughters to us for wives, and let us give them our daughters. 22 Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they are circumcised. 23 Shall not their cattle and their substance and every beast of theirs be ours? only *let us consent unto them, and they will dwell with us*” (Gen 34:21-23). After sharing food in a wedding have you noticed the feeding of the cake to each other, by the bride and groom, and the drinking of the champagne with interlocked arms – this is symbolic of the bread and wine shared at the covenant meal. Abimelech and Issac



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observed a covenant meal, as a part of the covenant of peace and friendship that they cut together “And they said, We saw certainly that the LORD was with thee:

and we said, ***Let there be now an oath betwixt us***, even betwixt us and thee, and ***let us make a covenant with thee***; 29 That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou art now the blessed of the LORD. 30 And ***he made them a feast, and they did eat and drink***. 31 And they rose up betimes in the morning, and swore one to another: and Isaac sent them away, and they departed from him in peace” (Gen 26:28-31). Note in another covenant that there was the partaking of the moldy bread and wine from cracked and dirty wineskins in the covenant ceremony between the Israelites and the Gibeonites, “This our bread we took hot for our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy: 13 And these bottles of wine, which we filled, were new; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey. 14 And the men took of their victuals, and asked not counsel at the mouth of the LORD” (Josh 9:12-14). We should also note that during the modern Passover service of the Jews a central part of the meal includes the *afikoman* (*hidden loaf*) and the third cup of wine known as (*the cup of redemption*);

6. Next, there was a name exchange ceremony; tribe X became tribe XY and tribe Y becomes tribe YX as they became one people. The Williams family and the Burg family would create a new entity known as Williamsburg. The names of the representatives are changed or merged to reflect the new covenant relationship (*To have one's name is to operate in his authority.*) Names of individuals often carry the evidence of past covenants. Remember that Abram and Sarai were renamed to Abraham and Sarah, “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” (Gen 17:5). Jacob was renamed to Israel So He said to him, “And he said unto him, What is thy name? And he said, Jacob. 28 And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed” (Gen 32:27-28).

Notice an amazing and interesting fact out of our modern society; we have a common saying which is phrased, “Blood is thicker than water.” You probably don’t realize that this particular phrase came from the ancient blood covenants. It is amazing how the phrase has completely lost its original, *covenant-related*, meaning. Indeed the meaning has totally flip-flopped from its original meaning. Today, the phrase is understood as meaning that *blood-related* or family members should be considered more importantly than others who are non-related. Surprisingly, the original meaning was, “The blood of the covenant is thicker than the water of the womb!” It would follow that the relationship with those to whom I am joined in *covenant* is to be considered of even greater value than the relationship with a brother with whom I may have shared the womb! No wonder that Solomon wrote, “there is a *friend* that sticks closer than a brother” (Prov18:24). It is interesting that the term *friend* from that particular passage has also lost its original meaning. It means far more than a close acquaintance or one of whom I share brotherly affection; instead, the term *friend* was anciently used to refer to one with whom I am joined, in *covenant!* – This is very much like the David/Jonathan covenant.



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Anciently, covenants were borne out of needs, strengths, and weaknesses. We have learned that after a tribe had assessed those things that they lacked, they would then come to terms with another tribe that could supply their need. Once those discussions were accomplished, representatives would be chosen and a covenant would be made.

Throughout history, marriage is the most obvious example of the linking of tribes and families. That covenant was often based upon the needs, strengths, and weaknesses of each different people. Even in recent European history we see the linking of the royal families as a means of establishing a covenant between peoples.

Notice the Biblical example of this type of covenant, “These men are peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, it is large enough for them; let us take their daughters to us for wives, and let us give them our daughters” (Gen 34:21).

The Hebrews use the term *chesed* meaning love, kindness, and caring; we have observed an example of this type of a *chesed* covenant between Jonathan and David who literally “cut a covenant” as we see in the Book of 1st Samuel, “Then Jonathan and David ***made a covenant***, because he loved him as his own soul. 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” (1 Sam 18:3-4). In time, their covenant continued and even grew stronger, “So Jonathan made a covenant with the house of David, saying, Let the LORD even require it at the hand of David’s enemies. 17 And ***Jonathan caused David to swear again***, because he loved him: for he loved him as he loved his own soul” (1 Sam 20:16-17). We can learn from Jonathan and David that love, especially *chesed* love, is not dependent upon what one feels; rather, it’s what one does!

As we turn our attention back to Abraham, notice that while he was asleep, the Shekhina Glory of the Lord passed through the pieces or performed the “walk of blood” alone, “And it came to pass, when the sun went down and it was dark, that behold, ***there appeared a smoking oven and a burning torch that passed between those pieces***” (Gen 15:17). This is the first Scriptural appearance of this Shekhinah manifestation of God’s Divine Presence. We see it much later while the children of Israel left Egypt, “***the LORD went before them by day in a pillar of a cloud***, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night” (Ex 13:21).

During the culture of Abraham’s day, if the contract being made was a conditional covenant, there were certain things that the parties involved in the agreement would do. In a situation such as the one described in Genesis 15 where a conditional covenant was being made, both parties making the contract would walk together between the pieces of the animals. Notice how Jeremiah brings light to this concept, “And ***I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof***, 19 The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf; 20 I will even give them into the hand of their enemies, and into the hand of them that seek their life: and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth” (Jeremiah 34:18-19). In essence, the terms of the covenant would be mandated



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upon both parties. If one party became guilty of violating any single term of the covenant, it would free the other party from the necessity of fulfilling his own promises

contained in the covenant. However, notice carefully! Abraham and God did not walk together between the pieces of the animals, “**a deep sleep fell upon Abram**; and, lo, an horror of great darkness fell upon him . . . 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**” (Genesis 15:17). Since God alone performed “the walk of blood,” this meant that Abraham’s portion of the covenant was based purely upon God's grace! It would never matter how often Abraham or his descendants may fail in keeping up their end of the bargain! God changed things so that Abraham could only be a recipient of the covenant promises!

It is always about Jesus! Let’s take a look at Jesus’ role in the New Covenant –

MODEL BLOOD COVENANT	NEW COVENANT
Parties making covenant	Parties making covenant – God and Mankind
Terms of the covenant	God alone establishes the terms of the covenant
Representative chosen	<p>Jesus was both Son of God and Son of Man: God’s representative is Jesus Jesus said, “<i>O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt</i>” (Matt 26:39) God has decreed that Man’s representative would be Jesus who would step in for us: <i>“For he (the Father) hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him”</i> (2 Cor. 5:21) <i>“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: 4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love”</i> (Eph 1:3-4) <i>“in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ”</i> (Eph 2:13)</p>



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MODEL BLOOD COVENANT	NEW COVENANT
Representatives pledges his life and loyalty to the other	<p>He remains committed to us forever:</p> <p><i>“I swear unto your fathers; and I said, I will never break my covenant with you”</i> (Judg 2:1)</p> <p>Jesus said, <i>“I will never leave thee, nor forsake thee”</i> (Heb 13:5)</p>
Blood sacrifice	<p>Jesus was our blood sacrifice:</p> <p><i>“Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us”</i> (Heb 9:12)</p> <p><i>“In whom we have redemption through his blood”</i> (Eph 1:7)</p> <p>Jesus still bears the scars; He openly showed His disciples His hands, feet, and side. Indeed, He still bears the marks of crucifixion; the only man-made objects in heaven are scars! <i>(These are the covenant scars!): “The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. 26 And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. 27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing”</i> (John 20:25-27)</p>
Name exchange	<p>The Christian takes on Jesus’ name:</p> <p><i>“For this reason I bow my knees to the Father of our Lord Jesus Christ, from whom the whole family in heaven and earth is named”</i> (Eph. 3:14,15)</p> <p><i>“But the one who joins himself to the Lord is one”</i> (I Cor. 6:17)</p> <p><i>“And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues; they will take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick</i></p>



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	<p><i>and they will recover</i>” (Mk 16:17,18)</p> <p>Those in covenant relationship with God, in Jesus, will be given new names, “<i>He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes I will give some of the hidden manna to eat. And I will give him a white stone, and on the stone a new name written which no one knows except him who receives</i>” (Rev 2:17)</p> <p>“<i>He who overcomes, I will make him a pillar in the temple of My God, and he shall go out no more. And I will write on him the name of My God and the name of the city of My God, the New Jerusalem, which comes down out of heaven from My God. And I will write on him My new name</i>” (Rev 3:12)</p>
<p>The exchange of clothes</p>	<p>Jesus clothes us, “<i>as many of you as have been baptized into Christ have put on Christ</i>” (Gal 3:27)</p> <p>“<i>Put on the whole armour of God, that ye may be able to stand against the wiles of the devil</i>” (Eph 6:11).</p> <p>“<i>I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear</i>” (Rev 3:18).</p>
<p>Each keeps the covenant even if it means death</p>	<p>Jesus died for us: He died the death of a sinner, so that we would not have to die.</p> <p>“<i>He is the Mediator of the new covenant by means of death</i>” (Heb. 9:15)</p> <p>“<i>I have been crucified with Christ nevertheless I live</i>” (Gal. 2:20)</p> <p>The Messiah was to be cut-off, “<i>26 And after threescore and two weeks shall Messiah be cut off (Karât), but not for himself</i>” (Dan 9:26)</p>

So why does God say, “that he hateth putting away (*divorce*)?” (Mal 2:16). When people divorce they break covenant! Malachi had just said, “Yet ye say, Wherefore? Because **the LORD hath been witness between thee and the wife of thy youth**, against whom thou hast dealt treacherously: yet is she thy companion, and **the wife of thy covenant**” (Mal 2:14). You should have been getting the point by now that a covenant is a sacred thing to God!



Covenant

“he will *ever* be mindful of *his* covenant!” (Ps 111:5)

God is extremely serious about covenants! Abraham was confident that God would perform according to his covenant even if He had to raise Isaac from the dead! God

is serious about His word. Paul writes concerning, “the immutability of his counsel, **confirmed it by an oath**: 18 That by two immutable things, in which it was impossible for God to lie” (Heb 6:17-18). The Psalmist says, “**He hath remembered his covenant** for ever, **the word which he commanded** to a thousand generations” (Ps 105:8).

God obviously knows His word! The point is that when we know His word and then we remind God of His word then we come into agreement with God! And when, “I say unto you, That **if two of you shall agree on earth as touching any thing** that they shall ask, it shall be done for them of my Father which is in heaven” (Matt 18:19). God loves His covenant, “**My covenant will I not break**, nor alter the thing that is gone **out of my lips**” (Ps 89:34). We need to realize that God has bound Himself out of an act of His own will to His word! God cannot contradict His word! People argue that God is sovereign and He can therefore do whatever He chooses; however, this is an incorrect statement! Yes! God is sovereign; however, He has bound Himself to His word, “he will ever be mindful of his covenant” (Ps 111:5). This ought to greatly excite us because we are in covenant with God and this means that we are always on His mind!

We all need to get a covenant perspective of everything! If you do not know that God has covenanted to heal you, “and with his stripes we are healed” (Isa 53:5); then when you suffer symptoms of illness you will simply give up and in some cases die, “not discerning the Lord's body. 30 **For this cause many are weak and sickly among you, and many sleep**” (1 Cor 11:29-30).

Once a father was leaving home for an extended business trip and he had earlier promised that he would leave some money for his son's expenses during his absence. As the father was leaving, the son had company over for the night and the father did not want to give his son the money in the presence of another. The father decided to leave ten 100 dollar bills in the Bible; and as he was leaving he cryptically told his son, “Everything you will need is in the Book of Isaiah.”



Sure enough the son's need for money came up and he could not purchase the item that he had so long desired.

It seems that the son thought that his father simply wanted him to study the Bible, so he disregarded the father's words and did not look into the book of Isaiah to find his needs.

I say to you, all of your needs in this life can be found in the Book of Isaiah, “I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. 26 **Put me in remembrance**: (Here God is telling us to bring His promises (covenant) up to Him!) let us plead together: declare thou, that thou mayest be justified” (Isa 43:25-26).

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