

You are about to enter into one of the most life-changing, intensive Bible studies of your life. This study will challenge you as to where you stand in your relationship with Jesus Christ. We live in a world today that has all sorts of ideas of what it means to be a Christian, but we are going to see what the Bible says about what it truly means to be in a covenant relationship with our Lord Jesus Christ.

Covenant explains what our great salvation truly is: what we can expect of God, what covenant promises we have in Him, and what God expects from us. Understanding a true and living faith, a covenant faith, will transform your life.

There are many in this world that look at Jesus as their Savior, but never acknowledged Him as Lord. They want to be saved from hell, the eternal consequences of their sin, but that is all that Jesus is to them, a life-preserver. They want a "no-strings-attached" policy. "Thanks for saving me, but now I'm good on my own." Is that what you did? I know that at age nine, I didn't want to go to hell, but I was more than happy to live my life anyway I saw fit. I wanted a Savior, but I had no idea what a Lord was. Let's take a moment to find out what the Bible has to say on this subject.

The New Testament introduces us to Jesus Christ. In the entire New Testament the word *Savior* is only used 24 times. Does that surprise you? Did you think it was more? I know I did. The word for Savior is *soter* (#4990) and it means to save, a savior, a deliverer, a preserver. Five times Lord and Savior are used together in terms of our relationship to Him (Phil 3:20; II Peter 1:11; 2:20; 3:2; 3:18). Eight times God is referred to as Savior (Luke 1:47; I Tim 1:1; 2:3; 4:10; Titus 1:3; 2:10; 3:4; Jude 1:25). Six times Jesus is mentioned as the Savior of all mankind - the solution to the penalty of sin (Luke 2:11; John 4:42; Acts 5:31; Acts 13:23; Eph 5:23; I John 4:14). The last five times are references to Christ's second appearance and His position (I Tim 1:10; Titus 1:4; 2:13; 3:6; II Peter 1:1). This begs the question, did Christ only come to be our Savior, or to put it another way, can He only be our Savior?

Now let's take a look at the word *Lord*. In Greek that word *Lord* is *kurios* (#2962). This word means master, owner, and possessor, showing absolute authority over the subject. Remember that when our personal relationship with Christ is discussed, it was using the words Savior and Lord. So how many times is Lord used throughout the New Testament? 651 times. Shouldn't that show us the importance of that position? Jesus is only our Savior when He is also our Lord.

In the book of Matthew we have an important passage that helps our understanding of this relationship. Matthew 7:21-23 says, "*Not everyone who says to Me, 'Lord, Lord,' will enter the kingdom of heaven, but he who does the will of My Father who is in heaven will enter. Many will say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?' And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness.'*"

Notice they did not say to Him, "Savior, Savior," they said, "Lord, Lord." Jesus clarifies that in order to enter heaven, to be saved by the Savior from the punishment of sin, He needs to be our Lord - our master, owner, possessor, allowing Him absolute authority over our lives. This is a true covenant relationship with our Lord Jesus Christ!

During this course we will be looking at the various covenants throughout the Bible. As we begin to understand the covenant and covenant language, we will better understand the New Covenant which Christ inaugurated with His blood, and what that entails. Understanding this, you will discover passages in the New Testament taking on meaning and life like they never had before.

Stick with us over these next weeks, and you will have a new and fresh understanding of what it means to have a life in Christ.

### DAY 1

*Covenant* is used 298 times in the Word of God. The Old Testament word for covenant is *ber-eethe*. It is "a compact (made by passing between pieces of flesh), confederacy, covenant, league." The New Testament word for covenant is transliterated as *diatheke*. This means "a disposition, a contract, a covenant, testament."

The best place to start any endeavor is at the beginning. We are going to look at the very first place in the Bible where a covenant is mentioned. So we go back to the book of Genesis, the book of beginnings.

1. The first covenant is mentioned in Genesis 6:18. We are going to read the entire chapter so you can see the first mention of covenant in its context. When you are finished reading, then answer the following questions.

a. Who established the covenant with whom?

b. What is the reason for making this covenant?

c. Why do you think this covenant was made?

2. In Genesis 9, we have the next mention of covenant.

a. We are going to start by reading Genesis 8 and list the main things that happen in this chapter.

b. Now read chapter 9 of Genesis and answer the following questions.

i. God established this covenant with whom?

ii. What are the conditions and/or promises that were made in this covenant?

iii. How long was this covenant to be in effect?

iv. Every covenant is accompanied by a sign. What was the sign of this covenant? Watch for how many times the phrase "sign of the covenant" is used.

- v. Do you think that this covenant is the same as or part of the covenant made back in Genesis 6?

## DAY 2

Now we are going to move forward in Genesis. We are going to just skim this right now, and we will spend much more time on this in the future. Right now we are just seeing how the word covenant is used in the Bible.

1. Read Genesis 15.

2. Answer the following questions.

a. Who made the covenant with whom?

b. How was the covenant made? List the things that were done. Note who did them.

c. Genesis 15:18 says that a covenant was "made." According to The Complete Word Study Old Testament the Hebrew word is *karath* meaning *to cut*. The better term would be to "cut covenant."

d. Read chapter 15 again. This time as you read, carefully record all that was promised in this covenant.

e. How does the definition of covenant compare to what occurs in chapter 15?

## DAY 3

On pages 12-14, you will find a worksheet on Genesis 17. This is your worksheet to read, mark, and write on. You may want to use this as a practice sheet and go back and mark some of this in your Bible, especially the markings of covenant.

Using your worksheets do the following.

1. Mark each use of the word *covenant*. When I mark *covenant*, I use a red line above and a red line below the word like this. Covenant
2. Now you are going to read Genesis 17 again. This time you are going to mark these four words. Use a different color and a different symbol. Symbols can be as simple as circling it, underlining, etc.
  - a. Descendants
  - b. Sign
  - c. Everlasting
  - d. Circumcised
3. In the wide margins of your worksheets, list what you learn about each of the words that you marked.

4. What would happen to the man who was not circumcised?

5. What happened to Abram and Sarai's names? Why did God do this?

I know that you may be wondering why we are going through all this. Believe me - this is important. You will see how all this is laying a foundation that is vitally important to our understanding of a covenant relationship with our Lord Jesus Christ.

## DAY 4

1. The next covenant is found in Genesis 21:22-34. Read these verses and answer the questions:

- a. Who is involved in this covenant?
- b. What do you think prompted this covenant?
- c. What were the terms of this covenant?
- d. What did Abraham give to Abimelech and why?



5. We are now on the last covenant mentioned in the book of Genesis. Read Genesis 31:43-55 and then answer the questions.

a. Who made this covenant with whom?

b. What things were done to make the covenant? (Record each step with the verse for later reference.) You don't need to understand this all right now, just record what you learn.

i. Genesis 31:45-48

ii. Genesis 31:53

iii. Genesis 31:54

c. According to Genesis 31:49, what does Mizpah mean?

d. What was the purpose of the pillar or heap of stones?



## DAY 5

Remember that we are setting context. You don't have to understand, you are just being exposed to different places that covenant is mentioned. With that in mind there are a couple of other places that we want to look today. They are at different times, in different places, with different people. Hang in there, and next week we will begin digging in and start laying truth upon truth, precept upon precept.

1. When we skip over to the book of Exodus, we see God making a covenant with the nation of Israel. This is known as the Covenant of Law. Moses was the leader of the people, so God made the covenant with Moses as a representative of Israel. We will look at this in more detail later on. This Covenant of Law is also referred to the Old Covenant (or Old Testament), and when Jesus came, He inaugurated the New Covenant (or New Testament) with His blood. What glorious treasures lay before you! Start today by reading Exodus 24:1-11 and Exodus 34:27-28 and then answer the following questions.
  - a. What did Moses build?
  - b. What two things did Moses do with the blood that he got from the animals?
  - c. What is the covenant called in Exodus 24:7-8?
  - d. In Exodus 24:11, what did the nobles do after they beheld God? This is an important part of the covenant ceremony.
2. Now that you have seen how the Old Covenant (the Law) was established, let's jump to the New Testament (the New Covenant, the Covenant of Grace) and see how Jesus instituted that.
  - a. To set the stage, this is the night before Jesus is crucified. He is to have the Passover celebration with His disciples in the upper room. He is about to be betrayed. Read through Matthew 26:20-29.
  - b. What are the disciples to do with the bread and wine?

c. What did these represent?

3. Now read Luke 22:17-20. This is a parallel passage to Matthew. Read these verses.

a. What kind of covenant is this according to Luke 22:20?

b. Record any other information you may find helpful.

4. Let's go to the Old Testament and see if we can gain any insight to who Jesus is and why He did what He did that night in the upper room.

a. Read Isaiah 42:5-9. This prophecy is about Jesus the Messiah (Christ). Christ means "the promised one." Read this Isaiah passage and look for the word *covenant*. What do you learn about it?

b. Read Isaiah 49:5-9. This is a cross-reference for Isaiah 42. Do you learn anymore from these verses?

c. Now we are going to read Malachi 3:1-2. This is another prophecy about Jesus the Christ and John the Baptist. How is Jesus referred to in this passage?

5. Think back over the covenants that we have looked at this week. Can you see similar elements in the covenants? Are there common things that are done in them? Record your insights below.

# Covenant

## Lesson 1

I will leave you with two verses that I hope will show you the importance of studying this topic. There are many more like these in your Bible, but it would be well worth your effort to memorize these two. If you ever get discouraged through this course, if you ever decide that it is just easier not to come to class on a particular night, or if you just want to throw your hands up and quit, repeat these verses to yourself.

*All the paths of the LORD are lovingkindness and truth  
To those who keep His covenant and His testimonies. - Psalm 25:10*

*The secret of the LORD is for those who fear Him,  
And He will make them know His covenant. - Psalm 25:14*

## Genesis 17

- 1 Now when Abram was ninety-nine years old, the Lord appeared to Abram and said to him,  
“I am God Almighty;  
Walk before Me, and be blameless.
- 2 “I will establish My covenant between Me and you,  
And I will multiply you exceedingly.”
- 3 Abram fell on his face, and God talked with him, saying,
- 4 “As for Me, behold, My covenant is with you,  
And you will be the father of a multitude of nations.
- 5 “No longer shall your name be called Abram,  
But your name shall be Abraham;  
For I have made you the father of a multitude of nations.
- 6 I will make you exceedingly fruitful, and I will make nations of you, and kings will come forth from you.
- 7 I will establish My covenant between Me and you and your descendants after you throughout their generations for an everlasting covenant, to be God to you and to your descendants after you.
- 8 I will give to you and to your descendants after you, the land of your sojournings, all the land of Canaan, for an everlasting possession; and I will be their God.”
- 9 God said further to Abraham, “Now as for you, you shall keep My covenant, you and your descendants after you throughout their generations.
- 10 This is My covenant, which you shall keep, between Me and you and your descendants after you: every male among you shall be circumcised.

- 11 And you shall be circumcised in the flesh of your foreskin, and it shall be the sign of the covenant between Me and you.
- 12 And every male among you who is eight days old shall be circumcised throughout your generations, a *servant* who is born in the house or who is bought with money from any foreigner, who is not of your descendants.
- 13 A *servant* who is born in your house or who is bought with your money shall surely be circumcised; thus shall My covenant be in your flesh for an everlasting covenant.
- 14 But an uncircumcised male who is not circumcised in the flesh of his foreskin, that person shall be cut off from his people; he has broken My covenant.”
- 15 Then God said to Abraham, “As for Sarai your wife, you shall not call her name Sarai, but Sarah *shall be* her name.
- 16 I will bless her, and indeed I will give you a son by her. Then I will bless her, and she shall be *a mother of* nations; kings of peoples will come from her.”
- 17 Then Abraham fell on his face and laughed, and said in his heart, “Will a child be born to a man one hundred years old? And will Sarah, who is ninety years old, bear *a child*?”
- 18 And Abraham said to God, “Oh that Ishmael might live before You!”
- 19 But God said, “No, but Sarah your wife will bear you a son, and you shall call his name Isaac; and I will establish My covenant with him for an everlasting covenant for his descendants after him.
- 20 As for Ishmael, I have heard you; behold, I will bless him, and will make him fruitful and will multiply him exceedingly. He shall become the father of twelve princes, and I will make him a great nation.

- 21 But My covenant I will establish with Isaac, whom Sarah will bear to you at this season next year.”
- 22 When He finished talking with him, God went up from Abraham.
- 23 Then Abraham took Ishmael his son, and all *the servants* who were born in his house and all who were bought with his money, every male among the men of Abraham’s household, and circumcised the flesh of their foreskin in the very same day, as God had said to him.
- 24 Now Abraham was ninety-nine years old when he was circumcised in the flesh of his foreskin.
- 25 And Ishmael his son was thirteen years old when he was circumcised in the flesh of his foreskin.
- 26 In the very same day Abraham was circumcised, and Ishmael his son.
- 27 All the men of his household, who were born in the house or bought with money from a foreigner, were circumcised with him.

**"Then Jonathan made a covenant with David because he loved him as himself. Jonathan stripped himself of the robe that was on him and gave it to David, with his armor, including his sword and his bow and his belt." (I Samuel 18:3-4)**

**Why did Jonathan do this? What were they doing? Why this exchanging or giving of his robe, armor, belt, bow and sword? What do these things represent?**

**They were involved in making a covenant, a custom of that day. It is a beautiful and very meaningful ritual that conveys wonderful truths that are very important for us to understand.**

### DAY 1

Before we begin looking at the Old and New Covenants, we want to spend this week looking at some of the customs of making a covenant. The customs of cutting covenant are something that was passed on for generations. As we look at the customs, we will look at a New Testament picture of what the custom could have symbolized to those participating in the covenant.

As we walk through this study, there are some things that we need to understand. There are customs that come from many different cultures, some of them are pagan cultures, but there are many similarities to those presented in the Word of God. It seems that these various customs may have come from the same place. Is it possible that their origin may have come from the Semitic peoples of the Bible? If so, then can they help us understand those that we do find in the Bible? With this said, we need to be very careful to allow the Word to speak for itself and not insert our thoughts, opinions, or outside rituals into the meaning of the text. Here is how we are going to protect against that.

- 1) We are going to make sure that we don't carry them past the clear teaching of the whole counsel of God's Word.
- 2) These customs are illustrations that help us to understand Biblical truths.
- 3) We are going to look at man's customs of making covenant to see how they parallel customs that are mentioned in the Word of God. If we look at any extra-Biblical customs it is not to establish doctrine. It is acting as an illustration that can help us understand Biblical teaching.

1. Let's start our study by reading I Samuel 18:1-5 on the next page and marking it as follows:

- a. Mark *Jonathan* and *David* in different ways so they are easily distinguishable. Take your time and mark the pronouns.
- b. Mark *made a covenant* the same way you marked covenant last week.

## I Samuel 18:1-5

- 1 Now it came about when he had finished speaking to Saul, that the soul of Jonathan was knit to the soul of David, and Jonathan loved him as himself.
- 2 Saul took him that day and did not let him return to his father's house.
- 3 Then Jonathan made a covenant with David because he loved him as himself.
- 4 Jonathan stripped himself of the robe that was on him and gave it to David, with his armor, including his sword and his bow and his belt.
- 5 So David went out wherever Saul sent him, *and* prospered; and Saul set him over the men of war. And it was pleasing in the sight of all the people and also in the sight of Saul's servants.

2. In the margin to the right side of the above passage, list everything you learn about Jonathan and how he felt about and what he did for David.
3. Last week we learned that to make covenant means "to cut" covenant. The Strong's Concordance makes this note, "specifically to covenant (make and alliance or bargain) by cutting flesh and passing between the pieces." Jonathan cut covenant with David.
4. The Theological Workbook of the Old Testament gives us this definition of covenant.

Covenant: between nations: a treaty, alliance of friendship; between individuals: a pledge or agreement; with obligation between a monarch and subjects: a constitution; between God and man: a covenant accompanied by signs, sacrifices, and a solemn oath that sealed the relationship with promises of blessing for keeping the covenant and curses for breaking it . . .

. . . The action involving covenant making employs the idiom 'to cut a covenant' (Genesis 15:18), that is making a bloody sacrifice as part of the covenant ritual.



# Covenant

## Lesson 2 - Exchanging Robes, Weapons, and Belts

According to this definition, the covenant was accompanied by signs, sacrifices, and a solemn oath. Remember those important things as we study Scripture.

5. Now go back and read I Samuel 18:4 again and record what Jonathan did as he cut covenant with David.

6. Why would Jonathan give his robe and armor to David? What did it mean? Why was it done? For the rest of today we are going to look at the importance of exchanging robes. When Jonathan gave David his robe and David put it on, David was symbolically "putting on" Jonathan. In a covenant relationship the two become one. We see this same concept in marriage - the two become one, but it is also true in our relationship with the Lord Jesus Christ. As we enter into the New Covenant of Grace, we are merging ourselves with Christ - we become like Him. Look up the following verses and record how this idea is seen in these verses. Be thorough in what you record, making lists of what is or is not appropriate and when.

a. Galatians 3:26-29

b. Romans 13:12-14

7. Take time to think about all this. How do you see this applying to your life and your relationship with Christ?

### DAY 2

We are going to continue looking at the idea of exchanging of robes.

1. Read Ephesians 4:17-32.

- a. In Ephesians 4:22-24 we see what happens to those who entered into the New Covenant. What has been put off, and what has been put on? Describe them in detail.

- b. How does this compare with what we learned yesterday?

# Covenant

## Lesson 2 - Exchanging Robes, Weapons, and Belts

2. In verses 22-24 we saw what happens to someone who put on the new self, which is made in the likeness of God. Now in verses 25-32 we see the lifestyle lived by this new man. List how those "wearing His robe" would behave according to these verses.

3. We are going to continue to look at passages that help us see this idea of putting on a robe (or exchanging robes) when entering covenant. Read Colossians 3:1-17. Those who are truly children of God have entered into covenant with Jesus Christ and according to Galatians 3:27 are clothed with Christ.

a. According to Colossians 3:3, what has happened to them?

b. Now read Romans 6:1-7. Most of us think of baptism as baptism with water, but the meaning of the word has to do with "identification with." When read in the context of this passage, we are identifying with Christ's death (crucifying the old man). Read through the verses and record what you learn from them.

- c. How does Romans 6:1-7 compare with Colossians 3:3-6?
  
4. According to Colossians 3:10 what are we to put on? Can you see how this would parallel to the symbolic act of cutting covenant like Jonathan did with David? Think through that question and be specific as you answer it.
  
  
  
  
  
  
  
  
  
  
5. Two other times the phrase "put on" is used in Colossians 3. Colossians 3:12 and 3:14. List what you are to "put on."
  
  
  
  
  
  
  
  
  
  
6. How do these things that you listed to "put on" in #5 reflect the putting on of Jesus or becoming one with His divine nature?

### DAY 3

In cutting covenant, the custom was to exchange robes, weapons, and belts. Although the passage that we read in I Samuel doesn't tell us that David gave Jonathan his robe and weapons, there are later accounts that show that the covenant was not one-sided. In I Samuel 20:17-23 David is part of the vow of their covenant. So if both sides were involved with this exchange, and we are told to put on Christ, then we have to ask the question, was Christ ever clothed in our likeness?

1. Read Philippians 2:5-8. Does this passage have any parallel with the idea of exchanging robes? Explain your answer.

2. Read II Corinthians 5:21. What do you learn from this verse.

3. Now read Hebrews 2:9, 14-18 and answer the following questions.

a. Hebrews 1:3 establishes the fact that Jesus is God's Son and is one with Him, an exact representation of God the Father's nature. According to Hebrew 2:14, 17 what did Jesus become?

b. Why did He become this?

c. Can you see any parallel to this and "putting on our robe?" How?

# Covenant

## Lesson 2 - Exchanging Robes, Weapons, and Belts

4. If you have entered into a covenant relationship with Jesus Christ, then you have exchanged robes with Him. You are wearing His robe, and we have seen what that looks like. Is that what your life looks like? If you have refused to put on His robe, then you have refused to enter into covenant with Him. How is this truth going to effect your life?

### DAY 4

1. Now what about the giving of belts and weapon? What would that picture? Go back and read through I Sam 18:1-5 again. The giving of weapons could be a picture of the covenant partners' responsibility to defend and protect each other for his enemies. There are a couple of things that we need to remember here.
  - a. Nowhere in the Bible do we see this explained, at least in these words, so we will be looking to see if this idea of protection is shown in any of the Scriptures we look at.
  - b. In the I Samuel passage, it doesn't tell us that David exchanged his weapons or his belt, we just know that David entered into the covenant because it was a two-sided covenant.
  - c. In other cultures they enter into blood covenant relationships with the promise to defend them unto death. Stanley, who went to Africa to join David Livingstone writes in his book, *The Congo*, describing the many blood covenants that Livingstone entered with African chiefs. He writes, "I had become united forever to my fiftieth brother; to whom I was under the obligation of defending (him) against all foes until death."
2. Now let's read what the Bible does say about this exchange and write out what you learn and how this responsibility of covenant is illustrated in their relationship.
  - a. I Samuel 18:6-16

b. I Samuel 19:1-11

c. I Samuel 20:1-13

3. So we have seen that because of covenant, Jonathan was obligated to defend David's life even if it meant going against his father. Now comes the question: Is God responsible to defend those who are in covenant with Him from their enemies? Read Psalms 105:8-15. Mark every use of *covenant*. Then note any verse that would indicate God's protection of His people.

### **Psalm 105**

- 8 He has remembered His covenant forever,  
The word which He commanded to a thousand generations,  
9 *The covenant* which He made with Abraham,  
And His oath to Isaac.  
10 Then He confirmed it to Jacob for a statute,  
To Israel as an everlasting covenant,  
11 Saying, "To you I will give the land of Canaan  
As the portion of your inheritance,"  
12 When they were only a few men in number,  
Very few, and strangers in it.  
13 And they wandered about from nation to nation,  
From *one* kingdom to another people.  
14 He permitted no man to oppress them,  
And He reprov'd kings for their sakes:  
15 "Do not touch My anointed ones,  
And do My prophets no harm."

4. Read Acts 8:1-3; 9:1-7, and then answer these questions.
- a. Saul was also named Paul and became an apostle of Jesus Christ. What was Saul doing to followers of Jesus Christ before his journey to Damascus?
  
  - b. What did Jesus say he was doing?
  
  - c. Where was Jesus when this happened?
  
  - d. Then why did He say that Paul was persecuting Him?
  
  - e. Can you see any application to the covenant? Explain your answer.
5. What is God going to do to a Christian's enemies? Read II Thessalonians 1:3-10 and write your answer.
6. If God is going to defend His children, then how are we to respond to our enemies? Read Romans 12:14, 17-21; Matthew 5:43-48, and then answer the question.



# Covenant

## Lesson 2 - Exchanging Robes, Weapons, and Belts

7. What do you think about God's instructions in those verses? Can you live by them? Explain your answer?

8. Looking at these verses can you apply this covenant custom of exchanging weapons to your life?

### DAY 5

It is great to have God take on our enemies, to come to our defense, but what about us taking on His enemies? Is this a two-way street? That is our goal today.

1. We read about Jesus in the upper room in John 13. It was at this time that Jesus took the bread and the wine, calling the wine the blood of the New Covenant. John 15:12-25 chronologically follows John 13. Read John 15:12-25 and then answer the questions.

a. How does the world feel about Jesus Christ? Why?

b. Since we are in covenant with God, what is to be our response to the world?

# Covenant

## Lesson 2 - Exchanging Robes, Weapons, and Belts

2. Now lets look at a couple of cross references. Read the verses and record what you learn and how this applies to what we have been learning.

a. I John 2:15-17

b. James 4:1-4

3. List some specific ways that we might be guilty of siding with God's enemies and, therefore, siding against God.

4. Has God spoken to your heart with this idea of exchanging weapons? How has this spoken to you personally?

5. One last thing that we are going to take a look at is the exchange of the belt. The belt or the girdle was part of their owner. It held the weapons in place. The belt became a symbol of a man's strength; therefore, the giving of the belt probably represented giving your covenant partner your strength.

a. Read Isaiah 40:31 and note how this verse could be applied.

b. Read II Corinthians 12:1-10.

i. What does this passage teach about the source of our strength?

ii. How can you apply these truths in a practical way to where you are in your walk with Jesus Christ?

c. Read Philippians 4:13. The word strengthen according to the Strong's Concordance means to make strong so as to be mobile - able to move in a way that achieves something in the most effective way.

d. Now let's take a look at II Timothy 4:6-18.

i. How does this apply?

ii. Have you ever had to stand alone? How did you handle it?

# Covenant

## Lesson 2 - Exchanging Robes, Weapons, and Belts

iii. How would you handle it if you had to stand alone again?

6. Your last assignment for today is to think on what you have learned this week. What does it mean to exchange robes, weapons, and belts with the Lord?

**If we truly understood the completeness and totality of our commitment to the Lord Jesus Christ, would it make a difference in the way that we live?**

### DAY 1

A covenant was and is nothing to be entered into lightly. It is a solemn, binding agreement. According to *The International Standard Bible Encyclopedia*, "The immutability of a covenant is everywhere assumed, at least theoretically." Immutability means "unchanging or not capable of or susceptible to change."

Most of the covenants that we have looked at to this point required the shedding of blood. Sometimes the blood that was shed was the blood of the parties entering into covenant while in other covenant arrangements, there was the sacrifice of one or more animals. We will look at the custom of making a cut in the flesh later in our study. Right now we are going to look at the importance of the animal sacrifice.

1. Before we start, let's review some of what we have learned to this point. To make covenant was to cut covenant. It was a solemn, binding oath. When God made a covenant with Abraham in Genesis 15, what did God tell Abraham to do with the animals? If you don't remember, go back and read Genesis 15.

We discussed the symbolism of this. It was to be a reminder of the binding agreement into which the participants were entering; therefore, it was not to be entered into lightly. After pieces of the animals were laid opposite of each other, the covenanting partners walked between the pieces showing that they were walking into death. This walk into death was a testimony of their intention to die to their own independent lifestyle, and now they would be living with all consideration of the other and the covenant that they had made.

Sometime before or during this "Walk into death" between the pieces of cut flesh, there was an understanding that if the covenant were ever to be broken by either party, that they were calling upon God to "do so to me as has been done to this animal if I break this covenant." In other words, if I should break this covenant, may I die as this animal has died or may God kill me if I break this covenant. This is a serious commitment!

# Covenant

## Lesson 3 - A Solemn, Binding Agreement

2. Read Genesis 17:9-14 and Exodus 4:24-26. These verses will show the gravity of entering into and then breaking a covenant. When you read these verses, you would do well to mark them in your Bible so they stand out to you. This is something that you want to start seeing as you read through God's Word. **Warning!** As you read through the Exodus passage it may be difficult to understand. Our focus is not on what this all means but how important covenant is. The term *bridegroom of blood* is a reference to the blood circumcision which we will study later on. Again, our purpose is to see the gravity of not keeping a covenant agreement. What do you learn from this?
  
3. Let's look at the seriousness of a covenant relationship by going back to look at how this was lived out in the lives of Jonathan and David. We saw last week that they "cut covenant" in I Samuel 18:3. To put things into context, we will cover a quick history lesson. Saul was appointed king of Israel. God rejected Saul as king and appointed David. He would become the next king. Jonathan was Saul's son, and Saul wanted Jonathan on the throne after him, so Saul was out to put David to death. Jonathan being in covenant with David was bound to protect him from his enemies which included his father, Saul. In I Samuel 20:16 we now see Jonathan cutting covenant with David's house. So now the covenant extends past the two individuals to the "houses" or offspring of the family of each. Read I Samuel 20:13-17, 23, 42.
  - a. What phrases in these verses show that David and Jonathan's covenant was extended to their houses and for how long?
  
  - b. What does Jonathan call God to do if David refuses to honor this covenant? Note the verse where you get this information.
  
  - c. From your answer above, do you think God would require it?

4. Read Jeremiah 34:8-22. Remember that we are looking for the seriousness of entering into a covenant with God. How does God respond when His people disregard their covenant agreement with Him? This is a part of covenant that many do not like. They think that this shows the wrathful side of God rather than His mercy and lovingkindness. When we view passages like this, we need to remember to keep the whole counsel of God's Word in mind. God is faithful to keep His Word - to show lovingkindness as well as to bring judgment on sin.
  - a. Read Jeremiah 34:8-22.
  - b. Note what you learn from this passage and its relationship to what we are studying about covenant.

### DAY 2

1. The children of Israel entered into the Old Covenant of Law after they left Egypt. This happened at Mount Sinai where they received the Ten Commandments on tablets of stone, plus many other decrees from God. Exodus 24:7-8 says,

*Then he took the book of the covenant and read it in the hearing of the people; and they said, "All that the Lord has spoken we will do, and we will be obedient!" So Moses took the blood and sprinkled it on the people, and said, "Behold the blood of the covenant, which the Lord has made with you in accordance with all these words."*

2. Read Exodus 24:1-11 and note the verses which the following things occur:

- |                 |   |
|-----------------|---|
| Exodus 24:_____ | a. An altar with twelve pillars is set up |
| Exodus 24:_____ | b. A sacrifice is made                    |
| Exodus 24:_____ | c. Blood of sacrifice is divided          |
| Exodus 24:_____ | d. Blood is applied to people             |
| Exodus 24:_____ | e. Behold God and eat and drink           |
| Exodus 24:_____ | f. People agree to obey covenant          |

3. Hebrews 9:18-20 is a commentary on Exodus 24:6-8. Read the Hebrews passage and note where the blood was sprinkled.

4. Now let's go to Jeremiah 22:1-9. Read it carefully and answer the following questions.

a. What were the people told to do? Summarize what God was saying.

b. Would these things be in accordance to the Law? If you don't have sufficient knowledge of the books of the Law, you may have to skip this question for a time.

c. If they obeyed, what did God promise?

d. If they disobeyed, what would God do?

e. Why was God going to bring this kind of judgment on the people?



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## Lesson 3 - A Solemn, Binding Agreement

5. Deuteronomy gives the children of Israel the conditions of the Old Covenant, the Law, for a second time. Read Deuteronomy 30:15-20 and note any relationship it has to our question regarding God's right to judge those who break His covenant.
  
6. In our first lesson, we saw how Jesus instituted the New Covenant in His blood when He celebrated the Passover with His disciples. Read Matthew 26:26-28 and note what the bread and the wine represented.
  
7. Let's cross-reference Matthew 26:26-28 with I Corinthians 11:18-34. Read all the questions below before you begin.
  - a. Summarize the general problem that the I Corinthians passage deals with.
  
  - b. What are Paul's instructions regarding the partaking of the Lord's Supper?
  
  - c. What are they to do before they take the bread and the wine? Remember that as they partook of the bread and the wine, they were remembering the Lord's death for their sin.
  
  - d. According to I Corinthians 11:30, list what was happening to those who did not judge themselves before taking the Lord's Supper.



a. Romans 1:5 (read 1:1-7)

b. Romans 2:8 (read 2:1-11)

c. Romans 16:25-26

d. Acts 6:7

e. II Thessalonians 1:8

- f. Hebrews 3:18-19 (read the entire chapter) We will be coming back to Hebrews later on in the course. There are so many great truths that are going to solidify some of our concepts of covenant.

3. What have you learned from these verses?

### DAY 4

Jesus said "If anyone wishes to come after Me, he must deny himself, and take up his cross . . . but whoever loses his life for My sake and the gospel's will save it" - Mark 8:34-35. Take up your cross? Lose your life? What exactly is Jesus calling us to do?

Let's go back to the idea of passing between the pieces to make a covenant. The first time we see this actually done is Genesis 15. The second place where there is an actual reference to the act of passing through the pieces of flesh is found in Jeremiah 34:18-19. We are going back to the Genesis 15 passage to begin with.

1. Read Genesis 15:1-21.

2. Abram had been told by God that he was to be the father of a great nation (Genesis 12:1-3), yet Sarai, his wife, had remained barren. According to Genesis 15, what does Abram propose as an alternative to a son as he talks with God regarding his childless condition?
  
3. What was God's response to Abram's proposal?
  
4. Genesis 15:6 says that when Abram heard God's promise, he **believed** in the Lord. The Hebrew word for "believe" carries the idea of an unqualified committal of oneself to another.
  - a. According to Genesis 15:6, what did God do when Abram believed in the Lord?
  
  - b. We are going to cross-reference this verse with two New Testament passages. Read Galatians 3:6-9 and Romans 4:1-3. You may not understand the full meaning of these passages at this point, but we will spend more time on them later. You just need to be exposed to them at this time.
    - i. According to Galatians 3:8, what was preached to Abram beforehand?
  
    - ii. What is Abram called in Galatians 3:9?
  
5. According to Genesis 15, Galatians 3:6, and Romans 4:1-3, this is when Abram was justified (declared righteous) and became a believer. God promised him a seed, and Galatians 3:16 says that seed was Christ. Then God enters into covenant with Abram. How does He do it?
  - a. According to Genesis 15:9-10, what was Abram instructed to do?

b. According to Genesis 15, who or what passes through the pieces?

c. Who or what do you think these things represented?

6. In Genesis 15 the smoking furnace and flaming torch represent God, not Abram passing between the pieces. It seems that both parties should have been part of the ceremony, but in this case God (Jehovah) was bound by Himself to uphold this covenant. God alone passed through the pieces, making His covenant to Abram and immutable (unchangeable) covenant. But now the big question. Do we ever symbolically pass through the pieces? Let's see what the Word has to say.

a. Malachi 3:1 says that Jesus is the messenger of the covenant. We also know that His blood is the blood of the New Covenant. Jesus was the sacrifice for our sins.

b. Read John 1:29, 36 and write out how John the Baptist refers to Jesus.

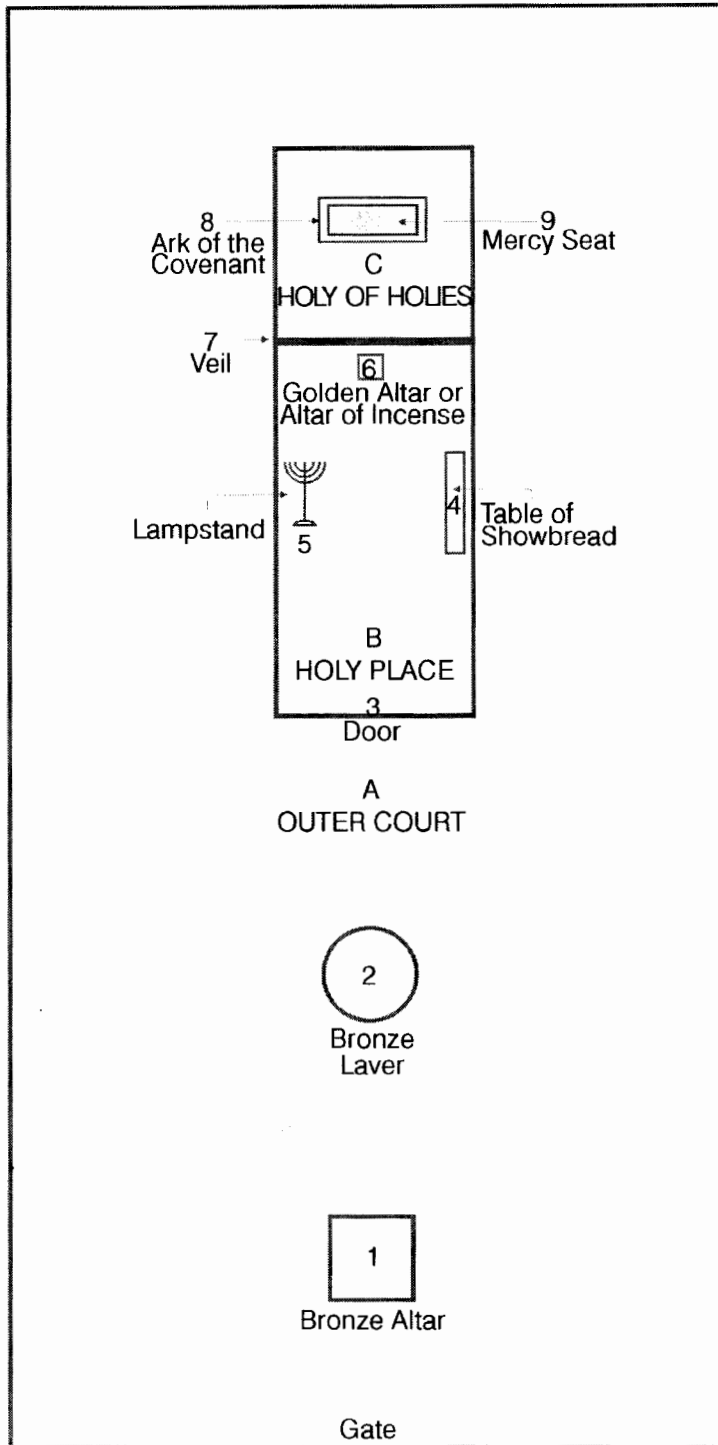
c. Read I Corinthians 5:7. How is Christ referred to in this verse?

d. On what day did Jesus institute the New Covenant by having His disciples eat the bread and drink the cup? Read Matthew 26:17-29 and Luke 22:7 and then answer that question.

e. Jesus died at the time of the feast of the Passover. When He yielded up His spirit and died, something happened in the temple. Read Matthew 27:45-51 and record what happened

f. There is a diagram of the tabernacle on the next page. Study it and look for the veil of the temple. We will look more at that tomorrow.

### THE TABERNACLE



### DAY 5

1. Let's do a quick review.

a. How did John the Baptist refer to Jesus?

b. What was Jesus' relationship to the Passover according to I Corinthians 5:7?

c. To cut covenant, what did the parties pass through?

2. Read John 14:6 and write how a person comes to God.

3. Look at the diagram of the tabernacle again. The ark of the covenant in the Holy of Holies represented the throne of God. According to Hebrews 8:1-5, the tabernacle was made according to the pattern of the real sanctuary of God in heaven. Only on the Day of Atonement was the priest allowed to go into the Holy of Holies and put blood on the mercy seat of the ark. The people themselves could not appear in the Holy of Holies, in the presence of God; the veil shut them out.

4. Read Matthew 27:51 and record what happened to the veil when Jesus died on Calvary.

5. What do you think God was saying when He tore the veil in two from top to bottom? Read Hebrews 10:19-20 and write down any insights you might have.

6. Now back to the question that we had a little bit ago. Do we ever walk between the pieces of torn flesh?



# Covenant

## Lesson 3 - A Solemn, Binding Agreement

7. When we believe on the Lord Jesus Christ, we are committing ourselves totally to Him. He hung on the cross, our Passover Lamb, in the veil of His flesh. He was God's covenant sacrifice. His flesh was torn for us. He was our sacrifice. We pass through His flesh into the very presence of God. Are you ready to enter into a covenant? Do you realize how serious of a commitment this is? It is a solemn, binding agreement, one that is to be honored. Are you willing to walk through the way of death and die to your independent life? Are you willing to put on Jesus' robe, to become like Him? Will you give Him your strength - live for Him? Will you stand against His enemies? Are you willing to lose your life for His sake and the sake of the gospel?

8. Your last assignment is to look at this "walk into death." Remember, it meant that you were willing to die to your independent lifestyle, that now you were willing to live for your covenant partner. Look at each passage and see how it calls you to die to self or enter into a commitment that puts Jesus Christ, your covenant partner, into a place of preeminence over any other relationship.

a. Matthew 10:34-39

b. Mark 8:34-38

c. Luke 14:25-27

d. Galatians 2:20

9. How is your level of commitment to your covenant partner? Examine your life. Write your thoughts to the Lord.

**"And the two shall become one flesh . . ." This week we are going to explore the oneness of the covenant relationship. In a marriage relationship, a covenant, there is no more yours and mine, there is only ours. The good, the bad, and the ugly are experienced by both partners, not just one. We go back to last week's lesson of dying to self and living for the covenant partner. They become your life.**

**A covenant made between men to show this idea was a "blood-brotherhood." God's Word tells us that life is in the blood. In other cultures a blood-brotherhood was entered into by drinking the other's blood. This was to show that you were becoming the other person - their blood now flowed through your veins. You were permanently bound together. In ancient cultures, you now became part of the clan, part of the community life. You were absorbed into their family. This is a result of covenant.**

**Now think about what Jesus was offering, when he offered the cup to His disciples and said, "This is the blood of the covenant made in My blood."**

**Since this has been part of ancient cultures, we want to take a look at how this was played out in real life. Hopefully this will help us to understand some of the terminology used throughout the Bible like the "take off" and "put on" idea.**

**There is going to be much information for you to think about and to ponder this week, so we will take small bites and give you plenty of time to digest the information. We are going to look at various customs and the significance of them.**

**DAYS 1 & 2**

### **Sharing of Blood - Two Become One**

There are many great missionary biographies that give real life accounts of ceremonies and traditions that are still practiced today in heathen cultures throughout the world. Missionaries entering into untouched cultures see how these ceremonies have changed through the ages, yet still have pieces of the same practices we see described in the Bible.

These practices become distorted as generations turn away from the truth and light of God's Word and follow the darkness. Romans 1 and Titus 1 teach that as man turns from God, he turns to fables or to their own imaginations. This is happening in our world and our churches today. The farther we stray from the plumb line of God's Word the more distorted our beliefs and practices become.

# Covenant

## Lesson 4 - The Oneness of Covenant

In most cultures today there is little awareness of the seriousness of commitment in a covenant relationship. That is why marriages are falling apart. We, as a nation, and specifically the church, have forgotten that God considers marriage a covenant relationship and that is one of the reasons that God hates divorce (Malachi 2:10-16).

In some cultures there was a co-mingling of blood between the covenant partners, showing that they had become blood brothers. This could be done in several ways.

- They made a cut in the hands or somewhere else in the body and then mingling the blood together
- They made a cut in the body and then put a little of the blood in a cup with other liquid and drank from a common cup

Whether this was done to the covenant partners or in a sacrifice, you see the symbolic act of blood brotherhood and the new relationship that came as a result of covenant.

Many times the cut was made somewhere in the arm or hand of the partners. This is significant because the right hand of God (His arm), was a sign of strength. Let's look at some Scriptures that deal with the piercing of hands (and/or clasping hands and drinking blood) and see how these are shown to us in Scripture.

1. Jesus was not only the sacrificial lamb of the covenant, He was also the messenger of the New Covenant. Was a covenant cut made in His body? Read the following passages and record what you learn from each one.

a. Psalm 22 - this is a prophecy of Jesus' death. Look specifically at verse 16.

b. John 20:24-27

c. Zechariah 12:10 - this is a yet unfulfilled prophecy dealing with Christ's return to earth.

2. The purpose of the cuts and the mingling of the blood was to show that the two had become one. Their lives were intermingled. As Aristotle put it - one soul in two bodies. This is friendship. Friendship is a covenant word. Blood represents life and when I give blood - I am giving up my life for my covenant partner. When I take their blood, then I am taking their life within me. I am giving up the old and putting on the new. Does that sound familiar? Let's again go to God's Word and see how this idea of oneness is to be shown in our relationship with Jesus Christ through the New Covenant.

a. John 17:21-23 - this was prayed right before His crucifixion.

b. Colossians 1:27

c. Ephesians 5:25-32

3. We are going to look at the institution of the New Covenant. What do you find Jesus saying about the shedding of His blood at His crucifixion? Note what you learn from these verses and watch for what you learn about the blood of the covenant and what the believer is to do.

a. Matthew 26:26-28

b. John 6:47-58

4. Think for a moment. In all that you have read, do you remember any other instances of meals being eaten when a covenant was made? Look up these verses and record your insights.

a. Genesis 26:28-30

b. Exodus 24:7-11

5. We are now going to look at some examples that have been observed in other cultures far removed from Bible events - but watch for the amazing similarities.

a. There is a story about the Araucanians of South America. They have a custom of making brother-friends by killing a lamb and dividing it (cutting it) between the two covenanting parties. Each party needed to eat his half of the lamb, by himself or with help, but it must be eaten in full. There could be none left over. (Does that remind you of the Passover?) Gifts were then exchanged and the two friends exchanged names. This exchanging of names establishes an allegiance to each other and renders services and considerations that would only be shown to family members.

b. Clay Trumbull, in his book "The Blood Covenant" tells of a picture in Florence that depicts the practice of blood covenanting. This famous painting represents the conspiracy of Catiline and was painted by Salvator Rosa. It shows two conspirators facing each other with right hands clasped above an altar. There was a cut on each man's arm just below the elbow. The blood from both arms has streamed in a cup showing the mingling of the blood. There is someone with raised arms standing between the two men witnessing the vows between these two men.

c. Look at Job 17:3 in the King James Version.

*"Lay down now, put me in a surety with thee; who is he that will strike hands with me?"*

i. Job is asking who will strike or clasp hands with him. What exactly does this mean? Striking hands is usually an expression of agreement. This practice seems to come from the practice of cutting the arms and allowing the blood to mingle together - also called striking of the hands. This is where our shaking hands today is to show that the matter was settled. It wasn't all that long ago that a man's handshake was all it took and the deal was sealed.

ii. The expression "put me in a surety with thee" or a pledge is derived from the Hebrew word meaning to braid or to intermix, or mingling with.

d. Let's look at a couple of verses and note what you learn from each.

i. Ezra 10:19

ii. Ezekiel 17:15-20 (pay attention to verse 18)

6. Once having cut covenant, sometimes the partners would seal the incision in a way so that it would become a permanent scar - a constant reminder of the promise they had made and their covenant partner.

a. According to Commander Cameron who was in charge of the Livingstone Search Expedition, the people with whom he had contact would covenant with each other by making a small incision - just enough to draw blood - and then they would each smear some blood on the other's cut, and they would then seal it with gunpowder. This would form a permanent mark in the arm.

b. The question then has to be, do we see anything like this mentioned in the Word of God? Or could this concept have come out of Biblical truth? Look at these verses and record what you learn.

i. Isaiah 49:14-16

ii. Revelation 5:6 (cross reference this with John 20:24-27) - think of Jesus' permanent marks even in His glorified body.

iii. But if Jesus has marks on His body, where are the marks on ours? In New Testament times brands or marks were put on slaves, soldiers, and servants of temples. Are we not all three in a sense? We are to be His bond-servant (Galatians 1:10), His soldier (II Timothy 2:2-4), and His servant of His temple (I Corinthians 6:19-20). In light of this, read Galatians 6:17 and see what you find. Paul's brand marks came from the beatings that he took for the sake of the gospel. Would you be willing to bear those marks on His behalf?



### DAY 3

#### **Sharing Possessions and Names**

Remember that in covenant, they now had a common life; two had become one. Therefore, they were responsible to share their blessings with one another should either of them have a need that the other could meet. There were the blessings of the covenant. There was a "community of life resulting from the covenant."

There are some Indians in Brazil who had a ritual of brotherhood. When they were in covenant and they called each other by their covenant name, they had all things in common. This was such a sacred bond that one could not marry the daughter or the sister of the other because they were the same "blood."

1. Is this part of the New Covenant? Do the things that belong to Jesus belong to you as His covenant partner? Let's take a look. Write down what you learn from each of these verses.

a. II Corinthians 8:9

b. Romans 8:15-17

c. Philippians 4:19

2. Let's go back to how we started today with the Indians in Brazil. If a covenant brother, a blood brother, is looked at so intimately a part of the family that the sister or daughter would literally become his sister or daughter, what would that mean if we became a blood brother with Jesus Christ. Would that not make all of us in covenant with one another as well? Would we not become brothers and sisters? Look up these verses and record what you learn.

a. Acts 2:38-45 - this was the early church

b. Acts 4:33-35

c. II Corinthians 8:1-4, 13-15

3. Here is a real practical question and very important for the world in which we live today. Think carefully before you answer this. Should a child of God ever have to go outside the church to have his or her needs met? Is it the government's responsibility or ours because of covenant?

4. When men entered into covenant with one another, they often exchanged names, or took on one of their covenant partner's names. This was to testify to the oneness of covenant! Is there any place in Scripture where this practice can be seen? Is it possible that these rituals that are seen all around the world could have their roots in God's Word? Look up these verses and see what you can find.
  - a. Genesis 17:4-7
  
  - b. Genesis 17:15-16
  
  - c. Some scholars believe that taking on the "ah" in both their names was God taking part of **Yahweh** (His name) and giving it to Abraham and Sarah.
  
  - d. Read Revelation 2:17.
  
5. Usually after the exchange of names, there would be a covenant meal. During this meal they would feed each other bread saying, "You are eating me." Then they would drink from the same cup and say, "You are drinking me." Sometimes the drink in the cup was mingled with blood.

### DAY 4

#### Sharing of Friendship

"Friend" is a covenant term!

1. One of the major events in Scripture is the Abrahamic Covenant, and in all of the Old Testament only one man is referred to as the friend of God and that is Abraham. Read the following Scriptures, and record any references that speak on this friendship and what that means.

a. II Chronicles 20:7

b. Isaiah 41:8

c. In Exodus 33:11 Moses is referred to as a friend with whom God spoke face-to-face. However this is a different word and is better translated as an associate.

d. Proverbs 27:6

2. Now we are going to look at John 15:13-15. This occurs after the covenant meal at the Passover. Write out what you learn about the term "friend" and how it would relate to what we have learned about covenant.

3. Compare John 15:15 with Psalm 25:14. How do they relate?
4. Now look at Genesis 18:17 and compare this to the verses above.
5. Think about how this relates to you, to your relationship with Jesus Christ, and to your marriage relationship (if you are married).

### DAY 5

#### **Sharing a Memorial as a Reminder**

When a covenant was made, many times the covenanting parties erected a memorial as a witness or a reminder of the agreement they had entered into. There were many types of memorials: trees, animals exchanged, pillars of stone. Sometimes amulets or phylacteries were worn by the covenanting parties as a reminder of their commitment in covenant.

1. Read Genesis 21:22-34. Record your observations

2. Read Genesis 31:43-54.

3. Let's take a look at the phylacteries or amulets as a sign. Read Exodus 13:11-16.

4. What is our memorial of the New Covenant? Read I Corinthians 11:23-26.

5. Take time to look over this lesson and record anything that God has shown you this week. We haven't gotten into the meat of all this yet, so stay with us. The best is yet to come.



# Covenant

## Lesson 5 - Descendants of the Covenant

The blood-covenant of friendship shall be consummated by your giving to me of your personal blood at the very source of paternity - "under your girdle"; thereby pledging yourself to me, and pledging, also, to me, those who shall come after you in the line of natural descent.

When a Jewish child is circumcised, it is commonly said of him, that he is caused "to enter into the covenant of Abraham"; and, his god-father, or sponsor, is called Baal-bereeth, "Master of the covenant."

4. We had looked at an Exodus passage a lesson or two ago. Let's look at it again now that you have a little better understanding about the sign of circumcision and its importance in Jewish culture. Read Exodus 4:18-26 in light of this covenant being extended to the families. Why was Moses "in danger?" Moses is returning to Egypt to deliver the children of Israel from the bondage of Pharaoh. What happens and why?

5. So we have seen that the circumcision was a sign that the covenant was extended to the families, the upcoming generations. Descendants were extremely important to the continuing on of the covenant. Imagine Abraham's surprise when God asked him to offer up Isaac as a sacrifice. Read Genesis 22:1-19 and then answer these questions.

a. What was Abraham to do to Isaac?

b. What was Isaac's relationship to Abraham as far as God's covenant with Abraham? Let's look at some verses to watch the progression of the covenant promise and how it relates to Isaac.

i. Genesis 12:2



ii. Genesis 15:4

iii. Genesis 17:15-19, 21

iv. Genesis 18:10-14

v. Genesis 21:1-5, 12

c. If Isaac died, what would happen to God's covenant promise of a seed and eventually a nation?

d. What did God do when Abraham was about to sacrifice Isaac?

e. What did God say when He stopped Abraham from sacrificing Isaac?

6. How much did Abraham believe in God's faithfulness to His covenant? Read Hebrews 11:17-19 and answer the question.

7. We are going to look at another quote from Clay Trumbull.

All the world over, men who were in the covenant of blood-friendship were ready - or were supposed to be ready - to give, not only their lives for each other, but even to give, for each other, that which was dearer to them than life itself.

An Oriental father prizes an only son's life far more than he prizes his own. He recognizes it, to be sure, as at his own disposal; but he would rather surrender any other possession than that. For an Oriental to die without a son, is a terrible thought. His life is a failure. His future is blank. But with a son to take his place, an Oriental is, in a sense, ready to die. When therefore an Oriental has one son, if the choice must be between the cutting short of the father's life, or of the son's, the former would be the lesser surrender; the latter would be far greater.

8. How does this fit in with Genesis 22? Was God testing Abraham's commitment to the covenant?

### DAYS 2 & 3

In an earlier lesson, we were looking at the covenant between Jonathan and David. In I Samuel 20 Jonathan and David extended the covenant which was made in I Samuel 18 to their houses or descendants. Let's see what that meant in the life of Mephibosheth, Jonathan's son.

1. Read I Samuel 18 through 20 and record any information that is pertinent to our study on covenant.

# Covenant

## Lesson 5 - Descendants of the Covenant

2. David had already been anointed by Samuel the prophet as the successor to the throne of Israel. David was God's replacement for Saul, who was Jonathan's father. Read I Samuel 16.
3. In Jonathan's words to David in I Samuel 20, do you see any indication of the fact that Jonathan senses David's rise to power over Saul? Just for your information, anytime you see the term lovingkindness remember that this is a covenant term.
4. Let's read a few more chapters in I Samuel. Read I Samuel 22, 24, 26, and 27:1-4. As you do this, take notes on the following topics. Make sure that you read the three topics before you start reading Samuel.
  - a. Saul's reference to the covenant between Jonathan and David
  - b. David's refusal to kill Saul when he had the opportunity
  - c. Anything that helps to give you a better understanding of covenant

### DAY 4

1. Even though Saul sought David's life, when given the opportunity David refused to kill Saul. Read I Samuel 31 and II Samuel 1.

a. Why does David say he refused to kill Saul (I Samuel 26)? Why was the Amalekite (II Samuel 1) put to death? Record your answer.

b. According to II Samuel 1, how did David feel about Jonathan's friendship?

2. Now let's go to II Samuel 4 and look at another event, unknown to David, that occurred as a result of the news of Saul and Jonathan's death. Read II Samuel 4:4 and record your information.

3. When Saul dies, the logical successor to the throne would be one of his descendants.

a. What three sons of Saul died in the battle (I Samuel 31:2)?

## Covenant

### Lesson 5 - Descendants of the Covenant

b. Read II Samuel 2:1-11 and note how the kingdom of Israel was divided after Saul's death.

c. Read II Samuel 3:1, noting the condition of this divided kingdom.

d. Note how Saul's son Ish-bosheth dies and the events surrounding his death (II Samuel 4:1, 5-12).

e. Now note how David is made king over all Israel. Read II Samuel 5:1-5, 9-12.

4. Remember what Jonathan covenanted with David? Read I Samuel 20:15.

## Covenant

### Lesson 5 - Descendants of the Covenant

5. Now for the last part of this story. Read II Samuel 9. Think about Mephibosheth: who he was, where he had been living, why he would be fearful, the decision he had to make, and why he was given what he was given. The term "dead dog" is a Hebraism for an embarrassing piece of garbage.

6. Now for a little application. Can you see how any of this applies to your life? Write it out below.

### DAY 5

Now that we have a good background on what a covenant is, how important it is, and how they are entered into, we are now going to look at how God uses three covenants to bring us to faith in Jesus Christ: the Abrahamic, the Old Covenant (Covenant of Law), and the New Covenant (the Covenant of Grace). Today we are going to do quick overview on all three, and then focus on the Abrahamic. Next week we will look at the other two in more depth. Our goal is to have a solid foundation so when we go to the New Covenant, we will truly understand what the New Covenant is all about.

Don't let this get you discouraged as you read through these explanations, because we will spend more time on this. Let this be a time of growth and expanding your understanding of terms of covenant.

### **The Abrahamic Covenant**

God made a covenant with Abraham promising him primarily two things: a seed and a land. This Abrahamic Covenant was also ratified with Isaac, Jacob, and his sons.

### **The Old Covenant or the Law**

Four hundred and thirty years later, God made a covenant of Law with the nation of Israel.

Moses was the mediator of that covenant. God spoke to Moses; Moses spoke to the people.

The Old Covenant, of the Law, centered around the tabernacle. The earthly tabernacle was built under Moses' direction after the pattern of God's heavenly tabernacle.

Therefore, the tabernacle served as an integral part of the Old Covenant. What the earthly tabernacle was to the Old Covenant, the true tabernacle in heaven is to the New Covenant.

### **The New Covenant or Grace**

Through Jeremiah, the prophet, God promised the New Covenant.

Jesus was the mediator of the New Covenant, a better covenant than the Law.

When the New Covenant was inaugurated by Jesus Christ, the Old Covenant became obsolete.

# Covenant

## Lesson 5 - Descendants of the Covenant

As you read these passages on the Abrahamic Covenant, simply note what God promises under this covenant. Also note to whom it is promised and for how long.

a. Read Genesis 12:1-9 and Genesis 13:14-18 and note what is promised, to whom and for how long (if the text tells you all this). At this point covenant is not yet mentioned. However, these promises have to do with the Abrahamic Covenant.

b. Back to Genesis 15. Does this seem like an old friend by now? Read Genesis 15:5-21. When you read, carefully note verses 13, 14, and 16. These verses will become important in a future lesson. Write what you learn.

c. The Abrahamic Covenant's promise of a seed is explained in Galatians 3:16. Read it and note who the seed is.

d. Read Genesis 17:1-21. Remember to note the promises, to whom they were made, and for how long.

e. Let's look at Genesis 26:1-6, 24, 25. What do you learn from these verses?



**Last week we looked at the Abrahamic Covenant and how a covenant is passed down through the generations. We want to continue to look at that this week and then move into the Covenant of Law. We will then look at how all this ties into the New Covenant. Hang on to your seat. This will be exciting to see how all this ties together.**

### DAY 1

We saw how the covenant passed from Abraham to Isaac. Isaac had two sons named Jacob and Esau. Did the covenant pass on to both of them or just one? It was only passed to Jacob (Genesis 25:23, 33, 34).

1. Read Genesis 28:10-22 and record how this supports the above statement.
  
2. The covenant was then passed on to Jacob's descendants (Genesis 28:13). Jacob's name was changed to "Israel."
  - a. Read Genesis 32:24-30 and note the circumstances surrounding the changing of Jacob's name.
  
  - b. Now read Genesis 35:9-15, and record to whom the covenant is passed on.
  
3. Jacob, who became Israel, had twelve sons. These became the twelve tribes of Israel. The covenant promise made to Abraham was passed on to Israel. The book of Genesis closes with Israel and his twelve sons living in Egypt. They went there under the protection of Joseph, Israel's son, to escape the famine in the land of Canaan, the land of their inheritance. In Egypt they would live as free men until the Pharaoh of Joseph's time died. Then they became slaves in a land that was not their own for how long? Read Genesis 15:13 to answer that question. Read on and record what you learn about them coming out of Egypt.

4. Read Exodus 1:8-14 and record the condition of Israel while in Egypt.
  
  
  
  
  
  
  
  
  
  
5. When Moses was born, his life was spared and the Pharaoh's daughter adopted him. He grew up in the palace of Egypt. He later killed an Egyptian and fled Egypt and went to live in the land of Midian. There he married Zipporah and became a father (Exodus 1:1-2:22). Now read Exodus 2:23-25. What moved God and why?
  
  
  
  
  
  
  
  
  
  
6. Compare Exodus 2:23-25 with Exodus 6:1-8 and answer the following questions.
  - a. With whom had God established His covenant?
  
  
  
  
  
  
  
  
  
  
  - b. Why was God going to deliver them from Egypt?
  
  
  
  
  
  
  
  
  
  
  - c. According to Exodus 6:4, 8, what was God going to give them?
  
  
  
  
  
  
  
  
  
  
  - d. Explain how this correlates with what you saw about the Abrahamic Covenant.
  
  
  
  
  
  
  
  
  
  
7. Now we are going to see how all this ties into the Old Covenant or the Covenant of Law. Is this just an extension of the Abrahamic Covenant? Are they both the same? Keep that in mind as we study this.
  
  
  
  
  
  
  
  
  
  
8. Read Exodus 19:1-9 and answer the following questions.
  - a. What is God telling them in verses 3-6?

- b. Through whom is God speaking to His people? What does this make this person?
  - c. Where are the people camped?
  - d. What is the response of God's people to His words?
9. Exodus 20-23 are God's words given to Moses for His people. (Exodus chapter 20 is the Ten Commandment chapter.) According to Exodus 23:27-33, what was to be the relationship of the children of Israel and those living in Canaan?
10. Read Exodus 24:1-18 and answer the following.
- a. When Moses recounted God's words to the people, what was their response?
  - b. What were the commandments written upon?
  - c. Where did all this take place?
  - d. What appearance did the Lord take on at this time?
11. One last thing for today. When Moses "delayed to come down from the mountain" the children of Israel made a golden calf and began to worship it (Exodus 32). Moses was so upset that he broke the tablets of stone that contained the commandments. Therefore, in Exodus 34, you find Moses returning to the mountain so God could again write His laws upon the tablets of stone. Read Exodus 34:1-15, 27-35. What happened to Moses' face? This will become important later.

DAY 2

Earlier, we had looked at the earthly tabernacle being an important part of the Old Covenant. Today we are going to look at that tabernacle.

1. Read Exodus 25:1-9.

a. What were they to construct?

b. Where would the materials come from?

c. How did they know what to construct?

2. On page 78 there is a diagram of the tabernacle. We are going to be looking at that in great detail today. Follow the letters on the picture and let's examine each and every part.

A. This is the outer court. This was 150 feet long and 75 feet wide. The children of Israel could enter through the gate into this outer courtyard.

B. This is the holy place. It was 45 feet long and 15 feet wide and 15 feet high. These dimensions include the part beyond the veil called the Holy of Holies. Only the priests could enter the holy place. They would do this daily. This and C were also called the tent of meeting (Exodus 40:24).

C. The Holy of Holies included the tabernacle proper. It was 15x15x15 and took up 1/3 of the tabernacle. It was separated from the holy place by a veil. This part of the tabernacle was only entered by the High Priest on one day of the year, the Day of Atonement.

1. The first article of furniture in the outer courtyard was the altar of bronze. It had four horns, one on each corner. It stood 4 feet off the ground. When the people brought an offering to the Lord, either for reconciliation because of sin or for consecration, the sacrifice was tied to the horns of this altar. The coals of fire were inside this 7 1/2 square-foot box. A bronze grate covered the coals of fire that held the sacrifice as it was consumed by the fire. The altar of bronze was God's picture of His Lamb, Jesus, nailed to the cross for our sins, baptized with a baptism of fire. What have you done with your sins?

2. The laver was where the priests washed daily. They could not enter the holy place without washing. It, was made of bronze which was a symbol of judgment. Jesus, the Word of God, said, we are made clean through the Word He spoke to us (John 15:3; Ephesians 5:26). Do you need cleansing?
3. There was only one door giving access to the tabernacle. This door was always facing east. Jesus is the door (John 10:9).
4. The table of showbread, made of acacia wood and overlaid with gold, was to the right as one entered the holy place. The table was three feet long, 1/2 foot wide, and about 2 1/2 feet off the ground. On it were twelve loaves of bread representing God's covenant people, Israel. Every Sabbath these were eaten by the priests and fresh bread placed upon the table. Jesus is the bread of life (John 6:48). Are you hungry?
5. Opposite the table of showbread was a seven-branched candlestick made of pure gold. It burned olive oil night and day, serving as the only light in the tabernacle. Jesus is the light of men (John 1:4). Are you walking in the light?
6. The altar of incense, made of acacia wood and gold, was either in the holy place (Exodus 30:6; 40:26), or in the Holy of Holies (Hebrews 9:3-4). It was three feet in height, standing above the table of showbread and above the height of the ark of the covenant itself. Thus its fragrance wafted across the mercy seat and above the other furniture. Incense was to burn perpetually showing us Jesus as our high priest who ever lives to make intercession for us (Hebrews 7:25) Do you need an intercessor?
7. The veil, made of blue, purple, and scarlet fine and twisted linen, separated the holy place from the Holy of Holies. No priest could enter except through the veil; it was the only way to approach the ark of the covenant. This was the picture of Jesus whose torn flesh, like the rent veil, gave access to the very presence of God (Hebrews 10:20). This is the covenant lamb, Have you passed between the pieces?
8. The ark of the covenant, made of acacia wood covered with gold, occupied the Holy of Holies. This box was two feet wide, three feet nine inches long, and two feet high. On top of the ark was a lid called the mercy seat. Hovering above the mercy seat were two cherubim, with outstretched wings. The ark contained the tablets of stone, a pot of manna, and Aaron's rod that budded. There we meet Jesus, God incarnate, who, before Abraham was born, was the I AM, one with the Father (John 8:58; John 10:30-33). Do you believe that Jesus is the I AM, God incarnate?

9. The mercy seat was made of solid gold and covered the ark of the covenant. One time a year, on the Day of Atonement, the blood of a goat was placed on the mercy seat to cover the sins of the people. It was there above the mercy seat that God hovered in the pillar of cloud. The mercy seat was a picture of the throne of God where Jesus' one sacrifice for sins for all time would sanctify us forever (Hebrew 10:10-13). Have you found mercy and forgiveness for your sins?

3. Now here is your assignment.

a. Scan Exodus 25:10-22, noting what God says regarding the mercy seat.

b. Now here is some practice for you. See if you can draw the tabernacle and label it from memory.

c. Now go to the picture of the tabernacle and label each article of furniture and record what each shows about Jesus.

### DAY 3

Jeremiah brings us the promise of the New Covenant. Jeremiah prophesied before and during the siege of Jerusalem. By this time in history the nation of Israel had been divided into two kingdoms: ten tribes into the northern kingdom of Israel and the two remaining tribes of Judah and Benjamin into the southern kingdom of Judah. Israel went into Assyrian captivity about 722 BC. In 586 BC Jerusalem's fall to Babylon would be complete because Israel and Judah had failed to walk in obedience to God's covenant. The curses of breaking God's covenant of Law laid out in Deuteronomy 28-30 had come upon the northern kingdom of Israel, and in Jeremiah's day they were to come upon the southern kingdom of Judah.

# Covenant

## Lesson 6 - The Covenants

Before we look at the promise of a new covenant in Jeremiah, spend today's study time looking at the curse for breaking the Old Covenant. God laid it out in black and white through Moses. But, they did not listen! As you read, remember that God keeps His Word. He is faithful to His promises of blessing and of cursing.

1. Read Deuteronomy 28:58, 63-66. Record any insights regarding the people's relationship to their land.
2. Read Deuteronomy 29 and 30. Don't spend too much time on this, just get the general idea of the chapters and watch the references to covenant.
3. Let's read Jeremiah's prophecy regarding the New Covenant, put yourself into this period of history. Israel is gone. Judah is being threatened by Babylon. Can you imagine what this promise would mean to those who would listen? Read Jeremiah 31:31-40.
4. The promises of the New Covenant are stated for us in Jeremiah 31:33-34. But before we look at those, according to Jeremiah 31:31-40, although God is about to scatter them, would Israel ever cease from being a nation? Why did you answer what you did?

5. List each thing that will happen under the New Covenant and who will do what!

6. Will this covenant be with the house of Judah or the house of Israel? The answer is in the text of Jeremiah 31:31-34.

DAY 4

1. Read Jeremiah 32:37-44. When you finish, answer these questions.

a. What is God's promise regarding the land and their relationship to it?

b. What will God be to them?



c. According to Jeremiah 32:39-40, what will God do for them personally? List His promises.

d. How long will the covenant last?

2. How can God do all this when their hearts are as Jeremiah 17:9 says? Read Jeremiah 17:9 and record what it says regarding man's heart.

3. Now let's turn to Ezekiel. For a while Ezekiel and Jeremiah were contemporaries. Ezekiel went into Babylonian captivity during the second of three sieges upon Jerusalem. Read Ezekiel 11:13-21.

a. What was Ezekiel's question to God?

b. Summarize God's answer.

c. What is God going to do to their hearts?

d. When He does, what will they do?

4. Now read Ezekiel 36:24-28. This is all part of the New Covenant God promised to Israel and Judah.

a. What is His word regarding their relationship to the land?

b. What is God going to do for them personally?

c. How does this correlate with what you just saw in Ezekiel 11?

5. The New Covenant of Grace is the gospel or the good news of Jesus Christ.

a. Read Romans 1:16. To whom did the gospel first come?

b. To whom did Jesus come? Read John 1:11 and Matthew 15:24.

c. Sometimes we forget that although now the church is composed mainly of Gentiles now, the Gentiles are the ones who are grafted into the life of God (Romans 11:17-18). The first church was made up of Jews; the first Gentile converts came approximately eight years after Pentecost (Acts 10)! The mystery of Christ is what? Read Ephesians 3:4-6 to answer this question.

6. What was the Gentiles' relationship to the covenants of promise? Read Ephesians 2:11-12 to answer that question.

7. Now read Ephesians 2:13-22.

a. How were the Gentiles brought near to God?

b. The barrier of the dividing wall that separated Jews and Gentiles was the Law. Jesus abolished that barrier of the Law through His death which we will take a look at next week.

c. In verse 15, the two that He makes into one new man are Jews and Gentiles. They, through the New Covenant of His blood, became sons of God, part of the church which is His body (Ephesians 5:29-30).

d. Therefore, according to Ephesians 2:19, what do the Gentiles who come to Christ become?

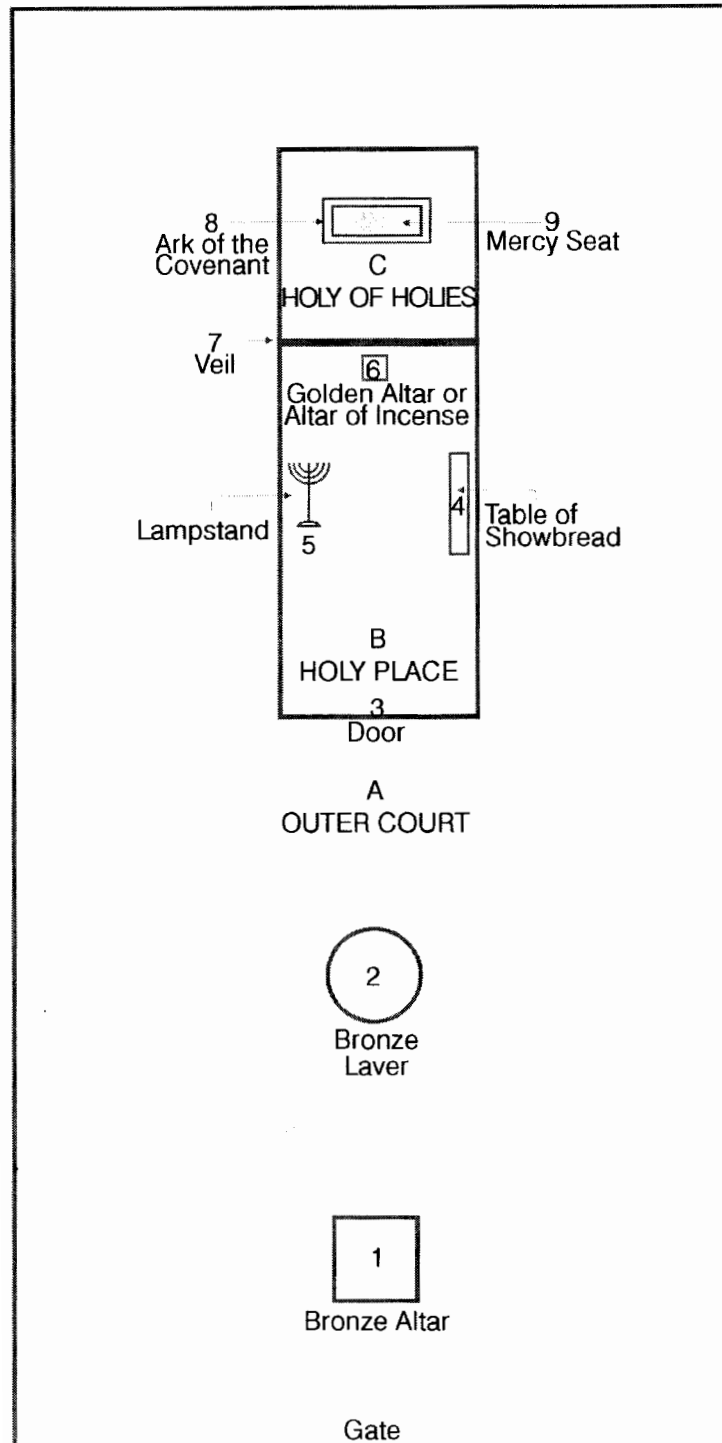
- e. According to Ephesians 2:18, through whom do we have access to the Father? How does this compare to Ezekiel 36:27?

### DAY 5

1. Read through Hebrews 8. Keep in mind what you learned about the New Covenant. Then answer the questions.
  - a. When Moses built the tabernacle, how was he to build it?
  
  
  
  
  
  
  
  
  
  
  - b. The "He" of Hebrews 8:6 refers back to the "He" of Hebrews 8:4. This in turn refers back to Hebrews 8:1. Who is this "He"?
  
  
  
  
  
  
  
  
  
  
  - c. What is this better covenant that "He" is a mediator of? Read Hebrews 7:22. What is it better than?
  
  
  
  
  
  
  
  
  
  
  - d. In Hebrews 8:8 we are told that a "new" covenant will be made. Let's look at the word "new."
    - i. The Strong's number for "new" is 2537. The word is Kainos
    - ii. It means qualitatively new opposed to numerically new
    - iii. It is something that is completely different than anything that has come before it.



## THE TABERNACLE



**We are only going to work on two chapters this week, but what wonderful chapters they will be. Take your time and work through this Scripture carefully. You need to be able to see it in your mind, and understand it in light of all that we have studied to this point.**

#### DAY 1 to DAY 5

There are worksheets at the end of this lesson. You will be reading and rereading these chapters. Follow the instructions and allow His Word to permeate every part of your being.

1. Read these chapters over and over again all week. Seek God's wisdom as you work to understand these verses. Ask Him to give you understanding and what He is saying to His people.
2. Keep in mind all that you learned about the tabernacle. You may want to get your picture of the tabernacle out and refer to that as you read. In verses 6 and 8, "outer" is literally "first" and refers to the holy place. In verse 7, "second" refers to the Holy of Holies, called "holy place" after Hebrews 9:3)
3. Mark all references to the Godhead. List everything you learn about each person of the Godhead from this passage of Scripture, and think about what you learn about them just from this passage.
  - a. Mark every reference to Jesus Christ, including all pronouns that refer to Him. I mark Jesus with a red cross.
  - b. Mark all references to God along with pronouns. I mark mine in a purple triangle.
  - c. Mark all references to the Holy Spirit. I mark it with a purple dove.
4. Mark every reference to covenant as you did at the beginning of this course. Mark the Old and New Covenant differently - possibly putting a #1 and #2 over each.
5. Mark the following words in a distinctive color and way.
  - a. Blood
  - b. Law
  - c. Holy place
  - d. Sacrifices
  - e. Sins
  - f. Sanctify
  - g. Offer, offering, offered
  - h. Once, once for all, for all time, eternal
  - i. Dead, death
  - j. Perfect, perfected
  - k. Priest
  - l. Heaven, heavenly

# Covenant

## Lesson 7 - The Mediator

6. List everything you learn about the following words on a separate piece of paper.
  - a. Old Covenant (1st covenant)
  - b. New Covenant (2nd covenant)
  - c. Priest
  - d. Holy place
  - e. Heaven
  
7. Record any truths that have personally affected you this week and tell why they are important to you.



## Hebrews 9:1-10:25

**1** Now even the first *covenant* had regulations of divine worship and the earthly sanctuary.

**2** For there was a tabernacle prepared, the outer one, in which *were* the lampstand and the table and the sacred bread; this is called the holy place.

**3** Behind the second veil there was a tabernacle which is called the Holy of Holies,  
**4** having a golden altar of incense and the ark of the covenant covered on all sides with gold, in which was a golden jar holding the manna, and Aaron's rod which budded, and the tables of the covenant;

**5** and above it *were* the cherubim of glory overshadowing the mercy seat; but of these things we cannot now speak in detail.

**6** Now when these things have been so prepared, the priests are continually entering the outer tabernacle performing the divine worship,

**7** but into the second, only the high priest *enters* once a year, not without *taking* blood, which he offers for himself and for the sins of the people committed in ignorance.

**8** The Holy Spirit *is* signifying this, that the way into the holy place has not yet been disclosed while the outer tabernacle is still standing,

**9** which *is* a symbol for the present time. Accordingly both gifts and sacrifices are offered which cannot make the worshiper perfect in conscience,

**10** since they *relate* only to food and drink and various washings, regulations for the body imposed until a time of reformation.

**11** But when Christ appeared *as* a high priest of the good things to come, *He entered* through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation;

**12** and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption.

**13** For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled sanctify for the cleansing of the flesh,

**14** how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?

**15** For this reason He is the mediator of a new covenant, so that, since a death has taken place for the redemption of the transgressions that were *committed* under the first covenant, those who have been called may receive the promise of the eternal inheritance.

**16** For where a covenant is, there must of necessity be the death of the one who made it.

**17** For a covenant is valid *only* when men are dead, for it is never in force while the one who made it lives.

**18** Therefore even the first *covenant* was not inaugurated without blood.

**19** For when every commandment had been spoken by Moses to all the people according to the Law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people,

**20** saying, “This is the blood of the covenant which God commanded you.”

**21** And in the same way he sprinkled both the tabernacle and all the vessels of the ministry with the blood.

**22** And according to the Law, *one may almost say*, all things are cleansed with blood, and without shedding of blood there is no forgiveness.

**23** Therefore it was necessary for the copies of the things in the heavens to be cleansed with these, but the heavenly things themselves with better sacrifices than these.

**24** For Christ did not enter a holy place made with hands, a *mere* copy of the true one, but into heaven itself, now to appear in the presence of God for us;

**25** nor was it that He would offer Himself often, as the high priest enters the holy place year by year with blood that is not his own.

**26** Otherwise, He would have needed to suffer often since the foundation of the world; but now once at the consummation of the ages He has been manifested to put away sin by the sacrifice of Himself.

**27** And inasmuch as it is appointed for men to die once and after this *comes* judgment,

**28** so Christ also, having been offered once to bear the sins of many, will appear a second time for salvation without *reference to sin*, to those who eagerly await Him.

**10:1** For the Law, since it has *only* a shadow of the good things to come *and* not the very form of things, can never, by the same sacrifices which they offer continually year by year, make perfect those who draw near.

**2** Otherwise, would they not have ceased to be offered, because the worshipers, having once been cleansed, would no longer have had consciousness of sins?

**3** But in those *sacrifices* there is a reminder of sins year by year.

**4** For it is impossible for the blood of bulls and goats to take away sins.

**5** Therefore, when He comes into the world, He says,

“Sacrifice and offering You have not desired,

But a body You have prepared for Me;

**6** In whole burnt offerings and *sacrifices* for sin You have taken no pleasure.

**7** “Then I said, ‘Behold, I have come

(In the scroll of the book it is written of Me)

To do Your will, O God.’”

**8** After saying above, “Sacrifices and offerings and whole burnt offerings and *sacrifices* for sin You have not desired, nor have You taken pleasure *in them*” (which are offered according to the Law),

**9** then He said, “Behold, I have come to do Your will.” He takes away the first in order to establish the second.

**10** By this will we have been sanctified through the offering of the body of Jesus Christ once for all.

**11** Every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins;

**12** but He, having offered one sacrifice for sins for all time, sat down at the right hand of God,

**13** waiting from that time onward until His enemies be made a footstool for His feet.

**14** For by one offering He has perfected for all time those who are sanctified.

**15** And the Holy Spirit also testifies to us; for after saying,

**16** “This is the covenant that I will make with them

After those days, says the Lord:

I will put My laws upon their heart,

And on their mind I will write them,”

*He then says,*

**17** “And their sins and their lawless deeds

I will remember no more.”

**18** Now where there is forgiveness of these things, there is no longer *any* offering for sin.

**19** Therefore, brethren, since we have confidence to enter the holy place by the blood of Jesus,

**20** by a new and living way which He inaugurated for us through the veil, that is, His flesh,

**21** and since *we have* a great priest over the house of God,

**22** let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled *clean* from an evil conscience and our bodies washed with pure water.

**23** Let us hold fast the confession of our hope without wavering, for He who promised is faithful;

**24** and let us consider how to stimulate one another to love and good deeds,

**25** not forsaking our own assembling together, as is the habit of some, but encouraging *one another*; and all the more as you see the day drawing near.

**Are you feeling the weight and the condemnation of the Law, of trying to be made perfect by living under the legalism of the Law? Do you not understand what it means to live as a child of the New Covenant - to live in the holiness of the Spirit-controlled life?**

### DAY 1

This is it. This is our final week together. We need to pull this all together and make it personal so we can take it with us throughout our life. Keeping in mind all you have learned about the Old and New Covenants read II Corinthians 3. Read it through completely with no distractions. You may want to read it several times.

1. There is one major contrast in this chapter. What two things are contrasted?
2. How does verse 3 compare with Ezekiel 11:19-20?
3. Remember when you read Exodus 34:29-35 regarding the veil over Moses' face? Read it again. List the facts concerning this veil.
4. According to II Corinthians 3, why did Moses put the veil over his face?
5. Explain what you think Paul means about the veil over the heart and how or when it is taken away.

6. Now list the contrasts in this chapter between the Old and the New Covenants.

Old Covenant	New Covenant

DAY 2 and DAY 3

Today we are going to look at Galatians 3, but before we read chapter 3, we need to understand what Paul's purpose was in writing to this church.

They were in danger of following a distortion of the gospel of Jesus Christ. Paul referred to this distortion as a gospel contrary to what they had been taught. What was this "gospel"? It was salvation by faith but perfection by the Law. Therefore, it was a mixture of grace and law: faith plus works, righteousness through the Law. If this is true, the first covenant, the Law, would then not become obsolete as Hebrews 8:13 says, or taken away, as Hebrews 10:9 says. It could, contrary to Hebrews 10:1, make its adherents perfect.



Paul's primary purpose in writing Galatians was to counteract this accursed teaching (Galatians 1:8). He intended to accomplish this purpose by showing them the relationship of the three principle covenants used to bring men to Christ. As you read, it is important to realize that Paul's audience was predominantly Gentile. This heresy was being taught by Jews professing Christ. These men were referred to as "Judaizers" and were seeking to get these Gentile converts under the Law and circumcised (Galatians 5:1-12).

Paul's purpose was also to defend his apostleship which contributes to the credibility of his teaching (chapter 1 and 2), and to show the Galatians the life of liberty that belongs to those who, under the New Covenant, have the Holy Spirit dwelling within (Galatians 5 and 6). This rough division then leaves Galatians 3 and 4 as Paul's doctrinal recourse against the Judaizers. It is these two chapters that we will look at in detail.

As you look at them, ask yourself, On what basis do I live my Christian life? Do I seek to please God by my flesh or by living according to some sort of code of law? Do I feel as if God is angry with me if I fail to have a daily quiet time, pray, witness, study my Bible, etc? Do I feel that I am saved by faith by perfected by my works? Do I know what it is to live by the Spirit?

Now keep all this in mind as you read Galatians 3; you will appreciate it even more.

At the end of this lesson is a worksheet on Galatians 3. Read through it once without stopping to think about it. Then do the following.

1. Mark the following key words or phrases in a distinctive way
  - a. Law (or of the law)
  - b. Faith (believe)
  - c. Works
  - d. Spirit
  - e. Promise
  - f. Covenant

2. Now under the headings given below, list the principles taught in Galatians about the following:

<b>The Law</b>	<b>Faith</b>	<b>The Promise of the Spirit</b>

3. Do you see any contrasts in Galatians 3? List them.

4. Did you see any terms of conclusion like "so then," "wherefore," "therefore," "finally"? If so put a circle around them.
5. When you finish all of the above, answer the following
  - a. What verses show us Paul's purpose in writing? What verses give us a clue to the teaching of these Judaizers?
  - b. According to Galatians 3, how do you know that the Abrahamic Covenant is not the same as or an extension of the Old Covenant?
  - c. How does the Abrahamic Covenant relate to the New Covenant?
  - d. How do the Gentiles become Abraham's offspring? What does this make them?



6. Did God speak to you in any way through this lesson? List your thoughts.

### DAY 4 to DAY 5

Now we are going to look at Galatians 4. Again, worksheets are at the end of this lesson. This is a picture you don't want to miss.

1. Mark every reference to the following along with their synonyms and pronouns:
  - a. Slaves
  - b. The Spirit
  - c. Law
  - d. Promise
  - e. Bondwoman
  - f. Free woman
  - g. Also mark the son of the bondwoman in one way and the son of the free woman in another way.

2. Now make lists of everything you learned about the words you just marked.
3. List the contrasts you see in this chapter.
  
4. An allegory is a description of one thing under the image of another, the meaning of which is not learned by the cleverness of your imagination but by the proper observation of the text. Let the text say what it says, but do not take it beyond what it says. An allegorical interpretation is never to contradict the clear teaching of the Scripture.
  - a. Who were Abraham's sons and who were their mothers" List them according to the order of their birth. Then fill out the remainder of the chart.

Son #1	Son #2
Name:	Name:
Mother's Name:	Mother's Name:
Allegorically Mother is a picture of what Covenant:	Allegorically Mother is a picture of what Covenant:
Proceeds from Mount:	Proceeds from Mount:
Children are:	Children are:
Born according to:	Born according to:

- b. Paul asks a question in Galatians 4:21. The Law can refer to the Old Testament, and in particular, the first five books. According to Galatians 4:30-31, what does the Law teach?
- c. What does this mean practically? If you don't live under the Law, who is going to keep you in line? Or to put it another way, how are you going to handle the flesh?
- i. Who does the New Covenant put within?
- ii. According to Ezekiel 36:27, what will He do within you?
- iii. Compare this with Romans 8:4. What does it say?
- iv. According to Galatians 5:16-18, under the New Covenant, how do you handle the flesh?

v. What do you think Galatians 5:25 means?

5. Well you made it. You have completed the course. You have run the race. Take what you have learned and meditate on it. Examine your life and live in the promises that you have learned. Allow your walk with Him to shape your life and mold you into the man or woman that God wants you to be. May God bless you richly.



## Galatians 3

**1** You foolish Galatians, who has bewitched you, before whose eyes Jesus Christ was publicly portrayed *as* crucified?

**2** This is the only thing I want to find out from you: did you receive the Spirit by the works of the Law, or by hearing with faith?

**3** Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?

**4** Did you suffer so many things in vain—if indeed it was in vain?

**5** So then, does He who provides you with the Spirit and works miracles among you, do it by the works of the Law, or by hearing with faith?

**6** Even so Abraham believed God, and it was reckoned to him as righteousness.

**7** Therefore, be sure that it is those who are of faith who are sons of Abraham.

**8** The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, *saying*, “All the nations will be blessed in you.”

**9** So then those who are of faith are blessed with Abraham, the believer.

**10** For as many as are of the works of the Law are under a curse; for it is written, “Cursed is everyone who does not abide by all things written in the book of the law, to perform them.”

**11** Now that no one is justified by the Law before God is evident; for, “The righteous man shall live by faith.”

**12** However, the Law is not of faith; on the contrary, “He who practices them shall live by them.”

**13** Christ redeemed us from the curse of the Law, having become a curse for us—for it is written, “Cursed is everyone who hangs on a tree”—

**14** in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we would receive the promise of the Spirit through faith.

**15** Brethren, I speak in terms of human relations: even though it is *only* a man’s covenant, yet when it has been ratified, no one sets it aside or adds conditions to it.

**16** Now the promises were spoken to Abraham and to his seed. He does not say, “And to seeds,” as *referring* to many, but *rather* to one, “And to your seed,” that is, Christ.

**17** What I am saying is this: the Law, which came four hundred and thirty years later, does not invalidate a covenant previously ratified by God, so as to nullify the promise.

**18** For if the inheritance is based on law, it is no longer based on a promise; but God has granted it to Abraham by means of a promise.

**19** Why the Law then? It was added because of transgressions, having been ordained through angels by the agency of a mediator, until the seed would come to whom the promise had been made.

**20** Now a mediator is not for one *party only*; whereas God is *only* one.

**21** Is the Law then contrary to the promises of God? May it never be! For if a law had been given which was able to impart life, then righteousness would indeed have been based on law.

**22** But the Scripture has shut up everyone under sin, so that the promise by faith in Jesus Christ might be given to those who believe.

**23** But before faith came, we were kept in custody under the law, being shut up to the faith which was later to be revealed.

**24** Therefore the Law has become our tutor *to lead us* to Christ, so that we may be justified by faith.

**25** But now that faith has come, we are no longer under a tutor.

**26** For you are all sons of God through faith in Christ Jesus.

**27** For all of you who were baptized into Christ have clothed yourselves with Christ.

**28** There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.

**29** And if you belong to Christ, then you are Abraham's descendants, heirs according to promise.

## Galatians 4

**1** Now I say, as long as the heir is a child, he does not differ at all from a slave although he is owner of everything,

**2** but he is under guardians and managers until the date set by the father.

**3** So also we, while we were children, were held in bondage under the elemental things of the world.

**4** But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law,

**5** so that He might redeem those who were under the Law, that we might receive the adoption as sons.

**6** Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, "Abba! Father!"

**7** Therefore you are no longer a slave, but a son; and if a son, then an heir through God.

**8** However at that time, when you did not know God, you were slaves to those which by nature are no gods.

**9** But now that you have come to know God, or rather to be known by God, how is it that you turn back again to the weak and worthless elemental things, to which you desire to be enslaved all over again?

**10** You observe days and months and seasons and years.

**11** I fear for you, that perhaps I have labored over you in vain.

**12** I beg of you, brethren, become as I *am*, for I also *have become* as you *are*. You have done me no wrong;

**13** but you know that it was because of a bodily illness that I preached the gospel to you the first time;

**14** and that which was a trial to you in my bodily condition you did not despise or loathe, but you received me as an angel of God, as Christ Jesus *Himself*.

**15** Where then is that sense of blessing you had? For I bear you witness that, if possible, you would have plucked out your eyes and given them to me.

**16** So have I become your enemy by telling you the truth?

**17** They eagerly seek you, not commendably, but they wish to shut you out so that you will seek them.

**18** But it is good always to be eagerly sought in a commendable manner, and not only when I am present with you.

**19** My children, with whom I am again in labor until Christ is formed in you—

**20** but I could wish to be present with you now and to change my tone, for I am perplexed about you.

**21** Tell me, you who want to be under law, do you not listen to the law?

**22** For it is written that Abraham had two sons, one by the bondwoman and one by the free woman.

**23** But the son by the bondwoman was born according to the flesh, and the son by the free woman through the promise.

**24** This is allegorically speaking, for these *women* are two covenants: one *proceeding* from Mount Sinai bearing children who are to be slaves; she is Hagar.

**25** Now this Hagar is Mount Sinai in Arabia and corresponds to the present Jerusalem, for she is in slavery with her children.

**26** But the Jerusalem above is free; she is our mother.

**27** For it is written,

“Rejoice, barren woman who does not bear;

Break forth and shout, you who are not in labor;

For more numerous are the children of the desolate

Than of the one who has a husband.”

**28** And you brethren, like Isaac, are children of promise.

**29** But as at that time he who was born according to the flesh persecuted him *who was born* according to the Spirit, so it is now also.

**30** But what does the Scripture say?

“Cast out the bondwoman and her son,

For the son of the bondwoman shall not be an heir with the son of the free woman.”

**31** So then, brethren, we are not children of a bondwoman, but of the free woman.