

When God makes this covenant with Israel,

- He takes into account their absolute FAILURE to keep the Law covenant.
- He knows it is humanly impossible for them to make themselves spiritually fit to be the “holy nation” and “kingdom of priests” that the Abrahamic Covenant called for them to be when they are in the land.

You already know that in view of their failure in that land, they are “vomited out of the land” just like the Gentiles before them and they “pine away” in a land of their Gentile enemies.

At that point, it looks like they will never be what the Abrahamic Covenant says God has called them to be. And there is the point; God knows about their failure and their future before it happens.

So before they ever go into the land the 1st time, God enters into a covenant with them to bring them back into that land and once they get back, to do something necessary for them which they could never do for themselves. Do you know what that was?

A: To make them Spiritually Fit! To provide for them, perfect righteousness (Justification) and perfect holiness (Sanctification).

So what the Palestinian Covenant is actually doing is providing for the REPLACEMENT of the Law covenant by another covenant to be named later.

- This covenant acts to make the Law covenant “Old” and provides for the making of “New” covenant.
- it is through this “new” covenant that God will give to Israel the spiritual fitness they need to be what He called them to be; “a holy nation” and “a kingdom of priests” so that they can qualify to “enter in God’s business” with Him!

Therefore **the Palestinian covenant serves as a LEGAL NOTICE OF REPLACEMENT of the Law covenant.**

It is interesting that before they ever get into the land, God is giving them notice that He is going to replace that Law contract because He already knows they will fail under it.

Israel, because they foolishly chose to go under the performance contract of the Law ensured their own Spiritual Un-fitness. They are, therefore:

1. Unrighteous – because they failed to justify themselves
2. Unholy – because they failed to sanctify themselves

But when they go out of the land under the Babylonian captivity, they do have what was written in Deuteronomy to encourage their hearts; that God did covenant to do something for them that they would never be able to do for themselves.

Now let’s get a context.

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- In Deuteronomy 28, the information (the cycles of punishment) given back in Leviticus 26 gets revisited.
- Leviticus 26 is Israel's historical time schedule in advance.
- those cycles of punishment sound awful (and they were awful to endure) but they were given to teach them that the only way they will ever deal with God is on the basis of His Jehovahness & grace.

Deuteronomy 29:1 These are the words of the covenant, which the LORD commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb.

- Mt. Horeb is Mt. Sinai.
- So, "the covenant he made with them in Horeb" refers to the Law given at Mt. Sinai 40 years earlier.
- The setting for Deuteronomy 29:1 is that they are in Moab, on the banks of the Jordan River, ready to go into the land.
- At this point, they are receiving the words of a covenant **BESIDE** the covenant they got at Horeb (Sinai).
- So this is not the covenant of the Law.
- When God made the Law Covenant with Moses, after the furniture of the tabernacle was built, Moses was instructed to put the Law covenant **INSIDE** the ark (coffin) as a dead issue between God and Israel.

You know that the ark was a box that was **covered in gold** that sat in the holy of holies in the tabernacle. It had **2 golden cherubim** that sat on each side of it and their wings spread out over the ark. In the Hebrew, the word "ark" means coffin. And that is what is signified as God knows they will never produce life out of the law.

But, the covenant of Deuteronomy 29 (the Palestinian) goes outside the ark and beside that Law covenant because it's a **LIVING** issue!

It's to be **a constant testimony of the fact that there is coming a time in God's program with Israel when He will put His Jehovahness and grace into effect for them.**

In this Palestinian covenant (the covenant of God's J-ness & grace), God set before the Israelites and those Gentile nations His foreknowledge of their failure under the Law covenant and He tells them, in advance, all their history.

Deuteronomy 30:1 And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the LORD thy God hath driven thee, ² And shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; ³ That then **the**

LORD thy God will turn thy captivity, and have compassion upon thee, and will return **and gather thee from all the nations**, whither the LORD thy God hath scattered thee.

What we are after here is “how” this is all going to get done. It is the LORD that is going to turn their captivity. It is the LORD that is going to gather them from all the nations. In fact, you can see that expression “and the LORD thy God will...” repeated over and over throughout the passage.

Deuteronomy 30:4 If any of thine be driven out unto the outmost parts of heaven, from thence **will the LORD thy God gather thee**, and from thence **will he fetch thee**: 5 And **the LORD thy God will bring thee into the land** which thy fathers possessed, and thou shalt possess it; and **he will do thee good, and multiply thee above thy fathers**. 6 And **the LORD thy God will circumcise thine heart**, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live. 7 And **the LORD thy God will put all these curses upon thine enemies**, and on them that hate thee, which persecuted thee. 8 And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day. 9 And **the LORD thy God will make thee plenteous** in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers:

How is this going to get done, by trying to keep and obey those commands with all their heart and might? No! That’s what got into this mess in the first place. Instead, God is going to undertake to do these things for them. And did you notice in vs. 6 that He is going to do something in their inner man? This is a preview of the New Covenant which is going to replace the Old Covenant.

So at this point you should have a least a basic appreciation for the facts that:

- God has determined to do the business He has to do on this earth (which is to repossess the earth from the Adversary and his cohorts) through Israel as the mechanical means and to get the job done through a series of covenants He makes with Israel (which safeguards God to do all the work Himself).
- In order for Israel (any Israelite) to enter into doing business with God their Father, they have to have SPIRITUAL FITNESS in order to be utilized by God in His business.
- Spiritual Fitness consists of 2 major things:
 - 1) Perfect Justification (+R) and
 - 2) Perfect Sanctification (+Holy)
- Israel rejected God’s Jehovahness & grace to give them perfect justification/sanctification, and opted instead to produce it for themselves by foolishly putting themselves under the Law contract
- When they went under the Law, it made it so God could never treat them as sons, but would have to treat them as children under the tutors and governors of that law contract

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- In His grace, God made this other covenant (the so-called Palestinian covenant) to serve as a legal notice by which He can still find a way to operate with Israel based upon His Jehovahness & grace
- This covenant will be the legal means by which God can make the Law covenant “Old” and establish a “New” covenant to accomplish by His Jehovahness what the “Old” covenant failed to do; produce spiritual fitness

Now, we left off our examination of the New Covenant to see the Palestinian (Or God’s Jehovahness) Covenant. Let’s return there just to make sure that you have a proper appreciation for what the New Covenant covenants for.

By this time you should understand that:

- The NC does NOT covenant for any land, king, throne, kingdom, or anything along those lines at all
- The ONLY thing that the New Covenant covenants for are SPIRITUAL THINGS

The NC has 5 components:

- 1) “I will put my law in their inward parts, and write it in their hearts”
- 2) “and will be their God, and they shall be my people”
- 3) “they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them”
- 4) “I will forgive their iniquity”
- 5) “I will remember their sin no more”

No matter who you are, no matter what program you live in, if you are going to be fit to be utilized by God and enter into doing business with Him, you have to have those 2 things and that means we have to have them too.

There are 2 major mistakes that are made with regard to the covenants:

1. The idea that we are in a covenant relationship with God and that the covenants are for us
2. The idea that even the New Covenant has nothing to do with us at all

It is true that we are not “under” the New Covenant, but we are beneficiaries of the things in the New Covenant. The New Covenant is a must for spiritual fitness; no matter which program you are a part of. The reason they object to being beneficiaries of the New Covenant is because it is given under Israel’s program. I’m not saying that we shouldn’t be careful about those things, but think about this; the Cross took place under Israel’s program too. Does that mean that you are not a beneficiary of what took place there? If not, then you are in real trouble.

It was at the Cross that the New Covenant was ratified. Look at what Jesus says about that.

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Matthew 26:28 For this is my blood of the new testament, which is shed for many for the remission of sins.

You certainly understand that we are beneficiaries of what Jesus did in His death, burial and resurrection, which all took place in Israel's program.

And in both programs, all these issues regarding the New Covenant get taught to the proper recipients in the proper way:

- The Israel that was carried away captive out of their land had it taught to them by the prophets
- After the 400 years of silence, Jesus' little flock gets it taught to them by Christ Himself with all His corrective doctrine in the gospel accounts;
- The Jewish remnant get it taught to them in the books of Hebrews through Revelation
- We get it taught to us in the epistles of Paul. (Heart writing)

2 Corinthians 3:2 Ye are our epistle written in our hearts, known and read of all men:

³ *Forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, **written not with ink**, but with the Spirit of the living God; **not in tables of stone**, but in **fleshy tables of the heart**.

This matches the 1st component of the new covenant in Jeremiah 31.

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

Notice that this is Paul's lead-in to telling them that he is "an able minister of the new testament."

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

I can tell you that all 5 components of the New Covenant are taught to us by our apostle in his epistles. I am tempted to take you through them, but for now I'm just going to leave it at that. I have shown you the first component of the new covenant as it pertains to us in 2 Corinthians 3:2-3. The other 4 components of the New Covenant are found in that same book. We aren't going to go through them now, but we may sometime in the future when we are going through the book of 2 Corinthians.

It shouldn't be a shocking thing to discover this because of what the new covenant covenants for: spiritual fitness. We need it just as much as Israel needs it. We both need it in order to be utilized by God in His business.

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By the way, did you ever wonder why there are 3 components to the issue of New Covenant sanctification? The reason there are 3 (and not 2 or 4 or any other number) is because they parallel the 3 components in godliness!

(see Slide #5 in New Covenant)

Sanctification is the issue of godly sonship edification! (That's what it's aiming at, that's its goal; the capstone, if you will.)

By now you should be able to see that the issues involved in the NC are really all sonship issues, but you should especially identify with that last component, the issue of being "Taught by God & Intimacy of Fellowship." When Paul tells Timothy to engage in the "godly edification" of his assembly, it is no small matter.

1 Timothy 1:1 Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope;² Unto Timothy, *my* own son in the faith: Grace, mercy, *and* peace, from God our Father and Jesus Christ our Lord.³ As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest **charge some that they teach no other doctrine**,⁴ Neither give heed to fables and endless genealogies, which minister questions, rather than **godly edifying** which is in faith: *so do*.

Godliness (godly edification) has 3 components that are a perfect match to the 3 components to our sanctification. It goes without saying that there is a lot more to learn about the covenants. All I have given you is the barest of essentials. And I have done it this way in order to get ourselves to the actual curriculum for sonship education and sonship edification.

But even though we have only scratched the surface in the barest of ways, it is the unfortunate truth that we have already studied more about what it means to be adopted to our heavenly Father and we have actually covered more information and more material than the average Christian knows in his lifetime about being an adopted son! So, to put this in perspective, we haven't even begun the introduction yet. All we've really done is gain some kind (small as it is) of an understanding that sonship exists in both programs.

We've done that by looking (briefly) at:

- That system of tutors and governors under the law of Moses
- The fact that the New Covenant actually includes in it the issue of sonship education— (especially that 3rd component of NT sanctification: being taught by God and that issue of personal, intimate fellowship with your Father)
- The curriculum for our godly edification was written by God Himself, it is in the Bible, all in one place, in the exact order in which God wants it taught and in which it must be taught if it going to effectually work

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- There are no substitutes, there are no alternatives, and no matter how long history lasts: God curriculum for sonship education can't be improved upon

So the question at hand is: just how do we get there from here—how do we get over to the sonship education curriculum from Romans 8:14?

Notice that as you first get confronted with the issue of being adopted by God as His son, you go on throughout the remaining of chapter 8 and you get some really wonderful things taught to you about the fantastic privilege of being an adopted son.

You get taught about:

- the fantastic impact your sonship education is going to have
- to appreciate the education your Father is going to give you
- how it will affect your prayer life and your communication between you and your Father
- an overview of the education you are about to receive and how it will impact your life
- the powerful greatness of the wisdom of your Father to overcome all the sufferings associated with this world in this dispensation of grace in which we live

When you get to Romans chapter 9, the thing you should be absolutely thrilled with and excited about, and interested to find more information about is this issue of being adopted by God. Paul knows that all this thrilling issue of being God's adopted son is now uppermost in your thinking, it's what is on your mind. Then Paul says, as he opens up chapter 9, "Hey that pertains to Israel, too!"

What I want you to see, (or maybe better, what I want you to verify in your own mind), is that even if you didn't have a proper understanding of Israel's program and the issue of sonship contained in it, you can't get 4 verses into the next chapter of Romans without God telling you and immediately confronting you with something: Israel is going to be adopted, too!

And because of that, we should expect that if we want to understand more about adoption, we should naturally expect to find information about it in Israel's program. And we do. And why is this important? It is important because this is how God designed to lead you back to Israel's program to glean a better understanding about God adopting His sons.

In other words, so you see that it's not just my idea or opinion that we will find the curriculum there, but that's what God, Himself does and where He directs you to go. That really should not be much of a surprise considering all we have covered in the last week or so in connection with the New Covenant and the 3 sanctification components to that NC.

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But while we would expect to find a lot of information that we need to have concerning the adoption of sons along with the significance and grandeur of it and how that should make an impact on us, it's important that you see that while **the pattern of the curriculum would naturally stay the same**, the content of the doctrine contained in the curriculum would naturally change between programs, and you should know why.

In other words, we shouldn't expect to find the exact same doctrines to be written on our hearts to match up with the doctrines God will write on the hearts of the members of the nation Israel. Do you know why?

A: Because God's business with us, the "new creature" of the church, the body of Christ is DIFFERENT than His business with the members of the nation Israel.

And a good way to see that is that while we both benefit from the NC (and the 3 components of NC sanctification), we know as per the 1st Component: "Heart writing" as per II Cor. 3:2-3, that our epistles of the apostle Paul are going to have their doctrine written on the fleshy tables of our hearts. But Israel will have that too! What kind of heart writing does Israel get? (Well, how are the books that follow Phlm. written?) Hebrews to Revelation are written in epistolary style! Just like ours!

I am saying it this way so that you realize God has set forth the structure (or the curriculum) for sonship education back there, and it's not just some wrong thinking that we should go back into Israel's scriptures to look for the pattern or curriculum for our sonship education.

Again, as you read the first 4 verses of Romans chapter 9, and as you see that list of things mentioned in verses 4-5, you are immediately confronted with the fact that sonship (or the adoption as sons) pertains to those Israelites. (And Paul doesn't say that they "used to pertain" - but he says that they still do 'pertain' to them.) And the adoption as sons gets mentioned first because of the huge importance and great significance that it is to God, Himself!

- And why? Why is that the first thing on the Spirit of God's mind, and the first thing on the apostle Paul's mind when he brings up the things that pertain to Israel in Romans chapter 9?

There are several good reasons such as:

- when a person gets to the end of chapter 8, they want to know just what is going to happen to Israel and just what is God's plan for them when He resumes His program
- God wants us to know that the issue of sonship education exists in both his program with Israel, and in His program with us, the members of the church the body of Christ in this dispensation of Gentile grace

But my understanding is that there is an overriding or even greater significant issue of why this gets mentioned first and foremost. And I believe that when you see this you'll not only see how

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greatly significant the issue of sonship is, but what I really want you to see is how greatly significant it is to God Himself! (That He emphasizes it, even over and above all the other things in that list—and all of them are monumental issues, but sonship is 1st!)

In my way of thinking the answer to why Sonship is such a big deal is not just that you are treated differently than Israel, not just that you are out from under tutors and governors, not just that you are adults and not children, not just that you are told the “why” of what your Father is doing, not just about how your education is going to handle the sufferings of this present time – but the one over-arching issue of all the issues, the one that should thrill your heart the most, the one that should captivate your thinking, cause you to thirst for and want to know more about is the issue of your now going to be able to enter into doing your Father’s business!

That’s the issue. And by the time you get to the end of Romans 8, that issue of being an adopted adult son to labor with my Father in His business should totally consume you and your thinking!

Did you notice that adoption to labor with your Father is held to the last thing in your being taught about your sanctified position in Christ, and it is the first issue in dealing with God resuming His program with Israel. That is because it is the BIG issue to God in both programs. It is big in both programs because in each of them, it’s going to be how He gets His business accomplished to repossess the earth, and to repossess the heavenly places back from the Adversary and his cohorts!

Therefore you should expect to find, back into Israel’s program and Israel’s scriptures, information and doctrine about God adopting His sons! And you do because God puts a premium on His business and getting His business done on earth and in the heavenly places!

But I say again, just so you realize that since the adoption of sons is something God utilizes to accomplish His business in both programs, you can go back to Israel’s program to find out some things (some very important things) concerning the adoption of sons, but at the same time realize the information or doctrine is only pertaining to God’s business dealings in His program with Israel. The information or doctrine that He wants us to operate on is found within the epistles dedicated to His business dealings and operations and program with us, the members of the church, the body of Christ, and that information and doctrine is found in the letters of the apostle Paul.

In fact, this is one of the huge aspects of “the mystery of Christ.” It is the information or doctrine contained within “the mystery” (only revealed through the apostle Paul) that keeps the 2 businesses separate and distinct.

With that being said, the bottom line to God accomplishing His business in either program is that He has chosen to do it by the adoption of sons and the sonship curriculum (either with Israel or with the body of Christ).

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Therefore, the natural thing would be that the framework or structure of the curriculum would be the same in both programs because both programs call for the adoption of sons to take place, and the education of believers as sons by the Heavenly Father.

I'm saying all this to say this: we would expect the doctrine written on the hearts of the Israelites (written in their epistles) to be different from the doctrine written on our hearts in our epistles: but the format should be the same. And, indeed, that turns out to be the case, which you will see. So at this point, it is not only permissible to go back to see the format of the curriculum, but it is necessary.

Now, I'm not trying to be tedious with all this, but I'm jumping through all these hoops so that you will know that by going back to observe the format for adoption, we are not mixing the programs or trying to integrate Israel's doctrine into our program.

So, the question is, "where is it?" Where do I go to see it? To answer that, you really have to have some measure of an appreciation for God's program with Israel.

God begins to repossess the earth in earnest as He takes the nation of His own creation (Israel) out of the horror of great darkness in Egypt and gets underway with their preliminary sonship education: the 10 plagues + the 5 further trials of education after they cross the Red Sea. As we noted back in Exodus:

Exodus 4:22 And thou shalt say unto Pharaoh, Thus saith the LORD, **Israel is my son, even my firstborn:** 23 And I say unto thee, **Let my son go, that he may serve me:** and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn.

God was educating Israel first of all into His Jehovahhness and grace, then their further education in the wilderness, and all the while He was calling Israel to come to HIS land, to be HIS sons, to labor in HIS business, carrying out HIS will on the earth. He wanted to adopt them immediately following the exodus and that's why He uses the language He does. In all His educating them, even in the face of their rejecting His education to them, He still treats them as sons, not as children!

Notice that even when they disobey Him, He doesn't react with the punishment of the law at all—He just says, "How long are you going to refuse my commandments?" (How long are you going to not do what I tell you?) [Exodus 16:28, for example]

Exodus 16:25 And Moses said, Eat that to day; for to day is a sabbath unto the LORD: to day ye shall not find it in the field. 26 Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none. 27 And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. 28 And the

LORD said unto Moses, **How long refuse ye to keep my commandments and my laws?**

He's dealing with them as a father to a son. He's trying to educate them into what spiritual fitness is all about; not them producing it on their own, but Him producing it and giving it to them.

If you pay attention to what is going on in Exodus 1-19, you can see that God wants to adopt them as His sons and begin educating them so that He can begin utilizing them in all His business on the earth. But you know what happens! You know that they reject His Jehovahness and grace, and opted instead for producing their own justification and their own sanctification by agreeing to go under that law contract.

But now you also need to 'beef up' that understanding that you already have, and add to that the fact that not only did they do that, but the rejection of God's Jehovahness & grace to produce and give them perfect justification and sanctification also includes the fact that they fully rejected their own adoption as sons! THINK OF IT, they actually refused and rejected to be adopted by their Father!

Did you notice that's what that 10th plague (along with the feast that was attached to it—the feast of unleavened bread) all presented to them: They were no different than any of those Gentile Egyptians, the only difference was the BLOOD of the Passover.

Passover was teaching them that through the blood of a substitute, the angel of death won't take your life, and that's a shadow of justification through the blood of a Substitute on your behalf so the angel of death doesn't take your life.

The feast of unleavened bread occurred at that exact same time (same night the death angel passed over), so that you can now feast with God without sin in the picture and that's a shadow of sanctification and functional life and intimate fellowship with God. But they didn't want it, they rejected it and then after that law came in, their whole history was one of God dealing with them as children under the law and waiting for the day when God would adopt them as His sons.

But here's the great thing about God in His program with Israel: even though they foolishly went under that law contract and refused to be educated as sons— God still found a way to, not only eventually deal with them on the basis of His Jehovahness and grace and finally adopt them as sons, but all throughout His program with Israel, God reserves Himself the right to step outside that law contract (the reserve clause in Exodus 33:19) and He also allows Himself to insert within His program with Israel these examples of His grace.

What you need to perceive in all this, as you go through Israel's history, is that it's not just the issue of giving them examples of His Jehovahness & grace (and how He wished to operate with

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them on that basis), but these are also examples of how He wanted to (and one day will) treat them as adopted sons and have them enter into doing business with Him in all His program for this earth.

As you go through the books of Exodus through Ruth and the first 16 chapters of I Samuel, you see God (especially as His words get written down in a book) making provisions in His word for Israel to one day receive the adoption of sons.

The issue of the curriculum (and even the fundamental doctrine for their sonship education) was not part of “the mystery of Christ.”

I say all this just to say that if that is true (and I’m settled in my thinking that it is), then we should expect to find a place where God sets forth their sonship curriculum in advance—and indeed He does!

When you look in an overview fashion at God’s entire program with Israel, you should be able to (rather easily) see a specific place where God gives Israel a special preview or advanced information that shows them what it’s going to be like when He is able to conduct His business with them on the earth. And within that preview, He gives them an advanced education into the issue of laboring with Him in His business, specifically as His adopted sons when they finally do receive the adoption.

God provides the history of it in advance, He provides the curriculum of sonship in advance, and He even produces a specific man (or men) who typify or shadow God’s treatment of them as sons.

At this point, it would not surprise me that you should be able to put your finger on the spot in their historical time line where you would expect to find it. Can you pin-point the spot?

If not, let me give you a hint. If you look at those 5 cycles of judgment and look at the way in which God brought each course in on the nation, you will notice that there is a ‘gap’ or pause between 2 of them. Back when we studied Israel’s history we called this an “interlude of mercy.”

That is the place where this preview of their sonship adoption took place; between the 1st and 2nd cycles of judgment, which is that portion of God’s word that occurs from I Samuel chapter 16 through I Kings chapter 11.

God, through Samuel the prophet, made it evident that Israel was worthy of having the 2nd Course of Punishment come upon them. However, instead of the 2nd CoJ beginning, God gave Israel an historical interlude of glorious blessing and prosperity under Kings David and Solomon.

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This was NOT a stipulation of the Law contract. On the contrary, it was not merited at all. I Samuel 16 through I Kings 11 record this golden age of Israel's grandeur, which is a picture of their establishment in God's kingdom of heaven when it gets set up on this earth. (The very business of God with them!)

God graciously gave Israel this time of blessing and prosperity for a very special reason. Throughout it, He manifested to them every aspect of His Jehovahness that they would be beneficiaries of when He fulfilled to them what His name "Jehovah" meant. Moreover, He revealed to them the very MEANS by which His Jehovahness would go into effect; He Himself, Adonai Jehovah, would become one of them, to do for them what they could not do for themselves.

He would enflesh Himself in the line of the seed of David to do this. And this is what the Davidic Covenant is all about!

Even while they were under the 1st Course of Punishment, God made it evident that Israel needed a redeemer, as well as a deliverer, avenger, king and blesser. He also made it evident that not one of them could ever be any of those things. Therefore, their only hope was for God Himself to become these things for them. So, in accordance with His name "Jehovah," God covenanted with David to become these very things.

We have already looked at the Davidic Covenant in 2 Samuel 7:12-17, so we aren't going to go back there again now. I will just remind you that the Davidic covenant contracted for God to implement His J-ness for Israel and fulfill these 5 mandates—and God Himself would become Israel's Redeemer, Deliverer, Avenger, King and Blesser.

It was through both David (as God's man of war) and Solomon (God's man of peace and wisdom) that God gave Israel foretastes of what the fulfillment of those 5 mandates would mean for them.

So this becomes the logical place, the perfect doctrinal place for God to present the foretaste of their sonship adoption and sonship education. Because the truth of the matter is, this interlude is a foretaste of Israel functioning with spiritual fitness in connection with their Father's business on the earth—and that is SONSHIP! In fact, the gracious interlude under David and Solomon contains within it the capstone of Israel's spiritual fitness = sonship, the adoption as sons.

It is in this interlude that Israel is given, in advance, an example of sonship edification and sonship education. In addition, they are given an example of sonship perfection; the perfect son laboring with his Father.

By the way, where is the perfection of the son laboring with the Father seen?

A: In the Lord Jesus Christ Himself!

(11-12) Sonship Orientation

When you look at the life of David and Solomon, you really have a huge amount of information. Actually, you have much more than the historical account as recorded in I Samuel through II Chronicles because you have to take into account the writings of these 2 men (the prophetic writings), which would include the Psalms, the book of Proverbs, Ecclesiastes, and the Song of Solomon.

So to get us into this and to lead us to the specific book and passage where God wrote down the curriculum and the format and the pattern for sonship education, we need to say something (at least a bare minimum) about David and Solomon and the relationship between David and Solomon. And this is what we will do in next session.