

In our last session we laid some important groundwork in several areas. Among them are:

- We are “sons” in more than one way.
- We are made to be “children of God” by virtue of regeneration. Therefore, we are “sons,” in the sense that we are part of God’s family.
- Additionally, we are also offered the opportunity to be educated as “sons” by virtue of adoption. Therefore, we are “sons” in the sense that we will now be treated as adult, adopted sons who will be educated by our heavenly Father for the purpose of instilling His character in us, equipping us to think and live like Him so that we can labor with Him in His business.
- We identified 3 main liberties that we have as sons which we would not enjoy if we were children.
 - Freedom from fear motivation
 - Freedom from the rudiments of the world
 - Freedom from governorship and limited decision-making

Romans 8:14 For as many as are led by the Spirit of God, they are the sons of God.
15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

There is one other issue that will give you an appreciation for being treated as a son and crying, “Abba Father!”. To see this, you will need some understanding of the sonship concept as it has been made known throughout God’s program with Israel; the issue of something God did for Israel and in Israel’s program that put on display His Jehovahness and grace to do for them what they couldn’t do for themselves. We are not going to go into a lot of detail in this, so I’m just going to give you the minimal requirements of what you need to know about this.

As God began to get underway with repossessing the earth from the Adversary and his cohorts, one of the ways God chose to get that accomplished was through a series of covenants that He made with his nation Israel. Those covenants, among other things, not only ensured that all God desired to get accomplished would actually get accomplished but that what would get accomplished would get done by means of His Jehovahness and grace, and not by the works of man or the wisdom of men or the energy of man’s flesh. Understanding both components set forth in that last sentence is very important.

The subject of the covenants of Israel is a huge doctrine and we cannot go aside for any kind of detailed study of them, but what we must do is see that there is something within the doctrine of the covenants of God with Israel that has a material bearing on the issue of sonship and sonship edification. Does you know what it is?

Again, we are not able to take the time to do a detailed study of this entire doctrine either. We are only going to scratch the surface of it, just as we did with the issue of “tutors and governors.” You are only going to get an elementary understanding of it for now, but you should always look to take on the responsibility of educating yourself in the details. But the things we will cover are important because these are some of the things that you should have an understanding and appreciation for before you ever get to the book of Romans, let alone Romans 8:14!

God made covenants even outside His program with Israel. There are covenants spoken about even before Israel’s program began, with Noah, for example.

One of the crucial things is to be able to know exactly what each covenant covenants for. Let’s start out by just noticing that the covenants were a part of Israel’s program and that they are actually included in a list of things pertaining to their program that includes the issue of their sonship education.

Romans 9:1 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, ² That I have great heaviness and continual sorrow in my heart. ³ For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: ⁴ Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the promises; ⁵ Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen.

Ephesians 2:11 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; ¹² That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: ¹³ But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

Now we need to do a quick run-through of the covenants.

The Abrahamic Covenant – Genesis 12:1-3; 15:18

Genesis 12:1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto **a land** that I will shew thee: ² And I will make of thee **a great nation**, and I will bless thee, and make **thy name** great; and thou shalt be **a blessing**: ³ And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

Abraham believes God and it is counted unto him for righteousness. Over in Genesis 15, a sacrifice is made and when God Himself walks between the two halves of the sacrifice, this covenant gets ratified.

As soon as God is ready to ratify this covenant, God puts Abraham to sleep and Abraham sees only in a dream.

Genesis 15:5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. ⁶ And he believed in the LORD; and he counted it to him for righteousness. ⁷ And he said unto him, I *am* the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. ⁸ And he said, Lord GOD, whereby shall I know that I shall inherit it? ⁹ And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. ¹⁰ And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. ¹¹ And when the fowls came down upon the carcases, Abram drove them away. ¹² And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. ¹⁷ And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. ¹⁸ In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: ¹⁹ The Kenites, and the Kenizzites, and the Kadmonites, ²⁰ And the Hittites, and the Perizzites, and the Rephaims, ²¹ And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

There are several important things to see from this passage:

- Abraham does not pass between the halves of the sacrifice, only God does, indicating that this is an unconditional covenant that will be fulfilled by **God's Jehovahness and grace** alone
- It is here that God gives a geographic description of **the land**. As it turns out, what was given to Abraham is much larger than what the nation of Israel occupies today

The land grant ran from the Euphrates up in modern-day Iraq all the way to Mediterranean on the west and down south into Egypt to the Nile River. Well, all we're after here is that the Abrahamic Covenant covenants mainly for a land and a people, even though it also includes "a great name" and "a blessing to all the families of the earth."

And just as an aside, the 10 nations listed here in conjunction with the land are the exact land areas that will house the 10 kings that confederate with the Antichrist in the day of wrath.

They are Satan's tool in his contention over the land from the beginning and they will come into play as major chess-pieces in the last days.

The Palestinian Covenant – Deuteronomy 29:1-30:10

The next covenant is commonly referred to as the Palestinian Covenant. The Bible doesn't call it that and in fact, that is a little misleading as it makes you think that this covenant also has to do with "the land." This covenant has absolutely nothing to do with the land. This fact presents us with the perfect segue into a truth concerning the covenants; when God covenants for something,

He never comes back with another covenant and covenants for the same thing again. It is important for you to have that clear in your mind.

So, if it does not have to do with the land, what does the Palestinian Covenant cover? I don't want to get too far into this because I actually want us to focus on this covenant, but only after we have completed our list. But for now, let's just say that the Palestinian Covenant covenants for God to do all the work. You could say, it covenants for God's Jehovahness to put into effect. We'll look at the details of this in a bit.

The Davidic Covenant – 2 Samuel 7:12-17

The next covenant is the Davidic Covenant which covenants for a king, an everlasting kingdom, a house and an eternal throne. David is not just a major character in your Bible, but we are going to get very familiar with him because of what God does with him in regard to sonship. That may sound confusing at this point but that is why I want us to spend a little time getting familiar with what God was doing with David that would enable the members of the believing remnant to one day function as adopted sons. And that information regarding the structure (not the doctrine!) of adoption is what the apostle Paul is counting on you understanding when he brings up adoption without explaining it to you in Romans 8.

There is something else with David that you have become familiar with in some of our other studies together. Back when we were studying God's Plan and Purpose for Israel, you were taught the 5 mandates of this covenant.

The book of Psalms is divided up according to these mandates and in this same order. For example, the first 41 psalms have as their primary focus, the Redeemer and His redemption. Psalm 42-72 deals with the Deliverer and His Deliverance. And on it goes just like that. Now let's read about this covenant. What is being said to David is spoken by the LORD through Nathan the prophet.

2 Samuel 7:12 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. 13 He shall build an house for my name, and I will stablish the throne of his kingdom for ever. 14 I will **be his father**, and he shall **be my son...**

This ought to catch your eye. This isn't being said just to give the Bible a poetic flow, these words real meaning behind them. You know, just as David knows, that the Palestinian Covenant has already been stated and David also knows just what that means. David knows what the Law covenanted for and what the Palestinian Covenant did to that old covenant. And all of that was done because God is pushing toward the goal of making Israel His sons, as in "adopted sons!"

Now you recall that God referred to Israel as a "son" before they went under the Law and He instructed Moses to tell Pharaoh that Israel is "my son, even my firstborn" and to let him go. But

now, with David, the issue of being a son is being brought up again. There are several important reasons for God doing this which we discuss shortly. For now, let's keep reading.

2 Samuel 7:14 I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: ¹⁵ But my mercy shall not depart away from him, as I took *it* from Saul, whom I put away before thee. ¹⁶ And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever. ¹⁷ According to all these words, and according to all this vision, so did Nathan speak unto David.

There is a lot more to see regarding this covenant but all we are really after here is for you to see the main features that this covenant covenants for. The covenant covenants for a king, a kingdom, a throne, a house and a system of government. God intends for His Son, Jesus Christ, to sit on that throne and rule that government. But there is another who aspires to sit on that throne and he has been laying the groundwork to make it happen and that would be Satan.

The Covenant of Peace – Isaiah 54:10

The next covenant is one that we don't hear much about; the Covenant of Peace. This covenants for the material/physical blessings and benefits that will be given to the nation of Israel.

Isaiah 54:8 In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer. 9 For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. 10 For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the **covenant of my peace** be removed, saith the LORD that hath mercy on thee.

As you continue to read on down through the chapter, you discover that this covenant includes an entire package of material, physical blessings for the nation of Israel. When the remnant is finally established in the kingdom – and that is done by them putting themselves under His Jehovahness and grace – He will provide for their prosperity, their peace and their material blessings and this is what this covenant is about. The “peace” is about the fact that God is no longer going to be pouring out His wrath.

At this point you should be looking at the list and saying that there are 2 major covenants missing. Can you tell what they are?

A: The Old Covenant and the New Covenant.

The Old Covenant - Exodus 19:1-4 (Ratified in Exodus 24)

The Old Covenant is the Mosaic Covenant which is also called the Law of Moses. Here's a question for you. Is there anything about the land contained in the Old Covenant?

A: No.

What you have to be able to do is tell me the two things that the Law covenanted for. We are going to discuss some important aspects of the Law, but first I want to complete the list of covenants.

The New Covenant – Jeremiah 31:31-34

When it comes to the New Covenant, you and I are beneficiaries of the New Covenant even though we are not under that covenant as a nation or as Israelites or in conjunction with the rest of the covenants. It is clear in the Scripture that the New Covenant is given to Israel. But it is also clear in the apostle Paul's writings that every single aspect of the New Covenant is also provided for us.

The New Covenant and the Old Covenant have a relationship in that neither one of them have to do with land, a king, a kingdom, a name, material blessings, a throne, the repossession of the earth or any of the things that the other covenants do include. They both deal with what has to be "inside a person" that qualifies him to be used by God in His business. The difference is that one of those covenants provides for you to produce it and the other one provides for God to produce it.

Now let's return to the Old Covenant for further understanding. When God brought His people out of Egypt, it was His intention to deal with them as adopted sons and daughters, utilizing them toward His purpose of repossessing the earth. It was when Israel very foolishly decided to go under the Law that they short-circuited that intention and they post-poned their adoption for a very long time.

They opted to learn about God's Jehovahness and grace the hard way. Not only that, but they also postponed a number of things that they could have enjoyed immediately. One of those things was their sonship education. They forfeited it because of their foolish attempt to produce it on their own.

Even though they put themselves under the "T & G" of the Law and even though God began to operate their program accordingly, God still reserved the right to one day, to institute their adoption and deal with them as sons and daughters under His Jehovahness and grace. And in order to do that, God constructed a series of agreements with them, that would make that legally binding and possible. Those agreements are called covenants.

The issue of the covenants is not only very large, but in the minds of most saints, very confusing as well. This sad situation is made worse by the way in which preachers handle the Bible. They not only miss what the covenants are for, but the action surrounding them is distorted. These

days, most sermons are not much more than motivational speaking with some verses thrown in. The historical events of the Bible are either spiritualized or reduced to some kind of pop-psychology material.

The reason I bring this up is because without a proper understanding of at least the basics with regard to the covenants from Israel's program, when you do get over to Romans 8:14-15, you will not understand what that cry of "Abba Father" is about. Therefore, they don't cry "Abba, Father" and they really don't understand what the big deal is. This is why it is necessary for you to be educated in the covenants, at least on the basic level.

There are some principles that you need to have in mind as you think about the covenants:

1. God never brings in another covenant to covenant for the same thing He has covenanted for in a previous covenant.
2. The covenants are given in a particular order; there is a pattern to them.

Whenever anyone mentions a covenant, you need to be able to think of what it is that the covenant covenants for. For example, the main feature of the Abrahamic Covenant is the land. That covenant is not only given to Abraham but it is also reaffirmed to Isaac and again to Jacob, and every time, the primary issue is the land. Why is that "land" so important to God that He would covenant for it? Couldn't He put Israel in a geographic location without a covenant? Why go to the trouble to make out a piece of real estate and make an eternal covenant regarding it?

A: God covenants for the land, God thinks the land is important because that land is the place where God is going to have His habitation.

Out of all the created universe, it was the earth that was created for God to live on. The earth is going to be His headquarters, His permanent place of residence. That was God's purpose for creating the earth to begin with and Satan knew about this. Satan also knew the exact location on this earth in which God was going to dwell. And because there is a battle for control of that property going on in the spiritual world, that location also becomes the most hotly contended piece of property in the physical world.

Now, let's return to our discussion of the Old Covenant. The Old Covenant was known as the "Old Covenant" at first, it was known as the "Law" Covenant. It became known as "old" later on. Part of the confusion among saints today is that they think the New Covenant is part of the Mystery. The New Covenant was not part of the Mystery, it was well known back in Israel's program.

The prophet Jeremiah (and others) wrote of the New Covenant. The point that I want to make with you is this: the New Covenant is not a program change. During the earthly ministry of Jesus when He speaks of the spiritual condition of the nation and the coming of the Holy Ghost, He is not preparing them for a program change. He is preparing them so that they can be

educated as adopted sons and daughters IN THEIR PROGRAM. You already know that “the adoption pertaineth to Israel.”

But you also know that Paul says we are beneficiaries of that same New Covenant without being under that covenant. And the question is “why?”. Why are we made to be beneficiaries of this covenant and only this covenant that was made with Israel? And how is that possible?

The “how” of it is that God, after Israel went under the Law, provided for the right to bestow the benefits of His covenant upon whomsoever He desired, Israelite or not.

The “why” of it is that without being beneficiaries of the New Covenant, we could never be adopted as adopted sons and daughters of God. To understand this, you have to know what the Old and New Covenants covenanted for.

God gave Israel a choice. They had just seen Him send the plagues on Egypt, part the Red Sea, destroy Pharaoh and his army, and change poison waters to drinkable; all by His power (Jehovahness) and with no performance or merit on their part (grace).

They can either continue to operate upon God’s Jehovahness and grace or they can try to merit it on their own by keeping God’s commandments.

Exodus 19:1 In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. 2 For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount. 3 And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; 4 **Ye have seen what I did** unto the Egyptians, and **how I bare you on eagles' wings**, and **brought you unto myself**.

You see how God shows them it was Him and Him alone that delivered them. But now they are going to be given the alternative.

Exodus 19:5 Now therefore, **if ye will obey my voice indeed**, and **keep my covenant**, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:

The alternative is that they obey God and keep His covenant and notice it is called a covenant here. If they rely on God’s Jehovahness and grace they will have a certain reward or if they can perfectly keep the covenant they will have the same reward.

Exodus 19: ⁶ And **ye shall be unto me a kingdom of priests, and an holy nation**. These *are* the words which thou shalt speak unto the children of Israel.

Of course you know what they chose, they chose to “do all that the Lord hath spoken.”

Exodus 19:7 And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him. 8 And all the people answered together, and said, All that the LORD hath spoken **we will do**. And Moses returned the words of the people unto the LORD.

So it was going to be up them to “do it” (performance) not up to God (grace). What they should have said was that they could not do it on their own. Realizing their own sinful condition by the first of the plagues that fell upon them and the Egyptians and recognizing the protection and provision that came by the hand of God only, they should have said what the little flock will one day say as they ready themselves to enter the kingdom:

Hosea 14:2 Take with you words, and turn to the LORD: say unto him, **Take away all iniquity**, and **receive us graciously**: so will we render the calves of our lips.

Notice their acknowledgement of a sinful condition and the plea to be dealt with on the basis of grace (receive us graciously) not on the basis of merit. But they did not.

So, what was it that the Old Covenant covenanted for? Does the Law (the Old Covenant) have anything to do with the land? No. Neither does it covenant for the things included in the other covenants. For example, it has nothing to do with a throne, or king or kingdom. That would be the Davidic Covenant. It doesn't even cover the same kind of material blessings that included in the covenant of peace. I'm not saying there aren't material blessings for obedience to the Law but they are not the same as those that are included in the Covenant of Peace when gets in force when the kingdom is established on earth. So let's go back to the original question, what does the Law covenant for?

A: The Law covenanted for Israel to make themselves SPIRITUALLY FIT! Before God can ever utilize anyone in laboring with Him, they have to have SPIRITUAL FITNESS. They had rejected God giving them that by His Jehovahness and grace.

There are 2 components to “spiritual fitness.” Can you identify them?

The 2 components to spiritual fitness are:

1. Perfect Justification – that's righteousness!
2. Perfect Sanctification – that's holiness!

Therefore, the law was a way for an Israelite to prove that he is (1) just as Righteous as God, Himself (Self-Righteousness) and (2) that he is just as Holy as God, Himself (Self-Holiness).

Deuteronomy 6:24 And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as it is at this day.
²⁵ And it shall be **our righteousness**, if we observe to do all these commandments before the LORD our God, as he hath commanded us.

That is exactly what the Law contracted for them to do; produce their own righteousness and self-justify themselves unto eternal life.

Leviticus 18:1 And the LORD spake unto Moses, saying, ² Speak unto the children of Israel, and say unto them, I am the LORD your God. ³ After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances. ⁴ Ye shall do my judgments, and keep mine ordinances, to walk therein: I *am* the LORD your God. ⁵ Ye shall therefore keep my statutes, and my judgments: which **if a man do, he shall live in them**: I *am* the LORD.

The “live” here is an eternal life issue. The Law was so they could produce perfect righteousness, on their own, that equals God’s perfect righteousness.

That’s one of the issues of spiritual fitness. The other issue is that they will have to make themselves holy – and the Law was so they could do that on their own. Isn’t it interesting that as they went through the years of listening to me mishandle the Law that they came to the place where they decided they were naturally righteous and they were born perfectly holy.

Leviticus 11:44 For I am the LORD your God: ye shall therefore **sanctify yourselves, and ye shall be holy**; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth. 45 For I am the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy.

Notice how He always brings up the issue of what He did for them – “I am the LORD that bringeth you up out of the land of Egypt...”.

Leviticus 20:7 **Sanctify yourselves** therefore, **and be ye holy**: for I am the LORD your God. ⁸ And ye shall **keep my statutes**, and do them: I *am* the LORD which sanctify you.

Deuteronomy 28:9 The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, **if thou shalt keep the commandments** of the LORD thy God, and walk in his ways. 10 And all people of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee.

Now I want you to have this down and settled once and for all. Don’t get sucked in by some slick-talking preacher who is trying to convince you that the Law is good and you need it. The Law was given to Israel as the means for them to produce their own righteousness and their own holiness. And if you go under that Law (or some man-made equivalent) then you are attempting to do the same thing. Utilize the law in salvation and you are self-justifying yourself to produce your own righteousness that is as perfect as God’s is. You can’t do it. Utilize the law in living for God and you are self-sanctifying yourself to produce your own holiness that is as perfect as God’s is. Again, you can’t do it.

And don't lose the point here, the only way a person can be utilized by God in His business (i.e. treated as an adopted son) is for that person to be spiritually fit to be so used. And in order to be spiritually fit, you have to have, as a minimum requirement 2 spiritual items: 1) Perfect justification and 2) Perfect sanctification.

Nothing else matters. Not your money or position or power or influence or reputation or intention or name or any of the other things that men place value on. If you are going to work with God in His business then you are going to have to be qualified for it. And even if you are saved, and given a perfect sanctification (which you are) if you don't ever come to understand how to put that sanctification into practice properly, then the only thing you are is "qualified." You may have the qualifications but you won't have the skills. You may have the qualifications but you don't have the desire. You may have the qualifications but you don't have the education. God has given you everything you need to be qualified. The question is: what are you going to do with it?