

(9-10) Sonship Orientation

Review of the Covenants

In our study of the book of Romans we have gotten to the third component of our sanctification; that we are adopted sons of our heavenly Father.

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.

What would normally be the case is for us to go through these verses just as we have done in previous verses, but in this case, there are some things that are necessary for us to understand from Israel's program before that cry of "Abba, Father" can fully and properly be made. It is for that reason that we have been looking at the covenants under Israel's program. Not that we are under any of those covenants, we are not. But we are the beneficiaries of one of them and you need to understand that issue.

When we left off last time, we were looking at the covenants, what each covenant covenants for and why. In quick review:

- God does not re-covenant for things already covenanted for in a previous covenant
- In order to be utilized by God in His business, (whether it be in Israel's prophetic program or in the Body of Christ's mystery program) a man must have SPIRITUAL FITNESS.
- Spiritual Fitness is composed of 2 components:
 - Perfect Justification
 - Perfect Sanctification
- The Old Covenant (The Law) covenanted for a man to produce His own Spiritual Fitness under a performance system
- The New Covenant covenanted for God to produce Spiritual Fitness and give it by grace

There is a passage in II Corinthians that I want us to look at so that you can see just how important the New Covenant is to, not just an Israelite, but also to every believer in Christ today. Normally, I would not jump us ahead in the Bible, but I want to give you this one caveat: when Paul corrects the Corinthians, he always brings them back to Romans doctrine. Some of these issues are not in the book of Romans because the Romans weren't having these problems. So what you are getting in Corinthians is not different doctrine or even new doctrine, but details of the doctrine already given in Romans.

Keep in mind who Paul is writing to. The Corinthians were at the center of a cultural and commercial crossroads. Everyone who was anyone came through the seaport at Corinth. The church there was large and affluent. Outwardly, they seemed to have everything going for them. But in spite of the outward trappings of success, this church was the most dysfunctional church that Paul ever had to deal with.

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The reason they were so dysfunctional is because they been victimized by Satan and his policy of evil in its ability to attack a son early on in his sonship education. One of the things they saw was what that education was going to cost them and they were unwilling to pay that cost. So what was the “cost” that made them balk?

One of those “costs” was that they were going to have to suffer the “sufferings of Christ.” They had a close-up look at what those were like because they saw it happening with the apostle Paul. They saw the things that happened to Paul and they wanted no part of it. They saw how Paul was outside the mainstream of religion in that day. He was looked down upon the “best-selling authors” and “mega-church leaders” of his day. They attacked his message and him personally. And that was no small issue to the Corinthians.

The Corinthians loved Jesus and they loved being saved but they did not, under any circumstances, want to be the “filth of the world and the offscouring of all things.” So Paul writes the letter of 1 Corinthians to straighten all that out – and it does get straightened out. He writes the 2nd letter is written to teach them how to hold up under those sufferings. In conjunction with that, one of the things they get told about is that they are beneficiaries of the New Covenant in this dispensation of grace and how that affects their sonship education.

So, one of the things they are told about is that they are never put themselves under the Law and what will happen if they do.

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.

Paul says that he and those who labor with him are “able ministers of the new testament.” The word testament and the word covenant come from the same Greek word.

Even though the new testament (covenant) was introduced in the OT and Jesus spoke of His blood being the blood of the new testament, it is perfectly alright and natural for Paul to say that we are beneficiaries of it because it does not covenant for Israel’s program land. It does not covenant for Israel’s kingdom.

Nothing in the New Covenant has to do with physical, material things. It only covenants for spiritual things. Paul realizes that he has to be an able minister of the new testament because the thing you have to have to be utilized by God as a son is the Spiritual Fitness that the new covenant covenants for.

NO, we won’t be in the same business with Him that He will be in with Israel, but we still have to have spiritual fitness. In order to be utilized by God in His business we are going to need a perfect righteousness imputed to us and we are going to need a perfect sanctification whereby we can actually produce holiness as we live unto God. You have to realize that neither of those can be earned by any man and therefore they have to be given to us as a free gift of grace.

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2 Corinthians 3:7 But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: ⁸ How shall not the ministration of the spirit be rather glorious? ⁹ For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory.

Paul says that he is an “able minister of the new testament.” But when you look at vs. 7, can you identify what is it that is being called “the ministration of death?” That “ministration of death” was “written and engraven in stones” according to vs. 7. Knowing that, can you identify what it was? Of course, it was the Law

Notice that Paul says that the law (the old covenant) was a “ministration of death” (:7) which is to say, it “dealt out” or ministered death! Therefore, it produced no justification. As you keep reading the passage, you come to another descriptive phrase in verse 9; “the ministration of condemnation.” Now think with me here.

What do you think is being called the “ministration of condemnation?” If you answered “the Law,” then you would be correct. But is Paul only reiterating what he said back in verse 7? Is this just a synonym for “ministration of death?” Why go to the trouble to say it this way when it has already been said?

The answer lies in understanding that the ministration of death has to do with “no justification” while the ministration of condemnation has to do with “no sanctification.” Paul is telling you something here you would already know; the Law will not provide justification or sanctification (Spiritual Fitness) for any man. Instead, it produces death and condemnation. Every man will utterly fail to produce Spiritual Fitness by the Law!

And I want to say it again; if you do not have Spiritual Fitness, you CANNOT BE UTILIZED BY GOD IN HIS BUSINESS in any program! That means that before God can adopt you, before He train and educate you in His business and certainly before you can enter into His business with Him, you have to have is perfect spiritual fitness. And, I might add, that perfect spiritual fitness has to be produced by God’s Jehovahness and grace and not by you. And that is just what the New Covenant covenanted for.

So we learn from Paul that the “letter killeth” and it is the “ministration of death and condemnation.” People are afraid that if there is no law then everyone will just go wild sinning, that there will be no restraint. But what do you have in place of the law that restrains sin? If you answered “grace” you are right, but now there is something more. You should be able to advance that concept based on what you now know.

The answer is that you are a son! If you a properly functioning as a son, you don’t need a law to tell you what to do. As a son, you know the way your Father behaves and you are going to behave the way He does. And you will think the way He thinks. And you will carry on business

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the way He does. For Israel, the new covenant has to do with equipping Israel to go into their land carry on their business with their heavenly Father on this earth. And because we are beneficiaries of the new covenant, we are equipped to go into the heavenly places and carry on our Father's business in the Creature.

I don't want to get too far off-track but there is a point I need to make with regard to Spiritual Fitness. Your Father's business is very different from any other business in the world. The world cannot educate you or prepare you to function properly in the Father's business. It does not matter what university you go to, how good of a student you are, no matter how long you have been working at your present vocation or how good you are at it, none of that will properly education you to function out in the Creature.

I want you to think about this. The requisites for being utilized in your Father's business, that is, what you have to have before you can ever begin to be educated in His business, in fact, before you can even be adopted, is to have perfect spiritual fitness. When you think about it, men can do almost any job in the world without spiritual fitness. You can start your own business, you can be in sales, communications, engineering, medicine, law or any number of other jobs and it won't matter if you have spiritual fitness. But when it comes to your heavenly Father's business, it matters greatly because His business is different from every other kind of business in the world.

Now, I'm saying this because there seems to be a number of people who think that whatever they will need when they get up to heaven, they will have picked up either through their formal education or OJT or life experience or some other thing that will substitute for the godly edification that you Father wants to give you. For example, they just can't believe that the sonship education is the only way in which they can become skilled in making wise decisions. In fact, when it comes right down to it, they do not believe that the Bible can adequately prepare them for the decisions they have to make on a daily basis.

So, when they hear me say that there is nothing offered in this world that can come close to matching what God has in His sonship education they just flat don't believe it. But I mean it when I say that there is no degree you can earn, science you can study, psychology you can know or good common sense you can have that will enable you to develop the kind of decision-making skills your Father wants to put in you so that you can properly function in His business. And the requisites alone should tell you that.

Okay, let's get back to where we left off. So now, let's turn our attention to that New Covenant. Verse 6 in this passage has already told you that the new testament is not "of the letter, but of the spirit." But to see exactly what the new covenant covenants for, we need to go to Jeremiah 31.

Jeremiah 31:31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: 32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of

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the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: 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. 34 And 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, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

You realize that by the time this is written, Israel is in the 5th cycle of punishment. First, the house of Israel went under the Assyrian and that was followed by the house of Judah going under the Babylonian captivity.

When they were given this message by Jeremiah, they should have declared a holiday and threw a party; that's how good this news was. In fact, they should have begun that cry of "Abba, Father."

Now I want you to notice that this covenant has 5 components which are divided among 2 basic parts. One part carries 3 of the components and the other part carries the other 2 components.

The old covenant covenanted for what? Spiritual Fitness. And how many components comprised Spiritual Fitness? Two. How many parts are there to the New covenant? Two.

So the 2 parts of the New Covenant have to do with the 2 issues of Spiritual Fitness: justification and sanctification. Let's look at this.

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. 34 And 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, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

The bolded part is the 1st component. It is the phrase that runs up to the semicolon.

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.** 34 And 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, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

The phrase between the semicolon and the period at the end of the sentence is the 2nd component.

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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. 34 And **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, saith the LORD:** for I will forgive their iniquity, and I will remember their sin no more.

The 3rd component runs from the period at the end of vs. 33 all the way to the colon in vs. 34.

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. 34 And 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, saith the LORD: for **I will forgive their iniquity**, and I will remember their sin no more.

The 4th component begins after the colon and runs up to the “and” which is followed by the 5th component.

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. 34 And 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, saith the LORD: for I will forgive their iniquity, and **I will remember their sin no more.**

Looking at the verse, what part of this verse sounds like justification? If you spotted the “forgive their iniquity” and “remember their sins no more,” then you are spot-on. These last 2 components form perfect justification.

That means that the 3 previous components comprise sanctification. And if you notice, sanctification occurs first in this covenant. That is because sanctification comes out of, or I could say, is built upon justification. And the “for” which follows the colon in vs. 34 constructs the sentence just that way.

Now, go back to vs. 33 and let’s examine the components of sanctification.

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.

Normally, what do you think of when you read the word “law.” But as you know, many words in your Bible have more than one meaning. This “law” is not the “law of Moses.” This is

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referring to a law “sanctification-wise” and you should already know about it because you have been through the first 13 vv. of Romans 8.

Romans 8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

The “law” referred to in Jeremiah 31:33 (and in Romans 8:2) is the never failing truth (law) that sets you free from the “law of sin and death” which is the old covenant.

Next, with regard to their sanctification, God is going to write that law on their hearts. Then, the next component is that He “will be their God and they shall be [His] people.” We are going to talk about these and you will need to know about “heart-writing” because that is going to be going on with you as an adopted son. But for now, what I want to draw your attention to is contained in the next verse.

Jeremiah 31:34 And **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,** saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

Do you know what you are reading (in the bold type) here? You know it has to do with sanctification, so does that give you a hint? What you are reading in vs. 34 is sonship! In sonship, you have the intimacy of relationship with your Father and He is going to teach you Himself. And this is the component we are after because this is the component that makes sonship operate. And it is within the New Covenant that we gain the benefits of that. It’s not that God “cut a covenant” with us. We are not “under” that covenant; it was clearly made with Israel. But we are beneficiaries of that covenant so that as soon as we trust Christ as our all-sufficient Savior, we can be utilized as sons. Unlike Israel, we don’t have to wait thousands of years. Unlike Israel, we don’t have to be expelled into our enemies’ lands before we can be adopted. Instead, we are given the grand privilege of not having to learn about God from some other teacher, but we are going to be taught and trained by our Father personally.

Before we examine any more of the details, this is the place where we need to go back and understand some things about the “Palestinian Covenant.” This way, we can see what God expected a properly educated Israelite (and us!) to understand so that we have a full and proper understanding of what it is to receive the adoption of sons and now be treated as sons so that the crying of “Abba Father” has some real punch, some real zeal and some real enthusiasm that is based upon much more than me trying to rev you up, but is based upon a realization that you, yourself have of the greatness of being treated as sons; that it really is GREAT to you!

The Palestinian Covenant

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To see this we are going to the book of Deuteronomy which name means – the 2nd giving of the Law. This is the re-giving of the law as they are about to enter into the land. The first giving of the Law was 40 years previous and that generation died off in the wilderness wanderings. Now, before they enter the land, God is giving this new generation the law all over again. But when we you get to chapter 29, Moses is going to talk about something else that God is going to do for them.

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. And 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.

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Now let's get a context. 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. And I know that 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.

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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 at 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.