

THE EIGHT COVENANTS OF THE LORD

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INTRODUCTION

This Document

This document is a cursory glance at the Covenants, listing some of the provisions, the parties entailed, and their current status. One requires much diligence and study to fully comprehend these Covenants, especially in order not to apply them where they are not applicable. This author encourages you to study the Covenants carefully as they are important in setting the context of the governance of God in each dispensation. In the Church Age it is too easy to misappropriate blessings (usually without appropriating cursing's) when these mostly have nothing to do with Gentiles. One needs to rightly divide the Word of God such that each "precept must be upon precept, precept upon precept, Line upon line, line upon line, Here a little, there a little" in order to benefit from its study.

To whom the covenants concern

Of the eight covenants, five were made with the Children of Israel and the others for all people, noting that some covenants were replaced or annulled – not all are eternal.

1. Edenic Covenant
2. Mosaic Covenant
3. Noahic Covenant

One of the five made with Israel is conditional – the Mosaic Covenant, where severe penalties resulted from her disobedience. The covenants made with Israel are:

1. Abrahamic Covenant
2. Land Covenant
3. Mosaic Covenant
4. Davidic Covenant
5. New Covenant

It needs to be noted that the covenants with Israel were exclusive, and although the blessings may flow to Gentiles it was not their purpose; in essence the covenant, especially the Mosaic Covenant produced a barrier between Jew and Gentile – referred to as 'dividing wall or middle wall of separation' alienating the Gentiles from Israel. Ephesians 2:11-12 states:

Therefore remember that at one time you Gentiles in the flesh, called "the uncircumcision" by what is called the circumcision, which is made in the flesh by hands--remember that you were at that time separated from Christ, alienated from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world.

Two Types of Covenants

1. CONDITIONAL COVENANTS

The conditional covenants obligate both parties: God promises certain blessings to man provided man fulfils certain conditions. The failure to perform results in punishments as set out in the covenant. This in both cases meant that the parties to the Covenant needed to be obedient to God in order to secure the blessings of the covenant. The conditional covenants are:

1. Edenic Covenant
2. Mosaic Covenant

2. UNCONDITIONAL COVENANTS

The unconditional covenants are unilateral, in that God promises certain blessings without obligation. Man's response is in gratitude to the blessings, but the gratitude of itself is not required for the covenant to be enacted. The unconditional covenants are:

1. Adamic Covenant
2. Noahic Covenant
3. Abrahamic Covenant
4. Land Covenant
5. Davidic Covenant
6. New Covenant

FIRST COVENANT: GARDEN OF EDEN: THE EDENIC COVENANT

Wording of the Covenant

Genesis 1:28-30

Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth." And God said, "See, I have given you every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food. Also, to every beast of the earth, to every bird of the air, and to everything that creeps on the earth, in which there is life, I have given every green herb for food"; and it was so.

Genesis 2:15-17

Then the LORD God took the man and put him in the Garden of Eden to tend and keep it. And the LORD God commanded the man, saying, "Of every tree of the garden you may freely eat; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."

Parties of the Covenant

Between God and Adam were Adam represented all humans.

Provisions of the Covenant

Conditional

1. Man was told: Be fruitful, and multiply and replenish the earth (Gen. 1:28a).
2. Man was told to subdue the earth (Gen. 1:28b), that is, he had authority of the earth, replacing Satan.
3. Man was given dominion over all living things (Gen.1:28c), that is, the entire animal and plant kingdom, in particular the animal kingdom – including fish, birds, and all terrestrial animals.
4. Man was to eat plants (Gen. 1:29-30; 2:16). Humans were to be vegetarians – there was no authority to kill animals, as this would result in shedding blood.
5. Man was to tend and keep the Garden of Eden (Gen. 2:15); that is, man had to work.
6. Man was forbidden to eat of the tree of the knowledge of good and evil (Gen. 2:17a), the only punitive clause in the covenant.
7. Penalty clause for eating of the forbidden fruit - for in the day that you eat of it you shall surely die (Gen. 2:17b).

Current status of the covenant

The covenant was operational in the first Dispensation (often termed Dispensation of Innocence) prior to the fall of Adam. It was broken in Genesis 3:1-8 when Adam sinned.

SECOND COVENANT: THE ADAMIC COVENANT

Wording of the Covenant

Genesis 3:14-19

So the LORD God said to the serpent: "Because you have done this, You are cursed more than all cattle, And more than every beast of the field; On your belly you shall go, And you shall eat dust All the days of your life. And I will put enmity Between you and the woman, And between your seed and her Seed; He shall bruise your head, And you shall bruise His heel." To the woman He said: "I will greatly multiply your sorrow and your conception; In pain you shall bring forth children; Your desire shall be for your husband, And he shall rule over you." Then to Adam He said, "Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, 'You shall not eat of it': "Cursed is the ground for your sake; In toil you shall eat of it All the days of your life. Both thorns and thistles it shall bring forth for you, And you shall eat the herb of the field. In the sweat of your face you shall eat bread Till you return to the ground, For out of it you were taken; For dust you are, And to dust you shall return."

Parties of the Covenant

God, Adam representing all people along with Satan and the named parties to the covenant

Provisions of the Covenant

Unconditional

The covenant brings into focus the consequence of sin.

Provisions concerning the Serpent.

1. He is cursed above all other creatures of the animal kingdom and also as an animal he is responsible for any harm he causes (Genesis 9:5).
2. He is to crawl on its belly, indicating that originally the serpent moved in the upright position
3. He is to eat the dust of the earth as food showing his cursed status (Micah 7:17). This curse remains till the end (Isaiah 65:25).

Provisions concerning the Serpent (Genesis 3:15)

1. There would be perpetual hatred between Satan and the woman.
2. There would be hatred between Satan's seed, the Antichrist, and the woman's Seed who is the Messiah.
3. The serpent would bruise the heel of the woman's Seed (the Messiah at the Crucifixion).

4. The Seed (the Messiah) would crush Satan, which occurred on the Messiah's resurrection (Hebrews 2:14-15), which will culminate in Satan being cast in to the lake of fire (Revelation 20:10?)

Provisions concerning Eve and applicable to all women (Genesis 3:16)

1. Pain would occur with menstrual pain and conception.
2. Pain would occur on giving birth
3. The wife was to be in subjection to the husband, having sinned first.

Provisions concerning Adam and applicable to all men (Genesis 3:17-19)

1. Adam represents the head of people, and the judgement that fell on Adam falls on all humans. Although Eve sinned first, the responsibility falls on Adam.
2. Adam must deal with the cursed earth, working under hostile conditions otherwise not seen till this point in time.
3. Adams diet was to be vegetarian as it was under the Edenic Covenant.
4. Adams work was by hard labour; by the "sweat of your face"
5. Physical death was introduced – Romans 5:12-21 except Enoch and Elijah.

Current status of the covenant

Current today but characterised the Dispensation of Conscience.

THIRD COVENANT: THE NOAHIC COVENANT

Wording of the Covenant

Genesis 9:1-17

So God blessed Noah and his sons, and said to them: "Be fruitful and multiply, and fill the earth. And the fear of you and the dread of you shall be on every beast of the earth, on every bird of the air, on all that move on the earth, and on all the fish of the sea. They are given into your hand. Every moving thing that lives shall be food for you. I have given you all things, even as the green herbs. But you shall not eat flesh with its life, that is, its blood. Surely for your lifeblood I will demand a reckoning; from the hand of every beast I will require it, and from the hand of man. From the hand of every man's brother I will require the life of man. "Whoever sheds man's blood, By man his blood shall be shed; For in the image of God He made man.

And as for you, be fruitful and multiply; Bring forth abundantly in the earth And multiply in it." Then God spoke to Noah and to his sons with him, saying: "And as for Me, behold, I establish My covenant with you and with your descendants after you, and with every living creature that is with you: the birds, the cattle, and every beast of the earth with you, of all that go out of the ark, every beast of the earth.

Thus I establish My covenant with you: Never again shall all flesh be cut off by the waters of the flood; never again shall there be a flood to destroy the earth." And God said: "This is the sign of the covenant which I make between Me and you, and every living creature that is with you, for perpetual generations: I set My rainbow in the cloud, and it shall be for the sign of the covenant between Me and the earth. It shall be, when I bring a cloud over the earth, that the rainbow shall be seen in the cloud; and I will remember My covenant which is between Me and you and every living creature of all flesh; the waters shall never again become a flood to destroy all flesh.

The rainbow shall be in the cloud, and I will look on it to remember the everlasting covenant between God and every living creature of all flesh that is on the earth." And God said to Noah, "This is the sign of the covenant which I have established between Me and all flesh that is on the earth."

This covenant has been called the Everlasting Covenant (Isaiah 24:5) The earth is also defiled under its inhabitants, Because they have transgressed the laws, Changed the ordinance, Broken the everlasting covenant.

Parties of the Covenant

Unconditional

The covenant is between God and Noah who represents all people.

Provisions of the Covenant

1. Humans were to repopulate the earth (Genesis 9: 1, 7) because only eight people survived the Flood. These people would be under the influence of Satan who is the prince of this world (John 12:31), and god of this age (2 Corinthians 4:4), and who has authority over kingdoms, which was demonstrated in his attempt to offer these to Christ in return for Christ worshipping Satan (Luke 4:5-7), but whom turned Satan down. The Antichrist will do no such thing (Revelation 13).
2. Animals would fear people who would dominate them (Genesis 9:2). Note the contrast – humans lost authority over the world but gain domination over animals.
3. Humans would eat flesh of every moving thing and the green herbs (Genesis 9:3), thus moving from a vegetarian diet to one with no limitations.
4. Humans are forbidden to eat blood (Genesis 9:4). Blood is the symbol of life, and the shedding of blood is the symbol of death, therefore, since blood is the symbol of life God commanded that it not be eaten or drunk.

5. Capital punishment instituted (Genesis 9:5-6)
6. All of humanity would never again be destroyed by a worldwide universal flood (Genesis 9:8-11).
7. The rainbow was given as a sign and reminder of the covenant (Genesis. 12-17).

Current status of the covenant

This covenant formed the basis of the Dispensation of Human Government and is still in effect today.

FOURTH COVENANT: THE ABRAHAMIC COVENANT

Wording of the Covenant

Genesis 12:1-3

Now the LORD had said to Abram: "Get out of your country, From your family And from your father's house, To a land that I will show you. I will make you a great nation; I will bless you And make your name great; And you shall be a blessing. I will bless those who bless you, And I will curse him who curses you; And in you all the families of the earth shall be blessed."

Genesis 12:7

Then the LORD appeared to Abram and said, "To your descendants I will give this land." And there he built an altar to the LORD, who had appeared to him.

Genesis 13:14-17

And the LORD said to Abram, after Lot had separated from him: "Lift your eyes now and look from the place where you are--northward, southward, eastward, and westward; for all the land which you see I give to you and your descendants forever. And I will make your descendants as the dust of the earth; so that if a man could number the dust of the earth, then your descendants also could be numbered. Arise, walk in the land through its length and its width, for I give it to you."

Genesis 15:1-21

After these things the word of the LORD came to Abram in a vision, saying, "Do not be afraid, Abram. I am your shield, your exceedingly great reward."

4 And behold, the word of the LORD came to him, saying, "This one shall not be your heir, but one who will come from your own body shall be your heir." Then He brought

him outside and said, "Look now toward heaven, and count the stars if you are able to number them." And He said to him, "So shall your descendants be."

7 Then He said to him, "I am the LORD, who brought you out of Ur of the Chaldeans, to give you this land to inherit it."

13 Then He said to Abram: "Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them four hundred years. And also the nation whom they serve I will judge; afterward they shall come out with great possessions. Now as for you, you shall go to your fathers in peace; you shall be buried at a good old age. But in the fourth generation they shall return here, for the iniquity of the Amorites is not yet complete."

18 On the same day the LORD made a covenant with Abram, saying: "To your descendants I have given this land, from the river of Egypt to the great river, the River Euphrates-- the Kenites, the Kenezites, the Kadmonites, the Hittites, the Perizzites, the Rephaim, the Amorites, the Canaanites, the Girgashites, and the Jebusites."

Genesis 17:1-21

When Abram was ninety-nine years old, the LORD appeared to Abram and said to him, "I am Almighty God; walk before Me and be blameless. And I will make My covenant between Me and you, and will multiply you exceedingly." Then Abram fell on his face, and God talked with him, saying: "As for Me, behold, My covenant is with you, and you shall be a father of many nations. No longer shall your name be called Abram, but your name shall be Abraham; for I have made you a father of many nations. I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you. And I will establish My covenant between Me and you and your descendants after you in their generations, for an everlasting covenant, to be God to you and your descendants after you. Also I give to you and your descendants after you the land in which you are a stranger, all the land of Canaan, as an everlasting possession; and I will be their God." And God said to Abraham: "As for you, you shall keep My covenant, you and your descendants after you throughout their generations."

This is My covenant which you shall keep, between Me and you and your descendants after you: Every male child among you shall be circumcised; and you shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between Me and you. He who is eight days old among you shall be circumcised, every male child in your generations, he who is born in your house or bought with money from any foreigner who is not your descendant. He who is born in your house and he who is bought with your money must be circumcised, and My covenant shall be in your flesh for an everlasting covenant. And the uncircumcised male child, who is not circumcised in the flesh of his foreskin, that person shall be cut off from his people; he has broken My covenant." Then God said to Abraham, "As for Sarai your wife, you shall not call her name Sarai, but Sarah shall be her name. And I will bless her and also give you a son by her; then I will bless her, and she shall be a mother of nations; kings of peoples shall be from her."

19 Then Abraham fell on his face and laughed, and said in his heart, "Shall a child be born to a man who is one hundred years old? And shall Sarah, who is ninety years old, bear a child?" And Abraham said to God, "Oh, that Ishmael might live before You!" Then

God said: "No, Sarah your wife shall bear you a son, and you shall call his name Isaac; I will establish My covenant with him for an everlasting covenant, and with his descendants after him. And as for Ishmael, I have heard you. Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly. He shall beget twelve princes, and I will make him a great nation. But My covenant I will establish with Isaac, whom Sarah shall bear to you at this set time next year." Then He finished talking with him, and God went up from Abraham.

Genesis 22:15-18

Then the Angel of the LORD called to Abraham a second time out of heaven, and said: "By Myself I have sworn, says the LORD, because you have done this thing, and have not withheld your son, your only son-- blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore; and your descendants shall possess the gate of their enemies. In your seed all the nations of the earth shall be blessed, because you have obeyed My voice."

Parties of the Covenant

The Covenant was between God and Abraham, where Abraham represented the head of the Children of Israel.

Provisions of the Covenant

Unconditional that entailed Land, Seed and Blessings. These are further elaborated in three other covenants.

1. Out of Abraham would come a great nation, the nation of Israel (Gen. 12:2; 13:16; 15:5; 17:1-2, 7; 22:17b).
2. Land, that is, the land of Canaan (Genesis 12:1, 7; 13:14-15, 17; 15:17-21; 17:8) was promised to Abraham and his seed.
3. Abraham himself was to be greatly blessed (Genesis 12:2b).
4. Abraham's name would be great (Genesis 12:2c).
5. Abraham will be a blessing to others (Genesis 12:2d).
6. Those who bless Israel will be blessed (Genesis 12:3a).
7. Those who curse Israel will be cursed (Genesis 12:3b).
8. All people, through Abraham, would be blessed, that is, through the Messiah (Genesis 12:3c; 22:18).
9. Abraham would have a son through his wife Sarah (Genesis 15:1-4; 17:16-21).
10. The family of Abraham would be enslaved by Egypt (Genesis 15:13-14).

11. Other nations would come from Abraham (Genesis 17:3-4, 6) which includes the Arabs.
12. Abraham's name changed from Abram, meaning "exalted father" to Abraham, meaning "father of a multitude" (Genesis 17:5).
13. Sarai's name, meaning "my princess," changed to Sarah, meaning "the princess" (Genesis 17:15).
14. Circumcision of all men on the eighth day as a sign (token) of the covenant (Genesis 17:9-14), and represented a blood covenant indicating the Jewishness of the man.

Current status of the covenant

This unconditional Covenant continues today and will be fulfilled during the Dispensation of the Millennial Kingdom. Note that this covenant as with many others did not have a time limit or a time-line.

FIFTH COVENANT: THE MOSAIC COVENANT

Wording of the Covenant

The wording is given Moses from Exodus 20:1 through to Deuteronomy, where the covenants are re-iterated.

Parties of the Covenant

The parties are God and Israel – i.e. not the Gentiles or the Church. Indeed the covenant made Israel unique and set them apart. Exodus 19:3-8 states:

And Moses went up to God, and the LORD called to him from the mountain, saying, "Thus you shall say to the house of Jacob, and tell the children of Israel: 'You have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to Myself.

Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine. And you shall be to Me a kingdom of priests and a holy nation.'

These are the words which you shall speak to the children of Israel." So Moses came and called for the elders of the people, and laid before them all these words which the LORD commanded him. Then all the people answered together and said, "All that the LORD has spoken we will do." So Moses brought back the words of the people to the LORD.

Provisions of the Covenant

Conditional

There are 613 separate ordinance of the Covenant that constitutes the Law of Moses. The law was executed by God, and seal by the His glory (24:16). The 613 ordinances contained 365 things which were forbidden; 248 things that should be done.

The Blessings and Judgments of the Law

The Covenant was conditional, such that there was blessings for obedience, but judgment for disobedience (Ex. 15:26; 19:3-8).

Atonement through shedding of blood

The blood sacrifice was the key to the entire sacrifice. For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul.' Leviticus 17:11

A separated people through diet

Animals had to be both cloven hoofed and those that chewed the cud; fish had to have both fins and scales; no birds of prey were allowed; and only one type of insect – the locust was permitted.

Justice included the death penalty

Rather than just murder, the death penalty was for idolatry, adultery, cursing God, cursing parents, breaking the Sabbath, practicing witchcraft etc.

A separated people through circumcision

Here circumcision was a sign of submission to the Law of Moses, and was mandatory for all. Thus if a Gentile wanted to become a Jew he had to be circumcised and keep the whole law (Galatians 5:3)

The Sabbath as a sign of the Covenant

The Sabbath was central to the observance of the Law, to be observed every seven days. Sabbath observance begins with Moses in Exodus 16:23-30 and codified in the Law of Moses in Exodus 20:8-11. It was given as:

1. A sign Mosaic Covenant
2. A sign between God and Israel
3. A sign that Israel had been set apart by God (Exodus 31:12-17)
4. A sign of the Exodus (Deut. 5:12-15; Ezekiel 20:10-12)
5. A sign that Yewah was Israel's God: "I am the LORD your God" (Ezekiel 20:20)

Note that the Sabbath in the covenant is not an ordinance of Creation. God rested on the seventh day but gave no command in relation to it at this point in time. The Sabbath was a day for the cessation of work and for people to stay at home. It was not a worship but rather a holy convocation (Exodus 12:16, Leviticus 23:3). On the Sabbath one could do:

1. no gathering of manna (Exodus 16:23-30)
2. no traveling (Exodus 16:29)
3. no kindling of fire (Exodus 35:3)
4. no gathering of wood (Numbers 15:32)
5. no burden bearing (Jeremiah 17:21)
6. no trading (Amos 8:5)
7. no marketing (Nehemiah 10:31; 13:15, 19)

The Sabbath is a sign of the Mosaic Covenant, and since the Church is not under the Law, it is not required to keep the Sabbath.

Current status of the covenant

The Mosaic Covenant was the basis for the Dispensation of Law and pertained only to Israel. The Covenant ceased on the day Messiah died at the hands of humans see; Romans 10:4; 2 Corinthians 3:3-11; Galatians. 3:19-29 (indeed all of Galatians deals with the Law); Ephesians 2:11-18; Hebrews. 7:11-12,18.

Note that the Law of Moses was one law of 613 ordinances: it cannot be separated into parts, and be apportioned to various peoples or points in time in regard its operation. The entire law is operational or none of it; at this point in time it has ceased. Romans 7:6 But now we have been delivered from the law, having died to what we were held by, so that we should serve in the newness of the Spirit and not in the oldness of the letter. Paul follows up in Romans 10:4 to explain the end of the law; For Christ is the end of the law for righteousness to everyone who believes. This is important because the law cannot justify us (knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified. Galatians 2:16) nor can it make us perfect (sanctify us): for the law made nothing perfect; (Hebrews 7:19a).

The Law of Moses was only a temporary covenant – it was added because of sin, and remained until the Messiah came. What purpose then does the law serve? It was added because of transgressions, till the Seed should come to whom the promise was made; and it was appointed through angels by the hand of a mediator (Galatians 3:19).

The temporary nature is further emphasised in that the Law of Moses relied upon the priesthood of Aaron – the Levites - to implement. The Messiah has now become our Priest and King after the

Order of Melchizedek (see Chapter 5 & 7 of Hebrews). This latter order has a New Covenant different from the Covenant of Moses (see Hebrews 7:11-12, 9:11 to 10:18) because the blood sacrifice of animals could not attain perfection. Because of this, the law was annulled (Hebrews 7:18). Indeed it was due to the Mosaic Covenant's weakness and un-profitableness, for the law made nothing perfect, that it was annulled. Thus the prophecy of Jeremiah is fulfilled:

"Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah--not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says the LORD. But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people. No more shall every man teach his neighbour, and every man his brother, saying, 'Know the LORD,' for they all shall know Me, from the least of them to the greatest of them, says the LORD. For I will forgive their iniquity, and their sin I will remember no more." Jeremiah 31:31-34

Therefore this covenant was a law comprising 613 ordinances of which every one of these have been annulled. The Law however is useful in showing the character of God in relation to holiness which has the sole criteria of perfection. If one wishes to fully understand the sacrifice of Jesus, one needs to comprehend the ordinances related to sacrifice – each speak of the sacrifice at Calvary.

SIXTH: THE LAND COVENANT

Wording of the Covenant

Some call this the Palestinian Covenant, but neither the Land of Palestine, nor a people called Palestinians were known until very recently. The Land of Canaan, that is, Israel was renamed Palestine by Roman Emperor Hadrian after the 2nd Jewish Revolt led by Bar Kokhba (A.D. 132-135). Both Arab and Jewish occupants were called Palestinians until recently. In 2015 it is an anomaly that the Arabs who mostly identify as being Syrian call themselves Palestinian at the exclusion of the Jews, for it was the land and not the people that was labelled "Palestine".

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, besides the covenant which He made with them in Horeb.

Deuteronomy 29

Deuteronomy 30:1-10

1 *"Now it shall come to pass, when all these things come upon you, the blessing and the curse which I have set before you, and you call them to mind among all the nations where the LORD your God drives you,*

2 *and you return to the LORD your God and obey His voice, according to all that I command you today, you and your children, with all your heart and with all your soul,*

3 *that the LORD your God will bring you back from captivity, and have compassion on you, and gather you again from all the nations where the LORD your God has scattered you.*

4 *If any of you are driven out to the farthest parts under heaven, from there the LORD your God will gather you, and from there He will bring you.*

5 *Then the LORD your God will bring you to the land which your fathers possessed, and you shall possess it. He will prosper you and multiply you more than your fathers.*

6 *And the LORD your God will circumcise your heart and the heart of your descendants, to love the LORD your God with all your heart and with all your soul, that you may live.*

7 *"Also the LORD your God will put all these curses on your enemies and on those who hate you, who persecuted you.*

8 *And you will again obey the voice of the LORD and do all His commandments which I command you today.*

9 *The LORD your God will make you abound in all the work of your hand, in the fruit of your body, in the increase of your livestock, and in the produce of your land for good. For the LORD will again rejoice over you for good as He rejoiced over your fathers,*

10 *if you obey the voice of the LORD your God, to keep His commandments and His statutes which are written in this Book of the Law, and if you turn to the LORD your God with all your heart and with all your soul.*

Some references to the Covenant:

Ezekiel 16:1-63. This is prophecy in very descriptive pictorial language about Jerusalem (v. 2). Here Jehovah (Yewah) recounts His love for Jerusalem from her birth (v 3), and His pain of seeing her suffer due to her sin (vs. 1-7). The anguish of the Lord is repeated by the Messiah just before his crucifixion: "O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing!" Matthew 23:37. Jehovah will establish an everlasting covenant with Jerusalem (v 60), which requires Israel to possess the Land.

Parties of the Covenant

This covenant is between God and Israel, which the Lord commanded Moses to make (Deuteronomy 29:1).

Provisions of the Covenant

1. The first part is a prophecy, spoken by Moses of Israel's disobedience to God, and in particular the Law of Moses, about Israel breaking the Mosaic Covenant (Deuteronomy 29).
2. Prophecy: Israel shall be scattered among the nations – God will drive them out of the land of Canaan (Deuteronomy 30:1)
3. Prophecy: Israel will repent (Deuteronomy 30:2).
4. Prophecy: the Messiah will return (Deuteronomy 30:3a).
5. Prophecy: Israel will be regathered into the land (Deuteronomy 30:3-4).
6. Prophecy: Israel will possess the Promised Land (Deuteronomy 30:5a).
7. Prophecy: Israel will once again be a prosperous large nation – larger than before (Deuteronomy 30:5b)
8. Prophecy: Israel will be regenerated (Deuteronomy 30:6).
9. Prophecy: the enemies of Israel will be judged (Deuteronomy 30: 7).
10. Prophecy: Israel will receive full blessing; specifically, the blessings of the Messianic Age (Deuteronomy 30: 8-20).

Current status of the covenant

This prophecy indicates the Church has not replaced Israel, nor indeed will. The Church is heavenly: she is the bridegroom of the Bride, with the marriage taking place in heaven. The remnant of Israel who turn to the Lord and put their faith and trust in the Messiah will inherit the Land.

This Covenant shows that by failing the Mosaic Covenant, Israel did not forfeit its right to the Land. The Covenant affirms the Abrahamic Covenant that Israel would be large and will populate the Land which the Lord gave them.

Ownership of the land is **unconditional** – obedience to the Law of Moses was not a prerequisite to occupy and own the Land. Therefore, the Land Covenant is everlasting and is in effect today.

SEVENTH COVENANT: THE DAVIDIC COVENANT

Wording of the Covenant

2 Samuel 7:11-16

Also the LORD tells you that He will make you a house. "When your days are fulfilled and you rest with your fathers, I will set up your seed after you, who will come from your body, and I will establish his kingdom. He shall build a house for My name, and I will establish the throne of his kingdom forever. I will be his Father, and he shall be My son. If he commits iniquity, I will chasten him with the rod of men and with the blows of the sons of men. But My mercy shall not depart from him, as I took it from Saul, whom I removed from before you. And your house and your kingdom shall be established forever before you. Your throne shall be established forever."

1 Chronicles 17:10-14

Also I will subdue all your enemies. Furthermore I tell you that the LORD will build you a house. And it shall be, when your days are fulfilled, when you must go to be with your fathers, that I will set up your seed after you, who will be of your sons; and I will establish his kingdom. He shall build Me a house, and I will establish his throne forever. I will be his Father, and he shall be My son; and I will not take My mercy away from him, as I took it from him who was before you. And I will establish him in My house and in My kingdom forever; and his throne shall be established forever." ' ' "

Some references to the Covenant:

2 Samuel 23:1-5: The last words of David, affirms the Covenant, as an everlasting covenant

Psalms 89:1-52 "I have made a covenant with My chosen, I have sworn to My servant David" ... etc.

Isaiah 9:6-7; 11:1 Speaks of the Seed of David the Messiah – "There shall come forth a Rod from the stem of Jesse, And a Branch shall grow out of his roots".

Jeremiah 23:5-6; 30:8-9; 33:14-17, 19-26; Speaks of the Seed of David, the Messiah: "David a Branch of righteousness; A King shall reign and prosper" etc.

Ezekiel 37:24-25; Prophecy of the coming Messiah: "David My servant shall be king over them, and they shall all have one shepherd; they shall also walk in My judgments and observe My statutes, and do them. Then they shall dwell in the land that I have given to Jacob My servant, where your fathers dwelt; and they shall dwell there, they, their children, and their children's children, forever; and My servant David shall be their prince forever."

Hosea 3:4- 5; Amos 9:11; The dark days of Israel having rejected their God, are without a king on the throne of David: "For the children of Israel shall abide many days without king or prince, without sacrifice or sacred pillar, without ephod or teraphim. Afterward the children of Israel shall return and seek the LORD their God and David their king.

They shall fear the LORD and His goodness in the latter days.” Hosea 3:4-5. “On that day I will raise up The tabernacle of David, which has fallen down, And repair its damages; I will raise up its ruins, And rebuild it as in the days of old” Amos 9:11

Luke 1:30-35, 68-70; Jesus is proclaimed to be the Messiah – “And has raised up a horn of salvation for us In the house of His servant David” etc

Acts 15:14-18. The Messiah was for all people: Peter states, declaring that God would– “after this I will return and will rebuild the tabernacle of David, which has fallen down; I will rebuild its ruins, and I will set it up; so that the rest of mankind may seek the lord, even all the Gentiles who are called by my name, says the lord who does all these things.”

Parties of the Covenant

This covenant was made between God and David who represents the head of the House of David and the kingdom of Jerusalem.

Provisions of the Covenant

Unconditional

The Covenant has the following eternal provisions

1. House of David – the dynasty
2. A Throne
3. A Kingdom
4. A Descendant being Messiah

Provisions of the covenant are:

1. An eternal kingdom of Israel ruled by David and his seed (2 Samuel 7:11b, 16; 1 Chronicles 17:10b) which is perpetual; that is the House of David exists today, although not with power.
2. The throne was to be established by a son of David – Solomon (2 Samuel 7:12)
3. A Temple was to be built by David’s son – Solomon (2 Samuel 7:13a). David was forbidden to build a house for the Lord (2 Chronicles 17:4)
4. The Throne of David was eternal – no one would take it away, i.e. destroy it (2 Samuel 7:13b, 16; 2 Chronicles 17:14)).
5. The House of David would be ruled by God, and disobedience would be punished: but God’s mercy would not be taken away, as it had before in the times of King Saul (2 Samuel 7:14-15, 2 Chronicles 17:13).

6. The covenant contains the promise of the coming Messiah – the seed of David (1 Chronicles 17:11). This was to occur in the future – “your seed after you”.
7. The Seed would have a house, throne and kingdom that God would establish for all eternity (2 Chronicles 17:12-15). That is, the Seed would establish the house forever in power, under whose reign the people would enjoy a rest. The resurrected David will rule Israel as a prince subservient to Messiah, the king.

Current status of the covenant

The covenant is linked to the Edenic Covenant; the Seed of the woman. The Edenic covenant is the same as spoken of in the Davidic Covenant. This covenant is also linked to the Abrahamic Covenant where there are more specifics about the Seed. The tribe was given in Genesis 49:10; Judah, but here the family to whom the Seed will belong is provided. This means the Messiah was Jewish.

The Davidic Covenant is also an unconditional covenant that continues to day and forever.

EIGHTH COVENANT: THE NEW COVENANT

Wording of the Covenant

Jeremiah 31:31-34

"Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah--not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says the LORD. But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people. No more shall every man teach his neighbour, and every man his brother, saying, 'Know the LORD,' for they all shall know Me, from the least of them to the greatest of them, says the LORD. For I will forgive their iniquity, and their sin I will remember no more."

References to the Covenant

1. Isaiah 55:3; 59:21; 61:8-9 – God promises to make an everlasting covenant - not one of works, or circumcision but one of grace.
2. Jeremiah 32:40 – promise of an everlasting covenant to be made
3. Ezekiel 16:60; 34:25-31; 37:26-28

4. Romans 11:26-27 – Paul shows that God’s righteousness has not failed indicating that the new covenant has been enacted and Israel will be saved by the deliver that would come out of Zion.

Parties of the Covenant

This covenant is made between God and Israel.

Provisions of the Covenant

Unconditional

1. The Covenant is for all Israel and includes both the House of Judah and the House of Israel (Jeremiah 31:31). Therefore the covenant applies to all who are descendant of Abraham, Isaac and Jacob – the Jews.
 2. This Covenant is different from the Mosaic Covenant (Jeremiah 31:32) – it does not build upon or amend the Mosaic Covenant – it is a New Covenant.
 3. The Covenant is a moral covenant (Jeremiah 31:33) - the Spirit of God would come upon the House of Israel (Isaiah 59:21). Israel would be regenerated and therefore saved.
 4. The Covenant belongs to every individual of the House of Israel (Jeremiah. 31:34a; Isaiah 61:9). In the time of the Kingdom, all Israel will know the Lord and there will be no need to teach one another – all will know the Lord
 5. God will forgive their iniquity and their sin will be remembered no more (Jeremiah 31:35). Thus, more than the Mosaic Covenant that could only show how sinful sin was, covering over them, this Covenant will blot out the sin of those who have faith in God.
 6. The Holy Spirit would indwell believers (Jeremiah 31:33; Ezekiel 36:27; Isaiah 59:21). It is the Holy Spirit that teaches and it is by the Holy Spirit that one is able to do good works of God (Ephesians 2:10).
 7. The Kingdom will have material blessings arising from the land (Jeremiah 32:42-44; Ezekiel 34:25-27).
 8. The people will live in safety – no longer will they be pressed by enemies (Jeremiah 32:37; Isaiah 61:9)
 9. The Sanctuary (Millennial Temple) of God will be set in the middle of Israel forever (Ezekiel 37:26)
 10. The Covenant establishes the Law of Messiah (Romans 8:2; Galatians 6:2) being different from the Law of Moses that condemned.
 11. The principles of the Law are:
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- a. You shall love the Lord your God with all your heart, with all your soul, with all your mind and with all your strength.
 - b. You shall love your neighbour as yourself
12. Some elements of the Mosaic Law are conspicuous by their absence: there is no Sabbath law (Romans 14:5; Colossian 2:16) and no dietary law (Mark. 7:19; Acts 10; Romans 14:20).
 13. The standard of the Law was set by the Messiah who loved us enough to die for us.

Current status of the covenant

Jeremiah writes the covenant as being between Jehovah (Yewah) and Israel. The Church is unknown at this time. However, the New Covenant is clearly connected with the Dispensation of Grace, which includes the Church Age. This covenant is linked to the blessings of the Abrahamic Covenant, but is extended to include all people, that is, it now includes the Gentiles. The Covenant forms the governance of the Dispensation of Grace for the Church. It will form the governance for the Dispensation of the Kingdom for Israel.

Note that there are not two new covenants – the Bible clearly only gives one New Covenant. Furthermore, there is not two aspects of the New Covenant – one for Israel and one for the Church. A cursory glance at Ephesians 2:11-16 and Ephesians 3:5-6 will indicate that Gentiles will partake of the New Covenant – that the barrier that separated Gentiles from Jews has been abolished – that is the conditional Covenant of Moses has been annulled (See Hebrews 7.18).

Ephesians 2:11-16 Therefore remember that you, once Gentiles in the flesh--who are called Uncircumcision by what is called the Circumcision made in the flesh by hands-- 12 that at that time you 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 you who once were far off have been brought near by the blood of Christ. 14 For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, 15 having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace, 16 and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity.

Ephesians 3:5-6 [The mystery i.e. the Church] which in other ages was not made known to the sons of men, as it has now been revealed by the Spirit to His holy apostles and prophets: 6 that the Gentiles should be fellow heirs, of the same body, and partakers of His promise in Christ through the gospel.

Gentiles, denied access to the blessings of Jehovah by the Law of Moses, now have access to these blessings through faith in Jesus the Messiah. Therefore, Gentiles now are partakers of the blessings provided for in the New Covenant. This is because Gentiles are grafted into the tree – they are not ‘the’ tree, nor do they replace the tree (Romans 11:17). Here the tree is the Olive Tree which has, and still, represents Israel – indeed it is Israel; For if you were cut out of the olive tree which is wild by nature [i.e. un-profitable Gentiles bearing no fruit], and were grafted

contrary to nature into a cultivated olive tree [Israel], how much more will these, who are natural branches [Jews], be grafted into their own olive tree? Romans 11:24

Therefore, although the Church is not named in the Abrahamic Covenant, the Land Covenant, and the Davidic Covenant, the blessings that flow from these can be partaken of by Gentiles. This also applies to the New Covenant. That is, the physical blessings of land and people and prosperity rightly belong to Israel. The blessing of salvation through the mercy of God can be enjoyed by all people should they have faith in God; the Church therefore enjoys the spiritual blessings of the covenant.

The provisions of the New Covenant are fulfilled only through Israel – the Church cannot do this. The ratification or dedication (Hebrews 9:18 etc.) of the New Covenant was done by the flow of blood from of the Messiah, by which he has signed and sealed the covenant (See Hebrews 8 – 10). The Messiah is of the House of David of the Tribe of Judah, a son of Abraham, Isaac and Jacob, clearly Jew from which all are saved.

Obligation of the Gentiles

Paul writes: It pleased them indeed, and they are their debtors. For if the Gentiles have been partakers of their spiritual things, their duty is also to minister to them in material things. (Romans 15:27) Thus Paul indicates the “duty” of Gentiles to minister in things that will sustain the Jews. John Gill writes of this verse: “[I]t was not merely a debt of love which these Gentiles owed, and in this way paid to the believing Jews; but it was a debt of justice and equity; they had received what was of valuable consideration from them, and by their means”

References to the New Covenant

Matthew 26:28; For this is My blood of the new covenant, which is shed for many for the remission of sins.

Mark 14:24; And He said to them, "This is My blood of the new covenant, which is shed for many.

Luke 22:19-20; And He took bread, gave thanks and broke it, and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me." Likewise He also took the cup after supper, saying, "This cup is the new covenant in My blood, which is shed for you.

1 Corinthians 11:25; In the same manner He also took the cup after supper, saying, "This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me."

2 Corinthians 3:6; speaks of the fact the Apostles were ministers of the new covenant

Hebrews 7:22; by so much more Jesus has become a surety of a better covenant.

Hebrews 8:7-13; For if that first covenant had been faultless, then no place would have been sought for a second. ... He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away.

Hebrews 9:15; And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance.

Hebrews 10:16; "This is the covenant that I will make with them after those days, says the lord: I will put my laws into their hearts, and in their minds I will write them,"

Hebrews 12:24; Jesus the Mediator of the new covenant

Hebrews 13:20; Now may the God of peace who brought up our Lord Jesus from the dead, that great Shepherd of the sheep, through the blood of the everlasting covenant.

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\\God\\Eight covenants of God – summary



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