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June 29, 2021 – Kingdom of God: Covenants

Brandon: [00:05] All right, welcome back to the full Gospel Berean podcast, we're still in June of 2021. As we recorded this episode, we're continuing our discussion on the Kingdom of Yehovah, the kingdom of the Lord that we see in scripture understanding it. And we are approaching this from the perspective of a Berean. We're going to test everything, all of theories, theologies, ideas, any popular theologian, any historical church figure, anybody that claims to be speaking on behalf of the God that we worship and have a relationship with. We're going to be objective in our examination and we're going to hold everything to the examination and in light of what scripture tells us.

So we're going to continue today, talk a little bit about the covenants, the patterns that we see from Adam all the way up to the fulfillment of the prophecy of Christ's return, the kingdom that he's going to be bringing in establishing. Let's dive in. Let's talk a little bit about a couple of the reasons from a biblical perspective. Why do we need a physical or why is it that we're going to see a literal kingdom? Why is it necessary from a political perspective?

Keith: [01:27] Well, it goes back to the idea that God is trustworthy, that God does not change. We see all throughout scripture, God says I am a God that does not change. I am the same yesterday, today and forever. And my words do not change. I don't lie. And so if you look at that, you say, OK, well, let's just look at some of the promises in the Bible. A lot of people refer to it as Bible prophecy, but we have covenants that were made with people and we've approached that from the covenant perspective.

And we're going to talk about that because those are different types of kingdoms. God set up a kingdom already through the children of Israel, and he said, I'm going to make you a great nation. I'm going to make you a kingdom of priests and kings that live holy and righteous. And we're going to make a deal. You're going to live in my land. I'm going to put you on a hill. We're going to do all these great things. But he's really talking about a covenant of a nation, a kingdom on the earth that lasted for hundreds of years.

Keith: [02:33] We obviously know there were kings involved with it. That's all we have. We have kingdoms, we have covenants. We have Bible prophecy that's yet to be fulfilled.

In fact, when we were doing some research on that, I said, well let's just make a list of all the prophecies that have been that have not been fulfilled by Christ. Because there's a long list of those that will be fulfilled when he comes back. So it comes down to do you believe the Lord, do you believe God when he says that he is of truth and that he is truth and that he doesn't lie? Or does he just decide, well, forget it, this isn't working out. Let's start over, because there are people who will tell you and they like to use the word sovereign. A sovereign God can do what he wants. And if God decides the plan's not working, he can throw it out the window and start over. And I don't believe that's the God of the Bible. I don't see that anywhere.

Brandon: [03:24] It's just projecting of our behavior onto him now.

Keith: [03:27] Yes. We're saying we're trying to rationalize it in our mind that if God doesn't like it, he has the power to change it and that it doesn't affect his other attributes. But that's not the God we see. So there are multiple promises related to the Messiah when he comes when Jesus comes back, there are things that he will need to do. And if he doesn't come back physically, then God is a liar. There are covenants that have been made to many people throughout the years, throughout the Bible plan, and God says this will happen. There are promises for people who will be in the temple of Ezekiel Zadar, and then there's multiple people who have been given promises directly by God. King David is going to sit on his throne again in Jerusalem physically.

So there's literally thousands of promises, covenant requirements, predictions of the Messiah, all of those things that will need to happen during that thousand years in order to make God truthful, to show us that God is not a liar. And so people who just say, well, this, you know, Jesus is going to come back, all the wicked get destroyed and then the new heavens and the earth come down out of heaven and it'll be all wonderful and heaven will be what we're after. They missed the point and they're missing thousands of promises that God made that need to be fulfilled. And the only way they're going to be fulfilled is physically in an earthly kingdom. Right?

Brandon: [04:58] Yeah. Well, you have to take a perspective from the Lord when he's authoring these things in Scripture, because we think that, you know, we're short sighted, we're impatient, and God is the long suffering. And he's patient with us and he projects and he or not projects, but he gives us prophecy of two generations that they may or may not see the result of because it's down the road. The promises to the Abraham were not something that he was necessarily going to see, but he could put his faith in the fact that when he was resurrected, he would be able to see the nations that were made from his progeny, just like the Lord had promised that he would do.

So we get caught up in the weeds. We miss the forest for the trees because we're short, so short sighted and impatient. And when you find biblical discernment and understanding, you can see through the lens of the Lord and then it makes you get a bigger picture. Right. It's more of a broad brush approach and it makes more sense.

So contextualizing things from start to finish is something a lot of Christians struggle with. They, you know, they want it to be now. They want it. They want it to affect them. And they're they're impatient about it.

Brandon: [06:02] So let's talk a little bit today. We're going to look at from the covenant perspective all the way from Adam. The God that we serve has made a lot of covenants. And I think that he does that for a reason to prove that trustworthiness that you just mentioned. Right. He says not only am I trustworthy, but I'm going to give you promises so that you can see that I'm trustworthy and then I'm going to fulfill them so that you can. Actually trust me when I tell you that things are going to be happening. That's the way he works, right? Not just on the kind of the grand scale, but in the micro cause, like the little things that personal relationship we have in our lives.

That's the same way he operates. He says, trust me, I've got it. I'm trustworthy. Look at all of the things that I've done, all of the prophecy that I've built in the covenant that I've held myself to because I am not changing and I'm not going to go against my word. So let's talk from the beginning, Adam, so we see a covenant made with Adam. What are some details about that covenant and how can we use that to kind of look forward to the other covenant?

Keith: [07:02] Well, we see Adam and he's given Dominion, he's given responsibility in the Garden of Eden. The Bible tells us that Adam and Eve were placed over the animals, over the plants, and they were given the authority over the whole earth. It wasn't just in the Garden of Eden, it was the whole Earth. They hadn't gotten to the point where they were out managing that before they committed their sin and everything fell apart. But the Bible tells us in Genesis Chapter one that they received Dominion. And that's a clue. It doesn't say covenant.

You know, at the beginning of the Bible, we don't get a lot of details. And God reveals that to us gradually as the plan is revealed in general, we get more details. And then the Bible tells us that the New Testament is the one that gives us the fulfillment of what God was working on in the Old Testament, because there are many examples where both Jesus and the Apostles and Paul refer back to Old Testament prophecies and give us clarification on what was going on at that point, because we didn't get the details originally.

Brandon: [08:15] So the shadow of the things of God.

Keith: [08:17] Wasn't a full picture. And talk about this in our Daniel study all the time. It's a it's a pattern. It's not a God, says ABC. And then you're looking for it and then God does ABC. He'll say it's like ABC or he'll say the future is going to look like what we had at Sodom and Gomorrah or the future's going to look like the time before the flood came with Noah. And so it's about patterns. It's not about predict ABC. And then you see ABC. It's just types and shadows. But you should think of it, as in patterns.

Brandon: [08:50] Yeah. And sometimes you'll see the description of the behavior without this articulating what's actually going on.

I think the book of judges you're looking at get in right in. The Angel of the Lord comes to Gideon and he says these things are going to take place. This is the word of Jehovah. And then they enter into like this little mini covenant. But it doesn't say that. It just tells us that they he offers up this sacrifice. It's accepted by the angel of the Lord. And we can see that that's kind of a pattern when there's a covenant made between a person then agreeing to do what God said, that this is going to happen. They stop. Right. There's this little signature that this happens. And so it's not saying they went into a covenant and this is the outline and these are the restrictions. And this is what Gideon's going to do. And this is what you hope is going to do. But you see the behavior, right? It's patterned in Noah as well.

Keith: [09:37] In your comment it is a lot like earnest money today. In fact, the Bible tells us when we enter into the covenant of grace, when we give our heart and life to the Lord and the Holy Spirit comes into our life and starts sanctifying us and starts cleansing us, cleans us up, starts preparing us for the Holy Spirit to live in our life. The Bible says that becomes the earnest money of that covenant. Christ was the sacrifice, signed it in his blood. But we have that picture. So it's like when I make a contract with you, I have to put earnest money down. I have to put a deposit down. And that's what we see in the Bible.

When there are offerings, when they're breaking bread together, they're having a meal that is the earnest money or the down payment, shaken hands on the deal, letting the other side know that you're serious. You have to do something, provide an offering, provide a sacrifice. And if both sides are happy with it, then the covenant has been authorized. It's been activated.

Brandon: [10:39] And it's usually going to be on our part. We don't have to worry about God saying I'm going to do this to the best of my ability. Here's my earnest payment that's usually on us, right? With Manoah and his wife and the angel of the Lord visiting saying Sampson is going to be a Nazarite, you know, don't partake of anything fermented, don't eat anything from the vine. They do the same thing. They say, let us offer you this meal. He says, I'm not going to eat it, but you consume it. And then we see the angel of the Lord return to heaven in that fire. It's the same thing they're committing to it saying, I'm going to do this to the best of my ability. And I already know you're going to be faithful because of who's giving me the message.

And that's a whole message for New Testament believers. And we can trust in the promises because of who gave us the promises, not because I want the promises. Right. But that's right. We can we can not to get too far into a rabbit trouble. That's definitely a good message to you for another time. So we see a lot of things. Yeah, we see that with Adam. So we see we see Adam. We get this identity covenant where they've been given charge, they've been given dominion. They've been they're told to guard and keep the garden. Right. They have a responsibility to do that. We see that they fail. We see that there's this other. If then condition, and I think that that's really the pattern from start to finish, that's always an, if then, if you do this, then I will do these things for you.

Brandon: [11:57] And if you don't, then you can expect these things, as a result of that. And so when we see people fail on their part of the covenant, you know, in some cases, depending on

which covenant it is, God says I'm still going to be faithful because of who I am and because of the promises that I made that weren't conditional based on your behavior and things like that. So we see Adam before in the garden, we see after. And that's where we see the promise, not necessarily the promise, but the foretelling of the descendant of Eve. Breaking the head of the serpent. What is that, Genesis three 15, he says, and I will put enmity between you and the woman in between your seat and her seat, and he will bruise your head and you shall bruise the skills that we see that there's this looking forward.

And that's a consistent theme in the Covenant that the Lord is giving to humanity, because it's always about looking forward to the things that he's going to be doing because he's going to bring us back. Right, I mean, I think at the end of the day, that's the common theme for all the all the covenants is eventually there's going to be a way where we can be back in, Right Standing with him from before when Adam had the problem. So we see the evidence in the promise with Adam. We see that in Chapter one. We see that in chapter three. We also see some kind of the covenant pattern with Noah. What is what are some of the things you kind of I don't want to really see. He enters into a covenant, but he makes some conditional promises

Keith: [13:21] Of God tells Noah. He says, listen, that if you can build an ark, I'll save you and your family. And God was doing it because he was saving his promise. He was keeping the promise alive that he'd already made to Adam that he was going to bring a messiah. He was going to bring another Adam to bring mankind full circle. Because if you look at this as a as a circular process, God is taking a man who was eternal without sin, who had dominion and authority over the earth and blew it. And he's walking us back to where we'll be in that position again, where we'll have dominion and power and authority and we'll have eternal life and we'll be ruling and reigning with Christ, because Christ is the one who makes it possible for us to get back to where we were before Adam and Eve sinned in the garden.

And so he reminds the people along the way and Noah's no different. He says, listen, you are you are key to the covenant that I made and the promises that I've made to Adam. If you will be obedient and build this ark, I will save you and your Descendants and you will be key to the future of the people, because obviously the people on the Earth today all go back to Noah's family.

Keith: [14:50] You know, we go all the way back to Adam and Eve if you want to go all the way back there. But even, you know, two thousand years after Adam, everything goes through Noah. But Noah was faithful. I mean, it took him quite a while to build that boat. And it was no small task for him and his three sons because they didn't have power tools, but they were faithful. People were given a brief. He's preaching and building the ark. And God honored his faithfulness and saved his family. And then when he gets off the ark, what does he do? He builds an altar. He sacrifices the clean animals to God. And it's the stamp has been placed on him because that covenant has been sealed and God gives him the covenant earnest payment or down payment, which will be the rainbow at that point, reminding him and the rest of the world that there was a covenant made at the time of Noah that would suggest that God's not going to destroy the Earth again with water. Right.

Brandon: [15:49] We see a pattern as well with the blood signatures and some of these covenants. Right. With Noah offering the sacrifice kind of kind of final signature, we see the same thing. You know, that's obviously a really good segue into the Abrahamic covenant that we see are the two that we see with the requirement of circumcision. Right. A lot of people miss the concept that that was a requirement. The blood was part of that. I'm included in this covenant. Right. This is the signatory from me saying that I'm going to obey what I'm supposed to be doing and be a part of this, the blood is going to be the signatory for that, because God tells us that there's life in that blood. And so that will be a foreshadow up to Christ in the blood that he shed. A lot of non-Christians miss out on that pattern and think that God, that the God of the Bible is just this God that has a blood lust.

And they miss the imagery and they miss the purpose of that. But Abraham, I think, is one of the biggest and probably one of the more well-known covenants in the scriptures even. You know, people that are not Christians, I think, understand the concept of the Abrahamic relationship, right? You've got the branch of the Muslims today that try to claim lineage through Abraham, and that's their right to the land and some of the promises that were given. So let's let's camp there for a minute. What do we see in the Abrahamic covenant that's pointing to the future and kind of building really. It's kind of building the covenants are kind of building on what we can expect moving forward. So what do we see with Abraham, I guess initially?

Keith: [17:22] Well, God comes to Abraham and says, I want you to separate yourself from the pagans. I want you to get away from the gods of your father. You know, what we know about Abraham's father is that he was a high priest for a pagan god, pagan temple, multiple gods and goddesses. I want you to separate yourself because I will give you your own land. I'll give you your own people, your own nation, if you're willing to start over and follow me. And so the Bible tells us that Abraham was willing to pack up his possessions, all of his family and his army and everybody that he had.

And he moved he left the land of his forefathers and he didn't know where he is going. Everybody knows that Abraham operated with great faith and God honored that. And God made a covenant with him. That says because you have been faithful, because you have been willing to follow me without knowing what the promise is going to be in advance, I'm going to give you this land. And so that's where the first concept that we see in the Bible of the Promised Land, it is the promised land to Abraham for his faithfulness, and God gives him the boundaries.

Keith: [18:39] And that's much, much larger than what the Israelis have today. Israel has never claimed the boundary areas that were promised to Abraham, but it started at that point. If you're willing to separate yourself and that's the definition that we get for righteousness is living rightly, wholly as it is being set apart. In fact, the word for Hebrew, Abraham, was to Abraham and his family, were the first Hebrews, and it means crossing over. He lived outside the boundaries of the promised land. And God says, go claim it crossed the river and go live in the promised land and I'll make your family great.

The initial part of that covenant was the land. And then once Abraham showed himself to be faithful and he ends up with Isaac as his promised son and he circumcised as Isaac according to God's plan. Then God comes back to Abraham, who had his name changed by then, and says, not only are you going to have all this land, but I'm going to make your descendants as the sand of the shore or the stars in the sky. They'll be without number, and it will be because you have offered up your descendant, you have consecrated your seed to God.

Keith: [19:56] And so he expands that covenant. So the covenant promises that Abraham had would be that he would get the promised land, the entire boundary, that he would have many, many nations that would be made up of his descendants. And then the third part was that not only were he was he going to have a lot of people that would call him Father Abraham, but that one of his descendants would be the messiah that had been promised to Adam the final or the second Adam would come out of him. And so he had this progressive covenant with God where God's statement, things are going great. And you know what?

There is nothing in scripture that tells us that Abraham violated any of that stuff. It was unconditional, God gave him the promises after Abraham had already shown his faithfulness. So those are all covenants that are yet to be fulfilled and they have to be fulfilled physically. And that's how we know that the promised land will be filled out and it will be much more robust and lush than it was for thousands of years, because God tells us that that full inheritance that was promised to Abraham is going to be his reward.

Brandon: [21:15] So that's where we start to see the unfulfilled promises in these covenants, we're still looking forward to, we're still looking to say because of what Christ did we get, we're going to be part of that. Right, because of his sacrifice and the things that he did, we get to become heirs with Christ over the Earth. And we get to see that fulfilled in the future when Christ returns with that kingdom, with a Jewish King.

Keith: [21:41] We're not Jewish as far as we know. We're not Jewish. Maybe we are.

Brandon: [21:45] Maybe I don't know.

Keith: [21:46] But we're not in the direct lineage of Abraham. But God says, hey, that's fine. I need workers. I need righteous leaders that can help me rule the kingdom and rule the world. Because the Bible specifically talks about the kingdom of Yehovah, who Jesus will be in charge of will be a time of righteousness. He will be a righteous king. And so he's got to have workers that are righteous and incorruptible and without sin. And that is part of the covenant embrace that we're talking about now. So it makes a choice for everybody. You have your choice, you can either look forward to your inheritance as a Hebrew or more importantly, you could give your life to the Lord and you could be in charge of something during that kingdom as a New Testament believer, even if you have Jewish ancestry. That's why we see the apostles and King David and Daniel and Jeremiah that all have inheritance and they all are listed. Zadok, the high priest from the time of King David, he's going to be resurrected and he's going to be Jewish.

He's from the tribe of Levi. And he has an inheritance that includes him being the high priest for a thousand years in Jerusalem. So those are all physical things that have to happen that are related to covenants.

Brandon: [23:03] Right. And again, God doesn't change. He doesn't make promises that he's not going to fulfill. It doesn't matter to him if it takes two thousand years or four thousand years, he's going to do it along his timeline. So we're not saying it's an arbitrary number that he's going to pick, but our lives are as vapors. Scripture tells us we lose sight of that because we can't look at it from the perspective of the seven days of the plan for mankind with the six thousand years than the Sabbath, we missed that in the grand scheme of things.

So we have Abraham. We see the promises of the land. Still need to see those fulfilled. Haven't seen those yet. That's going to be physical. We see the promises of his progeny. And just for anybody following along with Genesis one was with Adam. Twenty six to thirty there we see in three fifteen after they've been kicked out, we see the promise of the future lineage of Eve, the seed of Adam bruising the head of the seed of the serpent. And we see Genesis nine to 11, verse 17. That's where we see this promise made to Noah about this.

Brandon: [24:03] God is going to withhold the destruction through water right through flood. Again, that's where we get the rainbow. Then in Genesis 12, 15 and 17, that's where we start to see details of the covenant, the promises made to Abraham. Let's see the next one. And I guess the next big one that we would want to talk about is the Mosaic Covenant. Right. This is the one that a lot of people are stuck on today because of the rules that were included, because of the temple, the religious, the temple, the tabernacle, the religious sacrifice, and the ceremonies.

That all gets dragged up today. But let's talk about the promises and the covenant that was made and the things that we can look forward to as part of that because. Through that Mosaic covenant, there are still unfulfilled promises that we will see fulfilled in the New Jerusalem as Gentiles, as New Testament believers filled with the Holy Spirit, we get to inherit something outside of the kind of the bracket of that covenant. But God said, I'm going to preserve a remnant of those Hebrews so that I can fulfill my promise in the kingdom. What is that promise that we're looking for?

Keith: [25:05] Well, time of peace, right? Peace and prosperity, they will get their inheritance. The Bible gives us the land division, the lot division in the book of Ezekiel, where it talks about who gets what and they're going to re-divide the promised land on a bigger scale because the peace will be bigger, the pie will be bigger, so the slices will be bigger. And the people who have proven themselves faithful and will be available will get that inheritance as mortal people.

They will not be eternal. They will not be incorruptible. They will have not been resurrected because that only comes through the covenant with Christ. And that's one thing that we need to make a point is getting into the kingdom of God is not the same as getting into the new Jerusalem or having eternal life. Right.

And if you can figure that out and keep that separate in your mind, it makes a lot of the parables that Jesus talked about when he says, such as the kingdom of God, such as the kingdom of heaven, that's talking about that thousand year rule and reign on the earth. But the Hebrew people are promised the time of peace and prosperity. They're promised a ruler that's from their family line. And that's what Jesus is. Jesus has the authority,

Brandon: [26:26] A ruler

Keith: [26:27] From a ruler. They see it's not plural. It's singular. It's the seed from King David. So he has authority through the lineage of the Kings, which is where God said that needed to be. He's of the tribe of Judah, which is the authority tribe, because they had the blessing and the birthright that was conveyed to Judah instead of the older brothers. And so he has that through his parents, Mary and Joseph. They were they were both descendants of King David through his two sons. And so there's a time of peace and prosperity. The Messiah will be Hebrew and they will be no more wars and they'll live in prosperity. They'll be able to enjoy their inheritance without the enemies trying to kill them or take it away.

They had a lot of other things that were fulfilled. They were given prophets. That was part of the covenant. God said he would send the prophets to them, they would be Hebrew prophets, and that those prophets would have the words of God and God would speak through those profits. And then later on, we see in Revelation where God says, well, you killed my prophets that I sent to you as part of that covenant.

So all of the promises relating to Mount Sinai have been fulfilled, except for that time of peace and prosperity and their inheritance that they've been promised through Abraham that has never been fulfilled. So that's a big piece. But they don't get they don't have a promise of authority and they don't have a promise of any kind of ruling as Hebrew people. The promises that Jesus as the descendant of King David is going to rule and reign. And that's the benefit that was given to both King David and then later to Moses.

Brandon: [28:16] Let's talk a little bit about why, because initially they should have been that we're going to be Moses first. Then again,

Keith: [28:23] I had it backwards. It was Moses first and then King David.

Brandon: [28:26] All right. Yeah. Anybody that's going to be try to be nitpicky and make sure we stay. Stay clear on that. Let's talk a little bit about why Israel has forfeited their position of authority in the kingdom. Because when you look at the promises made and you look at where they are today, they fumbled the ball quite a few times. Right. God starts off in the promise and says that I've pulled you out as a people. I've saved you from bondage. If you set yourselves apart as part of this covenant and glorify myself and you'll be a light to the earth if who I am, you have to follow my rules.

And then immediately at Mount Sinai, we see this idolatry where the first born of Israel, the first born children of Israel who were who were to be set apart for the Lord, immediately muff it up, worship this golden calf, and then we see the Levites step it up and they replace the firstborn, right. They redeem the first born in the Levites are now the ones who are going to be the ones honoring and worshipping the Lord and being in his holy place. And then we see idolatry Muffed up and eventually it gets down to the point where it's like, I have one person, it's going to be the Messiah. He's going to come through and he's going to be the one that's going to be the savior and the one that opens things up for everyone.

Keith: [29:35] Well, the authority and the priesthood was granted through the first born until they had the problem at Mount Sinai. And then because of that and the fact that God had already redeemed the first born coming out of Egypt, that was what was saved by the blood on the doorpost, was the first born. And he says that I redeemed those. you know, I claim those for myself. And so anyway, it transferred to the Levites. But the point is that it was always going to end when the Messiah. Comes OK, if you look at the agreement, you look at the references that we have to the Mosaic Covenant, it always was up until the seed comes, until the Messiah comes.

So when Jesus came, when John the Baptist announced that the kingdom was coming, that was a sign. And the and the signs and wonders that Jesus performed while he was here on the earth was demonstrating that he already had the power and the authority because it transferred when he showed up, when he was baptized in the Jordan River and the Holy Spirit came upon him. And then later on, when we have the Transfiguration with Elijah and Moses, it was a demonstration by God to the apostles that the power and authority had already transferred. So the Mosaic Covenant was always authority as God's people, as God's nation until the Messiah comes.

And that's what happened when Jesus came. That's why the temple was torn. The curtain was torn. The temple was torn down. The temple went away. The priesthood is gone. The levitical priesthood that was given at Mount Sinai is over. There is no priesthood now because Jesus is the high priest. And we as New Testament believers are the new priesthood under Melchizedek, which was long before Mt. Sinai. And that was the whole story of Abraham and Melchizedek and Salem was to let us know that there was a priesthood and an action, well before Mount Sinai.

Brandon: [31:40] Right. And that's why we see the writing in Hebrews Chapter seven about Melchizedek, about how it shows the tribute, because it's a greater priesthood than the one that was given. And so a lot of people today struggle with that, especially if you're in the Hebrew roots camp. If you're kind of drifting back to the Mosaic Covenant, you know, they're under the impression that they're the ones that are going to get the authority in the kingdom. Right. They're missing the part where it's going to be Christ, the lineage, the seed, the single inheritor of that kingdom is going to have that. And then it's those who are in relationship with him that will receive the authority with him.

And so I think it's important to clear that up, because a lot of people think that if they join the camp of the Mosaic Covenant, if they drift back into that, that's going to for some reason unleash authority in the kingdom. Right. They're going to receive that.

Keith: [32:28] So well, they're looking at this saying, well, the Hebrew covenant is the good covenant and we don't see anything or they don't focus on any of the covenant promises in the covenant of Grace, or the New Testament, the one that people refer to all the time. But it's because they don't do their homework, context and a perspective that includes all of the Bible. Let you know that there have been many, many covenants and many of those covenants are still in effect. They haven't ended and they won't end until Jesus comes back and fulfills them. And that's a concept that's in the Bible, Jesus is the fulfillment of all covenants in the Bible. That's why we point to him, because the Bible is about him being the fulfillment for all these promises.

Brandon: [33:17] And the Old Testament in the Hebrew gives us a couple of hints along the way that this covenant is the covenant of all covenant. There's a word, Olam, right. This is a never ending covenant that God prophesies. I think it's the Jeremiah quote that says, there's going to be a time where I'm going to bring in a new ever everlasting covenant. I'm going to write the Torah, write the instructions from the father on their hearts. They're going to know my ways internally. And that's a foreshadow of the covenant of Christ, where we get the presence of Yehovah in the Holy Spirit and he dwells in us.

We are the temple and that is the covenant that's going to be never ending. It's going to continue on, moving forward. That also, by necessity, tells us that the other covenants leading up to that are not permanent. Right. That they're just for a temporary time. And that does unfortunately include for a lot of people who may or may not want to accept it. That includes the covenant given to Moses at Sinai. It was not a permanent covenant. It was, as Paul says, a schoolmaster, a pedagogies, something that is used for a period until they grew up, and understood what was required of them.

Brandon: [34:22] So we've got Adam, Noah, we've got the Abrahamic covenant, we've got the Mosaic Covenant. And then the next one I think that we would want to probably look at is going to be the Davidic covenant. There's some more light that is shed on the future. Some additional promises given to David that you mentioned earlier, the fact that David's going to be back on his throne in Jerusalem, ruling over Israel, the people of Israel at the same time that Jesus is ruling from his throne globally, given dominion over the entire earth.

Let's talk a little bit about the promises made to David. David at one point thought he was being cheated because God was taking him. He'd gotten this promise that he's going to have this kingdom. But God said his time was done, so. I think even David was having a hard time kind of grasping what that was initially, when God was kind of setting the boundaries there. So what did God, David, or what did God promise to David in that covenant?

Keith: [35:16] Well, he was given the promise that he would be the father of the Messiah. So, see, we're drilling down. You know, Adam gets the promise that there will be a messiah. And then we see Noah and his family and they get the promise that they're going to keep the promise alive. They're going to keep the covenant that God made alive through what they're doing in their faithfulness, with the ark. And then when you get to Abraham, it's drilling down. It's not only going to be from your area, but it's going to be from your family. And then it gets further down. And then we're getting all the way down to where we're into the tribes and you know, we're drilling down to narrow down where it's coming from.

And David was given that promise that it was going to be from him, that it was not going to be from Saul, because Saul had been disobedient. And that's another example. There's a covenant that was implied with King Saul when Samuel came to him and said, you have you have blown it big time and because of your disobedience, you will not receive the blessing of the Messiah through your progeny. So you're thinking, well, there had to be something. And that was part of the anointing process, when they anointed a King, that was the sign that they were receiving the promises from God in that area.

Brandon: [36:40] So let's put a pin in that really quickly. That is a foreshadow of what we see happen when the Jews reject or the Hebrews. I should say it's a more accurate term. The Hebrews rejecting Jesus. Right, because of Saul's inability to do what he was called to do. God said, OK, cool, let's go ahead and remove this and we're going to go ahead and give this to David. Jesus basically says that in the end of his ministry, when he says, I'm taking this kingdom from you, I'm taking this time that was supposed to be meant for you. And I'm going I'm going to remove it and I'm going to give it to somebody else who's going to handle this.

Right. Rightly and I are not rightly divide this, but there's going to be trustworthy. There's going to be faithful to me. Right. And that's the foreshadow that we see with Saul transferring that to David. And then we see the promises given to David. So it's important to the foreshadow of what we see in the future happened more than once. It's very cyclical. But what was what

Keith: [37:31] Was what was given that was intended for the Hebrews, what was taken from them? And Paul tells us in his writings that it would cause the Hebrew people to be jealous.

Brandon: What was the gospel, the gospel message?

Keith: That's right. It was given to the gentiles to share with the rest of the world. And because the Gentiles got that privilege, they got that blessing, that by the time Jesus comes back, the Hebrew people will be envious of what God has done and how he has blessed the Gentiles because of that promise. So, you know, people ask me, well, if the Hebrews had not rejected Jesus, would he have just stayed and would have his kingdom just began?

And I don't believe that's the case at all. I still think we would stick with the six thousand years and then a time of Sabbath. The difference is, for the last 2000 years, the Hebrews would have been the ones preaching the gospel of their Hebrew messiah instead of it being preached from

non-Hebrew locations. You know, it's not synagogues for the most part. They're not preaching the Hebrew messiah. That's the Gentiles realm and what we call Christianity. And that was the gift that they forfeited, it was the ability and the right and the privilege to speak and tell the world of the messiah, who was going to bring peace and prosperity to the world. And they missed out on that, because they rejected the messenger.

Brandon: [39:06] And that's a hard idea to wrap your head around, though, because of the way that he had to have been rejected. Isaiah talks about it, right. Isaiah prophecies. Yehovah, in his foreknowledge, knew that because of the essentially hardened hearts of the Hebrews, killing the prophets that were sent to them, they were going to reject the Messiah when he came because they were bringing the political revolution, that they wanted him to bring.

Keith: [39:30] They were going for physical rescue, not the spiritual savior, because they didn't realize, they were not paying attention, and they didn't think they needed it. Right. So they still don't think they need it. They're not looking back today. They're looking for a rescue.

Brandon: [39:44] It's hard to make the argument that they would have accepted him and that things would have been fine because. Right. Historically, they were to reject him.

Keith: [39:50] I don't think that's the case because they wouldn't have crucified him if they would have understood who he was. Right.

Brandon: [39:55] Right. Well, right there they've been that would happen. But thankfully, the wisdom of your God is infinite. And he knew. What was going to happen and when it needed to happen, so he tells us.

Keith: [40:06] I guess the point we need to make is, God has always said that the gospel message of the kingdom was for everyone and that the Gentiles were not a Plan B. It's like, OK, this is not just for my special people and the rest of the world goes and gets burnt. You know, they go straight to the lake of fire. It says the House of Israel first and then the gentiles and then Samaria and to the rest of the world.

So there was a plan in place. The question is who gets to fulfill it? And they didn't contact the gentiles. We're going to get left. If the Hebrews had accepted him and said, yeah, let's have a big party, let's do it, it doesn't mean the Gentiles were out in the cold. They still would have received the gospel message. Sure.

Brandon: [40:50] Sure. This is like the reverse today. Hebrews can still come to know Jesus and they can still have the Holy Spirit. It works the same. It's just where the Gentiles are, the ones that are carrying the ball on this play. So. Right, right. So, OK, so David Moses, so you're right. We start to see this kind of whittled down a little bit where we see these promises. And so if you're a Hebrew pretty much any time post David, you have an expert or maybe even before that you have an expectation looking forward of a physical kingdom when you are diligent in your study of scripture.

And you can look through the lens of the Old Testament writings through the audience. Right. Not just as a New Testament believer, there's an anticipation, and a promise of a physical kingdom. And so I think the popular theology of, it's all spiritual. It's already happened. It's not going to physically take place. It's not going to happen in Jerusalem.

That is specific to modern times. That's not something you see a lot of evidence existing in the writings of antiquity, in the thought process of the Hebrews, because they always were anticipating that they're going to be brought back to the land. There's going to be a time of peace and there's going to be a messiah who's going to have that authority in a physical kingdom. But, you know, people miss that today because there's so many different ideas floating around there about the spiritualization of the kingdom.

Keith: [42:06] Well, there are those who don't know the Old Testament and don't understand what the kingdom is, so then why would they be looking forward to it? So you're right. Ninety eight percent of the world doesn't even know what the kingdom means. They don't know what heaven is or when it starts. And so they're not factoring that in. And it's really easy to symbolize stuff, if you don't know what needs to happen physically in order to fulfill the promises.

Back to David. God promised him a progeny. He promised him that the Messiah was going to come through his family. He promised him that he would rule from Jerusalem on his throne for the age. And he thought that meant nonstop from where he was originally. But the Bible tells us that God buried David, the tomb of King David, that people go and visit today in Jerusalem. Is not the tomb of King David? And the reason we know that is because the Bible tells us that King David is buried with his throne and that he will sit on that same throne in Jerusalem for the age, which is the English word forever.

It's not without end. It's for the age. And that he will be the prince that's referred to in the book of Ezekiel, Jesus is king and David. He was king at the time, but he'll be prince because Jesus Yeshua will be the king and he will rule and be like the mayor of Jerusalem. And he will literally sit on the same gold coated, jewel encrusted throne for the age, because that was a promise that was made to him.

And they have not found the tomb of King David. They've not found his body because God is the one who buried him with the things that he's going to need to fulfill that promise during the thousand years. Right.

Brandon: [43:55] So there's other covenants. Those are kind of the main ones that are going to draw the line up into the new covenant. I think now is probably a good time. We could probably cut it here. But I think the next episode we'll go into depth, on the New Covenant. I think that would be a good place to dive into, because it's a much broader scope. It's the one that we're a part of. It has its own Torah. It has its own instructions. It's the law of liberty. It's the law of Christ, it is referred to in the writings of the New Testament.

So I think we would do well, dedicating some additional time to that covenant. So we'll cut it here. But if you're following along, like, subscribe, we'll be doing these every week. We're going to be going through the Bible, as Bereans do, holding scripture to the light of scripture and being interpreted by scripture. And that's our standard, regardless of who's telling us the ideas or where they're coming from. So everybody have a good night? We'll talk to you soon.