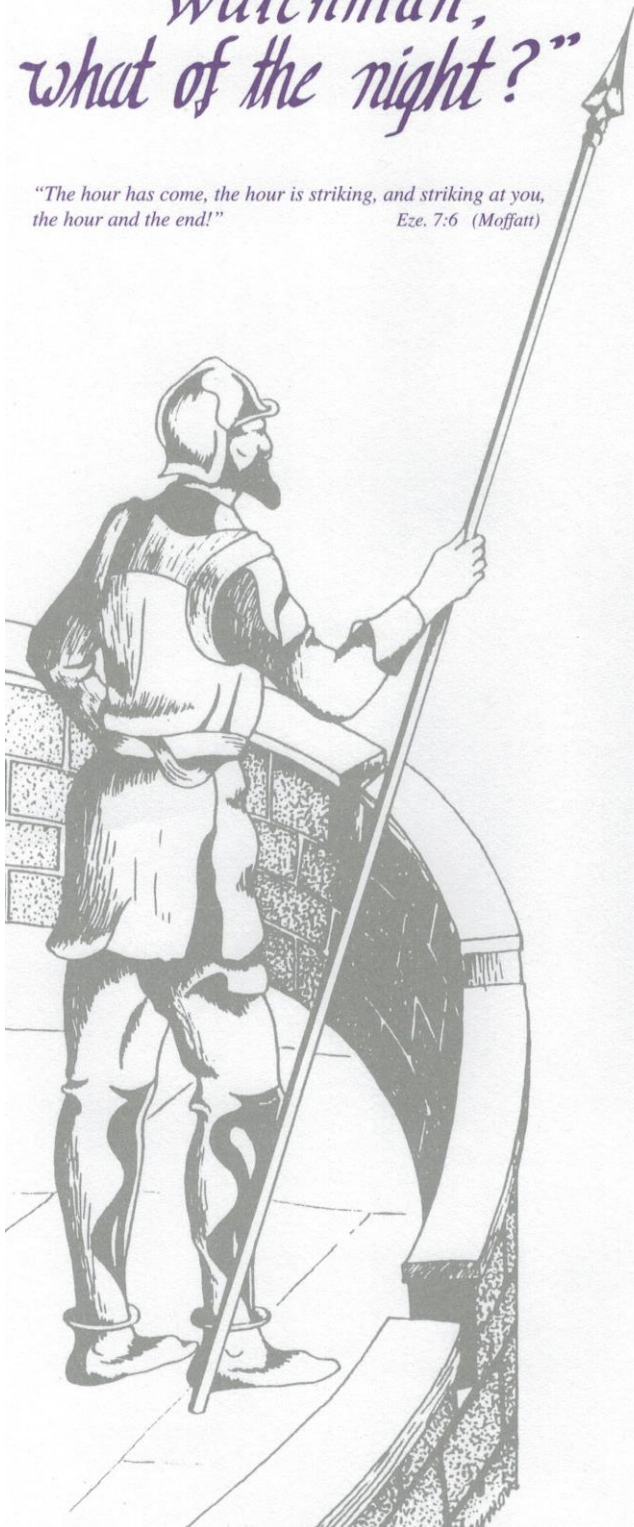


*"Watchman,
what of the night?"*

*"The hour has come, the hour is striking, and striking at you,
the hour and the end!"*

Eze. 7:6 (Moffatt)



An Inexhaustible Theme- The "Covenants"

Pg. 2

Editor's Preface

In this month's issue we are going to take a look at the Covenants. Accordingly, the most important thing that we need to keep in mind is: What is God trying to tell me—through His Word—about the Covenants? What do they mean for my own salvation? And how am I—*"upon whom the ends of the world are come"* (1 Cor. 10:11) to relate to them now?

The basic premise of the New Covenant states thus—*"I WILL PUT MY LAWS INTO THEIR HEARTS, AND IN THEIR MINDS WILL I WRITE THEM"* and *"now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself."* (Heb. 10:16; 9:26, c.f. 10:17; Gen. 3:15) Through this Ministration of putting away sin—this New Covenant; which resolves the sin problem in sinful flesh, Christ writes something on the hearts and minds of His people. What is it exactly that He wishes to write on our hearts and minds? Through what means does He accomplish this Divine objective? Is the New Covenant associated with the Final Atonement's cleansing?

Within Laodicea and mainstream Christianity, there exists a colossal amount of confusion regarding the Covenants. Many sincere and devout Christians, through a misunderstanding and incorrect application of the Covenants, have mistakenly relegated the **wrong** Covenant as being done away with—the **wrong** Covenant being nailed to the Cross of Christ. However, the Bible provides the answers to correct the misunderstanding that exists regarding the Covenants.

If we want to be a true Covenant people—*"a chosen generation, a royal priesthood, an holy nation, a peculiar people"* (1Pet. 2:9, c.f. Exo. 19:5-6; 20:1-17). Should we not be able to define the Covenants correctly—based entirely from the WORD of truth? Rather than through the numerous traditional theological misconceptions that surrounds the Covenants today?

"Review, and then Review again, and then Review all that you've Reviewed"

An Inexhaustible Theme-

The “Covenants”

*“That at that time ye were without Christ, being aliens from the commonwealth of Israel, and **strangers from the covenants of promise**, having no hope, and without God in the world”* (Eph. 2:12, emp. add. = ea.)

As we begin this Bible study on the Covenants, we would encourage each Bible student to humbly open with a word of prayer, & follow along – with their Bibles open – the Bible texts that help to explain the Covenants from God’s Divine viewpoint. As a visual aid for our readers, we are going to include a Bible study chart on the Covenants. [Refer each number listed here, to the corresponding numbers on the Bible chart.]

What each reader must understand right from the very beginning is simply this: In ancient times, there existed a mediatorial Covenant, which was ministered through a mediator. This was the type. At this time there exists a *“more excellent ministry”* (Heb. 8:6), a *“better covenant”* [ibid.], a **Mediatorial Covenant** with a **Mediator** that *“was counted worthy of more glory than Moses”* (3:3). This is the antitype. This **New Mediatorial Covenant** is what Christ is ministering *“now”* (Heb. 9:26) as our *“Great High Priest” “after the order of Melchisedec”* (Heb. 4:14; 5:10).

What must further be understood is that, while Ancient Israel demonstrated its total inability to keep God’s Ten Commandment Covenant at Mt. Sinai, this in no way caused this Covenant to become repealed, even when the Type Covenant that followed was instituted. The Ten Commandment Covenant forms a part of the *“everlasting covenant, to be a God unto thee”* (Gen. 17:7), being established with Abraham’s seed *“in their generations”* [ibid.]. *“I am the LORD thy God [Ten Commandment Covenant] ...Thou shalt have no other gods before me.”* (See Exo. 19:3-6, c.f. 20:1-3) *“Know ye therefore that they which are of faith, the same are the children of Abraham.”* (Gal. 3:7) In fact Rev. 14:12 reveals a people who are keeping the 10 commandments through the *“faith of Jesus”*. These are the true children of Abraham.

What may shock many, is that the Bible is clearly testifying that both the Ten Commandment Covenant & New Covenant co-exist together today. Both forming the unique New Covenant’s *“better promises”* (Heb. 8:6), which many Christians today claim to be under. But are they really – according to the Truth of the WORD? The Bible; and specifically the Book of Hebrews, explains to us precisely what the *“old”* Covenant in actual fact is.

Mainstream Christianity has only complicated the Covenants through a misunderstanding of what the *“old”* Covenant really is.

Simply stated, the Bible says the Type Covenant; which is the *“old”* – and is NOT the Ten Commandment Covenant, was provided to foreshadow what Christ as Mediator of the New Covenant would accomplish in a people who likewise cannot keep God’s Covenant. Basically this Mediatorial Covenant is all through At-one-ment – even the very Dual Atonement that Christ ministers. This is the *“more excellent ministry...better covenant...better promises”* (Heb. 8:6). This alone breaks the cycle of sin and repent – sin and repent routine.

What may shock many further still, is that the very Covenant that mainstream Christianity interprets as being nailed to the Cross, is the very Covenant that is to be written on the hearts and minds of *“the saints”* (Rev. 14:12) through the promise of the New Covenant! Which enables them to *“keep [not trying to keep] the commandments of God, and the faith of Jesus.”* [ibid.] The New Covenant therefore uniquely entails the Ten Commandment Covenant, which is purportedly to have been done away with – even while many still claim to be under the New Covenant! This is the underlying misunderstanding. We will present the Bible evidence.

On the other hand, the *“old”* Covenant; which includes the feasts, that had to be taken out of the way; being faulty because the blood of animals could not take away sin, is clung to as a means of salvation by another community of Christians. For, rather than abiding under the true New Covenant’s Ministration; which entails Christ’s antitypical fulfillment of ancient Israel’s feasts, these vainly hope to attain through *“dead works”* (Heb. 6:1; 9:14) that which the *“example and shadow of heavenly things”* directs their attention too – the true High Priestly cleansing of sin in the antitypical Day of Atonement.

Furthermore, what many do not realise is that there were actually two fundamental Laws or Covenants given by God to ancient Israel from Mt. Sinai. These two Covenants were the Ten Commandment Covenant, and the Type Covenant. The Type being defined in Heb. 8:13 as the *“first”, the “old”*. Basically, the Ten Commandment Covenant was written by God with His finger in stone. Which Moses was to place inside the ark of the covenant. Observe: *“And thou shalt put **into** the ark the testimony which I shall give thee...in commandment...two tables of testimony, tables of stone, written with the finger of God.”* (Exo. 25:16, 21-22; 31:18, c.f. Deut. 7:9) Thus the ark of the covenant was so called in regard to the 10 Commandment Covenant.

Moreover, the ark of the covenant also may have been so called with regard to the Type Covenant that Moses was told to place on the side of the ark. Observe: *“And it came to pass, when Moses had made an end of writing the words of this law in a book, [the Type Covenant—the “first”, the “old”] until they were finished, That Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying, Take this book of the law, and put it in the side of the ark of the covenant...” (Deut. 31:24-25)*

Thus we have God writing the Ten Commandment Covenant, and Moses writing the Type Covenant—the “old”. With two clear differentiating locations as to where the original written copies were to be kept. God’s clear intention was that the Ten Commandment Covenant was to be kept for a *“thousand generations”*, the Sabbath being itself a *“perpetual covenant”* (Deut. 7:9; Exo. 31:16; Deut. 4:13). The Bible states it this way. The Type Covenant being temporary, was to be kept and observed *“until the time of reformation”* (Heb. 9:10, c.f. Deut. 4:14); which reformation was brought in by Christ. This was the Type Covenant, also called the code or law of Moses. The Sanctuary Services operated under this *“example and shadow of heavenly things”* (Heb. 8:5).

And the reason why a Type Covenant was introduced, was to reveal how God was going to resolve the sin problem in sinful flesh. It was this Type Covenant—through its Divine services that foreshadowed the perfect sacrifice of Christ on the cross—the *“necessity”* (Heb. 8:3). As well as the *“necessary”* (9:23) cleansing of the Heavenly Sanctuary—and also a people. This is Christ’s High Priestly Ministration following the terminus of the 2300 years of Daniel 8:14 in 1844.

Following Israel’s promise to keep the Ten Commandment Covenant (Exo. 19:8), Moses; who became a type mediator, stepped in and interceded on Israel’s behalf when they broke the Ten Commandment Covenant. This ushered in the Type Covenant that God made with Moses as its mediator and with Israel, (Exo. 34:27), with its typical priesthood.

Another fact is, God re-wrote the Ten Commandment Covenant after Moses broke the first tables. (See 32:19; 34:1) This being the case, if the Ten Commandment Covenant was to ever to be done away with, why not at this time—with the breaking of this Covenant and the ushering in of the Type Covenant? Because—keeping God’s *“Sabbaths”* was a means to *“know...the Lord that doth sanctify you.”* (31:13) Therefore, with God it was necessary to re-write this Covenant. Therefore, the Sabbath is a *“sign”* of sanctification. And this is why the Sabbath will be kept throughout eternity (Isa. 66:22-23), being a *“perpetual covenant”* (Exo. 31:16), a *“sign”* for those who

are being sanctified now. (See Heb. 10:14, being sanctified, Gr.) This second set of tables being re-written after God said *“Let them make me a sanctuary that I may dwell among them.”* (25:8) Thus the Ten commandments are given again the second time following the Type Covenant.

However, while this Type Covenant, this *“law”* (Heb. 10:1) which was a *“shadow of good things to come”* [ibid.], was to *“vanish away”* (8:13). God gave clear instructions to— *“Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.”* (Mal. 4:4, ea.) Why? So that we might know and understand the antitypical Ministration of Christ—through a remembrance and correct application of the Type Covenant—the law of Moses.

Now that we have had a brief introduction, we are going to start from the very *“beginning”* (Gen. 1:1), and examine the Bible texts concerning the Covenants. This will by no means be an exhaustive analysis. We will however, be focusing our attention on the Covenants that specifically involve the misconception, so as to understand the *“better covenant”*—much better. [See chart, emphasis throughout.]

The “commanded” Covenant

(1) In Eden God made a command Covenant with Adam— *“And the LORD God **commanded** the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: **for in the day that thou eatest thereof thou shalt surely die.**”* (Gen. 2:16-17) Simply stated this was: obey and you shall live, disobey and thou shalt surely die.

Interestingly God said— *“in the **day** that thou eatest thereof **thou shalt surely die.**”* The serpent told Eve— *“Ye shall not surely die”* (3:4). Adam ate, but did not die immediately that day. Did God renege on His WORD? For the time being was the Serpent’s lie justifiable? God forbid. The common explanation is that, it was not that he would die that day, but death would begin to work and would eventually lead to the grave. There is no doubt to this. But is there more to it than this? It does not seem possible that God did not mean just what He said. Consider: upon Adam immediately braking the Covenant, he would have died had not Christ—the eternal Logos (*“Word”*, Jn. 1:1), the *“Lamb slain from the foundation of the world”* (Rev. 13:8)—stepped in as a Mediator to die for his sin as the second Adam at the appointed time, so that Adam would not have to die eternally for his sin that day. Therefore, God made a promise. It reads:

Promised Covenant

(2) *“And I will put enmity [for sin] between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.”* (Gen. 3:15, c.f. 17:7; Rev. 13:8)

This also essentially comprises *“the counsel of peace which was between the Two of Them.”* (Zech. 6:13 Heb. emp. sup.) This is what essentially the New Covenant was, when ratified on the Cross of Christ—which dealt with the issue of sin. (Heb. 9:12-15) Christ *“condemned sin in the flesh”* (Rom. 8:3). He *“loved righteousness, and hated iniquity”* (Heb. 1:8). Thus making available the *“enmity”* for sin between the seed of the woman and the Enemy, through His own condemnation and overcoming of sin—in the flesh. (See Heb. 2:14-18)

Thus, at the Cross, Christ provided an Exodus—a way out of the bondage of sin, to overcome sin through the New Covenant’s promise of writing His Law on our hearts and minds—through His High Priestly Ministration—so as to *“go and sin no more”* (Jn. 8:11). Thereby keeping *“the commandments of God, and the faith of Jesus.”* (Rev. 14:12) This is what *“The whole creation is on tiptoe to see the wonderful sight of the sons of God coming into their own...”* (Rom. 8:19, Phillips) Which means literally as if standing on tiptoe with outstretched head, scanning the horizon with longing and expectancy, waiting for the *“men wondered at”* (Zech. 3:8). *“All creation is yearning, longing to see the manifestation of the sons of God...”* [ibid., Weymouth]

These are the ones who have truly accepted the New Covenant’s promise and yielded themselves over for Christ to write His Ten Commandment Covenant on their hearts and minds through the New Covenant’s Final Atonement’s cleansing. This is directly opposite to an attainment of self-righteousness—by *“dead works”*, or in other words, their own garments—filthy rags. For without Christ’s cleansing, these filthy garments are the only ones that are available! And this is why the age-long *“Everlasting Gospel”* involves the *“new covenant”*; which aims at having the Ten Commandment Covenant to be written within. For when the New Covenant promise is fulfilled through the righteousness of Christ by faith and God’s people have His Laws written on their hearts and minds, the *“enmity”* for sin will be there, as it was in Christ Jesus. However, what will not be there is boasting.

So even from the very *“beginning”* the New Covenant is clearly seen, and does not exist without immutable connections to the *“covenants of promise”*. And neither does it exist without the Ten Commandment Covenant. Through Christ’s High Priestly Ministration of these *“covenants of promise”*, man is to be restored to the *“image”* and *“likeness”* of God. (Gen. 1:26) In and through Christ, obedience to God’s Law of Ten Commandments—

through the *“faith of Jesus”*, will be manifest. The Ten Commandments being a Divine revelation of the character and righteousness of God. (See Ps. 119:142-146) This is why the New Covenant can never repeat the Ten Commandments. This is why at the *“end”* (Heb. 9:26) the Ten Commandment Covenant will be clearly seen—being written in the hearts and minds of the Saints of the Most High God.

The Noahide Covenant

(3) There was a Covenant that was established with Noah. With the Rainbow being a *“token”* of the Covenant—serving as a reminder of the *“everlasting covenant”*. God said—*“neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.”* The *“bow in the cloud...token of a covenant...everlasting covenant”*. (See Gen. 6:18; 9:9, 11-17)

Abrahamic Covenant

(4) God made a Covenant with Abraham concerning *“this land...an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.”* (Gen. 15:18; 17:7, 11). Notice the *“everlasting covenant”* and the *“everlasting possession”* strictly entailed God being to them *“their God”*. God promised to multiply his seed. (15:5) *“And he believed in the LORD; and he counted it to him for righteousness.”* (15:6) Circumcision was given as a *“token of the covenant”*. (17:11) Which foreshadowed the New Covenant’s writing of God’s Laws on the heart and mind. In fact, Ezekiel 36 reveals that a new heart and new spirit are involved—the stony heart being removed. And yes, it requires a cleansing! (See vs. 25-33, c.f. Heb. 9:23)

The Apostle Paul says in Hebrews *“These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them...”* (11:13) Not so with the *“men wondered at”* when Christ comes the second time *“without sin unto salvation”*. (9:28) They will have the New Covenant’s promise of having the Ten Commandment Covenant written on their heart and Mind! The *“everlasting covenant”* finally realised! They will enter into His rest (Heb. 4), freedom from the bondage of sin. (See Jn. 8:31-36) Which the Sabbath as a *“perpetual covenant”* (Exo. 31:17) also foreshadowed—and beyond. (See Isa. 66:22-23)

The Ten Commandment Covenant

(5) Prior to God speaking the Ten Commandments, (in a manner of speaking), a preliminary introduction was given. Following God’s deliverance from the bondage in Egypt, and leading them to the wilderness of Sinai, the

“Lord called unto him [Moses] out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel...**if you will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people...And ye shall be unto me a kingdom of priests, and an holy nation.** These are the words which thou shalt speak unto...Israel. And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him. And all the people answered together, and said, **All that the LORD hath spoken we will do.** And Moses returned the words of the people unto the LORD.” (Exo. 19:3, 5-8, c.f. 1 Pet. 2:9)

Here is where God and Israel entered into the Ten Commandment Covenant as relayed through Moses, with Israel being fully committed to keep it; while as of yet He had not spoken the 10 Commandments as found in the next chapter. For there were certain steps to be done in preparation for this momentous event. (See 19:10-15)

“And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled... And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses up to the top of the mount; and Moses went up.” (vs. 16, 19-20) What follows next is God speaking in the hearing of all Israel “that the people may hear when I speak with thee, **and believe thee for ever.**” (v. 9) However, Moses did not receive the Law in writing till he was in the mount during the forty days. (Exo. 24:18; 31:18)

The Ten Commandment Covenant: “And God **spake all these words**, saying, I am the LORD thy God, which have brought thee out of the land of Egypt, **out of the house of bondage.** Thou shalt have no other gods before me...make unto thee any graven image...take the name of the LORD thy God in vain...**Remember the sabbath day, to keep it holy.** Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it. Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee. Thou shalt not kill...commit adultery...steal...bear false witness against thy neighbour...covet thy neighbour's house...wife...manservant...maidservant...ox...ass...nor any thing that is thy neighbour's.” (Exo. 20:1-17) The house of bondage is synonymous with sin. (c.f. Lk. 9:31, “decease”-exodos, Gr., the way out of sin that Christ was to secure.)

Here is where God gave His Ten Commandment Covenant. Saying specifically concerning the fourth—the only commandment with the word “**Remember** the

Sabbath day to keep it holy” (v. 8), wherein He NEVER said to forget it. Seeing that this was not—what many mistakenly believe the “old” Covenant to be, neither the “ordinances” that were nailed to “His Cross” in Col. 2. But was rather a “perpetual covenant”, means that it is immutable and therefore entails that “rest” that “remaineth” for the “people of God”. (Heb. 4:9) Which also means it is just as important and immutable as the first—“Thou shalt have no other gods before Me”. (Ex. 20:3, c.f. Ex. 31:16) The fact also remains that “For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.” (James 2:10) Paul says “I had not known sin, but by the law” (Rom. 7:7). This signifies dire implications for mainstream Christianity regarding God’s true Sabbath.

“And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen **that I have talked with you from heaven.**” (20:22) Thus closes the giving of the Ten Commandment Covenant. God set it before them—He spoke it from Heaven. And then He wrote it with His own finger in stone. “And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.” (31:18, c.f. Deut. 4:13)

Following next: “Now these are the **judgments** which **thou shalt set before them.**” (Exo. 21:1) God—in the ensuing texts gave to Moses certain judgements that he was to set before them. These being separate and distinct from the Ten Commandment Covenant in chapter 20. And concerned certain judgements between the people. And what was said from 20:23-23:33 was written in a book. (24:4, 7) Remember, at this point again, Moses wrote these words, for in verse 12 God tells Moses “Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.” Thus we have a distinction between the judgements and the commandments that God wrote on two stone tablets with His own finger, and gave to Moses during the “forty days and forty nights.” (24:18; c.f. 31:18) Which had not yet taken place at the time of the giving of these judgements from 20:23-23:33.

Thus after the relaying the judgements, we have Moses reciting “**all the words of the Lord, and all the judgments**” (24:3) to the people. The people “with one voice...All that the words which the Lord hath said will we do.” [ibid.] Remember also, at this point Moses was not yet told to make a Sanctuary. (See 25:8)

“And Moses wrote all the words of the LORD...And he took the **book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient.** And Moses took the blood, and sprinkled it on the people, and said, Behold the **blood of the**

covenant, which the LORD hath made with you concerning all these words. Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel...And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them. And Moses rose up...and...went up into the mount of God...and Moses was in the mount forty days and forty nights.” (24:4, 7-18)

This is where Israel affirmed the Covenant that was given in chapter 20, the Ten Commandment Covenant; which also included *“the judgments”*. (20:1-17; 21:1; 24:3) This Covenant; which contained no provision for mercy, was within forty days broken. (Exo. 32:1-6) What was the answer to no mercy? – A Mediator! After Israel broke this Ten Commandment Covenant, *“Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin. And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin –; and if not, blot me, I pray thee, out of thy book which thou hast written.”* (Exo. 32:30-32) What follows is Moses removing the temporary *“Tabernacle of the congregation”* (33:7) afar off from the camp, and engaging in a very revealing discussion with God from 33:12 – 34:9.

Then God said – *“Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou art shall see the work of the LORD: for it is a terrible thing that I will do with thee.”* (v. 10) In this Type Covenant the feasts were given. (vs. 18-26) Interestingly, even during the time that these type feasts were to be observed throughout the year, the Sabbath was NOT to be forgotten. This is the type. (Exo. 34:21; 35:2) Thus, when the feasts began to be antitypically fulfilled by Christ; starting with Christ’s crucifixion at the time of Passover, the Sabbath was likewise NOT to be forgotten. The Day of Atonement interestingly enough, was accorded the same rest status along with the weekly Sabbath, but was distinctly different – *“It shall be unto you a Sabbath of rest...Beside the sabbaths of the Lord”*. (Lev. 23:32, 38) The New Covenant also embraces a connection to the weekly Sabbath, having never changed. (See Heb. 4:1-11) For, is not Jesus Christ *“the same yesterday, and to day, and forever.”*? (13:8) Did the *“Son of man...Lord...of the Sabbath”* change? (Mark 2:28) No. Fact is, there was no other day; other than the seventh day, that the Lord was Lord of, at the time Jesus Christ spoke this! Neither is there any other day after this.

The Type Covenant—the Sanctuary Service

(6) While Moses was in the mount, God instructed – *“Let them make me a Sanctuary”* (25:8). For what reason? *“that I may dwell among them.”* So here God gave the Divine blueprint of the Sanctuary and its *“Divine service”* (Heb. 9:1), which was to serve as a Divine instruction for the Heavenly Sanctuary Service – the *“example and shadow of heavenly things”* (Heb. 8:5). This was the Type Covenant – the *“first”* the *“old”*. (Heb. 8:13)

Before Moses was even aware of what was going on in the camp, God was making provision for Israel’s sin against a Covenant that had no mercy. By providing a Mediatorial Covenant through a mediator [Moses] who would also serve unto an *“example and shadow of heavenly things”* – i.e. how God was going to resolve the sin problem in sinful flesh through the mediatorial High Priestly Ministration of Christ – *“once in the end of the world...to put away sin”*. (Heb. 8:5; 9:26). Stephen testified: the *“fathers had the tabernacle of witness in the wilderness”* (Acts 7:44), *“to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises”* (Rom. 9:4). Which pointed to Christ’s High Priestly *“intercession”* *“with the precious blood of Christ, as of a lamb without blemish and without spot”* *“by the sacrifice of Himself.”* (Heb. 7:25; 1 Pet. 1:19; Heb. 9:26)

Concerning the Ten Commandment Covenant, God *“gave unto Moses...two tables of testimony, tables of stone, written with the finger of God.”* (Exo. 31:18) In no way could the Type Covenant’s ceremonial laws be contained therein. The distinction has been clearly made.

“Let them make me a Sanctuary; that I may dwell among them.” (25:8) And so follows the instruction from here through the 31st chapter. But before God ended He said: *“It is a sign between me and the children of Israel for ever...”* (31:17). What was the *“sign”*? Verse 16 contains the answer: *“Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant...for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.”* (v. 17) Therefore the Sabbath – contained in the Ten Commandment Covenant is forever linked as a *“perpetual covenant”* to the *“Everlasting Gospel”*; being absolutely included in the promise of the New Covenant. (See Heb. 10:16; 4:9)

Herein is why Jehovah can never be Lord of any other day than the *“Sabbath of the Lord thy God”* (20:10). The *“seventh day”* – *“Therefore the Son of man is Lord also of the sabbath.”* (Mark 2:8) Which is the same day in Rev. 1:10 *“the Lord’s day”*. He never changed it – seeing the Sabbath is contained in the Ten Commandment Covenant, which we will soon see was not nailed to the Cross. But instead will

be written, on the hearts and minds of God's people through the promise of the New Covenant.

Concerning the Type Covenant, the Lord instructed: "Thus thou shalt say unto the children of Israel". (20:22) Concerning this Law, Moses was instructed to place it in the side of the ark of the Covenant for a witness. Here again, is where the clear distinction is made between the Ten Commandment Covenant and the Type Covenant. The former was placed inside the ark. (Exo. 25:16, 21) The latter was on the outer side of the ark. For in Heb. 9:4 when Paul listed the contents of the Ark, did not include the writings of the Law of Moses, only the "tables of the covenant", the Ten Commandment Covenant.

"when Moses had made an end of writing the words of this law in a book, until they were finished...Moses commanded the Levites...Take this book of the law, and put it in the side of the ark of the covenant" (Deut. 31:24-26) Notice the contrast: "Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant" (Neh. 9:13-14) A further distinction is made in 2 Kings 21:8— "all that I have commanded them, and according to all the law that my servant Moses commanded them."

"And the LORD spake unto you...And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone. And the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it." (Deut. 4:12-14)

So then, which Covenant was it therefore that was nailed to His Cross? Observe closely — "For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby" (Eph. 2:14-16). Here this is clearly speaking about the law of commandments that were contained in the ordinances of the Type Covenant. And not the Law contained in the tables of the covenant — the 10 Commandments.

Moses was commanded to "teach them ordinances and laws" (Exo. 18:20; c.f. Lev. 18:4) This is the "first" the "old" Type Covenant "which decayeth and waxeth old is ready to vanish away." (Heb. 8:13) Because as Paul clarified — "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. (Heb. 9:1) "Which stood only in meats and drinks, and divers washings, and carnal

ordinances, imposed on them until the time of reformation. (Heb. 9:10) It was the worldly sanctuary and its services that decayed and vanished away and was replaced by the Heavenly Sanctuary and its Services. The "first" the "old" Type Covenant "which decayeth and waxeth old is ready to vanish away" is what Paul is referring to in Colossians — "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross" (Col 2:14-15).

Here, in undeniable facts, we can clearly see which Covenant Christ nailed to His Cross. It was the "handwriting of ordinances" — the Type Covenant's "ordinances of divine service, and a worldly sanctuary"; which were carnal. "For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, Who is made, not after the law of a carnal commandment [the "first" the "old" Type Covenant]...For there is verily a disannulling of the commandment ["contained in ordinances"] going before for the weakness and unprofitableness thereof...For the law made nothing perfect, but the bringing in of a better hope did; by which we draw nigh unto God." (Heb. 9:1; 7:16, 18-19) This carnal commandment was "imposed on them until the time of reformation". (9:10) And this time of reformation was when Christ of "necessity" offered up Himself and shed His blood as the true "Lamb of God, which taketh away the sin of the world." (Jn. 1:29) The Ten Commandment Covenant is NOT carnal — "Wherefore the law is holy, and the commandment holy, and just, and good." (Rom. 7:12) The Type Covenant however, is carnal.

"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins." (Heb. 10:1-2) This Type Covenant; which is the Covenant that was nailed to His Cross, is the Covenant that was entered into between God and the people with Moses standing in-between as a type mediator.

Also concerning the Type Covenant — "And the LORD said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel." Here we see that God told Moses to write this Covenant — the Type Covenant. Which was a Covenant that God made with Israel with Moses as the mediator of that Covenant. Moses interceded for Israel so as to make an "atonement" (32:30) for their sin.

And when Christ our Passover of "necessity" offered up

Himself on the Cross, *“we were reconciled to God by the death of His Son, much more, being reconciled, we shall be being saved by His life.”* (Rom. 5:10, Gr. – future passive.) And it is this future passive aspect that relates to the *“necessary”* cleansing in the Heavenly Sanctuary – where Christ *“ever liveth to make intercession for”* us! (Heb. 7:25) The *“necessity”* (8:3) aspect relates to the Atonement of reconciliation at the death of His Son – *“by whom we have now received the atonement.”* (Rom. 5:10) This is the Type Covenant’s Atonement of forgiveness during the ‘daily’ service of Lev. 4. However, the *“necessary”* aspect relates to the Type Covenant’s Day of Atonement cleansing, per Lev. 16. Yes—there were two Atonements in the Type Covenant—just as there is with the New Covenant. The Final Atonement, however, is not yet complete. Sin is not yet *“put away”* (Heb. 9:26), we *“have not yet resisted unto blood, striving against sin.”* (12:4) *“Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.”* (Phil. 3:12)

In Exodus 34 God said He was going to make a Covenant so that all would *“see the work of the Lord”*. And in the Type Covenant’s *“example and shadow of heavenly things”* we see exactly that! And by remembering (Mal. 4:4) and understanding this Divine instruction we *“see the work of the Lord”* as the *“Man clothed in linen”* – our *“Great High Priest after the order of Melchisedec”* (Heb. 4:14; 5:10). It is Christ who is Ministering a *“necessary”* Final Atonement cleansing of the *“heavenly things themselves [and also a people—from dead works”,* Heb. 9:14] *with better sacrifices”* (Heb. 9:23), than what was offered through the Type Covenant. Which could not take away sin and so it was necessary that it be nailed to His Cross. Thus establishing the New Covenant’s cleansing. Wherein the resolution to the sin problem in sinful flesh will be resolved when God’s people has His Laws written on their hearts and minds—so as to *“go and sin no more”*. Which is what God has always wanted in His people!

The *“Everlasting Gospel”* is an *“everlasting covenant”* between God and His people. This is why, regarding the Covenants, the only thing that was repealed, was the *“first”* – the *“old”* Type Covenant. The Apostle Paul wrote – *“For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.”* (Heb. 10:1) Again this speaks of the Type Covenant—the ceremonial services.

The New Covenant—Mediatorial Covenant

(7) Moses, under Divine inspiration prophesied *“The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall*

hearken” (Deut. 18:15) The Lord confirming – *“I will raise them up a Prophet from among their brethren...and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.”* (18-19) This speaks of Jesus’ earthly ministry as He went about preaching the *“gospel of the Kingdom”* (Matt. 4:23). Paul later received the *“gospel...by the revelation of Jesus Christ.”* (Gal. 1:11, 12) And then later still, wrote the Book of Hebrews, which *“sum[s]”* up the New Covenant.

We believe Jesus Christ to be the WORD of God—and rightly so. But when the WORD of God says in that New Covenant promise: *“This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more.”* (Heb. 10:16-17, c.f. Jere. 31:33-34) Do we really believe that *“Prophet”* when it comes to His High Priestly Ministry—which must entail why He serves as High Priest? *“[S]eeing He ever liveth to make intercession for”* us. (Heb. 7:25) Will God require it of the individual who; while breaking His Ten Commandment Covenant, fails to take heed to the New Covenant? Yes!

Laodicea & Mainstream Christianity face a serious paradox by misapplying the Bible’s Covenants. Which also leaves them without a Great High Priest. How so? The Bible says – our Great High Priest is ministering the New Covenant’s *“necessary”* Final Atonement Ministration—cleansing *“now”*. (Heb. 9:26, 26) Which results in His Laws being written on the heart and mind. Is this not the New Covenant? Yet mainstream Christianity has deemed this to be stale, flat and unprofitable—the Atonement finished at the Cross. Hence no cleansing. And without this, there can be no New Covenant! Laodicea—following in the mistaken footsteps of Evangelicalism, likewise holds no theory to the Bible’s New Covenant of a *“necessary”* cleansing of the *“heavenly things”* (Heb. 9:23). Hence no cleansing—no Great High Priest—no Mediator of the New Covenant! This is the seriousness surrounding the denial of what the Book of Hebrews is saying in verity.

Fact is, the reason why Christ is our Great High Priest—is to fulfil this New Covenant promise. And He does this through His Final At-one-ment. To remember our sins no more, He must put them *“away”* (Heb. 9:26). And this is all through His High Priestly Final Atonement cleansing. However, the very High Priestly Ministration that brings the New Covenant’s promises to fruition in the last generation, is said to have finished at the Cross. This fundamentally is—in other words—saying that the New Covenant was finished in 31 A.D.! And if this be the case

which Covenant are we then under? Are we then in danger again as to the flowing— *“That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world”*? (Eph. 2:12)

*“In that he saith, A new covenant, he hath made **the first old**. Now that which decayeth and waxeth old is ready to vanish away.”* (8:13) Here Paul states that the first is made old and is ready to vanish away. Now, is he talking about the “commanded”, the Promised, the Noahide, Abraham’s, the Ten Commandments, or the Type Covenant?

In context, Paul is referring to none other than the Covenant that directly concerned the *“example and shadow”*. (v. 5) Which means that verse 13 cannot be applied to any Covenant—other than the Type Covenant—the Sanctuary Services. It cannot be the Ten Commandment Covenant, for the reason that these were not the “ordinances”—but were rather God’s Laws of righteousness. And this cannot be repealed. The first that becomes old, waxes old and vanishes away is clearly the Type Covenant and its typical services with the *“meats...drinks...divers washings...carnal ordinances...blood of goats and calves”* (9:10, 12). This is the true context of Heb. 8:13. For what the reader must be aware of is that Paul in chapters 8 & 9, is drawing a comparison between the *“first covenant...a worldly sanctuary”* (9:1), and the *“more excellent ministry”* of Jesus Christ, who is the *“Mediator of a better covenant, which was established on better promises.”* (8:6) And those *“better promises”* are found in Heb. 10:16-17—which includes the Ten Commandments.

The New Covenant therefore, is Christ’s High Priestly Final Atonement Ministration. For mainstream Christianity however, the New Covenant exists without this Divinely ordained aspect in Heb. 10:16-17, which entails the righteousness of Christ—His Laws being written on the heart and mind. Did not Christ say *“I have kept my Father’s commandments, and abide in his love.”*? (Jn. 15:10) This is why these misapplications of God’s Covenants cannot be reconciled with Scripture. Verily—Christ fulfilled the sacrificial system—the Type Covenant, in offering Himself upon the Cross—the *“necessity”*. Hence the expression *“nailing it to His Cross”*. And based on Heb. 10:16, the Ten Commandment Covenant cannot be repealed because; while it was written on stone by the finger of God, it is likewise to be written on the heart and mind so that we can— *“let this mind be in you, which was also in Christ Jesus.”* (Phil. 2:5) Thus turning a *“stony heart”* into a softened and subdued *“heart of flesh”*. (Eze. 36:26)

This is why the *“old” Covenant* finds its reality in Christ.

Christ is the *“Son over His own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.”* (Heb. 3:6). The *“old” Covenant*—the blood of goats and calves, and carnal ordinances *“could not make him that did the service perfect, as pertaining to the conscience”* (9:9). This aspect of the *“old”* is what *vanished*. The need for a Mediator remained.

Thus, while many sincere Christians claim to be under the New Covenant, they are in fact in real danger of not only breaking an immutable Covenant, by declaring it to be done away with. But are also in real danger of diminishing the very stated objective of what the New Covenant is all about. Wherein God intended it to be an everlasting Covenant. Therefore, to be part of the house of Christ, we must have *“confidence”* (v. 6) as we *“consider the Apostle and High Priest of our profession, Christ Jesus”* (v. 1). And yes this will require *“faith”* which is *“the substance of things hoped for, the evidence of things not seen.”* (11:1)

That which we hope for, is what Paul is talking about in Romans 8 concerning the sons of God walking after the Spirit, being spiritually minded, with Christ’s Spirit dwelling in you. This is what all creation waits for on tiptoe, scanning the horizon. (See v. 19) But what many are unaware of is that this manifestation is only made possible through a *“Final Atonement”*. Which has been labelled as such, based on the *“example and shadow of heavenly things”*. Which is a New Covenant Truth, being based on Hebrews 2:11; 7:25; 8:6; 9:14, 23, 26; 10:10, 14, 16 and 22 just to name a few.

Further still, another misconception of the Covenants affects a different group, to likewise abide in a similar danger of trying to keep a Covenant that was nailed to His Cross. This is the *“old” Covenant*. God revealed that this *“old” Covenant* was only to be kept until meeting its fulfillment in and through Christ Jesus. Thus, by trying to keep this Covenant—through Feast keeping, Christ’s antitypical New Covenant Ministration is essentially either ignored, misunderstood, disregarded, or simply lost sight of. These dead works are only repeating the misconceptions of the *“many thousands”* (21:20) in the book of Acts.

Thus, any discussion of the Covenants that results in a claim to abide under the New Covenant, while stating the Ten Commandments were done away with, reveals a major misunderstanding of the Covenants themselves—whether new or old, straight up. And the simple reason for this is because, the very basic premise of the New Covenant is that Christ will be writing the Ten Commandment Covenant on our hearts and minds. Why would He write something on our hearts and minds if the

Ten Commandments were against us, and necessitated them being blotting out and nailed to His Cross?

On the other hand, how can a “law” that was to “*vanish away*” be essential for our salvation under the New Covenant—when there was “*made of necessity a change also of the law*”? (Heb. 7:12—Paul referring to the “old” Covenant.) Thus the Bible solves both dilemmas. The blood of bulls and of goats “*could not make him that did the service perfect, as pertaining to the conscience*” (Heb. 9:9), “*but the bringing in of a better hope did.*” (7:19)

Evangelicals have the blood for both Atonements being ministered and finished at the cross. When the Bible does not so state. Laodiceans, on the other hand; while observing the Sabbath—which without the Final Atonement cannot save, focus only on the Law. These jointly focus on— “Just have a relationship with Jesus” —irrespective of what this really means through Christ’s Mediatorial Covenant. However, a true relationship and At-one-ment with our Heavenly Father and Jesus Christ, requires this Mediatorial Covenant to take place “*now once in the end of the world*” to obtain forgiveness and cleansing—a putting “*away sin*” —which results in a true Sabbath “*rest*”. (Heb. 9:26; 4:9)

Concerning this incorrect application of the Covenants, “*dead works*” (Heb. 6:1; 9:14) are visibly seen through these unhelpful explanations as to how God resolves the sin problem in sinful flesh and saves. Because they are not based on Bible facts. These “*dead works*” can never relate to what the Holy Spirit is “*signifying*” in Heb. 9:8. “[D]ead works”, is therefore a misapplication of the Covenants, a misapplication of the Sanctuary Service and Christ’s mediatorial High Priestly Ministration “*after the order of Melchizedek*” (Ps. 110:4). How do you serve God without a Mediatorial Covenant? How are you under a New Covenant without Christ writing His Laws on your heart and mind? If any discussion on the Covenants does not include this information a huge error is made in regard to one’s eternal salvation.

Heb. 9:15 is a Mediatorial Covenant — “*And for this cause [Christ purging your “conscience from dead works” v. 14] He is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.*” With v. 19 being the Type’s Mediatorial Covenant. Therefore, any other explanation for the Heavenly “*divine service*” that does not “*consider*” Christ’s High Priestly Ministration as revealed in the type of Lev. 16, and summed up in Hebrews, is simply not considering the “*example and shadow*”. But rather “*dead works*”. Because any explanation which does

not include why Christ became “*an High Priest of good things to come*”, i.e. His cleansing, leaves you without a Mediatorial Covenant, and also a “*Mediator*”. (1 Tim. 2:5)

Based on the Bible’s overwhelming evidence the following conclusions can be safely drawn: Concerning The Type Covenant—the Sanctuary Service “*He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.*” (Heb. 8:13) “*For it is not possible that the blood of bulls and of goats should take away sins...And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God*” (Heb. 10:4, 11-12)

Therefore, we can “*come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.*” (4:16) This is “*a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.*” (Heb. 8:6) This is what repealed and replaced the “old” Covenant that was faulty. (See v. 7)

The New Covenant reveals moreover: “*It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself...So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.*” (9:23-26, 28)

The New Covenant is Christ’s High Priestly Ministration in the Heavenly Sanctuary—a Final Atonement Ministration. This Ministry “*by his own blood*”, “*precious blood*”, and “*surety of a better covenant*”, provides what the “old” could not “*as pertaining to the conscience*”. “*Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. See that ye refuse not Him that speaketh.*” (Heb. 12:24-25) Thus the Bible clears up—once and for all—the misunderstanding concerning the Bible’s Covenants.

“*For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people*”. (Heb. 8:10; 10:16) Conclusion: The “*first*” the “*old*” that vanished and decayed was not the Ten Commandments.

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