

Blood Covenant 2019
God in Covenant with Man - 2
4/17/19

I. Review

- A. The purpose of covenants has been to give certainty to promises between people
- B. God entered a blood covenant with man so we could have confidence in what He offered
- C. Covenant is different from a contract
- D. Type of covenant and strength is based on what is given with the promise
- E. Blood covenant is the strongest and most solemn because your life is what is pledged
- F. Essence of a blood covenant - it is a union of the parties
- G. Steps taken to enter into a blood covenant

II. What does it mean that God is in covenant with man

- A. God has made a total commitment of all He is and has
 - 1. God has “sent along with” the promise Himself for security
 - 2. God has already acted – taken the initiative
 - 3. Biblical faith is only a response to what God has done
 - a) **Mk. 11:23-24**
 - b) All we do is believe and receive
 - c) Nothing about getting God to do it
 - d) Mk. 5:25-34 – woman with issue of blood
 - (1) Simply drew on power already their
 - (2) Jesus said it was her faith
 - e) Jn. 11:41-42 – knew Father had already heard Him
 - f) 1 Jn. 5:14- prayer based on this confidence
- B. God has given us a hold or claim on Himself
 - 1. God has voluntarily limited Himself to act only in line with the covenant
 - 2. What we can receive from Him does not depend on whether He will have mercy on us
 - a) This is religion
 - b) Based on our works or God’s unpredictable nature
 - c) No certainty
 - d) He had mercy when He entered the covenant
 - e) His mercy is in it
 - 3. It pleases God when we draw on the covenant – **Heb. 11:6**
 - 4. Allowed Moses to stand up to God
 - a) **Ex. 32:9-14**
 - b) Moses reminded God of the covenant
 - c) God changed His mind
- C. It is a union of two parties in which both become one
 - 1. **Jn. 17:9-10, 21** (NASB) "I ask on their behalf; I do not ask on behalf of the world, but of those whom Thou hast given Me; for they are Thine; 10 and all things that are Mine are Thine, and Thine are Mine; and I have been glorified in them. 21 that they may all be one; even as Thou, Father, art in Me, and I in Thee, that they also may be in Us; that the world may believe that Thou didst send Me.

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2. Means all assets, liabilities, talents and weaknesses combined
3. Restore relationship God had with Adam
4. All my debts & assets are His 7 all His assets and debts are mine
5. Why we do not have to work our way out of mistakes, by ourselves
 - a) God works with us as if it were His
 - b) Cannot work yourself out
 - c) Do no presume on the covenant
 - d) All my assets are His
 - e) Eph. 6:10 (Ampl.) “ In conclusion, be strong in the Lord [be empowered through your union with Him]...”

D. Means god is for us – His attitude

1. Ps. 118:6-7 (NASB) 6 The LORD is for me; I will not fear; What can man do to me? 7 The LORD is for me among those who help me; Therefore I shall look with satisfaction on those who hate me.
2. **Rom 8:31** - God’s attitude is active – like a fan rooting for his team
3. SEE MATTHEW HENRY QUOTE BELOW

E. What the covenant requires of us

1. A total commitment of both parties of all they have and are
 - a) All we had was our life
 - b) Required that we give our life to Lord
2. We have surrendered our life and all we have to Lord
3. 1 Cor. 6:19-20 (NASB) 19 Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? 20 For you have been bought with a price: therefore glorify God in your body.
4. Matt. 16:24-25 (NASB) 24 Then Jesus said to His disciples, "If anyone wishes to come after Me, let him deny himself, and take up his cross, and follow Me. 25 "For whoever wishes to save his life shall lose it; but whoever loses his life for My sake shall find it.
5. **Gal. 2:20** – no longer I that liveth, but it is Christ who lives in me
6. This is a commitment that we have already made – just have to live it out
7. Problem is not that we have not made the commitment but that we are not living it out
 - a) Have to have made it to be born again
 - b) Problem is living it out daily
 - c) Essence of covenant is that God’s commitment is not conditioned on how well he live it out

III. Examples

A. Abraham -

1. He is an example of a man who walked in fullness of the covenant
 - a) God had pledged Himself and all He had to fulfill Abraham’s needs
 - b) Only limit on what Abraham was to get out of it was how much of himself he gave
2. Covenant requires commitment on both sides

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3. Gen. 22:1-19
 - a) Abraham's willingness was because Isaac belonged to God by virtue of the covenant
 - b) Also God's promise that through Isaac he would be the father of many nations
 - c) He knew God would still raise him from dead if needed – Heb. 11:17-18
 - d) Abraham knew that God would supply his need – vs. 8
 - e) Because Abraham went to the limit of the covenant by withholding not his own son, God was bound to do the same
 - f) Supply a substitute for the sacrifice
 - g) See Gen. 22:13
 - h) Abraham had proven that he was totally committed to the covenant
 - i) Abraham also needed someone to pay for his sin
 - (1) Heb. 9:22 - Without the shedding of blood there is no remission of sin
 - (2) God also was legally bound to provide His own son to fulfill Abraham's need for a pure sacrifice

(3) Rom. 8:32

B. David vs Goliath

1. Covenant is the basis of certainty and confidence on which OT men acted
2. Background
 - a) Philistines were camped on the land which God had promised to Judah (17:1)
 - b) Judah represents God's covenant people
 - c) Saul had forgotten the covenant
3. The enemy Goliath taunted the covenant people 40 days
 - a) Made his challenge twice a day for 40 days (17:16)
 - b) Was proud because he was a Philistine
 - c) Saw Judah as 'servants of Saul' not as God's covenant people
 - d) He called them the army "of Israel" (17:10)
 - (1) Should have reminded Hebrews of the covenant
 - (2) Literally means "army of prince of God"
 - e) Not one of covenant army answered these taunts for 40 days
 - f) Result was they lost sight of the covenant, grew weaker and became afraid (17:11)
 - (1) They became what Goliath said they were
 - (2) They became the deciding witness
 - (3) David's reaction was based on his understanding of who he was as a result of the covenant (17:23) The words that David heard were same that army had heard 80 times
4. David's reaction was one of confidence and certainty because he knew he had a covenant with God and Goliath did not
 - a) 17:26 – who is this uncircumcised Philistine
 - b) Saying Goliath has no mark of the covenant
 - c) David always describes him this way

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- d) Army saw him in light of his size, by David saw him in light of his own size – he was one with God
- 5. David's confrontation with Goliath
 - a) David chose weapons that would give God the glory
 - (1) Chose 5 smooth stones and a sling (vs. 40)
 - (2) Lord saves not with a sword and spear (vs. 47)
 - (3) Was not going to win based on his skill
 - (4) Totally trusting in the covenant
 - b) Goliath used a large shield carried by a man in front (vs. 7&41)
 - (1) When David saw the shield he must have remembered how God entered covenant with Abraham (Gen. 15:1)
 - (2) Knew that God was his shield
 - c) Goliath's reaction to David was to curse him (vs. 42-44)
 - (1) Only saw David apart from the one he was in covenant with
 - (2) Cursed David by his dead gods
 - (a) His gods could not back him up i.e. no covenant
 - (b) God had promised to curse those that cursed Abraham and his seed (Gen. 12:3)
 - d) David answered Goliath's lies (vs. 45-47)
 - (1) David tells Goliath what Goliath has brought i.e. his sword, spear and shield
 - (2) Then David declares who he has brought (vs. 45)
 - (a) "In name of" - i.e. "as if I were" or in union with
 - (b) God of army of Israel refers to covenant i.e. ownership
 - (c) Saying that Goliath has defied God because of His covenant with Israel
 - (3) Lord is one who will defeat Goliath (vs46)
 - (4) Because Goliath has challenged Israel who God is covenant partners with, the battle is now God's personal battle (vs. 48)
 - e) David ran at the enemy in knowledge and power of the covenant (vs. 48)
 - f) Contrast the Hebrew army that was silent and afraid
 - (1) They were heirs of the covenant
 - (2) Did not believe and act on it
 - (3) Did not receive benefit of it

The ground of the challenge is God's being for us; in this he sums up all our privileges. This includes all, that *God is for us*; not only reconciled to us, and so not against us, **but in covenant with us, and so engaged for us-all his attributes for us, his promises for us. All that he is, and has, and does, is for his people. He performs all things for them.** He is for them, even when he seems to act against them. And, if so, *who can be against us*, so as to prevail against us, so as to hinder our happiness? Be they ever so great and strong, ever so many, ever so might, ever so malicious, what can they do? While God is for us, and we keep in his love, we may with a holy boldness defy all the powers of darkness. Let Satan do his worst, he is chained; let the world do its worst, it is

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conquered: principalities and powers are spoiled and disarmed, and triumphed over, in the cross of Christ. Who then dares fight against us, while God himself is fighting for us? And this we say to these things, this is the inference we draw from these premises
Henry, M. (1994). *Matthew Henry's commentary on the whole Bible: complete and unabridged in one volume* (p. 2215). Peabody: Hendrickson.