

The Seven Covenants

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1. Edenic Covenant with Adam in Seven parts:

1. Part 1: The Covenant between God and Adam:

- i. Genesis 2:8-9, “And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; **the tree of life** also in the midst of the garden, and **the tree of knowledge of good and evil.**”
- ii. Genesis 2:15-18, “And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. 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.** And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him.”

This covenant was made between God and Adam. Eve did not show up until after this covenant was already made.

2. Part 2: The Creation of Woman (Eve):

- i. Genesis 2:23-25, “And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called **Woman, because she was taken out of Man.** Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. And **they were both naked,** the man and his wife, and **were not ashamed.**”

They were both in a state of innocence and this is why they were not ashamed being naked because it was natural.

3. Part 3: The Temptation of the Serpent:

- i. Genesis 3:1-5, “Now **the serpent was more subtil** than any beast of the field which the LORD God had made. And **he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?** And **the woman said** unto the serpent, **We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden,** God hath said, **Ye shall not eat of it, neither shall ye touch it, lest ye die.** And the serpent said unto the woman, **Ye shall not surely die:** For God doth know that **in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.**”

The serpent did not tempt Adam; because he knew that Adam would know this serpent was more than a serpent; because Adam had named all the animals and was familiar with them. (Genesis 2:19); that would mean that this animal was inhabited by something very evil and sinister: (Revelation 12:9 & Revelation 20:2)

Notice that in Eve’s response to Satan’s temptation she includes both trees in the midst of the garden and did not make a distinction between them. She also added to the conditions by saying “...neither shall ye touch it, lest...” All this was accomplished by the subtil statement of Satan: “...Yea, hath God said...” This statement is posed as a question however it is a statement of doubt as to what God REALLY said and then Eve had to remember what Adam told her God said. 1 Timothy 2:13-14, “For Adam was first formed, then Eve. And **Adam was not deceived, but the woman being deceived was in the transgression.**” Eve’s transgression was deception. She did not disobey God because the covenant was NOT with her.

4. Part 4: The Broken Covenant:

- i. Genesis 3:6-8, “And when the woman saw that **the tree was good for food**, and that it was **pleasant to the eyes**, and a tree to be desired **to make one wise**, she **took of the fruit** thereof, and **did eat**, and **gave also unto her husband** with her; and **he did eat**. And **the eyes of them both were opened**, and **they knew that they were**

naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife **hid themselves from the presence of the LORD God** amongst the trees of the garden.”

Notice that Eve did all three things that Satan tempted her with:

1. Satan: “...Ye shall not surely die...” Verse 4

Eve: “...good for food...” Verse 6

2. Satan: “...your eyes shall be opened...” verse 5

Eve: “...it was pleasant to the eyes...” verse 6

3. Satan: “...ye shall be as gods, knowing good and evil.” verse 5

Eve: “...to be desired to make one wise...” verse 6

5. Part 5: The Confession:

- i. Genesis 3:9-13, “And the LORD God called unto Adam, and said unto him, **Where art thou?** And he said, I heard thy voice in the garden, and **I was afraid**, because **I was naked**; and I hid myself. And he said, **Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?** And the man said, **The woman** whom thou gavest to be with me, **she gave me of the tree**, and **I did eat**. And the LORD God said unto the woman, **What is this that thou hast done?** And the woman said, **The serpent beguiled me, and I did eat.**”

Did God not know where Adam was? Or was it a test as was the tree that was a test. Adam’s guilt shows up in three ways:

1. Fear: “...I was afraid...”

2. Realization: “...I was naked...”

3. Blame: "...The woman whom thou gavest to be with me..."

6. Part 6: The Judgment:

- i. Genesis 3:17-19, "And unto Adam he said, **Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.**"

This judgment seems severe for just eating from a tree; however it is much more than that: Adam BROKE a covenant with the Lord God Almighty. This sets the stage for all future covenant breakers and brings to a conclusion from the start: Romans 3:23, "**For all have sinned, and come short of the glory of God...**" and Romans 5:12, "Wherefore, as **by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned...**"

This is where no good deed that goes unpunished! And that because of the curse from THIS broken covenant: Isaiah 64:6, "**But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.**" There is not enough good you can do to make up for ONE sin. It requires God's righteousness: Romans 10:3-4, "For they being ignorant of **God's righteousness**, and going about to establish **their own righteousness**, have not submitted themselves unto **the righteousness of God**. For **Christ is the end of the law for righteousness to every one that believeth.**"

The is also the start of the plan of the ages now set in motion by the Lord God Almighty in order to redeem man and impart Himself into His own creation.

7. Part 7: The Conclusion & Reparation and Close of this Covenant:

- i. Genesis 3:21-24, “Unto Adam also and to his wife did the LORD God make **coats of skins**, and clothed them. And the LORD God said, Behold, **the man is become as one of us, to know good and evil**: and now, **lest he put forth his hand, and take also of the tree of life, and eat, and live for ever**: Therefore the LORD God sent **him forth from the garden of Eden**, to till the ground from whence he was taken. So **he drove out the man**; and **he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.**”

Notice that in the conclusion of this broken covenant that Adam and Eve could have eaten from the Tree of Life prior to Eve’s deception and Adam’s disobedience. They would have passed the test if they did this and the story would have been much different.

Also notice that Eve’s deception prevented her from seeing this as she did not make a distinction between the trees in the midst of the garden.

And finally notice that Adam lost the right to the Tree of Life after this covenant was broken. But God did not remove the tree; instead the tree was there and blocked from access. It was removed later. Isn’t this amazing? Why didn’t God remove it right then?

Ezekiel 31:14-18, “To the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees stand up in their height, **all that drink water**: for **they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit**. Thus saith the Lord GOD; **In the day when he went down to the grave** I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and I caused Lebanon to mourn for him, and all the trees of the field fainted for him. I made the nations to shake **at the sound of his fall, when I cast him down to hell with them that descend into the pit**: and **all the trees of Eden**, the choice and best

of Lebanon, **all that drink water, shall be comforted in the nether parts of the earth. They also went down into hell with him unto them that be slain** with the sword; and they that were his arm, **that dwelt under his shadow in the midst of the heathen. To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth:** thou shalt lie in the midst of the uncircumcised with them that be slain by the sword. **This is Pharaoh and all his multitude,** saith the Lord GOD.”

Hell was made for Satan and his angels: Matthew 25:41, “Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels...”

The nether parts of the earth where they are comforted was made for the Adamic race that are reconciled. This had to be accomplished before Abel’s death. Genesis 4:10-11, “And he said, What hast thou done? **the voice of thy brother's blood crieth unto me from the ground.** And now art thou cursed from **the earth, which hath opened her mouth to receive thy brother's blood** from thy hand...”

Of the trees in the Garden of Eden: Judges 9:8-15, “The trees went forth on a time to anoint a king over them; and they said unto **the olive tree,** Reign thou over us. But **the olive tree** said unto them, Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees? And the trees said to **the fig tree,** Come thou, and reign over us. But **the fig tree** said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? Then said the trees unto **the vine,** Come thou, and reign over us. And **the vine** said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? Then said all the trees unto **the bramble,** Come thou, and reign over us. And **the bramble** said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow: and if not, **let fire come out of the bramble,** and **devour the cedars** of Lebanon.” Also Ezekiel 31:8, “**The cedars in the garden of God** could not hide him: **the fir trees** were not like his boughs, and **the chesnut trees** were not like his branches; nor any

tree in the garden of God was like unto him in his beauty. I have made him fair by the multitude of his branches: so that **all the trees of Eden, that were in the garden of God, envied him.**”

1. **The Olive Tree (the tree of life)**
2. **The Fig Tree (the tree of sweets)**
3. **The Vine Tree (the tree of wine)**
4. **The Bramble Tree (the tree of fire)**
5. **The Cedar Tree (the tree of shade)**
6. **The Fir Tree (the tree of boughs)**
7. **The Chesnut Tree (the tree of branches)**

2. Adamic Covenant before and after the fall

1. Dominion of God’s creation before and after the fall:

- i. Genesis 1:27-28, “So God created man in his own image, in the image of God created he him; male and female created he them. And **God blessed them**, and God said unto them, **Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over** the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.”

2. After the Fall Dominion was Subject to Hard Labour in Dust & Ashes:

- i. Genesis 3:17, “And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: **cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.**”
- ii. Genesis 18:27, “And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, **which am but dust and**

ashes...”

- iii. Job 30:19, “He hath cast me into the **mire**, and **I am become like dust and ashes.**”
- iv. Job 42:6, “Wherefore I abhor myself, and **repent in dust and ashes.**”
- v. Ezekiel 27:30, “And shall cause their voice to be heard against thee, and shall cry bitterly, and shall **cast up dust upon their heads, they shall wallow themselves in the ashes...**”

3. This Dominion further fell with the Sons of God and their Children:

- i. Genesis 6:3, “And the LORD said, **My spirit shall not always strive with man, for that he also is flesh:** yet his days shall be an hundred and twenty years.”
- ii. Genesis 6:5-7, “And GOD saw that **the wickedness of man was great in the earth**, and that **every imagination of the thoughts of his heart was only evil continually.** And it repented the LORD that he had made man on the earth, and **it grieved him at his heart.** And the LORD said, **I will destroy man** whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; **for it repenteth me that I have made them.**”

3. Noadic Covenant

1. Before the Flood

- i. Genesis 6:8, “But **Noah found grace in the eyes of the LORD.**”
- ii. Genesis 6:13-20, “And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. **Make thee an ark of gopher wood;** rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is the fashion which thou shalt make it of: The length of the ark shall be **three hundred**

cubits, the breadth of it **fifty cubits**, and the height of it **thirty cubits**. A **window** shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with **lower, second, and third stories** shalt thou make it. And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die. **But with thee will I establish my covenant**; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive.”

- iii. Genesis 7:1, “And the LORD said unto Noah, Come thou and all thy house into the ark; for **thee have I seen righteous before me in this generation.**”

2. After the Flood:

- i. Genesis 8:15-17, “And God spake unto Noah, saying, **Go forth of the ark**, thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.”
- ii. Genesis 8:20-22, “And **Noah builded an altar unto the LORD**; and took of every clean beast, and of every clean fowl, and **offered burnt offerings on the altar**. And the LORD smelled a sweet savour; and the LORD said in his heart, **I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth**; neither will I again smite any more every thing living, as I have done. **While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.**”

iii. Genesis 9:1-17, “And God **blessed Noah and his sons**, and said unto them, **Be fruitful**, and **multiply**, and **replenish the earth**. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. **Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things**. But flesh with the life thereof, which is the blood thereof, shall ye not eat. And surely **your blood of your lives will I require**; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. **Whoso sheddeth man's blood, by man shall his blood be shed**: for in the image of God made he man. And you, **be ye fruitful**, and **multiply**; **bring forth abundantly in the earth**, and **multiply therein**. And God spake unto Noah, and to his sons with him, saying, And I, **behold, I establish my covenant with you, and with your seed after you**; And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. And **I will establish my covenant with you; 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**. And God said, **This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth**. And it shall come to pass, when I bring a cloud over the earth, that **the bow shall be seen in the cloud**: And I will **remember my covenant, which is between me and you and every living creature of all flesh**; and the waters shall no more become a flood to destroy all flesh. And the **bow** shall be in the cloud; and I will look upon it, that I may remember **the everlasting covenant between God and every living creature of all flesh that is upon the earth**. And God said unto Noah, **This is the token of the covenant, which I have established between me and all flesh that is upon the earth.**”

4. Abrahamic Covenant

1. The Calling Out

- i. Genesis 12:1, “Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, **unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee**, and make thy name great; and thou shalt be a blessing: **And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.**”
- ii. Genesis 12:7, “And the LORD appeared unto Abram, and said, **Unto thy seed will I give this land:** and there builded he an altar unto the LORD, who appeared unto him.”

2. The Land Grant First Revealed

- i. Genesis 13:14-18, “And the LORD said unto Abram, after that Lot was separated from him, **Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever.** And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee. Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the LORD.”

3. The Promise of a child being born and heir (Abram believed God and it was counted for righteousness.)

- i. Genesis 15:4 And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but **he that shall come forth out of thine own bowels shall be thine heir.** And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. **And he believed in the LORD; and he counted it to him for righteousness.** And he said unto him, I am the LORD that brought

thee out of Ur of the Chaldees, **to give thee this land to inherit it.**”

4. The Land Grant and the Promise of an heir and the Covenant made

- i. Genesis 15:12-18, “And when the sun was going down, a **deep sleep fell upon Abram**; and, lo, **an horror of great darkness fell upon him**. And he said unto Abram, Know of a surety that **thy seed** shall be a stranger **in a land that is not theirs**, and shall serve them; and they shall afflict them four hundred years; And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full. And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. In the same day **the LORD made a covenant with Abram**, saying, **Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates...**”

5. The Covenant Established with the token of Circumcision and the Change of his name from Abram to Abraham.

- i. Genesis 17:1, “And **when Abram was ninety years old and nine**, the LORD appeared to Abram, and said unto him, **I am the Almighty God; walk before me, and be thou perfect**. And **I will make my covenant between me and thee**, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, **my covenant is with thee**, and thou shalt be a father of many nations. Neither shall **thy name any more be called Abram**, but **thy name shall be Abraham**; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And **I will establish my covenant between me and thee and thy seed after thee in their generations for 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. And God said unto Abraham,

Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.”

6. The Covenant Handed Down to the Seed of Abraham to Isaac to Jacob:

- i. Genesis 26:24, “And the LORD appeared unto him the same night, and said, **I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.**”
- ii. Genesis 27:27-30, “And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the LORD hath blessed: Therefore **God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee.** And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.”
- iii. Genesis 28:1-4, “And **Isaac called Jacob, and blessed him, and charged him**, and said unto him, **Thou shalt not take a wife of the daughters of Canaan.** Arise, go to Padanaram, to the house of

Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother. And **God Almighty bless thee**, and **make thee fruitful**, and **multiply thee**, that thou mayest be a multitude of people; And **give thee the blessing of Abraham, to thee**, and **to thy seed with thee**; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.”

- iv. Genesis 28:10-15, “And Jacob went out from Beersheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, **the LORD stood above it**, and said, **I am the LORD God of Abraham thy father**, and **the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed**; And **thy seed shall be as the dust of the earth**, and **thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed**. And, behold, **I am with thee**, and **will keep thee in all places whither thou goest**, and **will bring thee again into this land**; for **I will not leave thee, until I have done that which I have spoken to thee of**.”

v. **The 11 sons of Jacob:**

1. Genesis 29:32, “And **Leah** conceived, and bare a son, and she called his name **Reuben**: for she said, Surely the LORD hath looked upon my affliction; now therefore my husband will love me.”
2. Genesis 29:33, “And she conceived again, and bare a son; and said, Because the LORD hath heard that I was hated, he hath therefore given me this son also: and she called his name **Simeon**.”

3. Genesis 29:34, “And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called **Levi**.”
4. Genesis 29:35, “And she conceived again, and bare a son: and she said, Now will I praise the LORD: therefore she called his name **Judah**; and left bearing.”
5. Genesis 29:5-6, “And **Bilhah** conceived, and bare Jacob a son. And **Rachel** said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name **Dan**.”
6. Genesis 29:7-8, “And **Bilhah Rachel's maid** conceived again, and bare Jacob a second son. And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name **Naphtali**.”
7. Genesis 30:10-11, “And **Zilpah Leah's maid** bare Jacob a son. And Leah said, A troop cometh: and she called his name **Gad**.”
8. Genesis 30:12-13, “And **Zilpah Leah's maid** bare Jacob a second son. And Leah said, Happy am I, for the daughters will call me blessed: and she called his name **Asher**.”
9. Genesis 30:17-18, “And God hearkened unto **Leah**, and she conceived, and bare Jacob the fifth son. And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name **Issachar**.”
10. Genesis 30:19-20, “And **Leah** conceived again, and bare Jacob the sixth son. And Leah said, God hath endued me with a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name **Zebulun**.”

11. Genesis 30:22-24, “And God remembered **Rachel**, and God hearkened to her, and opened her womb. And she conceived, and bare a son; and said, God hath taken away my reproach: And she called his name **Joseph**; and said, The LORD shall add to me another son.”

vi. Genesis 35:10-13, “And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel. And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land. And God went up from him in the place where he talked with him.”

vii. The 12th son of Jacob:

12. Genesis 35:16-19, “And they journeyed from Bethel; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour. And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also. And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni: but his father called him Benjamin. And Rachel died, and was buried in the way to Ephrath, which is Bethlehem.”

7. This Covenant is Delivered to the Lord Jesus Christ:

- i. Matthew 8:11, “And I say unto you, That many shall come from the east and west, and **shall sit down with Abraham**, and Isaac, and Jacob, **in the kingdom of heaven.**”
- ii. John 8:58, “Jesus said unto them, Verily, verily, I say unto you, **Before Abraham was, I am.**”
- iii. Acts 3:13, “**The God of Abraham**, and of Isaac, and of Jacob, the God of our fathers, **hath glorified his Son Jesus; whom ye delivered up**, and denied him in the presence of Pilate, when he was

determined to let him go.”

- iv. Acts 7:8, “And **he gave him the covenant of circumcision:** and so **Abraham** begat **Isaac**, and circumcised him the eighth day; and Isaac begat **Jacob**; and **Jacob** begat the **twelve patriarchs.**” And Acts 7:51-53, “Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: **as your fathers did, so do ye.** Which of the prophets have not your fathers persecuted? and **they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: Who have received the law by the disposition of angels, and have not kept it.**”
- v. Romans 4:1-25, “What shall we say then that **Abraham our father, as pertaining to the flesh, hath found?** For if **Abraham were justified by works, he hath whereof to glory; but not before God.** For what saith the scripture? **Abraham believed God, and it was counted unto him for righteousness.** Now to him that worketh is the reward **not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.** Even as David also describeth the blessedness of the man, unto whom **God imputeth righteousness without works,** Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. **Blessed is the man to whom the Lord will not impute sin.** Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that **faith was reckoned to Abraham for righteousness.** How was it then reckoned? when he was in circumcision, or in uncircumcision? **Not in circumcision, but in uncircumcision.** And he received the sign of circumcision, a seal of **the righteousness of the faith which he had yet being uncircumcised:** that **he might be the father of all them that believe, though they be not circumcised;** that **righteousness might be imputed unto them also:** And the father of circumcision to them who are not of the circumcision only, but **who also walk in the steps of that faith of our father Abraham,** which he had being yet uncircumcised. For the promise, that he should be **the heir of the world, was not to Abraham, or to his seed, through the law, but**

through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect: Because the law worketh wrath: for where no law is, there is no transgression. **Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed;** not to that only which is of the law, but to that also **which is of the faith of Abraham; who is the father of us all,** (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb: **He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded that, what he had promised, he was able also to perform.** And **therefore it was imputed to him for righteousness.** Now it was not written for his sake alone, that it was imputed to him; **But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification.**”

- vi. Galatians 3:6-14, “Even as **Abraham believed God, and it was accounted to him for righteousness.** Know ye therefore that they **which are of faith, the same are the children of Abraham.** And the scripture, foreseeing that **God would justify the heathen through faith,** preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. **So then they which be of faith are blessed with faithful Abraham.** For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And **the law is not of faith:** but, The man that doeth them shall live in them. **Christ hath redeemed us from the curse of the law, being made a curse for us:** for it is written, Cursed is every one that hangeth on a tree: **That the blessing of Abraham might come on the Gentiles**

through Jesus Christ; that we might receive the promise of the Spirit through faith.”

- vii. Hebrews 11:8-19, “**By faith Abraham**, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. **By faith he** sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: **For he looked for a city which hath foundations, whose builder and maker is God. Through faith also Sara herself received strength to conceive seed**, and was delivered of a child when she was past age, because she judged him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. **These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.** For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now **they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city. By faith Abraham**, when he was tried, offered up Isaac: and **he that had received the promises offered up his only begotten son**, Of whom it was said, That in Isaac shall thy seed be called: Accounting that **God was able to raise him up, even from the dead; from whence also he received him in a figure.**” And Hebrews 12:1-3, “Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, **Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.** For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.”

5. The Mosaic Covenant

1. Sabbath Day

- i. Exodus 31:14-16, “Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. **Six days** may work be done; but in **the seventh is the sabbath of rest**, holy to the LORD: whosoever doeth any work in **the sabbath day**, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a **perpetual covenant**.”
- ii. Exodus 35:2-3, “**Six days** shall work be done, but **on the seventh day** there shall be to you **an holy day, a sabbath** of rest to the LORD: whosoever doeth work therein shall be put to death. Ye shall kindle no fire throughout your habitations upon **the sabbath day**.”
- iii. Leviticus 23:3, “**Six days** shall work be done: but **the seventh day is the sabbath** of rest, an holy convocation; ye shall do no work therein: it is **the sabbath** of the LORD in all your dwellings.”

2. The Day of Atonement

- i. Leviticus 16:29-34, “And this shall be a statute for ever unto you: that in **the seventh month, on the tenth day of the month**, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: For on that day shall the priest make an **atonement** for you, to cleanse you, that ye may be clean from all your sins before the LORD. It shall be a **sabbath** of rest unto you, and ye shall afflict your souls, by a statute for ever. And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall **make the atonement**, and shall put on the linen clothes, even the holy garments: And he shall make **an atonement** for the holy sanctuary, and he shall make **an atonement** for the tabernacle of the congregation, and for the altar, and he shall make **an atonement** for the priests, and for all the people of the congregation. And this shall

be an everlasting statute unto you, to make **an atonement** for the children of Israel for all their sins once a year. And he did as the LORD commanded Moses.”

- ii. Leviticus 23:27, “Also on the tenth day of this seventh month there shall be **a day of atonement**: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD. And ye shall do no work in that same day: for it is **a day of atonement**, to make **an atonement** for you before the LORD your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. Ye shall do no manner of work: it shall be **a statute for ever throughout your generations** in all your dwellings. It shall be unto you **a sabbath** of rest, and ye shall afflict your souls: **in the ninth day of the month at even**, from even unto even, shall ye celebrate your **sabbath**.”

3. The Day of the Passover

- i. Exodus 12:11 And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD'S passover.
- ii. Exodus 12:43-47, “And the LORD said unto Moses and Aaron, This is the ordinance of the passover: There shall no stranger eat thereof: But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. A foreigner and an hired servant shall not eat thereof. In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof. All the congregation of Israel shall keep it.”

4. The Feasts of the LORD: Exodus 23:14, “Three times thou shalt keep a feast unto me in the year.”

i. The Feast of Unleavened Bread

1. Exodus 12:17, “And ye shall observe **the feast of unleavened bread**; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by **an ordinance** for ever.”
2. Exodus 13:6, “**Seven days thou shalt eat unleavened bread**, and in **the seventh day** shall be a feast to the LORD.”
3. Exodus 23:15, “Thou shalt keep **the feast of unleavened bread**: (thou shalt eat unleavened bread **seven days**, as I commanded thee, in the time appointed of **the month Abib**; for in it thou camest out from Egypt: and none shall appear before me empty:)”
4. Leviticus 23:5-8, “In **the fourteenth day of the first month** at even is the LORD'S **passover**. And on **the fifteenth day of the same month is the feast of unleavened bread** unto the LORD: **seven days ye must eat unleavened bread**. In **the first day ye shall have an holy convocation**: ye shall do no servile work therein. But ye shall offer an offering made by fire unto the LORD **seven days**: in **the seventh day is an holy convocation**: ye shall do no servile work therein.”

ii. The Fifty Days (The Feast of Pentecost)

1. Leviticus 23:15-16, “And ye shall **count unto you from the morrow after the sabbath**, from the day that ye brought the sheaf of the wave offering; **seven sabbaths shall be complete**: Even **unto the morrow after the seventh sabbath** shall ye number **fifty days**; and ye shall offer a new meat offering unto the LORD.”

iii. The Feast of Harvest (Firstfruits)

1. Exodus 23:16, “And **the feast of harvest, the firstfruits of thy labours**, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.”

iv. The Feast of Ingathering (Gleanings)

1. Exodus 23:16, “And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and **the feast of ingathering, which is in the end of the year**, when thou hast gathered in thy labours out of the field.”

v. The Feast of Trumpets

1. Leviticus 23:24-25, “Speak unto the children of Israel, saying, In the **seventh month**, in **the first day of the month**, shall ye have **a sabbath**, a memorial of **blowing of trumpets**, an holy convocation. Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the LORD.”

vi. The Feast of Tabernacles

1. Leviticus 23:34-43, “Speak unto the children of Israel, saying, **The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the LORD**. On the **first day** shall be an holy convocation: ye shall do no servile work therein. **Seven days** ye shall offer an offering made by fire unto the LORD: **on the eighth day shall be an holy convocation** unto you; and ye shall offer an offering made by fire unto the LORD: it is a solemn assembly; and ye shall do no servile work therein. **These are the feasts of the LORD**, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day: Beside **the sabbaths** of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD. Also in the **fifteenth day of the seventh month**, when ye have gathered in the fruit of the land, **ye shall keep a feast** unto the LORD **seven days**: **on the first day shall be a sabbath**, and **on the eighth day shall be a sabbath**. And ye shall take you on the **first day** the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and

ye shall rejoice before the LORD your God **seven days**. And ye shall keep it a feast unto the LORD **seven days** in the year. It shall be a statute for ever in your generations: ye shall celebrate it **in the seventh month**. Ye shall **dwelt in booths seven days**; all that are Israelites born shall **dwelt in booths**: That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD your God.”

vii. The Jubile

1. Leviticus 25:8-16, “And thou shalt number **seven sabbaths of years** unto thee, **seven times seven years**; and the space of **the seven sabbaths of years shall be unto thee forty and nine years**. Then shalt thou cause the trumpet of **the jubile to sound on the tenth day of the seventh month, in the day of atonement** shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a **jubile** unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A **jubile** shall that **fiftieth year** be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the **jubile**; it shall be holy unto you: ye shall eat the increase thereof out of the field. In the year of this **jubile** ye shall return every man unto his possession. And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another: According to the number of years after the **jubile** thou shalt buy of thy neighbour, and according unto the number of years of the fruits he shall sell unto thee: According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for according to the number of the years of the fruits doth he sell unto thee.”

6. The Davidic Covenant

1. 2 Chronicles 13:5, “Ought ye not to know that **the LORD God of Israel gave the kingdom over Israel to David for ever**, even to him and to his sons by **a covenant of salt?**”
2. 2 Chronicles 21:7, “Howbeit **the LORD would not destroy the house of David, because of the covenant that he had made with David**, and as he promised to give a light to him and to his sons for ever.”
3. 2 Chronicles 23:3, “And **all the congregation made a covenant with the king in the house of God**. And he said unto them, Behold, the king's son shall reign, as **the LORD hath said of the sons of David.**”
4. Psalms 89:1-4, “I will sing of **the mercies of the LORD for ever**: with my mouth will I make known thy faithfulness to all generations. For I have said, **Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens. I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne** to all generations. Selah.”
5. Isaiah 55:3, “Incline your ear, and come unto me: hear, and your soul shall live; and **I will make an everlasting covenant with you, even the sure mercies of David.**”
6. Jeremiah 33:20-22, “Thus saith the LORD; **If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; Then may also my covenant be broken with David my servant**, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers. **As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant**, and the Levites that minister unto me.”

7. Jesus Christ Fulfills this Covenant

- i. Isaiah 9:6-7, “For unto us **a child is born**, unto us **a son is given**: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and

peace there shall be no end, **upon the throne of David**, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.”

- ii. Matthew 21:9, “And the multitudes that went before, and that followed, cried, saying, **Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.**”
- iii. Luke 2:4, “And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto **the city of David**, which is called Bethlehem; **(because he was of the house and lineage of David:)**”
- iv. Luke 2:11, “For unto you is born this day **in the city of David a Saviour, which is Christ the Lord.**”
- v. John 7:42, “Hath not the scripture said, **That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?**”
- vi. Acts 13:27-39, “For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. **But God raised him from the dead:** And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And **we declare unto you glad tidings**, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, **in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.** And as concerning that **he raised him up from the dead, now no more to return to corruption**, he said on this wise, **I will give you the sure mercies of David.** Wherefore he saith also in another psalm, **Thou shalt not suffer thine Holy One to see corruption.** For David, after he had served his own generation by the will of

God, fell on sleep, and was laid unto his fathers, and saw corruption: But **he, whom God raised again, saw no corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.**”

- vii. Romans 1:2, “(Which he had promised afore by his prophets in the holy scriptures,) **Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared to be the Son of God** with power, according to the spirit of holiness, **by the resurrection from the dead:** By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name: Among whom are ye also the called of Jesus Christ...”

7. The New Covenant

1. The New Testament in Blood:

- i. Matthew 26:28, “For **this is my blood of the new testament**, which is shed for many **for the remission of sins.**”
- ii. Mark 14:24, “And he said unto them, **This is my blood of the new testament**, which is shed for many.”
- iii. Luke 22:20, “Likewise also the cup after supper, saying, **This cup is the new testament in my blood**, which is shed for you.”
- iv. 1 Corinthians 11:25, “After the same manner also he took the cup, when he had supped, saying, **This cup is the new testament in my blood:** this do ye, as oft as ye drink it, in remembrance of me.”

2. The New Testament is Better Than the Old Testament

- i. Hebrews 9:15-28, “And for this cause **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. **For where a**

testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Saying, **This is the blood of the testament** which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. **And almost all things are by the law purged with blood; and without shedding of blood is no remission.** 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.** And as it is appointed unto men once to die, but after this the judgment: 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.**”

3. The New With Israel and Judah

- i. Jeremiah 31:27-34, “Behold, the days come, saith the LORD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the LORD. In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But **every one shall die for his own iniquity:** every man that eateth the sour grape, his teeth shall be set on edge. Behold, the days come, saith the LORD, that **I will make a new**

covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.”

- ii. Hebrews 8:1-13, “Now of the things which we have spoken this is the sum: **We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;** A minister of the sanctuary, and **of the true tabernacle**, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: Who serve unto **the example and shadow of heavenly things**, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to **the pattern** shewed to thee in the mount. But **now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant**, which was established upon **better promises**. For **if that first covenant had been faultless**, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when **I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not**, saith the Lord. **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: And they shall not teach every man his neighbour, and every man his brother, saying, **Know the Lord:** for all shall know me, from the least to the greatest. **For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.** 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.”

Hebrews 12:18, “For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more: (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: And so terrible was the sight, that Moses said, I exceedingly fear and quake:) **But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling,** that speaketh better things than that of Abel.”

The End