

The Everlasting Testament

by

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Foreword

To Joanna Faith,

Without the support you have given me over the past year, this book would not have been written.

Paul the Apostle warned the church of the Thessalonians that the mystery of iniquity was already working at the time he wrote his second epistle to them, II Thess 2:7. He made it clear that there was, then, a hindrance which would be taken away. The Apostle John later saw visions which concur with this, Revelation 4:9, Revelation 13:14, Revelation 16:12, Revelation 17:11, Revelation 20:7.

Then, says Paul, shall that Lawless be revealed, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness.

He makes it clear that this follows on from something else - because they received not a love of the truth that they might be saved. Eve received not the love of the truth. So Satan worked. And deceived her. And there is - now - the working of Satan. There is - now - the mystery of iniquity. There is - now - deceitful unrighteousness.

The Lawless - *anomos* - is, also, the man of sin and the son of perdition. He opposes. He exalts himself. He exalts himself above all that is called God. He exalts himself above all that is worshipped. He sits down in the temple of God as though he is

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God. He sets himself forth as though he is God. His number is 666. The number of man - 6 - is replicated three times to represent deity. His lawlessness is absolute.

This one will so personify Satan that he will be as Satan himself. But he will not be recognised. For he will be diverse. Already, now, are the unprecedented facilities in place to realise this. These things are happening today. And they are happening globally.

Paul warned that all this would happen after an apostasy; an *apostasis*. This is after a superlative uprising - it is not a "falling away". *Stasis* means sedition or uprising. *Apo* is an extension to the meaning of what follows. *Apo - stasis* just cannot mean "falling away". It is a mass sedition which takes over everything. After the uprising *en masse*, comes the Lawless. And he comes with every deceit of unrighteousness - *apate tes adikias*. This does not *appear* to be unrighteous. It is not *apparently* evil. But it certainly is in its reality.

For there is none righteous, no, not one. Righteousness is of God alone. His righteousness is revealed to faith in the gospel. And nowhere else is it known or revealed. Those who receive not a love of the truth and who receive not the true gospel will be deceived by something else. And that something else will mimic that which is righteous. Behind the façade, however, it is - totally and in essence - unrighteous.

The apostasy will, of course, call itself christian. There is no doubt about that. The world will be awash with "christianity". But this religion will be deceitfully unrighteous. Not apparently evil, just essentially so. Only they who have the mind of Christ will see its unrighteous character. The rest will be blinded.

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We have been warned of these things. They are plainly prophesied - in Paul's epistles. In the epistles as originally given, that is. What that has been translated into after outrageously substituting a different Greek text in 1881; after further meddling with it since; after then paraphrasing it into weaker and weaker wording; after later modernising it into dumbed-down street-speak; after corrupting it with ungodly phraseology; after tinkering with it until it appeals to everybody, everywhere, and doesn't upset anyone, anywhere; well, I wouldn't know because I care about the truth and I only read truth.

I diligently seek out the original words spoken by Jesus Christ and which the Holy Ghost inspired the appointed Apostles of the Lord Jesus Christ to write. And I laboriously compare things spiritual with things spiritual that I might understand the mystery of the gospel which angels desire to look into. Because I want to understand the truth. And I want to save my soul from destruction.

I use the Authorised Version, 1611 (AV), The Englishman's Greek New Testament, 1877, with the Greek text of Stephens, 1550 (EGNT), and Young's Analytical Concordance (Young). I also refer to William Tyndale's translation of 1525. When necessary, and only when necessary, I take note of Liddel & Scott.

Having been granted access to a theological library in Malvern with 36,000 volumes, I nevertheless refer to none of these when I write. My reference is solely to the sacred writings.

For twenty five years, from the age of eighteen, I submitted to the best ministry that was available in the country - and, as far as I am aware, in the world. I also devoured all the major

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writings from all the significant movements in church history.

Only now at the age of threescore years, have I published my own writing. I do so through my own publishing company and I do so at my own expense.

Nigel Johnstone

Malvern, september 2012.

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The Definition of Testament

To those who had been born of water under the baptism of repentance, who had, thus, beheld the Lamb of God and had followed Jesus as his disciples, he spoke the parables in Mark chapter four. Without understanding of the principal parable - that of the sower and the seed - in Mark 4:14 to 20, the others will not be understood, see "The Beginning of the Gospel" Belmont Publications. Within the others, Jesus says, If any man have ears to hear, Mark 4:23, let him hear. And he says, Take heed what ye hear.

And Jesus says, Mark 4:25, He that hath, to him shall be given.

The more we hear, and understand, the more will be given to us. The word which we are given - if we receive it into good ground - will spring up and grow, we know not how, Mark 4:27. For the earth bringeth forth fruit of herself; that good earth which has been prepared by the Messenger of Preparation, John the Baptist. It is ready; it is cultivated; it is stoneless, thornless, good ground. Such earth shall bring forth fruit of herself. Such earth is termed feminine.

She will receive, meekly, the engrafted word which is able to save her soul. First, there shall be seen the blade, then the ear. In time, shall be seen the full corn in the ear. This is a result,

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first, of the good earth which was prepared by the messenger of preparation and by his word of repentance. Secondly, it is the result of the sowing of the seed by the Messenger of the Covenant.

The messenger who goes before the face of the Lord prepares the ground. The Messenger of the Covenant, the Lord himself, sows the word.

He that hath, to him shall be given. More, and more abundantly, shall he receive.

One thing is needful; let us therefore take no thought for the morrow, for the morrow shall take care of itself. We have things to do today.

Immediately the reader of the Authorised Version of the Greek scriptures comes to examine the matter of the testament, there is an anomaly that greets him in his enquiry. The word translated “testament”, twelve times, is *diatheke*. But that same word, *diatheke*, has also been translated “covenant” twenty one times. So what do these words mean and which is it ?

Is it both ? Is it one of them ? Is it neither ?

There is no need to rush to the learning of men. In fact, this is the worst thing to do. This was the problem in the beginning; men and their precious learning. Men were chosen to translate the scripture by the Monarch of England on the basis of their learning. And although, supposedly, it was without reward, yet, privately, letters went out to those who were termed “bishops” encouraging them to provide good “livings” for the translators.

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And what were they translating ? They were translating the words of fishermen, a tax gatherer and a tent maker who reported many words spoken by a carpenter. They were handling the God-breathed scriptures - *hieros grammata* - yet were instructed by the Monarch to be careful in certain places regarding matters of governance and populace. Man and his rule and his learning were exalted.

Personally, I submit to proper authority and am grateful for the composite structure of Monarch, Commons, Lords Temporal, Cabinet and Civil Service which, I believe, avoids many of the problems of other national administrations. But in spiritual matters I comment on what is unrighteous because these are matters of eternity. When nations and kings are no more, we shall stand before the judgment seat of Christ and account for every word we uttered.

To whom do these holy writings belong, pray ? Do they belong to the kings of the earth ? Were the contents delivered to the kings of the earth ? Or were the contents not delivered by the Holy Spirit of God who impressed them in Divine inspiration upon chosen vessels who were not in any wise a part of anything that was on earth. They were called out from earth, separated to the Holy Spirit, separated to the gospel. To these, unlearned men were delivered awesome, breathtaking momentous words.

And who shall translate such holy breathings into English ? Clergy ? Men with privileged backgrounds and good "livings" and seats in high places ? What ? Translate the words of Paul the Apostle, a tentmaker, who wrote private epistles to the churches which were called out, separated and gathered by his, personal, unique ministry ? And what reward did he have, I ask ? Forty stripes save one on a number of occasions. Imprisonment, beatings, shipwrecks and execution was his

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reward.

And shall high placed clergy with man pleasing accolades be chosen to translate *his* words into English ? Why, may I ask ? By whose authority did they translate these precious, holy, God given words ? Which Monarch has the right to give such authority ?

Yet, still, the Authorised Version has been, largely, honoured by the Holy Spirit of God and has been mightily used for four hundred years. This, I believe, is not a response to the work of forty seven Church of England clergymen who were appointed by the Monarch and rewarded, handsomely, with Royal patronages and livings, but was a response from God Almighty to the labours of William Tyndale who was executed in 1536 in Belgium. The response of Henry VIII was to send letters to the Emperor, Charles V, to have Tyndale apprehended for his faithfulness in testifying of that King's behaviour, much as John the Baptist did to Herod.

And a further response from England's Royalty was to demand unwarranted adjustments to God's holy writings in order to bring them into alignment with the requirements of the Church of England's liturgy and system of clergy, patronages and livings.

The fact remains that the Authorised Version is reckoned to be about eighty per cent attributable to William Tyndale.

It seems interesting to me that the Privy Council's registers, which record its proceedings from 1600 to 1613, were destroyed by fire in January 1619, thus there exists no legal record of any "authorisation" regarding the authorised version. Therefore no authorisation can be enforced with regard to it.

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As for me, I wish to get back to the actual words used by the apostles when they wrote as they were moved by the Holy Ghost. Therefore I rush not to men's learning in regard to the word *diatheke* - covenant or testament or both or neither ?

Rather I go, in meek humility, to a spiritual man; to the writer to the Hebrews. And I look at what he *actually* wrote, by way of definition, in chapter nine and verses sixteen and seventeen. That I might learn of Christ from the word of God as expressed by the Holy Ghost.

For Hebrews 9:16, I list, first, the AV translation, then the Greek from the text of Stephens 1550, then I give my own literal rendering :-

AV: For where a testament *is* there must also of necessity be the death of the testator.

ST: *opou.gardiathekethanaton.. ..anagkepheresthai ..tou... diathemenou.*

NJ: For where... testament,.... death..... needful.... to include ..of the ...testator.

Fact 1. The *diatheke* includes within its conditions the death of the testator of the testament.

For Hebrews 9:17, the AV, Greek text and my rendering are :-

AV: For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

ST: *diatheke.gar.....epi.nekrois bebaia.....epeimepote ischueiote tse ho diathemenos.*

NJ: For a testament.....is affirmed in death, because lest it be effectual while the testator is alive

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I believe the AV has missed something - that a testament is actually *prevented* from being implemented during the lifetime of the testator. It is not just “of no strength” it is *prohibited from operating* by the very terms of the testament.

Fact 2. The *diatheke* comes into force upon the death of the testator.

Fact 3. The *diatheke* is prevented from operating prior to the death of the testator.

Thus the writer to the Hebrews has defined the word *diatheke* for us. We do not need man’s learning. We require no clergy to inform us anything about this matter. We have all we need. We can confidently put our trust in God, the Holy Spirit, to lead us into all truth.

Let us gather our facts together and list them again :-

Fact 1. The *diatheke* includes within its conditions the death of the testator of the testament.

Fact 2. The *diatheke* comes into force upon the death of the testator.

Fact 3. The *diatheke* is prevented from operating prior to the death of the testator.

This is the *diatheke*. A testament.

As to the Testator, the word is *diatithemi* in both Hebrews 9:16 and Hebrews 9:17 where the participle of the word is used in Greek and is translated by a noun in English. This word is used a total of seven times in the Greek scriptures. The other five times, it is the verb form that is employed. Twice more it is used by Jesus, both times in the same verse in Luke 22:29 where it is rendered “appoint”; Ye are they which have continued with me in my temptations. And I appoint unto

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you a kingdom, as my Father hath appointed unto me.

Here we see that the Father appointed - *diatithemi*. We shall examine the translation shortly. For now, let us accept it. The Father appointed the Son in regard to a kingdom. And the Son, in turn, made appointments also.

As to the nature of this kingdom and the kind of rule that is employed, Jesus had already made it clear in the previous verses that the kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But, saith Jesus, ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

And he also said, verse 27, I am among you as he that serveth. Thus was his own appointment. He was appointed by the Father and he served others in that appointment.

There are three more uses of the word *diatithemi* in the apostolic writings. These three are all translated “made” in the AV. I am going to render them as “appoint” to avoid confusion.

Acts 3:25 - the *diatheke*, testament, which God appointed, *diatithemi*, with our fathers.....

Hebrews 8:10 - the *diatheke*, testament, which I will appoint, *diatithemi*, saith the Lord..

Hebrews 10:16 - the *diatheke*, testament, which I will appoint, *diatithemi*, saith the Lord..

Reading the contexts of the two Hebrews passages which mention the *diatheke* and the *diatithemi* we see beneficiaries of the testament and we see benefits in the administration of the testament. We also see more information about how the testament would come in. We see, from Acts 3:25, that God

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himself appointed the testament. We see that it would be through the seed of Abraham that the blessing of the testament would flow out to all kindreds of the earth.

From these seven occurrences of the word *diatithemi* we have gleaned much to add to our information from Hebrews 9:16 and 17. Let us restate the previous three facts from the apostle's definition of *diatheke*, testament, and add to them what we have from the seven mentions of the word *diatithemi*, testator :-

Fact 1. The *diatheke* includes within its conditions the death of the testator of the testament.

Fact 2. The *diatheke* comes into force upon the death of the testator.

Fact 3. The *diatheke* is prevented from operating prior to the death of the testator.

Fact 4. The Father appointed the Son with regard to a kingdom.

Fact 5. The Son made further appointments within that kingdom.

Fact 6. It was God who appointed the testament.

Fact 7. The *diatheke* would come in by means of the seed of Abraham.

Fact 8. The *diatheke* would benefit the fathers and the house of Israel.

Fact 9. A benefit of the *diatheke* is that God will put his laws into the minds of the beneficiaries.

Fact 10. Another benefit is that God will write his laws on the hearts of the beneficiaries.

Fact 11. Another benefit is that God will be the God of the beneficiaries.

Fact 12. God himself will be benefited by the *diatheke*, for he shall have a people.

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In Acts 3:25, it is quite obvious that the AV translators have the wrong idea. That is because they were Church of England clergy. They think that God is making some kind of bargain with the fathers. He is not.

Acts 3:25 says this in Greek :-

..tes.....*diathekes*.... es.....*dietheto*.... ho..... *theos* ...*pros*.... tous
.....*pateras**emon*.....

Which I render, literally, thus :-

..the ..testament .. which ..appointed.. (the).. Godunto..... the
.....fathers..... of us.....

Pros is overwhelmingly translated as “to” or “unto”.

God made an appointment. This appointment was a testament. A Testator was involved, whose death was essential to the testament coming into force. The testament was “unto” the fathers. The fathers had no active involvement in this matter. The testament would benefit them after the death of the testator.

God appointed a testament in which the fathers were *beneficiaries*.

The AV has :-

...the covenant which God made with our fathers....

They force the word “covenant” into the passage, pretending to translate *diatheke* and then they slyly translate *pros* which is overwhelmingly represented by “to” or “unto” every elsewhere and they twist it into “with”. And, hey presto ! we have a bargain with God.

How exceedingly clever. With sleight of hand to take a blessed

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Testament which, upon the death of the Gracious, willing Testator, will benefit multitudes upon multitudes - freely and gratuitously - and, hiding behind privilege, degrees, learning and position, to turn it into a bargain with Almighty God. Except that God knows nothing about this bargain and will have nothing to do with their covenants.

All they need have done was to leave Tyndale's translation alone and accept their living and go away and enjoy their reward for Tyndale had already competently translated Acts 3:25. Tyndale writes as follows :- To you pertaineth the testament that God hath made unto our fathers. And I write, Amen.

Wycliffe, in his translation of 1409, renders *diatheke* as "testament" throughout his bible, in all thirty three places in which the word occurs. Tyndale, in 1525, renders *diatheke* as testament thirty one times, only once - in Romans 11:27 - offering "covenant". He also once translates it "promise" in Luke 1:72.

It was the Geneva Bible of 1560 which led the way for *diatheke* to be called a "covenant", the word being used ten times; "testament" being offered twenty three times. The mentality which began to call *diatheke* "covenant" may be seen in the law passed in Scotland, in 1579, which made it a punishable offence not to have a Geneva bible in any home which could, reasonably, afford to possess one.

This paved the way for the word "covenant" to predominate in the Authorised Version, fifty years later, where it appears twenty one times against only twelve occasions when "testament" is employed by the forty seven men gathered by the Monarch of England.

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Would that earthly Kings and earthly Governments could wisely do that which God has, in his providence, appointed them to do. I, for one, humbly submit to proper authority. But in matters of the New Testament, the word of God clearly teaches us how that Testament is administered. And nowhere is any authority given to an earthly power to force the populace to buy a printed copy of God's holy writings. And nowhere in scripture is there any justification whatsoever for an earthly Monarch to be the "Head" of what purports to be the "Church" of a particular nation. Nowhere.

The New Testament is mediated by the Lord Jesus Christ, Hebrews 9:15, and it is mediated to them who are called to receive the promise of eternal inheritance in a new creation, Hebrews 9:15. He dispenses the blessings of what he suffered and died to bring in. And He - He only - is the Head of the Church. He is the Head of the entire Body of Christ.

Christ is the Head of every man who is, by faith, within His body. And Christ, himself, calls able ministers of the New Testament, II Corinthians 3:6, who are ministers of the Holy Spirit, not the dead letter. These ministers serve the body of Christ freely. No man appoints them or hires them or pays them. They serve out of love. They care for the flock of Christ.

This flock is called, by Jesus Christ, himself, personally, *out of* those who dwell upon the earth. Through repentance and faith; through baptism of water and of the Spirit; they are born again, not of corruptible seed but of the word of God. The word of God brings about their baptism of water - the spiritual baptism of repentance - and also brings about their baptism of the Holy Spirit, through faith in Jesus Christ as he is conveyed, in truth, by the gospel of Christ which is preached by the separated, called, sent and anointed servants of Jesus Christ.

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These are they who have been redeemed to God by Christ's blood *out of* every kindred, and tongue, and people, and nation. These - and these only - are made unto God kings and priests - every single one of them. And these, only these, shall reign on the earth - that is, a new earth after the old one has been dissolved in fire. For the meek shall inherit the earth. Not this one, which is destined for complete dissolution. But a better one. A worthwhile inheritance - in resurrection.

These are they to whom the epistles of the Apostles were written. They were private letters addressed to churches. And the Head of these churches was the Lord Jesus Christ. This personal and private correspondence has been meddled with, without authority.

The Greek words actually written by Luke make it abundantly clear that what is being recorded of the sermon of Simon Peter, a fisherman, is a statement telling us that God appointed a testament which benefited the fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

In the seed of Abraham shall all kindreds of the earth be blessed.

God's appointed Testament necessitates the death of the Testator. And this Testament is declared in the gospel. Which, thank God, is not in the hands of the clergy. No, it is in the hands of those who are willing to serve for nothing. In the hands of such as Paul who is willing to be beaten and to be imprisoned and to labour night and day with his own hands so that he might supply the gospel free of charge and not be a burden to poor people who can hardly support their own selves and families.

If any say that this is just a matter of words of no import - that

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covenant and testament mean, more or less, the same thing; or if they say that a testament can be viewed as a covenant, sometimes; or if they say that a testament incorporates a covenant such that, sometimes, it is correct to call it a covenant; I disagree.

The Oxford English Dictionary, Second Edition in twenty volumes tells me a covenant is :-

1. A mutual agreement between two or more persons.
2. A promise made to oneself.
3. Each of the points or the terms of an agreement.
4. [Law] A promise or contract under seal. [A writ of covenant may be issued upon a party who is in breach of the covenant.]
5. A matter agreed upon between two parties.

The entry for Testament is as follows :-

1. [Law] A formal declaration of a person's wishes as to the disposal of his property after death. A will.

If the Oxford English Dictionary be any kind of standard whatsoever and be any kind of means of regulating what English people say and how they define what they are talking about, then covenant does not mean testament.

Testamentary is a word that is helpful :-

Relating to or bequeathed or appointed through a will.

A covenant is a matter of persons mutually agreeing conditions such that both parties are obliged one to the other. Death is not an inherent aspect of a covenant. Such is the binding nature of a covenant on both parties that, in law, one is considered to be liable if in breach of the conditions.

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The Everlasting Testament is unique. It is of Divine origin. It is appointed of God, the Father. The Testator appointed is the Son. In order for the Testament to be implemented a death is involved. Thus, a body is prepared for him. Lo, I come, saith he, to do thy will, Psalm 40:7.

The *diatheke* is a Testament appointed by the God of Abraham and of Isaac and of Jacob. It is a Testament of blessing to all kindreds of the earth. And God has appointed a Testator whose death is essential to the Testament. The Testament could not come into force and was *prevented* from coming into force until the death of the Testator.

This Testament of blessing is through the seed of Abraham, that is seed as of one, not many. The singular seed of Abraham who was to come was the one appointed of the Father.

As to the word for Testator - *diatithemi* - we can discover more by looking at the root word. The root word of *diatithemi* is *tithemi*. And, yet again, we need only wait upon the Holy Spirit to lead us into all truth. For twelve occasions of its use show us what is the crucial point, here.

The root word *tithemi* means to settle; to bring to a settled state; to set in place. It is not merely the idea of “put” or “place” but, inherently, the concept incorporates the idea that the putting or placing is of some duration, in order to make a resolution of some kind or to restore order. Twelve times is the word used in connection with Jesus laying down his life or with the body of Jesus being laid in the sepulchre.

These occasions are Matthew 27:60; Mark 16:6; Luke 23:53; John 10:15; John 10:17; John 10:18; John 19:41; John 19:42; John 20:2; John 20:13; John 20:15 and I John 3:16.

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As the Father knoweth me, saith Jesus, John 10:15, even so know I the Father: and I lay down - *tithemi* - my life for the sheep.

Then Pilate commanded the body to be delivered, Matthew 27:59. And when Joseph had taken [possession of] the body, he wrapped it in a clean linen cloth, and laid - *tithemi* - it in his own new tomb which he had hewn out in rock: and he rolled a great stone to the door of the sepulchre and departed.

And next day, following the day of preparation, the clergy attempted to obtain commandment from the Monarch's representative, Pilate, to make sure the sepulchre but he told them, Go your way, make it as sure as you can. His wife had previously had a dream, of course. So the clergy went, and made the sepulchre sure, sealing the stone and setting a watch, Matthew 27:62 to 66.

A life laid down. A body delivered, taken into lawful possession and laid in a stone sepulchre. The stone sealed and a watch set.

Total settlement, achieved by the clergy influencing the Monarch to unlawfully execute the Lord of Glory. Pilate was the Proconsul, an office which is not seen as delegated authority but which is viewed as the very Presence of Caesar himself.

Total settlement; set and sealed and watched; witnessed by the clergy, themselves.

This Testament requires a settlement. It requires something to be put in place that it might be effectual. The Testator - the *diatithemi* - is the one through whom or by whom - *dia* - the

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settlement - *tithemi* - will be made.

If ye seek Jesus of Nazareth, be not affrighted, Mark 16:6.
For Jesus of Nazareth was crucified: he is risen; he is not here:
behold the place where they laid - *tithemi* - him.

Behold the place where this matter was, eternally, settled.
Behold how all was finished and settled, lawfully, among
witnesses.

Yes, behold.
And, if ye seek him, be not affrighted.

If ye be affrighted of the wrath to come; well. If ye be
affrighted of this present, evil world; well. If ye be affrighted of
the corruptions within the human heart; well. If ye be
affrighted of the disturbances in humanity at this present
time, of the drawing together of spiritual forces, of the
removal of barriers so that the spirits of men may move and
flow more freely; well.

I also.
But if ye seek Jesus of Nazareth, be not afraid.
Behold.

Behold the Lamb of God which taketh away the sin of the
world.

Behold, in the word that God has sent. Receive the word of
God. That which is freely given; freely receive. Drink in the
word of God as a new born babe drinks in it's mother's milk.
Then, when weaned, eat the more substantial food of bread.
That ye may grow thereby. That bones may grow. That stature
may develop. Then shall we all stand upon our feet - an
exceeding great army.

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Behold.

We have seen the twelve facts given to us about the *diatheke*. We have noted the seven occasions of the word *diatithemi*. We have now seen the twelve uses of *tithemi* where it is confirmed how the Testator will make a settlement whereby the Testament will come into force. Now we see that the death of the Testator will be a voluntary matter. He will, of his volition, lay down his life and, thus, his body will be laid in the grave. Then shall the Testament come into force. Then shall the benefits flow out to the beneficiaries.

This, the *diatheke*, is - *definitely* - a testament.

Then why the translation “covenant” ? If it is a testament, why - ever - translate it by a different word, betimes ? Twenty one times have the AV translators called *diatheke* “covenant” and twelve times have they referred to it as “testament”.

It is evident that they prefer the word “covenant” by its very preponderance, almost double. It would seem to me that they would *like* to call it “covenant” every single time. It would seem to me that only when they have no option, are they forced to call it a testament. Whenever, it seems to me, the conditions of the testament are not demonstrably stated, they prefer to name it a “covenant”.

Far rather would they, as they later proved in convocation at Westminster in 1643, put all believers under law as they state in their law, called “The Westminster Confession”, where they slander the Lord saying that he put Adam under “personal, entire, exact and perpetual obedience” to the law and “promised life upon fulfilling” the law and “threatened death upon the breach” of the law. Which the Lord never did at all.

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Far rather do the clergy wish me to be under such a covenant. So much so that they call the Testament a "covenant" twenty one times out of thirty three and try to make out that God made a legal bargain with the fathers rather than promise them a gratuitous blessing.

The clergy have no use for the New Testament. Neither has the New Testament any need of the clergy. The New Testament has able ministers, II Corinthians 3:6. Not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. The clergy had - and have - the letter. They had it in 1611 and made a muck of it. The eighty per cent was fine, which was William Tyndale's contribution. They still had it in 1643 and made a complete disaster of it all over again.

They have a killing letter, these unable non-ministers of that which is done away and perished. Can someone - anyone - please tell them that the vail was rent in twain from the top to the bottom, when Christ lifted up his voice in triumph and cried, It is Finished !

Can someone please explain to them - best in English for they clearly can't handle any Greek - that the graves opened when Christ yielded up the Spirit and hung his head and was speared in his side. That when he arose from the dead - beyond the reach of the clergy of the time who had persuaded the Roman Authority to crucify the Lord of Glory - when he arose, there arose also them from the opened graves, proving beyond proof that the New Testament had come into force.

Having come into force, it was now operating. And there was - absolutely - no place in the New Testament administration, or in the kingdom which the New Testament brought in, for the clergy.

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We know, from witness, record, evidence and documentation that Christ's death was effectual and that Christ's death brought in the Testament and that Christ's death is all that was needed to bring it in.

Can someone please tell the clergy that *we just don't need them anymore*. Haven't needed them for two thousand years, actually. Redundancy is the word. They can ask someone who works for a living. They'll explain the details to them. They made themselves redundant by crucifying the Lord of Glory.

Meanwhile, without their help, we will get on with the matter of understanding the gospel.

To the clergy, personally, I have only one word to say - Repent.

It was Almighty God who appointed the Testament - the *diatheke*. And God appointed the Testator - the *diatithemi*. And this God-appointed Testament was a Testament of blessing. There were - and are - beneficiaries to this Testament. But no blessings would flow until the Testament came into force. For this, the death of the Testator was essential.

Abraham

After the visitation, twice over, of no less a personage than the angel Gabriel, two women met together who bore in the womb the two children promised of old. One bore, of her husband Zacharias, the child of whom Malachi and Isaiah both spake, the messenger who would go before the face of the Lord. The other bore the child who was conceived of the Holy Ghost under the overshadowing of the Highest, of whom both the law and the prophets foretold; he of whom God had promised from the foundation of the world, that the seed of the woman would bruise the head of the serpent; he who would be the

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Messenger of the Covenant, Malachi 3:1.

The Messenger of the *berith*.

And the babe leaped in the womb of Elisabeth and she was filled with the Holy Ghost, Luke 1:41, and she spake out with a loud voice, Whence is this to me that the mother of my Lord should come to me ?

And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. He hath holpen his servant Israel, in remembrance of his mercy; as he spake to our fathers, to Abraham, and to his seed for ever. [AV]

“He hath holpen his servant Israel, “ is the AV wording, “in remembrance of his mercy”.

Here is the Greek and my literal translation.

Antelabeto Israel....paidos.....autou....

He took against Israel.... the child.... of him.....in remembrance of his mercy.

God our Saviour took - in correspondence to Israel - his child. As he spake to our fathers “to Abraham and to his seed for ever”.

Lambano means to take.

Anti means against or corresponding to.

Antelambano, therefore, means take against or in correspondence.

Pais may be a servant. It may also be a child.

If the above is not rendered properly, it makes no sense.

Mary tells us that God has taken - against, or in

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correspondence to, Israel - the child or the servant of his. For he remembered his mercy. As he spake to the fathers. He had said "to Abraham and to his seed for ever".

God promised Abraham a seed. God promised to multiply his seed. God promised to give Abraham the land from the river of Egypt to the great River Euphrates, ten nations. The whole known world at the time and a complete complement of all the known nations at that time.

"To Abraham and to his seed for ever" is what God promised and is what Mary quotes when her soul doth magnify the Lord.

In order to keep his promise, God has taken his own child or servant. Taken against - *anti* - or taken in correspondence. Instead of Israel, he took his own.

The Lord swore to bless Abraham, Genesis 22:16, By myself have I sworn, for because thou hast done this thing and hast not withheld thy son, thine only. For Abraham was the Friend of God. Abraham was one with the Lord. Abraham loved the Lord. Abraham believed in the Lord. Abraham would not withhold anything from the Lord. Abraham trusted the Lord.

The father saddled an ass and took two young men, Genesis 22:3. Two men were to loose such a beast, Luke 19:30. After a journey with an ass, father and son came to the place of sacrifice. The son came, as prophesied, Tell ye the daughter of Sion, Behold, thy King cometh, meek, and sitting upon an ass, and a colt the foal of an ass. The wood was laid upon his son, who carried it. And he, bearing his cross, went forth into a place called Golgotha, John 19:17. And they went, both of them, together, father and son, to the place appointed. The son spoke to the father, questioning what would happen. My father, said the son, Genesis 22:7. Here I, my son, said the father.

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And he kneeled down, Luke 22:41, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless not my will but thine, be done. His prayer was noticed by the Father and an angel was sent to strengthen him. But the Father was not willing for the cup to be removed. And being in an agony, he prayed more earnestly: and his perspiration was as though it had been great drops of blood dripping to the ground.

The father built an altar and laid the wood in order. And the father bound his willing, trusting son. And the father laid him on the altar, on the wood. And when they were come to the place called Skull - Skull Place - there they crucified him, Luke 23:33. Then said Jesus, Father forgive them; for they know not what they do.

And they shared out his clothing. And the people stood beholding. And the rulers also derided.

And the father stretched forth his hand and took the knife.

But instead of Israel, God would take - against Israel, in correspondence to Israel - God would take his own. *So the angel of the Lord called unto Abraham out of heaven, Lay not thine hand upon the lad, neither do thou any thing unto him.*

So Isaac lived. In figure, raised from the dead, he lived in resurrection. And it was the third day, for the journey to the mountain in Moriah took three days. This is the mountain whereupon God would have a house. Here shall he dwell.

Thus did the Lord display, right up to the point of sacrificial death, how the Testament would be settled. And he did this in conjunction with his promise and his oath. All that had been

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promised to Abraham would be fulfilled in the Testament. Abraham displayed, by obedient, trusting faith how the Testament would be brought into force. And thus did God swear by an oath to Abraham to bless him and to multiply his seed - that is, to bless and to multiply such faith.

Moreover God promised that in his seed - singular - should all the nations of the earth be blessed. That is, that through him who would come from the loins of Abraham, after the flesh, would come the blessing of faith and out of all nations on the earth would multitudes be called by faith in him.

So what was it that prevented the Testament coming into force ?

Evidently, the death of the Testator.

And because, first, all righteousness must be fulfilled.

Eden

Genesis 2:15. And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. A place of blessing was Eden; a place of favour; a place of dignity. The man was blessed to be in such a place. Unearned was this privilege.

In the midst of this place was the Tree of Life. Freely available. Also, in this place, had the Lord God made to grow every tree that is pleasant to the sight, and good for food.

The man did not partake of the Tree of Life.

And there was another tree. One that the Lord God had not made. One that was not, actually, in the garden.

The Lord God warned the man, Of every tree of the garden

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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.

He who was with God, from the beginning, was there. And in him was Life. And the Life was the light of men.

The man did not partake of Life.

And the Lord God said, It is not good that the man should be alone. And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

Dominion. Privilege. Authority. Blessing. Favour.

But, still, no Life.

And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.

And Adam pronounced her name and her status and how man and woman would be.

But, still, no Life.

No Life in Adam. No Life in the woman.

In the wilderness, the people spake against God and against

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Moses, Numbers 21:5. Wherefore have ye brought us up out of Egypt to die in the wilderness ? For there is no bread, neither is there any water; and our soul loatheth this light bread.

They despised the “light bread” that was from heaven. The staff of life that was graciously supplied, without works, without earning. Freely available. And double before the sabbath so they could rest. They regarded it as loathsome and preferred that which could be produced by the sweat of the brow.

And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died.

They spake against God, first. Then God sent the fiery serpents. Then they bit them. Then they died.

Cometh, then, the serpent.

Yea, said the serpent. Agreeing. Agreeing with what was already in the mind.

Hath God said, Ye shall not ?

But he does not name the tree of which he is so very much aware.

He lets her name it.

Subtle.

Sly.

Yes, she may eat of every tree of the garden.

And she may partake, any time she wants to, of Life.

She may, any time she wishes, be aware of the One in the midst.

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She may at all times access the One who made her and for whom she was made.

But she hankers after that which is outside.
So much so that she sees *that* in the midst of the garden.

That which is forbidden.

That which, for her own sake, has been denied her.

And a serpent will bite her.
And she will die.

Blessed be the God and Father of the Lord Jesus Christ who has chosen a people in him before the foundation of the world that they should be holy and without blame before him in love. And blessed be God and the Father who is righteous. Who will not, in unrighteousness, overlook anything, even to his own detriment and to the detriment of His own beloved Son.

Nothing was overlooked of all that transpired in the garden.
The serpent was judged. Eve was judged. Adam was judged.

And the Lord God sent him forth from the garden of Eden to till the ground from whence he was taken, Genesis 3:23. So he drove out the man; and he placed at the east of Eden cherubims and a flaming sword which turned every way to keep the way of the tree of life.

Adam must till the ground in the sweat of his brow. The presence, the favour, the blessing of God are denied him. All that is pleasant, all that is good, is gone for ever. Curse is upon him. Death is in him and death waits for him to devour him completely.

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For he did not freely take of the Tree of Life.

Either before the woman or after the woman.

Now, a flaming sword turns every way. Now, the first man cannot, and will never, access Life. Nor shall the first man ever again regain the privileges, the pleasures, the favour and the blessing that he, deliberately, chose to give up.

Created man chose to be independent of the God who made him and chose to sustain his own natural life by means of knowledge.

Created man chose that which was outside of the area which God would share with him.

Created man chose to move away from the presence of God to gain that with which he would sustain himself, independently of God.

Created man chose not to be in union with God, not to be in union with the Life of God.

Created man chose to be as God; rather than unite with God.

And in that very day, he died.

God wants all the heart.
Or he will have nothing.
And a flaming sword turns every way.

The Waiting

And Abram said, Lord God, how shall I know that I shall inherit it ?

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For the Lord had said to Abram, Genesis 15:1, I am thy shield and thy exceeding great reward. And the Lord had 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 Abram believed in the Lord, and the Lord 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.

Then it was that Abram asked, How shall I know ?

Then he took, as the Lord commanded, an heifer of three years old and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. The beasts he divided, piece against piece, but not the birds. The fowls came but this was the Lord's sacrifice, not for fowl.

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 they shall serve them; and they shall afflict them four hundred years.

Abram would go to his fathers in peace, buried in a good old age. But in the fourth generation his seed should return. Then, as the sun went down, and it was dark, behold - behold - a smoking furnace, and a burning lamp that passed between those pieces.

In that same day - that same day as the smoking furnace and the burning lamp passed in the midst of the open carcases -

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the Lord made a covenant with Abram.

The Lord had already given the entire world to his seed.

Unto thy seed *have I given*, Genesis 15:18.

From the river of Egypt to the river Euphrates and the ten nations who dwelt within that territory. That, at the time, was the entire world as far as man had then spread after the Flood. All that was known. All that was cultivated. All that was built on. Completely.

Everything.

Have I given.

And how should he know it ? By smoking furnace and by burning lamp and by bloody pieces kept from the fowl to whom the sacrifice did not belong. The fowl would pick at a sacrifice which had no fire in the midst of it. They would gorge on blood. But Abraham had offered it and Abraham waited.

He waited for the fire.

For everything had already been given to the seed of Abraham. It was already his possession.

Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession, Psalm 2.

As sure as was the promise of the Father; as certain as was the obedience of the Son; so determinate was the Testament and all the blessings and benefits of it. It is an Everlasting Testament, purposed from before the world began, before

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anything transpired in the garden. It was always in the purpose of the Father. Blessings abundant without works.

But Abram had witnessed *how* it would be brought into force. And Abraham had participated in the *demonstration* of how it would be brought into force.

Thus for faithful Abraham.

As for unbelieving man - what had he done, thus far ?

Adam knew his wife, Eve. All that had transpired before had happened before they came together. They had not entered into union with God, in the Life of God. Now, outside of his presence, Adam knew his wife and she bare Cain. And Eve said, I have gotten a man from the Lord. And she again bare his brother Abel. And said nothing.

Actually, she had gotten a man from Adam. Gotten a man from the flesh. Flesh upon flesh had produced flesh. This was not the second man, whom the Lord would give. This was the seed of Adam.

She had an affinity with her firstborn. She believed he was a gift from the Lord. But not the other birth. Cain offered the work of his hands and the fruit of the cursed earth to the Lord. Who had no respect to such an offering.

The other one, who impressed his mother not at all, had respect unto the Lord who had slaughtered and had shed blood and had provided skins to clothe Adam and his wife. Abel brought of the firstlings of his flock. He honoured the Lord first before any other. And he honoured the Lord in the way in which the Lord had made it clear he should be honoured. And he offered the fat, after slaughter, after blood was shed.

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And the Lord had respect to Abel, who had respected himself. And the Lord, also, had respect to the sacrifice which Abel had offered.

And what was the matter with Cain ?
The Lord told him, but without accusing him.
For, as yet, he had done nothing wrong.

If thou doest not well, saith the Lord, Sin lieth at the door.

And lie at the door it did. And rise up at the door it did. It knocked at the door and the door was opened to it and it entered in. And Cain initiated a conversation with Abel. Then, when they were in the field - not at home - Cain rose up. Rose up against Abel. And slew him.

Overlooked by his mother, then killed by his brother, Abel's blood cried for vengeance from the earth.

For Abel had obtained witness that he was righteous, Hebrews 11:4, God testifying of his gifts; after he had offered a more excellent sacrifice than his brother, Cain. Abel believed and God responded to that faith. And God testified demonstrably to that faith. And, thus, Abel knew that God had received him and that God had accounted him to be righteous.

Before he died, Abel obtained witness that he was righteous. He obtained, from God, a response to his faith. Then, his life was taken from him.

His mother was unimpressed by him. His brother was angry and initiated conversation then rose against him, then slew him. But God had respect to him and God accounted him righteous. And he being dead, yet speaketh. Hebrews 11.

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Cain admits nothing. He says he knows not where his brother is. And asks if he is his brother's keeper. Then claims that his punishment is too great to bear. He makes no confession. Asks not for mercy. Seeks no continuance. Still, he makes no sacrifice according to his brother's example. He knew that was the acceptable sacrifice. Still, he resists. Still, he admits nothing. Only complains of the righteous judgment and the necessary consequences of his own actions.

The Lord sets a mark upon Cain. Lest he should be killed.

Cain, still, in preservation, seeks no reconciliation. Makes no admission. Accepts no blame. Offers no reassurance for the future. Just goes out. And knows his wife. And has a son. And calls him after himself, unashamed of the heritage he is passing on. And builds a city. A city full of those like unto himself, outside the presence of the Lord. A city whose foundation has no sacrifice; no repentance; no admission of sin; no acceptance of guilt.

Outside.

Sin lay at Cain's door, but where no law is, sin is not imputed, Romans 5:13. Thus Cain was protected from any retaliation. But such was the deterioration in mankind that God saw the wickedness of man was very great and that every imagination of the thoughts of his heart was only evil continually. So grievous was the state of mankind that it repented the Lord that he had made man and he 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.

Their behaviour just caused too much grief. To the point

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where it became unbearable. To the point where they proved, of themselves, by the way they behaved, that their interior thoughts were only - always - every day - continually - evil. It was observable in their deeds and words.

And there were, of course, the *nephilim*.

Three times is the word *nephilim* in Hebrew. Three times is the word *nephel*.

A form of life which falls to the earth in an inappropriate manner.

Men have the evidence, now, as to the unspeakable horror of what pertained in those days.

Men choose to be wilfully ignorant of what occurred.

But the flaming sword protects the cherubim as well as the Tree of Life.

The Flood washed the earth clean.

But Noah found grace in the eyes of the Lord. And Noah was saved and became a preacher of righteousness. His immediate family heard and followed him. None else did. And all else perished.

God spared not the old world. He warned them. They had time to repent - a hundred years of time. But then he brought down judgment upon the appalling wickedness. Lamech thought he could rely on the fact that Cain had been protected from retaliation. Lamech himself made it known that he had slain. And Lamech, himself, claimed protection to seventy and seven fold. But Lamech died in the same year as the Flood. He died at the age of seven hundred and seventy seven.

Of that old world, Abel received testimony that he was righteous; Enoch walked with God; and Noah found grace in the eyes of the Lord.

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After the Flood, different conditions applied. On an earth cleansed by water, an altar was built and clean beasts were offered and burnt. And the Lord smelled a sweet smell - the smell of burnt, clean flesh being offered on behalf of that which was unclean. My flesh which I will give for the life of the world, John 6:51. He is a propitiation for the whole world, I John 2:2.

On this cleansed earth, there were drastic changes.

After the Flood, the beasts, the fowls, all that moved on earth and the fishes would fear and dread man. For man could not be trusted. Animal life would flee from him to preserve itself from being wiped out. As has happened since.

Before the Flood, man was given green herb to eat. After the Flood, man was given meat to eat. A propitiation, yes. But he was not given blood. The life is in the blood. Man had not partaken of Life. Thus would he not partake of the blood in which was life. Shed blood would not be permitted to the first man. Refusing Life from the Tree of Life, he shall not partake of shed blood that he might live for ever. A flaming sword guards that way. And cherubim watch, patiently.

Now, also, the blood of man would be required from beast and man. After the Flood, new conditions applied. Rules had to be made. Restraint was brought in. Any more behaviour like Lamech's should meet with immediate retribution.

God made a covenant - a *berith* - that he would no more bring a flood of water upon the earth. But the climate and the structure of climate had changed in order to cleanse the earth of man's deeds. Within a few generations, lifetimes would shrink alarmingly. Catastrophically, they would shrink to the

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point where, after maturity was reached, there would be immediate, rapid decline. Then death.

Man desired not Life. Man chose not to partake of Life. Man chose that which was not in the garden of Eden. So man was banished from the place of blessing and favour and privilege. Man desired not to be in a living union with the God who made him. Desired not the abundance of favour and blessing. Thus he would, outside of the place of plenitude, sweat for his bread and till the ground and fight the weeds in his shortened span.

And he would never, ever partake of the Life he had despised. Never, ever partake of shed blood that he might live for ever.

The Everlasting Testament was, for ever, denied to the first man.

A flaming sword keeps that way.

And Cherubims wait, patiently.

God made a covenant - a *berith* - with man on the cleansed earth. No more, God promised, would water again cover the earth. But God made no promise regarding fire. God made no promise at all with regard to the dissolution, in fervent heat, of all that he had created.

The bow in the sky reminds man that the present earth shall no more be deluged. But the bow in the sky reminds Almighty God of his everlasting covenant, Genesis 9:16. The covenant he has made between himself and every living creature of all flesh that is upon the earth - The Everlasting Testament which is guarded by flaming sword.

For God will have, yet, a creation in glory. From everlasting are his purposes in his Son. His true purpose never was in the old world nor in the world washed with water. All his longings, all

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his heart and all his soul, are for that which is in his Son. In him has he foreknown and chosen a people. They are the beneficiaries of his Everlasting Testament.

Righteousness requires that a sacrifice be made to maintain the very thoughts of God in creation. That living creatures should yet be created anew, requires shed blood. That mankind should continue, as such, requires propitiation. But all is held in the mind and heart of Almighty God. He will lose none of his thoughts; he will relinquish none of his purposes.

And the living Cherubims wait, patiently, for the Everlasting Testament to come into force.

Berith

Berith is the Hebrew word which is translated “covenant” two hundred and sixty times in the Hebrew scriptures. The AV translators have called it “league” fifteen times; “be in league”, twice; and “confederacy”, twice. Two hundred and seventy nine times in all does it appear.

Not two hundred and eighty ?

It is clear from its use that *berith* can refer to men making agreements, such as Abraham and Abimelech at Beersheba, Genesis 21:32 or God may use the word himself in relation to his everlasting covenant, Genesis 9:16. Until the apostles were able to reveal the Testament - the *diatheke* - the general term covenant was appropriate. Now, it is no longer so. Upon the death of the Testator, the *diatheke* has come into force and has been fully revealed.

Nevertheless, God made reference to it in antiquity. God tempted Abraham and proved Abraham, who, thereby,

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showed forth in demonstration how the covenant of which God spoke would, through the Testament which God appointed, be fulfilled. But it was not specifically revealed - nor could it be, until the Father sent the Son - that the covenant would be a Testament.

God also made the covenant of circumcision with Abraham, of course. A covenant betwixt me and you, said God to Abraham, Genesis 17:11. He that is eight days old shall be circumcised. For this was a sign and a seal; that the flesh in its production of more flesh was cut off. That a seed would come, not after the flesh. That a seed would come which would not be produced by the seed of man. That they who are of faith live not in the flesh; are not born of flesh; do not generate after the flesh.

The practical demonstration of what is spiritual, however, was a matter of agreement. A covenant was involved such that the practical demonstration and setting forth of the figure would be consistently carried out. Which called for an agreement; a covenant. This agreement to implement circumcision was not the Testament. This agreement was arrived at in order to set forth *the figure* of the Testament.

Why do men not understand this distinction ?

If I wish to build a block of flats and I commission an architect - I enter into a covenant - to make a model of the building, prior to its actual construction, he must invoice me for the cost of making the model of the building. I do not expect an invoice for the cost of building the building, when all I have is a model of it.

Can they not yet understand ?

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But in the midst of negotiating that arrangement, God says, And my covenant shall be in your flesh for an everlasting covenant, Genesis 17:13. That is, that the everlasting Testament yet to be brought in through the coming seed - which would come not by natural generation - would be, after the flesh, in the flesh of Abraham. One would come who would be after Abraham according to the flesh - the son of Abraham - but who would not be born by natural generation.

Just as God had, in the midst of making a covenant of promise to Noah regarding the safety of the earth from further flood - though the earth was reserved for fire - just as he had, in the midst of it, Genesis 9:16, made mention of his everlasting covenant; so, in the matter of the covenant with Abraham involving circumcision, God again speaks of the everlasting Testament that is to come.

God gave this Everlasting Testament, the covenant that shall be in his flesh, Genesis 17:13, as Stephen says in Acts 7:8. The practical covenant of circumcision was made betwixt God and Abraham. The Everlasting Testament, of which the covenant of circumcision was a figure, was given as a gift by God. And thus Abraham begat Isaac, says Stephen. By faith. Faith in an Everlasting Testament.

Abraham was circumcised at the age of ninety nine years old. And as such, he begat Isaac. Showing, in obedient faith, that the seed to come would not be born of the flesh by natural generation. The Testator to come would be the son of Abraham, but not by the seed of man.

Abraham believed God and Abraham believed that which he knew and understood of the Testament to come. And, thus, faithful Abraham kept the practical covenant of circumcision which showed forth the Testament for which he waited. Not

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so faithless Israel in the wilderness who failed to keep the covenant of circumcision for they were in unbelief. Striving against God, provoking him repeatedly to anger, they refused his Testament - shown forth in figure and pattern in the wilderness - and they, thus, also, failed to keep the practical covenant of circumcision.

And God regarded them not, who continued not in his covenant. They walked not by faith in his Testament, nor did they keep his covenant. Those who trust in God and love him walk in all his ordinances, blameless, such as Zacharias and Elisabeth, Luke 1:6.

As God had told Abraham, his seed would be a stranger in a land not theirs and they should serve them and be afflicted by them for four centuries. But God had promised that he would judge that nation and that Abraham's children would, eventually, come forth with great substance. And they would come again to Canaan and possess it.

God heard the groaning of the Hebrews, Exodus 2:24, and God remembered his covenant with Abraham and Isaac and Jacob and God looked upon the children of Israel and had respect unto them.

Moses spake so unto the children of Israel and told them all that God spake, Genesis 6:1 to 8. His covenant, his name Jehovah, his promise to redeem them, his assurance that they would be his people and he would be their God. But they hearkened not to Moses for anguish of spirit and cruel bondage.

Yet did God dispossess the Egyptians of the Hebrews, showing forth in the Passover lamb and the blood on the lintels and doorposts that there would be an offering corresponding to

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the firstborn. If the firstborn were delivered by blood, then it must be the blood of the firstborn that would accomplish it. He who would come, would be the firstbegotten.

Greatly enriched, the Hebrews went in haste for Egypt and Pharaoh would hardly let them go. Deliverance by the parting of the Red Sea was only for those who had eaten of the Passover lamb and only for those who had taken refuge, household by household, behind blood streaked doorposts and lintels.

Those who presumed upon a deliverance without a sacrifice were overwhelmed. They who build a house upon sand shall be swept away. But surely in the floods of great waters, they shall not come nigh unto him who has prayed unto God in a time of finding, Psalm 32:6.

God had entered into covenant with them who received the word of the passover and who obediently portrayed the figure. Any other would lose their firstborn and would, if they attempted the impertinence, be overwhelmed by water as the Red Sea returned upon them.

It was to an obedient people that God entered into a covenant.

Wherefore then the law ?

It was “added”, Galatians 3:19, because of transgressions, till the seed would come to whom the promise was made. It was ordained by angels in the hand of a mediator. Now a mediator is not of one. But God is one. Now the first covenant had no Testator. But it did have a mediator - Moses.

There was no *diatithemi* to settle this *berith*. No Testator in this covenant. None to ever establish it and bring it in as

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everlasting. For it was not possible that it *could* continue. The comers to such a covenant could never be made perfect by the blood of bulls and goats.

Until one would come who, by means of death, Hebrews 9:15, for the redemption of the transgressions under the first testament, should be the mediator of the new testament. He should come who would mediate the new testament to them who are called that they might receive the promise of an eternal inheritance.

For, Hebrews 9:16, where a testament is, there must also of necessity be the death of the testator. But the first testament had no Testator. Only bulls and goats setting forth a grossly inadequate picture of that which should come.

“*Diatheke*” it is called, by the writer to the Hebrews, in that it depicted the *diatheke*. But it had no Testator, as he points out. There must be, says he, a Testator. But there was none in the first testament. Therefore, it was not a proper *diatheke*, only a figure of a *diatheke*.

And in the absence of a *diatithemi* - a Testator, was there only *prostithemi*.

The law was “added” - *prostithemi* - because of transgressions, Galatians 3:19.

Rather than something being settled by another, or through another; rather than the death of the one who was appointed; there was that which was “added”.

Not enough was it to cleanse the earth of the old world. Babel rose up and must be hampered by language to frustrate their attempts to reach to heaven by earthly means.

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The sword still turns every way, keeping the way to the Tree of Life. Thus they leave off the tower, confounded.

Egypt rose up, dynasty after dynasty, till Joseph was forgotten and the Hebrews were afflicted and in anguish. Pharaoh was humbled in the Red Sea and the children of Israel went forth to God in the wilderness, on the way to return to Canaan.

But, first, the law must be “added”, because of transgressions.

It is not “added” at all. It is *prostithemi*.

Laid down unto - *pros ; tithemi*.

Laid down in front of the feet, as it were. Herod killed James with the sword and *prostithemi* to take Peter also, Acts 12:3. In order to justifiably take Peter he laid down something unto the apostles. Laying down further restrictions upon the apostles, he took Peter as well.

But when that was laid down in front of them in the wilderness, 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, Hebrews 12:20.

For there was the sound of a trumpet, and the voice of words; which they that heard intreated that the word should not be “spoken to them” any more - *prostithemi*, Hebrews 12:19. They could not bear that which was laid before them already. They intreated that no more should be laid in front of them.

For the mediator Moses was not a Testator. Nor were the angels who administered this covenant. Of the Everlasting

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Testament, angels would be ministers, ministering to them who should be heirs of salvation, Hebrews 1:14. But of the old, they were but administrators. Man had subjected himself to live by knowledge rather than be in union with Life. It was his choice. Thus, alone, he exists with his knowledge. There is none to assist him - no Testator; no Paraclete; no Saviour. In fact, no God. For he preferred to be a god knowing good and evil. Thus is he. Now he must choose the good and eschew the evil. Alone. A Mediator sets forth the law to him, to which he has subjected himself.

The Messenger of the Covenant is not so. For he is heard by faith, after the ministry of the Messenger of Preparation, Mark 4:24, Unto you that hear, shall more be given - *prostithemi*. That is, they who have heard the messenger of preparation who prepares the ground for the seed, Mark 4, shall also hear the Messenger of the Covenant.

When, under the ministry of John the Baptist, through a baptism of repentance, the heart is made good and honest and the mind is changed - *metanoia* - then the word of Christ is received into good earth. Then it is fruitful. Then more is sown.

But under the old covenant - without a Testator - they could not endure that which was laid down unto them. They must intreat that the voice should stop.

No Spirit within. No new heart. No changed mind. No love. No faith. No fruit.
Just flesh.

And a flaming sword, turning every way to keep the way of the Tree of Life.

And a trumpet, sounding long, until the end of time. Trumpet

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after trumpet of judgment. Judgment upon judgment. Until time runs out.

For man in the flesh is forever banished from Eden by his own choice.

The sword turns. The sword burns.
And the living Cherubims wait, patiently.

Sinai

God kept not silence regarding his everlasting Testament when he covenanted with Noah and gave the bow in the clouds. Nor did God refrain from mentioning it again when he covenanted betwixt himself and Abraham to show forth a depiction in circumcision. God tried and proved Abraham and showed forth his everlasting Testament at the mount in Moriah.

And God failed not to speak of his Everlasting Testament even when he laid down to mankind that law which mankind had, voluntarily, put themselves under, in perpetuity, as long as men should gender men in the flesh and as long as the first man should continue on earth. Yea, God spoke once, and twice.

Man could intreat that no more be laid down in front of him, but this is what man had chosen to be under as a means of obtaining life. This - layer upon layer upon layer placed in front of him - was what he had chosen rather than partake of Life in Eden. This - and this - and this - and this - was what he had wilfully, voluntarily, placed himself under, as long as he had breath in his lungs, as long as his heart pulsed the blood round his arteries - this - all of it, nothing less than the entire body of it, layer upon layer upon layer upon layer.

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Until the law was stated in full; until it was laid before man - not “added”, but laid down in statement - sin was not imputed.

But at Sinai was the full exposure of what man had done in Eden. This - and this - and this - and this. And they intreated no more. But the trumpet sounded long. Drowning them out. And this - and this - and this - and this.

Such that they turned away even as the covenant was being written in the mount above them. As the finger of God wrote, so did they intreat Aaron to give them other gods.

Rather than face the truth, they would fashion gods out of metal and bow to them.

Rather than face the reality of righteousness, men will fashion a “jesus” out of sentiment and pretend that this disgrace is a god.

This is the first man.

The tables written with the finger of God were broken at the bottom of the mount before ever they were delivered to the recipients of the covenant. The covenant was in disrepute before it was even formally handed over.

As though a covenant between men was signed at one side of the table, and was broken before it reached the other side.

In actuality there never was a covenant. It was broken as it was being written.

In Exodus 34:1, God says, I will write upon tables the words that were in the first tables which thou brakest. *These*, in

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Exodus 34:1, is in italics in the AV. The word is not there in Hebrew. What tables are they that God will, yet, write upon ?

The finger of the Messenger of the Covenant would write on the ground. And they would all go out, convicted by their own conscience. Only one would stay, John 8:9.

Without accusers, she could have left. Unrestrained, she may go.

But she stayed with the one who wrote on the ground. Stayed as he finished writing all that he would write. She went not out, convicted but unforgiven; convicted but unhealed. She waited as he wrote it all out, every letter; laying it out; layer upon layer upon layer.

Hath no man condemned thee ?

No man; Lord.

It lay on the ground, his writing. With his finger he had written. She had waited until he had finished writing it all down. She accepted it, every word. But no man, in the face of what he had written, could condemn her. For it convicts every man on the face of the earth. Every mouth is stopped by what his finger writes. Accusing or excusing one another ceases when his finger writes all that must be writ.

And as it lays there, it can stay there and condemn. Or it can be nailed to his cross, Colossians 2:14.

Neither do I condemn thee; Go and sin no more.

And, thus saying, he will suffer for her. The writing will he bear, on her behalf.

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Nor should men open their coarse mouths and attempt to identify this woman. She shall appear in the day of judgment and none will know who she is. She will be clothed in the one righteousness and will, herself, be clothed in fine linen which is the righteousnesses of saints, see "Righteousness" by Belmont Publications.

Their sins and their iniquities shall I remember no more, saith the Lord.

And upon her inward parts will be written God's law; and in her heart will he write his law. She shall have a new heart and a new mind. A changed mind will he give her.

Behold - yes Behold, and Behold again - for Jeremiah 33:31 to 34 is quoted twice in Hebrews as well as being there in Jeremiah's book.

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 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 to them, saith the Lord.

But this is 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

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remember their sin no more.

These are the tables of which God speaks in Exodus 34:1.

Fleshy tables of the heart are these; a willing heart; a subject mind; a Spirit within; the life of the Father; the presence of the Son, conveyed by the Holy Ghost given unto them.

Even at Sinai, God declares his everlasting Testament in the midst of the laying out, in order, of all that to which man had subjected himself by his choice in Eden.

And declares it again, for the trumpet sounded long, the trumpet of judgment that shall sound and sound and sound until the first man is no more. For that was a *shophar* trumpet, but, for the first time in the Hebrew scriptures, God speaks of the Jubilee trumpet in Exodus 19:13. The Hebrew is *jubile*, not *shophar*, this trumpet. Right in the middle of prohibiting beast or man from attempting to come up Mount Sinai, God declares that when the Jubilee trumpet soundeth long, they shall come up to the mount.

And which mount shall they come up ?

Why, of course, they shall ascend Mount Sion when the Jubilee trumpet soundeth, proclaiming Restoration throughout the land, see "Redemption and Restoration", Belmont Publications.

For we who have repented and believed 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 - *shophar* - trumpet, and the voice of words; which they that heard intreated that the word should not be *prostithemi* to them any more.

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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 we 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 Testament, and to the blood of sprinkling that speaketh better things than Abel.

See that ye refuse not him that speaketh.

Refuse not to hear all that is spoken and written by the Lord. Refuse not that which is, justifiably, said and written against man in the flesh. Refuse not to accept all the judgments trumpeted against man in the flesh. Refuse not all that God intimates of what man has brought upon himself. Refuse not all that lays to the charge of the man who has chosen to be independent of God; chosen to be more righteous than God; chosen to be apart from the Life of the God who created him.

And refuse not to hear all that is in the gospel. For if they escaped not who refused him that spake - earthly things - on earth, much more we, if we turn away from him that speaketh from heaven. The law and the prophets prophesied until John. Among men that are born of women there had not risen a greater than he: notwithstanding, he that is least in the kingdom of heaven is greater than he, Matthew 11:11. He stands while Jesus walks, John 1:35, and he saith, Behold the Lamb of God !

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For John speaks of earthly things, great as he was. Nor can he forgive sins, but he baptises unto [*eis*] the remission of sins. Rather, Behold him who speaks from heaven. Behold him whose goings are from everlasting. Behold him who will go all the way to Golgotha; all the way to the tomb; all the way to hades; yet will rise and ascend and go to the Father. Who will, from heaven, give gifts unto men. Gifts by whom he shall yet speak righteousness in the great congregation. Let us not refuse to hear him

For if we hear, more shall be given; shall be laid unto us.

And this word shall we be able to hear - unlike they who refused to hear any more of that which they placed themselves under. This word shall we be able to bear for his yoke is easy and his burden is light. He lades not heavy burdens of bondage upon his people.

Though he chasten his own, it is not to condemnation nor to destruction, but for our learning, but for our sanctification. Though he lay judicious stripes upon us, yet let us faint not, for though it be not pleasant at the time, yet, in time, shall we reap the rewards of his fatherly dealings.

For we which believe must all pass under the yoke at some stage or other. It is good for a man that he bear the yoke in his youth. But if not, he must bear it later. For borne it must be. For the law is our schoolmaster to bring us to Christ and without the soul travail under it, we shall not be brought. For until we really understand its demands; until we really appreciate its force; until we truly perceive what we have done in our first parent and what we have concurred with all our lives; until such time as we are schooled to these things and until such time as we are properly tutored shall we not believe aright on him who died under its curse.

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Multitudes make a profession of some kind or another who, by their behaviour and by their doctrine, plainly show that they have climbed up some other way and not been through the strait gate nor are they upon a narrow way. All must come by way of Sinai. None can shirk this journey.

All must taste the passover lamb in Egypt. All must come through the Red sea. All must pass through the wilderness. All must go by way of the mount that burns and smokes. All must pass on by it and must go through Jordan as the ark of the Testament stands still upon dry ground in its midst.

As the waters are held back right to the city of Adam, all its outflowings gathered back up from whence they came, there are twelve stones by the side of Jordan and twelve stones in the middle of its waters that declare of a death in the waters and a death on its banks. One died in the waters and they that cross Jordan to its bank are dead stones also.

In union, they died, he and they. In union they live, but dead to sin, dead to the world, dead to the first man. In the waters and on the bank of the river, the twelve stones testify.

This is a matter of union. This is what is received by the Holy Spirit to the individual. It is not a matter of knowledge, only. The bare facts will not save. It is being united with Christ in his sufferings and death that brings peace with God; that brings satisfaction in his righteousness; that cleanses the conscience from dead works; that brings all joy and peace in believing.

But they who have still some hope and trust in fleshly activity, carnal zeal, religious workings of the old man shall have no inward peace or union till the dross is purged, till the

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winnowing fan has blown away all the chaff, till the refiner has sat, long and patient, as the furnace of affliction, tribulation and inward conflict has fired the soul, over and over, till the dross has risen, time after time, till pure gold is all that is left.

But he shall do it. He shall purify the sons of Levi in a new testament. After the messenger has cried, All flesh is grass ! He shall come to his temple, who is the messenger of the covenant.

The priests of Levi, who should have been the messenger of the Lord of hosts, corrupted the covenant of Levi, saith the Lord of hosts, Malachi 2:8. They departed out of the way, whose lips should have kept knowledge and many stumbled at the law. Many stumbled for the law made nothing perfect and a faithful priest should faithfully deal with souls under it.

The law is good if a man use it lawfully. If a man teach what it truly is and if a man set before the people what the law is and what the gospel is so that he that is of the flesh shall be properly put under law that his mouth may be stopped and he that is of faith shall follow Christ and be united to Him.

But the priests of Levi corrupted the covenant of Levi and it was superceded.

Thou art a priest for ever, after the order of Melchizedek is the oath that shall never be repented of. Nor shall the oath made to Phinehas, the eternal covenant to him and to his seed, the covenant of an everlasting priesthood. For that oath was made not to Levi nor made to Phinehas as a son of Levi, but was made to Phinehas on the basis of his faithful execution of judgment.

The seed of Phinehas shall bring in the execution of judgment;

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the staying of the plague of death; the turning away of wrath in righteousness; the making of atonement for the children of Israel. He shall deal with the man; he shall deal with the woman; he shall end that which cometh forth from her belly. These seven things shall the seed of Phinehas do in his everlasting priesthood.

See "Righteousness" by Belmont Publications.

But as for Sinai and for those who ascend the mount at the sound of the Jubilee trumpet, they only shall ascend who have received all the ministrations of Mount Sinai first.

If Sinai have not slaughtered us, we shall not be dead with Christ.

Sinai is the statement of all that man did in Eden.
And Sinai stops the mouth of every man born of Adam.

And still the flaming sword keeps the way to the Tree of Life.
And, still the cherubim wait, patiently.

Korah

So, what of *berith*, covenant, occurring two hundred and seventy nine times in the Hebrew scriptures ? Is there one more occurrence ? Would not two hundred and eighty be a significant number ? Four times seven times ten ?

Now Korah, Numbers 16:1, the son of Levi, but not through Aaron, and others, rose up before Moses with two hundred and fifty princes of the assembly, famous in the congregation and renown, and gathered themselves against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them,

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and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord ?

And when Moses heard it he fell upon his face.

For Moses was the meekest man in all the earth. Moses had been brought up as the son of Pharaoh's daughter. But Moses, when he was come to years - at the age of forty - had refused to be called thus, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.

Choosing rather to show his brethren that they should be free of bondage and choosing rather to deter them from strife among themselves, he fled from Egypt and sojourned in the backside of the desert another forty years until he was eighty years old. Four decades rolled by as the children of Israel, having spurned their Deliverer, served another lifetime of bondage, rather than yield to the one whom God had sent.

By a burning bush and by seven plagues and by the parting of the Red Sea, came they out, nevertheless.

Then Korah rose up against Moses and Aaron. And Moses fell upon his face.

Rebellion is as the sin of witchcraft. This rebellion was against Moses the servant of the Lord and against Aaron the priest of the Lord. The Lord had made choice of Moses. The Lord had watched over Moses in his providence from the day of Moses birth, preserving him, singularly, in the house of Pharaoh for good purpose. Prepared for forty years in Egypt in the palace of the king, he had spent the next forty years tending sheep in the desert and was the chosen witness of an outstanding sign to see the burning bush which burned with fire, yet was not consumed.

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That which grew up out of the earth, was, nonetheless, not consumed by the fire of God.

And Moses had witnessed such a sight.

To Moses was it given to cast a rod on the earth that it might become a serpent. At the hand of Moses were seven plagues sent forth across the land of Egypt. Through Moses were the firstborn of Egypt slain in the night. With Moses at the head of the children of Israel did the Red Sea part asunder.

Men envy such things. Men resent such things. Men question that other men should be given such things. But men care not to walk the path of such men. Men care not to live the lives that such men live, daily, hourly. Nor can they, of themselves.

It is God himself who chooses such men; who prepares them over a lifetime of providences; who separates them from other men by many means; who teaches them, apart, in his wisdom; who fashions such men in secret. Men cannot do such things to themselves. Nor is it for men to decide who will be the recipients of such a calling.

Saith Moses, if these men die the common death of all men, then hath the Lord not sent me.

Moreover he said, Numbers 16:30, But if the Lord make a new thing, and the earth open up her mouth, and swallow them up, then shall ye understand that these men have provoked the Lord.

“Make” a “new thing” says the AV.

It is not one of the usual words for “make”. It is a word that is mostly translated “create”. And “new thing” is *beriah*.

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Beriah is used once only in the Hebrew scriptures. It is as close to *berith* as one can get without being the same word. This new thing that was created was the opening of the earth to swallow men such that they went down alive into *sheol*.

The creation of something new. An intervention of an unprecedented nature. The use of a singular word, never used elsewhere. Attention is drawn, singularly and dramatically and in a unique way, to the judgment upon these men. What they did was unprecedented and the judgment that fell upon them was also unparalleled.

Korah and Dathan and Abiram had attempted to overturn all of God's order in the wilderness. They sought to bypass a chosen vessel who set forth him who would come. They would take upon themselves to offer fire to the Lord. They who had been privileged to stand and minister yet sought this above all - the priesthood, Numbers 16:10.

And the earth opened her mouth and swallowed them up and the earth closed upon them. And fire came out from the presence of the Lord and consumed the two hundred and fifty that offered incense.

Their censers were made into brass plates and were made a covering for the altar as a memorial. But the next day the congregation murmured against Moses and against Aaron saying, Ye have killed the people of the Lord. There is no limit to the rebellion of man. He will rebel against the Lord and against the Lord's anointed until he falls into *sheol*. Yet will he not cease. He will just not *cease*.

The sword turns every way and keeps the way to the Tree of Life. Fire and sword together keep all that is holy from the hand of man. Shed blood is forbidden him to eat. Man in the

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flesh shall never partake of Life.

When God made an everlasting covenant to Israel, which he made with Abraham and his oath unto Isaac, Psalm 105:10, and confirmed the same unto Jacob for a law, saying Unto thee will I give the land of Canaan, the lot of your inheritance, then said he, Touch not mine anointed and do my prophets no harm.

But Korah and Dathan and Abiram had attempted to usurp the place of one chosen of God to set forth his Priest.

Nor was the Priest that Aaron depicted one who should come of Levi. For the Lord swore, and would not repent, Thou art a Priest for ever after the order of Melchizedek, Psalm 110:4. For he that would come, David's Lord yet David's son, to whom the LORD said, Sit thou at my right hand, would not come of Levi but would spring out of Judah.

His Priesthood would be an everlasting priesthood, who should be the appointed Testator of an appointed Testament that should be an everlasting Testament.

From everlasting to everlasting is this Testament.

And, till it come into force, a flaming sword turns every way lest man partake of Life and live for ever. And the earth opened her mouth and swallowed them up, alive, to go down to sheol. And fire came out from the presence of the Lord to consume every one of them that offered incense.

Aaron ran in among the people with fire from off the altar and made an atonement for the people, for the plague was already begun. And he stood between the living and the dead, the fire in his hand. And the plague was stayed.

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The sacrificial fire, alone, will end death. The fire that is from God's altar is the only fire that can end the plague of death. God's fire is the fire that will bring in the everlasting Testament. The false fire of man will not save him and he will be consumed by the fire of the sword that turns every way to keep the way to the Tree of Life.

Then twelve rods were taken, Numbers 17, and Aaron's name was upon the rod of Levi. On the morrow had Aaron's, and only Aaron's, budded. Buds, blossoms and almonds, all in one night. For time is nothing to this everlasting priesthood. His goings are from everlasting. He is made after the power of life unendable, Hebrews 7:16.

In him is Life and the Life is the light of men. His living being shall give a man light.

He that is born after the flesh knows only a darkness that appears to be light. A light that is darkness and a false fire that comes not from the altar of God - this is the man who is forever excluded from partaking of shed blood and forever shut out from living for ever.

The Everlasting Covenant

There are fourteen references in the scriptures to the everlasting covenant. These are listed in the Appendix together with a convenient listing of the twelve facts regarding the *diatheke*, the seven references to *diatithemi* and the twelve references to *tithemi*.

These fourteen references occur across the whole background of the law and the prophets. These fourteen references span time from the beginning of the antediluvian age to the time of

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the apostles. The contexts of the mentions of the everlasting covenant are various; they are highly instructive and the scope is considerable.

1. *Genesis 9:16.*

God looks on the bow in the sky and is reminded of his everlasting covenant. Carefully discerning the wording in this passage, it is clear that God is speaking of two things - a covenant and the everlasting Testament.

The covenant that God establishes with Noah in Genesis 9:9 and 10 regards all the living creatures that went out of the ark. It regards the man Noah and his seed after him - it was made with Noah and his sons, specifically. This covenant refers to flooding. Its token is the rainbow.

But then we read, That I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. When God views the rainbow, this is what he remembers. It is a covenant directly between God and all flesh. He established it, himself.

The Lord God drove out the man from the garden of Eden. And he placed at the east of Eden cherubim and a flaming sword which turned every way to keep the way of the tree of Life. But none of God's purposes in creation - the living creation or the moving creation - were relinquished. The first man was driven out, and that man would be kept from the way of the tree of Life but all was, nevertheless, preserved in the will and the purpose of the Lord.

God had an everlasting covenant with every living creature of all flesh that is upon the earth. His purposes in creation are from everlasting to everlasting. The behaviour of the first man

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has resulted in his banishment from Eden, his cursed condition and his righteous rejection from God's true purpose.

Thus we see that the everlasting covenant of God concerns, first, every living creature of all flesh. It is independent of the first man.

2. Genesis 17:7.

God also promised to establish his everlasting covenant with Abraham, Genesis 17:7, that he would be a God unto Abraham and to his seed after him. Also, to Abraham and to his seed, did God promise an everlasting possession.

3. Genesis 17:13.

God's covenant would be in Abraham's flesh for an everlasting covenant, Genesis 17:13. Of the very flesh of Abraham would one arise in whom would be established this everlasting covenant.

4. Leviticus 24:8

By an everlasting covenant is bread set forth before God, from Israel, every sabbath, upon which is put frankincense; two rows of six cakes, each baked with two tenth deals of fine flour. Out of Israel comes this substance.

Frankincense is the chief of spices in holy writ. Twenty one times is the word *lebonah* used; fifteen times translated "frankincense" and six times translated "incense". Frankincense is sometimes associated with myrrh, once - by Isaiah - associated with gold, and is one quarter of the holy perfume which was put before the testimony and which composition was never to be copied for man's use, Exodus

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30:34.

Three times is this choice spice mentioned in the Song of Solomon. The bridegroom coming out of the wilderness savours of myrrh and frankincense, Song 3:6. When the day breaks and the shadows flee away, he gets him to the mountain of myrrh and to the hill of frankincense, Song 4:6. The hill of the Lord savours of this spice. She who is a garden inclosed, a spring shut up and a fountain sealed also savours of all trees of frankincense; of myrrh and aloes with all spices. She is a fountain of gardens, a well of living waters and streams from Lebanon.

From the heights in the north, from Mount Hermon which floats in the sky above the foothills; from the lofty cedars of Lebanon; from thence cometh this *lebonah*, this spice. From Mount Sion comes this savour.

Both the bridegroom and the bride savour of this odour. This savour is always before the Lord, laid on fine flour which is baked in two rows of six. This humanity is a pleasantness and a delicious odour to God.

This bridegroom and this bride are the delight of the Lord. Here is his pleasure for evermore. Not the first man and the first woman who rejected Life in Eden. No, this savour is laid perpetually on the sabbath of rest - the day of faith. It is the savour of Him who is the delight of the Father; his savour upon himself and upon his bride.

Wise are they who come from the east and offer the young child gold, frankincense and myrrh, Matthew 2:11.

When time shall end, so shall an end come to all that is natural in this present world and even such a delightful thing as

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frankincense shall depart to the wailing of the merchants who profited thereby, Revelation 18:13. But the savour of the bride and the bridegroom shall be for ever. The pleasantness of Christ and the church shall always be before the Father, world without end, Amen.

5. II Samuel 23:5

The last words of David, the son of Jesse, the man raised up on high, the anointed of the God of Jacob and the sweet psalmist of Israel say nothing whatsoever of the earthly kingdom of Israel. David admits that his house is not that which is required of God.

One would yet come who should rule justly in the fear of God as the light of the morning, as the sun riseth, as the tender grass out of the earth by clear shining after rain. One who rules well yet rules with gentleness; with a graceful beauty, yet in pure righteousness.

Yet, saith the sweet psalmist, the son of Jesse, the anointed - yet hath he made an everlasting covenant with me, ordered in all and sure. This was all David's salvation and all David's desire.

To Abraham did God say, I am thy shield and thy exceeding great reward. With David did God make an everlasting covenant.

Earthly kingdoms - even if, originally, ordained of God - natural blessings, earthly providence, even spiritual gifts; all are nothing if the soul knows not God in an everlasting covenant.

What is the point if one live a thousand years, twice told, but

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know not the Everlasting in an everlasting covenant ? What is the purpose of one's being if it is not to join in an everlasting union with the Creator ?

Though I speak with the tongue of men and angels; though I know all mysteries; though I find out all knowledge; what is the point if I know not the love of Christ which passeth knowledge and if the love of God is not shed abroad in my heart by the Holy Ghost ?

At the end of his life, as he spake his last words, David the son, David the anointed and David the sweet psalmist knew that God had made an everlasting covenant with him, personally.

David the King was just a title for time, a depiction of him that would spring from his loins. He had lived a life that represented Another. And David admits at the end that it was but a faint representation.

6. I Chronicles 16:17.

David the psalmist delivered to Asaph and his brethren a psalm of thanksgiving when the Lord established his kingdom in the city of David. The ark of God was brought there to a tent by the Levites. There was David mindful of God's covenant, the covenant which he made with Abraham and his oath to Isaac. He confirmed the same to Jacob for a law; and to Israel an everlasting covenant.

Unto thee will I give the land of Canaan, saith God.

And when shall he give it ? Why, not in Abraham's lifetime, who must needs buy the cave of Machpelah of Ephron the son of Zohar in which to bury Sarah his wife. Nor did Abraham deign to strive for the land when four kings fought against five

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in the vale of Siddim. For Abraham endured by faith, waiting for a possession that was worth having. Nor did Isaac inherit who must dig out the Philistine rubbish from the wells his father dug. Nor did Jacob inherit, who must lay the pill'd rods in the gutters to gain flocks and herds, by the gracious providence of God when denied his just rewards by Laban.

These inherited none of the land of Canaan during their lifetime. For the promise and the oath of God are for ever. God has something better to give than a transitory possession in an evil world. Better than treasure on earth where moth and rust corrupt and where thieves break through and steal. Better than things of earth. Better than stuff for the flesh.

Riches of glory hath the Lord determined to gratuitously spread abroad to those whom he desires to bless. The Canaan to which God refers in his everlasting covenant is an everlasting possession in new heavens and a new earth. In a place purged clean with fire. In a place where all unrighteousness is done away.

Let the sea roar, and the fulness thereof: let the fields rejoice and all that is therein. Then shall the trees of the wood sing out at the presence of the Lord, because he cometh to judge the earth, I Chronicles 16:32. Then, after judgment, shall there be an inheritance worth possessing.

7. Psalm 105:10.

Psalm 105 reiterates that which David gave to Asaph and his brethren, recounting the works of God in his people Israel which show forth, in figure, how he shall lead his chosen and provide for them and protect them and prosper them unto that time when they shall gain the lands of the heathen and inherit the labour of the people, Psalm 105:45.

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God himself shall do all that is required to lead and guide his people. From his chosen Israel shall come that seed through whom all will be gained. A new creation shall God make. And the substance for that new creation will come from that which he will save out of the old by redemption.

8. *Isaiah 24:5*

Upon a cursed earth, meanwhile, the Lord brings judgments. He makes the earth empty, Isaiah 24:1, maketh it waste, turneth it upside down and scattereth abroad the inhabitants thereof. In the wake of his judgments, the land is utterly emptied and utterly spoiled: for the Lord hath spoken his word.

And why ?

Because the earth is defiled. Defiled under the inhabitants of it. These inhabitants of the earth have transgressed the laws. They have changed ordinances. And they have broken the everlasting covenant.

But God's blessings are upon those who, by faith, receive his everlasting covenant.

9. *Isaiah 55:3.*

But to him that thirsteth in this present world; to him that feels the parched dryness of an existence without moisture; to him that is aware of the absence of life giving water within; to such a one is the cry gone forth, Ho !

To the poor; to the needy; to them without the wherewithal; Ho !

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Ye with no money. Ye without the price to give to pay for what is worth having. Ye who labour and spend money and yet, still, have nothing of any value. Ye who labour and are never satisfied !

Hearken diligently unto me, and eat that which is good, and let your soul delight itself in fatness, saith the Lord.

They to whom the Lord pledges himself as an husband, Isaiah 54:5, and as a Redeemer. They whom the Lord calls as his servants, Isaiah 55:17, and to whom he pledges his own righteousness, these are they with whom he enters into an everlasting covenant and promises the sure mercies of David.

To these he calls, Hearken diligently. To these he intreats, Incline your ear, and come unto me. Hear, and your soul shall live. Hearken, incline, hear. Receive instruction; drink in the word; resist not reproof; incline thine ear.

But some already have all they need. They have this world; this life; time; their own opinions; their own religion; their own righteousness.

The rich he hath sent, empty, away.

10. *Isaiah 61:8.*

The meek, however, shall be blessed, Isaiah 61:1, with good tidings. The brokenhearted shall be bound up. The captives will have liberty proclaimed to them. The bound shall have the prison opened up before them, in an acceptable year, after years of captivity. The Lord shall avenge his own in his day. Comfort for mourning; beauty for ashes; the oil of joy for grief; the garment of praise for the spirit of heaviness; that they

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might be called trees of righteousness, the planting of the Lord, that he might be glorified.

For all the glory belongs unto the Lord. Long have they proved that they can do nothing. Long have they been imprisoned, bound, captive. Long time have they groaned and travailed and wept. Long, long has been their captivity and the spirit of heaviness sore upon them, their back bowed down always.

The burden of the memory of them who remember all their transgressions under the old covenant; the sighing of the needy who can do nothing to remove the guilt of a single sin from their conscience; the groaning of the oppressed who can do nothing whatsoever to escape from the burden of a law that can never be satisfied; that can neither be muted nor mutated; from which one jot nor one tittle can never pass away till all be fulfilled, after which their condemnation is certain; that can never be altered in any way nor made a jot less demanding for one moment of one day; that will ever condemn them down to darkness, thereafter to rise from the dead in a ghastly resurrection to be judged for every deed done and every word spoken.

These groans and sighs and burdens are those that he who is anointed to preach good tidings shall speak to in the day of their deliverance. The Spirit of the Lord shall be upon him who goes forth to release such prisoners.

And to them shall be declared an everlasting covenant, Isaiah 61:8.

They shall respond and sing unto the Lord, I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom

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decketh with ornaments and as a bride adorneth herself with her jewels.

A marriage; a union; shall result from this release. They who go forth by the hand of the Lord go forth to unite in an eternal marriage.

11. Jeremiah 32:40.

Out of all countries, Jeremiah 32:37, shall the Lord gather his own from among the heathen nations. They shall be my people and I will be their God, does he affirm. I will give them one heart and one way, he promises, that they may fear me for ever.

I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me.

Yes God himself will put his fear in their hearts. They shall learn it by the water of the baptism of repentance. They shall receive the words of John the Baptist. They shall not resist for the Lord God is he that works within them.

Full up to the brim shall the water fill these pots of stone that stand, immobile. The servant shall fill them up, cleansing them within. The whole man shall be watered, covered within, full to capacity with no part dark. John shall witness to the Light that shines till all is filled within. Every human capacity shall receive the infilling of the water of the baptism of repentance.

God himself shall send a man whose name is John, John 1:6. God himself shall prepare such a man, shall put his words within such a man, shall send such a man and shall, in his providence, ensure that such a man comes to that one in

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whom he, himself, shall put his fear.

Such as these shall not turn away.

Such as these shall not be as Israel and as Judah. Such as are born of water and of the Spirit shall be born of God and shall not be as they who despised the covenant of the Lord.

For God, himself, will put his laws into the changed mind - *metanoia* - of such as these who, of God, receive the word of life. This profound repentance shall God work within those to whom he brings his everlasting covenant.

12. Ezekiel 16:60.

Even to those who broke the first covenant, Ezekiel 16:59, who despised the oath, shall God yet make an everlasting covenant. Then shall they remember their ways and be ashamed. They shall never open their mouths any more because of their shame, when God is pacified is pacified toward them.

Such were some of you, says the apostle, remembering in grace that out of all kinds of idolatry and all kinds of behaviour are the Lord's people delivered. Nor can any one lift up the head against any other. For even a blaspheming Pharisee shall call himself less than the least of all saints.

This everlasting covenant shall answer all that preceded it. This everlasting covenant shall, forever, put away all that was offensive under the first covenant. This everlasting covenant of the Lord shall remedy, to the uttermost, all that the first could not overcome.

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13. Ezekiel 37:26.

One king shall be over this people, who are gathered from among the heathen. No more shall there be factions and strivings. No more shall there be two denominations forever vying one with another. No more shall disparate parties argue and bicker over heritage and possession. Ezekiel 37:15 to 28.

One king shall rule the hearts of every one of God's people. There shall be a kingdom of heaven that is within. No longer shall each teach his neighbour, Know the Lord, for all shall know the Lord from the least to the greatest.

No longer shall men have dominion over the faith of others. For all shall believe, from the heart, that which is delivered unto them by those who, greatest in many ways are, nonetheless, servants to all.

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Thirteen references can I find to the everlasting covenant in the Hebrew scriptures.

Not fourteen ?

The fourteenth I find in Hebrews 13:20 written, perhaps, originally in Hebrew. Such that there would have been fourteen Hebrew references. Now, I only know it to be in Greek. But to Hebrews is it expressed, appropriately. For this everlasting covenant is, in this fourteenth passage, now revealed to be the Everlasting Diatheke.

The God of peace is spoken of in this passage to the Hebrews. For the law worketh wrath, but grace and truth - and peace -

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came by Jesus Christ. The first man has done nothing but resist, strive against, lift himself up against, rebel against and churlishly hide himself from this God. To destruction will the first man go, rather than be at peace. Destruction and misery are in his ways and the way of peace hath he not known.

But the God of peace brought up - *anago* - from the dead the Lord Jesus.

Set forth as a propitiation, that Shepherd of the sheep, the Great, suffered and died. But the God of peace raised him from the dead. Peace had been wrought. Wrath had been fully expressed. Fury had poured out and was exhausted, in righteousness. Only peace remained.

Every righteous matter had been faced in the offering up of Jesus Christ to God and the Father. From time's dawn, from the beginning of creation, across the centuries of God's dealings with man, with woman, with serpent, with creation, with Israel, with all nations - every matter in heaven and earth had been resolved in righteousness.

Then, and only then, did the God of peace bring up from the dead the Lord Jesus.

How was he raised from the dead ?

By the blood of the everlasting covenant was he so raised.
For the Everlasting Testament was now in force.

The Testator

Zechariah declares how the everlasting covenant shall be inaugurated, Zechariah 9. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto

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thee: he is just, and having salvation; lowly, riding upon an ass, and upon a colt the foal of an ass. As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water, Zechariah 9:11.

The everlasting covenant made known in the law and the prophets is, now, revealed to be the everlasting Testament by the writer to the Hebrews. The writer makes known that the *diatheke* is everlasting, Hebrews 13:20. This is the *diatheke* which includes within it the conditions of the death of the Testator. This *diatheke* will not - and cannot - come into force until the death of the Testator. The blessings of the everlasting covenant made known by the law and the prophets were never actually fulfilled in antiquity. For the everlasting covenant is now revealed to be the everlasting *diatheke* which cannot come into force until the death of the *diatithemi* - the Testator.

Three times is the bow in the sky referred to by God in Genesis. Then, once, we see this token of the everlasting covenant mentioned again in Ezekiel 1:28. In the visions which came to Ezekiel, whilst he was in exile with the captives by the River Chebar, he was shown a whirlwind, a great cloud, fire infolding, four living creatures, the appearance of wheels and the likeness of a firmament. Above the firmament was the likeness of a throne. And upon the likeness of the throne, the likeness as the appearance of a man above, upon it.

A man above. Upon it.

The brightness round about was as the appearance of the bow that is in the cloud in the day of rain. God shall be enthroned, in manhood. This shall be achieved through the Everlasting Testament. And by no other means.

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The first man shunned Life, choosing, rather, to assert himself in created manhood. Influenced by the woman - who was influenced by him who wished to usurp the place of the uncreated One in whom were all the purposes of God Almighty - the first man chose a way of knowledge, not Life.

Given everything that could possibly be given, creation utterly failed its Creator. Failed to manifest the One who should be glorified by it. Failed to yield itself utterly to the manifestation of the One who should express Deity. But all has been held in the thoughts, the will and the purpose of the Creator, as exhibited in the token of the bow in the clouds.

Seen again in the visions of John the Apostle in the Island of Patmos, Revelation 4:3, the rainbow is round about the throne that is set in heaven. This is the throne to which God, in manhood, has ascended. Yet this throne shall be established on earth. Not yet; but after final judgment and the reconciliation of all things. After full and final redemption. After final *apolutrosis*, *apokatallasso* and *apokatastasis*. See "Redemption and Restoration", Belmont Publications.

Then, also, a mighty angel is spoken of in Revelation 10:1. He is clothed with a cloud and a rainbow upon his head. He has the little book which, when he eats it, John shall prophesy before many peoples, and nations, and tongues, and kings. God's everlasting purpose shall be declared by such till the end of time. Nothing shall be lost. All shall be redeemed, restored and restituted in righteousness through the Everlasting Testament brought in by the shedding of blood after the death of the Testator.

The King who came was tempted to the uttermost by the god of this world who showed him all the kingdoms of this world in a moment of time and offered him all that power and the

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glory of them. That is delivered unto me, said satan, Luke 4:6, and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine.

But the one full of the Holy Ghost, led by the spirit, said, Get thee behind me, satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Not disclosing, initially, to the tempted humanity whom he truly was, the Entity making himself known to the starving and weakened, yet Spirit filled man, tempted him to worship the one who had the power and the authority to give all the kingdoms of this world - and all their glory - to him that he might reign over them. But reign without righteous judgment and reign without sacrificial death.

Reign over a sinful world, no doubt enforcing law upon it. Reign over the unregenerate nations without the indwelling of the Holy Ghost. Reign over created flesh but without Life.

Thus did this Entity reveal who he truly was.

Get thee behind me, satan.

Refusing it, Jesus Christ left the offered position open for that which shall yet predominate on earth before time is finally brought to an end. Before all is dissolved, restraint will be lifted and the Lawless shall be revealed.

No doubt a surge of joy shall burst forth as all the hopes and dreams of deluded christendom are finally realised. A millenium of earthly rule shall be ushered in, perhaps. A utopia of earthly - but, of course, religious - paradise. A pinnacle of apparently righteous dominion on earth, incorporating and embracing all "faith".

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Humanity blending together in one exultant tower which shall reach to heaven. The nations co-operating together - apparently - in peaceful harmony. Technology and enterprise; culture and artistic expression; a paeon of praise shall erupt from all peoples.

But God's righteous judgment shall be swept aside. And the blood of the Everlasting Testament - although apparently acknowledged - shall be, in fact, thrust away from a humanity altogether too "righteous" to be affected by such outmoded and superceded traditions.

Such deceivableness of unrighteousness will herald the end of time.

All this has already been refused by the One already chosen - the Son of David, the son of Abraham, who, properly and righteously, inherited all promise, in fulfillment of the oath of God Almighty; the Testator of the Everlasting Testament who has fulfilled all in the shedding of his own blood.

The Blood of the Everlasting Testament

This statement in Hebrews - Hebrews 13:20 - is one of seven relating to the blood of the *diatheke*. These seven are listed in the Appendix at the end of this book.

As they were eating, Jesus took bread, and blessed and brake and gave to the disciples, Matthew 26:27, and said, Take, eat. His flesh he gave for the life of the world. Behold the Lamb of God which taketh away the sin of the world. He is the propitiation for the whole world.

And Jesus took the cup and gave thanks, and gave to them,

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saying, Drink of it, all. For this is my blood, that of the new testament, which for many is poured out for remission of sins.

For all he gave his body. For many gave he his blood for remission of sins.

He gave himself for the whole field to obtain the treasure. He recovered all for God. He rendered satisfaction for all that the serpent and the woman and the man did. He answered the law and its curse and fulfilled all righteousness. By him was removed the handwriting of ordinances; by him was the middle wall of partition taken away; by him and through him is creation preserved that the old may be dissolved utterly and that new may be, righteously, created again. Heavens, earth, the living creature, the wheels of creation and mankind are all maintained and redeemed for God.

And every single one who was chosen in Him before the creation of the world is presented, blameless and spotless, unto the Father, washed in the blood of the Lamb slain from the foundation of the world.

And they all drank of it, Mark 14:23. Every one for whom he gave his blood drinks of it. For he, himself, presents it before God and the Father in heaven. And he has been, thus, received. Brought up out of the dead in the blood of the everlasting testament, was the Shepherd of the sheep, the great one, [EGNT rendering, Hebrews 13:20], to present the worth of his shed blood in heaven. His the blood that is upon the propitiatory. Himself the gold of the mercy seat. Here will God meet with men, between the cherubim, where blood is sprinkled.

And the Holy Ghost sprinkles that shed blood upon the conscience, cleansing it. This is the blood of the everlasting

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testament that satisfies God and cleanses men. This is the blood which is brought by the Holy Ghost to the sheep. This is the blood of which they partake by faith.

This the shedding of blood which, once made, satisfies God for evermore. This the blood which, once sprinkled, cleanses everlastingly. The blood of the testament.

And they all drank of it.

This is my body which is given for you, saith he in Luke 22:19. This do in remembrance of me. And, after supper, also likewise the cup - This cup is the new testament in my blood, which is shed for you.

Given for you; shed for you; this do in remembrance of me.

He united himself with his people in suffering and in death. When they were yet sinners; when they were yet in enmity; when they were, as yet, without strength.

For you, saith he, passing a cup of blessing to every one of those given to him by the Father.

For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come, I Corinthians 11:26.

This blood is to be counted above all else. This blood is to be regarded above every thing, every person and above life itself. The Lord shall judge his people. Vengeance belongeth unto him if any should lightly esteem such blood and tread it under foot, Hebrews 10:29.

This is the blood of sprinkling that speaks better things than Abel. It is Jesus we are brought to upon Mount Sion; to him

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who is the mediator of this new testament. He suffered and died to bring it in. He mediates it, personally. He is the Messenger of the Testament. He speaks it, personally.

See that ye refuse not him that speaketh from heaven.

For his is the blood of the Everlasting Testament, Hebrews 13:20.

I have just briefly touched upon these seven references. Cherubims gaze, their wings touching, as they, of one piece with the gold of the propitiatory, look upon the blood of sprinkling. Angels desire to look into these things. Heaven's attention focusses here.

Theke

Thirty three times is the word *diatheke* - testament - used by the Holy Spirit in the Greek scriptures. Yet only once can be found the word *theke* from which *diatheke* is derived.

Put up thy sword into the sheath - *theke*; the cup which the Father has given me, shall I not drink it ? John 18:11. There is one mention of a sheath in the Greek, apostolic, writings and one mention in the Hebrew scriptures - that of the angel of judgment sheathing his sword in I Chronicles 21:26 when David chose three days of the Lord's vengeance rather than to fall into the hands of man and the angel stood before him in the threshing floor of Ornan.

In both cases, the word translated "sheath" is used but once, either in the Hebrew or in the Greek, and never again. However the word *apotheke* occurs six times in the Greek and is quite clearly the place where wheat is stored, a barn or garner. Predictably, some attempt has been made to attribute

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the *apo* prefix with some sort of “storage away” meaning. But what, then, would *theke* itself mean ? *Theke*, storage, and *apotheke*, storage away, makes no sense at all.

To me it is abundantly clear that an *apotheke* is a superlative version of a *theke*. Jesus does not say “sheath” thy sword. Peter drew it out - *helkuo* - and this word is the same used by Jesus in John 12:32, I, if I be lifted up, will “draw” all unto me. Jesus does not desire to be protected by Peter from the lifting up which will draw all unto him. He wishes to drink the cup which the Father gives him. By submitting, in faith, to righteous judgment on behalf of all, he shall drink down that which the Father passes to him.

“Put up” the sword evidently does not mean sheath it. *Ballo* is a forceful word, not merely “put” but “cast”. It is not just a matter of placing something somewhere; other words cover that meaning. “Thrust it away”, might be closer. And I do not believe that *theke* is intended to be seen as a sheath worn on the belt of a swordsman. I believe it is the secure container, in a safe place, in which a sword would be kept, out of harm’s way, in storage. It would be a box of some kind, generally similar in shape and construction to a much bigger box - a superlative box - in which wheat is stored.

We should understand that Peter is to thrust the sword into a place of permanent containment. It is not required. It is to be securely boxed in safe storage. The box is just a box. A much bigger box - a barn - contains wheat in storage for sale or for flour making or for sowing next season. It is just a box. A box that contains something securely.

Matthew tells us more. When reporting the incident of the sword he uses the word *topos* - place, rather than *theke*; that we might see what is intended in the single use of *theke* in

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regard to the Testament. Put up again thy sword into his place, Matthew 26:52. And Jesus was taken to the place - *topos* - called, Matthew 27:33, the place - *topos* - of a Skull. Golgotha. Skull Place. Afterwards, during a great earthquake, an angel descended from heaven and came and rolled back the stone of Jesus' sepulchre and sat upon it. And he answered the women their question which they had feared to put into words, Matthew 28:6, Fear ye not: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place - *topos* - where the Lord lay.

The place of the sword; the place of the skull; the place of death; the place where the Lord lay, entombed. The place where all that could be done to a man had been done. The place where all is resolved - in death. The place where the Testament can be seen, demonstrably, to - now - be in force.

This is the *theke*. It is the place of death. It is the place where the Lord lay.

This is where a sword is to be put. But not Peter's sword. That sword avoids death. Jesus requires that sword to be put up in its place. In its box. That another sword may employed, that shall have its secure containment in the place of death, the place of a skull, the place where his dead body lay.

Thus we have six references to *apotheke* and then we have four places in Matthew regarding the place. Ten references explain to us the meaning and the importance of *theke*.

Testament is *diatheke*. Through or by *theke*. By means of *theke*. This is not a covenant. It is a testament. The death of the Testator is - absolutely - a condition of the *diatheke*. The very word contains the idea of the place of death. Ten references make it plain that death; the death of the head - a skull; and

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the place of the dead - the tomb - are all crucial to the meaning of the word *diatheke*. The very word itself conveys the meaning "by means of the condition of death". By means of the death of the Testator.

Thus we have thirty three mentions of *diatheke* and the one reference to *theke*.

Is that all ?

To myself, there are two more references that add to the matter of the sword and its resting place; that complement the teaching on the testament. Two statements made by God which, I am myself sure, Jesus desired us to perceive and that at a time of his betrayal unto death. Never - but never - spake man like this man.

Thus, in my own understanding, I see thirty six references. Thirty three mentions of *diatheke* in Greek. One mention of *theke* in Greek. Then two references in the Hebrew scriptures which are related to Jesus' use of the words *theke*, sword and cup.

Behold the exceeding grace of the Lord Jesus Christ.

The flaming sword, Genesis 3:24, which turned every way to keep the way of the tree of life was accompanied by cherubims. They are held in the purpose of God, seen in the tabernacle in the wilderness, seen in the temple which Solomon built and seen in the visionary temple that Ezekiel observed. There will I meet with thee, saith God, between the cherubim and above the propitiatory, the mercy seat, the throne of Grace, whereupon the blood of the everlasting testament is sprinkled by the High Priest.

Here shall God dwell. Here is the house of God on Mount

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Moriah where Abraham, in figure, offered up his son. Here is the city of David where the ark rests. On Mount Zion comes down the blessing from Mount Sion. Blessings from Lebanon and blessings from Hermon come down and all that God has ever purposed is gathered here. Here between the cherubim. Here where blood rests. Here where the body of Jesus lay.

Here sit the angels, one at the head, one at the foot. Here lay the garments. Here, separate, lay the napkin that was about his head.

Here was the Shepherd of the sheep.

For the flaming sword of vengeance was sheathed in him. Awake, O sword, against my Shepherd, Zechariah 13:7, the man that is my fellow, saith the Lord of hosts. Smite the shepherd and the sheep will be scattered.

What are these wounds in his hands ?

That his sheep might have eternal life, he must receive the sword into himself. He must receive all judgment and drink it down utterly till none is left. He must bear their every sin, their exact, their uttermost, their innumerable sins. More than the hairs of the head are these. More than can be numbered by a man, but every single one recorded before God. Recorded in offensiveness; numbered in fury; remembered in wrath. Insults against God's holy character; offenses against his righteousness. The haughty deeds, the rebellious acts the vile behaviour.

What seas of iniquity, what swirlings of impertinence, what refusals of grace, what rejections of mercy, what selfish deeds and wicked words. What daily churlishness, what hourly ingratitude, what offensiveness - moment by moment.

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Can they ever be numbered ?

Yes, they can. By the Almighty.

An eternity of human suffering could never erradicate such oceans of sins. Absolute suffering for aeons of time would never be enough. For they were committed against the Eternal God. They were thrust upwards to heaven in offensive abuse against the Deity. They were offered in the place of obedience, these dreadful sins. Rather than meek submission and grateful service, these foul actions ascended up as a stench in the nostrils of the Holy One all the life long - every day - every hour - every moment.

The wrath of God could never be satisfied though a man suffered to his maximum capacity for eternity. Never should he pay. It is not possible.

The only satisfaction of the anger, the fury, the offense and grievous behaviour in hard hearted, unbelieving rejection of all that is good and holy and reasonable; the only satisfaction that can ever be rendered - is the offering up of the man who is God's fellow.

Eternity for eternity. Deity unto deity.

Only he who, within himself, encompasses all deity and all humanity - only he can suffice.

Into him was plunged the sword of Divine vengeance. In him was it sheathed, for ever.

But not just the sword. The flaming sword.

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Abraham carried not just a knife up the mountain in Moriah. He carried fire and a knife, Genesis 22:6. Just as between the pieces of his sacrifice there passed a smoking furnace and a burning lamp. Just as the vengeance which fell upon Korah, Dathan and Abiram was earthquake and fire.

A penetrating judgment and a fiery vengeance.

But in the Testator was the fire quenched, within. An eternity of suffering compressed into the suffering one in the three hours of darkness, from the sixth hour to the ninth hour. Behold and see if there be any suffering like unto this suffering!

What words can convey; what can be uttered ?

Behold and see.

Behold what the cherubim gaze upon. Look where angels look. Focus where heaven focusses.

Behold.

The Greek for rainbow is *iris*. It is as though the whole circle of the rainbow is as the coloured iris of the eye. This is how God looks upon creation. Through the Everlasting Testament. Thus does he see a creation yet to come, in the death of the Testator and by his shed blood.

He looks not on the ravages of men, the destruction of humanity, the carnage wrought by man and woman and serpent. He sees through the iris of the rainbow. He looks through the Everlasting Testament. Through the offering, the sacrifice, the sufferings, the death, the shed blood of the Testator.

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Every promise, every oath, his will and his purpose; all is fulfilled in this Testament.

And it is, all, for Everlasting.

Behold, the place where Jesus lay.

He is no longer here. He is risen. But behold where he lay. And remember.

This do ye as often as ye drink the cup of blessing.

Remember the cup from which he drank.

Remember the sword. Remember the sheath.

Remember the Everlasting Testament in his blood.

Selah.

From Everlasting to Everlasting

The Everlasting Testament brings in all that is everlasting.

In the Appendix are noted the twenty four references to that which the Testament brings in, for ever :-

The everlasting covenant brings in an everlasting possession with the everlasting God upon everlasting hills by an everlasting priesthood and an everlasting statute with everlasting arms beneath, through everlasting doors.

An everlasting dominion, is this; these are everlasting ways in everlasting love and in everlasting life. By an everlasting sign, with an everlasting name, in everlasting light and with everlasting joy shall we behold an everlasting king.

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To everlasting and from everlasting is this everlasting remembrance in everlasting righteousness upon an everlasting foundation with everlasting strength.

For this is an everlasting salvation.

Selah.

But they who remain in unrepentance and unbelief shall have only three things.

Everlasting confusion, Jeremiah 20:11.

Everlasting reproach, Jeremiah 23:40.

And everlasting burnings, Isaiah 33:14.

From everlasting did the everlasting God purpose all things in his Son. That which is of his creation but did not honour, respect, submit to and worship his Son has been rejected, for ever. Yet, from within that very creation has God the Father, through God the Son and by God the Holy Spirit redeemed and restored and restituted all that is his own according to his own will and purpose, by an everlasting testament.

To God be all the glory, for ever and ever, Amen.

Nigel Johnstone

Malvern, september 2012.

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Appendix

The Twelve facts regarding the *diatheke* :-

Fact 1. The *diatheke* includes within its conditions the death of the testator of the testament.

Fact 2. The *diatheke* comes into force upon the death of the testator.

Fact 3. The *diatheke* is prevented from operating prior to the death of the testator.

Fact 4. The Father appointed the Son with regard to a kingdom.

Fact 5. The Son made further appointments within that kingdom.

Fact 6. It was God who appointed the testament.

Fact 7. The *diatheke* would come in by means of the seed of Abraham.

Fact 8. The *diatheke* would benefit the fathers and the house of Israel.

Fact 9. A benefit of the *diatheke* is that God will put his laws into the minds of the beneficiaries.

Fact 10. Another benefit is that God will write his laws on the hearts of the beneficiaries.

Fact 11. Another benefit is that God will be the God of the beneficiaries.

Fact 12. God himself will be benefited by the *diatheke*, for he shall have a people.

The seven references to *diatithemi* :-

Hebrews 9:16; Hebrews 9:17; Luke 22:29; Luke 22:29, again; Acts 3:25; Hebrews 8:10; Hebrews 10:16

The twelve references to *tithemi* - Jesus' laying down his life

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and Jesus' body:-

Matthew 27:60; Mark 16:6; Luke 23:53; John 10:15; John 10:17; John 10:18; John 19:41; John 19:42; John 20:2; John 20:13; John 20:15 and I John 3:16.

The thirteen references to the everlasting covenant and the one to everlasting testament :-

Genesis 9:16; Genesis 17:7; Genesis 17:13; Leviticus 24:8; II Samuel 23:5; I Chronicles 16:17; Psalm 105:10; Isaiah 24:5; Isaiah 55:3; Isaiah 61:8; Jeremiah 32:40; Ezekiel 16:60; Ezekiel 37:26; and Hebrews 13:20.

The seven references to the blood of the testament :-

Matthew 26:28; Mark 14:24; Luke 22:20; I Corinthians 11:25; Hebrews 10:29; Hebrews 12:24; Hebrews 13:20.

The twenty four references to that which is everlasting :-

Covenant Genesis 9:16; Possession Genesis 17:8; God Genesis 21:33; Hills Genesis 49:26; Priesthood Exodus 40:15; Statute Leviticus 16:34; Arms Deuteronomy 33:27; Doors Psalm 24:7; Dominion Daniel 4:3; Ways Habakkuk 3:6; Love Jeremiah 31:3; Life Daniel 12:2; Sign Isaiah 55:13; Name Isaiah 56:5; Light Isaiah 60:19; Joy Isaiah 61:7; King Jeremiah 10:10; To Everlasting Psalm 41:13; From Everlasting Psalm 93:2; Remembrance Psalm 112:6; Righteousness Psalm 119:142; Foundation Proverbs 10:25; Strength Isaiah 26:4; Salvation Isaiah 45:17.

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