

Blood Covenant - Part 10

by Bob Phillips

The sermon explores the significance of wholehearted commitment to God through the contrasting stories of Esau and Jacob, emphasizing the necessity of true repentance and covenant faithfulness.

Duration: 45:45

Scripture: Genesis 27:27, Colossians 3:1-2, Hebrews 2:1-3

Topics: "Peace Of God", "Surrender To God"

Description

In this sermon, the preacher focuses on the concept of peace as mentioned in Philippians 4. He emphasizes the importance of taking every thought captive and surrendering all to God. The preacher highlights the covenant of peace and its significance in the believer's life. He also references Isaiah 10 and Romans 9 to support his teachings on God's work being executed thoroughly and quickly. Overall, the sermon encourages listeners to trust in God, pray with thanksgiving, and experience the peace that surpasses understanding.

Transcript

This is tape number 10 in a series. We urge you to listen to all the tapes in the series in numerical order so that the whole teaching can be received and understood. Listening to a part of the series or to the tapes out of sequence can lead to a misunderstanding of the nature, the intent, and the importance of the series.

Turn with me to Genesis. I want you to turn one finger, put one finger, you got two fingers, put one of them in Hebrews chapter 12. Turn to Hebrews chapter 12.

I want you to see something interesting. Hebrews chapter 12 and then I want you to turn to Genesis 27. Hebrews chapter 12 and then Genesis 27.

Alright? Is everybody there? Hebrews chapter 12. We're going to start with Genesis chapter 27 and then go to Hebrews. Now notice this.

Verse 34 of Genesis 27. Now let's see what Esau says. When Esau heard the words of his father, he cried out with an exceedingly great and bitter cry and said to his father, Bless me, even me also, O my father.

And he said, Your brother came deceitfully and has taken away your blessing. Then he said, Is not he rightly named Jacob? For he has supplanted me these two times. He took away my birthright.

Now how many of you see that? Is that what your Bible says? Now who's saying this? Esau said it. Esau said, He took away my birthright. Is that what he said? Alright, now I want you to hold your finger right there in Genesis 27.

We'll come back to that. And go with me to Hebrews chapter 12. And let's see what God said happened.

Let's see what God said about Esau and what happened to Esau. Hebrews chapter 12. Verse 14.

Pursue peace with all men and sanctification or holiness without which no one will see the Lord. And see to it no one comes short of the grace of God. I wonder why he'd say that.

Because grace is the power of God to do whatever God calls you to do. And so if you don't do it, you come short of the grace. Are you hearing what I'm saying? See to it no one comes short of the grace of God that no root of bitterness springing up causes trouble and by it many be defiled.

Isn't that interesting? Many be defiled. We just read about two priests. He was comparing them to Jacob and Esau.

One priest, true instruction was found in his mouth and many were turned back from their iniquity. The other priest had idols in his heart and many were caused to stumble. Are you hearing what I'm saying? Here we read about someone.

Because there's bitterness springing up it causes many to be defiled. Are you hearing what I'm saying? They're both contagious. Righteousness.

Verse 16. That there be no immoral or godless person like Esau who sold his own birthright for a single meal. Isn't that interesting? Esau said Jacob took it from him.

God said he sold it. Which one do you think is right? Now look what happened to him. Frightening statement that next one.

For you know that even afterwards when he desired to inherit the blessing. What's he desired to inherit? The blessing. When he desired to inherit the blessing what happened to him? He was rejected for he found no place for repentance though he sought for it with tears.

Does that mean he could cry and not repent? Now what does that mean? Did God not let him repent? No. No that's not what it says at all. It says he found no place for repentance.

Do you know why? Let's see what kind of heart he had. Turn back to Genesis 27. Genesis 27 verse 38.

And Esau said to his father Do you have only one blessing my father? Bless me even me also oh my father. So Esau lifted his voice and what did he do? He wept. And then verse 41.

He doesn't get the blessing. So Esau bore a grudge against Jacob. Does that sound like repentance to you? Does that sound like he's after God with a whole heart? Or is he just wanting his flesh blessed? Can I tell you something? Now listen to me.

You can sit under some hard preaching. You can go to church and hear a sermon. And you can get convicted over lust, greed, idolatry.

You can get convicted over criticism, bitterness. You can get convicted over any of those things. Even cry over it and really wish you weren't walking in it.

But never turn it on. And find no place for repentance. Do you know why? Because you're still not ready to give God all your heart.

My friend can I say to you? You don't break covenant with specific acts of sin. You break covenant by rebelling in your heart and refusing to come to repentance. Also, God is not interested in you just giving up lust.

God's not interested in you just being a man or a woman who walks free from greed. God is not interested in you just being somebody who doesn't lie. God is not interested in you just being a good, honest person.

God wants your life. He wants your whole heart. And He won't take anything less.

Are you hearing what I'm saying? Because that's covenant. I die to live for myself. I choose to live for Him.

Are you with me? Is this making sense to you? Now notice. Verse 41, Esau bore a grudge against Jacob because the blessing which was his father's had blessed him. And Esau said to himself, the days of mourning for my father are near.

And then I'll kill my brother Jacob. Now what happened to Jacob? I'm not going to turn over there. But in Genesis 34, you don't need to turn there.

But in Genesis 34, I believe it is. I'm just going to see if that was it. Well, I'm not sure if that was it or not.

You just check it out for yourself. But in Genesis, we have a story about Jacob. And Jacob wrestles with an angel all night long.

And he decides, he also wants a blessing. But you know what he says? That angel is a man. And that man is the Lord Jesus Christ.

And Jacob wrestles with him. And finally his thigh is put out of joint. You know what happens? He sure doesn't let go.

He says, I'll not let go of you until you bless me. You see the difference? I'll not let go of you, Jesus. That's the blessing I want.

I'll not let go of you. Now, there's two classes of people. Two Levitical priests and two ways.

You can walk the way of Esau, or you can walk the way of Jacob. Both of them wanted a blessing. One of them's heart was right.

The other one wasn't. You know what Jacob got? Read that chapter. Read the story.

You'll find this. Jacob got a new name. He wasn't called Jacob anymore.

He was called Israel. You know what else he got? He got a new blessing. Because it says, and so the Lord blessed him there.

But you know what else he got? He got a new vision. It said, and Jacob saw the Lord. He saw the Lord.

Come with me to Romans 9. Romans chapter 9. I know I'm giving you a lot of information. But that's why I started a little early. Because I had a lot to give you.

And I want to get it all in. Is that all right with everybody? Romans chapter 9, verse 3. Paul is talking about the nation of Israel. And he says, For I could wish that I myself were accursed, separated from Christ for the sake of my brethren, my kinsmen, according to the flesh, who are Israelites, to whom belongs the... Now look here.

The Israelites, according to the flesh, to them belong the adoption of sons, and the glory, and the want, and the covenants, and the giving of the law, and the temple service, and the promises, whose are the fathers, and from whom is the Christ, according to the flesh, who is over all. God bless forever. Amen.

But it is not as though the word of God has failed, for they are not all Israel who are descended from Israel. Now how many of you see that? Is that clear? Simply because you're descended from Israel, He doesn't call you Israel. What was Jacob's name before... I mean after God gave him a new name? Israel.

And so Israel, of the Spirit, represents those people who walked the way of Jacob. Are you hearing what I'm saying? I say, are you hearing what I'm saying? Now notice this. Verse 7. Neither are they all children, because they are Abraham's descendants.

But, now look at this. Through Isaac, your descendants will be named. Wonder why he said through Isaac.

Why didn't he say through Abraham? Because Galatians 3 says, if you belong to Christ, you're Abraham's descendants. Offspring, heirs according to promise. Why now does he say Isaac? Because he wanted to get our attention.

Isaac had 12 sons, but he had 2 twins. Who were they? Esau and Jacob. And he's trying to tell us that through Isaac, your descendants will be named.

But when you get to Isaac, there's a choice to be made. You either go the way of Esau, or with your heart, you go the way of Jacob. Are you following me? Now I'll show you that's what he's talking about, because look what he says.

Verse 9. For this is a word of promise. At this time I will come, and Sarah shall have a son. And not only this, but there was Rebekah also.

When she had conceived twins by one man, our father Isaac. For though the twins were not yet born, and had not done anything good or bad, in order that God's purpose according to His choice might stand, not because of works, but because of Him who called. Now I want you to know what that says.

People have tried to use that for predestination. You know what it literally says? It literally says it wasn't because God knew, He foreknew what the decision would be. And what He is saying is, I have forechosen that the way of Esau would be damnation to all His descendants, and the way of Jacob would be blessing to all of His descendants.

Are you hearing what I'm saying? I have forechosen that all of those who come with a whole heart to grab hold of me, and hold on to me, I'll bless, and they'll see me. But all of those who choose to play with the covenant, and corrupt the covenant to satisfy their own flesh, those I have chosen before the foundation of the world, they shall not be blessed. It has nothing to do with predestination.

He said before they even did good works or bad works. See, it's not only talking about Esau's works, it's talking about Jacob's works. And you and I both know nobody is saved by works.

Are you hearing what I'm saying? Alright, so notice this. Verse 12, it was said to her, the older will serve the younger, just as it is written, Jacob I love, but Esau I hate. Now, I want you to drop down with me to verse 25.

We're talking about the way of Jacob and the way of Esau. As he says also in Hosea, I will call those who were not my people, my people. And her who was not beloved, beloved.

And it shall be that in the place where it was said to them, you are not my people, there they shall be called sons of the living God. Now notice this carefully because what I'm going to read to you is going to be just a little bit different in the King James, but we're going to go find where he said it. How many of you know that he's quoting from the Old Testament in these verses? I say, how many of you know he's quoting from the Old Testament in these verses? All right, now notice this.

Verse 27, and Isaiah cries out concerning Israel, though the number of the sons of Israel be as the sand of the sea, it is the remnant that will be saved. All right, now the King James says for that next verse, for he will finish the work and cut it short in righteousness because a short work will God make upon the earth. Now let me read it in the New American Standard.

For the Lord will execute his word upon the earth thoroughly and quickly. Are you hearing me? I say, are you hearing me? Now notice what he says. He is making a quotation from Isaiah chapter 10.

I want you to mark Romans 9 with something so you can flip back to it quickly, and I want you to turn with me to Isaiah chapter 10. Nobody said these had to be sermonettes anyway, did they? I say, did they? Isaiah chapter 10. Don't get anxious because Paul had some of them staff all night.

Isaiah chapter 10. He took a quotation from Isaiah chapter 10, and I'm going to read to you. Verse 15.

Is the axe to boast itself over the one who chops with it? Is the saw to exalt itself over the one who wields it? That would be like a club wielding those who lift it, or like a rod lifting him who is not wood. Therefore the Lord, the God of hosts, will send a wasting disease among his stout warriors, and under his glory a fire will be kindled like a burning flame, and the light of Israel will become a fire and his holy one a flame, and it will burn and devour his thorns and his briars in a single day, and he will destroy the glory of his forest and of his fruitful garden, both soul and body. And it will be as when a sick man wastes away, and the rest of the trees of his forest will be so small in number that a child could write them down.

Now it will come about in that day that the remnant of Israel... Now he adds something that they didn't say in Romans 9. Who is that remnant? Those of the house of Jacob. How many of you see that? He didn't add that over there. He didn't quote that because it was in the context.

But the remnant, my friends, is going to be those who are of the house of Jacob. Are you hearing what I'm saying? Who is the house of Jacob? They're the ones that grab ahold of the Lord with a whole heart and do not turn him loose. The remnant will be those of the house of Jacob who have escaped, and they'll never again rely on the one who struck them, but will truly rely on who? Who are they going to rely upon? Everybody talk to me.

On the Lord, the Holy One of Israel. That's who they're going to trust. That's who they're going to rely upon.

A remnant will return. And who is this remnant? The remnant of Jacob to the mighty God. For though your people, O Israel, may be like the sand of the sea, only a remnant within them will return.

A destruction is determined, overflowing with righteousness. Now, do you see where he quoted that? What remnant was he talking about? Did he say in Romans 9 that even though your number be like the sand of the sea, only a remnant will return? What remnant? Those who go the way of Jacob. Naughty son.

Turn back with me to Romans. Romans chapter 9, verse 30. What shall we say then? That Gentiles, who did not pursue righteousness, attained righteousness, even the righteousness of which is by faith.

But Israel, pursuing a law of righteousness, did not arrive at that law. Why? Because they did not pursue it by what? By faith. But as though it were by works.

They stumbled over the stumbling stone. Now, can I just tell you, you don't have to turn there. But 1 Peter 2, 8. Just hold right there.

I can get to it faster. Let me read to you why they stumbled over the stumbling stone. Now, listen carefully.

1 Peter 2, 8. And a stone of stumbling and a rock of offense. For they stumble because they are disobedient to the word. That's what it is.

So, they stumbled because they were disobedient to the word. Now, notice. He says, just as it is written, Behold, I lay in Zion a stone of stumbling and a rock of offense.

Who was it? Jesus Christ. And he who believes in him, what's going to happen? He's not going to be disappointed. Is that what your Bible says? Alright, now I want you to go with me to Romans 10.

And I want you to see how you don't stumble over that stumbling stone. Now, we're going to take some of our most popular doctrines that are found here in Romans 10. The faith doctrines and also the salvation doctrines.

And let's see what they say. What they say. For example.

Verse 6. Chapter 10. But the righteousness that's based on faith speaks thus. Do not say in your heart who will ascend into heaven.

That is to bring Christ down. Or who will descend into the abyss. That is to bring Christ up from the dead.

But what does it say? The word is near you. It's in your mouth. And where is it? In your heart.

That is the word of faith which we are preaching. That if you confess with your mouth Jesus as Lord. And believe where? In your heart that God raised him from the dead.

You shall be saved. For with the heart man believes. Resulting in righteousness.

And with the mouth he confesses. Resulting in salvation. For the scripture says whoever believes in him will not be disappointed.

And so here's what we do. Those with an idol in their heart to get people saved. And I want to tell you something.

The major work of the Christian is not salvation and saving souls. The major work of the Christian is loving Jesus with a whole heart. And then we'll save souls.

Are you hearing what I'm saying? Alright so we take this verse that says make Jesus Lord. And we let them come down the aisle. And when they come down the aisle they say would you take Jesus as Lord of your life? Yes.

Do you believe God raised him from the dead? Yes. Do you believe he died for you? Yes. Well then if you just believe that.

That God died and rose for you. You shall be saved. Now do you know where you'll go? Yes.

I'll go to heaven. Is that what we did? I want you to know something. This was taken out of an old testament passage.

Deuteronomy chapter 30. Let's see what God meant when he said if you confess Jesus as Lord. And believe in your hearts that God raised him from the dead you shall be saved.

For with the mouth one confesses. Resulting in righteousness. Salvation.

But with the heart man believes resulting in righteousness. Turn with me. Mark Romans 10 please.

Just mark it. Just mark it with something and turn with me to Deuteronomy 30. Deuteronomy 30.

Deuteronomy chapter 30. We're going to start with verse 11. Deuteronomy 30 verse 11.

For this commandment which I command you today is not too difficult for you nor is it out of reach. It's not in heaven that you should say who will go up to heaven for us to get it for us and make us hear it that we may observe it. Nor is it beyond the sea that you should say who will cross the sea for us to get it for us and make us hear it that we may observe it.

But the word is very near you in your mouth and in your heart that you may want Jesus. Is that what we read over there? They only left that part out. What's God after? Verse 1. So it shall be when all these things have come upon you, the blessing and the curse which I set before you today, and you call them to mind in all the nations where the Lord your God has banished you, and you return to the Lord your God and do what? Obey him with what? All your hearts.

And so according to all that I commanded you today, you and your sons, then God will restore you from captivity, have compassion on you, and will gather you again from all the peoples where the Lord your God has scattered you. Verse 5. And the Lord your God will bring you into the land which your fathers possessed, and you shall possess it, and he will prosper you and multiply you more than your fathers. Moreover, the Lord your God will circumcise your heart and the heart of your descendants to love the Lord your God with what? All your heart and all your soul in order that you may live.

Let me ask you a question. When God said, if you confess Jesus as Lord and believe in your heart that God raised him from the dead, what was he saying? Was he saying, if you will obey him with all your heart, you shall be saved? How did he say that? Is that what he was saying? All right. Now, we've laid that

out so that you understand the covenant that God has can be broken if he doesn't have all your hearts.

Are you with me? If you give him all your hearts, you enter the covenant of the Lord Jesus Christ. How many of you are with me? Now, I want you to look with me at this covenant of peace. There's a lot more I could show you there, but we're going to skip it.

I want you to turn with me, if you would, to Ezekiel chapter 17. Ezekiel chapter 17. We're not going to be a lot longer, but we've come into a very important point, and I want you to see about the covenant of peace.

Ezekiel chapter 17. Actually, there's just a statement that I want you to see. Ezekiel chapter 17.

There's just a statement here that I want you to see. Verse 16. As I live, declares the Lord God.

Surely in the country of the king who put him on the throne, whose oath he despised, whose covenant he what? He broke. Where's he going to die? When you break covenant with God, you're going to die in Babylon. You know why? Because Babylon's going to put an idol before your heart and tell you how to get to God some other way, other than a whole heart.

You know that? Now look at verse 15. But he rebelled against him by sending his envoys to Egypt, that they might give him horses and many troops. Will he succeed? Now here's the statement I wanted you to see.

Will he who does such things escape? Do what? Rebel against him and go to Egypt. Will he who rebels against God and goes to Egypt, will he who does such things escape? Can he indeed break the covenant and escape? How many of you see that? If you break the covenant, you cannot escape. Oh, but that was in the Old Testament.

Well, let's read it in the New Testament. Turn with me to Hebrews chapter 2. Hebrews chapter 2. How many of you have seen that when he talks about salvation, he's talking about the covenant he made with Abraham, Isaac, and Jacob? How many of you have seen that? Is that what he means by salvation? He tied it in right from Romans chapter 9 right to Romans chapter 10. And he was talking about Jacob and Esau and the covenant they made.

The covenant Esau broke. The covenant Jacob made. And he tied it into salvation with a whole heart.

Is that what we did? Now, Hebrews chapter 2. Verse 1. For this reason, we must pay much closer attention to what we have heard, lest we do what? Lest we slip away or drift away from it. For if the word spoken through angels proved unalterable, and every transgression and disobedience received a just recompense, how shall we escape if we neglect so great a what? Salvation. He says the same thing.

How can you escape if you break covenant or neglect covenant? Is that what your Bible says? I'll say, is that what it says? Alright, now what kind of covenant and salvation are we talking about? Turn with me to Colossians chapter 3. Colossians chapter 3. We've been talking about a covenant of peace. Now I want you to see, we're going to get into this covenant of peace. And I want you to see what God says.

Colossians chapter 3. Remember, we saw in Malachi chapter 2, that for those priests, those Levitical priests, who established the word of God in their hearts, took it to heart. Instruction, true instruction was found in their mouth. They didn't corrupt the covenant.

He said, my covenant with Him was one of life and peace. Is that what we saw? Colossians chapter 3, verse 1. If then you have been raised up with Christ, keep seeking the things above where Christ is, seated at the right hand of God. Set your mind on the things above, not on the things that are on the earth.

For you have died, and your life is hidden with Christ in God. With everything that we have read about covenant, and seen about covenant this week, does that sound like a covenant term to you? Because when you enter covenant with God, what do you do? You die to living for yourself, and who becomes your life? Christ becomes your life. Look at this.

For you have died, and your life is hidden with Christ in God, when Christ, who is our life. How many of you see that? Listen, when you die to living for yourself, Jesus Christ becomes your life. That's why you're secure.

Because you're now in covenant with Jesus, and even though the hills and the mountains should be removed, my covenant of peace, my covenant of peace, the one I made with the righteous friends of David, will not be removed. Therefore, first of all, consider the members of your earthly body, here's what you're to be dead to, as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry. And the list is only partial.

And you, for it's on account of these things that the wrath of God will come, and in them you also walk. Once walked, does that mean you don't walk there anymore? You once walked when you were living in them, but you're not living in them anymore because you've died, and Christ is your life, and He doesn't live like that. Are you with me? But now, you also put them all aside, anger, wrath, malice, slander, and abusive speech from your mouth.

Don't lie to one another. Since you, look at this, now did we talk about covenant being that God took your robe of sin, and He put it on Jesus, and He took off His robe of righteousness, and He put it on you so that you have become just as righteous as He is righteous. Is that what we've seen this week? Here it is.

And you have laid aside the old man or self with its evil practice. You took off that robe of the old man, and what did you do? You have put on, put on the new self, the new man who is being renewed to the true knowledge according to the image of the one who created Him, Jesus. Now look at this.

When you do that, when you die a living for yourself, you put off the old man, and you let the new man, Jesus, who is your life, live through you. God says this to you in verse 15. Verse 15.

Let the peace of Christ rule with you. It's no longer got rebellion. It's no longer got stubbornness.

It's no longer living for itself. And when it stops living for itself, the peace of Christ rules in your heart. How do you see it? That's the covenant of peace.

When you put to death the flesh, when you resist it, when the temptations come and you resist it, and you take your thoughts captive, is that what He said? We don't war according to the flesh, but we take every thought captive, and it's capable of pulling down all those strongholds? When you resist in the flesh, you suffer to resist in the flesh. Is it suffering to resist temptation? Is it? It sure is. 1 Peter 4 says, 1 says, As Christ suffered, arm yourself with the same purpose, for He who has suffered in the flesh has ceased in sin, so as to live no longer for the lusts of men, but for the will of God.

And then 1 Peter 5 says that we are to be sober, be on the alert. Your adversary the devil prowls about like a roaring lion, seeking whom he may devour. Verse 8. Verse 9. But like the rest of your brethren in the world, suffer and resist Him.

Resist Him, burn in your faith, knowing that the same experiences of suffering are being accomplished by your brethren, your brethren who are in the world. And then, verse 10 says, And the God of all grace Himself, after you've suffered for a little while, the God of all grace, what is great, the power to do the will, will Himself, He'll do it, perfect, confirm, strengthen, and establish your hearts. In what? Peace.

Peace. Peace. Quickly turn this to the Philippians 4. Did we say you take every thought captive? Then what are you going to do with your thoughts? If you take your thoughts captive to the beings of Christ, verse 6 in 2 Corinthians 10, verse 6 says that you're ready to punish all disobedience.

In other words, you're ready to put off the old man and put on the new man. Is that right? All right, now look at this. Philippians 4. Verse 6. Here's what you do.

Be anxious for nothing, but in everything by prayer and supplication with thanksgiving, let your requests be made known to God. And the what? The peace of God. Now look what this peace of God's going to do.

It not only brings peace, but it does something else for you. The peace of God, which surpasses all comprehension, shall guard, guard your hearts and your minds in Christ Jesus. Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there's any excellence and if there's anything worthy of praise, let your mind dwell on these things.

Now hold it just there. I'm going to read this to you again. Listen.

Listen to me now. I'm going to read it again. From Colossians 3. Don't turn there.

Just let me read it to you. If then you've been raised up with Christ, keep seeking the things above where Christ is, seated at the right hand of God, set your mind on the things above, not on the things that are on the earth. For you have died, and your life is given with Christ in God.

When Christ, who is our life, is revealed, then you also will be revealed with Him in God. Consider, therefore, the members of your earthly body, don't think on these things, immorality, impurity, passion, evil desire, greed, and idolatry. Put them off.

Don't let your mind dwell on those things. Are any of those things that I just read to you in Colossians, are any of those things pure, true, honorable, right, lovely, good repute, and of any excellence? Is lust of any excellence? Is criticism of any excellence? When somebody offends you, where are you going to let your mind rest? Are you going to put off the old man? Are you going to put on the new man? Or are you going to keep the old man? Are you hearing what I'm saying? Where are you going to set your mind? Are you going to take your thoughts to practice? If you do, then the peace of Christ will guard your heart and mind. Because you chose Jesus with a whole heart.

And then, verse 2, excuse me, verse 9. The things you have learned and received and heard and seen in me. What are you supposed to do? Practice these things, do them, and what's going to happen? The God of peace shall do what? Be with you. Is that what it says? Turn with me to Ezekiel 37.

We're just about finished. But I sure know you don't want me to leave what I'm about to read to you out. Just two more sets of scriptures, and then we're going to close.

But I want you to see this. Ezekiel chapter 37. Ezekiel 37.

Have we been reading that he's going to establish the descendants of his righteous branch David? Notice this. Ezekiel 37, verse 21. And say to them, thus says the Lord God, Behold, I will take the sons of Israel from among the nations where they have gone, and I will gather them from every side and bring them into their own land, and I will make them one nation in the land.

How many nations? One. How many ways? One. How many hearts? One heart.

Sort of sounds to me like God's got his mind set on something. That we be one, even as you and I are one, Father. Just like he prayed in John 17.

And he says, verse 22. Look at this. Notice this.

And I will make them one nation in the land on the mountains of Israel. How many kings are you going to have? One. One king will be king for all of them.

And they will no longer be two nations, and they will no longer be divided into two kingdoms, and they will no longer defile themselves with their idols, or with their detestable things, or with any of their transgressions. But I will deliver them from all those dwelling places, their dwelling places in which they have sinned, and will cleanse them, and they shall be my people, and I will be their God. Does he sort of sound like you put off the old man first? You stop living for yourself? Is that what he's saying? You put away all your abominations, all your idols, all your transgressions, all the places where you've been building your own house with your own hands, and then God says, make one king over you, King Jesus, and stop defiling yourselves, and then you'll be my people, and I'll be your God, and my servant David, Jesus, will be king over them, and they will all have how many shepherds? One shepherd, and they will walk, they will walk, they will walk in my word, and keep my word, and observe them, and they shall live on the land that I gave to Jacob, the way of Jacob, my servant, in which your fathers lived, and they'll live on it, they and their sons and their sons' sons forever, and David, my servant, will be their prince forever, and I will make a covenant of peace with them, and it will be an everlasting covenant with them, and I will place them, and multiply them, and set my sanctuary in their midst forever, my dwelling place also will be with them, and I'll be their God, and they'll be my people.

Now, can I just tell you how powerful this covenant of peace is? Turn with me. The last place we're going to is Ezekiel 34. I just know you want me to read this before we go home.

Ezekiel 34, verse 22. Therefore, I will deliver my flock, and they will no longer be a prey, and I will judge between one sheep and another. Then I will set over them how many shepherds? One shepherd, my servant David.

And who's he? Jesus. And what's he going to do? He'll feed them. He will feed them Himself.

Jesus Himself will feed them. Isn't that interesting? They won't be under that curse of Exodus 20 anymore, 18 to 20, where I've got to have somebody going before me. Again, in case some pastor gets a hold of this, I've said this week, yes, pastors, apostles, prophets, evangelists, and teachers are gifts by God to the people.

They're gifts to the people. But every true shepherd only wants the people shepherded by one shepherd. He doesn't want to be their answer man.

He doesn't want to be between their men, because there's one mediator between God and man, the man Christ Jesus. And that's their sole desire, is that the people learn to hear God's voice. Because my sheep, Jesus said, hear my voice.

And they followed Him. By the way, for that famous scripture in John 10, where it says, and no one shall be able to snatch them out of my hand. It says just before, it says, and no one shall be able to snatch them out of my hand.

He says, my sheep, hear my voice. And they follow me. And because they follow Him, no one will be able to snatch them.

Are you hearing what I'm saying? Now notice this. It gets good. He'll feed them.

He'll feed them Himself, and be their shepherd. In verse 24, and I the Lord will be their God, and my servant David will be prince among them. I the Lord have spoken, and I will make a covenant of peace with them, and eliminate.

I God, God's going to do this. I will eliminate harmful beasts from the land. May I tell you what the land is? This body is the land, and the harmful beasts are all the works of the powers of darkness.

And God says when you put off the old man, when you put off sin, stop living for yourself, stop living for the lust, the eyes, the lust, the flesh, the boastful pride of life, I God will meet you right there, make covenant with you, and through my covenant of peace, I will eliminate the harmful beasts from your land. And my friend, that is real deliverance. And He says, I'll make my covenant of peace with them, and eliminate harmful beasts from the land, so that they may live securely in the wilderness, and sleep in the woods.

And I'll make them in the places around my hill a blessing. And I'll call showers to come down in the season. Here's that old song, we just didn't know what we were singing.

And they shall be showers of blessing. And then He says, also the tree of the field. Who's the trees of the field? They're the people of God.

The tree of the field will, will, will yield its fruit, and the earth will yield its increase, and they shall be secure on their land. Then they will know that I am the Lord, when I have broken the bars of their yoke, and have delivered them from the hand of those who enslaved them. And they'll no longer be afraid of the nations, and the beasts of the earth will not devour them, but they will live securely, and no one, no one, no one, no one will make them afraid, because the only fear they have is the fear for the love of the Lord their God before their eyes, and they absolutely fear nothing whatsoever.

And no one, no one will make them afraid. And I will establish for them a renowned planting place. Here it is, right here.

It's the Word of God. It's a place of planting, where you can reap a harvest. The Word of God.

I will establish a renowned planting place, and they'll not again be victims of famine in the land. No more will they have a famine of the Word, because they're not going from then anymore. Yes, they've got

pastors.

Yes, they've got under-shepherds, but they've got one shepherd and one king over them, and he feeds them. My friend, I don't have anything to feed you if the Spirit of God doesn't put you to your heart. Are you hearing what I'm saying? So they have a renowned planting place, and they no longer walk in famine of the Word.

You know why? Because they don't have to wait for some man to come to town to teach them. They don't have to go to church on Sunday for the pastor to teach them. No, because they come with the Word in their heart and joy in their heart and the joy of their salvation lifted up in Spirit, and even when they are cast down, they come to the fellowship with the saints under the covenant of peace, and God delivers them from the harmful beasts.

And they walk in peace. And, he says, they walk in peace. No more, again, no more victims of famine in the land, famine, and they will not endure the insults of the nations anymore.

Isn't that just the opposite of those who broke covenant in Malachi chapter 2, and it says the world despised? The people of the world will want to know why you got this peace on the inside. And then he says, Then, verse 30, they will know that I the Lord, that I, the Lord their God, am with them, and that they, the house of Israel, are my people, declares the Lord God. As for you, my sheep, the sheep of my pasture, you are men, and I am your God, declares the Lord God.

And that is the covenant of peace. Glory to God. Praise God.

That is the covenant of peace. This concludes tape number 10. Please proceed to tape number 11, where this message continues.

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