

# Blood Covenant - Part 9

by Bob Phillips

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*God's covenant of peace is a promise that He will provide for us and protect us, and that His loving kindness will not be removed from us.*

**Duration:** 1:16:37

**Scripture:** Jeremiah 11:6-8, Matthew 28:18-20, Acts 7:37-38

**Topics:** "Covenant Theology", "Obedience To God"

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## Description

In this sermon, the speaker emphasizes the importance of God's covenant of peace with His people. He highlights how often we neglect certain parts of the Word of God and only focus on certain aspects. The speaker references Psalm 89:30, where God warns that if His people forsake His law and do not walk in His judgments, there will be consequences. However, even in the midst of judgment, God promises to not break off His loving kindness. The speaker also references Matthew 28:20, where Jesus instructs His disciples to teach others to do all that He has commanded. The sermon emphasizes the need to listen to God's voice and follow His commands.

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## Transcript

This is tape number nine 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.

Matthew chapter 28. God's covenant of peace that he's made with us. God's covenant of peace.

I want you to turn with me first of all to Matthew 28 because I just want to begin by sharing the scripture with you that we have totally neglected. Isn't it interesting how we take part of the Word of God and we emphasize certain parts of it, the rest of it we just kind of bypass and pretend it wasn't even there? Isn't that interesting how we can do that? For example, let me just give you an example. Matthew chapter 28 verse 18 is probably one of the most popular or well-quoted scriptures, 18 and 19 and 20, of any place that I know of.

You'll recognize it immediately. It says, and Jesus came up and spoke to them saying, all authority has been given to me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit.

Now how many of you recognize that? Isn't that a popular scripture? And so we concentrate on baptizing people in the name of the Father, the Son, and the Holy Spirit. And we're very big on what we do in relationship to that. But isn't it interesting that we don't pay too much attention to the next verse, particularly the way it starts? Not only are we to baptize them in the name of the Father, the Son, and the Holy Spirit, but it seems to me like it says something about teaching them to observe all of his commandments.

Are you hearing what I'm saying? But instead we make obedience an option. We just want them baptized. And so we have a way of skipping over certain parts of the word.

That's how we skipped over covenant. We've absolutely ignored that salvation, that being born again is the fruit of covenant. Now let me say this to you.

To be born again is the fruit of entering into covenant with God. Are you hearing what I'm saying? Better fact, if you understand covenant, it'll clear up a whole lot of your theology. Like for example, how do you get born again? I mean, how does that happen? Do you make a decision first or does God make a decision first? Do you make the decision on your own? Then does the Holy Spirit come to you or does the Holy Spirit come to you and then you make the decision? Are you hearing me? You see, being born again was never meant to be a term we use to identify an experience we once had.

Being born again is the fruit of entering into a covenant relationship with the Lord Jesus Christ. You know why you're born again? You know why it talks about those words? It literally means being born from above because it means that you're entering into new life. And you remember Jesus spoke that to Nicodemus and Nicodemus, he knew that he was talking about new life because he said, God, I don't have Jesus, I don't understand.

How can a man re-enter his mother's womb and be born again? How can that happen to him? So he at once knew that Jesus, whatever he meant, he knew that Jesus was talking about entering into a new life. Are you hearing what I'm saying? Now, that's what we do when we're born again. We keep talking to people about when were you born again? Well, I hope you're still born again.

I hope it's a continuing experience with you because when you enter into covenant with the Lord Jesus Christ, he exchanges his life and puts it in you and he takes your own life and removes it. Are you hearing what I'm saying? And so to be born again is an experience into life. Are you with me? Now, God makes covenant.

Born again is the fruit of entering covenant. To understand covenant would answer so many of our questions, theology and theological questions that we have. Now, I want you to turn with me to Isaiah 54.

Isaiah 54. I've been saying this all week. Everything that God does and did throughout the Bible is on the basis of covenant.

Everything, regardless of what it is. If God's going to do anything, it's going to be on the basis of covenant. Now, we're trying to establish something this week.

I've said this before. Let me say it again. It's important that you know your part and that you know God's part because you absolutely cannot do God's part.

Only God can do God's part. And God will not do your part. Are you hearing me? So it's important that you understand and know what your part is and that you know what God's part is.

Now, I want you to see covenant from God's point of view. And this is where we've missed it because we've had a real controversy with falling away. And I want to say this to you right now in the very beginning.

I want you to understand this. Don't want you to miss it. Since I have understood covenant, I am more convinced of my security in Jesus than I ever was with a doctrine.

Are you hearing what I'm saying? I am absolutely convinced that nothing can rob me out of my Father's hand. I'm absolutely convinced of that. Nothing.

I'm so convinced that even when I find something that I can't do, I can go to my covenant Father and I can say, God, I don't seem to be able to do this. Would you work in me so I can perform this? Are you hearing what I'm saying? Because in this covenant, God has provided for me everything I need pertaining to life and godliness. Everything.

He's left nothing out. And that leaves me very secure. I've even found out that when my heart's gotten hard and I have trouble repenting on something, I can even go to my covenant Father with the desire to repent and he'll soften my heart, draw me in, take his word, smash the hardness out of my heart and draw me in loving kindness to himself and grant me repentance.

Now, is that security? That our God is so loving in covenant, it's a covenant of love. I'm absolutely convinced of that. But as I've become more convinced of my security in Jesus, I have become even more convinced of people who think they're walking with the Lord, even maybe have entered into an experience with God, but walk in rebellion and stubbornness of their own heart.

They're not secure. They have no basis of faith. They have no hope in Christ Jesus.

Are you hearing what I'm saying? Because they're not desiring to walk in Christ Jesus. There's no hope for those people. Are you with me? I want you to make sure you understand that.

It's not a matter of how you're going to live it. I've told you, you cannot live it. That's God's part.

He must live it through you. He must live his life through you. Are you with me? But he cannot live his life through you while you're living your life for yourself.

Are you with me? All right. Now, I want you to look with me from God's point of view, how he looks at covenant. And here's what God says in Isaiah chapter 54.

Isaiah 54 verse 10. Now, let the impact of these words sink into you because this is what God's saying to you. For the mountains may be removed and the hills may shake, but my loving kindness will not be removed from you.

And my covenant of peace will not be shaken, says the Lord, who has compassion on you. Do you see that? Every mountain and every hill would have to be removed before his loving kindness would break. As a matter of fact, what it says is, let them all be removed and now covenant of peace still wouldn't be broken from you.

Are you hearing what I'm saying? He says, even though they're removed, even though the huge mountain ranges, you know, I think about because, see, I want you to know a God of covenant. You know what I'd like? I'd like for you to so know the God of covenant that the next time you're on vacation and you see a mountain range, you look at that mountain range and you look at all of its mass and you'll say, my goodness, that thing would have to be removed. And even then my covenant with God wouldn't be broken.

Are you hearing what I'm saying? All right. Now, listen, he then says in verse 11, all afflicted ones, storm tossed and not comforted. Behold, I will set your stones and antimony and your foundation.

I will lay in sapphires. Moreover, I will make your battlements of rubies and your gates of crystal and your entire wall of precious stones and all your sons. Now he's talking about this covenant of peace.

This is what he's going to do for you through this covenant of peace and all your sons will be taught of the Lord. Isn't that precious? If you, if God says, if you walk in this covenant of peace that I've made for you, that absolutely cannot be shaken. All of your sons will be taught of the Lord and the well-being of your sons will be great in righteousness.

You will be established. You'll be far from oppression for you will not fear. I want you to read that again in righteousness.

You'll be established. You'll be far from oppression for you will not fear and terror for it will not come near you. And if anyone does attack you, if anyone fiercely assails you, he says, no, this, it won't be from me.

Are you hearing me? And then he says, now, folks, I want to tell you something. There's a condition. This is for those people who are walking in the covenant of peace.

Are you with me? If you're walking in stubbornness, stiff neckness and rebellion to God's word, this is not for you. But if you're walking in the covenant of peace, he says, no, this for sure. If you get an attack, it's not me attacking you.

Now, is that what the word says? All right. He says, if you get afflicted, if you get attacked, it's not for me. It won't be for me.

And whoever assails you will fall because of you. They don't have a very good chance. And it says, behold, I, myself, God have created the Smith who blows the fire of coals and brings out a weapon for its work.

And I've created the destroyer to ruin. In other words, why worry about him? I've created him and I'm going to create him to ruin. Are you hearing what I'm saying? Now, notice this.

How many weapons? Everybody say it. None, no weapon, none, no weapon, no weapon that is formed against you shall prosper. You know, I really don't care too much about what Russia's building next.

I really not too concerned about what the market's going to be next week. Now, I'm not saying there's not any concern for the people of this land. There is.

But I have a covenant of peace that even though a bomb would remove the mountains, I'm still in the covenant of peace and no weapon formed against me shall prosper. Are you hearing what I'm saying? Because the life I live is not my own. It's his life.

And to destroy my life would be to destroy him. And he cannot be destroyed. Are you hearing what I'm saying? There is value in not living for yourself.

All right. Now, listen, no weapon that is formed against you shall prosper in every tongue that accuses you in judgment. You'll do what? You'll condemn.

This is the heritage of who? This belongs to all the servants of the Lord. Their vindication is from me, declares the Lord. Pretty good covenant, isn't it? All right.

Now, I want you to turn with me to Psalm 89, the 89th Psalm, Psalm 89, Psalm 89. Again, we're going to look at this covenant from God's point of view. That's what we're doing right now.

We're looking at the covenant from God's side. If you will listen to this carefully, this will answer a lot of your questions about walking with the Lord. It'll also answer a lot of your questions about things like eternal security, calling from grace, things like that.

It'll answer a bunch of your questions if you'll listen carefully and follow closely through this word. I want you to know something. God's serious about covenant, and I want you to see how serious he is on his side.

Then we're going to see how serious he is on our side. Are you with me now? Notice this Psalm 89 verse 30. I want you to see the heart of God.

If his sons forsake my law or my word and do not walk in my judgments, even if they violate my statutes and do not keep my commandments, then I will visit their transgression with the rod and their iniquity with stripes. Now, he says if you walk against his judgments, against his word, you violate his statutes, judgment's going to come on you. Is that what he said? But I want you to notice what God says.

God says in the midst of that, but I will not break off my loving kindness from him. Are you seeing me? You need to stop listening to the devil, because I've told you this. God is not the least bit interested in where you once were.

Not 50 years ago, not 30 years ago, not 20 years ago, not one hour ago. He's not interested in where you were. He's interested in where your heart is right now.

And even if you have violated his covenant, violated his laws, violated his statutes, rejected his law, then God says, know this, my loving kindness still is not cut off from you. Now, please understand this. That doesn't mean, that does not mean that God will not judge the sin.

But understand this. Yes, the powers of darkness judge sin, because when you sin, you're no longer walking in that protection of a covenant of peace, but you've chosen to step out into another kingdom. You've chosen to walk in a foreign country.

When you walk in a foreign country, you're no longer under the government's protection. We see that with the hostage crisis. The government did everything they could to negotiate, to try to get the hostages back, but those hostages were still under the influence of the country on whose soil they were in.

Is that right? I say, is that right? All right. Now, notice this. If one of those hostages had chosen to stay on that foreign soil, there would have been nothing the United States could do to protect them.

Are you hearing what I'm saying? If you choose to walk on foreign soil, if you choose to walk in the covenant with Satan by rebellion, unrighteousness, greed, idolatry, selfishness, criticism, backbiting, slander, gossip, lust, idolatry, if you choose to walk there, then you choose to walk in the land and the covenant of Satan. Are you hearing what I'm saying? All right. Now, God poured his wrath out on Satan.

As a matter of fact, I want you to think back to something. When Adam and Eve fell in the garden, God said this. He said, cursed are you serpents.

Are you with me? Cursed are you serpents. But he didn't curse Adam and Eve. Now, you go read it.

Now, I didn't say they didn't walk under curse. I said he didn't curse them. He simply cursed Satan.

In other words, man is not cursed. Now, yes, when you're born into this world, you are born with an Adamic nature that's under curse. Understand that I understand that.

But Romans 5 tells me why you've got that nature. Don't go blaming it on Adam. It says, through death, sin entered the world.

Through one man, death entered the world, and sin spread to all men. Therefore, death spread to all men because all sinned. And so, when you had a chance to make a choice, you chose sin.

And the only thing that changed that, you're guilty now because what Adam did, he was just the representative head of the race. But you acted like Adam. And Adam's nature was like Satan's nature, which was to live for itself, to go after the lust of the eyes, the lust of the flesh, the boastful pride of life.

Are you hearing what I'm saying? So, when you entered into covenant with the Lord Jesus, you said, I'm not going to live like that anymore. I'm choosing to live my life over here. And so, God lives his life through you.

Are you with me? God chose to curse Satan, and he cursed the ground. Now, if you read Genesis, chapter 8, you'll find out an amazing thing. God lifted the curse.

After the flood came, and the flood was no more, and there was just no one in his family left, God said, I'll never again curse the ground on behalf of man because his intentions are evil forever. And so, he says, I'm not going to curse the ground. So, this ground is no curse, but it does live under the effects of sin.

But now, let me tell you something. When a righteous man gets a hold of the ground and begins to do righteousness, the ground yields forth its fruit. That's the principle in the Word of God.

Are you hearing what I'm saying? When an ungodly man gets a hold of the ground, it yields forth the fruit of ungodliness. So, the land is now neutral. But Satan's nature is still cursed.

And when you identify with Satan's nature, you walk under a curse. And every time you act like Satan, a curse comes on you. Are you hearing what I'm saying? The only way to get out from under it is to repent and move back under the life of God and let the life of God flow through you.

Are you with me? All right. Now, so there is a curse on acting like Satan. But even though there's a curse on acting like Satan, understand this.

God will not violate his covenant of peace. We saw in Isaiah 54 very clearly that even though the mountains be removed and the hills be removed, God says, I'll not break my covenant of peace with you. Did we see that? And he says right here in Psalm 89, after he says that if you violate his statutes, if you violate his law, it says, but verse 33, I will not, I will not break off my loving kindness from him, nor deal falsely in my faithfulness.

My covenant, I will not violate, nor will I order alter the utterance of my lips. How many of you see that? God says, I absolutely will not violate my covenant. Is that what he said? Now, look, Psalm 89, we're still there.

Look at, uh, turn, look with me at verse 35. He says this once I have sworn by my holiness, I will not lie to who David. Now I want you to remember that because this is going to become a significant statement to you before the night's over.

Once I have sworn by my holiness, I'll not lie to David. His descendants shall endure forever and his throne as the sun before me, it shall be established forever like the moon and the witness in the sky is faithful. Now I'm not going to have you turn there, but you could turn, for example, to Ezekiel.

I think it's Ezekiel chapter 33, or it might be Jeremiah 33, but there's a covenant that God, well, I tell you, we may go over there, but there's a covenant that God makes. He says, if you can do this, if you can make the sun stop giving forth his light, and if you can, if you can make the moon stop giving forth this light, then you could buy, then you could break my covenant. Are you hearing what I'm saying? All right, but now I want you to notice who he's talking about.

Now listen to me carefully. In fact, turn over there, turn with me to Jeremiah chapter 33, Jeremiah chapter 33. And it was what he says.

This is very interesting. We're looking at the covenant from God's point of view. Jeremiah chapter 33.

We're talking about God's covenant of peace that he says he will not remove. Jeremiah 33. Now notice this, verse 14.

Behold, the days are coming, declares the Lord, when I will fulfill the good word which I have spoken concerning the house of Israel and the house of Judah. In those days, and at that time, I will cause a righteous branch of David to spring forth. Did he ever do that? Who was the righteous branch of David that sprung forth? The Lord Jesus Christ.

Now I want you to see something. We're going to see something in a minute. He says, in those days, I will cause a righteous branch of David to spring forth, and he shall execute justice and righteousness on the earth.

In those days, Judah shall be saved and Jerusalem shall dwell in safety. And this is the name by which she shall be called. The Lord is our righteousness.

For thus says the Lord, David shall never lack a man to sit on the throne of the house of Israel. How many of you see that? Now notice how serious he is about this. Verse 19.

And the word of the Lord came to Jeremiah, saying, Thus says the Lord, If you can break... Whose covenant? Whose covenant? My covenant. Who's saying this? Is the Lord saying this? If you can break

my covenant for the day and my covenant for the night, so that the day and the night will not be at their appointed time, then my covenant may also be broken with David, my servant, that he should not have a son to reign on his throne and with the Levitical priests, my ministers. Now, that's a pretty strong statement.

Here's what he said. If you have it in your power to stop the day and the night from coming at their appointed times, then you can break my covenant. Is that what he said? That's a pretty strong covenant.

I don't care what kind of bombs man develops. That's a pretty strong covenant. Whether they go off in the morning or in the evening, the covenant's still not broken.

Are you hearing what I'm saying? All right, now listen to me. Listen to me. I want you to notice something.

What covenant will not be violated? God's covenant. And who did he make it with? David. Who does David represent? The Lord Jesus Christ.

Now, do you remember earlier in the week when we talked about Abraham making covenants? He took some animals, he cut them in two, and he was supposed to walk through the pieces, walking through the pieces signified a walk of death, pledging covenant loyalty, and instead he fell asleep. God put him to sleep, and instead of Abraham walking through the pieces, a flaming torch and a burning oven walked through the pieces, and we saw in Revelation 1 who the flaming torch and the burning oven was. Who is it? It's none other but the Lord Jesus Christ.

Now understand this. God the Father then made covenant not with Abraham, but he made covenant with God the Son, Jesus. Are you understanding what I'm saying? That's why you see the phrase in the New Testament used, in Christ.

Every time you see the word in Christ, you know what it means now. It means covenant. Because Abraham didn't enter into a direct covenant with God, he entered into the covenant on the basis of going to Jesus with a whole heart, and he was in Christ.

He was a joint heir then with the covenant between God the Father and God the Son. Are you with me? Now listen, that covenant absolutely cannot be broken. Even if the hills and mountains are removed, it won't be broken.

Day and night would have to be broken before it would be broken, and even then it wouldn't be broken. Are you hearing what I'm saying? All right, but I want you to notice something. The Bible contingently talks about his people breaking covenant.

We don't see that. But if the covenant's that strong, how can it be broken? It's not broken between God the Father and God the Son. As long as your trust is totally in Jesus, as long as he has your whole hearts, as long as you keep coming to him, as long as you keep moving your life to be like him, as long as you keep choosing his will, you are in a covenant that's established between God the Father and God the Son that there's not a power in hell to shape or break this.

Are you hearing what I'm saying? Now this security that we got in doctrines because of an experience we once had is not helping anybody, but that covenant understanding will make you absolutely unshaken and unmovable. Are you hearing what I'm saying? All right, but now notice something. That covenant's between God and David, God and the righteous branch of David, between God the Father and God the

Son.

That covenant won't be broken, but you and I can choose to violate our relationship with the Lord Jesus Christ. Are you hearing what I'm saying? Now as long as you're coming to Jesus with a whole heart, folks, it's not works. We've looked at that.

It's all grace, and grace is the power to do what God calls you to do. And even when you're lacking in something, you can do all things through him who strengthens you, because if you'll call on him, he'll give you and supply you what you need for life and godliness. Are you with me? All right, now notice.

Turn with me to Jeremiah 11. Jeremiah chapter 11. Jeremiah chapter 11.

We're going to see something for a moment of how this covenant is broken on our part. It can't be broken between God the Father and God the Son. Are you with me? See, this is where people are wondering, well, if a covenant's been made, how could I ever fall away? Well, because we never understood the covenant.

It's not between us and God. If it were, I want to tell you something, we'd be dead already. It wouldn't be a person in here would be alive, because you've already transgressed it.

Are you hearing what I'm saying? But because it's between the Father and the Son, there's where our security is, in Christ Jesus. Are you with me? Now notice this. Jeremiah 11, verse 1. The word, this is the only way you can break covenant with Jesus.

It's the only way. We're going to see this. Let me say it again.

This is the only way you can break covenant with Jesus. Now, in fact, I want you to just look at me a second, so I can tell you this. We've been put in so much bondage.

Baptists, Pentecostals, Baptists have been, Baptists have been just, just walking in, in fear, either that or they just become so peace and safety conscious. But those who really have a heart for Jesus, they look at the sin and we've been taught, well, because we had that experience back there, because we had that experience and everything's okay. And so we just put our hope in a doctrine.

And then when somebody comes along with a real hard message about our sin, we get shaken. You hearing what I'm saying? Because we start looking at the acts we do. We start looking at this and this and this and this and this and this.

And so then somebody comes along and they say, well, God couldn't possibly be that because everybody sins. And that just puts a little bit more peace and safety in our hearts. Then the Pentecostals get in bondage because they got this doctrine where you, you get saved and then you get lost again.

You get saved. Then you get lost again. Then you get saved.

Then you get lost again. And so they never know if they're in or out. Are you understanding what I'm saying? And then there's all kinds of doctrines between here and there in the middle of this thing.

Let me tell you something. I'm going to show you how to break covenant with God. It's the only way to break covenant with God.

It's the only way. Now look at this. Jeremiah 11, verse one, the word which came to Jeremiah from the Lord saying, hear the words of this covenant and speak to the men of Judah and to the inhabitants of Jerusalem and say to them, thus says the Lord, the God of Israel.

Cursed is the man who does not heed the words of this covenant, which I commanded your forefathers in the day that I brought them out of the land of Egypt from the iron furnace. Now I know this is about the covenant with Abraham, with Moses, but we're going to see it applies not only to Moses, it's going to apply to us too. Just hang on.

He brought them out of the land of Egypt from the iron furnace saying, listen to my voice. And what did he tell them to do? Do according to all which I command you. So you shall be my people and I'll be your God in order to confirm the oath, which I swore to your forefathers to give them a land flowing with milk and honey as it is to this day.

Then I answered and said, amen, oh Lord. And the Lord said to me, proclaim all these words in the cities of Judah and in the streets of Jerusalem saying, here's what he told him to say, hear the words of this covenant. Covenant.

And what are you supposed to do? Do they sort of sounded like how we started Matthew 28 verse 20 seemed to me to say, 18 through 20 said, go behold, all authority has been given me in heaven and earth. I asked you to go and baptize in the name of the father and the son, the Holy spirit, which we've done. But then verse 20 says, teaching them to do teaching them to do teaching them to do all I command you.

Is that what he's saying here? All right. Now look what he says. Verse seven, for I solemnly warned your fathers in the day that I brought them up from the land of Egypt, even to this day, warning persistently saying, listen to my voice, listen to my voice.

What's he said? Warning persistently saying, listen to my voice. Yet they did not obey or incline their ear, but walked each one in the stubbornness of his evil heart. How many of you see that? Therefore I brought on them all the words of this covenant, which I commanded them to do, but they did not.

Verse 10. They have turned back to the iniquities of their ancestors who, what did their ancestors do? They refuse to hear my words and they have gone after other gods to serve them. The house of Israel and the house of Judah.

What have they done? They have broken my covenant, which I made with their forefathers. Therefore, thus says the Lord behold, I'm bringing disaster on them, which they will not be able to escape. Would you notice that they will not be able to escape though? They will cry to me yet.

I will not listen to them right now. Let me tell you the only way you can break covenant, stop focusing on the sins. We've had this argument for so long.

How often, how long, how many sins did you commit before you fall away? We've missed the whole point because we've never seen that God's after the heart and not looking at the individual sin. Are you hearing what I'm saying? No one sin will send you to hell. Are you understanding what I'm saying? It's not the sins God's focused on, but a stubborn, evil, rebellious heart that refuses to obey his voice and goes to idols and abominations will break covenant with God.

And that's the only way you break covenant with God. Is that clear? I say, is that clear? You see, if I got terribly angry with one of you and lost my temper, and then I even walked in criticism for a while, that act won't break covenant with God. Are you hearing what I'm saying? Now, I want you to listen to what I'm saying because a big bunch of people wonder, that act won't break covenant with God.

There's not one act you do that breaks covenant with God. That's going to shock some people, except refusing to listen to his voice and return to him in repentance. That breaks covenant with God.

Are you hearing what I'm saying? You see, because if I've given God my whole heart, my whole heart belongs to Jesus, and I sin against you through criticism, gossip, slander, anything, the Holy Spirit lives inside me to quicken and awaken to me that that's a sin. He doesn't say, you've broken covenant, you better get back in covenant. He says, that's a sin.

Because the Holy Spirit, the Comforter, was sent into this world to convict of sin. Are you with me? Where I break covenant with God, is I don't listen to his voice. And I say, no, they wronged me.

I choose to be critical. I choose to walk in resentment. I choose to walk in rebellion.

Are you hearing what I'm saying? Now, all during that period of time, God's covenant of peace is not shaken or broken, but I cannot walk in Christ Jesus and have those things in my life. Are you hearing what I'm saying? I don't care what kind of experience, I don't care what, I don't care how big the church was in Georgia, I don't care how famous the preacher was, you can't live that way and walk with Jesus. Are you hearing what I'm saying? Alright, but what's God going to do? He is going to speak to my heart and say, Bob, you're in sin.

Then when he speaks and I say, God, I refuse to listen. I've got a right to do that. Or even if I say, yeah, I understand, I have sin, I know it's not right, but praise God, I'm going to go to heaven anyway.

I've refused to listen to his voice. Are you hearing what I'm saying? And I broke him covenant with me. How many of you see that right here? Well, turn with me to Acts chapter 7, because see, there'd be some people say, well, that's the old covenant.

And I'm sure none of you would, but somebody's going to get this tape and they're going to say, he completely missed it. He's going back, talking about the Abrahamic covenant. You can't talk about sin like that because that's the old Testament.

All right. Let's see. Let's see how Stephen in the new Testament preached against sin.

Okay. Let's see how he did it. Acts chapter 7, verse 37.

This is the Moses who said to the sons of Israel, God shall raise up for you a prophet like me from your brethren. This is the one who was in the congregation in the wilderness together with the angel who was speaking to him on Mount Sinai and who was with our fathers. And he received living oracles to pass on to you.

Could that be the word of God? The word from the Lord. Now look at this verse 39 and our fathers were unwilling to do what they were unwilling to be obedient to him, but they repudiated him and in their what? In their hearts, they turned back to the world or the Egypt. Can you see throughout the Bible? It's not the individual act God's interested in.

It's your heart he's after. If he has your heart, you will repent and come to him. Are you hearing what I'm saying? Now there's no security, no security.

I don't care what kind of experience you had. I don't care what you experienced. I don't care how glorious it was.

There's no security anywhere. Old covenant, new covenant, Genesis to revelation for somebody who repudiates God, refuses to repent and refuses to come to Jesus with a whole heart. Are you hearing what I'm saying? Now notice this, but verse 40, they said to Aaron, make for us gods who will go before us.

Now, isn't that exactly what we just read over there in Jeremiah 11? They refused to obey God and then they went after other idols, after other gods. Make for us gods who will go before us for this Moses who led us out of the land of Egypt. We don't know what happened to him.

And at that time, in other words, he's just gotten too godly for us. That's one. Can I just tell you something? Just listen to me.

That's an interesting statement. We don't know what happened to him. You know, when you first read that, it almost sounds like he's gone somewhere.

They don't know where he is. They know exactly where he is. They know exactly, I said they know exactly where he is.

They know he's on that mountain talking to that God that they don't want to hear. Happened to him, and so here's what they did. Same thing everybody does today.

By the way, Stephen is preaching this in the New Testament, isn't he? He says, and at that time, I wonder, it must be all right to use the Old Testament in the New Testament. Stephen's doing it. Isn't it funny? We can sing songs about Stephen.

We can talk about him looking into heaven and seeing Jesus standing, but we sure can't preach the way he preached. Verse 41, and at that time they made a calf and brought a sacrifice to the idol and were rejoicing in the works of whose hands? Their hands. They got it all worked out now.

Got a good building program going. But God turned away and delivered them up to serve the host of heaven. How many of you see that? Who's the host of heaven? The powers of darkness.

God said, if you don't want to serve me, I'm a generous God. I got loving kindness. I'll let you serve who you want, sir.

Is that what he said? Verse 48. However, the most high does not dwell in houses made by human hands. That's the whole problem with the whole thing.

They're rejoicing in the works of their hands. The problem is God's not there because he doesn't dwell in a place made with human hands. He lets you have the work of your hands.

He just doesn't inhabit it. Are you with me? And he doesn't dwell in the houses made by human hands, as the prophet says. Now, have we read this this week? Heaven is my throne.

Earth is the footstool of my feet. What kind of house are you going to build for me? Did we see that last night? How are you going to build a house for him? Well, by wisdom the house is built and by understanding it's established. And what did we see in Job 28? What's wisdom? The fear of the Lord.

And what is understanding? To depart from sin. So, notice this. Could we simply say there, by the way, if you're not walking in the fear of the Lord and you're not departing from evil, you're building a house made with human hands.

And God doesn't do that. Are you hearing what I'm saying? How many of you believe what I'm just saying? Well, what place is there for my repose or rest? Verse 50 simply says what Jeremiah said. Was it not my hand which made all these things? You men who are stiff-necked and uncircumcised in heart and ears are always resisting the Holy Spirit.

You're doing just as your father said. You know what he said? He said in all these years sin had changed. People still do what they did in the Old Testament.

It's a good thing it's all stopped today, isn't it? No, see people are still doing it today. The only way you break covenant with God is by becoming stubborn, stiff-necked, rebellious, and obstinate. You refuse to come.

When you do it, you break covenant. Are you with me? You see, that's why people, now listen to me, now this is going to help you if you receive it. That's why people have repented with their lips and cried with much tears over individual acts of sin over and over and over and over again, only to be swept right back into it and thinking, God, what more do you want? I'm repenting of that act of sin and it's still got me.

The reason it's still got you is because the world has still got your heart. When you give him your whole heart, the God of covenant meets you right there and takes on your illness. Are you hearing what I'm saying? You've been focusing on acts of sin.

God wants the hearts. Are you with me? By the way, that has a whole lot of things to do with you. Are you hearing what I'm saying? I didn't say it's all of it.

Can I just tell you? I don't know all of it. That has to do with people. Would that be all right if I say that? I feel a whole lot more comfortable saying it than lying to you.

I don't know all there is to it, but I know that's a part of it. Are you with me? All I know is God's a healing God and healing is in his covenant. Total healing.

Are you here? All right. But I know this. I know this, that we can break covenant with God.

And the way we break it is through the heart. Now, are you with me so far? All right. Now, I want you to listen to me.

Notice this carefully. I read to you over in Jeremiah chapter 33, that God made a covenant with his servant David, the righteous branch of David, who is who? The Lord Jesus Christ. Now, I'm not going to go back to those verses, but you can go back and read them and you'll see you remember me reading that they were carried forth through the Levitical priesthood.

Are you hearing what I'm saying? Now we're going to see what the Levitical. How many of you remember reading that over that Jeremiah 33? Now we're going to see what the Levitical priests represent. Are you

with me? All right.

Turn with me to Ezekiel 34. Ezekiel 34. Excuse me, 44.

Ezekiel chapter 44. Ezekiel chapter 44. I'm going to start reading verse nine and 10, and then we're going to come back up, but we're going to see the role the political priests have.

As a matter of fact, just so I can recall to you what we read over there. Let me read this to you again from Jeremiah 33. Don't turn over there, but here's what it says.

In those days, Judah shall be saved and Jerusalem shall dwell in safety. And this is the name by which she shall be called. The Lord is our righteousness for thus says the Lord.

David shall never lack a man to sit on the throne of the house of Israel. Now listen carefully. I'm reading from Jeremiah 33 and the Levitical priests, the Levitical priests shall never lack a man before me to offer burnt offerings, to burn grain offerings and to prepare sacrifices continually.

Listen, he's saying I'll never break my covenant with my servant David, the righteous branch of David who is Jesus. And the Levitical priests will never lack a man, a person, a place to offer sacrifice. Is that what I just read to you? All right.

And he says, if you can break my covenant for the day and my covenant for the night so that the day and the night will not be at their appointed time, then my covenant may also be broken with David, my servant, and he shall not have a son to reign on his throne. And with the Levitical priests, my ministers, as the host of heaven cannot be counted and the sand of the sea cannot be measured. So I will multiply the descendants.

Now listen to this carefully. Now here's who he's going to multiply. I will multiply the descendants of David, my servant, and the Levites who minister to me.

Remember he made covenant, God the Father made covenant with God the Son. Abraham and all his descendants got into it. Are you with me? Now we have God the Father and David, the righteous branch of David making covenants that cannot be broken, cannot be violated.

And along that line, he says, I will multiply the descendants of David, my servant, who does he represent? Jesus and the Levites who minister to me. Ezekiel 44. We're going to say two types of Levites.

Now listen to me. One type of Levite ministers to the Lord. Another type of Levite doesn't minister at all.

Ezekiel 44, verse 9. Thus says the Lord God, no foreigner, uncircumcised where? In heart and uncircumcised in flesh of all the foreigners who are among the sons of Israel. None of those shall enter my sanctuary. But the Levites who went far from me, now look why they went far from me, when Israel went astray, who went astray from me, and what did they go after? After their idols shall bear the punishment for their iniquity.

How many of you see that? All right, now go with me to verse 5. And the Lord said to me, son of man, mark well, see with your eyes and hear with your ears all that I say to you concerning all the statutes of the house of the Lord and concerning all of its laws. Mark well the entrance of the house with all exits of the sanctuary. Now, how many of you see that? All right, now let me tell you something.

He can't possibly be talking about the physical sanctuary, because it only had one entrance, and that was the only way back out. Are you hearing what I'm saying? But he is relating this to a spiritual sanctuary. And he tells the prophet, mark well the entrance into the sanctuary and the way out of the sanctuary.

You know what's happened today? The entrance into God and communion with God has been perverted, and the exits have been hidden. Are you hearing what I'm saying? It has been perverted as to how to get in, and it's been hidden to warn you how to get out. Are you hearing what I'm saying? But he told the prophet, make sure that you mark well, mark it well, make sure everybody knows about it, mark well how to get into Christ, and how you get out of it.

Are you hearing what I'm saying? And notice this. Here's who you go speak to, and you shall say to which ones? The rebellious ones. This is the ones you're supposed to mark it well to.

Make sure the rebellious ones know not only how to get in, but they also know when they get out. Are you hearing what I'm saying? How many of you seeing what I'm saying? Go to the rebellious ones, and by the way, may I tell you, that's why God is bringing this message to the church, because it's the church that's the rebellious ones, not the world. Are you hearing what I'm saying? See, the church has been taught that God hates sinners.

That's not true. God loves sinners. He hates hypocrites, and that's why he said judgment must begin first at the household of God.

Are you with me? He hates pretenders, and so he goes to the rebellious ones, and here's what he says. He says, you shall say to the rebellious ones, to the house of Israel, thus says the Lord God. And what does he tell them? Enough of all your abominations, O house of Israel.

Is he talking to the world or to his people? Was the house of Israel the world or his people? And he says, I want you to go tell them I've had enough of all your abominations. And here's what he says to them. Here's what you did when you brought in foreigners.

The foreigners are the dogs, those outside covenants, strangers to the covenants of promise, foreigners, Ephesians chapter 2. They're foreigners and they're uncircumcised in heart, which means God doesn't have their whole hearts. Is that what it means? They're uncircumcised in heart and uncircumcised in flesh. You brought them in to be in my sanctuary to profane it, even in my house.

When you offered my food, the fat and the blood, for they made my covenant void, this in addition to all your abominations. I like, I like what the King James says here better, because it says, and they have broken my covenant because of all your abominations. Are you hearing what I'm saying? The reason I say this is because who do we blame this message on? We don't blame it on the preachers.

We're going to blame it on the people. God blames it on all of us. You know what he says? He says your hearts have gone after abominations and idols.

We could have read the book and saw for ourselves. We were wrong. Could we not? We didn't have to wait for now to do it, did we? I say, did we? But you know what? We just wanted peace and safety and security.

So you know what God did? Here's what he did. He sent us some Levitical priests who were walking after the same idols to stand before us. Are you hearing what I'm saying? Look, he says it right here.

He says that, verse 10, but the Levites who went far from me when Israel went astray, who went astray from me after their idols, shall bear the punishment for their iniquity. Yet, now look at this, yet the same ones who are ministering with idols in their heart, yet they shall be ministers in my sanctuary, having oversight at the gates of the house, ministering in the house, they shall slaughter the burnt offering and the sacrifice for the people, and they shall stand before them to minister to them. Are you reading this? And then it says, because they ministered to them before their idols and became a stumbling block of iniquity, verse 12, to the house of Israel.

Guess what they ministered? They ministered what the people wanted to hear. They had idols in their heart and they ministered idols to the people. How many of them? Do you know what the result was? Broken covenant.

It made the covenant boil. What does that mean? It means that God could no longer pour out everything pertaining to life and God ministering to people, but left them floundering in their sins, because they broke the covenant. Are you hearing what I'm saying? I say, are you hearing what I'm saying? Now look at here.

Look at this. Here's the problem with those people standing before you to minister their idols. They become a stumbling block of iniquity, which means this, for generation after generation after generation after generation, guess what gets ministered? To their sons and their daughters and their sons and daughters and their sons and daughters and their sons and daughters.

Stumbling blocks of iniquity. Don't ask how it could happen. Don't ask how it could all be wrong.

Don't ask anymore, how'd this all get in a mess? This is how it got in a mess. We didn't feel. And the standard of holiness was torn down.

God's word, even though we spoke with our lips, we are people of the book, but God's word. We just went baptized in the name of the Father, the Son and the Holy Spirit. But we didn't teach them to do everything in this book.

As a matter of fact, we even got angry and repudiated our leaders like Moses, who said, let's do what's in this book. And God turned us over to worship the works of our own hands, to build a temple made with hands, which he wasn't worthy. And not only that, but he left before us people to minister on idols.

And they became stumbling blocks of iniquity. That's how it happened. Because our hearts didn't desire just Jesus.

But look at these ministers that stand there. Verse 13. And they shall not come near to me.

See, they'll be standing there ministering. Oh my, I want to tell you something. This is such a, I don't care what preacher he is, because I tell you something.

If you've got a heart for Jesus, they'll break you. And I'm saying this because there's going to be other preachers who hear this tape besides just who's here. Don't take it.

The priesthood, the pastors, the ministry is a mess. Living in sin. It's living in adultery.

Preachers are bound by lust, the most respectable preachers in town. And they eat up with lust. And nobody knows it but them.

I say it because the preachers can be free from it if they'll acknowledge their iniquity and turn to Jesus for the whole lot. There's dishonesty. The people are getting raped financially.

We're having building programs and bond programs. We've got evangelists on TV that are pleading for money. Please send me more money.

I've got to build this thing. And they know that sitting on their desks are plans to build another building the minute that one gets paid for. It's an abomination.

And we keep telling the people, God told me to God says those people will not come near to me because they got idols in their heart. Verse 13, they'll not come near to me to serve as a priest to me, nor will they come near to any of my holy things, to the things that are most holy, but they shall bear their shame and their abominations which they've committed. Yet I will appoint them to keep charge of the house of all its service and all that shall be done in it.

I'm going to leave them right there to minister to the people's hearts who have idols like theirs. How many have seen it? But there's another group of Levitical priests. Look at verse 15.

But the Levitical priests, the sons of Zadok who kept my charge, who kept charge of my sanctuary when the sons of Israel went astray from me shall come near to me to minister to me. And they shall stand before me to offer me the fat and the blood declares the Lord. They shall enter my sanctuary.

They shall come near to my table to minister to me and keep my charge. And it shall be that when they enter at the gates of the inner court, they shall be clothed with linen garments. They'll be holy.

And woe shall not be on them. They shall be ministering in the gates of the inner court and in the house. One group of Levitical priests can't come near the holy things of God, yet they're left there to minister the idols and the stumbling block of iniquity to the people.

But those priests who didn't go astray, they go and they partake of the holy things of God. And they come back and they minister the holy things. Are you hearing what I'm saying? I just want to say this for any preacher that hears this tape.

Preachers, don't fool yourself. What you do in private, your lusts, your bitterness, your resentment, all of those things, what you do in private does affect what you say on Sunday morning. You can't get to the holy things of God and not your best sermon is holy.

It just produces ruin to the hearers. Turn with me to Malachi 2. Now, even though I'm saying that for the benefit of some preachers that'll hear the tape, you see, if the ministry was right, if the ministry was right, we'd see the glory of God. Are you hearing what I'm saying? Malachi chapter two.

Let's see these two priests. Verse one. And now this commandment is for you, O priests, if you do not listen.

And if you do not take it to heart to give honor to my name, says the Lord of hosts, then I will send the curse upon you and I will curse your blessings. And indeed, I have cursed them already because you are not taking it to heart. Behold, I'm going to rebuke your offspring and I'll spread refuse on your faces, the refuse of your feasts, and you'll be taken away with it.

You know what that means? That means that all of your religious service will be like refuse. And yet you'll think it's really a religious feast and service. And since you have an idol in your heart and you're ministering to people who have idols in their heart, everybody likes it.

Just a good sermon, we had a great time of fellowship. My, my, my, didn't we have a good time at church Sunday? Ooh boy, wasn't that wonderful? Wasn't that grand? Wasn't that great? We haven't been changed, we still sin, we still walk in the loss of the flesh, but wasn't that a wonderful time at church? Yeah, probably was. And that refuse that you love, you'll be taken away with it.

In other words, it just gets better and better and better because it just keeps being the idol in your heart. And then God says, then you'll know that I've sent this commandment to you that my covenants may continue with Levi, says the Lord of Hosts. My covenant with him was one of life and one peace.

We're talking about the covenant of peace. It was one of life and peace. And I gave them to him as an object of fear or reverence.

So he revered me or feared me and stood in all my name. True instruction was in this priest's mouth and unrighteousness was not found on his lips. He walked with me and how does he walk with God? He walks in peace and uprightness.

And as a result of that, what happens to many people? They get turned back from iniquity. Now, listen to me. Let me tell you what it didn't say.

It didn't say. Listen to me. It didn't say they got turned back from the world to join a church.

It says they got turned back from their sin because we've got churches multiplying numbers upon numbers upon numbers upon numbers upon numbers and people coming in because we're ministering our idol before them. Our idol is so winning. And so we just keep ministering our idol, ministering our idol except we never mark clearly.

We never mark clearly the entrance and we don't and we don't show them the exits. We pervert the entrance and we hide the exits so we can continue to promote and build our idol with human hands where God doesn't live as well. Because we're stiff-necked and rebellious and we don't believe the word of God.

And we don't listen to God. So we just keep ministering our idol. Just keep ministering our idol.

We minister it, we minister it, and we minister it. And we get all kinds of people and we keep growing and growing and growing. The only problem is nobody gets turned back from living for themselves.

Verse 7. For the lips of a priest should preserve knowledge. And men should seek instruction from his mouth. Well, I'll tell you, brother, that's when the soul winning gets real strong.

It's when you're walking with a covenant God to the extent that people know they don't have the answers and they start seeking instruction from the mouth of the priest walking with Almighty God. People should seek instruction from his mouth for he is a messenger of the Lord of hosts. But as for you, you have turned aside from the way.

How many ways did we read God gave us this week? How many ways? One way. Jeremiah 32. They gave us one way, but you've turned aside from that way.

You've caused many to stumble instead of turning them back from their iniquity. Here's what happens. You keep feeding them your idol.

You cause many to stumble by the instruction and you have corrupted the covenants. How many of you say that? What's corrupted is the covenants. The covenant of peace.

So the only kind of peace people can have is false peace, peace and safety, peace and safety, peace and safety when there is no peace and safety. Are you hearing what I'm saying? I say, are you hearing what I'm saying? All right, now notice this. Look what he calls this.

Verse 9. So I also have made you despised and abased before all the people. Can I tell you that's what the church is today? It's despising, but you don't believe it? Go to the world and start soul winning. Go asking about come to church and see if they don't despise the church.

I've made you despise. I found out something. God really is not too interested in his reputation.

He just kind of knows it's all going to come out. And so he'll let somebody name the name of Jesus and profane the covenant and despise it because he knows if they want to know truth, it can be found right here. And God is ready to teach each man from the least to the greatest of them his covenant.

If they'll just fear God, he'll show them his covenant. Have we been seeing that this way? Now look at this. I've also made you despise and abase before all the people just as you're not keeping my ways, but you're showing partiality in this instruction.

You know what that means? That means that you just kind of pick and choose. You just kind of pick what you want. God says there are how many ways? One way.

Let's see, we've got a whole bunch of ways. You know why? Because we've got a bunch of people picking and choosing what they want. And so we can find out who's right.

We just argue doctrine and theology. All right? And he says, verse 10, Do we not all have one father? Isn't that an interesting question? Aren't we supposed to all have one father? Black and white, Presbyterians and Methodists, Orientals. Aren't we have one father? I wonder why all the problem.

Do we not all have one father? Has not one God created us? Then where are all the denominations? What are they for? Had not one God created us? Why do we deal treacherously against each, each against his brother? So as to profane the covenant of our fathers. Are you hearing what I'm saying? I don't have time to show you, but I mean, my goodness, it's so pathetic. We, we have these, we have these citywide campaigns for all the churches come together.

You've got the Methodist preachers, the Baptist preachers, the Pentecostal preachers, and, and the, and the Lutheran preachers and the Catholics and all working together to bring unity to win our city. God says in Haggai, you build it and I blow it away. And that's exactly what happens.

You know why? Because it says, because when you come together, you then go back to build your own house. God says, I blow it away. When's the last time you saw a citywide revival of the city? You know why? Because it wasn't a revival.

We just called it that. Now notice this, verse 11, Judah has dealt treacherously and an abomination has been committed in Israel and in Jerusalem for Judah has profaned the sanctuary of the Lord, which he

loves and has married the daughter of a foreign God. How many of you say that? He's married a harlot of harlots, Babylon.

As for the man who does this, may the Lord cut off from you the tents of who? The tents of who? Of who? Jacob. How many of you, how many of you say it says Jacob in your Bible? All right, let me ask you again, the tents of who? Jacob. Now I had to get you to say that because that's where I'm going next.

And it's important that you understand what he means when he talks about the tents of Jacob. See, that doesn't mean anything to us. We just read it.

We don't know what the tents of Jacob are. Are you hearing what I'm saying? All right. So he says, as the man who does this, may the Lord cut off from the tents of Jacob, everyone who awakes and answers or presents an offering to the Lord of Hosts.

Now here's what it means. And this is another thing you do. You cover the offering of the Lord with weeping, with groaning, because he no longer regards the offering or accepts it with favor.

We can weep a lot and we can cry a lot, but it doesn't mean God himself. But he's going to cut off from the tents of Jacob, all of those who profane the covenant. Are you hearing what I'm saying? But the people, they say, yet for what reason? What have we done? Why are we so bad? You know, I've heard this so many times.

Somebody be dealing with somebody and you get to talking, you get to preaching the gospel and before long, they interrupt you and they say, you're saying that like you think there's something wrong with me. What's wrong with me? All you got to do is just say the gospel to them. Well, what are you talking like that to me for? You didn't even have to accuse me.

All you got to do is speak the truth. Are you hearing what I'm saying? And then he says, you say, for what reason? So God tells us what reason. Because the Lord has been a witness between you and the wife of your youth, against whom you've dealt treacherously.

Now you know what he's saying? He's saying you're supposed to be married to somebody. You're supposed to be married to one wife, one person. Here's what's happening.

And I'm not commenting on divorce right now. He's talking about spiritual adultery. And he says, you're supposed to be married to the wife of your youth, against whom you've dealt treacherously, though she is your companion.

She's still with you. See, he's not talking about divorce because she's still with him. In other words, supposed to be there.

In other words, he's acting like he's married to her. He's walking hand in hand with her. She's still his companion.

Companion. Companion's not a covenant term. Friend is a covenant term.

Lord is a covenant term. God is a covenant term. But companion's not.

A companion is somebody you just happen to run around with every once in a while. And so she's become your companion and your wife by covenant. She's supposed to be your wife by covenant.

Now notice this. But not one who has done so who has a remnant of the Spirit. What's the problem? They've married the daughter of a foreign God.

Is that what he's saying? All right. But not one who has done so who has a what? If you've got a remnant of the Spirit in you, you're not walking like that. Are you hearing what I'm saying? Then God says, verse 16.

Well, it says, verse 15. But not one has done so who has a remnant of the Spirit. And what did that one do while he was seeking a godly offspring? Take heed then to your spirit.

Let no one deal treacherously against the wife of your youth. For I hate divorce, says the Lord, the God of Israel, and to him who covers his garment with wrong, says the Lord of hosts. So take heed to your spirit that you do not deal treacherously.

What's the whole problem? Verse 17. You've wearied the Lord with your words. You've got plenty of words to cover your garments.

Yet you say, how have we wearied you, Lord? We've been speaking your words. In that you say, everyone who does evil is good in the sight of the Lord, and he delights in it. In other words, you call those who are walking in sin eternally secure and safe.

Are you seeing that? I say, is it in your Bible? All right. Now, let's see what he meant by the tense of Jacob. Turn with me, if you would, to chapter one of Malachi.

These Levitical priests, did we see two classes of Levitical priests? All right. Now, I want you to notice this. God compares these two types of Levitical priests to Jacob and Esau.

Are you with me? I say, are you with me? All right. Now, notice this. Verse one, Malachi one.

The oracle or burden of the word of the Lord to Israel through Malachi. I have loved you, says the Lord. But you say, how has thou loved us? Was not Esau Jacob's brother, declares the Lord? Yet I have loved Jacob, but I have hated Esau, and I have made his mountains a desolation and appointed his inheritance for the jackals of the wilderness.

And can I just tell you, the jackals of the wilderness are those same characters that are the host of heaven. It's the positive. Notice what he says.

We already read in chapter two that he's going to call off everybody who divorces his spiritual wife. He's going to cut them off. He's going to cut off everyone who deals treacherously with the covenant and violates the covenant.

He's going to cut them off from the house of Jacob. Are you with me? What's the house of Jacob? I want you to think about Jacob and Esau for just a moment. Jacob and Esau.

Who had all of the covenant rights, Jacob or Esau? Esau did because he was the firstborn. Is that right? Esau had all the rights to the covenant. But I want you to notice what happened to Esau.

Esau, now listen to me carefully, Esau was coming in from a hunting trip. His flesh was hungry. And so he decided he could have gone now with his covenant rights.

He could have gone to his father and he could have gotten food for his flesh. Are you hearing what I'm saying? But he was just flippantly playing with the covenants. He wasn't serious about the covenant.

He just wanted the inheritance. That's all he wanted. He didn't want God.

He didn't want the father. He just wanted the inheritance. Are you hearing what I'm saying? Because the only thing that really mattered to Esau was to get his flesh blessed.

That's all he wanted. And so he was coming in hungry from a hunting trip and he saw a red bowl of soup and he told, now listen to this, he told, he told Jacob that he would sell his covenant birthright for a bowl of soup. Now is that what happened? All right.

Now that's exactly what happened. You can read it in Exodus. That's exact or Genesis.

That's what took place. Now it says, well, in fact, I want to show you something. This concludes tape number nine.

Please proceed to tape number 10 where this message continues.

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