

# (Blood Covenant) 1 - Blood Covenant

by Milton Green

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*Milton Green's sermon explores the profound significance of blood covenant in understanding our relationship with God and each other.*

**Duration:** 1:26:08

**Scripture:** Genesis 14:18, Genesis 17:5-6, Genesis 17:15, Genesis 18:1, Matthew 7:15, Acts 4:32

**Topics:** "Blood Covenant"

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## Description

In this sermon, the speaker emphasizes the importance of understanding the covenant between God and His people. The speaker refers to various passages in the Bible, such as Genesis 18, where the Lord appears to Abraham. The speaker suggests that the Lord's appearance may be Jesus, highlighting the revelation of Jesus throughout the entire Bible. The sermon also mentions the concept of covenant and how it has been concealed from people due to traditions and the influence of the enemy. The speaker concludes by discussing the exchange of robes and weapons between Jonathan and David, emphasizing the significance of covenant in their relationship.

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## Transcript

...receives revelation in the Word of God, it sometimes conflicts with what he has previously been taught. This causes you to have to deal with old traditions or wrong teaching. These tapes may contain some new light from God's Word, and it may be opposed to some traditions you have previously learned.

Therefore, follow through these messages in your Bible, in sequence, editions of men. This is tape number one 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 this series, or to the tapes out of sequence, can lead to a misunderstanding of the nature, the intent, and the importance of the series. Well, Father, in Jesus' name, we just submit ourselves to you, Lord, and we just come before your throne, and thank you for your grace. We come to receive your Word, and Lord, we thank you this Word performs its work in us.

Now, Lord, I give you my will that your will prevail, Lord. Lord, I just want you to receive all the glory and honor, and Lord, I just want to boast in Jesus. We just want to boast in your Word, and boast in you, Lord.

So now, in Jesus' name, Lord, by faith, we just receive this fresh anointing, Lord, and just receive the fruit of the Spirit, the weapons of our warfare. Lord, just stand in your Word that we always triumph in the name of Jesus. Now, in Jesus' name, Lord, you defeated all the works of darkness, and so with grace, the Word, and the blood, I remove all the works of distraction and oppression, all the words snatching and thoughts and blank minds, and every oppression against our minds, and the hint of the Word right now, I remove in the name of the Lord Jesus Christ.

And now, Lord, in Jesus' name, I speak your blessings, peace, grace, love, healing, and deliverance in Jesus' name. Well, amen. Folks, this has really been true, that our traditions, lots of traditions, have taught us to analyze this Word rather than walk in it.

And we have been over here trying to make a lot of things work in the Word, and trying to get God to cooperate with us, and get God to move, and God doesn't move. So what is happening? We're learning something about moving over to line up with God's Word today. And this learning process is learning and understanding that we have to walk in this Word.

And John 15, it says that when you become fruitful, that you ask whatever you wish, and it'll be given to it. You know, we can pray and know instead of praying and hoping. We can pray and know when we walk in this Word, when we walk in covenant.

So it's a very important thing that we start out now and look at some of the things about covenant. And covenant is kind of foreign to the Western world because we don't think and talk in those kind of terms. See, the real meaning of this Old Testament and New Testament right here is old covenant and new covenant.

See, understanding this covenant right here is essential to understand the Bible. See, unless I understand covenant, I'll walk in question about my salvation. Unless I understand covenant reality, my prayer life will be up and down, and every promise to God, though, is yes and amen through covenant.

Do you know that? So covenant happens when two becomes one. And the Western world does not understand covenant, and the closest thing we have in this country to covenant is a wedding when two people are married. And Eastern world, me and the people in the Eastern world do understand about covenant.

See, covenant to them and to the people who live in Bible days is a commitment to someone that is more sacred than your life. But covenant is an endless partnership, it's everlasting. It's unbreakable, and there's no changing or there's no getting out of it.

See, God had a covenant with Adam, God had a covenant with Abraham, God had a covenant with Noah. Everything God does is based on covenant. And see, when we understand that, then we understand the seriousness of the word, and we understand how to receive from God.

Covenant was a very well-known thing in the Bible days. And in the Bible days, when, let's see, two people would come together to make covenant. First, let's just say that I was going to make covenant with Peter, Lord, here.

First, I would know Peter very well before I ever made covenant with him, and he would know me very well. See, because everything I have and am, I'm giving to someone in covenant. Two become one when we're in covenant.

And in those days, when these covenants were usually made, they would have some witnesses there, and they would meet in a field. And one of the first things they would do, they would exchange their robe. They'd have on their best robe, and I'd have on my best coat, and Peter would have on his best coat, and we would exchange.

We would exchange coats. Peter and I would, and then this would be that I was putting on Peter, Lord, and Peter, Lord was putting on Milton Green. That means I was putting on a new identity, and he was putting on a new identity.

We were becoming one. Back in those days, they exchanged the girdle or the belt, and the belt in those days wasn't to hold the pants up, it was that they carried their weapons on, which would mean they exchanged strengths. So as we would exchange belts, all the strength that I had would go to Peter, and all the strength that he had belonged to me.

We were becoming one. I don't want to tell you that this kind of relationship is a love unexplainable. As a matter of fact, we'll see some Bible terms about this kind of love, covenant love.

Then Peter and I would exchange weapons. I would take his weapons, and I would give him some of my best weapons, which would be a symbol of all of his enemies become my enemies, and all my enemies become his enemies. Then there would be an animal, and usually they cut these animals different than any other time, because it was cut from the head.

The head was not cut off, it was totally cut from front to back. The animal was split, and sometimes we'd get on each side of the pieces, and you would just have a wall of blood. When you would look at that animal, they'd cut into it and it would just be a wall of blood.

Sometimes they would walk a figure eight. He'd be on one side, and I would be on the other, and we'd walk a figure eight through the pieces. This walk is called a walk of death.

I'd be dying to everything that I am, Peter would be dying to everything he is, and we would become one. Now let me just tell you another way to say this. We want to relate to flesh and blood, and you know the Bible tells you some things about flesh and blood.

These are called flesh and blood, say my brothers and sisters, let's put it this way. My brothers and sisters would be what you would call milk brothers and sisters. In other words, that means that we share the same milk.

But this is a much more closer relationship than milk brothers and sisters that Peter and I were. We would become blood brothers. When you understand this, then you can understand how serious this word in covenant is, and then you'll begin to understand what is available to us when we repent and are in covenant with God.

First there has to be understanding, doesn't there? So we would walk through the pieces, and we would point to the pieces, and we would say, God, you do more, you do this to me and more if I do not keep this covenant. In other words, as these pieces are. Now later on this week, boy I'm telling you I'm free right now, I'm going to tell you it's a lot better than that first half.

I'm liking this a lot better, thank you Lord. You're going to see some terms in the Bible, have you read it before, cut to pieces? You'll see that people who are cut to pieces in the word are people who have

transgressed the covenant. And this is the one that the Lord removes the hedge on, and we'll get into that later because I want to tell you this is what you do when you come to God.

Now you know Abraham, do you remember that Abraham walked through the pieces, isn't that correct? Now, I want you to understand something. God, Abraham was not seeking God. God came and sought Abraham and led Abraham through a process of things so he could bring him to a place so he could make covenant with him.

Now I think this is a way, a lot of the things that the Lord is doing today, he's bringing us out of darkness and trying to get our eyes off of men and things and traditions to where he can bring us into a place where he can really do some things and grace. I mean, he's just got a whole lot of grace he wants to put on our lives if we'll walk in what light we have. Now you might want to remember that Abraham, he put Abraham to sleep and God put Abraham over God.

The only thing Abraham could give God is his will. You understand that's all you can do is give God your love and he will, of course, that's what he wants. That's what he wants.

But do you know who walked through the pieces? God did. He made the covenant for both of them. He walked through as a flaming torch and a smoking oven, didn't he? Did he walk through the pieces? Who made the covenant for us? Who's got the covenant with God? The Lord Jesus Christ.

See, in Adam we are cursed, right? And we come in Adam and then we come, we make covenant, if Jesus Christ becomes your Lord. Now he doesn't become, you don't get in this covenant because you're a church member or come into a building with a seatbelt on it. You make covenant.

See, because when you receive Jesus Christ as Lord, what you're doing, you're taking an oath that this is where you're going to walk. It's a lot more serious than making a mental assent that Jesus is the Son of God. See, the demons do that and tremble.

But then as we would stand here, and this is so important, I would speak blessings over Peter as he would speak blessings over me because all my possessions that I have belong to Peter and everything Peter has belong to me. All I have to do is just have a need. See, we're one.

Everything he has belongs to me and everything I have belongs to him. But you see what we had to do? When we had to make covenant, I had to die to everything I was to make covenant with Peter. Peter, you had to die to everything you was to make covenant with me, because our identities became one.

Now, this is a very serious thing when you give all your whole being over to someone and everything you are and everything you have that I give over to Peter and everything he has he gives over to me, and we become one. It's a very serious thing, and I want him to be serious. I really want him to walk a nest as I intend to walk a nest.

But what we would do when you make covenant, I would speak curses over Peter and his descendants, his household, his children, his sons, and everything. Terrible, terrible curses, terrible curses, if he didn't keep his covenant with me. Unlike today, they had a fear, well, let's put it this way, they had an understanding of life and death being in the tongue in that day.

See, the people of the church today don't understand that. It's deceived about it. Because as we would speak these curses on each other, who do you think carries these curses out? You understand today that

people curse their own selves, they curse their own children.

God doesn't bless ignorance. The Enemy always comes to talk to you with your mind, to get your heart in agreement with him, and when you get your heart in agreement with the Devil, he moves in. So as we would speak curses on one another, if he didn't keep his, the hedge would be down for the Enemy to do all these things to Peter.

Now, you're going to find out later on, we'll get into it, that there are curses in here, there are blessings and curses in the Deuteronomy 28, which you will see here today, right now. And these blessings and curses, the blessings are for people who walk in this covenant, and the curses are for the ones who do not walk in it. And that's going to be interesting to you later on.

But anyway, Peter and I would change names. I would now be called Milton Lord Green, and he'd be Peter Green Lord. We'd exchange names.

You remember that when the Lord was bringing Abram into covenant, his name was Abram, wasn't it? Isn't that right? Well, the name of God was Yahweh. And if you know that he took the ah out of his name and put it into Abraham, and he put the ah, he took the ah out of Yahweh, and then seri, he took the ah and it became serah. And then how did God get Abraham's name? He became known as the God of Abraham.

And then this covenant went to Isaac, and he became known as the God of Isaac. And he made covenant with Jacob, and he also became known as the God of Jacob, Isaac, Abraham. Now, you can understand this better if you understand that we are all children of Abraham.

Do you understand that? See, we're not flesh children, but we are spiritual children. Do you understand that we are the Israel of God? Do you understand that if Jesus Christ is your Lord, not because you are a Church member, but if Jesus Christ is your Lord, you are the seed of Abraham? It's in Galatians 3. We'll look at that later. We are the Israel of God.

We spend a lot of time looking at the other Israel. I think the powers of darkness like us spend a lot more time looking at that Israel instead of looking at this Israel. But anyway, then Peter and I would have a covenant meal of bread and wine, and this bread would represent the flesh, and the wine would represent the blood.

We would drink this wine usually out of just one cup. The wine would be a symbol of us sharing this cup of fellowship with one another. Then I would take this bread and I would feed, I would put it into the mouth of Peter, which would be a symbol of how Peter was taking me into himself.

Then he would take a piece of bread and he would give it to me, and it would be a symbol of Peter coming into me. So we're receiving. Do you recall when the wedding cake, where it came from, when they feed the cake to one another? See, that's where that was taken from.

That's a symbol, the man and wife, when they receive the cake, that's what marriage is supposed to be. There was a covenant with Adam and Eve. Then hereafter, Peter and I would be known as friends.

In the Bible, this is what two people in covenant were called. They are called friends. I believe that's what the Lord Jesus calls us, isn't he? He calls us friends.

Friend in the scripture means someone who is a blood brother. Now, you understand the difference in flesh, or milk brothers, than a blood brother, right? Now, this is on your notes, and I don't want you to turn it. In Proverbs 18, verse 34, it says there is a friend who sticks closer than a brother.

See, that's what he is talking about. So Peter and I would be more obligated to Peter than I am to his flesh and blood. There is no comparison.

See, Peter and I are one. And Peter would be more obligated to me than he would be to his own flesh and blood, because the covenant is more sacred than anything. Do you remember in the book of Acts where they took everything that they had, the wealth and all the money they had, and they took it and threw it down at the apostles' feet? Isn't that some strange scripture? See, we are going to come to a place where we act like they did in Acts, but we are not going to come there to act like in Acts until we know what they knew in Acts.

Was that a pretty good example of the church? In the first chapter, Jesus ascends and goes into heaven, and somebody comes back to make it a little more modern and says, Let's change a few things. I think these apostles had the best information of how the church was supposed to be, don't you? God is the same yesterday, today and forever. The powers of darkness are still doing the same thing, and flesh hasn't changed either.

But here they did, they took all their possessions. There are not many people around where you would want to take everything you owned and put it at the feet of someone and know that it would be of use for the glory of Jesus, would you? No, because there is something for us to know that we don't know. But they did that then.

Let me tell you why they did it. Let me tell you why those people were one. Let me tell you why they could take everything they had, because they realized that they were not living for earthly things to begin with, and they understood covenant.

Because when you are in Christ Jesus, we all become one. We'll get into that later on. But I think real quickly I'd like to look at Genesis 14 with you, at Abraham, and I think this would be real helpful.

You watch Peter and I make this covenant, and I want you to watch God and Abraham make covenant. Now see, listen folks, it's real important that you see and know that this whole Bible right here is about covenant. This is what it is, an old covenant and a new covenant.

And both covenants is a covenant with God. One's better than the other one. But they all became in both cases supposed to be a holy people that separated from the world into righteousness.

And that's what the word of God and covenant is supposed to do for us. We're supposed to be separate. We're supposed to be strange folks in this world.

We don't walk, talk and act like the world. Later on you'll see that everyone in this world acts and walks and talks like Satan. And you'll see why.

And it's important for you to see that this week. It's going to make a difference in your Bible. I want to tell you when you get to the end of the week, you're going to want to re-read your Bible.

I promise you. You might even want to quit your job and just read your Bible. Of course we know we're going to have to work, but it's all right to want to do that.

But anyway, in Genesis 14, verse 18, we see Melchizedek, King of Salem, brought out, here he brought bread and wine. He's meeting Abraham. Isn't that real interesting? Now he was a priest, and we see here in verse 6, and we see this repeated over, I think it's Romans 4, about Abraham.

Then he believed in the Lord and he reckoned it to him as righteousness. That's speaking about Abraham, and he's called Abram right here. And he said to him, I am the Lord who brought you out of Ur of the what? What's that word right there? Chaldeans.

That was the people. If you remember, the Chaldeans were always when the Israel of God, they spent the Israel of God from right now all the way back to Exodus. Do you see that? And when the people were disobedient to God and they didn't walk in covenant, God would send the Chaldeans on them.

The Chaldeans is a type of something today, and I want you to remember this right here, where the Lord delivered Abraham from the Chaldeans, because when you come back and re-read this next week, this is going to have a real interesting meaning to you. He brought you out of Ur of the Chaldeans to give you this land to what? Possess it. Now I want you to possess the land right there, because I want you to know there is a land for you to possess today.

There sure is a land for you to possess today. Now watch what Abraham here in this case asked him. So he said to him, and he said, Oh Lord, verse 8, Oh Lord God, how may I know that I shall possess it? In other words, possess the land.

Now I want you to know that is the very most extremely important thing. As you know, he's going to possess the land. And this is how God replied to him.

He said, We're going to make covenant. This is what he began to say. We're going to make covenant.

That's how you're going to possess the land, because everything I am, you're going to be. And you know what he said, Abraham, when you and me become one, that's the majority. That's all you need.

There's more than enough. And that's what God calls himself. He's more than enough.

So he said, I'm going to make covenant with you. Verse 9, he said to him, Bring me a three-year-old heifer, three-year-old female goat, three-year-old ram, and a turtle dove, and a young pigeon. Then he brought all these to him.

He cut them in two. He laid each half opposite the other, but he did not cut the birds. In verse 17, And it came about, when the sun had set, that it was very dark, it was very dark in the day, that there was another sacrifice, and another covenant, kind of Calvary type, wasn't it? Okay, it was very dark, and behold, there appeared a smoking oven, and a flaming torch, which walked or passed through these pieces.

God made covenant for him. God walked through the pieces. Do you see that? On that day, just so you'll be sure in the next verse, we see in 18, on that day the Lord made a what? He walked through the pieces.

And everyone has known what covenant is. Once again, I want to tell you, that's a foreign thing to hear. People in the East know and understand covenant.

You go to Africa, they understand covenant. Well, in chapter 17, look with me over there a moment. Now, when Abram was 99 years old, the Lord appeared to Abram, and he's still Abram, and said to him, I am God Almighty, walk before me and be what? Now, at the very beginning, he tells Abram, as he makes covenant with him, that when you are in covenant with me, you walk before me, in other words, in our covenant agreement, and you are blameless.

That's the way you walk before me. Now, who came along and said this has changed, that you didn't have to walk in covenant? Watch what he says in the next verse. And I will establish my what? I'll establish my covenant after he said you're going to walk before me and be blameless.

Isn't that right? That part came first, and then he said, I'm going to establish my covenant, and everything in this word is yours, and between me and you. And then I will multiply you what? Exceedingly. That's after you walk, you keep your agreement, you walk.

That's the blessings. That's the blessings when you walk in covenant. Let's look in verse 5. He told him, No longer shall your name be called Abram, but your name shall be Abraham.

Do you see the ah? Do you see it? Remember, God's name is Yahweh. For I will make you the father of a multitude of nations, and I will make you an exceedingly what? Fruitful. Now, see, that's all through our New Testament, New Covenant, and fruitful is what we've been leaving out.

It says you're going to know false prophets and false teachers by their what? Fruit. I'm going to tell you when you get through this week, I'm going to tell you what, your fruit inspecting is going to get a lot more interesting. And I'll make you exceedingly fruitful, and I'll make a nation of you, and a king shall come forth from you, and I will establish my covenant between me and you, and your what? Do you know that we're descendants of Abraham? He said, I'm going to establish this covenant that I'm making with you, with your descendants, which is us.

After you throughout the generations for a what? It's a neverlasting covenant to be God to you and to your what? Descendants after you. Now look in verse 9. I want you to watch this about the descendants in verse 9. God said further to Abraham, Now as for you, Abraham, you shall keep my covenant. Is that what he said? Now how do you keep a covenant? Just look at it and say, yeah, that's a covenant, God.

And then go walk and talk and act like Satan or whatever? He said, no, you're going to keep my covenant, Abraham. And he also said someone else is going to keep this covenant. You and your what? How do you keep covenant? You keep covenant by walking in covenant.

You and your descendants. We see a lot of things in the word about being a doer of the word and doing the will of God. All right, your descendants after you throughout their generation.

Now verse 11. You shall be circumcised in the flesh of your foreskin, and it shall be a sign of covenant between me and you. Now that was a sign of covenant then, and now today we are circumcised where? In our heart, right? And that's a sign of covenant for us today.

Now let's look in verse 21. But my covenant I will establish with Isaac, whom, now it's not Sarai anymore, it's Sarah, whom Sarah will bear to you at this season next year. And when he finished talking with him, God went, what's those two words, where did God go? Do you remember when the Lord came down and he took on kind of a flesh robe? Do you remember there might have been a covenant meal? And then there was Calvary? And then he went up.

I want you to remember that. Now we won't be able to get to that until tomorrow night, but when you see these things, folks, oh, it's going to change some things, change your life. But anyway, he went up.

Have you marked went up yet? God went up from Abraham. Now look in chapter 18, verse 1. Now the Lord, I want you to mark the Lord. The Lord is here with two other men.

Now the Lord appeared to him by the oaks of Mamre, while he was sitting at the tent door in the heat of the day. Now verse 4, Abraham says to him, now you know who do you think this Lord is? Do you think it might be Jesus? You know this whole word is a revelation of Jesus, don't you? Well, let's go ahead in verse 4. Lecture 12 Endure to the End 9 Please let a little water be brought, and what? What do you want to do? I want to wash your feet and rest yourself under the tree. Then verse 5. And I'll bring a piece of bread that you may refresh yourself, and after that you may go on, since you have visited your servant.

And they said, So do as you have said. Then verse 8. And he took curds and milk and a calf which he had prepared, he placed it before them, and he was standing by them on the tree as they ate, which I believe to be the covenant meal. Now in verse 19.

And the Lord said this about Abraham, now in verse 19, For I have what? Now are you beginning to see that many are called, but few are what? Do you think that God might be a little particular who he's going to make covenant with? He said, I'll choose who I'm going to make covenant with. Do you know what he said? For I have chosen him, that he may command his children and his household after him, to keep the way of the Lord. Is that right? By doing what? Now this is what God told him then, and that's what he's saying right now, by doing righteousness and justice.

Now do you know what righteousness is? That's walking right in God's eyes, doing things from God's point of view. That's a God kind of love. In order that the Lord may bring upon Abraham what he's spoken about him, and he's going to give it all to him when he practices righteousness and justice.

Now I want you to turn with me to 1 Samuel 18. Boy, I tell you, it's going to get good. I mean, it just gets exciting.

1 Samuel 18. Sometimes I start in chapter 17. This is where the army of the Philistines had gathered their army against Israel.

Saul is king of Israel, and as they face this Philistine army, Goliath, the giant who is over 9 feet tall, comes out and wants to face one of the men of Israel, and they all were fearful. As you recall, David the shepherd boy appears on the scene and he makes a remark about this dog taunting the armies of the living God. See, David understood about Covenant, because what did God say about him? He's a man after my heart.

So David understood, and so David went out to do battle with this giant, and all he had was a slingshot. But he said, I'm coming out in the name of the Lord to do battle with him, because he knew when he went out there that he had someone with him besides just a slingshot. So he went out and he killed this giant, cut his head off.

Isn't that good? And he did it all in the name of the Lord. See, that's Covenant. But I want you to watch now, after Jonathan, who is a son of Saul, who is a king, he saw David and saw all these things happen to David, and he saw that David was going to become king of Israel.

And a love came into Jonathan's heart for David, this was a mutual thing, and we're going to watch something happen to them in the very next chapter, in chapter 18, and let's begin in verse 1. David had just killed Goliath the giant, and verse 1, it came about when he had finished speaking to Saul, that the soul of Jonathan, will you please mark this when we come through, the soul of Jonathan was knit to the soul of David, and Jonathan loved him as himself. He loved David just like he loved himself. That, folks, when you get that kind of love, that's Covenant love.

Then, in verse 2, and Saul took him that day and did not let him return to his father's house, in other words, David stayed. Then Jonathan, in verse 3, made a what? He made a covenant. Now, what proper translation is this? It's a blood covenant.

He made a blood covenant with David because he loved him as himself. Are you seeing why he made the covenant? Because he loved him as himself. That's what covenant love is.

Then I want you to watch the process begin right here, of walking through the pieces, and we know they exchanged the armor, and any Hebrew, anyone that would read this word of God back through Bible days, would understand everything that took place. They just see a little part of it, and you've just got part of it here and there. Because in that day, they understood covenant, which has been a disadvantage for us because our traditions have, and the enemy has concealed it from us.

But I want you to watch what happens there, in verse 4. And Jonathan stripped himself of the what? Robe that was on him. That was the first thing he did, and he gave it to who? He gave it to David. They exchanged robes, and then with this armor included, and here comes his weapon, the sword and the bow, and there's the girdle, his belt.

Isn't that right? And so anyone, any Hebrew that would ever read this would know, see it already said they made covenant, but this is the process, that when you come into a field, and you have witnesses, so many witnesses, just go on a witness, and this process, like I was sharing with you, that Peter and I would make in covenant before, are you seeing this? This is exactly what Abraham did with God. He made covenant. Now, let's go on, because God's hand was on David, and this bothered Saul.

Look in verse 7. And the women sang as they played, and said, Paul had slain his thousands, and David his ten thousands. See, Saul has only slain thousands. I want you to notice this very closely, that David his ten thousands.

And when you see a whole lot of jealousy involved, then you can know the demons are moving in. They are already there. So you just watch right here in verse 8. Then Saul became very what? He was very angry about this song.

And for this saying displeased him. And he said, they have ascribed to David ten thousands, but to me they have ascribed thousands. Now what more can he have but the kingdom? And Saul looked at David with what? Suspicion from that day on.

And I want you to know that Saul's life took another change right here, because he already had a demon problem. Because he didn't walk in covenant. See, he became very suspicious.

He became, some other things happened to him. He was angry, he had hate and murder, he had fear and dread and jealousy. All these things.

This is all the works of the powers of darkness. Now, I want you to notice very carefully, look at me. Everything that God has a real thing of in fruit, Satan has a counterfeit of.

Are you going to remember that? So there is godliness, and then there is iniquity. Let's look there in the next verse, in verse 10. Now, it came about on the next day that an evil spirit, what do you reckon that is? And you know that's not the Holy Spirit, is it? Can I just go ahead and tell you, just write it up, just be real bold and put them up there, above it.

An evil spirit from who? Where did this demon come from? Your Bible says it comes from God. Boy, isn't it something how he lost control of those things? Isn't it amazing? See, we always think Satan over here wants our vote, and God over here wants our vote. He hasn't got a vote.

It's already a hell built for him. Judgment is already on him. So Satan or the demons do not want one thing out of control of God.

And I want you to know when you line up with this word right here, the angels, mighty in strength, start rendering service to you, and they are watching over this word before them. I want you to know they tear demons apart. I asked a demon one day if I might just throw this in.

I saw this demon all excited and so forth, and began finding out what's wrong with him. I asked him what's wrong, and he said, the angel behind you. I said, what do angels do to you? He said, they chase us with the word.

And I can see it! I've got a witness on it, because it lined up with the word. So the next day, here is all this anger, here is all this suspicion, jealousy, and I want you to watch when this comes in, when a person receives this into his life, he gets in agreement with Satan, and the next step right here, God removes the head, and it came about on that day, verse 10, the next day, that an evil spirit from God came, what's that word? Mildly upon Saul, and he raved in the midst of the house, while David was playing the harp with his hand, as usual, and a spear within Saul's hand. And we see in verse 11, he hurled the spear at David, because now he had murderers.

Now, turn with me to chapter 20. Saul just has a lot of problems. God has already decided he's going to replace him with David.

And it's up to David to just let God work all this out. See, David is not working it out, and God is working it out. That kind of sounds like a rest and covenant, doesn't it? See, he's already been anointed.

In chapter 20, Saul is trying to kill David, and then in verse 1, "...then David fled from Nath and Ramah, and came and said to Jonathan, What have I done? What is my iniquity? What is my sin? Before your father," he's talking to Jonathan, "...that he is seeking my life." Then you look in verse 8, and this is what David said to Jonathan, "...therefore," he said to Jonathan, "...therefore deal," what's that word right there? Now, sometimes it's called kindly or loving kindness. Let me just tell you right now, folks, loving kindness is a covenant word. Loving kindness means a God kind of love.

Loving kindness would be the love that Peter and I would have when I was talking about that covenant when we become one. It's a God kind of love when people become one. And that's what, frankly, God is trying to bring us into, to a place like he did Abraham.



strengthened in all power by your might, and now in Jesus' name I receive strength.' And then when I'm weak, all of a sudden, and I've done it over and over and over and over again, when you get where you can't go, you get to a place when you're weak, you withdraw that strength, and then there's a renewing and there's a strength that comes to you because of covenant. You have to be willing to let this love flow through you, or it won't be coming to you from the throne of grace.

So if you've got perverted thoughts and worldly ways about you, then you hold back a restraint of love, the kind of love and covenant love that the Lord wants us to have with one another. Are you beginning to see this? Now, I just want to stop there just a minute, because this is an example of covenant love. Verse 42, "And Jonathan said to David, Go in safety, and as much as we have sworn to each other, in the name of the Lord's saying, the Lord will be between me and you, and between my descendants and your descendants forever.' Then he arose and departed, while Jonathan went away into the city." Now I want you to watch and see what's happened to Saul in the meantime of all this.

I want you to see how these powers of darkness, how these demons are just getting old Saul just down further and further and further. Turn to chapter 22. Saul is just really having a case of self-pity here.

He's really feeling sorry for himself, and he finds out about the covenant made between Jonathan and David. Jonathan is his son, now, you remember. Now watch in verse 7, "And Saul said to his servants who stood around him, Here now, O Benjamites, will the son of Jesse also give to all of you fields and vineyards?' Because everyone is liking David, he's feeling sorry for himself, jealous.

"Will he make you all commanders of thousands and commanders of hundreds?' Verse 8. "For all of you have conspired against me, so that there is no one who discloses to me when my son has made a covenant." He's feeling sorry. "No one even told me that my son,' see, that's the big thing, that my son had made a covenant with David, with the son of Jesse,' and that's David, "and there is none of you who is sorry for me." You don't even feel sorry for me. See, it's a pity party, "or discloses to me that my son has stirred up my servant against me to lie in ambush, as it is this day." So I want you to turn over to 2 Samuel 3 with me, because what happens in between right here? What happens next? If the Philistine army are in a battle and they kill Saul, and they also kill Jonathan, and we're not going to look at that, but this will be a real interesting thing for you to read later on.

But they kill Saul, who is King, and they kill Jonathan. Now Saul's son, Ispachath, becomes King of Israel, and at the same time, David has become King of Judah. Now I want to say this again.

Saul's son becomes King of Israel, but David becomes, when Saul and Jonathan are killed by the Philistine army, David becomes King of Judah, Ispachath, the son of Saul, becomes King of Israel. Now Abner is the head of the army of Israel under Saul's son. Joab is the head of the army under David.

Now there is a little civil war that takes place between them, between Judah and Israel. And in this situation, Joab's brother, now Joab I want you to recall is with David, Abner is over with Saul's son in Israel, but Joab's brother gets killed by Abner in this little civil war that they had. So Joab really has resentment and revenge in his heart toward Abner.

Now in the meantime, Abner, who is the head of the army of Israel, becomes angry at the young king. He becomes angry at him. There is something he said, I won't go into detail, but he becomes angry at him.

And then he sends a message to David. He says, David, if you'll make covenant with me, in other words, he's married to king, I'm going to bring all Israel over to you and they'll be in your hands. I'll bring them over to you for covenant if you'll first make covenant with me.

Now I want you to watch him try to make this deal with David, because he's angry at the king. So we see this. Look in verse 12.

This is 2 Samuel 3, verse 12. Then Abner sent messengers to David in his place, saying, Whose is the land? Make your what? He's telling David, make your covenant with me, and behold, if you do this, my hand shall be with you to bring all Israel over to you. If you'll make your covenant with me, David, I'll bring all Israel over to you.

And he, David, said, Good, I, Abner, I will make covenant with you. But here's the condition, I demand one thing of you, namely, you shall not see my face unless you first bring Michelle, Saul's daughter, when you come to see me. In other words, come on, Abner, I'll make covenant with you, but you bring Michelle with you when you come.

And so Abner goes to make the meeting with him. And we see this over in verse 21, which obviously you see that he comes there to make covenant with him. That's the whole purpose of what he just said.

Isn't that right? He's coming, and you can very well assume that covenant was made here in verse 21. And Abner said to David, Let me arise and go now, and gather all Israel, that's what he already said, if you make covenant with me, and gather all Israel to my Lord the King, that they may now come and make covenant with you, because see, he's made covenant with David. Are you following me? Shake your head.

Okay. That they may come with you, and that you may be king over all your soul desires. So David sent Abner away, and he went in peace, didn't he? Now look with me in verse 24.

Joab comes back, he's gone, and he comes back and finds out what King David has done. Now I want you to get this picture. Joab is part of the kingdom of David, isn't he? I mean, anyone that David makes covenant with in this kingdom, he's automatically in covenant with them also.

Isn't that right? That's really true. I mean, when he made covenant with Abner right here, Joab was committed to this same thing as a part of Judah, to be in covenant with him also. And here Joab is head of the army.

But Joab comes back and finds out he's made covenant with a man who has killed his brother, and he becomes angry about it. So watch him in verse 24. Then Joab came to the king and said, What have you done? Behold, he's talking to the king, Abner came to you, why then have you sent him away? And he is already gone.

Now verse 26, When Joab came out from David, he sent messengers after Abner, and they brought him back from the well of Sarah. But David did not know it. See, David didn't know he was doing all this thing, so he sent messengers out to bring Abner back.

So when Abner returned to Hebron, Joab took him aside into the middle of the gate to speak with him privately, and there what did he do? Watch what he did. He struck him in the belly so that he died on account of the blood of Ashul, his brother. See, because he killed him, he killed this man who had just

made covenant, who had come there with David.

Now I want you to watch, and this is important for you to see, the reaction of David when he finds out about this and what he says. Now watch, because see, folks, let me just tell you, the blessings and the curses are here today, right now. Now watch, verse 28, And afterward, when David heard it, he said, I and my kingdom are innocent before the Lord.

See, this covenant was made before the Lord forever, of the blood of Abner, the son of Abner. And now what he says, now here's who it's going to fall on right here in verse 29, May it fall on the head of Joab. In other words, Joab is cursed.

Do you see it? The curse falls on Joab. May this curse be on Joab, and on all his what? His father's house, and may, now watch that, may there not fall from the house of Joab one who has a discharge. I wonder who's going to carry out this thing to see that this discharge comes.

All right, let's go on to the next. Or who is a leper? I wonder who's going to carry all this out. Let's go on.

Or who takes hold of a disaster, or falls by sword, or lacks breath. See that's the words that were spoken in the curse, and the curse, David said, I'm innocent of it, my kingdom is innocent of it, and this curse is on Joab. Do you see this? This is what happens to people who are not walking in covenant.

Boy, when we get through time and some things together, I'm telling you what the truth is. When you have understanding, you can just go run through the wall when you see this. I mean God something.

So Joab is cursed for killing Abner. Joab broke the covenant the King had made, didn't he? All right, now I want you to turn with me to 2 Samuel 5. 2 Samuel 5, verse 1. Now see, then all the tribes of Israel came to David at Hebron, and see they're coming, what are they coming there for? They're coming to make covenant with David. Now they came and said, Behold, we are your what? Bone, and we are your flesh.

Now isn't that an interesting thing for him to say right there? I believe that sounds just like kind of what old Adam said. Now look at me just a second. Isn't that what Adam said when Eve was taken out of his side? You know there's the first Adam and then there's the second Adam, right? What the first Adam failed in, the second Adam succeeded in, isn't that correct? But Eve was taken out of the side of Adam, and they became one in covenant.

See, a covenant was made between God and Adam, but there was a covenant between Adam and Eve. And it became bone of my bone and flesh of his flesh. And she'll become called woman because she's taken out of my side.

See, that's a covenant, that's a covenant term. Now I want you to understand this. When the second Adam comes, he has a bride, doesn't he, also, right? And where is the bride taken out of? Look at me.

The bride is taken out of the side, just like it's taken out of Adam. And they're one, supposed to be one as it was in this. So you're talking about covenant terms right here when you're talking about the bone and bone of my bone and the flesh of his flesh.

Now, let's look at it again, verse 1. Then all the tribes, all Israel, now who is the people of Israel today? Aren't we a people of Israel? The Israel is the ones that's in covenant with God. Are you seeing that? That's the people that's separated from the world into righteousness. They're holy people that are

covenant people that God has chosen to be in covenant for himself.

Are you seeing this, folks? All right, now. And all the tribes of Israel came to David at Hebron and said, Behold, we are your bone and your flesh. Now, David is about to become king of the whole business, and not only Judah, but also Israel and Judah also, see.

So then you see, in verse 3, so all the elders of Israel, now is there Israel today? And there's supposed to be elders in Israel. So all the elders of Israel came to the king at Hebron and king David and made a what? See, they made covenant with them before the Lord at Hebron and the anointed David king over Israel. Isn't that right? Now, during this time right here, do you see how these covenants is made over and over through the Word? Now we're coming to a place right here.

A very significant thing happens. When Saul and Jonathan, that's his son, are killed, Jonathan has a little son, he's called Mephibosheth. And the nurse hears about Saul the king and his father Jonathan being killed, and so immediately when a new king came in, what he did is wipe out and destroy all the other kings and said, see, there would be no threat to him on the throne.

Do you see? So immediately the nurse grabbed up Mephibosheth to take off with him to get him out of there because, you know, here's David's going to come. See, they've been lied to. They didn't understand because they figured David, you know, the whole bunch thought that he wanted to wipe out all ancestors of Jonathan and all of Saul's ancestors, there would be no threat to him on the throne.

So the nurse runs to take Mephibosheth out of the house and she trips and falls and he's crippled. And I want you to watch this in this verse, in chapter 4, verse 4, 2 Samuel 4. Now this is very important, because if you recall, when David made covenant with Jonathan, he made it to all his household, is that correct? That was in the covenant. Now watch this in verse 4. Now the panic and everyone that believes in lies about David.

Now Jonathan, Saul's son, had a son that was what? Here he is, he's crippled in his feet. He was 5 years old, he's only 5 years old, when the report of Saul and Jonathan came from Jezreel, the report was that Saul and Jonathan had died, been killed, and this nurse then took him up and fled, and it happened that in a hurry to flee, he fell and he became lame and his name was Mephibosheth. And see, this little 5-year-old boy is brought up in anger, bitterness, fearful, in hiding, hoping that someday, you know, that some way that he can take this on and thinking all the time that David wants to kill him.

When all the time, remember, David and him are one, aren't they? So I want you to turn with me right now to 2 Samuel 9, and this, it becomes very interesting right here. Now here David is, he's probably eating there one day, and he looks down, you know, he's having them pass over something to him at the table, and he looks down, maybe at this covenant mark right there, and he sees this covenant mark that he had made with Jonathan, and in his mind he thinks, you know, I've made this covenant with the whole household of Jonathan. I just wonder if there might be any descendants anywhere left of Jonathan, because I have to keep covenant.

I have, you know, that's what the blessings and promises were. So we begin there in verse 1, and we watch what David says after he remembers this covenant with Jonathan's household. Verse 1, then, David said, Is there yet anyone left of the house of Saul, that I may show him kindness for Jonathan's sake? Now see that, what kind of, have you marked kindness right there? You know what that is? That's loving kindness, that's a God kind of love for Jonathan's sake, because he made the covenant with Jonathan,

and if there's anyone in his household, he wants to show this up to him, because he has made covenant with Jonathan.

Is that right? It's Jonathan's sake that he's doing it. Amen? Now you're starting to see who's sake. Let me just tell you, I think it's important to tell you right now.

This Mephibosheth is a type of us. King David is a type of the Lord Jesus Christ. And then as he's coming to make covenant with the King, folks, people are a lot more crippled than you realize they are.

They're coming to the King. See, God has his covenant with the King. You understand what I mean? In this case, King David has his covenant with Jonathan, who is his son.

Now I want you to watch, and you're going to see this important thing, because tomorrow night when we come in, the first thing we're going to get through this thing of covenant, and then we're going to see how the powers of darkness has perverted all this thing, and you're going to have an understanding of where you are. I want to tell you something, folks, that many of you have already learned some of these things, but I'm going to tell you how authority, you don't have to go get some man. I'm telling you all you have to do in the name of Jesus.

But first, you've got to have an understanding. And it's very essential that you have an understanding of covenant. Now he's going to show the loving-kindness of Jonathan's household, and he's asking one of Jonathan's servants, if there are any of them left.

Now verse 2, "...now there was a servant of the house of Saul, whose name was Ziba. And they called him to David. And the king said to him, Are you Ziba? And he said, I am your servant." Verse 3, "...and the king said, Is there not yet any one of the house of Saul, to whom I may show the watch?" Don't you forget that, because later on over in the New Testament, this becomes mercy and grace.

This is loving-kindness, this is a God kind of love, that he wants to know, "...is there not yet any one of the house of Saul, to whom I may show the kindness of God? And Ziba said to the king, There is still a son of who? There is still one left, the son of Jonathan, who is crippled in both feet. Now so the king said to him, Where is he? And Ziba said to the king, Behold, he is in the house of Matthew, the son of Amul of Lodabar." In other words, he's in the desert and he's in a parched land, he's just removed from everything. See, that's a type of us, in a desert, parched land.

Do you see that? This is where we are. I'm telling you that downtown Titusville here is a wilderness. If you don't see that, then you're deceived.

Your heart is going after the world. Well, let's skip on down. See, David wants to show lovingkindness, God's kind of kindness, to Jonathan's house of Lisning.

So Mephibosheth is afraid of David, and if we just put ourselves in Mephibosheth's place, Mephibosheth has been hiding from David and he's resentful, bitter and fearful, living in Lodabar, the desert place. And then the king sends after him, and then he hears this knock on the door, and it's just a short time later, here they've got him, and he's taken him and placed him before the king. And you know what he's looking for.

He knew he was fixing to be ordered to be killed, because that's what he's been told since he's five years old. Are you seeing that? He's fixing to be destroyed. He's fixing to hear these words that David would kill

him, and see, he's been living with these lies for a long time.

All right, now let's start in verse 6. And Mephibosheth, if you care to make yourself a note right there, Mephibosheth means a despised thing. That's the meaning of this name here, despised thing. And Mephibosheth, the son of Jonathan, the son of Saul, came to David and fell on his face, prostrated himself, and David said, Mephibosheth! And he said, Here is your servant.

Now he's fixing to hear the words off with his head. And David said to him, Do not fear, for I'll surely show what. There's that God kind of love, the kindest to you, for the sake of who? Your father, Jonathan, who I made the covenant with, and I'll restore to you all the land of your grandfather Saul, and you're going to eat regular at my table, the king's table.

Now, isn't that interesting right there? Mephibosheth, you've just been living in fear and ignorance of me, and I've just been waiting for you to just give you everything you've lost. It's all yours. Mephibosheth can't hardly believe it's his.

Mephibosheth, I'm just doing this because of the covenant that was cut before you were born. And this is the kindness that God has, Mephibosheth, so Mephibosheth, you know he's overcome, isn't he? Now, let's look in verse 8 and see, are you seeing again that this is a type of us before King Jesus? Is that right? Are you seeing this? Now, in verse 8, again, you know the bitterness and hatred and everything, and see, you see him in a very humble right here. God resists the proud, and he gives grace to the humble, and he's humble for the Lord the King, David.

And in verse 8, again, he prostrated himself, and he said, What is your servant like you should regard a dead dog like me? He can't hardly believe what he's saying. He's going here, he's going to eat at the king's table. He was expecting to be killed and destroyed right there, and he can't hardly believe what he's hearing.

And he's going to live in a palace and eat at the king's table. So what do you regard a dead dog like me? Are you understanding that anyone who is not in covenant with God Almighty are dead even while they breathe and walk in God's eyes? Do you realize that? Well, let's look there. In verse 9, Then the king called Saul's servant Zeba, and said to him, All that belongs to Saul and all of his household I have given to your master's grandson, and you and your sons and your servants shall cultivate the land for him, and you shall bring in the produce so that your master's grandson may have food.

Never left, Mephibosheth, your master's grandson shall eat at my table regularly. Now Zeba had 15 sons and 20 servants. Look at all the things that's just given right over to Mephibosheth when he's living in a parched land.

Are you understanding that's where we are? Do you understand that this is what God is wanting to give us? Do you understand that you have a child in rebellion? You can have your closet full of gifts and everything that you want to give to him. You don't go reward one of your children for rebellion, do you? No, you don't open that closet up when he's got his fist in your face or sticking his tongue out or whatever. See, these are all the things that God wants to do for us.

And there's an enemy that deceives us. And it has deceived us. Now let's go in and read verse 11.

Then Zeba said to the king, according to all that my lord the king commands his servants, so your servant will do. So Mephibosheth, the despised one, ate at David's table as one of the what? As one of the what?

He had become one of the king's sons, so Mephibosheth now he's dining at the king's table. He knows he does not deserve it.

He knows he's there because of those covenant marks. He's looking right across the table right there and he's seeing those covenant marks. He knows he's there because of that covenant.

Are you understanding grace? Are you understanding loving kindness, folks? Are you understanding mercy? Are you understanding the lies that we receive in our mind about these things? So you see, because of the covenant, this covenant was made before Mephibosheth was even born. And he's here, so he just has to think, I'm here because of the kindness of God. It's a God kind of love.

And understanding the covenant is understanding the principle of grace, isn't it? See, covenant doesn't depend on our feelings or emotions, are you seeing that? It's a rest, folks. It's not work. It's something that you get in on.

He wants you to understand that the devil, the powers of darkness and everything in this world is not out from under the control of God. But it's out of your control if you're not in covenant, walking with Jesus. You're deceived.

And God lets the people believe a lie and be deceived forever, because they choose not with all their body, soul and heart to come to the One who made them. They want to be like Satan, wise in their own eyes. But anyway, see, the people today have a wrong concept of God, don't you believe so? Who do you think is trying to give us a wrong concept of God, that he's there ready to zap someone out? What he's there ready for, he's wanting the God kind of love to show to us, just like you saw in Mephibosheth.

See, they don't know who it is, we just haven't known who God is. So then, where the first Adam fell, we'll look at, and there became the curse to you and me, every one of you. Each one here, and to millions like us, because of what the second Adam failed to do.

And we're going to look at that. Now, when you have understanding about this, see, this is just the first day. And when you have understanding about this, you're going to see how you walk right over the top of the powers of darkness.

And there's only one way you'll do it, and if you don't do it this way, the way of this word right here, you will believe that bitter is sweet. You will believe that darkness is light, unless you have the understanding and wisdom of God, because let me tell you what you are. You're exactly what the Bible in Jeremiah 10, 14 says you are.

You are stupid and devoid of knowledge. And there will be times this week, and we're going to have a good time, there will be times this week that you'll begin laughing. You know, when we put some things together, we laugh at ourselves, when we make mistakes and things like this.

But what we're really laughing at is the fact that how to see, because I'm going to tell you something, folks. The powers of darkness work people who do not walk in covenants. You do not know the way.

That is the only way. And they work people just like they do puppets. And you'll laugh at some of the things that you see that the powers of darkness have been doing, but you're laughing, because really what this is indicating is that we're just like the Bible says we are, and the whole world is stupid and devoid of knowledge that do not come to receive the wisdom of the Lord.

When you have understanding about that, which you can only have in one way, that's the Spirit of God and the Word of God, and you're receiving it from God. And then you walk in it, and I want to tell you, folks, this is a new day and this is a new time, because it's dark and it's been pitch black. That's why we've been sitting around counting each other.

I mean, you've got to do something. If God's not with you, you've got to get excited about something. Just count everything that moves.

I want to tell you, God is something, and I want to tell you, he's something. And I want you to know it's divine appointment that me, it's divine appointment that you. Folks, you never, ever think that you figure out anything about God or anything about this Word of God.

That's a deception. That's a lie. A devil will watch you receive things from the Lord.

When you drive down the road, don't you ever think in your car that you ever figure out anything. It's the Spirit of God. It's all revelation.

I want you to understand something about you and your part. This revelation doesn't come to the ones that God has blessed, necessarily, not them only. It's the ones he's blessed with the most intellect.

It's obvious that God has blessed some with more intellect than he has others. Now in the world, it's programmed to look up to the man, to the intellectual mind, see, Satan likes that, because he can just work them all over the place, and doing it. He's doing it to the whole world.

But in the world, you look up to intellect, and the man with the money gets the floor. Isn't that right? All right, now when you bring this into the church, you can be intimidated by a tither. It's a big tither that's a tither.

You know, he can just intimidate and run the thing. You just get everything just revolving around hundred-dollar bills and everything, and then the enemy can use that thing to intimidate, to put people away from the Lord, to get them away from the word. There's a lot of deception, and boy, I'll tell you what I'd like to do.

I'd like to start on the Friday part, because I'm going to tell you something that's going to happen to you folks. As you sit there in your seats right here, the Word of God, when you know the truth, the truth is setting you free. Once you've ever been lied to about something, somebody ever tells you a lie, you don't look up people to tell you lies, do you? You've been lied to by the powers of darkness, and there we're going to become dormant in your life, because once you know the truth, the lies won't work anymore.

And you're going to notice each night that we go by a freedom, and particularly when you get back home, you've just got a freedom, you're just freer and you're freer, and you're sitting right here, and don't ask me to explain it, because I mean, God just does it. And you're going to know that it's just so. And he does it with his Word, because it's what God is doing in his grace, and I don't know what all he's doing.

I've just got a part, you've got a part, it's all Jesus, and your part is just as important as my part. You remember that, don't you? Never think there's a big Jesus in someone, and you've got a little Jesus. That's a devil.

It's all Jesus. It's the same Jesus as Paul's in you. Do you understand that? And don't let anything ever tell you in your mind that you can't learn, because the only thing that's going to tell you is something.

God's revelation is whosoever will, and it's all a heart toward the Lord. It's not a head, it's not, see, that's the world out there, head knowledge. This is spiritual.

The natural mind understands not the things of God. It's spiritually discerned. It's all grace, it's all lovingkindness, it's all mercy, and it comes from God, and God's just been wanting to dish it out to a people who would just receive it and let God be God.

God just wants to be God. You can't hardly blame him, can you? Now he's smart. He really is.

He's already got the plan. And Jeremiah said, you know, it's just like a horse charging into battle. And I think that's the way we've been.

You know, we get a little truth and we're going to take it and just run about 50 miles ahead of God all the time, and God just watches and just shakes his head. It's a bunch of folks just running in the walls, and we're going to boast in the Lord. These one-man band days are over, folks, and I'm telling you, I hope it's over for pastors who are waiting tables.

See, they inherit this, and they love the Lord with all their heart, and they move right into a position of tradition. It's not a thing where a bunch of people come together and their hearts go and live life to the world. It's a body ministry, folks.

The shepherd is just part of the body. See, that's one of those hand-me-downs from the Catholic and the priest days where they control things. You know, the priest has the Word.

You know, he's got all the Word. You can't have it. You've got to go to the priest and find out what the Word is.

So that's all that hand-me-down in these traditions and everything. And you get your Bible, you repent and get your heart right with God. And I'm going to tell you what, that this Bible is made for you to read.

He'll teach you to read if you can't read. He did me. I couldn't even carry on a conversation.

I absolutely could not carry on a conversation with anyone the first three years I was saved, isn't that right, Pharrell? Absolutely. That's pitiful. The only time I could ever talk was when I was witnessing and the Spirit of God would kind of take over.

I just loved to hear myself talk then, because I couldn't talk no other time. I used to read a lot to witness all the time, tell people about Jesus. Because the only time, because of much brain damage, and I'll admit, see, we're not in the image-building business.

We're in the Jesus image-building business right here because of the drugs in my life. It's pitiful. See, I was so demonized, I couldn't even get out of high school.

I couldn't even study. I couldn't even concentrate. And see, I didn't think Jesus could help me.

No one told me that Jesus could help me, but he did. And I'm seeing Jesus help people by the hundreds, and he's doing it with this Word. See, I don't spend a lot of time praying for people, because the world is

so, I mean, we're so fleshy and everything in the Church, we see God doing something.

Man, we're going under the man, going to rub up against him like something's going to rub up on us. So God has led me in a thing, and I'll tell you something now, as you come along you're going to get enlightened about things, you're going to see things about yourself, don't be alarmed about it, the things about your family and everything, what you concentrate on is you being right before the Lord, because Friday and Saturday, I don't know which day or thing, we're going to pray and I'm going to tell you folks, it's going to be glorious. We're simply all going before the throne of grace as you sit and stand right there in your seats, folks, God Almighty from his throne of grace is going to bring a freedom to most of you that you've never known in your life, if you'll deal with any unforgiveness.

The Lord's not going to forgive you, he's not going to do enough of you if you have all of the unforgiveness towards someone else. If you don't deal and have your life and everything and repentance and everything before the Lord, right. So you just block him, you're not in agreement with the Lord.

But if you stand here and there won't be any, I'm going to tell you what, you're going to stand right there and I'm going to tell you that the biggest part of you will just get lightheaded. Listen to me, you will absolutely get lightheaded because of all the pressure that the Lord is going to take off of you sitting there. Is that all right?

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