

The Covenant of Justness

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In the World Tomorrow the reign of the “king”, **the King of kings**, will be characterized by “**righteousness**”. He will be assisted by “**princes**” whose rule is characterized as “**justness**” (*mish'pat*) (Is32:1-2). God addresses “his people”, “his nation”, to provide “**instruction**” (*torah*). In parallel to “instruction” is “**justness**” – **the objective of the instruction**: people are to learn to have God’s character attribute of “justness” (Is51:4-5).

A Covenant for All Humanity: The Covenant of Justness was **established by God with Noah after the flood**. This covenant establishes **true justice as the basis for all human society**. “True Justice” is an expression of **God’s character attribute of “justness”**. The Hebrew word for “justness” is מִשְׁפָּט - *mish'pat*. “To be just”, “justness”, is **a character attribute required by God of Christians**.

The Pre-flood World: there was **significant increase in population** and people had become “wicked” – “**wickedness**” is qualified by saying that **people’s minds were driven only by evil thoughts**. This rendered the “earth” to a state of “**corruption**” and “**violence**” – “all flesh” was corrupted: this led God to the **necessity of destroying all living beings** on the planet through the flood (Gn6:1a, 5, 11-12).

God’s Plan – Noah: “**Noah walked with God**”, God gave Noah the **faith** to trust in him and live his life according to the way of God, NOT the way of the world – “**he did all that God commanded**”. Because of Noah’s faith, **God was willing to extend grace** to him and his family, and to **establish his covenant with Noah and his sons** – the covenant is eternal and permanent. **A new covenant is “cut”; an existing covenant is “established”** – in God’s mind the covenant with Noah was already in existence (Gn1:28, 6:8, 9b, 18, 22, 9:8-11, Hb11:7).

God’s Plan – Today: Our calling is an act of God’s grace for humanity just as Noah’s was. Noah did all that God commanded – **we cannot fail** in the calling God has given us (Lk17:26, Mk13:19-20, Malachi 4:5-6).

Requirements of the Covenant: “you and your offspring after you” is **the entire human race**: the Covenant of Justness was intended to be **the basis of all human societies down through time**. “**Be fruitful and multiply** and fill the earth” – God’s plan entails offering to all persons the gift of eternal life as members of the God Family. God wants a large family. (Gn9:1-3) “Every beast of the earth ... Into your hand they are delivered” **man is required to manage and maintain the creation**. This is a renewal of the **covenant made with Adam** (Gn1:28).

Its Life, that is, Its Blood: The blood of an animal gives it life: **God prohibits the eating of blood because the life is given by God** and must be returned by pouring the blood into the earth. Blood may only be used as prescribed for **sacrifices to make atonement** – a clear foreshadowing of the sacrifice of Christ (Lv17:11-12, 13b-14a). Blood is the agent through which oxygen from **life-giving breath** is carried to the cells of the body (Gn2:7).

Human Life is Sacred: The **life of human beings is also in the blood** – taking a life is a serious matter. The requirement that **killing a person requires the death of the killer** is the **fundamental principle of justice**. By this covenant, all human societies are to be based on justice (Gn9:5-6). This prescription of “justice” is required by God’s divine character attribute of “justness”: **God is Just; therefore, all godly society must be based on Justice**.

The Sign of the Covenant: God gave the “**rainbow**” as a sign that the **Covenant of Justness is universal**: “for all future generations” and “every living creature”; it is **an expression of God’s love for his creation** and his Plan of Salvation predicated on his grace for undeserving human beings (Gn9:12-17).

The Nature of God - *mish'pat*: **Moses proclaims the nature of God in Dt32:3-4** – the name of YHWH! God’s nature is what gives him greatness. **A single word which summarizes God’s nature, “all his ways”, is *mish'pat***. The last line particularizes **four aspects of God’s nature included in *mish'pat***. The psalmist makes it clear that the **converted are to learn *mish'pat*** (Ps25:4-5a, 8-9). **God loves *mish'pat*** (Psalm 33:4-5). God’s ***mish'pat* is so vast** it is compared to the depths of the ocean (Psalm 36:5-6). God will impart his ***mish'pat* on true worshippers** (Psalm 37:3-6). One to whom ***mish'pat*** has been given speaks with **wisdom**, and he will not slip off the path of God’s way because the **torah is written in his heart** (Psalm 37:30-31).

An Injunction for Christians: Although Moses spoke the words of Dt7:6, 11-12a to Israel some 3500 years ago, their **significance for Christians at the end-time could not be stronger**. The **ten commandments** are the backbone of God’s teaching; the **statues** give specific examples from which general principles are to be deduced; *mish'pat* is the godly character attribute of “justness” which implies discernment to understand and apply God’s teaching. To “**listen to**”, “**keep**”, and “**do**” God’s teaching will make possible God’s fulfillment of **the New Covenant promise of granting the gift of eternal life**.

This material is based on the paper: “**Covenants of Grace**” located at www.mikewhytebiblicalresearch.ca

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