



FEED MY SHEEP

PUBLISHED BY DR. JAMES W. BRUGGEMAN
STONE KINGDOM MINISTRIES
P. O. Box 5695
ASHEVILLE, NC 28813 U.S.A.

See my blog at www.Stone-Kingdom.net

Issue #242

April 2019

What the marvelous story of Mephibosheth means to us! *Part 14—The Covenants of the Bible*

I will add just a few further thoughts on the story of Mephibosheth, which was almost concluded in the last issue. We were showing the parallels between the covenant between David and Jonathan and the covenant that the Father made with the Son, and how we all begin as Mephibosheths. This is really good news because Christ as God, made a *blood* covenant with the Father. And *because* Christ could stand for all His creatures who ever have or who ever will live, He is the federal head in this covenant, and all mankind can be considered as heirs of the covenant!

John 1:29... Behold the Lamb of God, which taketh away the sin of the world.

He shed His blood and died for the sin of the *world*, not only for the sins of Israel. Now, please realize that I am speaking very broadly now. We know also that *within* that broad picture, that God did the very same thing on a narrower scale with Abraham and his seed.

As being both physical and spiritual Israelites, most of us are also heirs of the promise in that sense as well. But as we have just learned, simply being a descendant and an heir does not bring you the benefits unless and until we each individually accept it.

That is why many of us ran around in the darkness of LoDebar for many years before hearing the chariots coming. Speaking of LoDebar, let us look at 2 Samuel 9:4 once again. Since most of God's Israel people today speak English and not Hebrew anymore, God has some interesting little revelations for us hidden in the Hebrew words.

2 Samuel 9:4 And the king said unto him, Where is he? And Ziba said unto the king, Behold,

he is in the house of Machir, the son of Ammiel, in Lodebar.

First, I want to show you this: Mephibosheth was being hid from King David in the house of Machir. David takes him to the palace and *treats Mephibosheth as his own* son for the rest of his life.

But many years later, when David's son Absalom rebels against his father, David and a huge throng of people with him, need to evacuate Jerusalem. And so when David and the huge throng of people with him cross the Jordan they are in the same neighborhood where Mephibosheth had been hidden. Now look what happens.

2 Samuel 17:27 And it came to pass, when David was come to Mahanaim, that Shobi the son of Nahash of Rabbah of the children of Ammon, and Machir the son of Ammiel of Lodebar, and Barzillai the Gileadite of Rogelim,

28 Brought beds, and basons, and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentiles, and parched pulse,

29 And honey, and butter, and sheep, and cheese of kine, for David, and for the people that were with him, to eat: for they said, The people is hungry, and weary, and thirsty, in the wilderness.

David's great blessing upon Mephibosheth paid great dividends many years later when David was in dire need of help. Isn't that amazing! But now go back to 2 Samuel 9:4.

You see, we, like Mephibosheth, have been hiding out *where?* ...in the house of **Machir**,

That Hebrew word means “sold.” Adam is the house of Machir because when Adam sinned and was cast out of the Garden, he and we, all his descendants, were sold—sold into the bondage of death! ...Because we were in Adam.

Furthermore, it says that Machir was the son of Ammiel. The name, Ammiel, means “my kinsman is God.” Adam was the son of God and so he could say in truth *my kinsman is God*.

In the gospel, Jesus said: I am the good shepherd. And in Psalm 23, David was writing of Yahweh and Jesus when he said ...

Psalm 23:1 Yahweh is my shepherd; I shall not want. 2 He maketh me to lie down in green pastures: ...

Lo-debar means “not a pasture.” When we are running from God, we do not have the good shepherd leading us, and consequently we are sheep gone astray and we are always finding ourselves in trouble because we are not in a pasture. We are hiding from God in LoDebar.

Then one day, the time was right, and God sent His chariots to fetch you and me. The chariots stand for the Holy Spirit. God’s Holy Spirit brought us to a decision point in our lives. Are we going to continue running from God? Or are we going to give up what we thought was *our right to rule ourselves*? Which, before our conversion, most of us had only made a total mess of anyway, am I right?

We were headed down the path of the biblical fool. But when we truly came to understand that God does not judge us on our past hatred of Him, our running from Him, our mocking of Him, and so forth.

But instead, He offers us forgiveness and mercy—not because we deserve it, because we certainly don’t deserve it—but He offers mercy because we were in Christ when our Father-God made the covenant with Christ, i.e., with Himself. And under the terms of that blood covenant, God offers to adopt us as His sons and daughters, to give us a change of garments—His robe of righteousness for our filthy rags.

The blood has already been shed. It is a done deal. When Christ came to earth as the man Jesus, He took *our* name. He referred to Himself as *the son of man*, the son of Adam, as the son of Abraham, and the son of David. He was one of us. And yet He was of the seed of the woman, not of the seed of Adam, so that His precious blood would not be tainted with the corruption which the rest of us all inherit through Adam’s

blood. So He was able to be our new Adam, the last Adam—the last, because there will never be a need for another. Jesus even planted a memorial tree to the covenant. It was at Golgotha, at Calvary. Moreover, He anointed that tree with His own blood, every drop of His precious blood.

Now, after two thousand years, that tree, that cross, is still a memorial, isn’t it? When we think of that tree, we remember the terms of the covenant, don’t we? And so when we decide to accept the terms of the covenant, we die to our old self and to our old life. We actually change families. We leave behind the family of Adam, because all it can ever bring us is death. And we take the name of our new family, after the name of our federal head, Jesus Christ. We are Christians!

We are adopted by the King, by Jesus and the Father, and we are able to feast at the King’s table daily, if we will, by our spiritual communion with Him.

It is spiritual death and resurrection. As coming from the family of Adam, we were born into spiritual death and darkness. But when we are adopted as the King’s sons and daughters, we are raised in newness of life. We have the seal of the Holy Spirit to show that we are in covenant with our King and Father.

But even more than that, we can live in the “mansion” that He has prepared for us. For all of this foreshadows our physical death and resurrection to a glorious incorruptible and immortal body. And now, can you understand with a new and deeper perspective what the apostle Paul meant when he used that little preposition “in” twice in this verse?

1 Corinthians 15:22 For as in Adam all die, even so in Christ shall all be made alive.

Who was in Christ? Every body. As Paul goes on to say, Each in their own order, that is, each in their God’s own timing, but who will ultimately be made alive? Everybody! Is the gospel the really good news or what! Hallelujah! And amen!

We are now going to transition to a new topic on the subject of Covenants of the Bible. To assist in this transition, let us very briefly review what we have covered to date.

First, we began by explaining the *importance* of the covenants. We discovered that unless we comprehend the covenants, we will not have the ability to make good sense of the Bible story and what it means

for us today.

Next, we examined how the concept of blood covenants has been a part of the customs of nearly all peoples—Hebrews and heathen in the Old Testament and Christians and pagans in the New Testament. No matter where on the planet one travels, one will find blood covenants either still in practice, or a long history of the practice of making blood covenants.

Then, we looked deeper into biblical covenants, distributing an outline of the general characteristics and features of covenants (I hope you kept it, because we will be referring to it for the many succeeding issues in this series.). We also gave the example of a couple of ancient, hypothetical Hebrews named Frank and James, and we showed how the actual covenant ceremony customarily occurred in ancient days. They exchanged coats, belts, weapons, names, blood, etc...

As it says in Leviticus 17:11, **the life of the flesh is in the blood**. And we explained what all of those exchanges signified. We learned they were replete with awesome meaning and importance.

In our most recent issues, we saw in the example of David and Jonathan exactly how those covenants applied, especially insofar as how it extended to future generations.

We discovered how Mephibosheth was scared to death of King David, afraid that the king wanted to kill him, when all David wanted to do was to show him kindness? ...NOT because of any *good works* towards David on the part of Mephibosheth, but *because of the unbreakable covenant* that David had sworn with Mephibosheth's father, Jonathan.

I don't know how that affected you, but to me, that is powerful! Because, as we saw later in those essays, that is exactly how our heavenly Father deals with us—He treats us with mercy and loving kindness, NOT because we deserve it, or because of any good works on our part, but only because of His covenants with Abraham, Isaac, Jacob—which were all, in fact, based on God's covenant with Himself; the Father's covenant with the Word, before the Word even incarnated as the Son of God.

Thus, we can depend utterly on God, because *our salvation has nothing to do with our merits or demerits*. **God saves us because of His unbreakable blood covenant with Himself.**

Alright, that brings us up to date. That provides us with a substantial background knowledge of covenants

so that we are now prepared to go back to Eden and begin to examine one or more of the so-called “major” covenants, or “great” covenants of the Bible.

You might recall that at the very outset of this series, that I gave you a list of those Great Covenants of the Bible. I said that some Bible scholars say there are 7, some say 8, some say 9, etc. In any event, many of them list the first three major covenants as: 1. The Edenic 2. the Adamic and 3. the Noahic.

Actually, there are also those who say that there was even a covenant before the Adamic, and that was the *Creation* covenant. Then, still others, consider the Creation covenant and the Edenic and Adamic covenants as all meaning the same thing. You can find scholars who debate among themselves as to which ones really and truly qualify as covenants, and which do not.

We are not necessarily going to take sides on those kinds of issues, but we will lay out some facts for you regarding them, and then if you want to consider the creation as a covenant, feel free to do so; and if not, feel free to not do so. Because our goal here is to grow spiritually, that is to say that our goal in these studies of the covenants of the Bible is to progress in our sanctification.

Therefore, whether or not the scholars all agree on the Creation or the Edenic or the Adamic being covenants, we, just by studying those events, will learn more of our Father's precious Word for us. Do we want to know the *mind* of God? Then let us study His Word!

As we continue next time, we shall be referring to a chart called *General Characteristics and Features of Covenants*. It is reproduced on the next page. Please keep it handy because we shall refer back to it frequently over many more essays to come in this series.

(To be continued)

Sacred Secrets of the Sovereignty of God by Dr. James W. Bruggeman; 352 pages; seven appendices; index, bibliography: \$25 postpaid (and well worth it.)

Feed My Sheep is a part of the teaching ministry of Dr. James W. Bruggeman and it is sent out freely. However, we reserve the right to discontinue sending it at any time to any one. The donations and tithes of those who are blest, taught and fed by this publication make it possible for us to continue in ministry. Gifts can be sent to PO Box 5695, Asheville, NC 28813. Thank you.

General Characteristics and Features of Covenants

(by Dr. James W. Bruggeman and partially based on *The Covenants* by Conner & Malmin) To accompany CDs #538 & 539: *Deeper into Covenants* (November 2007) and succeeding lectures.

1. Parties to the covenant
 - a. man with man
 - b. nation with nation
 - c. God with a man
 - d. God with a nation or nations
2. Words of the covenant
 - a. the promises
 - b. the terms, conditions
 - c. oath
 - d. book
3. Blood of the covenant
 - a. the sacrifice of the covenant
 - b. the Mediator of the covenant
 - i. the Mediator and High Priest
 - ii. the Priesthood
 - c. the sanctuary of the covenant
 - i. the Altar
 - ii. the Tabernacle or Temple
4. Seal (that by which anything is confirmed and authenticated), sign or witness
 - a. the Seal of the covenant
 - b. the sign of the covenant
 - c. the token of the covenant
5. Celebration of the covenant
 - a. Dinner/supper (i.e., communion = “union with”)
6. Memorial of/to the covenant. (Overlaps in some respects with #4 for example re: sign, witness)
 - a. Purpose
 - i. Remind parties of their commitment to the covenant
 - ii. Renew their commitment to the covenant
 - iii. Reinforce their commitment to the covenant
 - b. Means of remembering
 - i. Memorial dinner/supper at designated times: e.g., annually
 - ii. Planting of trees
 - iii. Erect monument
 1. heap of stones
 2. more formal structure. What about the Great Pyramid? Cf. Isaiah 19:19.
7. Duration of the covenant – related to revocable or irrevocable
 - a. Everlasting (improper term), better term: long, indefinite period of time. It is irrevocable
 - i. Noahic
 - ii. Abrahamic
 - iii. Davidic
 - iv. God’s everlasting
 - b. Temporary/revocable
 - i. Edenic (Adam and Eve fell)
 - ii. Adamic (until Christ came and fulfilled the promise)
 - iii. Mosaic (i.e., ordinances and ceremonial rituals. Lasted until Christ came.)
 - iv. Other
8. How is Covenant Relationship Established
 - a. By calling
 - b. By entering into
 - c. By keeping

N. B.: Not all features are found explicitly stated in every covenant.