



# FEED MY SHEEP

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## Review and Return to 618 at *Phi-ladel-phi-a* *Part 22—The Covenants of the Bible*

Over the past number of months we have been engaged in a study of the covenants of the Bible. The pair of Bible study lectures this weekend at our Conference in Philadelphia will be parts 13 & 14 in the series. I am calling it *The Rainbow Covenant*. Because many of you here at our Philadelphia Bible Conference have not heard the previous twelve lectures, I will offer just a very brief review of them.

In lectures 1 & 2 in this series, 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.

Lectures 3 & 4 were devoted chiefly to looking at 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.

In lectures 5 & 6, we looked deeper into biblical covenants, providing an outline of the general characteristics and features of covenants. 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, and finally, the two participants in the covenant exchanged blood.

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

meaning and importance.

With that understanding of all the customs of covenant-making under our belts, we were then prepared to understand the deeper meaning involved as we looked at one particular case history. Thus, in lectures 7 & 8, we saw in the example of David and Jonathan exactly how their covenants applied, especially insofar as *how it extended to future generations*.

Do you remember how Mephibosheth was scared to death of King David? He was terrified that David 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 lectures, 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.

Therefore, 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.*

Lectures 9 & 10 were entitled *The Creation, Edenic and Adamic Covenants*. Out of the Reformation came what is called Reformed theology. However, not all

sects and denominations which originated in the Reformation adhere to what is called Reformed theology. The Lutherans, for example, have their Lutheran perspective on biblical doctrines.

That which is called “Reformed” theology is that which has come down to us primarily through the Presbyterian and the Dutch Reformed churches. In the seventeenth century, they developed a systematic theology which held that God’s entire plan was wholly centered around a framework of covenants.

To non-Reformed scholars, this covenantal framework included several covenants for which they (the non-Reformed scholars) saw no explicit biblical basis. This includes the Edenic and the Adamic Covenants, as well as the Creation covenant. In other words, many Old Testament scholars outside of the Reformed school of thought hold to the idea that the events of Genesis through creation, through Eden and Adam’s fall were not covenants at all.

They say there is no biblical support for it because they state that the Hebrew word *berith* or covenant is not found until we get to Noah in Genesis 6, and anyone with a concordance can verify the truth of that. And that is true. However, let us not be too quick to dismiss the idea that they were not covenants. Look at Hosea 6:7. It reads in the KJV.

**KJV Hosea 6:7 But they like men have transgressed the covenant: there have they dealt treacherously against me.**

“What about it?”—some might be thinking. Well, the Hebrew word for the phrase *like men* there is **כְּאָדָם** (ke-adawm), *awdawm* being the word which is translated “Adam,” but of course, it also means “man.” So it could read: But they like Adam have transgressed the covenant...Which, to many in the Reformed theology, provides evidence that God made a covenant with Adam in Eden before the fall. We ourselves did not become dogmatic in that debate, but we went ahead and presented the case for what is variously called the Creation Covenant or the Edenic Covenant or the Adamic Covenant.

In any event, as we discussed what it must have been like for Adam before the fall. Have you heard of the MENSA Society? It is a group of people who have super high IQ scores. Adam probably would have made them look like kindergarteners. Just imagine what a smarty pants Adam must have been! I mean, the guy was home schooled... and look who his Teacher was—His Daddy! In this connection of how incredibly brilliant Adam must have been, we are car-

rying a brand new book by Richard C. Hoagland, called *Dark Mission: The Secret History of NASA*. [We stocked the book for several years, but no longer carry it. It is still available from online sources.]

It is all about what Hoagland suggests are evidences of intelligent beings having left all kinds of artifacts both on Mars and on the moon. If you should decide to read it, just keep the intelligence of Adam in mind as you do so. What I am suggesting as a possibility is wrapped up in this rhetorical question: Did Adam possess equal or greater intelligence than, say, Werner von Braun and the other geniuses in our 20<sup>th</sup> century space program?

Finally, in lectures 11 & 12, we discussed what we entitled *The Adamic Covenant*. I know the titles sound confusing. I won’t take the time to explain that here, because we are simply summarizing. So in lectures 11 & 12 we studied the famous passage in Genesis 3 where God told Adam and Eve that there would be pain in childbirth, and by the sweat of his brow, Adam was to bring forth food.

Some might wonder how that can be a covenant, but you see, in the very middle of that passage is what is called in theological terms the Protoevangelium. It simply means the first gospel. It is found in

**Genesis 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.**

You see, that is the first promise of a savior and redeemer. Reformed theology holds that it is a covenant promise.

Alright, so that is a brief summary, a précis, of our twelve lectures to date. I know that some of you have heard those lectures, and therefore, you now not only have a substantial background knowledge about covenants, but you have already heard presented, a detailed examination of several of the so-called “major” covenants, or “great” covenants of the Bible.

Today we move forward over a millennium and a half from Eden to set our sights on another of the major covenants of the Bible. The next several issues of FMS will focus on the Noahic Covenant, hence the title: *The Rainbow Covenant*.

Here at the outset, I want you to know that since our overall *subject* is the covenants of the Bible, and today, it is specifically the Covenant with Noah, it should therefore be clear that our study will not be an

in-depth study concerning the flood itself. The event which we call the Flood of Noah is certainly intertwined with the making of this covenant, therefore some mention and discussion of it is unavoidable, but we will not address here the controversy in some circles of whether or not the flood was a global event or merely a regional flood.

I am well aware of many of the arguments on both sides, but getting into that issue would detract from our focus. As we proceed then, I am assuming that all of us have read and are familiar with the story of the flood of Noah (which comprises Genesis chapters 6 through 9). We will not reproduce those several chapters within this lecture.

But there are several passages which we will read since they are the heart of the covenant itself. We begin in Genesis 6, where there are several statements concerning the great wickedness and unsurpassed violence which then filled the earth. Then, in verse 13...

**Genesis 6:13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.**

Then God begins to provide instructions to Noah concerning how to build the ark and in verse 17, God tells Noah:

**Genesis 6:17 And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die.**

**18 But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.**

**19 And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female.**

**20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive.**

**21 And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them.**

**22 Thus did Noah; according to all that God commanded him, so did he.**

For study purposes, we shall call the above verses "Noahic Covenant passage #1." Let us now begin to analyze from a covenant perspective. We have noted

in previous lectures in this series that that although the word *covenant* does not appear in the Bible until the time of Noah, that there is considerable evidence to support the contention that other divine covenants were in existence all the way back to the Garden of Eden. However, here in verse 18 we have the actual first occurrence in the Bible of the Hebrew word *berith*, which is translated *covenant*. As a brief aside, let me say this: As Christians, we all believe in the *plenary* and *verbal* inspiration of the Bible.

*Plenary* means that we believe the *entire* Bible is the inspired Word of God, and *verbal* inspiration means that every *word* in the Bible in the original languages is inspired. At least, I hope we all believe that. We also recognize, however, that the punctuation, the paragraph divisions, and the chapter and verse numberings are not inspired.

Furthermore—and as our brother, Ron Oja, has often pointed out—did God have anything to do with, for example, our fifty states? In other words, did God have anything to do with the names of the states?... The geographical shapes of the states?... How about the order in which the states entered the union?

Ron and I believe that your Father was in total and complete control of all of that. How many of you believe that your God is that sovereign? Now, if you don't believe that, I think it is time for me to do a commercial for my book, *Sacred Secrets of the Sovereignty of God*.

The point is, while the punctuation and verse numbering in the Bible is not inspired *per se*, can we agree that the way the verses are numbered is in the Plan of God? Thus, I find it of more than passing interest that the very first mention of the word *covenant* in the Scripture is found in Genesis **6:18**. The number 618 is one of the most highly significant numbers in the study of sacred geometry in the Bible.

We have discussed it before in a lecture series I gave several years ago, do any of you remember what the 618 connection is? Let me give you a hint: the number 314 or 3.14 is connected with what geometric ratio? The *pi* ratio, correct? Everyone learns about *pi* in grade school or high school. But unless one becomes an architect or an artist, or unless one studies what is called sacred geometry, almost no one knows what 618, or .618 or 1.618 is. What is it? It is known as the *phi* ratio! I said it was of more than passing significance, first of all, because the *phi* ratio represents the doorway or the portal between heaven and earth. It is pictured in Solomon's temple and in our lecture series on Solomon's temple, we titled one pair of the

lectures *The Phi Portal*, as we explained that secret and sacred coding in the geometry and architecture of the temple itself.

If you want to avail yourself of that information, we strongly recommend that you get our DVD version as opposed to the audio CD version, because we used a number of overhead transparencies in the teaching, which would be quite difficult to understand by just *hearing* the lecture.

Secondly, the reason this is of more than just passing interest is that this “coincidence,” this “sign language,” this “god-wink” of 618 just happening to come up as part of *this* lecture, is that I am giving this lecture in *Phi-ladel-phi-a*. And not only in Philadelphia, but due to circumstances beyond our control, we were led to come back to this very hotel where, in 1999, we first had Ron Oja as a speaker at our conference.

Also, you might recall, I was playing off the fact that Ron is so—how shall we say?—so *different*, so mind-blowing to so many people who have never heard him before—that we knew we were taking a big gamble having him as one of our speakers, and so, with tongue only halfway in cheek, we billed Ron as our *Philadelphia Experiment*.

In calling Ron “our Philadelphia Experiment,” I was also making a pun with the 1984 movie of the same name which purportedly told essentially a true story about a US Navy scientific experiment which occurred in 1943.

I have met and talked with one of the key men (Al Bielek) who was involved in the Philadelphia experiment. In August of 1943 that US Navy experiment culminated in some very bizarre and disastrous results, but which had everything to do with the *phi* ratio. We are talking about a portal or doorway which was opened into another dimension. An open door into another dimension.

And so here we are, back in *Phi-ladelphia*, which in the book of Revelation, chapter 3, was the church of the open door, and it symbolized protection for believers in time of great tribulation.

Furthermore, we are not only back in Philadelphia, but we are also at what I call the White Horse Sheraton, and it is now the year 20-oh-8. In *biblical* numerology, 8 is the number of new beginnings. That symbolism is, of course, derived from the fact that Noah, his wife, and their sons and their wives, comprised the 8 souls who were the “new beginning” for the earth.

They became that new beginning because God had made His covenant of protection for Noah, the believer. One further “coincidence” or “god-wink” is the fact that in these passages dealing with the Noahic Covenant, we find the word *covenant* appears 8 times.

With all of that, one can react with a shrug of the shoulders and say, “so what!” Or you can marvel with me at the way your Father puts things together—tiny little things that people call coincidences—but, paraphrasing Ron, after I saw about four million of them, I decided that was too many to chalk up to “chance.” I decided at that point that there had to be some Higher Power at work here.

In the next issue, we shall be getting into the meat of the Noahic-Rainbow Covenant.

*(Series to be continued.)*

### **Resources Available**

- A-109 Sign Language for the Spiritually Deaf—Ron Oja—An album with 5 CDs, \$22 + s & h.
- A-110 God Paints by the Numbers—Ron Oja, An album with 6 CDs, \$26 + s & h.
- D-108 Solomon's Temple: The Phi Portal - James Bruggeman, 105 minutes, one DVD: \$12 + s & h.
- D-109 Solomon's Temple: Between Death and Eternal Life - James Bruggeman, 90 minutes, one DVD: \$12 + s & h.

**Shipping & handling:** \$6 for the first item. Add \$0.50 shipping for each additional item.

The FMS essays which comprise this series are drawn from a series of 48 lectures which were originally presented in audio format with each lecture being nearly one hour long. The entire series, called *The Covenants of the Bible*, is still available in six albums of 8 CDs per album, all for \$139 + \$7 shipping. This price is a savings of \$101 compared to buying them as individual CDs.

See flier advertising the book by Bonnie Gaunt included in this monthly mailing. The book, *Beginnings—The Sacred Design*, deals in part with the amazing number 618—the Golden Ratio.

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