

COVENANT STRUCTURE

II

God's irrevocable promises and His faithfulness

by Scott and Anna Kennedy

COVENANT STRUCTURE- GODS IRREVOCABLE PROMISES AND FAITHFULNESS.

Summary of Part 1

Scripture reveals a divine love story between God—the Creator—and His people, portrayed as the Bridegroom and His Bride. This relationship is expressed through covenants, which are sacred, binding agreements initiated by God to demonstrate His eternal love and redemption plan. From Genesis to Revelation, covenants form the golden thread of Scripture, culminating in Yeshua (Jesus), the covenant-keeper whose blood seals the ultimate covenant.

Key Points:

Central Theme: God's unwavering declaration: "I will be their God, and they shall be My people."

Old & New Testaments: One continuous story—Old Testament anticipates Christ; New Testament proclaims His fulfillment.

Purpose of Covenants: Reveal God's character, establish relationship, and outline redemption.

Types of Covenants:

Unconditional: God fulfills regardless of human action (e.g., covenant with Noah, Abraham, David).

Conditional: Requires obedience (e.g., Covenant in Eden, Covenant with Adam, Sinai Covenant).

Major Covenants: Eden, Adam, Noah, Abraham, Mosaic, Priestly, Promised Land, Sabbath, Davidic.

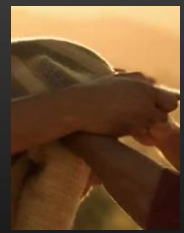
BLOOD COVENANT SUMMARY

The blood covenant ritual in Scripture is an ancient, solemn ceremony symbolizing an unbreakable, life-binding relationship.

Recap of the 9 steps in the more intricate Blood Covenant.

1. **Exchange of Robes** – Each party gives their robe, symbolizing identity and complete self-giving.
2. **Exchange of Belts (Weapons)** – Represents sharing strength and pledging mutual protection.
3. **Cutting the Covenant** – An animal is split in two; both parties walk through the blood, signifying death to self and invoking judgment if the covenant is broken.
4. **Mixing Blood** – Partners cut their palms and mingle blood, symbolizing shared life and unity.
5. **Exchange of Names** – Each takes part of the other's name, signifying new identity and oneness.
6. **Make a Scar** – A permanent mark as a visible sign of the covenant.
7. **State the Terms** – Declare mutual responsibilities and shared resources.
8. **Memorial Meal** – Share bread and wine, symbolizing body and blood, sealing the covenant.
9. **Plant a Memorial** – A tree or marker sprinkled with blood as a lasting reminder.

Core Meaning: It represents total commitment, shared life, and ultimate loyalty—fulfilled in Christ's sacrifice, the perfect and eternal blood covenant.



BUILDING THE HOUSE OF COVENANT

In Part 1, we laid the groundwork by exploring the **structure of covenants** and clarifying the critical distinction between a **contract** and a **covenant**.

We examined how these two concepts differ in nature, purpose, and permanence—highlighting that while **contracts** are legal agreements based on mutual benefit and allow for breach, **covenants** are sacred, relational pledges rooted in trust and integrity, designed to endure.

The truth about covenant = truth about God's promises—forming a base that is solid, unshakable, and deep. This foundation is not man-made; it is Christ Himself, the eternal bedrock. The covenant is no longer an idea—it becomes visible, tangible, and a livable truth of God's promises which is the foundation.

“For no one can lay any foundation other than the one already laid, which is Jesus Christ.” — 1 Corinthians 3:11

“So then, you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God, built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone.” — Ephesians 2:19–20

“The stone the builders rejected has become the cornerstone.” — Psalm 118:22

“See, I lay a stone in Zion, a tested stone, a precious cornerstone for a sure foundation; the one who relies on it will never be stricken with panic.” — Isaiah 28:16

THE BLOOD COVENANT

“In Part 2, we dive deeper into the heart of covenant theology. We will explore the biblical significance of covenants, trace the progression and examine how they further reveal God’s redemptive plan.

The Gospel message is not a New Testament concept.

Our focus now returns to the blood covenant God made with Abraham—a foundational moment in His relationship with humanity.

We will look closely at each element of this covenant and how it reflects God’s eternal purpose. This was not an afterthought; it was part of His divine plan from the beginning. As **Ephesians 1:4** declares: ‘**He chose us in Him before the foundation of the world, that we should be holy and blameless before Him. In love.**’ This may be a shocking revelation, but the Gospel Message begins in Genesis not in the New Testament!!!

THE BLOOD COVENANT- THE GOSPEL MESSAGE FROM GENESIS TO REVELATIONS

Pattern through the Scripture:

- **Humanity sins.**
- **God judges' sin.**
- **God shows grace and provides a way to redeem humanity and restore relationship with Him.**

God's Reconciliation with Humanity through these core themes:

- **Blood**
- **Covenant**
- **Substitution**
- **Broken People**
- **Faithful God**
- **Promised Redeemer**
- **New Heart**
- **Restored Relationship**

GOD'S COVENANT WITH ABRAHAM

Here we examine each element from the steps before and see how God established His covenant with Abraham as the foundation for His relationship with humanity. This covenant was not an afterthought; it was part of God's eternal plan.

Here are the same steps of the covenant described before, but now the exchange is spiritual rather than physical.

Step 1: Exchange of robes

Step 2: Exchange of belts (weapons)

With Abraham, God does not exchange a physical robe or belt. Both are spiritual. "After these things the word of the Lord came to Abram in a vision, saying, 'Do not be afraid, Abram. I am your shield, your exceedingly great reward.'— Genesis 15:1 (NKJV)

In our terms, this is God's message to Abraham:

"Behold, Abraham—I stand before you. I, the Lord, give Myself as your treasure and your portion. All that I am, all that I possess, I pour out for you. For I am holy, and from My holiness flows righteousness for you. I pledge My life for yours—if you will take what I offer and walk with Me in covenant."

THE BLOOD COVENANT WITH ABRAHAM

Step #3 Cutting the Covenant

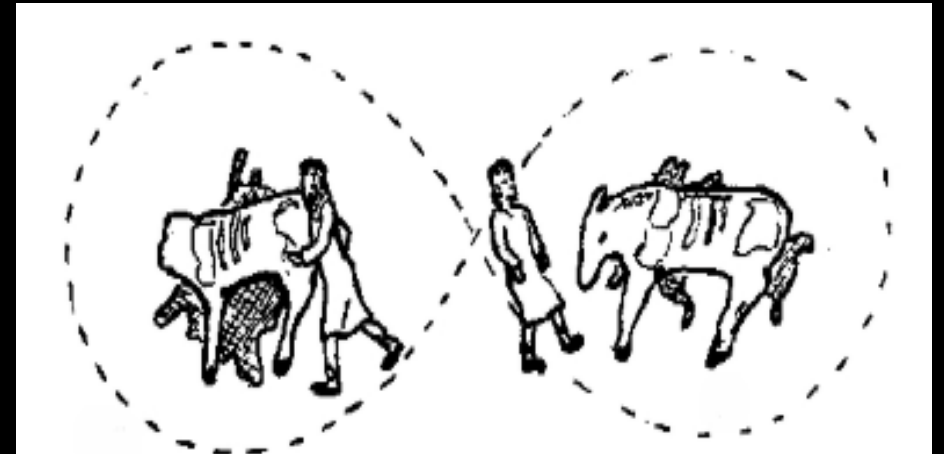
- Genesis 15:9–10
- He said to him, “Bring me a heifer three years old, a female goat three years old, a ram three years old, a turtledove, and a young pigeon.” Abram brought all these to him, cut them in two and arranged the halves opposite each other; the birds, however, he did not cut in half.
- Why these animals, and why so many?
- The heifer, goat, and ram are among the most valuable animals, symbolizing wealth, life, and strength. In contrast, the turtledove and pigeon represent the offerings of those with limited means. This diversity ensures that no one is excluded—both rich and poor are represented and included.



THE BLOOD COVENANT WITH ABRAHAM

By cutting these animals and arranging them, Abraham understood that God was making a covenant with him. This was not just any agreement—it was the most serious and everlasting of contracts. It absolutely could not be broken. Abraham now knew without a doubt that God would fulfill His promises. In fact, God must fulfill them, because a blood covenant cannot be broken.

But here's the problem: How can God's creation enter into covenant with its Creator? God is all-powerful. What could Abraham possibly offer Him? Even if humanity gave all its riches, it would never be enough to uphold our end of the covenant. God is beyond reach; there is no common ground.



GOD'S COVENANT WITH ABRAHAM

Then we see the birds coming to devour the carcasses, and Abraham tries to intervene—as if to help God. But God essentially says, “Abraham, you don’t understand. If I’m going to make this covenant, I, the Lord, will have to do it all. If you get involved, it will be a mess. (You’ll later make an Ishmael—LOL.) You cannot gain righteousness by your own works. You’ll defile it, and then I cannot accept it. So, Abraham, I alone will make this covenant with Myself. I will swear by My own name.”

And to make sure Abraham doesn’t interfere, God puts him into a deep sleep. Sweet dreams, man. While Abraham sleeps, he sees a vision: someone walking through the blood between the animal halves—someone other than himself.



GOD'S COVENANT WITH ABRAHAM

In a physical covenant, this act represents a solemn vow to protect one another—even to the point of sacrificing one's life. Spiritually, God declares to Abraham: "I am your shield and your defender. I will fight for you and guard you against every enemy—visible and invisible. My strength becomes your strength. No weapon formed against you will prevail, for I am your God, and I stand with you in this covenant."

Genesis 15:17

When the sun had gone down and it was dark, behold, a smoking fire pot and a flaming torch passed between these pieces.

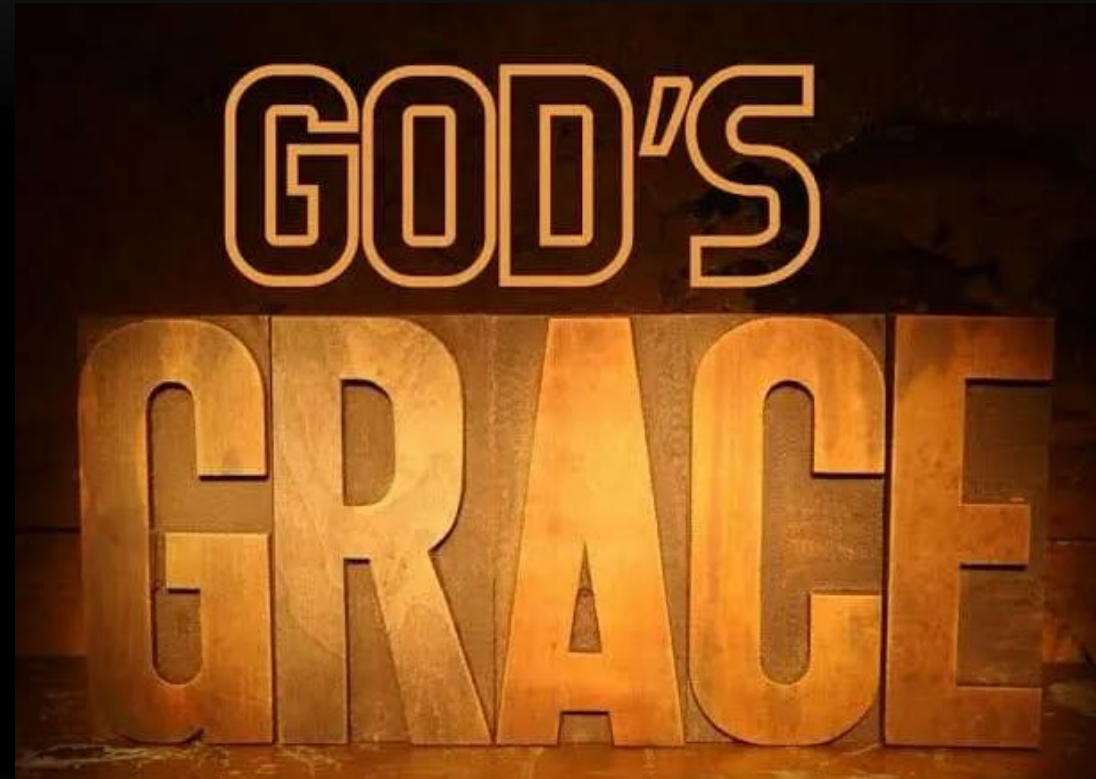
God Himself walked in Abraham's place. He alone could stand in for Abraham and all his unborn descendants.



GOD'S COVENANT WITH ABRAHAM

God does not build covenants on partial participation—everything is on the altar. Nothing is withheld, nothing reserved. A covenant demands total surrender, not fragments of devotion. It is an all-in commitment where every claim, every possession, and every ambition is laid down before Him. This is the language of covenant: complete consecration, because the One who calls you has already given everything.

That's not grace without cost—that's grace paid in full, in advance. Before you ever drew a breath, the price was settled. Redemption was not an afterthought; it was written into eternity's plan. The covenant was signed in blood long before the nails pierced His hands. Grace does not come cheap—it cost the life of the Son, the weight of divine wrath, and the agony of the cross. Yet it was offered freely, not because it was worthless, but because He deemed you worth the infinite price. This is grace: extravagant, costly, and irrevocably secured.



GOD'S COVENANT WITH ABRAHAM

Have you ever wondered why the hem of Yeshua's robe is stained crimson?

Revelation 19:11-21 He is clothed in a robe dipped in blood, and his name is called The Word of God. And the armies of heaven, wearing fine linen, white and pure, were following him on white horses.

It is not by accident, nor by the dust of earthly roads. It is the mark of covenant—the blood of sacrifice. He walked the solemn path between the broken pieces, the ancient corridor where promises are bound in life and death. Each step declared, “I will bear the cost.” The fragments spoke of judgment, yet His footprints spoke of mercy. The stain is the testimony: the covenant fulfilled; the promise sealed forever in His blood.



GOD'S COVENANT WITH ABRAHAM

Step #4 Mixing Blood

How Did Abraham Mix Blood with God?

He didn't. In the covenant ritual, each party was expected to completely surrender themselves in trust and love to the other. When blood was mixed, it symbolized pledging one's entire being and swearing allegiance. In this moment, God was testing Abraham's allegiance to Him.

Romans 4:3 (Amplified Bible)

For what does the Scripture say? **"ABRAHAM BELIEVED IN** (trusted, relied on) **GOD, AND IT WAS CREDITED TO HIS ACCOUNT AS RIGHTEOUSNESS** (right living, right standing with God)."

Have you ever wondered how Abraham could agree to take his son Isaac and offer him as a sacrifice to God? Doesn't that seem strange—especially since God Himself would never accept a human sacrifice? The key to understanding this test lies in the covenant God made with Abraham.

GOD'S COVENANT WITH ABRAHAM

Across the ancient world, those entering into blood covenants were willing to give what was most precious to them. For example, worshipers of Baal often sacrificed their firstborn—a practice that was tragically common at the time. To understand Abraham's test, we must recognize the cultural context: for people of the Middle East, dying without a son was considered the greatest tragedy, the ultimate failure in life.

Now imagine the weight of God's command. Abraham was asked to offer his son—his only son, the child of promise. This was a sacrifice far greater than giving up his own life, especially at one hundred years old. His own life was nearly spent, but Isaac represented hope, legacy, and the fulfillment of God's covenant. To surrender Isaac was to give up everything Abraham held most dear.

Genesis 22:1–2

*After these things God tested Abraham and said to him, "Abraham!" And he said, "Here I am." He said, "Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering..."



GOD'S COVENANT WITH ABRAHAM



In Genesis 15, God makes an unbreakable blood covenant with Abraham. Knowing Abraham cannot match His power, God takes full responsibility—walking through the pieces Himself. This act declares: God's promises stand, not on human strength, but on His own unfailing commitment.

The Test of Loyalty

When God asks Abraham to offer Isaac, it's not about sacrifice—it's about trust. Isaac was Abraham's most precious promise, yet Abraham obeyed, proving covenant loyalty and faith in God's provision.

Abraham's Faith

Abraham obeys because he trusts God's covenant completely. He believes God can even raise Isaac from the dead. His confidence rests on this promise: "God will provide." This moment foreshadows Christ—the ultimate provision.

God's Response

When Abraham proves his trust, God reaffirms the covenant: Genesis 22:16-17 "Because you have not withheld your son, I will surely bless you and multiply your descendants." This seals Abraham as God's friend and shows that covenant requires faith, surrender, and obedience.

In short: The covenant explains why Abraham could obey such a radical command—he trusted God's promise completely. And the test confirms Abraham's loyalty, while pointing forward to God's ultimate act of covenant love in Christ.

GOD'S COVENANT WITH ABRAHAM

Step #5 Exchanging Names

In covenant-making traditions, exchanging names signifies deep union and shared identity. God does this with Abram in **Genesis 17:5**:
“No longer will you be called Abram; your name will be Abraham, for I have made you a father of many nations.”

The original name אַבְרָם (Avram) comes from two Hebrew words:

אָב (av) – “father”

רָם (ram) – “exalted” or “high”

So Avram means “exalted father,” a title of honor but limited to his local family. In Genesis 17:5, God changes his name to אַבְרָהָם (Avraham), which combines av with אֲמוֹנִים (hamon), meaning “multitude.” This reflects the phrase אָבִיךָ אֲמוֹנֵי גוֹיִם (av-hamon goyim)—“father of a multitude of nations.” The new name expands Abram’s identity from a respected patriarch to the father of nations.

The letter ה (he) is not just a letter—it carries profound meaning. It appears in God’s own name, יהוה YHWH, symbolizing His creative power and divine breath. By inserting ה into Abram’s name, God infuses His presence and promise into Abraham’s identity. This marks a transformation: Abraham is now part of God’s covenant plan.

In Hebrew tradition, ה also has the numerical value of 5, often associated with grace and the five books of the Torah—linking Abraham’s future to God’s law and covenant blessings.

GOD'S COVENANT WITH ABRAHAM

God Takes Abraham's Name

In return, God identifies Himself as “the God of Abraham.” This mutual name exchange seals the covenant relationship. It's no longer just a promise—it's a personal bond. From this point forward, Abraham is not only blessed but becomes a friend of God (**Genesis 15:6**).

James 2:23 and the Scripture was fulfilled that says, “Abraham believed God, and it was counted to him as righteousness”—and he was called a friend of God.

God Changes Sarai's Name to Sarah

Genesis 17:15–16

God said to Abraham, “As for Sarai your wife, you shall not call her name Sarai, but Sarah shall be her name. And I will bless her and also give you a son by her; then I will bless her, and she shall be a mother of nations; kings of peoples shall be from her.”

Both names—**סָרַי** (Sarai) and **סָרָה** (Sarah)—come from the Hebrew root **סָרָה** (sar), meaning “ruler” or “prince,” which conveys strength and authority. Both names mean “princess” or “woman of strength,” but there is an important difference:

Sarai likely means “my princess” because the ending **-י** (ai) suggests possession. This ties her role primarily to Abraham's household. Sarah, without the possessive ending, points to a broader destiny—she is no longer just Abraham's princess but a matriarch for nations and kings.

Like Abraham, Sarah's name gains the letter **ה** he, which appears in God's own name **יהוה** YHWH. This addition symbolizes God's presence and blessing in her life. It marks a shift from a private role to a global calling: “mother of nations.”

GOD'S COVENANT WITH ABRAHAM

Step #6: The Covenant Scar – Circumcision

In ancient covenants, a physical mark or scar was a permanent sign of loyalty and obligation. God gave Abraham circumcision as the outward sign of His covenant (**Genesis 17:11** “**You shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between Me and you.**”), but its true meaning went far deeper—a spiritual mark upon the heart, setting Abraham and his descendants apart for God. This sign declared ownership and identity: You belong to Me, and I belong to you. It was a blood-sealed guarantee of God’s promises, a visible witness that Abraham had entered into an unbreakable covenant. More than a ritual, circumcision testified to faith and trust in God’s word, pointing forward to Yeshua—the ultimate fulfillment of the covenant, foreshadowed by the smoking fire pot and blazing torch in **Genesis 15**. For Abraham, this mark was not just on his body; it was a call to live a life wholly devoted to God.

Later, Abraham obeyed fully:

Genesis 17:23

“Then Abraham took Ishmael his son and all those born in his house or bought with his money, every male among the men of Abraham’s house, and he circumcised the flesh of their foreskins that very day, as God had said to him.”

This act demonstrated Abraham’s faith and commitment to the covenant, extending the sign to his entire household.

GOD'S COVENANT WITH ABRAHAM

Why Circumcision? Five Key Reasons

A Permanent, Personal Mark

Circumcision created an irreversible mark on the body. Unlike external symbols (like clothing or jewelry), this sign could never be removed or forgotten. It was deeply personal, reminding every male descendant of Abraham that they belonged to God's covenant.

Involving Reproduction and Legacy

The mark was placed at the source of new life, symbolizing that the covenant extended to Abraham's descendants. Every generation would carry the sign, reinforcing that God's promises were tied to Abraham's seed—the lineage through which the Messiah would come.

A Blood Covenant

Circumcision involved the shedding of blood, which was essential in ancient covenant rituals. Blood represented life and was the ultimate sign of commitment. This act echoed the earlier covenant ceremony in [Genesis 15](#), where animals were cut and blood was shed.

A Call to Purity and Separation

Removing the foreskin symbolized cutting away impurity and living set apart for God. It was a physical representation of a spiritual truth: God's people were to be holy and distinct from surrounding nations.

Foreshadowing Christ

Circumcision pointed forward to the ultimate covenant fulfillment in Jesus. Paul explains in [Colossians 2:11](#) that believers experience a “[circumcision of the heart](#)” through Christ—not a physical act, but a spiritual transformation. The old nature is cut away, and we are made new in Him.

GOD'S COVENANT WITH ABRAHAM

Circumcision as a Blood Covenant

Understanding circumcision as a covenant of blood sheds light on a challenging passage in Moses' life ([Exodus 4:20–26](#)). Though Moses was a child of the covenant, he neglected to circumcise his firstborn son, failing in his duty under Abraham's covenant. On his journey from Sinai to Egypt—carrying God's message about the uncovenanted firstborn of Egypt—Moses faced a severe crisis: **“The Lord met him and sought to kill him.”** (Let's clarify **“God's message about the uncovenanted firstborn of Egypt”** refers to the warning and judgment God gave to Pharaoh through Moses before the Exodus. In the context of Exodus, God declared that because Pharaoh refused to let Israel (God's “firstborn son”) go, He would strike down the firstborn of Egypt ([Exodus 4:22–23](#)). These Egyptian firstborns were not part of God's covenant with Abraham, which was signified by circumcision)

Both Moses and Zipporah suddenly felt the weight of their neglect—it was more than a forgotten ritual; it was a breach in the covenant, a tear in the shield of divine protection. Judgment loomed like a shadow ready to strike. In a moment of desperate resolve, Zipporah grasped a flint knife, its edge sharp and cold, and performed the bloody act of circumcision on their son. With trembling hands, she touched Moses' feet with the bloodied foreskin, and her voice broke the silence:

“Surely you are a bridegroom of blood to me.”

Those words were not mere sentiment—they were covenant language, spoken in crimson. Life had been exchanged for life; blood had bridged the gap. The Lord saw and relented. Moses stood restored, marked again by covenant faithfulness. Zipporah repeated the phrase, **“A bridegroom of blood,”** as if to seal the moment in eternity. Through this act, she and her child stepped into the ancient blood-bond of Abraham's descendants, and Moses was pulled back from the brink of death—saved by the very sign that spoke of belonging. What could have ended in a river of judgment became a testimony of mercy written in blood.

GOD'S COVENANT WITH ABRAHAM

Renewing the Covenant Before the Promised Land

Later, we read about Joshua circumcising the new generation before entering the Promised Land (**Joshua 5:4**). It symbolized the Israelites' commitment to God and their identity as His chosen people. Joshua's decision to circumcise the new generation underscores the importance of renewing this covenant before stepping into God's promises.

Circumcising the New Generation

After 40 years in the wilderness, the generation that left Egypt had died, and their children had not been circumcised during the journey. Joshua obeys God's command to circumcise all the males born in the wilderness (**Joshua 5:2–7**). This act restored the covenant sign given to Abraham in **Genesis 17:10–14**, reaffirming Israel's identity as God's chosen people.

Rolling Away Reproach

After the circumcision, God declares: **"Today I have rolled away the reproach of Egypt from you."** (**Joshua 5:9**). This means the shame of slavery and disobedience was removed. The covenant renewal marked a fresh start—a new generation fully consecrated to God before entering His promises.



GOD'S COVENANT WITH ABRAHAM

Step 7: The Covenant Terms

In a physical covenant, the partners would declare the terms—the promises and responsibilities each would uphold. Spiritually, God speaks to Abraham: (our paraphrase of His promises)

Here are the terms of My covenant: I will be your God, and you will walk as My friend and servant. Live before Me with integrity—blameless and wholehearted. Trust Me without reservation, and I will pour out blessings beyond measure. Through you, every nation on earth will taste My goodness. My promises to you are eternal; My word will never fail. This is not a fleeting agreement but an everlasting bond, sealed by My name and guaranteed by My faithfulness. What I speak will stand, and what I pledge will endure for all generations.

God's Covenant Promises to Abraham

Promise of Land **Genesis 12:1–3; Genesis 17:8**

Promise of a Son and Descendants **Genesis 15:4–5**

Promise of a Great Nation and Universal Blessing **Genesis 12:3**

GOD'S COVENANT WITH ABRAHAM

Step #8 The covenant Meal

In a physical covenant, the partners would share a meal, often involving bread and wine, to signify fellowship and unity. We find the covenantal meal in **Genesis 18:2–11** when Abraham has visitors.

Verses 3–5:

He said, “If I have found favor in your eyes, my lord, do not pass your servant by. Let a little water be brought, and then you may all wash your feet and rest under this tree. Let me get you something to eat, so you can be refreshed and then go on your way—now that you have come to your servant.” “Very well,” they answered, “do as you say.”

Verses 6–8:

Abraham hurried into the tent to Sarah. “Quick,” he said, “get three seahs of the finest flour and knead it and bake some bread.” Then he ran to the herd, selected a choice, tender calf, and gave it to a servant, who hurried to prepare it. He then brought curds, milk, and the prepared calf, and set these before them. While they ate, Abraham stood near them under a tree.

Verses 9–11:

“Where is your wife Sarah?” they asked. “There, in the tent,” he said.

Then one of them said, “I will surely return to you about this time next year, and Sarah your wife will have a son.”

Now Sarah was listening at the entrance to the tent, which was behind him. Abraham and Sarah were already very old, and Sarah was past the age of childbearing.

Note: This event is traditionally understood to have occurred around the time of Passover. Keep that in mind—we’ll return to this connection later. God’s timing is not random, it is intentional.

GOD'S COVENANT WITH ABRAHAM

- **Step #9 Planting a Memorial Tree**
- **Genesis 21:33** “Abraham planted a tamarisk tree in Beersheba and called there on the name of the LORD, the Everlasting God.”
- By planting a tamarisk tree, Abraham created a lasting memorial to his covenant with God. This act symbolized his commitment and faith in God’s promises. The tree served as a physical reminder that Abraham believed God would fulfill His covenant—making him the father of nations and securing the land for his descendants.
- The tamarisk tree, known for its deep roots and resilience in harsh conditions, reflects Abraham’s enduring trust in the Everlasting God. It was not just a tree; it was a testimony of faith and a declaration that God’s covenant is eternal.



THE COVENANT MADE AT MT. SINAI

God had revealed to Abraham that his descendants would experience a period of bondage before entering the land of promise. In **Genesis 15:13–14**, God said: "Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants there, and they will be afflicted for 400 years. But I will bring judgment on the nation that they serve, and afterward they shall come out with great possessions."

This prophecy pointed to Israel's future slavery in Egypt and their eventual deliverance. Because God had made a blood covenant with Abraham (**Genesis 15**), He was bound by His own word to fulfill the terms of that covenant. God's covenant loyalty (chesed) required that He bring Abraham's descendants out of bondage and into the land He promised.

How God remembered this covenant is recorded in **Exodus 2:23–24**: "During those many days the king of Egypt died, and the people of Israel groaned because of their slavery and cried out for help. Their cry for rescue from slavery came up to God. And God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob."

This moment marks the turning point in Israel's history. God's remembrance (zakar) is not mere recollection—it is covenant action. He moves to fulfill His promise by raising up Moses as the deliverer and initiating the events that lead to the Exodus, the giving of the Torah, and the establishment of the Sinai Covenant.

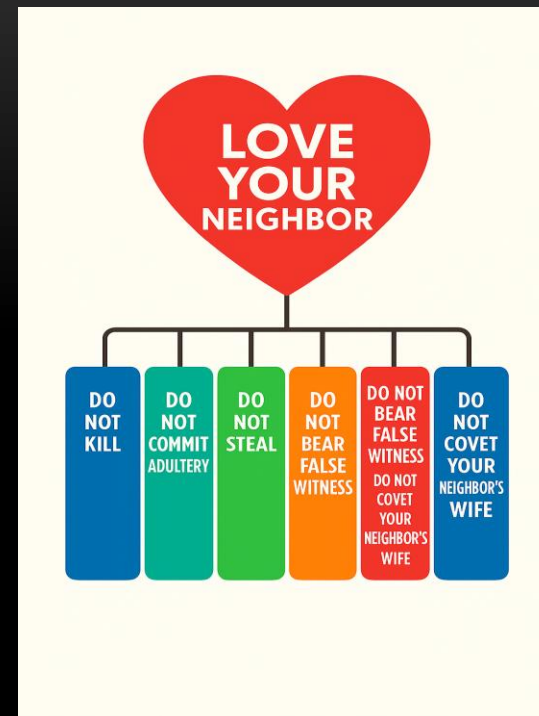
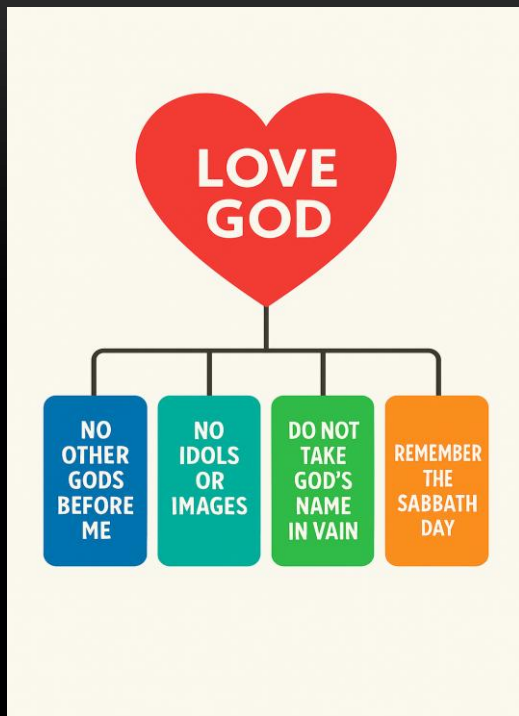
However, there is a critical issue: Abraham's descendants do not truly know God. They do not understand His holiness, nor do they grasp their own sinfulness. They are covenant heirs, but they lack covenant understanding.

So, on their journey, God chooses to introduce Himself—His character, His holiness, and His expectations. At Mount Sinai, He speaks the Ten Commandments ([Exodus 20:1–17](#)), revealing His nature and moral standards. This is not merely law; it is self-revelation. What a covenant partner!

When the people see who God really is—His majesty and holiness—they tremble and fall down in awe ([Exodus 20:18–21](#)). They respond with worship, praise, and thanksgiving, entering into a covenant relationship with Him ([Exodus 24:3–8](#)).



THE COMMANDMENTS – GOD’S CHARACTER AND HOLINES



The Ten Commandments show us how to love God and love our neighbor. The first four teach love for God; the last six teach love for others. The rest of the Torah expands these principles with detailed instructions for living in covenant relationship with God and in harmony with people.



This is the holiness of God—and He calls us to be holy as He is holy ([Leviticus 11:44–45](#); [1 Peter 1:16](#)). The challenge for us is to walk in holiness, not through legalism, but through love—upholding the covenant by reflecting God’s character in every thought, word, and action. So, How are we doing in the department of upholding Holiness as God’s covenantal calling?



It is important to understand this: God never expected Israel to perfectly keep the commandments. He knew they were sinful and incapable of complete obedience (**Romans 3:20**). The Torah was given as a mirror—to reveal God’s holiness and expose human sinfulness (**Galatians 3:19; Romans 7:7**). The law served as a Schoolmaster- a teacher, pointing to the need for grace and ultimately to the Messiah (**Galatians 3:24**).

God never intended for the Hebrews to approach Him by keeping the Ten Commandments as a means of salvation, because the **law could not provide the blood evidence of a life given**. From the beginning, God’s way for sinful humanity to approach Him was through blood sacrifice for the forgiveness of sin. This was always His provision—and His only provision (**Leviticus 17:11: “For the life of the flesh is in the blood, and I have given it for you on the altar to make atonement for your souls, for it is the blood that makes atonement by the life.”**)



Therefore, God established the Tabernacle, a sacrificial system, and a priesthood as the way for Israel to draw near to Him. The Hebrew was not to approach God by the Ten Commandments or the Torah as a means of righteousness, but through the sacrifices administered by the priests at the Tabernacle (Exodus 25:8: “And let them make Me a sanctuary, that I may dwell in their midst.”).

This principle is echoed in Psalm 50:5: “Gather to Me My faithful ones, who made a covenant with Me by sacrifice.”

The covenant relationship was sealed and maintained through sacrificial blood—not human effort.

The New Testament reveals the deeper meaning of this system. Colossians 2:17: “These are a shadow of the things to come, but the substance belongs to Christ.”

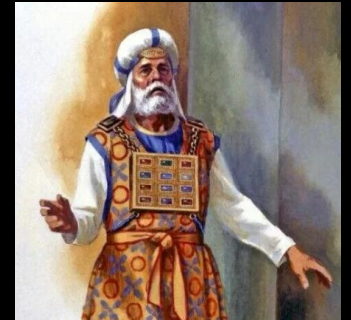
And Hebrews 10:1 adds: “For since the law has but a shadow of the good things to come instead of the true form of these realities, it can never, by the same sacrifices that are continually offered every year, make perfect those who draw near.”



In other words, the entire Old Covenant system—the Tabernacle, the priesthood, and the sacrifices—was never intended as the final reality. It was a shadow cast by something greater, a temporary framework pointing toward the substance of the New Covenant. Every curtain in the Tabernacle, every priestly garment, every drop of sacrificial blood whispered of a promise yet to come. These rituals were not ends in themselves; they were signposts, preparing Israel to recognize the promised Seed of Abraham ([Galatians 3:16](#)) when He stepped into history clothed in flesh. The Old Covenant was the prelude; Christ is the crescendo—the fulfillment of every symbol, every sacrifice, every sacred act.



The Tabernacle was far more than a tent—it was a living picture, a sacred model, a physical dwelling where the infinite God chose to meet His covenant people. It stood as a visible testimony to His promise: “I will dwell among the people of Israel and will be their God. And they shall know that I am the LORD their God, who brought them out of the land of Egypt that I might dwell among them” ([Exodus 29:45–46](#)). Every detail—the golden lampstand, the altar of sacrifice, the veil—was a prophetic shadow pointing to the ultimate reality: Yeshua (Jesus). He is the true Tabernacle who “[dwelt among us](#)” ([John 1:14](#)), the true Sacrifice who entered once for all with His own blood ([Hebrews 9:12](#)), and the true High Priest who intercedes forever ([Hebrews 4:14](#)). The Tabernacle was the sketch; Christ is the masterpiece.



From the foundation of the world, there has always been only one way to God—through the blood of the covenant. Every shadow, every sacrifice, every drop of blood in the Old Covenant pointed forward to its perfect fulfillment in Yeshua HaMashiach. He is not one of many paths; He is the way, the truth, and the life ([John 14:6](#)). No one comes to the Father except through Him. The cross was not a last-minute solution—it was the eternal plan, written before time began. Grace flows only through blood, and that blood is His, shed once for all to open the way into the presence of God.



Highlights of the Mosaic Covenant

Israel's Acceptance

At Mount Sinai, God and the Hebrews entered into covenant together, reaffirming the covenant He had made with Abraham. After God gave the Ten Commandments, the people responded with a solemn declaration of obedience.

Exodus 19:8 says: **"All the people answered together and said, 'All that the LORD has spoken we will do.'"**

This verbal agreement demonstrates Israel's willingness to enter into covenant with God. It was a public affirmation of their commitment to follow His instructions and live as His covenant people.

Preparation and Consecration



Exodus 19:10–15: **"Go to the people and consecrate them today and tomorrow and let them wash their garments and be ready for the third day. For on the third day the LORD will come down on Mount Sinai in the sight of all the people."**

The people sanctify themselves—washing clothes, abstaining from sexual relations, and preparing for God's descent.

Divine Manifestation

Exodus 19:16–20: **"On the morning of the third day there were thunders and lightnings and a thick cloud on the mountain and a very loud trumpet blast, so that all the people in the camp trembled... Mount Sinai was wrapped in smoke because the LORD had descended on it in fire."**

God appears in a dramatic apparition, emphasizing His holiness and the seriousness of the covenant

Event	Element	Symbolism
Genesis 15 (Abrahamic Covenant)	Smoking Fire Pot	God's presence, mystery, and holiness
	Flaming Torch	Divine light, purity, and judgment
	Passing Between Pieces	God's unilateral covenant promise; He guarantees fulfillment
	Abraham Sleeping	Covenant based on grace, not human effort
Exodus 19 (Sinai Covenant)	Thunder & Lightning	God's power, majesty, and authority
	Thick Smoke	God's presence and transcendence; humans cannot approach lightly
	Fire on Mountain	Holiness, purification, and judgment
	Earthquake & Trumpet Sound	Cosmic significance and divine authority

Key Connection:

Both events use fire and smoke to signify God's presence and covenant-making.

Genesis emphasizes grace and promise, while **Sinai** emphasizes holiness and law.

Role of Smoke	Meaning	Scripture References
Divine Presence	Sign of God's nearness and glory	Exodus 19:18; Isaiah 6:4
Mystery & Transcendence	Conceals God's full glory; beyond human grasp	Exodus 20:21; 1 Kings 8:10–12
Holiness & Protection	Shields humans from direct exposure to God	Leviticus 16:13; Exodus 40:34–35
Judgment & Purification	Associated with fire in judgment and cleansing	Genesis 19:28; Revelation 9:2
Worship & Intercession	Incense smoke symbolizes prayers rising to God	Psalms 141:2; Revelation 8:4



Giving the Ten Words

Exodus 20:1–17: "And God spoke all these words, saying: 'I am the LORD your God...'"

The Ten Commandments are spoken directly by God, forming the moral foundation of the covenant.

Ratification by Sacrifice

Exodus 24:4–5: "And Moses wrote down all the words of the LORD. He rose early in the morning and built an altar at the foot of the mountain, and twelve pillars according to the twelve tribes of Israel. And he sent young men... who offered burnt offerings and sacrificed peace offerings to the LORD."

Sacrifices signify dedication and fellowship with God.

Blood of the Covenant

Exodus 24:6–8: "And Moses took half of the blood and put it in basins, and half of the blood he threw against the altar... and said, 'Behold the blood of the covenant that the LORD has made with you in accordance with all these words.'"

Blood seals the covenant, symbolizing life and binding agreement.

Reading of the Book of the Covenant

Exodus 24:7 - "Then he took the Book of the Covenant and read it in the hearing of the people. And they said, 'All that the LORD has spoken we will do, and we will be obedient.'"

The people reaffirm their commitment after hearing the written terms.

Covenant Meal

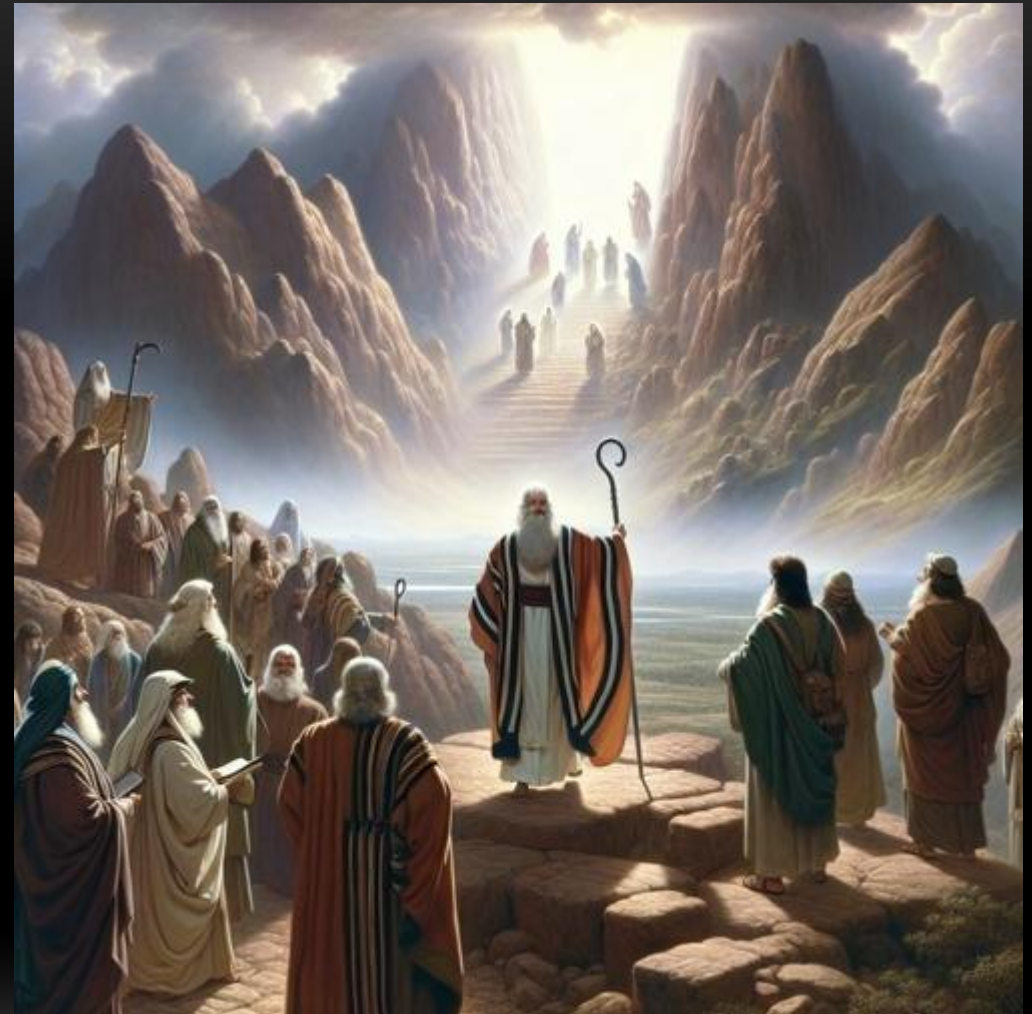
Exodus 24:9–11: "Then Moses and Aaron, Nadab, and Abihu, and seventy of the elders of Israel went up, and they saw the God of Israel... and they ate and drank."

This meal symbolizes peace and fellowship with God—a shared table in His presence.

Connection to the Giving of the Torah

Exodus 24:12–18: "The LORD said to Moses, 'Come up to Me on the mountain and wait there, that I may give you the tablets of stone, with the law and the commandment, which I have written for their instruction.'"

God Himself defines the purpose of His law—the Torah. Yet humanity dares to distort and redefine that purpose.



From Abraham to Sinai:

God's Covenant Faithfulness

God told Abraham in [Genesis 15:13–14](#):
“Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants there, and they will be afflicted for four hundred years. But I will bring judgment on the nation that they serve, and afterward they shall come out with great possessions.”



Centuries later, at Mount Sinai, God reconfirmed the covenant with Abraham's descendants ([Exodus 19–24](#)).

We keep stressing this important point. God knew the Hebrews could never keep the commandments perfectly. He never expected them to achieve righteousness through the law because they could not measure up to His holiness ([Romans 3:20](#)).

From the very beginning, God's provision for approaching Him was only through blood sacrifice for the forgiveness of sins ([Leviticus 17:11](#)). During Moses' time, God established the Tabernacle, the priesthood, and the sacrificial system so His people could draw near to a holy God ([Exodus 25:8](#); [Exodus 29:45–46](#)). They could never approach Him by the law alone.



ESTABLISHMENT OF THE TABERNACLE

God established, through the covenant at Mount Sinai, a temporary system that pointed the Hebrew people toward His ultimate plan of redemption—a plan fulfilled through the renewal of the Old Covenant in Yeshua. This system was designed so that the Hebrews would recognize the promised “Seed of Abraham” when He came. The earthly tabernacle served as a foreshadowing of Yeshua and as a roadmap for how we approach God through Him. This is why, as the book of Hebrews explains through Paul’s teaching, it was such a significant issue for the believers of the Way to be expelled from the Temple.



ESTABLISHMENT OF THE TABERNACLE

First, God fills Bezalel and Oholiab with His Spirit—because this is no ordinary place. God chose them intentionally, having sovereignly equipped them with lineage, experience, skill, trustworthiness, and—above all—His Spirit. Their calling demonstrates that every gift originates from Him and returns to Him in worship. Their appointment declares that the same Creator who fashioned the cosmos also shapes human artisans to construct a dwelling for His glory—a purpose ultimately fulfilled in Christ and in all who are “being built together into a dwelling place for God by the Spirit” ([Ephesians 2:22](#)).

Exodus 31:1-5 “see. I have called by name Bezalel the son of Uri, Son of Hur, of the tribe of Judah and I have filled him with the Spirit of God, with ability and intelligence, with knowledge and all craftsmanship, to devise artistic designs, to work in gold, silver and bronze in cutting stones for setting, and in carving wood to work in every craft.

Exodus 31:6-11 And behold I have appointed with him Oholiab, the son of Ahisamach, of the tribe of Dan and I have given to all able men ability, that they may make all that I have commanded you: The tent of meeting, and the ark of the testimony, and the mercy seat that is on it, and all the furnishings of the tent, the table and its utensils, and the pure lampstand with all its utensils, and the altar of incense, and the altar of burnt offering with all its utensils, and the basin and its stand, and the finely worked garments, the holy garments for Aaron, the Priest, and the garments of his sons, for their service as priests, and the anointing oil and the fragrant incense for the Holy Place. According to all that I have commanded you, they shall do.

ESTABLISHMENT OF THE TABERNACLE

Meaning Of The Names

- Bezalel—“ בֶּזַלְאֵל in the shadow (protection) of God.” His very name proclaims that every artisan works under God’s overshadowing presence, just as the Tabernacle would be overshadowed by the cloud of glory (**Exodus 40:34**).
- Oholiab—“ אֹהֵלִיָּאֵב my Father is tent.” His name evokes the Tabernacle (tent of meeting”) itself. The two names together underscore that the work, the workers, and the dwelling place are all God-centered.

Bezalel comes from the tribe of Judah—the tribe that would later provide Israel’s kings. Oholiab is from the tribe of Dan, a smaller tribe, yet one that produced significant judges such as Samson.

The pairing of these tribes proclaims that access to God’s presence is not reserved for a social elite. Every tribe’s gifts are essential anticipating the doctrine of the body of Christ, where “the eye cannot say to the hand, ‘I have no need of you’ (**1 Corinthians 12:21**)

ESTABLISHMENT OF THE TABERNACLE

Moses received precise instructions for constructing the earthly tabernacle according to the pattern of the heavenly one. Nothing was left to human imagination or interpretation. The Hebrew people had to come to the tabernacle to meet with God—and only through the shedding of blood in sacrifice. There was no other way.

So let us examine the set up of the camp. This is an overview with just few bullet points that serve the purpose of illustrating the point on how the Tabernacle served as a remainder of the Old Covenant and how it paved the way for Yeshua and the New (Renewed) covenant.

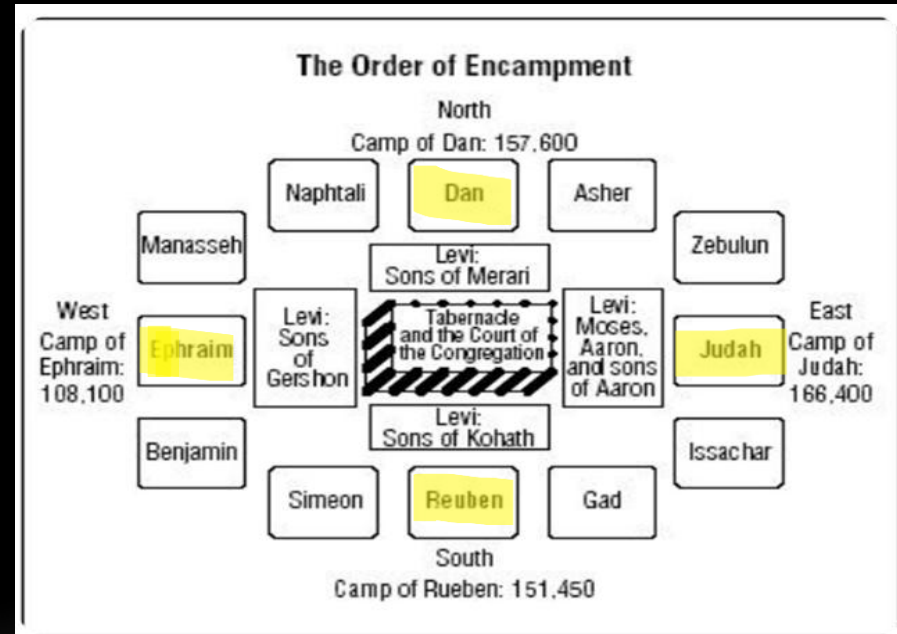
[The Tabernacle stands as a model, showing us how we come to Yeshua.](#)

ESTABLISHMENT OF THE TABERNACLE - PICTURE OF CREATION TO ACCOMPLISH HIS PURPOSE – PICTURE OF MESSIAH'S 4 ATTRIBUTES OF GOD

Let's look at the set up and campsite of the Tabernacle which is Described in **Numbers chapter 2**. Here is the diagram of the encampment.



On the North Side Dan, depicting an eagle, a mighty bird portraying a heavenly being.



On the West Side a domestic animal an ox—representing a humble servant.



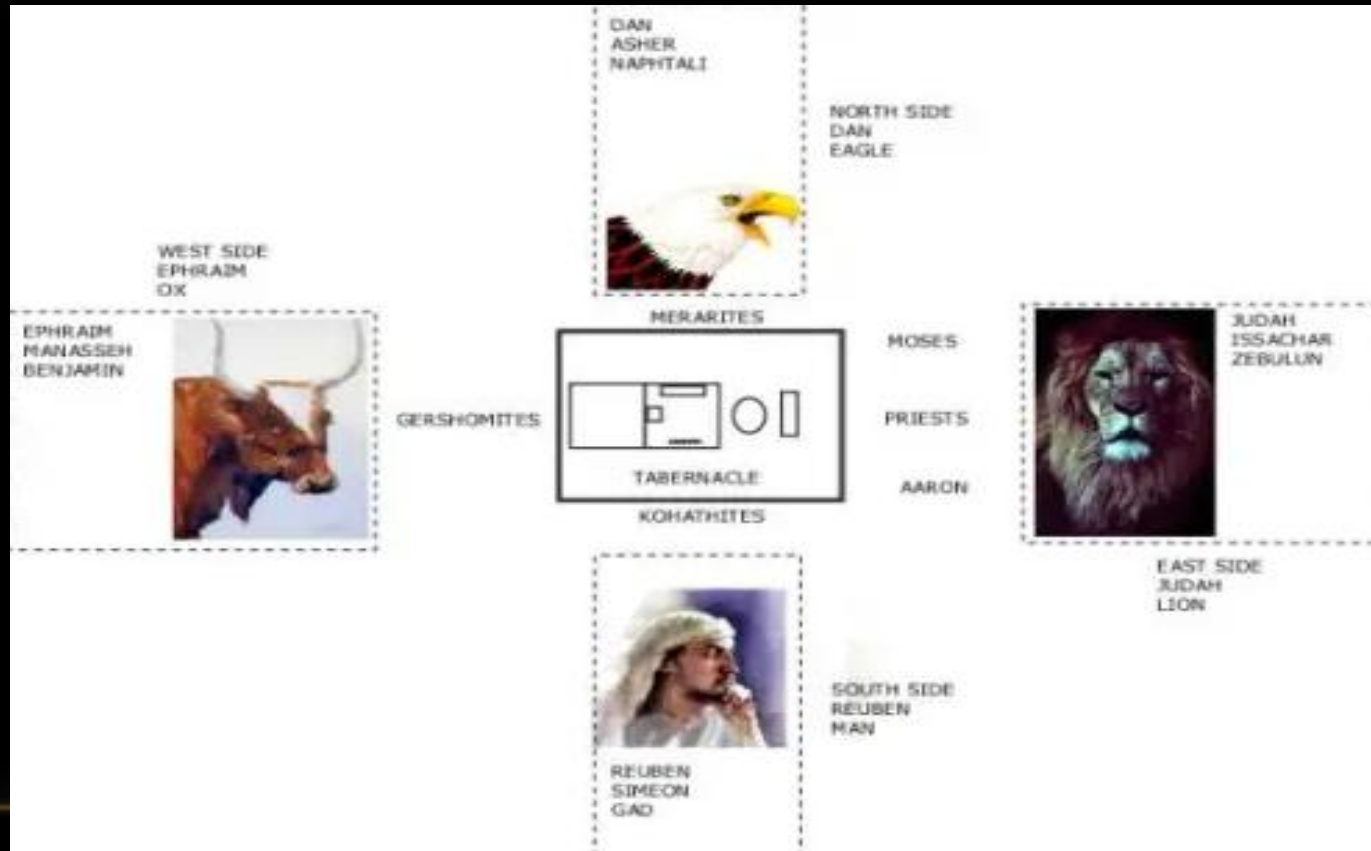
On the East side Judah, Symbolized by a wild majestic lion- representing Kingship and supreme rule.



On the South Ruben, depicting a man crowning achievement of God's creation. The ruler of all other creatures on earth.

ESTABLISHMENT OF THE TABERNACLE

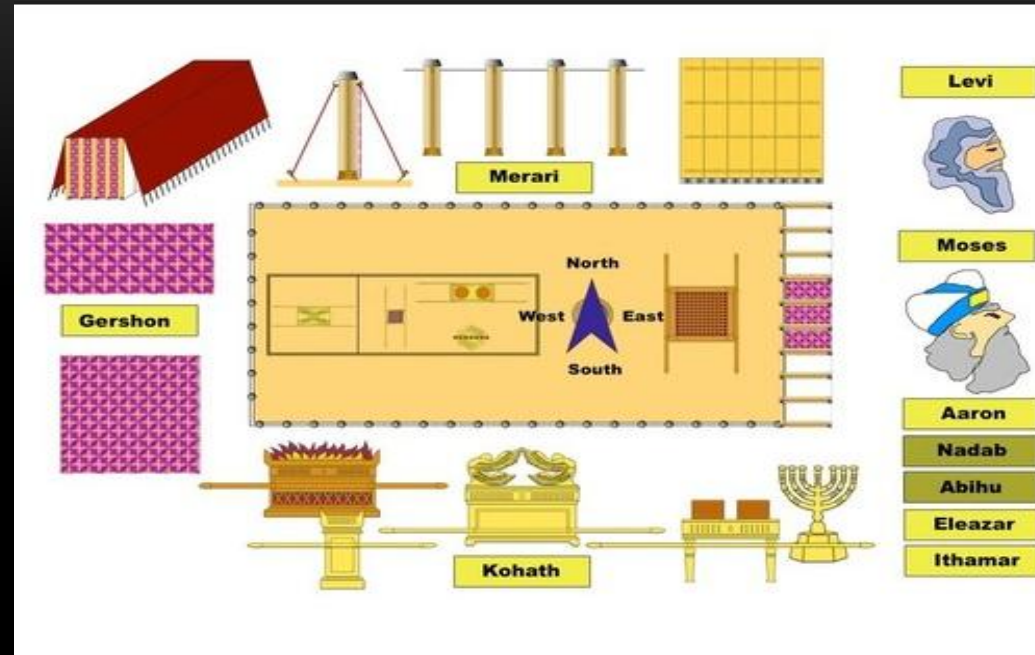
Judah encamps at the entrance of the Tabernacle next very near the Tabernacle were the tents of the Levites. Because they stood for God during the Golden Calf incident, they were chosen by Him to minister in the Tabernacle. Their role was also to shield the people from God's wrath-serving as a protective Buffer between a Holy God and a sinful people.



ESTABLISHMENT OF THE TABERNACLE

The tabernacle featured a main gate leading into the courtyard, which contained the brazen altar and the brazen laver. Curtain to the Holy Place was covered by two layers: the outer covering visible to all, and an inner covering made of ram's skin dyed red—a direct reference to the ram substituted for Isaac, pointing to the Abrahamic blood covenant, since red signifies blood.

Beyond the courtyard lay the Holy Place, which housed the golden lampstand, the table of showbread, and the altar of incense. At the heart of the tabernacle was the Holy of Holies, where the Ark of the Covenant rested—the very symbol of God's presence among His people



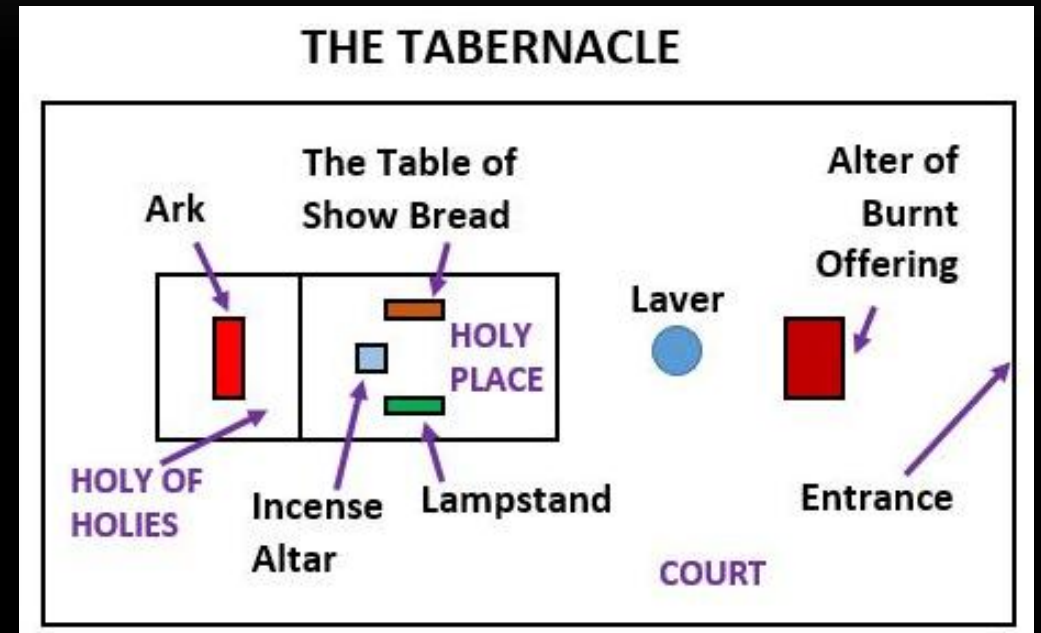
This is the only path to God through the Tabernacle

Yeshua the Lion of Judah our High Priest!!!

The tribe of Judah is positioned directly in front of the East Gate. That is the only way in. No other Way in. You must bring with you an acceptable sacrifice to get inside.

ESTABLISHMENT OF THE TABERNACLE

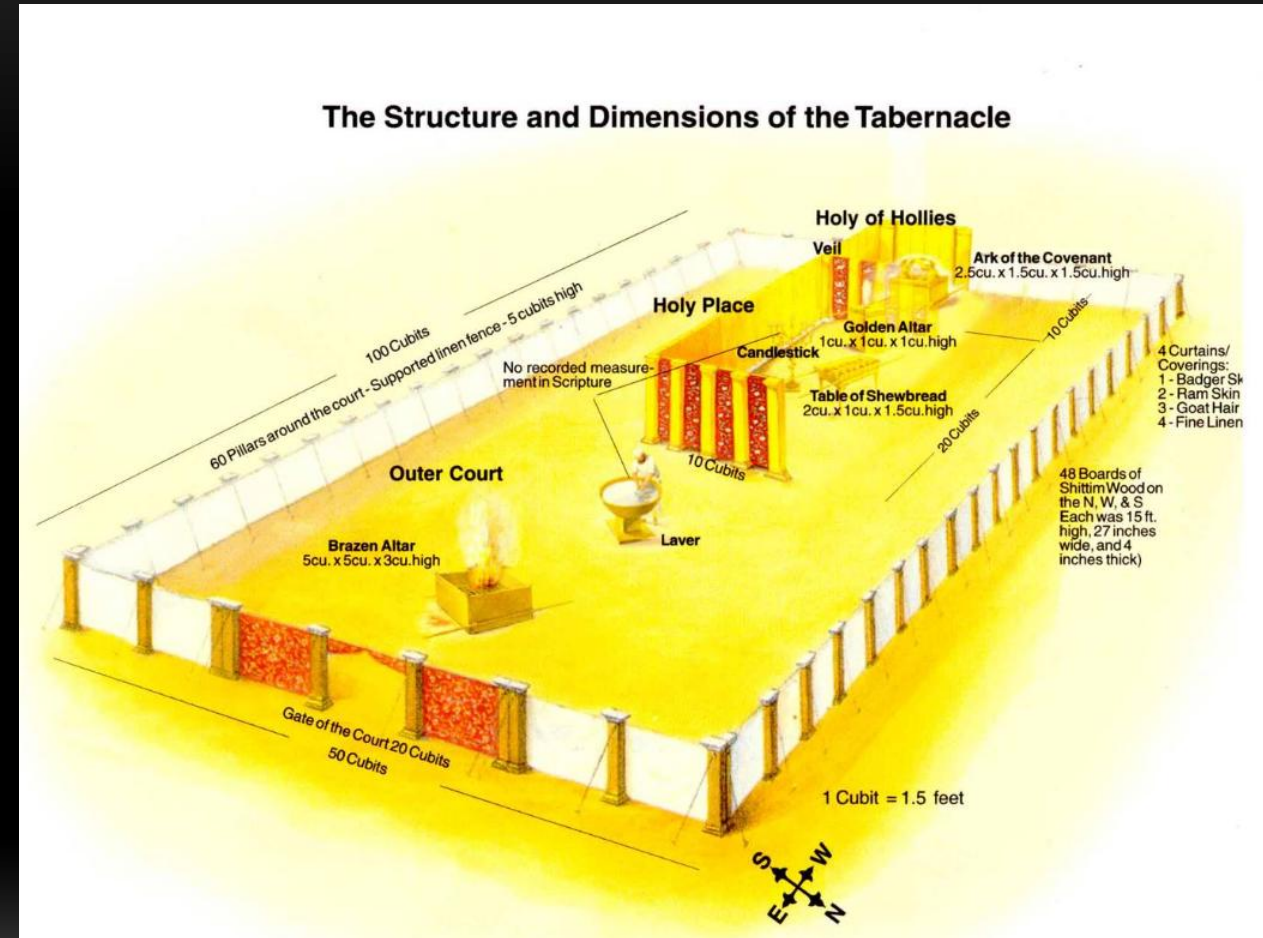
- The first stop was the Brazen Altar, also called the Altar of Burnt Offering. No one could be pardoned from sin or receive the priest's blessing without coming to this altar. Good deeds alone were not enough—blood had to be shed. No one could approach God apart from the sacrifice offered at the Brazen Altar.
- Remember **Leviticus 17:11**: “For the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls, for it is the blood that makes atonement by the life.”
- Approaching God required faith—a heart belief in the blood covenant. The worshiper trusted that their sins were symbolically transferred onto the spotless animal, which became their personal substitute. This sacrifice could not remove sin but only cover it until God Himself would come to take away sin completely



ESTABLISHMENT OF THE TABERNACLE

Next comes the Brazen Laver. After the sacrifice was made and the blood poured out on the Brazen Altar, the priest would be covered in blood—a messy scene indeed. At the Laver, he would wash himself clean. The Laver also acted as a mirror, reflecting the priest's uncleanness before cleansing him with water.

No one could enter the tabernacle without first offering the proper blood sacrifice and then being washed clean. The way to God was through blood and water—a foreshadowing of Yeshua, whose side was pierced, and from it flowed blood and water ([John 19:34](#)).



ESTABLISHMENT OF THE TABERNACLE

Now, with the blood sacrifice made and cleansing complete, one could enter the Holy Place through the curtain of two layers, the outer covering visible to all, and the inner layer pointing to the ram sacrificed in place of Isaac. Inside were three sacred furnishings: the **Golden Lampstand**, the **Table of Showbread**, and the **Altar of Incense**.

The **Golden Candlestick** provided continuous light, as there were no windows inside the tabernacle.

The **Table of Showbread** held loaves of bread covered with frankincense and accompanied by wine—representing the covenant meal. The sacrificed animal symbolized the person offering it, and instead of eating the animal's flesh and drinking its blood, bread and wine were offered to signify the life, body, and blood of the worshiper.

The **Altar of Incense** was where the priest sprinkled incense onto burning coals, filling the room with a fragrant white cloud of smoke—a symbol of prayers ascending to God. Once a year, on the Day of Atonement, blood was applied to the horns of this altar, underscoring the necessity of atonement even in worship.



ESTABLISHMENT OF THE TABERNACLE

Next comes the second veil, which separates the Holy Place from the Holy of Holies—the throne room of God. Yet the way is blocked, for only the High Priest could enter God’s presence, and only once a year on the Day of Atonement.

Inside stood the **Ark of the Covenant**, the sole piece of furniture in this sacred space, topped with the Mercy Seat. In Greek, this term is *hilastērion*, translated in English as “propitiation,” meaning the turning away of God’s wrath by satisfying His violated justice. The only offering that could accomplish this was blood.

Beneath the Mercy Seat, inside the Ark, were three items:

- **Aaron’s rod**—a reminder of Israel’s rejection of God’s appointed leadership through Aaron (**Numbers 16–17**).
- **A pot of manna**—symbolizing their earlier rejection of God’s provision (**Numbers 11**).
- **The tablets of the Ten Commandments**—broken by Israel, testifying that humanity falls short of God’s holiness and glory (**Exodus 32**).



ESTABLISHMENT OF THE TABERNACLE SACRIFICES

We must briefly mention the different sacrifices that were offered. Although they require more extensive study, I will just give bullet points for the purpose of demonstrating how they pointed to Yeshua the Messiah and why they will return in the Millennial Kingdom.

In Leviticus we read about:

- Sin offering (Leviticus 4:1-5, 13, 6:24:30)
- Guilt Offering, (Leviticus 5:14-19; 7:1-20)
- Burnt Offering (Leviticus 1:3-17; 6:8-13)
- Meal Offering (Leviticus 2; 6:14-23)
- Peace Offering (Leviticus 3;7:11-36)

The infographic is a grid of six boxes, each representing a different sacrifice. Each box contains the Hebrew name, the English name, and illustrations of the required items. 1. Olah (Burnt Offering): Hebrew 'עולה', English 'Burnt Offering', items: dove or pigeon, bull, ram, or goat. 2. Zevah haShelamiym (Peace Offering): Hebrew 'שלמים', English 'Peace Offering', items: sheep, goat, bull, ram, and bread. 3. Minchah (Grain Offering): Hebrew 'מנחה', English 'Grain Offering', items: flour or crushed grain, oil, frankincense, salt for seasoning, and unleavened bread (flour & oil) and salt. 4. Korban Khatta'at (Sin Offering): Hebrew 'חטאת', English 'Sin Offering', items: bull, male goat, and female goat or lamb. 5. Asham (Tresspass/Guilt Offering): Hebrew 'אשם', English 'Tresspass/Guilt Offering', items: 1 female goat or lamb, 2 pigeons or doves, and 2 quarts of flour. 6. Another Sin Offering: Hebrew 'חטאת', English 'Sin Offering', items: 1 female goat or lamb, 2 quarts of flour, and 2 pigeons or doves.

Sacrifice Name	Hebrew Name	English Name	Requirements
Olah	עולה	Burnt Offering	dove or pigeon, bull, ram, or goat
Zevah haShelamiym	שלמים	Peace Offering	sheep, goat, bull, ram, and bread
Minchah	מנחה	Grain Offering	1 of the 2 choices: flour or crushed grain, oil, frankincense, salt for seasoning, and unleavened bread (flour & oil) and salt
Korban Khatta'at	חטאת	Sin Offering	A priest or entire community: bull; A ruler: male goat; An individual could choose 1 of the 5 following: 1 female goat or lamb, 2 quarts of flour, and 2 pigeons or doves
Asham	אשם	Tresspass/Guilt Offering	1 female goat or lamb, 2 pigeons or doves, 2 quarts of flour

ESTABLISHMENT OF THE TABERNACLE SACRIFICES

I offer a **sin offering** because I am a sinner by nature, not merely by action. The Ten Commandments reveal the intent of my heart—I fall short even when I try. Sin is my inherited condition, and to approach God, I must acknowledge this truth and bring a sin offering.

Yeshua is that Sin Offering. That is why He said, “I did not come to abolish the Law or the Prophets, but to fulfill them.” He came to interpret them correctly and elevate them to even greater importance, because He is concerned with the intent behind our obedience—not just the outward act. **Matthew 5:21** “You have heard that it was said to those of old, ‘You shall not murder; and whoever murders will be liable to judgment. But I say to you that everyone who is angry with his brother will be liable to judgment; whoever insults his brother will be liable to the council; and whoever says, ‘You fool!’ will be liable to the hell of fire.”

Leviticus - Vayikra - vah-yeek-rah - וַיִּקְרָא

Korban Khatta'at Chattath

חטאת

A priest or entire community bull

A ruler male goat

Sin Offering

An individual could choose 1 of the 5 following:

1 female goat or lamb

3 pigeons or doves

2 quarts of flour



The infographic is titled 'Korban Khatta'at Chattath' and 'Sin Offering'. It lists five options for an individual offering, numbered 1 through 5. Option 1 is a bull, option 2 is a male goat, option 3 is a female goat or lamb, option 4 is pigeons or doves, and option 5 is two quarts of flour. The Hebrew word 'חטאת' is written in green. The background is white with a green border.

ESTABLISHMENT OF THE TABERNACLE SACRIFICES

The **Guilt Offering** stands apart from the Sin Offering. The Sin Offering acknowledges my fallen nature—I am a sinner by birth.

The Guilt Offering, however, confronts the specific transgressions I have committed in my walk with God. When I sin, I must bring a Guilt Offering. In this sacred act, I place my hands upon the offering, identifying myself with it, confessing my sin, and repenting. My guilt is symbolically transferred and removed. Through genuine humility and repentance, I approach God with a clear conscience under the blood covenant.

The Torah—especially the Ten Commandments—reveals that sin separates me from God. Under the old covenant, atonement came through the blood of an animal, a temporary provision pointing forward to the ultimate fulfillment: Yeshua, the Messiah, who would remove both sin and guilt forever.



ESTABLISHMENT OF THE TABERNACLE SACRIFICES

The **Burnt Offering** is a voluntary act of worship—a declaration of wholehearted devotion to God. It is given freely, expressing the deep desire to draw near to Him. In this offering, the entire sacrifice is consumed by fire, signifying that nothing is withheld. To truly approach God, I must surrender myself completely, holding nothing back, offering my entire being in absolute consecration.

The priest receives the skin as a witness that the sacrifice has been made, underscoring a profound truth: fellowship with God demands total surrender. The Burnt Offering is not partial—it is all-consuming, a vivid picture of complete dedication and unreserved worship.



ESTABLISHMENT OF THE TABERNACLE SACRIFICES

The **Grain (Meal) Offering** is a sacred expression of love and surrender—a voluntary act declaring my readiness to walk with God and serve Him faithfully. Unlike offerings of blood, this gift is made of fine flour mingled with oil and seasoned with salt, symbols of purity, covenant, and the Spirit's presence. It is offered without leaven or honey, for corruption and impurity have no place in fellowship with the Holy One.

A portion is burned upon the altar as a fragrant offering to God, while the rest is consumed by the priest. I do not partake, for this offering speaks of a truth beyond myself: my walk with God is not sustained by my strength but by His power alone, and all service is for His glory. The Meal Offering whispers a profound reminder—true communion flows from divine grace, and every act of devotion must be consecrated wholly to Him.



ESTABLISHMENT OF THE TABERNACLE SACRIFICES

The **Peace Offering** is the final act—the crowning moment of worship. It comes after all other offerings, signifying that reconciliation is complete and fellowship with God is restored. This is the offering my soul longs for, for in it I am invited to partake—a sacred meal that symbolizes union with the Almighty. My heart has always yearned to know Him, to share in His divine nature.

The Peace Offering declares that longing fulfilled: harmony with God, restoration and fellowship enjoyed, and intimacy embraced. It is more than peace—it is oneness with the One for whom my soul thirsts, a foretaste of eternal fellowship where nothing separates and love reigns supreme.

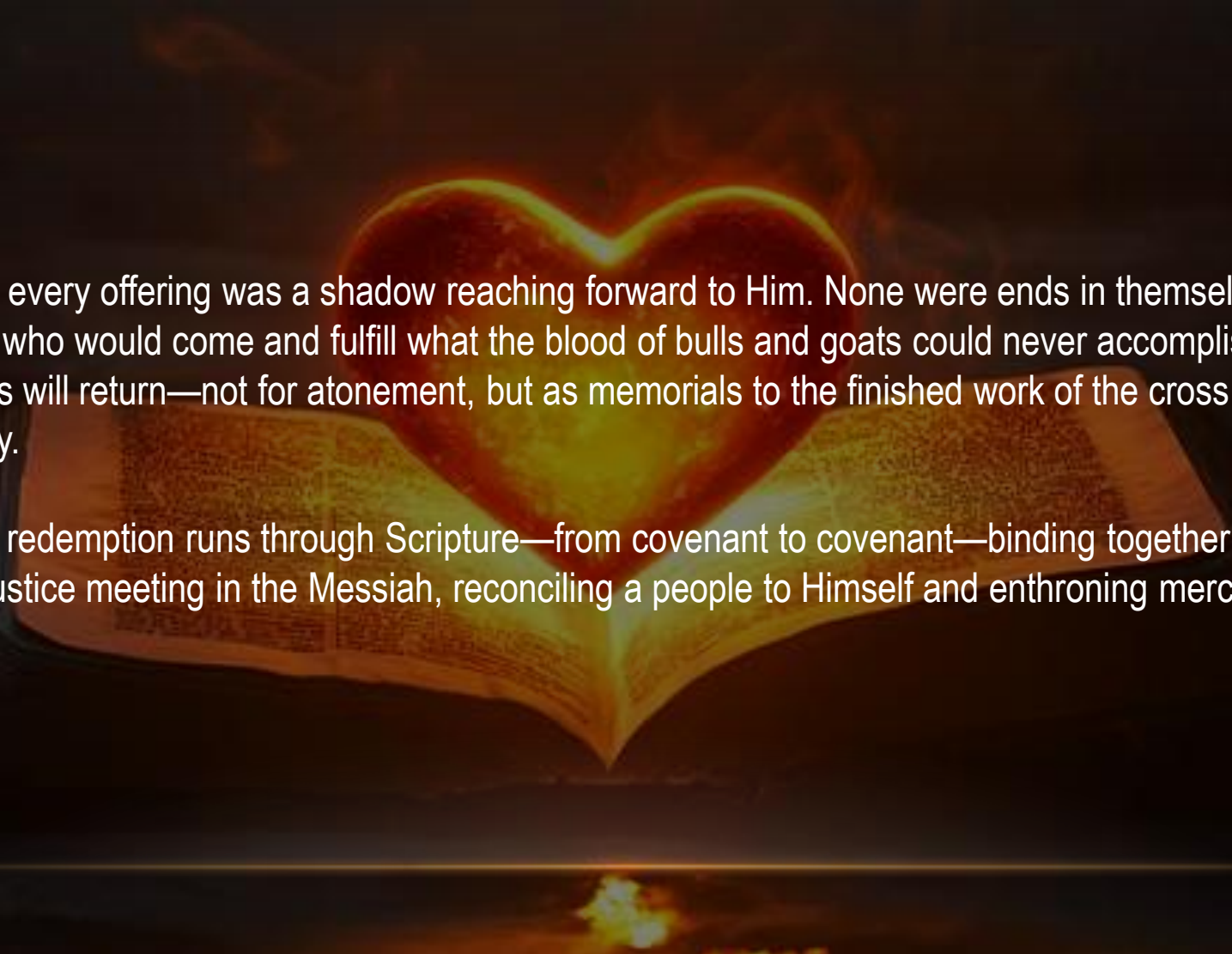


BLOOD COVENANTS –GOLDEN THREAD OF REDEMPTION FROM ABRAHAM - TO MT. SINAI - TO THE TABERNACLE

Do you see Yeshua?

Every altar flame and every offering was a shadow reaching forward to Him. None were ends in themselves; each was a signpost to the Lamb who would come and fulfill what the blood of bulls and goats could never accomplish. And in the age to come, these sacrifices will return—not for atonement, but as memorials to the finished work of the cross, a living reminder of His once-for-all victory.

This golden thread of redemption runs through Scripture—from covenant to covenant—binding together God's unwavering purpose: grace and justice meeting in the Messiah, reconciling a people to Himself and enthroning mercy where wrath once stood.



BLOOD COVENANTS –GOLDEN THREAD OF REDEMPTION FROM ABRAHAM - TO MT. SINAI - TO THE TABERNACLE

Look to the camp of Israel. Around the Tabernacle, the four great standards rose on the winds: Judah to the east (lion), Reuben to the south (man), Ephraim to the west (ox), Dan to the north (eagle)—an arrangement preserved in Jewish and Christian tradition that mirrors the faces of the living creatures in Ezekiel’s vision and the throne room of Revelation.

Judah—Lion: “Judah is a lion’s whelp... who shall rouse him?” The royal line, the scepter, the promise of the King.

Reuben—Man: Re’u-ven—“Behold, a son.” The witness to humanity and the longing for fellowship.

Ephraim—Ox: Joseph’s blessing—“his horns are the horns of a wild ox”—strength and service gathered in abundance.

Dan—Eagle (by tradition): Though Scripture likens Dan to a serpent, many rabbinic and later Christian sources associate his banner with the eagle, completing the fourfold imagery.

Matthew—Lion of Judah, the King: the royal Messiah, lineage and kingdom revealed. (Traditional imagery often renders Matthew as the “man/angel”; the lion-king emphasis is a thematic reading that highlights his portrait of Yeshua’s kingship.)

Mark—Ox, the Servant: swift, sacrificial service; power poured out for others. (Tradition typically assigns Mark to the lion; the servant-ox emphasis reflects the Gospel’s action and service motif.)

Luke—Son of Man: the human face of mercy; priestly compassion and universal grace. (Tradition pairs Luke with the ox, underscoring sacrifice; the “man” emphasis here highlights Luke’s human warmth.)

John—Eagle, Son of God: soaring to the heights of glory; divinity unveiled from everlasting to everlasting

BLOOD COVENANTS –GOLDEN THREAD OF REDEMPTION FROM ABRAHAM - TO MT. SINAI - TO THE TABERNACLE

Just as Ezekiel saw the living creatures and the wheels full of eyes moving wherever the Spirit directed ([Ezekiel 1:15–21](#)), the four Gospels move in perfect harmony around Yeshua. The lion, ox, man, and eagle—faces of the living creatures—mirror the tribal standards and the throne vision in Revelation ([Revelation 4:6–8](#)).

These wheels speak of motion, unity, and divine purpose: every spoke turns because the hub holds it together. In the same way, Matthew, Mark, Luke, and John are not isolated stories—they are four wheels encircling one axis: Messiah. He is the center, the fulfillment of every sacrifice, the Light among the lampstands ([Revelation 1:12–13](#)), and the peace of every heart that draws near. Around Him all revelation revolves, and before Him all creation cries, “Holy, holy, holy.”



THE WORD MADE FLESH— YESHUA IN THE TABERNACLE

*“In the beginning was the Word . . . and the
Word became flesh and dwelt among us.”*
John 1:14)



THE LION OF JUDAH

He guards the entrance to the tabernacle. He is the Way, the Truth, and the Life (John 10:1-6).

I am the door; if anyone enters by Me, he will be saved (John 10:9).

The Tribes of Israel, The Tabernacle Fulfillment, Ezekiel’s Wheel and The Four Gospels



Matthew
King
Judah



Mark
Servant
Ephraim



Luke
Son of Man
Reuben



John
Son of God
Dan

THE TABERNACLE AND MESSIANIC FULFILLMENT



BRAZEN ALTAR
– HIS SACRIFICE

His blood poured out points to the cross
John 6:33-56

Salvation begins at the altar



THE LAVER
CLEANSING BY THE WORD AND SPIRIT

“Sanctify the in the truth; Your word is truth

Eph. 5:26
“Washed by the water on the Word”
John 3:5-7



THE LAMPSTAND
– LIGHT OF THE WORLD

“I am the light of the world”

John 9:5)
Seen among the lampstands
Rev. 1:12-13)



BREAD OF LIFE

“I am the bread of life ... eternal life
John 6:51-56

Prayers rise like incense
Rev. 5:8



ALTAR OF INCENSE
– INTERCESSION

Yeshua prays for His own
John 17:9-10



ARK & MERCY SEAT
– THRONE OF GOD

His blood covers the mercy seat
Rom. 3:25

He reigns on the throne
Acts 2:30;
Rev. 3:21; 21:5

KEY TAKEAWAYS – PART 2: THE ANCIENT COVENANT

Theme: God's irrevocable promises and faithfulness, explored through covenant theology.

Focus: The Abrahamic covenant and its fulfillment in Christ, plus connections to the Mosaic covenant and the Tabernacle.

Structure:

- Overview of covenant principles (contract vs covenant).
- Detailed steps of the blood covenant ritual and their spiritual meaning.
- Abraham's covenant (Genesis 15, 17, 22) and its implications.
- Mosaic covenant at Sinai and the Tabernacle as a foreshadowing of Christ.
- Sacrificial system and its prophetic significance.
- Golden thread of redemption from Abraham to Christ.

KEY TAKEAWAYS – PART 2: THE ANCIENT COVENANT

God's Faithfulness

Every covenant reveals His unchanging character and eternal purpose.

Covenants Are Sacred

Not contracts—rooted in trust, sealed by blood.

Blood Covenant is Central

Symbolizes total surrender and unity—fulfilled in Christ.

Golden Thread of Redemption

From Genesis to Revelation, all Scripture points to Yeshua.

Abrahamic Covenant Sets the Foundation

Salvation is by grace, not human effort.

Mosaic Covenant & Tabernacle Foreshadow Christ

Sacrificial system points to the Messiah.

Sacrifice and Blood Are Essential

Access to God always required blood atonement.

Practical Implication

Understanding covenants deepens faith and highlights grace.

THE BLOOD COVENANT

THE GOSPEL WOVEN THROUGH TIME

- Before New Testament ever came to be penned , The Gospel was already alive. The Old Testament declared Yeshua will come, The New Testament proclaimed: Yeshua came.
- It begins in Genesis,
- whispers through the Torah,
- sings in the Psalms,
- and thunders in the Prophets.
- From Adam to Abraham,
- from Moses to David,
- the story is one unbroken thread—blood, covenant, promise, redemption—echoing across the ages, until the dawn of fulfillment.



THE BLOOD COVENANT

Reveals Humanity's condition:

- Heart failure – sinful, covenant-breakers (Jer. 17:9; Gen. 6:5)
- Sin defined: Transgressing God's law, breaking covenant (Hos. 8:1; Isa. 24:5)
- Wages of sin: Death – real, not metaphorical (Gen. 2:17; Ezek. 18:4)
- God's mercy: Blood covers sin (Gen. 3:21; Lev. 17:11)
- Covenant promise: God bears the curse (Gen. 15)
- Passover principle: Salvation by blood, not effort (Ex. 12:13)
- Law's role: Diagnosis, not cure – exposes need for new heart (Ps. 14:3; Jer. 31:33)
- Promise: New heart, new spirit (Ezek. 36:26)
- Foreshadowing Messiah: Substitutionary sacrifice (Isa. 53)
- Victory: Death swallowed up, resurrection foretold (Isa. 25:8; Hos. 6:2)
- Endgame: Covenant restored – a wedding (Isa. 62:5; Hos. 2:19)



Covenant History Timeline

Adam-Blood Covering (Gen. 3:21)

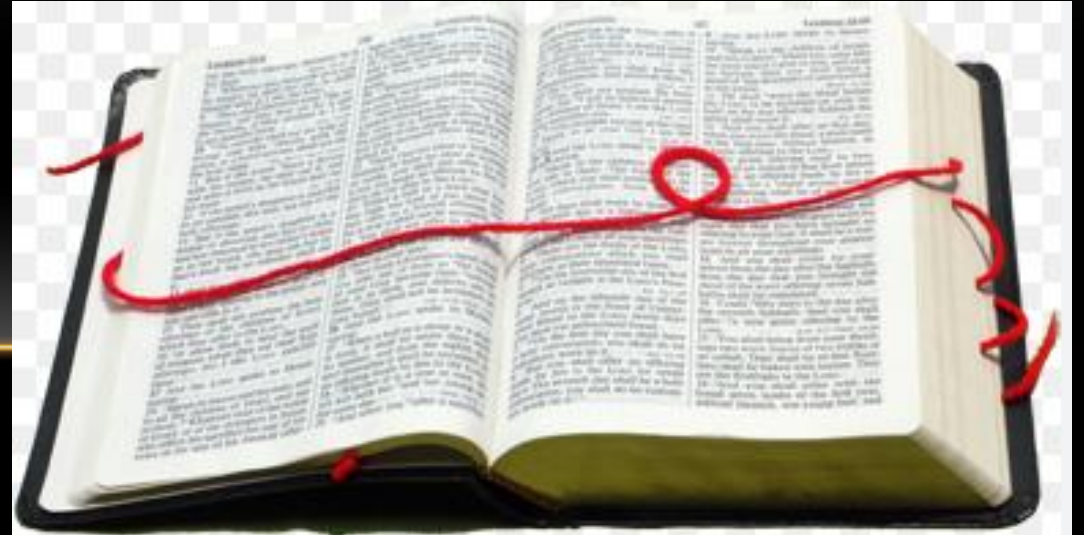
Noah-Rainbow covenant (Gen.9)

Abraham-Covenant Promise (Gen.15)

Moses-Sinai Law=Torah=Instructions (Ex. 19-24)

David-Kingdom promise (2 Sam.7)

New (Renewed) Covenant –Heart Transformation
(Jer.31)



COVENANT STRUCTURE END OF PART II

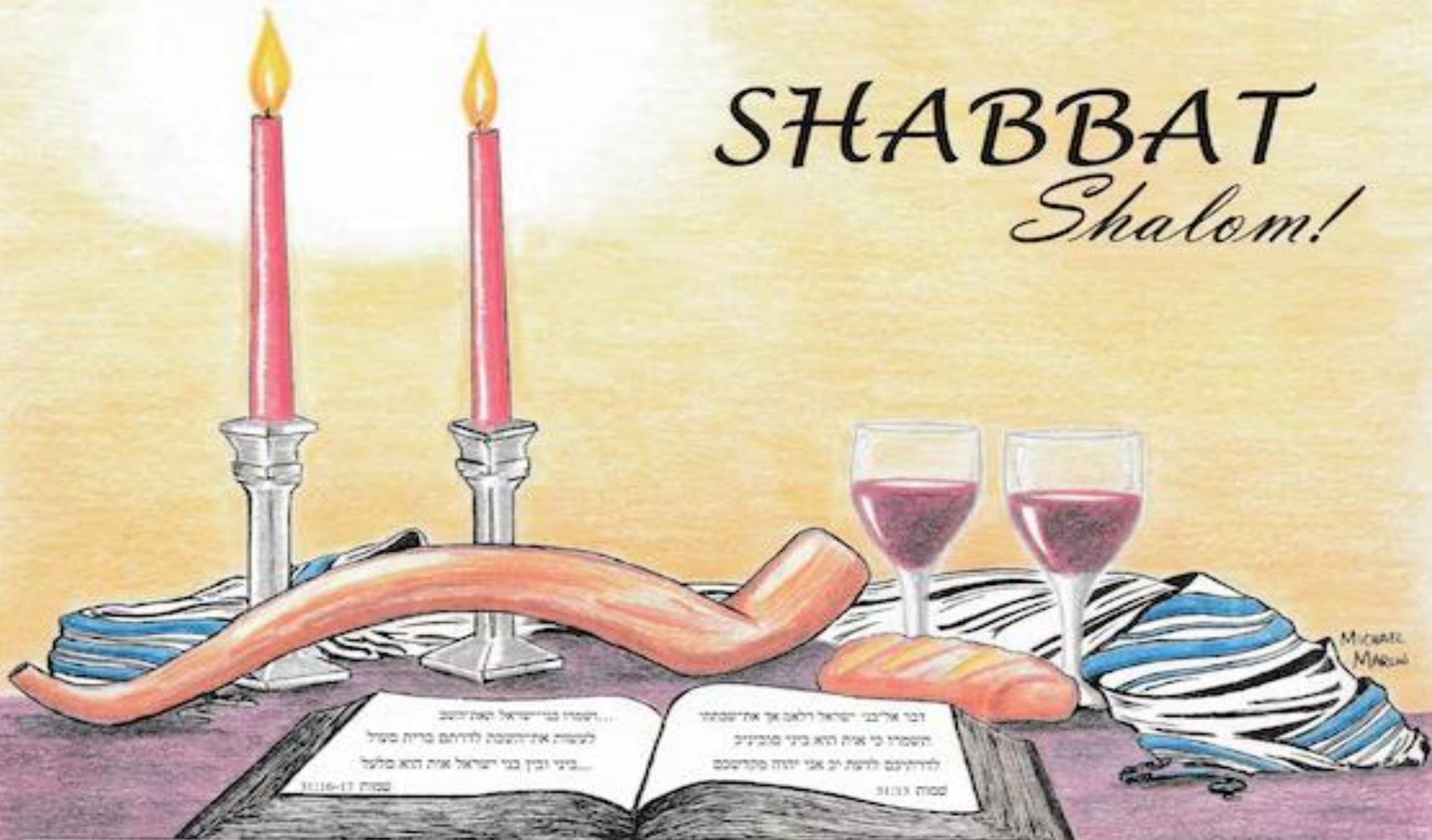
God's irrevocable promises and His faithfulness

by Scott and Anna Kennedy

Q & A



SHABBAT *Shalom!*



"...My Sabbaths you are to guard, by all means, for it is a sign between Me and you throughout your generations, to know that I, YHWH, am setting you apart." *Exo. 31:13*