

# The Everlasting Covenant

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Many agreements, alliances, pledges, and covenants have been made and will continue to be made between individuals and groups. However, there is only one that claims to be "everlasting". This should be worthy of close attention because all other agreements are either amended, or canceled, when one or more of the parties dies. Therefore, any covenant that claims to be everlasting must involve individuals or groups that somehow continue in perpetuity. To gain a better understanding of how this is possible, we will go to the source of this important subject, which is God's word.

Now may the God of peace (God the Father) who brought up our Lord Jesus from the dead, that great shepherd of the sheep, **through the blood of the everlasting covenant**,<sup>21</sup> make you complete in every good work to do His will.... (Heb. 13:20-21a; NKJV used throughout unless otherwise noted; Ed. note in parenthesis; emphasis added).

According to Strong's Greek Dictionary, the English words "everlasting" and "covenant" are translated from the Greek words #166, meaning *perpetual, but inclusive of past time and future*; and #1242, meaning *contract, covenant, or testament including specific terms and conditions*.

For any agreement to be made there must be at least two individuals involved and, according to Hebrews 13:20, there are two mentioned. Therefore, these two individuals must continue to exist "forever" in order for the covenant between them to be described as "everlasting".

As the writer of Hebrews mentions that "blood" is associated with this everlasting covenant, its

importance warrants closer examination; specifically what the blood represents.

For **the life of the flesh is in the blood, and I have given it to you upon the altar** to make atonement (a covering) for your *souls* (living beings who have sinned; cf. Eze. 18:4, 20); for it is the blood that makes atonement for your soul (Lev. 17:11; Ed. notes in parentheses; emphasis added).

As proof of Almighty God's love, mercy and forgiveness toward mankind, He created specific animal offerings as substitutes for the sinner who should have forfeited their life if they committed a capital offense. These animal substitutes were to be without blemish, which represented their innocence of sin in contrast to that of the sinner (Ex. 12:5, 29:1; Lev. 1:3, 10). However, even though sinners had to give up one or more of their valuable animals, it did not necessarily change their attitude toward sin. Many simply viewed it as a necessary price to pay in order to continue living their life, rather than a reminder that they should be examining their attitude toward God and His law.

It (earthy tabernacle with its services) was symbolic for the present time in which both gifts and **sacrifices are offered which cannot make him who performed the service perfect in regard to the conscience** (Heb. 9:9; Ed. note in parenthesis; emphasis added).

Therefore, if the death of one's valuable animal/s did not change the sinner's attitude toward God and His law, the everlasting covenant would require the death of an innocent, and sinless, family member in order to stress the serious nature and consequences of breaking God's law.

But Christ came as High Priest of the good things that have come, with the greater and more perfect tabernacle not made with hands, that is,

not of this creation. <sup>12</sup>Not with the blood of goats and calves, but **with his own blood** he entered the Most Holy Place once for all, having obtained eternal *redemption* (SGD 3085; ransom; deliverance from the penalty for sin). <sup>13</sup>For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sets apart for the cleansing of the flesh (temporary forgiveness), <sup>14</sup>how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish (innocent of sin) to God, cleanse your conscience from dead works to serve the living God (Heb. 9:11-14; Ed. notes in parentheses; emphasis added).

However, for Christ's death to have any impact on the attitude of sinners, they must be led by God's Holy Spirit to recognize the serious consequences of their rebellious way of living.

Therefore let all the house of Israel know assuredly that God has made this Jesus whom you crucified, both Lord and Christ. <sup>37</sup>Now when they heard this, they were cut to the heart (genuinely sorrowful), and said to Peter and the rest of the apostles, "Men and brethren, what shall we do?" <sup>38</sup>Then Peter said to them, "Repent (renounce your sinful way of living), and let every one of you be baptized in the name of Jesus Christ for the forgiveness of sins..." (Ac. 2:36-38a; cf. Jn. 6:44, 65; Ed. notes in parentheses).

Ultimately then, the blood of the everlasting covenant represented Christ's willingness to shed his own blood so that every repentant sinner could inherit everlasting life (Heb. 9:22; 2Tim. 2:19).

As we saw earlier, the word "everlasting" is inclusive of past events. Therefore, what occurred in the past that is associated with the everlasting covenant, or agreement?

Knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, <sup>19</sup>but with the precious blood of Christ, as a lamb without blemish and without spot. <sup>20</sup>**He indeed was foreordained before the foundation of the world**, but was revealed in these last times for you (1Pet. 1:18-20; emphasis added).

The Greek word translated into the English word "foreordained" means "had knowledge beforehand" (SGD 4267). Therefore, the spirit being that later became known as Jesus Christ agreed beforehand that his death would be central to this everlasting covenant.

And all who dwell on the earth will worship him (beast from the sea), whose names have not been written in the Book of Life of **the Lamb slain from the foundation of the world** (Rev. 13:8; Ed. note in parenthesis; emphasis added).

The Greek words translated into the English word "foundation" (SGD 2602), and "world" (SGD 2889); mean "from the laying down of a foundation" for "the universe." As 1Peter 1:20 confirms, a spirit being, now known as Jesus Christ, agreed to be sacrificed in order to cover the sins of the world and this decision was made before the laying down of the universe. Christ confirmed that he made this choice without any coercion from his heavenly Father.

For this reason the Father loves me, because I lay down my life, that I may take it again. <sup>18</sup>No one takes it from me, but **I lay it down of my own accord**. I have power to lay it down, and I have power to take it again; this charge I have received from my Father (Jn. 10:17-18; RSV; emphasis added).

Therefore, in the discussion that took place before the foundation of the universe, God the

Father and a spirit being now referred to as Jesus Christ made a covenant that included the sacrifice of a sinless man. This decision was made to stress how serious sin is, and to provide the way for sinners to be reconciled in their relationship with Almighty God (Jn. 14:6). As we saw in John 10:17-18, Jesus Christ was that man.

Therefore, when he (Christ) came into the world, he said: "Sacrifice and offering You (Almighty God) did not desire, but **a body You have prepared for me.** <sup>6</sup>In burnt offerings and sacrifices for sin You had no pleasure. <sup>7</sup>Then I said, 'Behold, I have come – in the volume of the book (Bible) it is written of me- to do Your will, O God'" (Heb. 10:5-7; Ed. notes in parentheses; emphasis added).



...FOR ALL THINGS THAT I HEARD FROM  
MY FATHER I HAVE MADE KNOWN TO  
YOU.

John 15:15b

It was during the preparations for the universe that matters pertaining to the everlasting covenant were discussed between Almighty God and a son He had created. This is why Christ said he had learned all things from his heavenly Father who was greater.

.... for all things that I heard from my Father I have made known to you (Jn. 15:15b).

.... I (Christ) am going to the Father, for **my Father is greater than I** (Jn. 14:28b; Ed. note in parenthesis; emphasis added).

Because Jesus Christ was the first recipient of Almighty God's wisdom, he is personified as "wisdom itself" in the book of Proverbs (Gr. *Prosopopeia* – a rhetorical device in which a speaker or writer communicates to the audience

*by speaking as another person, thing, or object*). In fact, Almighty God ordained that Christ would be the first to receive this wisdom (cf. 1Cor. 1:24, 30),

The Lord created me at the beginning of His way, before His works of old. <sup>23</sup>I have been established from everlasting, from the beginning before there was ever an earth. <sup>24</sup>When there were no depths I was brought forth, when there were no fountains abounding with water. <sup>25</sup>Before the mountains were settled, before the hills, I was brought forth; <sup>26</sup>while as yet He had not made the earth or the outer places, or the beginning of the dust of the world. <sup>27</sup>When He prepared the heavens, I was there, when He drew a circle on the face of the deep, <sup>28</sup>when He established the clouds above, when He strengthened the fountains of the deep, <sup>29</sup>when He assigned to the sea its limit, so that the waters would not transgress His command, **when He marked out the foundations of the earth,** <sup>30</sup>**then I was beside Him, as one brought up by Him; and I was daily His delight, rejoicing always before Him,** <sup>31</sup>rejoicing in His inhabited world, and my delight was with the sons of men. <sup>32</sup>Now therefore, listen to me, my children (cf. Mt. 23:37), for blessed are those who keep my ways (cf. Mt. 5:2-12). <sup>33</sup>Hear instruction and be wise, and do not disdain it. <sup>34</sup>Blessed is the man who listens to me (Ex. 23:20-22; cf. Mt. 17:5; Mk. 9:7; Lk. 9:35), watching daily at my gates, waiting at the posts of my doors (cf. Jn. 10:7, 9). <sup>35</sup>For whoever finds me finds life (everlasting; cf. Jn. 11:25, 14:6), and obtains favor from the Lord. But he who sins against me wrongs his own soul (life); all those who hate me love death (cf. Ex. 23:20-21) (Prov. 8:22-36; Ed. notes in parentheses; emphasis added).

So the conditions of the everlasting covenant were discussed and agreed upon prior to the creative acts that followed. One of the main

constituents of this covenant was that “freedom of choice” be maintained throughout, even though it would be easier for God to simply force His subjects to obey Him. After all, it would be correct to say it was for their own good! One example of this “freedom of choice” follows,

I call heaven and earth as witnesses today against you, that I have set before you life and death, blessing and cursing; therefore **choose life**, that both you and your descendants may live (Dt. 30:19; emphasis added).

With freedom of choice as a key part of this covenant, Almighty God knew that someone at some point would make a wrong choice by acting against His will, as summarized by the principles in His law and commandments (1 Jn. 3:4). This is why a means of reconciliation had to be established prior to starting the creative process, even though sin might not occur for quite some time. As with any covenant, it should be reviewed periodically to make sure the basic tenets are being followed. One of these basic tenets involves consequences for sinful deeds. An example of this occurred during the time of Noah.

Then the Lord saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually (Gen. 6:5).

So the Lord said, “I will destroy man whom I have created from the face of the earth, both man and beast, creeping thing and birds of the air, for I am sorry that I have made them” (Gen. 6:7).

Even though mankind’s sins were grievous, the everlasting covenant included the fact that Christ would shed his blood on behalf of every sinner so they could be forgiven when they repent. Therefore, God’s created beings could not be

permanently destroyed, which is confirmed in the following scriptures.

And I will remember my covenant which is between me and you and every living creature of all flesh; the **waters shall never again become a flood to destroy all flesh**. <sup>16</sup>The rainbow shall be in the cloud, and **I will** look on it to **remember the everlasting covenant between God and every living creature of all flesh that is on the earth** (Gen. 9:15-16; emphasis added).

For a mere moment I have forsaken you (cf. Jer. 3:8), but with great mercies I will gather you. <sup>8</sup>With a little wrath I hid My face from you for a moment (as God views time; cf. 2Pet. 3:8); but with everlasting kindness I will have mercy on you, says the Lord, your Redeemer. <sup>9</sup>**For this is like the waters of Noah to Me**; for as I have sworn that the waters of Noah would no longer cover the earth, **so have I sworn that I would not be angry with you, nor rebuke you** (forever). <sup>10</sup>For the mountains shall depart and the hills be removed (cf. Isa. 51:6-8), but My kindness shall not depart from you, nor shall My covenant of peace be removed, say the Lord, who has mercy on you (Isa. 54:7-10; Ed. notes in parentheses; emphasis added).

For Jesus Christ to become a sacrifice for the sins of the world (1Jn. 2:2), he had to be born as a flesh and blood human being. Therefore, an integral part of the everlasting covenant had to include a specific family through which Christ would be born. As we shall see, it was through the lineage of Abraham that Christ would eventually be born and become one of the kings referred to in the following section of scripture.

No longer shall your name be called Abram (exalted father), but your name shall be Abraham (father of a multitude); for I have made you a father of many nations. <sup>6</sup>I will make you

exceedingly fruitful; and I will make nations of you, and **kings shall come from you**. <sup>7</sup>And **I will establish my covenant between me and you and your descendants after you in their generations, for an everlasting covenant**, to be God to you and your descendants after you (Gen. 17:5-7; 17:19; Ed. notes in parentheses; emphasis added).

As a physical reminder of God's everlasting covenant, the nation through which Christ would be born had to circumcise their male children.

He who is born in your house and he who is bought with your money must be circumcised, and my covenant shall be in your flesh **for** (a reminder of) **an everlasting covenant** (Gen. 17:13; Ed. note in parenthesis; emphasis added).

Of note, the root word (SHD 1262) for covenant (SHD 1285) means to "cut" as in "cutting a deal or agreement". We see this occur in Genesis 15:5-21 when God cut through the middle of an animal offering to consummate the agreement He made with Abraham. By extension, on a national scale it involved the cutting of flesh associated with circumcision.

Unfortunately, these physical reminders did not work to change the basic stubborn and self-centered attitude that the descendants of Abraham exhibited time and again.

You stiff-necked (stubborn) and uncircumcised in heart and ears (lacking humility)! You always resist the Holy Spirit; as your fathers did, so do you (Ac. 7:51; Ed. notes in parentheses).

Another physical reminder of the everlasting covenant involved placing twelve loaves of bread before the Lord. These represented the twelve families that descended from Abraham through Jacob, whose name was changed to Israel.

And you shall take fine flour and bake twelve cakes with it. Two-tenths of an ephah shall be in each cake. <sup>6</sup>You shall set them in two rows, six in a row, on the table of pure gold before the Lord. <sup>7</sup>And **you shall put pure frankincense on each row, that it may be on the bread for a memorial** (of the everlasting covenant), an offering made by fire to the Lord. <sup>8</sup>Every Sabbath he (the High Priest) shall set it in order before the Lord continually, being taken from the children of Israel by **an everlasting covenant** (Lev. 24:5-8; cf. Mt. 6:11; Ed. note in parenthesis; emphasis added).

It is no coincidence that frankincense was placed on these loaves because it is an expensive oil and Christ was anointed with an expensive oil just before his death. In other words, Christ's sacrifice is both priceless and central to the everlasting covenant. Without it, the descendants of Abraham could not have everlasting life, nor those sinners outside the family of Abraham (Heb. 9:22; cf. Rom. 11:11-36).

A woman came to him having an alabaster flask of **very costly fragrant oil**, and she poured it on his head as he sat at the table (Mt. 26:7; emphasis added).

For in pouring this fragrant oil on my body, **she did it for my burial** (Mt. 26:12; cf. Jn. 19:38-42; emphasis added).

This woman used spikenard (Mk. 14:3; Jn. 12:3) because frankincense was not to be poured on a sin offering, which Christ's death represented (Lev. 5:11; cf. 2Cor. 5:21). However, frankincense was given to Christ's parents when he was a young boy (Mt. 2:11).

Next, David confirmed that the everlasting covenant established the conditions that would lead to salvation, or everlasting life for every

sinner who repents, but he acknowledged that he did not meet this high standard. Nonetheless, he understood that the everlasting covenant contained the means through which he could receive everlasting life, despite his shortcomings,

He who rules over men must be just, ruling in the fear of God (2Sam. 23:3b; cf. Ex. 18:20-21).

**Although my house is not so with God, yet He has made with me an everlasting covenant,** ordered in all things and secure. For **this is all my salvation and all my desire....** (2Sam. 23:5a; cf. Isa. 55:3-7; emphasis added).

David also noted that God's judgments are present in this world even though they are mostly ignored. Judgments can only be made if they are based on a legal system, which is defined by God's law and commandments.



THE ONLY WAY THIS SCENARIO CAN  
OCCUR IS IF GOD'S HOLY SPIRIT IS  
POURED OUT ON ALL SINNERS.

[Joel 2:28-32](#)

**His judgments are in all the earth.** <sup>15</sup>Remember His covenant always, **the word which He commanded**, for a thousand generations, <sup>16</sup>the covenant which He made with Abraham, and His oath to Isaac, <sup>17</sup>and confirmed it to Jacob for a statute, to Israel for **an everlasting covenant** (1Chr. 16:14b-17; Ps. 105:7-10; Isa. 61:8-9; cf. Mt. 4:4; emphasis added).

The everlasting covenant included physical blessings as well, but even these had conditions based on a willing obedience to God's law and commandments, which human nature rejects (cf. Rom. 8:7).

The earth is also defiled under its inhabitants, because **they have transgressed the laws**, changed the ordinance, (and thereby) **broken the everlasting covenant** (Isa. 24:5; cf. Mt. 24:12; Ed. note in parenthesis; emphasis added).

God gave ancient Israel lands and possessions and their gratitude for His generosity was to be expressed in a desire to willingly obey His word.

**He gave them the lands of the nations**, and they inherited the labor of the nations, <sup>45</sup>**that they might observe His statutes and keep His laws...** (Ps. 105:44-45a; emphasis added).

Another aspect of God's everlasting covenant is that He is faithful to His promises despite the fact that mankind is not faithful to Him.

Behold, I will gather them out of all countries where I have driven them in My anger, in My fury, and in great wrath; I will bring them back to this place, and I will cause them to dwell safely. <sup>38</sup>They shall be My people, and I will be their God; <sup>39</sup>then I will give them one heart and one way, that they may fear Me forever, for the good of them and their children after them. <sup>40</sup>And **I will make an everlasting covenant with them**, that I will not turn away from doing them good; but I will put My fear in their hearts so that they will not depart from Me (Jer. 32:37-40; emphasis added).

The only way this scenario can occur is if God's Holy Spirit is poured out on all sinners (Joel 2:28-32).

But this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people (Jer. 31:33).

Then I will give them one heart, and I will put a new spirit within them, and take the stony heart out of their flesh (stubborn and rebellious attitude), and give them a heart of flesh (softer, humble, teachable), <sup>20</sup>that they may walk in My statutes and keep My judgments and **do them**.... (Eze. 11:19-20a; Ed. notes in parentheses; emphasis added).

The covenant mentioned in Jeremiah 31:33, is a sub-section of the everlasting covenant. The everlasting covenant overrides all other covenants and includes the only means of atonement that can lead to everlasting life, and that is the shed blood of Christ.

Nevertheless I will remember My covenant with you in the days of your youth, and **I will establish an everlasting covenant with you**.<sup>61</sup>Then you will remember your ways and be ashamed.... (Eze. 16:60-61a; emphasis added).

.... and never open your mouth (against God) anymore because of your shame, when I provide you **an atonement for all you have done**, says the Lord God (Eze. 16:63b; emphasis added).

When David is resurrected, he will be responsible for ruling over a united house of Israel into which all other repentant nations will be grafted (Rom. 11:11-36).

David My servant shall be king over them, and they shall all have one shepherd; they shall also walk in My judgments and observe My statutes, and **do them** (Eze. 37:24; emphasis added).

This is the ultimate goal of God's everlasting covenant and it poses a problem for Christians when they take the position that obedience to God's law and commandments is not a prerequisite to inheriting everlasting life.

Moreover I will make (Lit. *cut*) a covenant of peace with them, and it shall be an everlasting covenant with them; I will establish them and multiply them, and I will set My sanctuary in their midst forevermore (Eze. 37:26; cf. Rev. 21:1-5; 22-27).

Many people shall come and say, "Come, and let us go up to the mountain of the Lord, to the house of the God of Jacob; He will teach us His ways, and we will walk in His paths." For **out of Zion shall go forth the law, and the word of the Lord from Jerusalem** (Isa. 2:3; Mic. 4:2; emphasis added).

So the everlasting covenant is exactly what the phrase implies and the principles contained within it will not change (Isa. 51:6-8). Some of these have been explored in this study but there is no doubt many more. However, the central elements involve repentance for sins committed, forgiveness made possible by Christ's shed blood, followed by a deep sense of gratitude for God's love, mercy, and forgiveness, and a willingness to obey every word of God. The position of many, who claim to be "Christian", that God's law and commandments are no longer applicable, flies in the face of an everlasting covenant in which these have been, and always will be, central.

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