

We've been talking about the division of the cross, and how the cross is this gigantic boundary... It's a border between two universes. That is kind of the way I see it. Whenever I try to talk about what the cross divides, I always default to the word "universe" because it's the best word I can come up with. Because it's not just two men, it's not just two creations or covenants; or flesh and spirit, shadow and substance.... It's all of that and everything. It's the universe of Adam. The universe that is summed up in a man; everything for a man, about a man... It's his day, lit with natural light. It's his nature, his creation, his relationship with God. The cross is the division that puts that away from God and establishes a new everything, all again, summed up in one Man. A new Day- the Day of the Lord. A Day that He is the light of ... a Day that He is the dawning of in time and in our hearts.

And so we've been looking at that division. And we've talked about how the cross divides between two different kinds of lives, and when I say two different kinds of lives, I don't mean a naughty life and a nice life. I mean that which is natural, the natural man... A man that sees all things with natural senses, a man that learns everything according to a natural mind. A man that is a slave to self-preservation, a slave to himself. He chose to live that way, to be that way... A man who, from God's perspective lives according to a law and that law is the law of sin and death. That's the nature that works in that man.

On the other side of that divide is another kind of life. Not a better version of the first; something completely different, completely new. This man is spiritual. He has one head and many members. He sees things according to spiritual reality, he learns according to the spirit. He is a slave not to the law of sin and death, but to another law, a law the scriptures call "the law of the spirit of life in Christ Jesus."

And so we started talking last week about how there are two different relationships. Your bible is really the story of the first and second, and these are primarily two different relationships. There's really just two and those are the old and new covenants. I know God made other covenants... God made a covenant with Noah; He made a covenant with Abraham, but in a sense, every covenant spoke of the new covenant in some way... a shadow, a picture of the new, but in every way, all of the old covenants were natural, were type and shadow. They were a covenant of shadows; of physical demonstrations about spiritual things. Whether it's Noah and God destroying the earth and God bringing one ark, and all the life that is in the ark, raising it up, seating it on the mount, and then bringing out from there a new creation under a covenant, a rainbow, a covenant where there is now no more condemnation for the earth... where He swears He will never destroy it again.

You see all that's a picture of the new covenant, but it's natural. The promises have to do with the earth, the promises are shown with natural signs in the heavens, with natural promises about destruction. It's the same with the covenant with Abraham, about his seed and the increase and the blessing. And all of that again speaks of the new covenant. And the old covenant, the Mosaic covenant, which is generally what we're speaking of when we say "old covenant", they keep getting more and more detailed, in every way, they keep bringing up more facets of what is spirit and truth in Christ.

And so you have these covenants that God established, but there's only ever been one covenant in the mind of God. There's only ever been one relationship that God has wanted to have. It's like in the story of Jacob. Jacob married Leah, who in his opinion wasn't terribly attractive. She had bad eyes, but he

married her because he had another who was on his heart from the beginning. The first he dealt with in order to get the second. And that is obviously a personal story, but it's a bigger thing than a personal story. You might ask why God would use that story to speak of something spiritual and eternal. Well God isn't making commentary on the appropriateness of polygamy, or how he should have been nicer to Leah, or anything like that. The point is the story does portray in the natural realm something of a spiritual reality, and what you see there are the two covenants. God has always had one relationship in His mind. He's always had one thing in His heart, and yet for a time there was what we know to be the old covenant.

What's a covenant? It's a relationship. It's the nature of a relationship. Two parties enter into a specific kind of relationship, a relationship which has definition, which has boundaries.

What's the difference between the old covenant and the new covenant? These are such common terms in the body of Christ, and yet they were complete mysteries to me until I began to see this division. Until the Lord began to work this division between old and new, between first and second in my heart, and make it a reality in my soul, old and new meant nothing to me. Old and new had to do with time, primarily. And there were some obvious things that were different about it, when you read the old covenant versus the new, but it was very meaningless to me. And honestly, the reason we don't know the difference between the old and new is because we haven't yet begun to experience the difference between what is old and what is new.

In these two covenants are two different ways God relates to humanity in His Son. This is the best way I can explain the old covenant in a short amount of time. The old covenant is a relationship of shadows. It's a way for God to have a relationship with people through Christ. I don't know if you've ever thought of it that way. The old covenant was a relationship with Christ, but not with Christ through spirit and truth, but through thousands of things that represented Christ to the Father.

You could draw it like this: Here's a bunch of people in old covenant Israel and here's a bunch of people in new covenant Israel, which is the church. Simply said, new covenant Israel is the body of Christ. God related to old covenant Israel only when they were in the land and in covenant. Only when they were walking according to God's understanding of this relationship. Every piece and fragment of this relationship that God created, whether it was the sacrifices or the priesthood or the feasts of the offerings or the king or whatever it was, the only way God related to these people was within the boundaries of what He knew, what He understood Christ to be. So He dealt with physical blood and natural high priests and written commands and natural kings and physical altars and veils and fire and all these things, but all these things weren't just things that were happening to a group of people God chose... All those things represented something in the earth that is spirit and truth in Christ. God has a relationship with a people in Christ, but Christ is represented in this covenant in multitudes of types and shadows and things that they had to walk out, but still His relationship with Israel was Christ.

And it's the same thing in the new. God's relationship with us now is Christ, but it's Christ not in all the pictures and representations and physical demonstrations of these things, but all of these things now as one man, as one life, as one son, as one resurrection, one spirit, one truth, one mind... all those things

have become, as Paul says in Ephesians 1, summed up in Christ, gathered up, all these things that testified of Him, have been gathered up and have become spirit and truth. And we now relate to God in Christ. But I want you to understand something about the old covenant: There's nothing that God said to Israel that they had to do or not do, say or not say, go or not go, everything—nothing was arbitrary, nothing was a test of obedience – I mean, just a test of obedience... Nothing was just because God said so... Everything about what God did with Israel, all the law, all the commands, everything, was God's understanding, was God's view of them walking as a people in covenant, in Christ. And that's because of what came out of Egypt. What came out of Egypt? Well what came out of Egypt God tells Moses in Exodus 4:22 "Go tell Pharaoh My understanding of this people. Go tell Pharaoh, "Let My Son go. Israel is My Son, even My Firstborn. Let them go."

And as soon God brought a bunch of people into one dead lamb, and that was the end of them as Egyptians, as individual adamites. And what came out in that morning, in type and shadow, but what came out in God's view was a people that now related to Him as the body of His Son. That's what old covenant Israel was- the body of Christ, the body that represented Christ in every single thing He commanded. And so again, the priest and the law and the king and the sacrifices, these all represented to God, in God's eyes there was some aspect of His Son being presented to Him. This is very important for us to understand because in this covenant we're doing the same thing, except now it's spirit and truth in the soul. What we're doing is presenting some aspect of His Son to Him, although it is no longer in the natural, in little pictures and types and shadows and outward commands and things that God used to deal with in the old covenant. What God is looking for in us now is the actual increase, formation, expression of what is the actual life of His Son, the life of Jesus Christ.

So when Jesus came and said, "I didn't come to destroy the law, I came to fulfill the law," we see what He means. It's that in every single one of these things Jesus says "I am." I am what? Well pick a fragment. He's all of them. "I am the High Priest; I am the Bread that came down from heaven. I am the Vine and you are the branches. I am the Shepherd. I am the King... a greater than Solomon is here. I am the sacrifice, I am the altar, and I am the veil that's going to be torn. I am the Ark of the Covenant. I am everything. I am.

Right before God tells Moses to go to Pharaoh to give Me My Son- to let My Son go- He says His name. He says "My name is I am." And that name didn't make much sense to them, back in that time, because God hadn't described Himself in all of these things. But there came a time when Jesus walked around and especially when you read in the book of John – I don't know how many times He says it, but it's a very large number- a lot of times in italics it will say in the bible "I am *He*", but the italic word is not there. He just kept saying "I am." I am. I am all these things. I am the "I am that I am."

And so when Christ came and fulfilled the old covenant, He didn't destroy it, He made it real. Because the old covenant was just the picture, it was just the shadow, it was just the demonstration, and the new was the substance, the reality. And so He put the old covenant away, He made it obsolete, but that's not the same thing as destroying it. He didn't change His mind, He fulfilled His mind. He didn't change the plan, He fulfilled the plan. He didn't change what righteousness described by the law, He

brought righteousness. He didn't throw away God's idea of a priest, He brought it into a reality. All these things that were physical natural shadows of spiritual realities.

So the old covenant was a relationship God had with a people, but it was a relationship that to God was like a sketch. It's like if were trying to make a picture for my four year old, and I was trying to explain to him in the picture "here's how daddy feels about you," I'd draw a heart and say "see that heart there, that represents how much I love you. And see that sunshine there, that's because you give me a warm, cozy feeling..." And I just drew all these things in the picture to represent how I feel about him and handed it to him... That's all true and that's all nice, but all I've done is given him something that represents something that is much more real than that picture. None of the things I drew ARE the relationship I have with him, or ARE how I feel about him, they just all point to something about that relationship.

So for a time period, for what the bible calls "an age"-- an age that came to an end-- there was an end to that age-- an end that was a beginning, a consummation of an age that was to come, but there was an age that God said things like this... Things according the relationship: "Build Me a temple—that's My Son." Then there was a time Jesus said, "Tear down that temple and I'll build a new one in three days. There was a time, an age, where God said, "Act according to these laws that represent the nature of my Son, until a time when Jesus said, "Apart from Me you can do nothing. Flesh profits nothing." And Paul said, "If we walk by His spirit, we fulfill the righteous requirements of the law."

There was a time when God said, "Kill this animal that represents My Son blood," and there was a time when John the Baptist said, "Behold there's the Lamb of God."

There was a time when God said, "Wear these garments that represent the mediating role of My Son," and on and on we could go. Look at this glory in a cloud or a pillar of fire. It represents My Presence in a physical demonstration, represents My Presence in a physical place, but soon it will be an entirely different kind of presence, a different kind of in-dwelling, a different kind of relationship. Again, the one is the shadow... You understand what I mean when I say "shadow"? If you put a spot light on me up against a wall, you could see things about me by my shadow on the wall, but you couldn't see my substance, you couldn't see the reality. You could see my movement and my shape and my size, but you couldn't really know the substance from the shadow. You could only know things about the substance – it tells a story, it paints a picture, it draws a sketch. And God demanded that natural Israel, according to the flesh, which is a people who live in His Son, He demanded that for an age, for a time, these people live out, live within the boundaries of this covenant, the boundaries of Israel, the boundaries of that covenant though all of these different individual facets and aspects of what He would soon fulfill in His Son in the fullness of time.

And in fact, if any one of those people decided to break covenant and go outside of the boundaries, they were cut off from Israel or killed, because the covenant represents the Son.

This is what the whole Old Testament is about. In Christ is life. And increase and blessing and prosperity and growth and relationship and forgiveness, and all these things that God has provided in His Son for Israel. When Israel breaks covenant, there's curses, there's death. It's not because God is mean or mad

or whatever, it's because God has a boundary to His relationship. He has a covenant relationship and as long as they relate in that covenant according to those things that speak of Christ, they experience the physical, natural increase, blessing, bounty, provision—all that was going to be fulfilled, and is now fulfilled, in Christ.

And so He tells them, "Walk according to My understanding of Christ. And in Christ you will find life, and in Christ you will find blessing and peace and victory over your enemies..." Remember in Deuteronomy where God's preparing a people to enter the land and to start to walk in covenant, because the first generation had been rebellious and wouldn't walk in covenant and wouldn't enter the land. He's telling them about what it means to walk in covenant with Him. He's telling them things like, "Look, I'm going to make this really plain. I'm setting before you today life and death, blessing and a curse. Let Me give you some advice: Choose life, because in this covenant, in this Son, God has given you everything that He is, everything He can give, everything He has provided for you in His Son. Walk in that covenant. Don't step out of it. Don't marry yourself to foreign seed. Don't step outside and worship foreign gods. Don't forget the things God has told you to walk in. Don't do that. There's nothing outside of Christ except for death."

In Christ, in the fulfillment, it's exactly the same way. The demonstration of the life and the demonstration of the death are no longer natural. You don't actually step outside of Christ and get hit by a bus in this covenant. The death is not in the flesh, the death is of the soul, the death is apart from God. The death is the lack of life that is Christ.

In the old covenant, man only had a picture of dwelling with God. God put a pillar of fire, a pillar of smoke in the midst of the camp... That's a picture of union, of God dwelling amongst a people, but in reality, the souls of man live separate from God. Man was not joined to God. Man was in the flesh, serving a copy—you'll find this in Hebrews—a copy of the heavenly things; a copy of the spiritual things. He was serving a testimony. Hebrews 8:4-5, *"Now if he were on the earth, he would not be a priest at all, since there are priests who offer gifts according to the law. They serve a copy and shadow of the heavenly things. For when Moses was about to erect the tent, he was instructed by God, saying, 'See that you make everything according to the pattern that was shown you on the mountain.'"*

God commanded a pattern that was corresponding to the fulfillment of everything Israel was commanded to do. God said that several times to Israel, make sure you do this exactly according to the pattern that I showed you on the mountain. There's a pattern. You could say it this way: One covenant is the covenant of the pattern; the other covenant is the covenant of the fulfillment.

Hebrews 10:1 says, *"For the law, having a shadow of the good things to come and not the very form of the things, can never with these same sacrifices which they offer year by year make those who approach perfect."* It didn't actually accomplish life. It just testified of life. It didn't actually accomplish forgiveness, it just testified of forgiveness. That's why Hebrews says, *"By the blood of bulls and goats there's no forgiveness of sin."* It spoke of forgiveness. It spoke of a kingdom, a priesthood; it testified of it, but the substance was Christ.

Colossians 2:16: *“So then, let no one judge you in regard to food or drink...”* Now that’s not talking about booze and caviar... That’s talking about the food they were allowed or not allowed to eat as part of the testimony. For example, “Don’t eat pork; don’t eat catfish or ostrich...” “Don’t let anyone judge you in food or drink or regarding festivals or new moons or Sabbaths, which are a shadow of the things to come, but the substance is Christ.”

I’m trying to make this point. The old covenant is a covenant of shadow. The new covenant is a covenant of substance. The new covenant is a relationship of spirit, of substance, of reality. We’re not serving the shadows of Christ in earthly things and earthly commands...That’s not in this covenant. In this covenant we are serving the life of Christ as part of His very body; as partakers of His actual spirit.

1Corinthians 6:17 *“The one who has been joined to the Lord has become one spirit.”* Remember the hand analogy last week? We’re not serving as one separate, in the flesh, we are living as one joined in spirit.

And so the nature the old covenant is a bunch little physical natural things that speak of Christ, but the nature of the new covenant is a literal union of your soul to the resurrected Son of God. That’s the relationship. And the nature of what it means to walk in that relationship—you cannot walk as one life as long as there are two contrary minds. And so growing up in Christ, abiding in Christ, experiencing His life, is not a matter of getting more of His life, as we’ve talked about, but rather, as Paul says in Philippians, *“Let this mind be in you, which was also in Christ Jesus.”*

So the nature of the relationship is union. One life, many members. You’re not Jesus, but you are the body of Christ. One view, one faith, one Father, one spirit (Ephesians 4 and 1Corinthians 8).

We are no longer trying to serve a copy of spiritual things. That’s another word I like for the old covenant... It’s the covenant of the copy. It’s the covenant of the pattern. We’re not serving the pattern of these things out from ourselves... What I mean is us saying “I’m going to try to do the law today... I’m going to bring my sacrifice today...” That’s not what we’re doing. That’s not part of this relationship. That was the shadow.

We are experiencing and manifesting the reality of all these things as we experience and manifest the life of Jesus Christ, in whom all of these things have been summed up.

Now the problem is we don’t understand the nature of the new covenant. The problem is—and this is a much bigger problem than I can probably explain in words, so what I’m going to try to do is give you some examples, just to let the Lord deal with our hearts a little bit, and to show us the general problem.

Sometimes if the Lord is able to hit us with a huge misunderstanding, then we can open ourselves up more to be dealt with by the Lord, and we see that the problem is a lot bigger than we thought, and we humble our hearts.

But the problem is that all of this makes a nice little talk or a nice little sermon, about “Oh that’s neat... God now relates to us in Christ, and no longer in shadows, which is great because I didn’t really want to kill a lamb. I’m glad.” And then we kind of go our merry way, but the fact of the matter is we go our completely ignorant of this relationship God has with us in Christ. It’s not something you learn about. It’s

not something someone describes to you and you give mental assent to... That's not how any relationship works, especially a spiritual union of the Son of God to your soul.

You don't just say, "I'm married? Thanks, that's good to know. Ok..." Marriage is a relationship that has experience and union and shared life as the nature of it and growth of that relationship. We don't understand. It doesn't matter how many times we've read the bible... This is not a relationship that God writes on stone in this covenant. Your new testament is not the new covenant—they're not the same. The New Testament describes the new covenant in words, but the new covenant is the relationship. I could never hand you a book and say, "This is my relationship with Jessie. It's all in there." That would maybe be a decent description if I spent a lot of time describing my relationship, but my relationship with Jessie is something that is written on my heart. It is stitched into my experience in my soul.

Well the relationship God has with you in Christ is something that is first of all as deep and profound as God's view of Christ. It is something that you only experience and know when the Spirit of God causes you to see, understand, appreciate and walk in that relationship. He must show it to you. This is what 1 Corinthians chapter 2 is about. Paul says, "Look. We don't know the things that have been freely given to us by God. We have a problem. And I'm trying to describe these things to you, not with words taught by human wisdom, but by words that are taught by the Spirit of God. But the problem I'm having with you all is the natural mind doesn't receive the things of the Spirit. But nevertheless, I'm trying to tell you things that only God can reveal."

And then he says, "No one knows a man except for the spirit of the man that is within him. No one knows God except for the Spirit of God that is within God, that knows the deep things of God, and that is the very Spirit that He has put in your soul; that He has joined to your soul, so that, you might come to know the things that have been freely given to you by God in His Son.

So here's what I'm saying in a nutshell. It's not enough to know that God has ended the old covenant and started the new covenant. If God is not given room in our hearts to reveal the nature, reality and experience of the new covenant, then we are still trying to relate to God according to shadows. Shadows that are completely and utterly irrelevant to God. He doesn't see them or recognize them... They are gone. They are as far away from God as the adamic man is separated from God; they are as far away from God as the east is from the west... And yet, we present to God, in the ignorance of our un-renewed minds, we present to God things He has no relationship with. Things that aren't part of what it means to be related to God in His Son. That's a really big deal. Give me an example. Well... No one is – well maybe not no one, because there is an imagination for almost any conceivable idea—but not many people, are still dragging bulls to kill them, or dressing up like high priests, although much of what we see in a lot of churches today when they are dressing up like priests is an example of trying to bring the old into the new in some kind of imaginary way... But there are so many ways that you and I, whether we ever put it in these words or not, are still attempting to relate to God according to a covenant that does not exist.

For instance, we read books and pursue teachings that tell us how to do the things that God wants us to do; how to live our lives for God. Instead of learning-- turning our hearts to understand and see and grow in the fact that He has given His life to us that we would know and abide and experience and

express that life. Instead of realizing that what we called our life is the very thing that Paul said is crucified with Christ. We pursue the kinds of teachings or the kinds of instruction that give us an idea of what natural things I can do today to make myself acceptable to God.

What I'm saying is we have an old covenant mentality. We offer our sacrifices. Not animals, but we try to sacrifice our time or our money or our food preferences, or whatever. And we think that God is pleased with our attempts to obey Him in the aspects of the Mosaic Law, or fasts or feasts or holy days or outward commands or ordinances, all that has to do with this covenant... That's not what this covenant is about. That's not what the new covenant is. These two have been divided by the cross.

Here's another one. Number 2... We think that pleasing God or being a Christian is a question of how, rather than a question of who. And even when we begin to understand this, even when these things start making sense to our hearts, we're like, "yes, that sounds right," naturally speaking – and I know the Lord's dealing here with people on this, and with me too, it becomes a question of "how?"... "Ok now that sounds right, that sounds really good, but how do I do that?" We're just so used to bringing the who back into the realm of how, and we don't realize that if only we would humble our hearts to learn the who—who is the life of our soul—then the who becomes everything that God considers to be how.

Number 3... We still think there is something inherently spiritual about certain places or buildings or songs or titles or functions in the Lord's body. In other words we think that things are anointed.... and I won't get into that whole thing.

We think the blessings and curses of God are based on obedience to commands about things in the natural realm... I mean things like "My business good I must be doing something right." "Or my teenaged daughter is pregnant; I must be doing something wrong..." Or "God is trying to..." You know... That kind of thing. That's part of the old covenant relationship. That's the natural, physical – well I don't mean the teenaged daughter part, but flourishing in the natural realm was part of the physical picture of what it means to now experience life abundantly in Christ. But again, that's an old covenant mind set.

We live as though we are natural people, in a natural realm, waiting for a future day when God will take us out of here to Spiritland. We're waiting for things that are already here. We push off into the future things that natural eyes cannot see, but they are not future, they are just accessed by faith. They are accessed by the renewing of the spirit of the mind. They are accessed by the mind of Christ. They are "now". In the New Testament, they are always "but now in Christ." "But now in covenant" was the shadow, "but now in Christ" is the substance.

Peter Jennings went to Israel and did a special a few years ago on Jews and Christians in the Holy Land, and he interviewed a Baptist missionary there and a Jewish rabbi, and they basically said the exact same thing. What are you guys about? What's the core of what you're doing and what you're trying to do and what you believe... and they both said something very similar to each other. They both said, "We're trying to keep the commands of God while we're waiting for Jesus to come, while we're waiting for the Messiah to come." Something should strike us as strange about that. It's fine for the Jews to be saying that in their misunderstanding, but something has come. Jesus didn't drop off a book. Jesus didn't teach us instructions. He gave us His life.

We're calling God down to our buildings. We're calling God down to our meetings. We're waiting for the fire to come, we're looking for the glory to return or to come or to fall. We're like the Jews of Jesus' day, we're primarily concerned with the outward appearance of things and not the true inward condition. We're wanting to be led around by the hand by God, so He gives us instructions in our daily life rather than having the very nature of God formed in our soul by the Spirit of truth. We would rather learn how to be obedient to His words rather than be conformed to His indwelling Word.

So in a nutshell, I want to wrap up here, I just want to read a couple of verses. The new covenant is a new relationship. It's not a relationship that can be written in a book, although it is described in this book. It is a relationship of union with the resurrected Son of God. It is a covenant, a relationship that we begin to walk in and experience and know as the Spirit of God is allowed to write that covenant, write the nature of the relationship on our hearts.

I'm going to read two prophecies- one from Jeremiah and one from Ezekiel, where the Lord said all of what I just said, much better than I just said it, hundreds of years before He even brought it into being.

"Behold days are coming, declares the Lord, when I will make a new covenant with the house of Israel, with the house of Jacob, not like the covenant that I made with their fathers, in the day when I took them by the hand to bring them out of the land of Egypt, a covenant which they broke, although I was a husband to them, declares the Lord. But this is the covenant I will make with the house of Israel after those days," – this is the relationship. It helps to put that word in there. "Here's the kind of relationship I'm talking about, declares the Lord. I will put my law within them. And on their heart I will write it, and I will be their God and they shall be my people. And they will not teach again each man his neighbor and each man his brother saying, 'Know the Lord,'... They won't have to say "Here you forgot to do this... and this is what God likes...and don't forget that..." It's not going to be like that. "For they will all know me, from the least of them to the greatest, declares the Lord. And I will forgive their iniquity and their sin I will remember no more."

Ezekiel 36 "Then I will sprinkle clean water on you and you will be clean. And I will cleanse you from all your filthiness and from all your idols. Moreover I will give you a new heart and I will put a new spirit within you. And I will remove the heart of stone from your flesh and I will give you a heart of flesh and I will put my spirit within you. And I will cause you to walk in my statutes, and you will be careful to observe my ordinances."

There's one more verse here... 2 Corinthians 3:3 "Being manifested that you are a letter of Christ, cared for by us, written not with ink but with the spirit of the living God, not on tablets of stone, but on tablets of human hearts."

So all that is just to say, we're talking about two completely different kinds of relationships here. And the one, whether we keep some of the outward forms of this or not, the one is what makes sense to the natural mind, to the natural heart. The one is what we are naturally assuming to be our relationship with God until the other is allowed to be shown to our hearts by the spirit of God. And then this division we've been talking about makes the two completely opposite to one another in our understanding.

