

THE NEW COVENANT

Matthew 26:28 *For this is my blood of the new testament, which is shed for many for the remission of sins. (Mark 14:24, Luke 22:20, 1 Cor. 11:25)*

Jer. 31.31-34; Heb. 8.8-13; Heb. 10.16-17; Heb. 13.20-21 ; 2 Cor. 3.6; .

The New Covenant is the foundation of all spiritual life. It is due to the New Covenant that our sin may be forgiven and our conscience may regain its peace. It is because of the New Covenant that we are able to obey God and do the things well-pleasing to Him. It is also through the New Covenant that we can commune with God directly and know Him deeply within. Were it not for the New Covenant we would have no assurance of forgiveness, no power to obey and to do God's will, and no inward fellowship with God and deep knowledge of Him. Thank God, there is a New Covenant. He has covenanted with us, therefore we can rest on His covenant.

He who is the Lord's must know this covenant; else he shall not be able to apprehend God's eternal purpose in his experience. **(Watchman nee)**

God's dealings with His people in the various dispensations of the world's history have been in terms of covenants. Almost everything God does is according to His covenants. Those who want to live a victorious Christian life, according to the will of God and pleasing Him, should have a clear understanding about the New Covenant.

Word Study: Covenant

An agreement entered into by two or more persons or parties; a compact

Testament: the written declaration of one's last will. Dispensation Webster's.

Hebrew: 'berit' covenant; league; confederacy

In the New Testament, The Greek word "**diatheke**" is translated as "**covenant**" **20 times**, and as "**testament**" **13 times**.

Covenant or Testament

The Greek word 'diatheke' is from 'diatithemi'. It is a combination of two words. 'dia' is "**two**," 'tithemi' is "**to place**". The meaning of the word is "to place between two". The word in classical Greek meant "to arrange each in their several places, to distribute, to dispose of, arrange as one likes, to dispose of one's property, devise it by will, to make a will, to settle mutually."

With reference to the usage of diatheke in the Book of Hebrews: In every place except 9:16,17, diatheke refers either to the Levitical sacrificial system or to the sacrifice of the Messiah. The word refers to the disposition of eternal life to the recipient on the basis of his acceptance of the atoning merits of the latter sacrifice. In the sense that the word diatheke refers to the act of God as one party making a disposition to another on specified terms, the word means "a covenant." But when the death of the One making the disposition is brought into the picture, the idea of a covenant is merged with that of a will or testament. Since the new covenant was made effective through the death of the Testator, the Messiah, and since the first covenant is typical of the new, both covenants take on themselves the idea of a last will or testament.

New Testament and Old Testament

In the Bible the Holy Scriptures are divided as the Old and the New Testaments or Covenants — the writings produced within the Jewish "church" being the writings or Scriptures of the old covenant, those within the Christian Church the Scriptures of the new covenant. The alternative name "Testament" — adopted into our English description through the Latin, as the equivalent of Hebr. 'berit' and Gk. diatheke, which both mean a solemn disposition, compact, or contract — suggests the disposition of property in a last will or testament; but although diatheke may bear that meaning, berit does not; and as the Greek usage in the NT seems especially governed by the OT usage, and the thought moves in a similar plane, it is better to keep to the term "covenant." (ISBE).

The use of "Old Testament" and "New Testament" as the names for the two sections of the Bible indicates that God's "covenant" is central to the entire book. The Bible relates God's "covenant" purpose, that man be joined to Him in loving service and knows eternal fellowship with Him through the redemption that is in Jesus Christ. (Vine's Expository Dictionary of Biblical Words)

Some Bible Scholars are of the opinion that 'diatheke' should be translated as 'covenant' always. Others are of the opinion that at some places it is better to translate the word 'diatheke' as 'testament'. Generally both the words can be used alternatively.

Fifteen Great Covenants of Scripture

1. Solaric covenant (Genesis 1:14-18; Genesis 8:22; Psalm 89:34-37; Jeremiah 31:35-37; Jeremiah 33:19-26). (made between God and man)
2. Edenic covenant (*Genesis 1:26-3:24*).
3. Adamic covenant (*Genesis 3:14-19*).
4. Cainic covenant (*Genesis 4:11-15*).
5. Noahic covenant (*Genesis 8:20-9:29*).
6. Abrahamic covenant (*Genesis 12:1-3*).
7. Hagaric covenant (*Genesis 16:7-14*).
8. Sarahic covenant (*Gen 17:15-19; 18:9-15*).
9. Healing covenant (*Exodus 15:26; 23:25*). (Made by God with Israel)
10. Mosaic or old covenant; also called the Old Testament (*Exodus 20:1-24:8; 2 Cor. 3:6-18*).
11. Levitic covenant (*Num 25:10-14*).
12. Palestinian covenant (*Lev 26; Deut. 11:8-32; 27:1-30:20*).
13. Salt covenant (*Leviticus 2:13; Numbers 18:19*).
14. Davidic covenant (*2 Samuel 7:1-17*).
15. New covenant (*Matthew 26:28; 2 Cor. 3:6-18*).

Among the covenants God made with man, the most important covenants are the "Abrahamic covenant, Mosaic or old covenant and the new covenant". Actually the new covenant can be considered as the continuation of the Abrahamic covenant. The Mosaic or Old covenant (the Law) was added in between. After all it was an addition (*Gal 3:19*).

(For more information on 'Why God then gave the Law ? what the correct use of Law is, the problems of living under the Law, the dispensation of the Law, etc... kindly read our Bible Study " **We are not under law, but under grace.**")

We are not under the Old Covenant. We are under the New Covenant.

2 Cor. 3:6 *Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. (Heb 8:7.)*

2 Cor 3:6-18. From verse 6 to the end of the chapter, Paul is contrasting the ministration of the old covenant of law with that of the new covenant of grace. He describes the old covenant as:

(1) the letter-v. 6, (2) producing death-v. 6, (3) glorious-v. 7, (4) condemning-v. 9, (5) done away with-v. 11, (6) veiled or not permitting an accurate view of God-v. 13, and (6) having been abolished-v. 13.

In contrast, he describes the new covenant that Christ enacted as: (1) the spirit-v. 6, (2) giving life-v. 6, (3) more glorious than the old-v. 8, (4) producing righteousness instead of condemnation-v. 9, (5) remaining or still in effect-v. 11, and (6) enlightening, allowing us to behold the true glory of God-v. 16-18.

From these contrasts, we can see that the old covenant of law was not uplifting but condemning and that it has now been replaced for the believer with the new covenant of grace.

The New Covenant includes all the terms, conditions, commands, promises and benefits revealed in the twenty-seven books of the New Testament

HOW THE NEW COVENANT IS APPLICABLE TO US

God made the New Covenant with Israel and Judah.

Jeremiah 31:31-32 *Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: [32] Not according to the covenant that I made*

with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: (Heb 8:8,10). God never made any covenants with the gentiles. He did not make any first or old covenant with them and so He did not make any new covenant with them.

The actual time of the New Covenant

"Behold, the days come"... **Jer 31:31; Heb 8:8, 10** From all the Bible verses which talk about the New Covenant we can understand that the actual time this will be established is the "Beginning of the millennium"; when Jesus returns in His Glory to the earth.

How can , we the church come under the New Covenant now? How can God make this covenant with Israel and Judah and later on turn it to us?

Before the crucifixion, Jesus celebrated the Passover with His disciples in the Upper Room. At that supper, He instituted what we call "the Lord's Supper." He said, taking the cup, *"This cup is the new testament [covenant] in My blood, which is shed for you"* (Mark 14:22-24; Luke 22:20). The apostle Paul quoted these words and applied them to the church (1 Cor 11:23-27). The writer of Hebrews states clearly that Jesus Christ **now** "is the Mediator of the New Covenant" (Heb 9:15) and repeats it (Heb 12:24).

The answer can be found in God's principle of **"to the Jew first"** (Rom 1:16). God did promise a New Covenant for His people, but the blessings of this covenant are wrapped up in God's Son, Jesus Christ (2 Cor 1:20). He is the Mediator of the New Covenant. When Jesus began His ministry on earth, He went to His own people first (Matt 15:24). When He sent out His disciples, He sent them only to Israel (Matt 10:5-6). When He commissioned the church to witness, He instructed them to begin in Jerusalem (Luke 24:46-48; Acts 1:8). Peter's message at Pentecost was addressed only to Jews and to Gentiles who were Jewish converts (Acts 2:14,22,36). In his second recorded sermon, Peter clearly stated that the Good News of the Gospel would go to the Jews first (Acts 3:25-26).

But most of the nation of Israel rejected the Word, and that the religious leaders opposed the ministry of the church. One result was the stoning of Stephen (Acts 7). But what was God's response? **The Gospel moved from Jerusalem and Judea into Samaria (Acts 8), and then to the Gentiles (Acts 10).**

The church today is made up of regenerated Jews and Gentiles, who are one body in Christ (Eph 2:11-22; Gal 3:27-29). **All who are "in Christ" share in the New Covenant which was purchased on the cross. Today the blessings of the New Covenant are applied to individuals.** When Jesus comes in glory to redeem Israel, then the blessings of the New Covenant will be applied to that beleaguered nation.

The use of Old Testament

We are not under the Old Testament, but it doesn't mean we do not need the Old Testament.

2 Tim 3:16-17 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: [17] That the man of God may be perfect, thoroughly furnished unto all good works.

The whole 'Old Testament' is not Law. It has its uses. It shows what God's standard is and what we have been redeemed from.

Hebrews 1:1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

The revelations of First Testament truth were given "at sundry times" (polumeros - "by many portions"). It was given also "in divers manners" (polutropos - "different manners," or "many ways." The First Testament revelation was progressive. All could not be revealed at once because all could not be understood at once. Thus the revelation was given in many parts. In addition to this, it was given in different modes. It was given in the form of law, prophecy, history, psalm, sign, type and parable.

Romans 15:4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

1 Cor. 10:6 ;Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

1 Cor. 10:11 ;Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

Col. 2:16-17 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: [17] Which are a shadow of things to come; but the body is of Christ.

Hebrews 10:1 For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

The time period of old and new covenants

The Old Covenant: *Exodus 12:38-Matthew 2:23*; from the exodus from Egypt to the preaching of the kingdom of heaven by John the Baptist, or from Moses to Christ— approximately 1,718 years (*Matthew 11:12-13; Luke 16:16*)

The New Covenant began at the Cross and is an everlasting one (*Heb 13:20*).

Hebrews 8:13 *In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.*

Why should God make a covenant? Is His grace alone not enough?

Psalms 89:34 My covenant will I not break, nor alter the thing that is gone out of my lips.

Grace has no legal base. It is not legally bound. It has to be accessed by our faith alone, and our faith may falter. Our God is so good that He is not only gracious, but binds Himself with a covenant. God is now legally bound to fulfill what He promised. It is the highest expression of grace.

THE SALIENT FEATURES OF THE NEW COVENANT

1. The blood of Jesus brought the new covenant into effect;

Matthew 26:28 *For this is my blood of the new testament, which is shed for many for the remission of sins.*

When the Old Covenant was brought into effect, it was with the shedding of the blood.

Exodus 24:6-8 And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar. [7] And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient. 8 And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words.

The blood was sacrificial blood, the blood of the animals sacrificed as burnt offerings and peace offerings (v 5). The one half of the blood thrown on the altar tells of the sacrifice offered to God, the other half thrown on the people, of the virtue of the same sacrifice applied to the people; and so the covenant relation is fully brought about. Christ, by speaking of His blood in this connection, plainly indicates that His death was a sacrifice and that through that sacrifice His people would be brought into a new covenant relationship with God. His sacrifice is acceptable to God and the virtue of it is to be applied to believers — so all the blessings of the new covenant are secured to them; the blood "is poured out for you" (*Luke 22:20*).

The blood of Jesus made us complete. *Heb 10. By the Blood of Jesus...* *We are sanctified, once for all. Heb 10:10,14. We have remission of sins; Heb 1:18. Jesus has perfected and completed us; v:14. We have boldness before God; v:19. We have access to the presence of God; v:20-21.*

2. Jesus is the mediator of the new covenant.

Hebrews 9:15 ; And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

How did Jesus become the mediator of the New Covenant?

Hebrews 9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

15. And for this cause he is the mediator of the new testament.....

The blood of Jesus cleansed from actual sin, whereas the blood of animals could only cleanse from ceremonial defilement. This is the reason why Jesus became the mediator of the New Testament. **"Mediator" Gk: "mesites"** 'one who intervenes between two, either to make or restore peace and friendship, to form a pact, or to ratify a covenant'. Here the Messiah acts as a go-between or mediator between a holy God and sinful man. By His death on the Cross, He removes the obstacle, sin, which caused an estrangement between man and God. When the sinner accepts the merits of the Messiah's sacrifice, the guilt and penalty of his sin is his no more. The power of sin in his life is broken. He becomes the recipient of the divine nature, and the estrangement between himself and God, both legal and personal, disappears.

Jesus became the Mediator not only in order that He might pay the penalty of sinners who live since the Cross, but also that He might do so for those who lived before the Cross. Sinners who were saved under the First Testament were actually saved, not by it or by any sacrifice offered under its jurisdiction, but through the atoning work of the Messiah under the New Testament.

3. Jesus is the ratifier - testator(one who makes official sanction)of the New Covenant.

Hebrews 9:16-17 ; For where a testament is, there must also of necessity be the death of the testator. [17] For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

'Testator' – institutor – maker. Here the word 'testament' 'Gk. **Diatheke**, is used. Here the substitutionary death of Jesus who makes the disposition is brought into the picture. Hence the word 'testament' 'will' is used. The new covenant is made effective through the death of the Testator, the Messiah – Jesus Christ, like a will comes into effect once the person who wrote it dies. Testaments or wills are only in effect after the death of someone. That's why the O.T. had the shedding of animals' blood to put that testament into effect. Therefore, the N.T. also had to have the death of someone. The One that died was Jesus. He died and then His will, or N.T., came into effect. But unlike other wills, Jesus rose from the dead and has become the executor of His own will. He lives for ever to make sure all the provisions of His will are enforced. (*Matthew 26:28, Mark 14:24*)

4. God has made us the 'ministers of the new covenant'

2 Cor. 3:6 ; Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

We are the ministers of the New Covenant. God has made us so. That is what God wants us to do.

THE CONTENTS OF THE NEW COVENANT

Hebrews 8:10-12 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: [11] And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. [12] For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

1. **God and His law in us:** I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people.
2. **Knowing God:** They shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.
3. **Cleansing:** For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

The New Covenant is composed of three main parts as indicated in *Hebrews 8:10-12*. Speaking from the viewpoint of God's eternal purpose, He first gives us His life and power that He may be our God and we may be His people in the law of life, thus enabling us to know Him in a deeper inward way and to live Him out in our daily walk. Forgiveness of sin is but a procedure by which to reach His end; it is therefore listed last in the Scripture.

But speaking from the point of view of our spiritual experience, we always have cleansing first (the cleansing which comes from the forgiveness of sin), and then we become God's people in the law of life, knowing Him more inwardly.

"For I will be merciful to their iniquities, and their sins will I remember no more"—indicating that God forgives and forgets our sins before He gives us life. In other words, the thing mentioned in verse 12 occurs prior to the things cited in verses 10 and 11. And so we shall look first into how our sins are forgiven and cleansed according to the New Covenant.

1. Cleansing

Heb 8:12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

From the scriptural viewpoint sin is composed of two aspects: **sinful nature** and **sinful act**. Sinful nature is the sin which dwells in man, that which reigns within, controlling and directing him to commit sin - **sin** (*Rom. 6:17, 7:20, 21*). Sinful act is the sin which is manifested without, that which is committed in the daily life of man - **sins**. Sinful act, therefore, needs to be forgiven and cleansed; sinful nature needs to be delivered and emancipated from (*Rom. 6:7, 22*).

The blood of the Lord Jesus has dealt with our guilt before God, cleansed our conscience, obtained forgiveness of sins (*Matt. 26:28, Rev. 1:5, Heb. 9:14*), and the cross of the Lord Jesus has dealt with our old man that we may be delivered and set free from the power of sin (*Rom. 6:6, 18*).

Because Christ has shed His blood for us, God is able to be merciful toward our iniquities. He not only forgives them but also remembers them no more. He can forget our sins, not because He has overlooked them or because He has tried not to remember, but because the blood of Christ has blotted out our transgressions and washed our sins away (*Is. 44:22, Heb. 1:3, Rev. 1:5*). God has today bound himself within a covenant, and He will gladly be restricted by it. When He says He will be merciful to our iniquities, He will unquestionably be merciful. When He says He will no more remember our sins, He will most certainly not remember. This is the New Covenant. This is the gospel. How regrettable that we often forget what God remembers and remember what God forgets.

2. God and His law in us

Heb 8:10..... I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: (2 Cor 6: 18; Heb 1:5).

How does God put His laws into our mind and write them on our heart?

If we see *Heb. 8:10* and *Heb. 10:16* together we can understand that they speak practically of the same thing. Both these verses in Hebrews quote from *Jeremiah 31:33*. Moreover, *Ezekiel 36:25-28* speaks of the same thing as is found in *Jeremiah 31:31-34*;

Ezekiel 36:25-28 Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. [26] A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will

give you an heart of flesh. [27] And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. [28] And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

These verses touch upon at least five things:

(1) cleanse us with clean water, (2) give us a new heart, (3) give us a new spirit, (4) take away the stony heart and give us a heart of flesh, and (5) put His Spirit within us.

The combined result of these five matters is: to “*cause you to walk in my statutes, and ye shall keep my judgments, and do them.and ye shall be my people, and I will be your God.*”

The law of God

Hebrews 8:10: “I will put my laws into their mind, and on their heart also will I write them.”

Here lies the difference between the New Covenant and the Old. In the Old Covenant the law was placed outside of men, having been written on tablets of stone; in the New Covenant it is put into our mind and written on our heart.

What is outside and written on tablets of stone must be of the “letter”. What is inside, put into our mind and written on our heart is of the “spirit”.

2 Cor. 3:6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

Old Covenant – law - letter → kills; New Covenant – law - spirit → life.

What, then, is the law which can be put within us and written on our heart?

The law – the New Covenant – spirit.

John 6:63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

The law which God put into our mind and wrote on our heart refers to “**The spirit - that new spiritual system - the gospel - the New Testament, or the new dispensation, in contradistinction from the old – the Holy Spirit speaking to us.**”

Why do we find “laws” in these places? Why is “laws” plural in number?

The law is one, but the operation of this law in us is more than one. It operates in all our inward parts. It operates in our spirit, in our mind, in our will, in our emotion. Hence what Jeremiah records—“I will put my law in their inward parts” (*Jer 31:33*)—points to the operation of the law of God’s life in every inward segment of man. So far as the law itself is concerned, it is singular; but as far as the operation of this law goes, it is plural. It can be likened to the water we use. The source is one, yet the pipes are many. The life in us is one law, though it operates in all our inward parts. The life is one, while its operations are many. It works in all the inward parts, nonetheless its source is but one.

I will be to them a God, and they shall be to me a people

The eternal desire of God: God is God and His desire is to live among men and to be their God.

God, who is the God of the universe, created man in His own image (*Gen 1:27*). That means God wants man to be in His own image. This is clearly revealed in the New testament (*Eph. 1:4, 5; Rom. 8:29,30*). This shows God’s desire. God’s routine was to walk with man. *Genesis 3:8 And they heard the voice of the Lord God walking in the garden in the cool of the day:.....*

The Bible says that the tree of life points to the life from God (*Ps. 36:9; John 1.4, 11.25, 14.6; 1 John 5.12*). God wanted man to eat the fruit of the tree of life and to have the life of God in him. Instead of eating the fruit of life and receiving the life of God, man ate the fruit of the tree of the knowledge of good and evil and was thereby alienated from the life giving God. Even then God continued to walk with man. *Genesis 5:22 And Enoch walked with God.....*

God’s desire is mentioned in His commandments.

Exodus 20:2-8 I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. [3] Thou shalt have no other gods before me. [4] Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: [5] Thou shalt not bow down thyself to

them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; [6] And shewing mercy unto thousands of them that love me, and keep my commandments.

Many times God explicitly told the Israelites that His desire was to dwell among them.

Exodus 25:8 And let them make me a sanctuary; that I may dwell among them.

Exodus 29:45-46 And I will dwell among the children of Israel, and will be their God. [46] And they shall know that I am the Lord their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am the Lord their God.

Leviticus 25:38 I am the Lord your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God.

Leviticus 26:12 And I will walk among you, and will be your God, and ye shall be my people.

God's desire is very clearly revealed in the Temptation of Christ.

Matthew 4:9-10 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. [10] Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

This is what the devil wants to steal from man. He wants to be the god of man. He wants man to worship him.

In the prayer which was taught by Jesus, He reveals the desire of God.

Matthew 6:9-10 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. [10] Thy kingdom come. Thy will be done in earth, as it is in heaven.

Then when the fullness of time came, God was able to dwell among His men as Jesus.

John 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. (John 14:23)

When the church was established, it became the "spiritual house".

1 Peter 2:5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

The church is now "a habitation of God in the Spirit"

Ephes. 2:22 In whom ye also are builded together for an habitation of God through the Spirit.

After the tabernacle of God is set with man, He will dwell with man eternally.

Rev. 21:3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

God as Father and God as God

John 20:17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

God as Father signifies His relationship with us individually, while God as God denotes His relationship with the entire universe. Speaking of Him as God points to His position—that is, He is the Lord of all creation.

The eternal desire of God is **"He is God, and He wants to be the God of His men and He wants to dwell among them"**. This is one of the major points of the New Covenant.

3. Knowing God

Hebrews 8:11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

This is each individual having an inward knowledge about God. This is a deeper knowledge of God i.e., knowing God myself. Through the Holy Spirit God will bring His redeemed people to the spiritual peak of knowing His very own Self.

Putting His laws in our mind and writing them on our heart is but God's procedure by

which to arrive at the deeper goal, that of knowing His own Self.

The Bible says God's people are destroyed for lack of knowledge of God (*Hosea 4.6, Is 5:13*).

Eternal life is 'knowing God' (*John 17:3*)

According to the New Covenant, for those who have the life of God, there is no need for anyone else to teach them about God.

No one has to teach us. The anointing will teach us.

1 John 2:27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

Why does one who has God's life need no one else to teach him?

It is because the anointing of the Lord abides in him and shall teach him all things.

Sometimes we may not be able to believe this gracious blessing. Therefore God's word continues with: "and is true, and is no lie." Let us never doubt the word of God because of our own abnormal spiritual condition. What our God has said is what He will accomplish. We must believe His word. Only then will we praise and thank Him.

Teaching of the anointing.

Three principal functions of the human spirit—**intuition, communion, and conscience.**

Function of Communion

As soon as we are born-again our spirit is made alive. This is the first step towards the communion between God and man. The Holy Spirit comes to dwell within us. As God is a Spirit, He must be worshipped in spirit and truth. The Holy Spirit therefore leads us in our human spirit to worship and to fellowship with God. This is the function of **communion** in the human spirit.

Function of Conscience

When we are born - again our conscience is also resurrected. The blood of the Lord Jesus washes our conscience to make it clean and sensitive. The Holy Spirit testifies in our conscience concerning our conduct.

Romans 8:16 The Spirit itself beareth witness with our spirit, that we are the children of God:

Romans 9:1my conscience also bearing me witness in the Holy Ghost,

1 Cor. 5:3 For I verily, as absent in body, but present in spirit, have judged already,

2 Cor. 1:12the testimony of our conscience, ...

All of these passages speak of the function of the conscience in the spirit. When we do something wrong, the Holy Spirit will tell us in our conscience. Let us understand that whatever the conscience condemns has undoubtedly been condemned by God. Consequently, if our conscience declares a thing wrong, it must be wrong. It should be repented of and confessed, and be cleansed by the precious blood of the Lord (*1 John 1:9*).

Function of Intuition

As the human body has its senses, so the human spirit has its sensing too. The sensing of the human spirit lies in the innermost recesses of man's being. Here are some examples from Scripture: "the spirit...is willing" (*Matt. 26.41*), "perceiving...that they so reasoned within themselves" (*Mark 2.8*), "sighed deeply" (*Mark 8.12*), "groaned" (*John 11.33*), "provoked" (*Acts 17.16*), "constrained by the word" (*Acts 18.5*), "fervent" (*Acts 18.25*), "purposed" (*Acts 19.21*), "bound" (*Acts 20.22*), "refreshed" (*1 Cor. 16.18*), and "joyed the more exceedingly" (*2 Cor. 7.13*). All these are the functions of the spirit's intuition. We call this sensing of the spirit "intuition" for it comes directly from the spirit.

For instance, we may be contemplating doing a certain thing. It appears quite reasonable, we like it, and we decide to go ahead. Yet somehow within us is a heavy, oppressive, unspeakable sensing which seems to oppose what our mind has thought, our emotion has embraced, and our will has decided. It seems to tell us that this thing should not be done. This is the forbiddance or restraint of intuition.

The Anointing is in the Spirit's Intuition. Intuition is where the Anointing teaches us.

Anointing teaches us concerning all things. This means that the Holy Spirit will teach us in the spirit's intuition, giving our spirit a sense similar to the physical feeling experienced when the body is anointed with oil. As our spirit receives such a sensation we know at once what the Holy Spirit is speaking to us.

Just here we should be aware of the difference between "knowing" and "understanding." Knowing is in the spirit while understanding is in the mind. We come to know a thing through the spirit's intuition, and our mind is then enlightened to understand what the intuition has known. In the spirit's intuition we know the persuasion of the Holy Spirit; in the soul's mind we understand the guidance of the Holy Spirit.

The anointing of the Lord will teach us concerning all things. At no time will He ever fail to teach us concerning anything. Our responsibility lies in nothing other than to be taught.

Why then does the Bible Mention "Teaching"?

In the Bible there are many places where "teaching" is mentioned.

Ephes. 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; (1 Cor. 4.17; 14.19; Col 1.28, 2.22, 3.16; 1 Timothy 2.7, 3.2, 4.11,13, 5.17; 2 Timothy 2.2,24 and 3.16.)

The anointing of the Lord has actually taught us within, but the problem lies in our not hearing it.

John 10:3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

The Bible in many places speak about the importance of hearing from God (Rev 2:11; 3:6; Matt. 13.13;Is 6.9-10; Job 33.14)

Because of our abnormal spiritual state due to our neglecting the inward teaching, the Lord sends His servants to us again and again to repeat outwardly with the word of the Bible what the Anointing has already spoken in us.

Oh,What a blessing the New Covenant is! Now we can live a life with God's life, fully cleansed, God living in us, teaching and guiding us. Of course, that is because of the precious Blood of Jesus. Thank you, Jesus! You have done everything for us to live a victorious Christian life.

Let us have a good knowledge about the New Covenant, live in its blessings and be a blessing for others also.

Amen.

Be blessed.

Bro D. Vergin Kumar

If you need any clarifications kindly contact me at deeveekumar@yahoo.com Ph: 968 25572195, 99663557. 99638328. Your comments are welcome.

Resources; International Standard Bible Encyclopedia, The Bible Exposition commentary – New Testament, Dakes bible commentary, Andrew Wommack Bible commentary, Adam Clarke's Bible Commentary, Barnes' Notes on the New Testament, Vine's Expository Dictionary of Old Testament Words, Vine's Expository Dictionary of New Testament Words, Strong's Bible Concordance, Wuest's Bible commentary, Wuest's New Testament Word Studies, Vincent's Word Studies in the New Testament, The Better Covenant – by Watchman nee, etc. All Bible quotes are from King James Version and ASV.
