

Jeremiah's New Covenant Scroll - The Prophet

Jeremiah: 18

(0:23 - 2:15)

All right, good morning, Shabbat Shalom and welcome to United Israel World Union. This is our Sabbath morning scripture study coming to you live from a stormy St. Francisville, Louisiana. So you know, if you've listened to us for quite a while, that in our small town, our internet is not so great and with bad weather.

So stretch your hands toward the screen. Pray that we make it, but know this, if you lose me, try again. And if you, you know, you try and they can't get us back, don't worry, because we are recording both audio and video this time.

So we should be good. God willing, inshallah, as the Arabs say. All right.

So thank you again very much for joining with us today. I wanted to say that I hope to see many of you next Saturday, next weekend in Charlotte, North Carolina at the Hilton Doubletree in South Park. Our conference is the 21st to the 23rd.

We are, we still have room. There's no charge. You do need to register online though.

So if you have an opportunity to come and be with us, we would really like you to join us and I hope you can make it. Today's class builds in some ways on much of the material that I've covered in the past, but it is a totally different class today. I wanted to present things, even though I'm covering some material that you need sort of as a backdrop or a foundation for what I'm going to get into today, I wanted to cover it in such a way that the class, as all the classes, are standalone.

(2:16 - 7:44)

So if you just join us for this week, you'll get a good message. You'll get a message that makes sense. But it does have some foundation in some previous classes.

Now, I want to start this morning in the 36th chapter of Jeremiah. In Jeremiah chapter 36 of our present Jeremiah, we read an account where Jeremiah describes the writing of the original Jeremiah scroll. So I want you to go with me this morning.

Jeremiah chapter 36. I'm going to read verses 1 through 3. And it came to pass in the fourth year of Jehoiakim, the son of Josiah, king of Judah, that this word came unto Jeremiah from Jehovah, saying, take thee a roll of a book, a sefer, take thee a roll, a megillot sefer, a roll of a book is the translation in English, and write therein all the words that I have spoken unto you against Israel, or concerning Israel, concerning Judah, and against or concerning all the nations from the day that I first spoke to you from the days of Josiah even unto this day. And it may be that the house of Judah will hear all the bad which I purpose to do unto them, that they may give or they may return every man from his evil way, so that I may forgive their iniquity and their sin.

Now, unlike so many of the passages in our current book of Jeremiah, this particular passage is easy to place on a chronological timeline. We can read very easily that this event, at least as it's recorded by the author here, that it takes place at a very specific time, the fourth year

of Jehoiakim, the son of Josiah. Now, as I've shown in previous classes, it is not always the case in Jeremiah that we know exactly where to place a particular chapter.

The chapters are not in order. The chapters certainly don't always follow a chronological sequence, so you have to be careful. You have to read and discern where are we in the world and words of the prophet Jeremiah.

Sometimes that's obvious, sometimes it's not, but here it's clear we're in the fourth year of Jehoiakim. Now, that original work also, we read, had a very clear purpose. The reason that this scroll was to be written other than to just record all the things that God had spoken to and through Jeremiah was to lead towards a certain result.

It says very clearly that when Judah hears this, perhaps they will repent of their bad, they will return to the one God, and that will obviously lead to a repentance or a forgiveness by God. Let me put it this way. I'm quoting Jeremiah, quoting God, when I say that the result, the end result is, according to God, I will forgive their iniquity and their sin.

Now, I took this phrase that includes God saying, I will forgive their iniquity and sin, and I searched the entire Hebrew Bible, and of the Hebrew Bible passages in 929 chapters, 929 chapters, only three verses in all of the Hebrew Bible mention God forgiving iniquity and sin. Understand what I'm saying here. When I look at that particular phrase in Hebrew, there are only three, so specifically and precisely, I'm looking for three Hebrew words together, and those words are selach, which means forgive or pardon.

I'm looking for avon, which is typically translated as iniquity, and I'm looking for chatat, which means or is translated as sin. Selach, avon, and chatat, those three words occur in only three verses. The first one is in this passage that we just read in Jeremiah chapter 36, when God commissions Jeremiah to write the original Jeremiah scroll, he says that the ultimate goal of the scroll is that he will, if they repent, he will forgive their iniquity and their sin.

(7:45 - 16:27)

The next time that it occurs is in a passage. Let me go ahead and put this up because, first of all, I think it's pretty cool, but this is the seal, the bulla of the seal of Baruch ben Neriah on the screen. So the person, according to Jeremiah 36, who wrote the original scroll is Baruch ben Neriah, as you see in this seal.

This particular scroll is destroyed. It is rewritten according to the text, which we've gone over in previous classes, to include the same words as the first scroll, which Jehoiakim and Yehudi destroyed in the fire, and then other things were added, we learned. Now the other two verses that have the three words, selach, avon, and chatat, are quite interesting and shed light on the subject today.

The first time that these three words occur in all of biblical literature is in the book of Exodus. Go with me to Exodus chapter 34 and verse 9. Now this is Moses speaking according to the source here in Exodus 34 and 9. And he said, if now, Moses said, if now I have found favor in thy sight, O Lord, let the Lord, I pray thee, go in the midst of us, for it's a stiff-necked people and pardon our iniquity and our sin and take us for thine inheritance. So here, Moses requests of God that he forgive the people's iniquity and sin.

Now you'll know from a reading of chapter 34 why that appeal is made. It is outside the scope of the class today. But Jeremiah reports in chapter 36, or the writer of chapter 36 reports the account of God telling Jeremiah to write the scroll.

He reports there that the goal of the scroll is to forgive iniquity and sin. There is only one other passage in the Hebrew Bible which includes all three. Selach, avon, echatat.

You're going to learn three Hebrew words today if you don't already know those three words. And so the only other passage which has those three words combined together is also a passage from Jeremiah. Go with me to Jeremiah chapter 31.

And I'm going to read a part of verse 34. Now just so you know, if you're reading in an English Bible, it's Jeremiah 31, 34. But if you're reading in a Hebrew Bible, it's verse 33.

I'm only going to read the second part of the verse at this moment. But it says, for I will forgive their iniquity and their sin will I remember no more. So in this passage, God is speaking and he's saying in this particular passage that he, God, will forgive the iniquity and the sin.

But this passage, this phrase, this saying of God is part of a larger prophecy. And that prophecy begins in verse 31 in English and verse 30, let's see, 31 in English, 30 verse 30 in the Hebrew. And this passage reads it.

By the way, this is set off by white spaces. This is a singular prophetic unit separate from that which precedes it and follows it. But it is also part of it.

We'll get to that. So in Jeremiah 31, 31, behold, the days come. Behold, the days come.

Behold, days are coming, says the Lord, that I will make a new covenant with the house of Israel and with the house of Judah, not like the covenant that I made with their fathers or cut 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 broke, though I was a husband to them, saith Jehovah. But this is the covenant that I will make with the house of Israel after those days, saith Jehovah. I will put my Torah in their midst and in their heart or on their heart will I write it and I will be their God and they shall be my people and they shall know more.

Every man teaches neighbor and every man his brother saying no, Jehovah, for they shall all know me from the least of them to the greatest of them, saith Jehovah, for I will forgive their iniquity and their sin will I remember no more. So this particular passage according to Jeremiah 31 looks forward to a what Jeremiah refers to or he is according to the text he's quoting Jehovah. Jehovah's saying that he's going to cut a new covenant with Israel and Judah and that this new covenant is not like the covenant that he cut with their fathers when he brought them out of the land of Egypt.

So we're going to get into this because some people would say, well, if it says that I'm out because nothing says there's nothing in the Torah about some other covenant. I had a message that someone wrote it to that effect. Stay with me because I think you might be surprised.

Let's at least give this the benefit. Let's see if Jeremiah has a source for this, a textual source, a literary source that we can go to and put our finger on. All right, so the phrase in 34b, I will forgive their iniquity and their sin will I remember no more is part of a bigger prophecy, Jeremiah 31, 31 through 34, which is also part of an even larger work within the book of Jeremiah.

That bigger work, that larger work begins in chapter 30. So I want you to go with me back to Jeremiah chapter 30 and verse 1. Jeremiah 30 and verse 1. Now, by the way, the white space begins right before verse 1. The word that came to Jeremiah from Jehovah saying, thus speaketh Jehovah, the God of Israel saying, write thee all the words that I've spoken unto thee in a book, for lo the days come, for lo because Ki hnay yamin b'im Noum Yehovah, because days are coming, saith Jehovah, that I will turn again the captivity of my people Israel and Judah saith Jehovah, and I will cause them to return to the land that I gave to their fathers and they shall possess it. Now, this larger work, beginning in Jeremiah chapter 30 and verse 1, and running all the way through the end of chapter 31, represents a singular unit within the larger work.

(16:27 - 16:53)

And notice how it starts. It starts with, Jeremiah, write this in a scroll. So the question becomes, and we're going to get into this, is this a scroll within the scroll? Is it a separate scroll, because it could be, or is it part of the scroll described in chapter 36? We'll get to that.

(16:54 - 17:31)

Now, if we read this particular section, if we go from Jeremiah chapter 30 and verse 1, and we go all the way through the end of chapter 31, and we search, if we search for any clues, chronological clues, which would help us to pinpoint the timing, we can't find that. There's no contemporary king mentioned. It doesn't say in the such and such year of King Zedekiah or King Jehoiakim or King Josiah.

(17:31 - 17:49)

There is no mention of a contemporary king. In fact, the only king that is mentioned in Jeremiah chapter 30 through 31 is King David. And it says that God is going to raise up King David.

(17:49 - 18:05)

And this doesn't talk about a son of David. A lot of people like to use these passages as messianic and say it's pointing to a Davidic ruler, a son of David. That's not what this scroll talks about.

(18:06 - 18:35)

This scroll says, God says, I will raise up King David, okay? But there's no other way to date this. So as we look at this particular text, we sort of have to find it another way. Now, if we look at the surrounding chapters, let's say we want to say maybe chapter 30 and 31, if we read the chapter before and the chapter after, that'll help us pinpoint the time frame.

(18:36 - 18:48)

Well, that's a good idea. It doesn't work so well in Jeremiah very frequently, but let's take a look. Let's go to chapter 29 of Jeremiah and just read the opening passage.

(18:49 - 19:28)

Now, this is Jeremiah 29.1. These are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders of the captivity, and to the priest, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon. After that, Jeconiah the king, and the queen mother, and the eunuchs, and the princes of Judah and Jerusalem, and the craftsmen and the smiths were deported from Jerusalem. So 29 clearly deals with sort of the end of certain time.

(19:29 - 20:04)

We say, well, when was Jeconiah? Remember, Zedekiah is the final king, so Jeconiah precedes Zedekiah. This is after, 29 is after Jeconiah is taken into captivity, all right? Now, let's go to chapter 32, Jeremiah 32, and see the setting there, verse 1. The word that came to Jeremiah from Jehovah in the tenth year of Zedekiah, king of Judah, which was the 18th year of Nebuchadnezzar. So it's interesting.

(20:04 - 20:19)

We go to 29, we can put a date on it. We go to 32, we can put a date on it. We don't have anything specific in 30 and 31 which forces us to a date.

(20:20 - 20:53)

Now, it might be tempting to place chapter 30 and 31 sometime in the time frame between Jeconiah being carried away and Zedekiah, as mentioned here, in 32, in the tenth year of Zedekiah. Remember, Zedekiah's reign lasts 11 years. 32 is in the tenth year, so this is almost the end of the kingdom of Judea.

(20:54 - 21:22)

So if 30 and 31 plug in between chapter 29 and 32 chronologically, then you're looking at, you could almost date it within a 12-year period. But we don't know that. It's tempting to do that, but we simply can't trust that this is in its proper place based on our other studies.

(21:24 - 22:06)

Now, Jeremiah's appointment, when he is first called to the office, if you will, of a prophet, he's given a mission which is very broad-based, and this is what he's told. He's told that he is to be, God has put him, in a way, over kingdoms and nations with the purpose to uproot, to pull down, to destroy, to overthrow, to build, and to plant. So from the outset, Jeremiah, as a very young man, is told that his mission is quite large.

(22:06 - 22:36)

He's going to oversee all of the bad, but he's going to lay the groundwork for the restoration, if you will. And this is true, as we'll see as we continue to work through our study. So when you look at the words of Jeremiah, the words of Jeremiah which we can place chronologically, and the words of Jeremiah which are not so easy to place, in all of those texts, we have evidence of both.

(22:37 - 23:07)

We have evidence of a very strong, harsh message that the end is immediate, that the end is coming, that destruction is coming. Remember, from the very beginning, we get a text where he talks about a vision where he sees a pot tilted, a cauldron tipped from the north.

So he sees from the very outset that the enemy is coming from the north and that destruction is imminent.

(23:07 - 23:24)

But he also has some things to say which are very positive. He talks about the return very early. In chapter 3 of Jeremiah, we know, based on verse 6 of Jeremiah 3, that this is the days of Josiah.

(23:24 - 23:46)

So that's the final 19 years of Josiah's reign. This is very early in Jeremiah's prophetic career, and he's already talking about both the destruction, but he's also talking about a restoration, one from the city, two from a family, and so forth. So we get both of those.

(23:46 - 24:07)

So what I'm building the case for is that when you read Jeremiah 30 and 31, you can't think, well, if I see all the positive, that puts it early, but if I see the negative, that puts it late. We get both. It's a mixture throughout the prophecies of Jeremiah.

(24:08 - 24:53)

So one of my questions is, as I work through this material, is based on the similarity between the opening words of Jeremiah 30 and the opening words of 36, knowing that chapters are not in order, could they be describing the same event? And why do I say that? Because we get this phrase, write a scroll. Write a scroll. Now, that doesn't mean that the two are together, but stick with me as I air out this idea.

(24:54 - 25:24)

So in chapter 30, go back to Jeremiah chapter 30 in verse 1. In Jeremiah 30 in verse 1, the word that came to Jeremiah from Jehovah, saying, Thus saith Jehovah, the God of Israel, saying, Write thee all these words which I speak unto you el sefer. So put all these to paper, basically, is what he's saying. Put this to account.

(25:25 - 25:46)

Put this in, we often say scroll, but scroll technically is Megillat Sefer, a rolled account. He just tells him, put this to an account, to a sefer. Now, in 30, it says, take for yourself.

(25:47 - 26:03)

It says, Ketav lecha, write for yourself. Now, in chapter 36, verse 2, he's told basically the same thing. The language is not exact, but it's pretty close.

(26:04 - 26:17)

But in both of these, it's quite interesting that we have a similarity of language. Now, I'm going to build this case as I go. There is one other passage.

(26:18 - 26:49)

There's only one other passage where that precise phrase appears, and we're going to get to that. There, too, in this other passage, it's God telling a prophet, and to be more precise, he's telling him to write a scroll. All right? Now, in Jeremiah's scroll of chapter 30 through 31, there's mention of this new covenant.

(26:50 - 28:27)

It says, it's not like the covenant, not like the covenant that I cut 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 broke, that I was a husband to them. The question becomes, when I read these words, yeah, that's in Jeremiah. Jeremiah speaks of this new covenant, but is there evidence apart from Jeremiah, outside of Jeremiah, of a new covenant, of another covenant, of a covenant which is different than the covenant that God cut with the children of Israel at Horeb? Is there evidence for a covenant outside of Jeremiah, one that is not like the covenant that he cut with the children of Israel when they came out of Egypt at Horeb? Does the people's rejection or breaking of the covenant, does that justify or demand or require a new covenant, or another covenant? Now, one of the things that I want to build on here is that a lot of us who are in Torah faith or oriented ourselves towards a faith based on the Torah, we've had this idea, we say, that the Torah is eternal.

(28:27 - 28:55)

And a lot of that, we come from, many of us, come from a religious set of doctrines which say that that's done away with, that the Torah is not eternal. And yet we have passages within the Hebrew Bible which suggest that these things are forever. Jeremiah brings up some questions, some texts, some quotes of Jeremiah are really interesting in this regard.

(28:55 - 29:36)

We're not going to go deeply into this, but remember, he talks about a coming exodus. In chapter 16 and chapter 23, Jeremiah speaks, he says, days are coming when it will no longer be said the Lord lives who brought the children of Israel up out of the land of Egypt, but the Lord lives who brought the children of Israel up out of all the lands into which he had scattered them. So that makes you wonder, because there are many passages, we went through some of these over the past few weeks, where it talks about, that's one of the most repeated phrases in all the Hebrew Bible.

(29:38 - 29:56)

God says, I am the Lord who brought you out of the land of Egypt. Well, think about this. If Jeremiah is right, speaking according to Jeremiah from the Lord that days are coming when people won't even refer to the Lord who brought children of Israel up out of Egypt.

(29:57 - 30:15)

Remember, the whole exodus story is about God making a name for himself through this event. In Jeremiah's words, this coming exodus will be so great that he'll no longer be remembered by that. Very interesting.

(30:16 - 30:48)

Now, the people of Israel and Judah in the days of Jeremiah, by the days of Jeremiah, had certainly forsaken God and broken his covenant. But it's not just in the days of Jeremiah, because the people of Israel and Judah had broken and rejected God and broken the covenant from the days of Moses up through the days of Jeremiah. Let me give you a couple of examples.

(30:48 - 31:00)

Go with me to Deuteronomy chapter 31. Deuteronomy 31. Let's begin in 16.

(31:03 - 31:12)

And Jehovah said unto Moses. This is Deuteronomy. One person wrote me and said, I want to know where this covenant is in Deuteronomy.

(31:12 - 31:38)

So let's spend a little bit of time in Deuteronomy. Jeremiah 31 16. And Jehovah said unto Moses, Behold, thou shalt sleep with your fathers, and this people will rise up and play the harlot after the strange gods of the land, whether they go to be among them, and will forsake me and break my covenant, which I have made or which I have cut with them.

(31:39 - 31:46)

And then my anger... Sounds like he's angry now. I don't know if you can hear this thunder. But as I read, it's like in concert.

(31:46 - 32:21)

My anger shall be kindled against them in that day, and I will forsake them and will hide my face from them. And they shall be devoured, and many evils and troubles shall come upon them, so that they will say in that day, Are not these bad things come upon us because our God is not among us? And I will surely hide my face in that day for all the evil which they have wrought, in that they have turned unto other gods. Now therefore, write ye this song for you and teach you it to the children of Israel.

(32:21 - 32:51)

Put it in their mouths that the song may be a witness for me against the children of Israel. For when I shall have brought them into the land which I swear unto their fathers, flowing with milk and honey, and they shall have eaten and filled themselves and waxed fat, they will turn to other gods and serve them and despise me and break my covenant. And it will come to pass when many evils and troubles are come upon them that this song shall testify before them as a witness.

(32:52 - 33:11)

For it shall not be forgotten out of the mouth of their seeds, for I know their imagination which they framed this day before I have brought you into the land which I swear. So Moses wrote the song and taught it to the children of Israel. Now, that doesn't say that there's going to be another covenant.

(33:11 - 33:25)

But that does say that they are going to forsake God and break the covenant that he cut with them at Horeb. That partially matches what we're dealing with in Jeremiah. Stay with me.

(33:25 - 33:34)

Look with me at Jeremiah 11. We're going to go back and forth on a couple of these. And I just want to pick up verses 10 through 13.

(33:35 - 33:57)

Jeremiah 11, 10 through 13. They are turned back to the iniquities of their forefathers who refused to hear my words and they are gone after other gods to serve them. The house of Israel and the house of Judah have broken my covenant which I cut with their fathers.

(33:58 - 34:21)

Therefore, thus saith Jehovah, Behold, I will bring evil upon them which they shall not be able to escape. And they'll cry to me, but I will not hearken unto them. Then shall the cities of Judah and the inhabitants of Jerusalem go and cry unto the gods unto which they offer incense, but they will not save them at all in their time of trouble.

(34:21 - 34:42)

For according to the number of the cities, your cities are your gods, O Judah. And according to the number of streets of Jerusalem, have you set up altars to the shameful thing, even altars to burn incense unto Baal. One other Deuteronomy passage.

(34:42 - 34:50)

I left this out of my notes. Go to Deuteronomy 4 and verse 23. Take heed unto yourself.

(34:51 - 35:12)

He shall rule like him. Take heed unto yourself, lest you forget the covenant of Jehovah your God which he made or cut with you and make you a graven image in the form of anything which Jehovah your God has forbidden you. For Jehovah your God is a devouring fire, a jealous God.

(35:12 - 35:39)

Now the idea that keeps coming across in these particular passages is that the children of Israel were predicted to forsake God and abandon the covenant that he cut with the fathers at Horeb. Even before Moses is dead, according to Deuteronomy 31, God tells him that they're off the hook. They're off the leash, as we say.

(35:39 - 35:47)

It's gone bad already. By the way, in your notes, look this up later. 2 Kings 17, 38.

(35:49 - 36:13)

But to point out that the people broke the covenant that, according to God's words, I cut with them is not the same as saying what Jeremiah suggests. In other words, just because they broke the covenant... We have plenty of passages where God says I haven't broken my covenant. You know, I haven't done that.

(36:13 - 36:30)

You've broken the covenant, but God says I have not. But namely, that God will cut another covenant not like the one he cut with the fathers when he took them by the hand to lead them out of the land of Egypt. We haven't seen that yet.

(36:30 - 37:04)

We haven't seen any mention of another covenant. We do read that they broke the one he cut. Now, also to point out that Moses prayed asking God to forgive Israel of their iniquity and their sin, that in and of itself, just because the language of Moses' prayer is similar to God's word in chapter 31 of Jeremiah, it doesn't mean that those two go together.

(37:05 - 37:58)

In other words, it doesn't mean Moses said Lord, pardon our iniquity and our sin back in the book of Exodus 34 verse 9 and then all the way into the time of Jeremiah chapter 31 God says, hey, that thing Moses asked me for way back, I'm going to do it. Doesn't mean they go together, but what if they do? That's where we're going next. To connect these two ideas, to connect the idea of the petition from Moses to God to forgive iniquity and sin with Jeremiah's new covenant and to find something in words attributed to Moses about another covenant, that's going to require a little bit more work.

(37:59 - 38:24)

Right? I mean, the burden of proof would rest on me since I'm the one with the microphone. So let's see if we can find it. Can this be done? Did Moses ever speak of another covenant to be cut well beyond his time? That would be interesting.

(38:25 - 38:41)

If we could find that, that would be interesting. Why don't we go to Deuteronomy because someone asked me, I want to know where it is in Deuteronomy. So let's see if this might be what we're looking for.

(38:41 - 38:53)

And I'm not saying it is yet. Go to Deuteronomy 28. Deuteronomy 28 and verse 69.

(38:55 - 39:26)

And by the way, if you're in an English Bible, it's going to be Deuteronomy 29.1. In Hebrew Bible, it's the last verse of 28. English Bible, first verse of 29. These are the words of the covenant which Jehovah commanded Moses to cut with the children of Israel in the land of Moab besides the covenant that he cut with them in Horeb.

(39:27 - 39:45)

So this verse says there was a covenant that God cut with them in Horeb. This is a different covenant. This is a covenant besides the one that was cut at Horeb.

(39:46 - 39:58)

Do you see that? Now what's the difference? Well, we'll get there. Let's just ask the question though. These are the words of a different covenant because it is a covenant.

(40:00 - 40:06)

Let's see how the Hebrew reads. Let me see. It's besides.

(40:06 - 40:27)

Let's see. 28.69 To cut in the land of Moab *milvad* besides or distinguished from, separate from the one that he cut in Horeb. Now remember, the one that he cut in Horeb is the one that they rejected.

(40:28 - 40:37)

Okay? Now look at chapter 29. Scroll down to verse 9. Notice I said scroll. That's because I have an iPad.

(40:38 - 41:21)

You could flip maybe or turn or just glance down. Verse 9. Keep, by the way, this is verse 10 in the English. Ye stand this day, all of you before Jehovah your God, your heads, your tribes, your elders, your officers, even all the men of Israel, your little ones, your wives, the sojourner that's in the midst of your camp from the hewer of your wood unto the drawer of your water, that you may enter into the covenant of Jehovah your God and into his oath which Jehovah your God maketh with thee this day.

(41:21 - 41:49)

It's a different covenant. That he may establish you this day unto himself for a people and that he may be unto thee a God as he spake unto you and as he swore unto your fathers, to Abraham, to Isaac, and to Jacob. Neither with you only do I make this covenant and this oath, but with him that stands here with us this day before Jehovah our God.

(41:49 - 42:03)

In other words, look around, folks. The covenant is with you. Moses says with you that are here right now, right here and now, but it's also with him that is not here with us this day.

(42:04 - 42:14)

Hmm. Interesting. It's not only this covenant is besides the covenant that he cut with him at Horeb.

(42:14 - 42:28)

Now, some will say it's just a re-covenant of the same covenant. It's just another form of the same covenant. Well, if that's the case, we ought to be able to see that.

(42:29 - 42:43)

We ought to be able to see a similarity between that covenant and this covenant. So let's see. But this is a covenant that is not just for those that are there that day, but it's with those who are not there.

(42:44 - 43:15)

And then verse 12, remember it said that it's got that covenant language, they'll be my people and I will be their God, etc. Now the language here, the language here at the end of Deuteronomy looks far into the future. It describes a coming rejection, a turning to other gods that were prohibited in the Horeb covenant.

(43:16 - 44:00)

And that ultimately, if you continue to read here down to verse 20, it causes or brings on the curses which are written in HaTorah HaZot, in this Torah. It even describes, this looks so far into the future at this covenant here in the plains of Moab, it looks so far into the future that it actually gives us what are the people going to say when they see this utter destruction that comes from the curses which are enacted upon this place. Look down at chapter 29, verse 22 in the English, 21 in Hebrew.

(44:01 - 45:01)

The generation to come, your children that shall rise up after you and the foreigner that shall come from a far land shall say when they see the plagues of that land and the sickness wherewith Jehovah hath made it sick, and that the whole land thereof is brimstone and salt and a burning, not sown nor bears nor any grass grows therein, like the overthrow of Sodom

and Gomorrah, Admah and Zeboim, which Jehovah overthrew in his anger and in his wrath. Even all the nations shall say, wherefore has Jehovah done thus unto this land? What means the heat of his anger? Great anger. And men shall say, because, because they forsook the covenant of Jehovah, the God of their fathers, which he cut with him when he brought them forth out of the land of Egypt, and went and served other gods and worshipped them, gods that they knew not, and that he had not given unto them.

(45:02 - 45:28)

Therefore the anger of Jehovah was kindled against this land to bring upon it all the curses that were written in this safer. And Jehovah rooted them out of their land in anger and in wrath and in great indignation and cast them into another land as it is this day. Now, that, by the way, is an interesting passage.

(45:28 - 46:22)

We could get into the anachronistic language because it is interesting that a writer in Deuteronomy, presumably according to tradition, Moses, is saying that they're cast into another land as it is this day. It almost sounds like someone who wrote this is writing at a time of the dispersion. But you could say, if you want to be a fundamentalist, you could say, well, it's actually so well articulated in the prophetic voice that the prophecy is saying it from the standpoint of a person who is in the dispersion or who has witnessed a dispersion which has long been transpired.

(46:23 - 46:49)

You see my point? Okay. Now, let's look at the next verse. The secret things belong unto Jehovah our God, but the things that are revealed unto us and to our children belong forever, that we may do all the words of HaTorah, this Torah.

(46:50 - 47:12)

Now, it's almost like the ancient author is winking at us. Can you see me wink on the screen? The secret things are about this covenant besides the covenant which God cut with him at Horeb. And it's in the same book.

(47:12 - 47:26)

Now, people could argue, was it put there later, like by a scribe at the time of Jeremiah who also talked about a new covenant or a different covenant? I don't know. I don't know. It's for another class.

(47:27 - 47:51)

Now, if we roll into chapter 30, which we should, Moses, presumably, Moses gives details around the timing of these things described in this other covenant, the covenant besides the covenant that was cut with him at Horeb. So we get more detail. Let's keep going.

(47:53 - 48:26)

It begins, It's this, and it will come to pass when all these things come upon you, the blessing and the curse which I have set before you, and you'll call them to mind. Get this, among all the nations whether Jehovah shall banish you. So the language is, let me tell you about this other covenant.

(48:28 - 48:44)

You're going to be, this comes in in full force after a time, after the blessings and the curses have come upon you. You realize they're not even in the land yet. They haven't had the blessings and certainly not the curses come on them yet.

(48:45 - 49:00)

All the curses that are written in this book do come on them later. Not yet. But this is written in such a way that it says after these things, like if you look, you go, can I see it? Yeah.

(49:01 - 49:26)

Oh, it's way into the future, Ross. You're talking about way into the, look, and you're going to call these to mind among the nations, in the dispersion, people in India, in the former Soviet Union, in Idaho, in Florida, and you just look all over the place. People begin to, they begin to wake up, if you will.

(49:27 - 49:48)

And notice it says, and you shall return unto Jehovah your God and shall obey his voice according to all that I command you this day. See, he's talking about the covenant that was besides the covenant. You're going to respond to this, you and your children with all your heart and all your soul.

(49:49 - 50:10)

That then Jehovah your God will turn your captivity and have compassion and return and gather you from all the languages, all the nations. Now, it happens when according to the Hebrew, they return to their heart. It's something about the heart.

(50:11 - 50:44)

It's an internal, it's an inside job. You're not going to read anything about in these passages about and you shall bring your slaughtering, you shall bring your sacrifices, and the sweet savor will be smelled in the heavens and none of that. It says you're going to return to your heart like the words of Hosea where it says they will come with words instead of bulls.

(50:45 - 51:11)

Interesting. This is predicted, this return to the heart is predicted after the exiles. Look at verse 3. That then Jehovah your God will turn your captivity and have compassion and will return and gather you from all the peoples whether Jehovah your God has scattered you.

(51:11 - 51:28)

If any of your outcasts be in the uttermost parts of the heaven, from thence will Jehovah your God gather you and from thence will he fetch you. Jehovah your God will bring you unto the land which your fathers possessed. You'll possess it and he'll do you good and multiply you above your fathers.

(51:29 - 51:50)

This is going to be so vast. Now imagine what Moses, if this is Moses, what Deuteronomy is telling us is imagine you're at the plains of Moab and Moses is telling you about this way into the future. He says you're going to forsake God.

(51:50 - 51:59)

You're going to turn. You're going to reject this covenant that he cut with you at Horeb. But I'm going to cut a new covenant.

(52:00 - 52:09)

He doesn't say new. Let me correct myself. I know people will say, I'm going to cut a covenant with you besides the covenant that I cut with you at Horeb.

(52:11 - 52:30)

Not just with you that are here today but those who are not here. And then he begins to talk about a time not there, not then. He pushes you, your focus, if you're in the plains of Moab at that time and Moses is there, they have to think, wow, this is talking about way in the future.

(52:33 - 52:52)

We should remember that God says he's going to bring the children of Israel and the children of Judah from all the languages and all the nations into which he's banished them. They're scattered all over. What does Jeremiah talk about in chapter 16, chapter 23, many other passages.

(52:52 - 53:09)

There's coming a day when it will no longer be said the Lord lives who brought the children of Israel up out of the land of Egypt but the Lord lives who brought the children of Israel out of all the lands into which they've been scattered. Where does he get that language? Right here. Right here.

(53:12 - 53:40)

Look at verse 6 of Deuteronomy 30. And Jehovah your God will circumcise your heart and the heart of your seed to love Jehovah your God with all your heart, with all your soul that you may live. Interesting that in this covenant, the covenant besides the covenant at Horeb that he cut with them that they ultimately rejected and abandoned God and so forth.

(53:40 - 54:03)

This one says that God will circumcise your heart and you say, you good Bible students, you will say, yeah, but Ross, the covenant at Horeb is supposed to be on their heart. And I say, you're right. But, but, go with me to Deuteronomy 10.

(54:04 - 54:15)

Deuteronomy chapter 10 and verse 12. And now Israel, this is the covenant by the way, this is the covenant that he cut with them at Horeb. So let's see.

(54:16 - 54:40)

Let's see what it says. Now Israel, what does Jehovah your God require of you but to fear Jehovah your God, to walk in all his ways, to love him, to serve Jehovah your God with all your heart, with all your soul, to keep the commandments of Jehovah and his statutes which I command you this day for your good. Behold unto Jehovah thy God belong heaven and the heaven of heaven's the earth with all that is therein.

(54:41 - 55:03)

Only Jehovah had a great delight in thy fathers to love them and he chose their seat after them even you above all people as it is this day. Circumcise therefore the foreskin of your heart and be no more stiff neck. For Jehovah your God is God of God, Lord of lords, the great, the mighty, the terrible, who regards not person and taken nor taketh reward.

(55:04 - 55:16)

So you say, well there it is. The covenant that he cut with him at Horeb does indeed say circumcise the heart. But notice who is to do it.

(55:18 - 55:38)

You shall circumcise therefore the foreskin of your heart and be no more stiff neck. Did they do it? No. But in Deuteronomy at the end in chapter 29 he has all of them standing there and he said I'm making another covenant.

(55:38 - 55:46)

A covenant besides the covenant that I cut with you at Horeb. Your fathers at Horeb. In that covenant by the way this is me.

(55:46 - 55:54)

This isn't what God said. But what I'm saying is he did have the stipulation circumcise your heart. You circumcise your heart.

(55:54 - 55:57)

Don't be stiff neck. But they didn't do that. They didn't circumcise their heart.

(55:57 - 56:10)

They were stiff neck. We see that all through biblical history. But in this covenant other than the one besides the one he cut with him at Horeb it says something different.

(56:10 - 56:24)

Go back and look at it again. Make sure you see this. Deuteronomy chapter 30 verse 6 And Jehovah your God will circumcise your heart and the heart of your seed.

(56:28 - 57:05)

God is going to do on behalf of the people what he charged them to do in the Horeb covenant which they didn't do. The Horeb covenant commanded also that it's words be placed on the heart. Look with me.

Let me give you a couple of examples. Look at Deuteronomy chapter 6 verse 6 These words which I command you this day shall be on your heart. You could say in your heart.

(57:06 - 57:28)

But it says very clearly these words shall be on your heart. It's These words which I command you this day shall be on your heart. These words which I am commanding you today will be on your heart.

(57:29 - 57:42)

Look at chapter 11 Deuteronomy 11, still the Horeb covenant. Deuteronomy 11, 11 Let's see. I might have it off a verse.

(57:43 - 57:53)

It's in chapter 11. I'll leave that one for us to find later. Yeah, because I'll sidetrack myself.

(57:54 - 58:55)

But the idea is that the Horeb covenant was to be on the heart and it's interesting that in Jeremiah's new covenant they chose the word new and some may say, you know, Deuteronomy doesn't mention a new covenant. Well, no, it doesn't. It doesn't have the word new.

It does talk about a different covenant. A covenant that was cut between God and the people of Israel, not only for those there, but for those far into the future who would find themselves in exile, who would be scattered throughout all nations, that that covenant involved bringing them back from all the places into which they'd been driven and then God would circumcise the heart, etc. But He also says this, just as He commanded in the Horeb covenant to circumcise their heart and they didn't, and He says in this other covenant besides the covenant that He cut with them in Horeb, He will circumcise.

(58:56 - 59:23)

The covenant in Horeb, He says, put these words on your heart, but they didn't. But they didn't. So in this covenant that Jeremiah describes, this other covenant besides the Horeb covenant, the covenant that they broke though God was a husband of them, He says, I will put my Torah in your midst and upon your heart I will write it.

(59:28 - 59:56)

Moses pleaded that God would forgive iniquity and sin. In the final days of Israel's kingdom, well, let me even back up, in the final days of Israel's time in the wilderness, another covenant was cut. Not like the covenant at Horeb in some ways.

(59:57 - 1:00:22)

You see, there are differences. It was also for people not there and at a time not then. Now the end result of these covenants, the covenant at Horeb and the covenant at the plains of Moab, the end result is the same.

(1:00:23 - 1:00:47)

Meaning, God's instructions will be in the midst of His people and His Torah written on their circumcised heart, He would be their God, they would be His people. That's the goal of the Horeb covenant. That's the goal of the covenant that He cut with them in the plains of Moab.

(1:00:48 - 1:01:02)

Besides the covenant that He cut. You see, the goal is the same. What's the goal? The goal is God's instructions are in the midst of a people whose heart is turned to Him.

(1:01:05 - 1:01:40)

Today, what is needed is a return to God with all of our heart, with all of our soul. When the ancient new covenant, notice how I said that, the ancient new covenant, the covenant besides the Horeb covenant, when that covenant is fully in force, they'll all know me, says God. From the least of them to the greatest of them.

(1:01:41 - 1:02:12)

The knowledge of God will cover the earth as the waters cover the sea. And why is that? For I will forgive their sins and their iniquity I will remember no more. That brings us to the close of today's class.

(1:02:13 - 1:02:35)

Don't miss the conference next weekend. Charlotte, North Carolina. If you can be there, be there.

Join us in person or join us on YouTube, Facebook, or Twitter, but whatever you do, don't miss it. Be there. Shabbat Shalom.

Shavua Tov.