

Appendix C

NOTE: The following is a compilation of the "Application" sections for the Divine Program Group of Principles. The material presented here is given to expand the understanding of anyone who desires to gain a firmer grasp on the application of the principles involved.

I. APPLICATION OF THE COVENANTAL PRINCIPLE

A. Revelation 2:7; 22:14 - To interpret these verses properly, one must refer to the Edenic Covenant, since it is under this covenant that the tree of life is first mentioned. The underlying lesson here is that Adam and Eve broke covenant with God and failed to "overcome" because they did not "do His commandments". As a result, they forfeited their right to eat of the tree of life, "which is in the midst of the Paradise of God" (Genesis 2:8-17; 3:22-24).

B. Romans 16:20 - To gain a more complete understanding of this verse, it must be interpreted in light of the Adamic Covenant. The idea of bruising Satan is first mentioned in Genesis 3:15, when God Himself prophesies to Satan about his fate. The verse in Romans points toward the fulfillment of that prophetic word, made under the Adamic Covenant, and it is a significant reiteration of that first Messianic promise of redemption.

C. Revelation 4:3 - The seal of the Noahic Covenant was the rainbow, placed in the heavens as a reminder that God would never again destroy the earth with a flood (Genesis 9:8-17). This verse in Revelation is significant because it is a demonstration of the fact that God keeps the seal of the Noahic Covenant constantly before Him, proving His faithfulness to His promise.

D. Galatians 3:29 - Without knowing the substance of the Abrahamic Covenant, we cannot interpret this verse properly. From Abraham, two seed lines were to come, one natural and the other spiritual (Genesis 13:16; 15:5). Each seed line was given two sets of promises, again one natural and the other spiritual. The natural promises pertained to land, seed and possessions (Genesis 12:1-3; 22:6-18). The spiritual promises pertained to the Messiah and His ministry to all nations. These spiritual promises included justification by faith and the reception of the Spirit (Galatians 3:8,

14). This verse in Galatians, then, is a statement of the fact that those who belong to Christ are Abraham's seed and are in covenant relationship with God and are heirs (through Christ) of the promise of the Abrahamic Covenant.

E. Galatians 4:10 - The only way to understand this verse properly is to examine it in light of the Mosaic Covenant, found in Leviticus 23 and 25. Under this covenant, Israel was commanded to observe Sabbath days, festival months, times of convocation, and Sabbath and Jubilee years. Now, in Galatians, Paul refers to the fact that, by practicing those things that belong to the Law Covenant, the Galatian believers put themselves back into bondage under the Mosaic Covenant.

F. Jeremiah 25:11 - To discover the reason for this judgment, one must refer to the Palestinian Covenant. Under its provisions, if Israel broke the conditions of the covenant, God would remove Israel from the land by allowing another nation to take them into captivity (Deuteronomy 29:1-29). This verse in Jeremiah transforms the threat in Deuteronomy into a prophecy that was about to be executed because of Judah's idolatry.

G. Luke 1:32-33 - Because of the phrase "the throne of His father David", this verse must be interpreted in light of the promise of the Davidic Covenant. That promise was actually four-fold and referred to:

- a. A seed - In this case, the seed (descendant) of David
- b. A throne - Indicative of power and authority over a kingdom
- c. A house - Indicative of the natural and spiritual families of Jacob
- d. A kingdom - Meaning everlasting dominion over all things

The focus of the four points of this prophecy was to be fulfilled in the person of Jesus Christ, the son of David.

H. Jeremiah 31:31 - This prophecy finds its fulfillment in Messiah's establishment of the New Covenant at the last supper, just prior to His crucifixion (Matthew 26:28).

I. Titus 1:2-3 - Understanding this verse is accomplished by relating its message to the Everlasting Covenant. It was made before time began, in the

eternal counsel of the Godhead, to make provision for man with regard to the results of the introduction of sin and death. The Everlasting Covenant combines the creative and redemptive aspects of God's eternal purpose and is the foundation of all the covenants, as expressed in time. Its main promise, found in 1 John 2:25, is eternal, meaning conformity to the image of God and full fellowship with Him. These verses in Titus speak of our hope in this promise contained within the Everlasting Covenant.

SPECIAL NOTE: It should be noted that some Bible passages contain concurrent references to several of the covenants. The only way to discern which covenants are referred to is to study the language of the context in these passages. A few examples are mentioned here.

1. Ezekiel 16:59-62 - These verses contain language of the Abrahamic, Mosaic and Everlasting Covenants.
2. Hosea 1:6-10; 2:18-23 - The language of these verses contain references to the Mosaic, Abrahamic and New Covenants.
3. Romans 9-11 - These chapters deal with the blindness and cutting off of natural Israel and their grafting in again by faith, as mentioned in the Abrahamic, Mosaic and New Covenants.
4. Galatians 3:1-29 - These verses contain references to the principles of the Abrahamic, Mosaic and New Covenants.

II. APPLICATION OF THE ETHNIC DIVISION PRINCIPLE

It should be remembered that, in God's mind, the three main divisions of the human race are the Jews, the Gentiles and the Church. For that reason, God's Word must be interpreted in relation to these three classes of people.

A. The chosen nation (Jeremiah 31:31-34) - This passage focuses on God making a new covenant with Israel/Judah. Jeremiah points out that Israel broke the Mosaic Covenant, also referred to in Hebrews 8:8-13 as the Old Covenant, by divorcing themselves from Jehovah, their husband (Isaiah 50:1; Jeremiah 3:6-8). The purpose of the New Covenant was to give Israel the opportunity to be restored to a right relationship with God. Initially, this

New Covenant was to be made only with Israel/Judah; but Jesus fulfilled this prophecy (Matthew 26:26-29), establishing a New Covenant with His disciples and speaking of His sacrifice at Calvary, which would ultimately give birth to the Church. The Church, in turn, would bring together both Jew and Gentile, restoring their relationship with God through faith in Christ, with this new relationship founded on the basis of the New Covenant.

B. The Gentile nations (Matthew 12:17-21) - These verses contain a quote from the prophet Isaiah regarding Messiah's ministry to the Gentiles, rather than to the chosen nation of Israel. Because the Gentiles were not in covenant relationship with God and were outside the commonwealth of Israel, they were not entitled to the blessings of God. Nevertheless, the prophet refers to a time when the Gentiles would come under God's blessing by trusting in the name of the Messiah. Two Old Testament prophetic streams pertain to the Gentiles. The first contains prophecies of judgment, found in passages like Isaiah 15-21, Jeremiah 46-51 and Ezekiel 25-32. The second contains prophecies of blessing, found in passages like Isaiah 11:10 and 42:1-4, Zechariah 2:11 and Malachi 1:11. The prophecies of blessing could only be fulfilled in Christ, as these verses in Matthew confirm.

C. The Church (Matthew 16:18) - The subject of this verse is the Church, but Jesus did not refer to either the chosen nation or the Gentiles. Instead, he referred to those who would be called out of every kindred, tongue, tribe, and nation, redeemed through faith in His blood to constitute a third ethnic division - the New Testament Church (Matthew 18:17; Acts 2:47). In the epistles, the Church is presented as the body of Christ (1 Corinthians 12:13; Ephesians 1:22-23; Colossians 1:18), with no distinction between Jews and Gentiles (Galatians 3:28). Interestingly, though the Church was composed of the redeemed from every nation, those same national identities would vanish as believers became the one new man - the Church - of Ephesians 2:14-16.

III. APPLICATION OF THE CHRONOMETRICAL PRINCIPLE

Ephesians 3:10-11 tells us that the Church is the instrument of God's eternal purpose in Christ. He manifests His wisdom through the instrument of the Church. In most translations of the Bible, we read the words "eternal purpose"; but the Greek text actually uses the words "the purpose of the ages". These "ages" include