

# THE CONFIRMATION OF THE COVENANT PART 2

David Baker, prepared for the Presbytery word, 1 August 2021  
Transcription of recording, slightly edited

## Introduction

Hello, everyone, and welcome to session fourteen on 'The Seventy Weeks prophecy'. We will continue from last week, when we considered how Jesus Christ came to 'confirm the covenant with many for one week'. Last session was Part 1, and today will be Part 2.

We will study the first portion of the verse, 'Then He shall confirm a covenant with many for one week, but in the middle of the week He shall bring an end to sacrifice and offering'. Dan 9:27.

## Jesus Christ confirms the Everlasting Covenant of sonship

As we considered in our last session, the One who was to confirm the covenant was not Prince Titus; nor was it the Antichrist in the end of the age.

The One who is confirming the covenant is Jesus Christ; and the covenant that He is confirming is the Everlasting Covenant.

The Everlasting Covenant is the agreement made between Father, Son and Holy Spirit, from before the foundation of the world, to *share Their life* with us and to *include us in Their fellowship*.

That is the covenant that Jesus Christ came to confirm, and it is *the covenant of sonship*.

## Christ, as the Messenger of the Covenant, is the embodiment of the covenant

When we refer to Jesus Christ as 'the Messenger of the covenant', it means that He does more than merely talk about the covenant or communicate the content of the covenant.

Rather, He came as the *embodiment* of the covenant; as the Word of the Father.

We know that He *became* the Word of the Father when He was begotten as the Son of God, before the foundation of the world. Yahweh the Son became the Son of God, and became the embodiment of the covenant and the Word of the Father.

## Christ came to share the life of the covenant

He also came to share the *life* of the covenant with us by laying down His life for us, from the garden of Gethsemane to the cross; and the life of the

Everlasting Covenant is in His blood. That blood was sprinkled for us, seven times, on His physical body.

The life of the Everlasting Covenant in His blood brought Him back from the death of our sin, and brought us back, with Him, as part of the new creation.

So, He was the embodiment of the covenant as the Word of the Father. He also came to share the life of the covenant with us; and that life is in His blood.

## Christ came to give us the blessing of Abraham, the promise of the Holy Spirit

He also came to give us the *substance* of the covenant by giving us *the Holy Spirit*.

We receive 'the blessing of Abraham' when we are born of the Spirit as sons of God, remembering that the blessing of Abraham is the promise of the Spirit.

## Christ, the Messenger, came by blood and water, anointed by the Holy Spirit

The apostle John described *how* Jesus Christ came as the Messenger of the covenant to confirm a covenant with us for one week.

'This is He who came by water and blood - Jesus Christ [this is the Son of Man, who is the Messiah, anointed with the sevenfold Spirit of Yahweh by the Holy Spirit]; not only by water, but *by water and blood*.

'And it is *the Spirit who bears witness*, because the Spirit is truth.' 1Jn 5:6.

Some commentators have suggested that the water refers to Christ's baptism, and the blood refers to His offering. And, most certainly, the blood of Christ *was* shed for us through those seven wounding events that He experienced, from the garden of Gethsemane to the cross.

## As the Messenger, Christ came by water

However, it is important, with regard to the water, that we do not limit its meaning to the water of the Jordan River.

The 'water' is the *word* of the Father and, when Jesus Christ was baptised to fulfil all

righteousness, He was anointed by the Spirit of God for His entire early ministry as the Messenger of the covenant, where He revealed, exemplified and proclaimed the word of the Father.

As the Messenger of the covenant, He revealed the name of the Father by proclaiming the Father's word, and by fulfilling the works that the Father had given Him to do.

Every miracle that Jesus performed was 'a good work' that the Father had given Him to do. Jesus did not initiate those miracles Himself. Rather, He performed each miracle *in obedience to the Father*.

And all of those works revealed the name of the Father.

So, we are considering how Jesus Christ came by *water*, firstly, as the Messenger of the covenant.

### **Jesus' ministry focus at the time of each Passover feast**

In our last session, we noted that the apostle John recorded Jesus' various points of ministry focus at the point of each Passover feast.

During the time of the first Passover, the primary ministry focus of Jesus was 'the new birth'. Joh 2:13-Joh 3:21.

This is where Jesus had His discussion with Nicodemus, who was a teacher of Israel. He said to Nicodemus, 'Unless you are born from above, you cannot see the kingdom of God.' Then, equally, He said, 'Unless you are *born of water* and of the Spirit, you cannot enter the kingdom of God.' So this was His ministry focus during the first Passover.

During the time of the second Passover feast in Jerusalem, Jesus proclaimed that He had been given the sole authority by the Father, as the Son of Man, to raise the dead at the end of age, either to immortality and everlasting life or to eternal judgement.

So His ministry focus during the second Passover was primarily 'the resurrection at the last day'. Joh 5.

During the time of the third Passover feast, as we have noted, Jesus did not go up to Jerusalem for this feast. However, He still continued His ministry as the Messenger of the covenant by

explaining the nature of *our participation in the true Passover* as an 'agape meal'. Joh 6.

By way of summary, then, the primary focus of the ministry of Jesus during the *first* Passover meal was *the new birth*.

His primary focus during the *second* Passover meal was the *resurrection of the dead at the end of the age*.

His primary focus during the *third* Passover was *the fellowship of the agape meal*, which is our provision for the entire journey, or pilgrimage, from new birth all the way to the day of resurrection as sons of God.

### **The final Passover meal**

We did not cover the fourth Passover in our last session, but we are very familiar with the fourth Passover, which we often refer to as 'the last Passover'. Joh 13ff.

The apostle John devoted a significant portion of his Gospel to the discussion that Jesus had with His disciples during the final Passover meal.

During this *agape* meal, Jesus ministered the word and faith of the New Covenant to His disciples. Most significantly, He invited the disciples, and each and every one of us, to *join* the fellowship of His body, and the fellowship of the New Covenant in His blood.

### **The New Covenant of His blood**

He then proceeded to inaugurate the New Covenant *by the shedding of His blood* through the seven wounding events that He experienced from Gethsemane to the cross. This brings the *blood* into focus.

Returning to our key verse, we see that John highlighted this by saying, 'This is He who came by *water and blood* - Jesus Christ; not by water only, but by water and blood. And it is the Spirit who bears witness, because the Spirit is truth.' 1Jn 5:6.

### **Not by water only**

We will now focus on the phrase, 'not by water only'.

It is interesting that Jesus, well before the final Passover, began to bear witness to the fact that He had come, not by water only, but that He had also come *to lay down His life for us* so that the life of the Everlasting Covenant could be shared with us *by the sprinkling of His blood*.

Jesus began to testify that He was coming by water and blood, well before His offering journey from the garden of Gethsemane to the cross.

### **Three discussions regarding the focus of Christ's ministry**

Soon after the third Passover there was a major transition in the focus of the ministry of Jesus. Matthew, Mark and Luke all recorded three major discussions that signified the beginning of this transition. These three discussions were not recorded by the apostle John.

However, it is easy to harmonise their timing, because they happened just after the feeding of the five thousand. The discussion during the third Passover meal, recorded in John Chapter 6, and in all four Gospels, recorded the miracle of the feeding of the five thousand. This is the way in which we are easily able to harmonise the timing of these discussions.

These three discussions happened soon after the third Passover, which was just under 12 months before His crucifixion.

### **The first discussion – receiving the fellowship of His word**

The first discussion occurred when Jesus went into the region of Caesarea and asked the disciples, this is, ‘Who do men say that I am?’ Mat 16:13.

We know that the disciples responded to say, ‘Some people say John the Baptist, others say Elijah; there are some who think You’re Jeremiah or one of the other prophets.’

‘Jesus replied and said to them, “But who do you say that I am?”

‘Simon Peter answered and said, “You are the Christ, the Son of the living God.” Jesus answered and said to him, “Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but My Father who is in heaven.”’ Mat 16:14-17.

Now, interestingly, Peter was simply re-stating his testimony, or the illumination that he had received, from the John 6 discussion, or the *agape* meal discussion, that Jesus had had with His disciples and all of the people, during the third Passover.

Remember, at the end of that time, when many of the disciples who had believed in Jesus were all

going away – they had become offended – and He said to Peter, ‘Do you want to go away also?’

Peter replied, and this was his confession of faith, ‘Lord, to whom would we go? You have the words of eternal life.’

Then he also said, ‘Because we have come to know and believe that You are the Christ, the Son of the living God.’

So, when Jesus said to him, and this was only a few weeks later, ‘Who do you say that I am?’, Peter recounted the illumination that he had received, which had become his testimony, having received the word of Christ in the fellowship of that *agape* meal discussion.

This is a very helpful point for all of us, because this is the way in which we receive revelation from the heavenly Father. This is true for every son of God. The word is revealed to us as we receive it when it is proclaimed. This is the word of faith.

And then we join the fellowship in the word, in the context of the *agape* meal.

Interestingly, after this, Jesus told the disciples not to tell everyone that He was the Messiah, because they did not yet understand the nature of His ministry. They understood and believed that He was the Messiah, but they didn’t yet understand the nature of His ministry.

This is an important point concerning the Seventy Weeks prophecy, because we know that Christ came as Messiah the Prince but that, after three and a half years, He was ‘the Messiah cut off, but not for Himself’.

Jesus needed to explain to the disciples that He was coming, not by water only, but by water and by blood.

### **The second discussion – also by blood**

Immediately after Peter’s confession of faith, the Gospels recorded the second discussion.

‘From that time Jesus began to show to His disciples that He must go to Jerusalem, and suffer many things from the elders and the chief priests and scribes, and be killed, and be raised the third day.’ Mat 16:21.

Jesus began to testify that He had not come as the Messenger of the covenant *by water only* – that is,

to reveal the Father by proclaiming His word and performing miracles.

He had also come to *inaugurate* the New Covenant by water - and by blood; that is, by laying His life down for us so that His blood would be shed on His journey from Gethsemane to the cross.

Now, the disciples believed that Jesus was the Messiah. However, He had not come to be 'the conquering Messiah' whom the entire Jewish nation was expecting and waiting for. They were looking for a Messiah, as the Son of David, to free them from Roman oppression and to reinstate them as the head of the nations, and to usher in the millennial kingdom - and Christ had not come to do that.

He had come as *the suffering Messiah*. And it was as the suffering Messiah that He was fully revealed to be the King of Righteousness on His *descending* journey from the garden of Gethsemane to the lowest parts of the earth, as He hung on the cross from 12pm to 3pm.

He was on a descending journey, and He was conquering all His enemies as He descended.

He was being revealed as the King of Righteousness while, at the same time, He was being revealed as the King of Peace on His *ascending* journey from Gethsemane to the throne of the Father.

So He was being revealed as Melchizedek, remembering that Melchizedek is both King of Righteousness and King of Peace.

And, of course, on that same offering journey, as He experienced those wounding events, He was also being *glorified* to be our great High Priest. This is what Jesus began to reveal, to disclose, to discuss, and to teach to the disciples.

By rebuking Jesus, Peter demonstrated that he had not yet accepted this gospel. Even though he had received faith from Christ, the power of the other law had not yet been broken in his heart.

Remember, the moment that Jesus began to talk about His death, Peter pulled Him aside and rebuked Him. Peter was still motivated by his own self-righteousness, under the influence and the deception of Satan.

We know that the power of his self-righteousness was not broken in his heart until Christ

confronted him, eye to eye and heart to heart, in the court of Caiaphas.

### **The third discussion – His offering journey; seven wounding events**

The third discussion actually took place on the top of a mountain. Approximately one week later - one week after Jesus began to speak about His death - He took Peter, James and John up on a high mountain, and He was transfigured before their eyes.

'Now it came to pass, about eight days after these sayings [meaning eight days after Jesus began speaking about His death] that He took Peter, John and James and went up to the mountain to pray. As He prayed, the appearance of His face was altered, and His robe became white and glistening.' Luk 9:28.

This was a pre-cross revelation of the glory of His priesthood.

We can compare this transfiguration with the glory that the apostle John saw - the glorified Son of Man - when he saw Christ seated in the midst of seven golden lampstands, clothed in priestly attire. John bore witness to all of the elements of His priesthood, culminating in the fact that His face was 'shining like the sun in its strength'. Rev 1:16.

Coming back to the mountain, 'And behold, two men *talked with Him*'. Luke 9:30.

They did not merely stand there; they actually spoke with Him. A discussion occurred.

'Two men talked with Him, who were Moses and Elijah.' Now, Moses and Elijah are the two witnesses of Christ who are presently being preserved in heaven by the resurrection power of God, in their mortality. They do not yet possess their resurrection bodies, but they are preserved by the resurrection power of God, in their mortality, in heaven, because they have a very important job still to do in the last half of the seventieth week, when they will minister and bear witness to the judgement of God during the three and a half years of the reign of Antichrist.

They 'appeared in glory and spoke of His decease [His departure] which He was about to accomplish at Jerusalem.' Luk 9:31.

Matthew, Mark and Luke all recorded the events on the Mount of Transfiguration, as we often call

it. However, only Luke recorded the *content* of the discussion; or told us what Jesus and Moses and Elijah were talking about.

They spoke about His departure, or His offering journey, from Gethsemane to the cross, which He was about to accomplish at Jerusalem.

We can connect this to the Seventy Weeks prophecy and say that, on this offering journey, Jesus accomplished many things. He finished the transgression; He made an end of sin; He brought reconciliation for iniquity; He brought in everlasting righteousness; He sealed up vision and prophecy; and He anointed the Most Holy.

So they discussed what He was about to accomplish on this journey. They *bore witness* to the offering journey of Christ from Gethsemane to the cross.

This discussion between Moses, Elijah and Jesus gathered up the entire witness of the Law and the prophets concerning the offering of Christ. Moses was able to bear witness to the full revelation of the Law. Elijah was able to bear witness on behalf of all of the prophets; and they bore witness to the offering of Christ.

### **The testimony of Christ; His glory**

Now, even though the disciples *saw* the *glory* of Christ, they missed this whole discussion. Hence, they still did not understand that the Father was going to glorify Christ as their great High Priest through the seven wounding events that He would experience from Gethsemane to the cross.

We know that they missed the discussion, because the Scripture tells us so. It is also clear, based on Peter's response.

'But Peter and those with him were heavy with sleep.' Luk 9:32.

That is an amazing statement when we consider that one of the most profound events that has ever transpired through the history of the world was happening right in proximity to them, and that one of the most strategic discussions between Moses, Elijah and Jesus took place - and they slept through it all.

'But Peter and those with him were heavy with sleep' - that was very similar to their response in the garden of Gethsemane, wasn't it?

'But Peter and those with him were heavy with sleep; and when they were fully awake, they saw His glory and the two men who stood with Him.'

But lack of understanding was evident in Peter's response. 'Then it happened, as they were parting from Him, that Peter said to Jesus, "Master, it is good for us to be here; and let us make three tabernacles: one for You, one for Moses, and one for Elijah" - not knowing what he said.' Luk 9:33.

Peter was ready to begin building churches and religious monuments!

And, right as these words came out of his mouth, 'While he was saying this, a cloud came and overshadowed them; and they were fearful as they entered the cloud. And a voice came out of the cloud, saying, "This is My beloved Son. Hear Him!" ' Luk 9:34-35.

This was the voice of God the Father, and this was *the same testimony* that the Father proclaimed from heaven when Jesus was baptised.

### **Hearing the testimony of Christ**

However, significantly, He added to the command, '*Hear Him!*'

Inherent in this was quite a rebuke to Peter. He was effectively saying, 'Don't start making religious monuments. I want you to *hear* what Jesus Christ is saying to you.'

God the Father directly confirmed the testimony of the prophetic Scriptures, including the testimony of Moses in the book of Deuteronomy which, as we've been discovering, is the prophetic book of the New Covenant, where Moses said, 'The Lord your God will raise up for you a Prophet like me from your midst, from your brethren. *Him you shall hear.*'

That is one of the primary cross-references regarding the Mount of Transfiguration. It is interesting that *God Himself* sovereignly proclaimed that this prophecy had been fulfilled, while Moses was still standing there to also bear witness to it.

Remarkably, God the Father sovereignly demanded the disciples to *listen* to the testimony of Christ as the Messenger of the covenant.

### **Bearing witness to the testimony of Jesus**

Again, interestingly, Jesus instructed the disciples to not tell anyone about this vision until after He

had been physically raised from the dead. Mark recorded that all of the disciples obeyed what Jesus said.

They didn't talk about it, but they all wondered what He meant when He said that He would rise again from the dead, because they hadn't yet digested the fact that He was going to die.

Jesus told them not to speak about it until He had risen from the dead because they needed to be born of the Spirit, and to join the fellowship of Christ's offering and sufferings, by the Spirit, *before they could bear witness* as messengers to the knowledge of the glory of God that shines from the face of Jesus Christ.

That is what the messengers of Christ are doing – in His right hand, they are revealing the knowledge of the glory of God in the face of Jesus Christ.

#### **The seventh wound – Christ's broken heart**

Returning to our key verse: 'This is He who came by water and blood – Jesus Christ; not only by water, but by water and blood. And it is the Spirit who bears witness, because the Spirit is truth.' 1Jn 5:6.

We know that, when Jesus cried, 'My God, My God, why have You forsaken Me?', His physical heart was broken; it ruptured. This was the seventh wounding event that He experienced.

The seventh wounding event was not the spear; the spear was not a further sprinkling.

When the spear pierced His side, it was an *opening*. That was when 'the fountain for sin and uncleanness' was opened, and the water and blood gushed from His side.

But the seventh wounding event itself was when He proclaimed, 'My God, My God, why have You forsaken Me?', and His physical heart was ruptured, and the blood and the water separated.

He was no longer sustained in His physical body by any kind of biological processes or means.

He was sustained by *the resurrection life of God*, alone, in His mortality, all the way through to when He yielded His Spirit into the hands of the Father, and physically died.

#### **The spirit of grace and supplication poured out**

Then, when the soldier pierced His side, the blood, the water, and the spirit of grace and supplication flowed from the throne of grace where Christ was seated, through His physical body, which still hung on the cross. It flowed from 'the throne of God and of the Lamb'. It was now flowing as a fountain for sin and uncleanness, and as the source of our eternal salvation.

It is important to recognise that even the apostle John, who stood at the foot of the cross and witnessed the blood and the water gushing from the side of Christ, and a spirit of grace and supplication was poured out upon him so that he went to his house mourning, was not born as a son of God until the day of Christ's resurrection, when Christ stood in their midst and said to them, 'Receive the Holy Spirit.'

The Holy Spirit then *bore witness* with their spirit that they were sons of God, and had received the blessing of Abraham, which is the promise of the Spirit.

They had each become a *temple* for the Holy Spirit.

And the Holy Spirit was *joining* them to the fellowship of the body of Christ, and to the fellowship of Christ's offering and sufferings.

#### **The period of delay in the seventieth week of confirming the covenant; Christ continues to confirm the covenant**

Now, the crucifixion of Christ and the gift of the Holy Spirit, on the day of His resurrection, brought the first half of the seventieth week to a close.

Significantly, there is a period of delay between the first half of the seventieth week and the second half of the seventieth week.

So we are considering *how* Jesus Christ came to bear witness to, or to confirm, the covenant with many.

He came by water, but not by water only, *by water and blood*, and the Holy Spirit is also bearing witness; but He came to 'confirm the covenant with many *for one week*'. That is the whole seventieth week.

But there is a period of delay between the first half of the seventieth week and the second half of the seventieth week.

Now, it is not helpful to describe or to consider this period of delay to be 'a gap'. It is not as though Christ confirmed the covenant for three and a half years, then there was a gap when nothing happened; and then He picked it up again and continued to confirm it for the final three and a half years.

It is far more helpful to think of the period of delay as 'a stretching' of the seventieth week, so that everything that transpires in the period of delay *belongs to that seventieth week*.

It is as though the Holy Spirit is pushing the first and second half of the seventieth week apart, and sanctifying everything that occurs in the period of delay to *belong to that seventieth week*.

It is similar to when Joshua and the Israelites conquered the promised land. In one particular battle, Joshua asked the Lord for the sun to stand still, and the Lord responded to that request. He must have stopped the earth from rotating so that the sun effectively stood still and gave Joshua probably up to an extra twelve hours of daylight to accomplish the work that he had been given to do for that day.

Even though there was a delay in the day, everything that was happening still *belonged to that day*.

It is the same principle in relation to the seventieth week. There is a period of delay, but everything that is happening in the period of delay still belongs to the seventieth week.

I am saying this because the major implication of viewing the period of delay in this way is that the Lord is *still confirming* the covenant of sonship in our day.

### **His messenger administration – His witnesses to the end of the earth**

On the day of His resurrection, Christ established a messenger administration to reveal Him, and to exemplify His crucifixion, as His *witnesses* to the ends of the earth.

The disciples did this once they had received power from on high on the day of Pentecost, which was the anointing of the sevenfold Spirit of

Yahweh, through the Holy Spirit. They were then sent to be witnesses of Christ.

Of course, this messenger administration continues in our day with the seven stars in the right hand of Christ.

Jesus was very clear that the gospel of the kingdom will be proclaimed *as a witness* in all nations before the end comes - or before the final half of the seventieth week commences.

### **The covenant confirmed to 'many' – I will draw all men**

We will consider the period of delay in a lot more detail, but one of the major reasons for the delay is *to gather both Jew and Gentile into the body of Christ*.

Even though the Seventy Weeks prophecy was firstly addressed to Daniel and to his Jewish brethren, the prophecy clearly states that Christ will confirm the covenant *with many*, in the seventieth week.

We know that Jesus' ministry through the first three and half years was primarily to the Jews. But when He was lifted up on the cross, He said, 'I will draw *all men* to Myself'; and He was lifted up to be 'a light to the Gentiles'.

The 'many' that are referred to in the prophecy include all of the spiritual descendants of Abraham. This includes both Jew and Gentile.

Remember, the word of the oath that God proclaimed to Abraham on Mt Moriah was that 'in your Seed' [that is, in Christ], all the nations of the earth will be blessed.'

And they will be blessed by receiving the promise of the Spirit, and also the adoption, which is the resurrection at the last day.

Before the second half of the seventieth week commences, and the end of the age, 'the many' will include 'a great multitude which no man can number from every nation, tribe, people and tongue'. Rev 7:9.

### **The two halves of the seventieth week**

I will now comment on the 'harmony' between the first half of the seventieth week, and the second half of the seventieth week.

According to the book of Revelation, we see that there will be a final, three and a half year period that precedes the second coming of Christ, and the day of resurrection for all believers.

The resurrection at the last day is the promise that belongs to all those who have become children of Abraham, in Christ.

The blessing of Abraham is both the promise of the Spirit - that is, the new birth - and also the adoption, which is the redemption of our body; the inheritance of an immortal and incorruptible resurrection body at the last day.

At another time, we will consider the events that belong to the final three and a half year period,.

**The last half of the week is the coming of Christ; the day of resurrection for believers**

Today I am highlighting the fact that the end of the last half of the seventieth week is the physical second coming of Christ, and the day of resurrection for all believers.

It is *the final inheritance* for all who have been born of the Spirit and who continue to participate in the fellowship of the body of Christ, and in the fellowship of His offering and sufferings, for the duration of their life.

In this regard, Jesus said, 'Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day.'

**Born of the Spirit and joined to our inheritance**

Significantly, the Holy Spirit is the pledge, or 'down payment', of our eternal inheritance, because *He joins us* to the context in which the attainment of our full inheritance is guaranteed by the finished work of Christ.

That can occur only on the proviso that we *continue to obey Him*.

So, *the Holy Spirit joins us* to the fellowship of the body of Christ, and the fellowship of the offering and sufferings of Christ.

In this fellowship, we are receiving the resurrection life of Christ, in our *mortality*. The apostle Paul called this '*exanastasis*'. It is the treasure, or inheritance, that we possess in our earthen vessels.

The second half of the seventieth week will conclude with the full inheritance of *anastasis*. This is the full manifestation of the resurrection life of God in *immortality*.

In his letter to the Romans, Paul wrote, 'We also who have the firstfruits of the Spirit, even we

ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body.' Rom 8:23.

Likewise, he declared to the Corinthians, 'For we who are in this tent groan, being burdened, not because we want to be unclothed, but further clothed, that mortality may be swallowed up by life. Now He who has prepared us for this very thing is God, who also has given us the Spirit as a guarantee.' 2Co 5:4-5.

Our key point is that we see a simple connection and harmony between the first half of the seventieth week and the second half of the seventieth week.

The Holy Spirit, who was given to us at the end of the first half of the seventieth week, so that we are born of the Spirit, is also the guarantee of our full inheritance at the end of the second half of the seventieth week..