

Tony Tsimonis - The New Covenant

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From when Satan appear to stop God.

May I.

While we're standing, we'll have Brother Gaunt lead us now in prayer.

By dear, kind and loving heavenly Father once again to express our thanks and our gratitude to Thee for the privilege we have of gathering together. The privilege we have of sharing our joys with one another, and speaking of the things which are dear to our hearts. We thank you, dear Father, for their session this afternoon. We ask thy spirit, we continue to guide and direct us.

That which is said would be in accordance with Thy will, and it would quicken our hearts and minds of our number the world over. In Jesus precious name. Amen.

Thank you, Brother Loren. Just a note. On our program again. We have two talks that will be given and there will be no intermission. But we will, after the and their brother Tony Simonis discourse.

Probably just rise and have our pianist sing for play for us. Hymn 1:38. That'll be at the end of brother Tony's talk. We'll have that then. We'll just be seated and we'll carry on.

But I'll let you know. I'll let you know. So now we'll hear from brother Tony Simonis. Call him back to the use of our table here and present us more from the Lord's storehouse, and brother Tony will give us some thoughts on the subject of the new covenant.

We'll now have brother Sirfus with brother Tony again.

Thank you, Brother Tom. Indeed, I was very happy to hear Brother Richard Serassi speak on the three great covenants up in Norwich a few weeks ago when we realized the beauty of the covenant. It helps us to discern truth from error. In Genesis 12:4, and speaking of Abraham, it says when he departed out of Haran, Abraham's life may have been largely allegorical.

As the apostle Paul tells us in Galatians, the fourth chapter. He enacted his life in a natural way and apparently without any restriction. Yet in God's providences, many events and incidents of his life were adapted to mean some feature of the plan of God. Each journey of Abraham from place to place may represent God developing some new feature of his plan. Abraham always represents God.

Now, this is John Edgar. I'm quoting from Genesis 22. She is my sister. As Abraham did not die, divulge the truth relationship of Sarah to himself, so God in his wisdom has hid this full truth. That he alone is bound to his covenant.

And he alone has the right and power to bring into existence the great seed which will bless all the families of the earth. Abraham did not lie. He withheld the full truth verse 12 so God cannot lie, but yet withheld the full truth. Genesis 26 Therefore sufferest I thee not to touch her. After he God has allowed angels and men to learn by bitter experience that they are unable to bless the world, God will then disclose fully before all that he is the husband of the antitypical pharaoh.

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Covenant of Blessings Neither angels nor men will hereafter be able to claim that the sacrifice of Christ was unnecessary, and they could have done the blessing. All will then have had opportunity to bring forth this seed, and only have brought disaster upon themselves. In hiding the truth, God demonstrates his wisdom and proves that his thoughts and ways are so far above those of angels and of men as are the heavens above the earth. The lessons of the covenant brings out beautifully the purposes of God as they are written in the Bible and developed and fulfilled in the great periods of time, past, present, and future. As we examine the Bible testimony concerning the New Covenant, we find that it can best be described as a restitution covenant.

The word covenant itself means an agreement. Hosea 6:7 marginal translation we read Adam transgressed the covenant. As a result, alienation between God and man resulted. An understanding of these three great covenants of God, the Abrahamic, the Mosaic Law covenant, and the New Covenant are an essential part of the harvest truths revealed by our present truth. Now, when Pastor Russell elaborated on the COVENANT Starting from 1907 onward, it caused many troubles amongst the church because the nominal view concerning the starting of the New Covenant is very vaguely presented by them and in the studies in the Scriptures themselves.

Brother Russell does not go into clear definitions concerning these various covenants, but later on he saw the need for it, and so he presented it to the household of faith. The nominal churches start the New Covenant at Pentecost, and the Jehovah Witnesses at first started it in 1940 and then because of their rejection of the Jewish nation, the prophecies being fulfilled in our day, they don't believe that there's any special blessing that God has promised for them. They then went back to the nominal view and determining on who you talk to. They either started at Pentecost or they started at the Last Supper because of a lack of understanding of God's plan of a restitution of all things. As mentioned by Peter in Acts 3, 1921, the nominal Christian church and even the saints after the days of the apostles did not generally have a clear understanding of the manner in which the New Covenant would be inaugurated and with whom in reprints 1909, page 278 brother Russell.

It is charged against us that our teachings on vital truths have changed and that still we are sending out to the public Scripture studies which give forth our former teachings, and that thus we are guilty of dishonesty. The fact is that we are teaching no new doctrine and disowning no old doctrine. We have always held that Jesus is the Mediator of the New Covenant. We have always held that the Church is the body of the Christ. We have always held that the New Covenant will go into effect with Israel and with the world through Israel at the second coming of Christ after the Church shall have gone into Mount Zion, into the spiritual kingdom in the power of the first resurrection, his resurrection.

We have always held that this mediator, Jesus, the head and the Church's body, will stand between God and the world of mankind during the millennium, that the world will have no intercourse with God the Father until after the Messiah the Mediator, that great prophet, antitypical of Moses, shall have accomplished for Israel and the world all the blessed provisions of the New Covenant. We are still holding and still teaching all these things. That's the end of the quote Now. Indeed, the doctrines of the ransom and restitution for Israel and the world of mankind are harmonious with the New Covenant. I don't want to be misunderstood.

In the first volume, Brother Russell has a chapter on ransom and restitution in which he shows us how the ransom sacrifice of our Lord will benefit the world of mankind through the New Covenant. Now in the second volume, where he brings out the Jubilee trumpet and he speaks of times plural, of restitution spoken by the mouth of all God's holy prophets, having begun in 1874, still holds true,

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because the application that he's given in one chapter and the application is being given in the second volume chapter should not be confused. In the one he is speaking of the world, of mankind coming literally back, the opportunity for human perfection, whereas in the other it shows the work of Christ at his return and its preparation for the blessing of all these families of the earth before the new Covenant goes into effect. In the days of the Apostles, we saw that the Church was very confused concerning Christians or Jews and Gentiles alike being free from the Law covenant. Because of this great error, the Apostle Paul devoted an Epistle to the Church at Galatia, and also the masterful Epistle to the Hebrew.

Here he clearly showed that the Church was not under the Mosaic Law covenant, and just as clearly showed that the Church was not developed under the New Covenant. He speaks of the Church as being of the Isaac class when he referred to the two covenants in Galatians 4, verse 24, and the new covenant wasn't even mentioned. There was not a doubt in his mind that the church was developed under the serif feature of the Abrahamic covenant. As Sarah was barren and did not bear a seed until a miracle was performed, so the Abrahamic seed has been long in time in being completed. So we see that in that type that God portrayed through Abraham that Abraham was 100 years old before by a miracle, Sarah, who was 90 for Isaac.

And so through the long period of the Gospel age, this development of the Christ head and body has covered this long period of time that would be apparently impossible to fulfill except by the power of God. In Hebrews the sixth chapter, verses 10 to 20, the apostle reminds the church not to be impatient, but to remember that we the church are heirs of promise, and our hope rests in this promise, because our forerunner and advocate has opened a narrow way to life to be heirs of God, and joint heirs with Jesus Christ. The apostle Paul was given visions concerning paradise and the third heavens in Second Corinthians 12, verses 2 to 4. So he literally envisioned saw the new covenant in effect when the new heavens and the new earth that Peter describes was shown to him, and this is why he could so clearly bring out and amplify. In regard to the covenant, Paul nowhere in the book of Hebrews or anywhere else thought that he and the others were under the new covenant promised to natural Israel.

Considering the confusion of the early church concerning the Mosaic law covenant being set aside by our Lord's death, and if the new covenant was put into effect at Pentecost, the apostle Paul certainly would have been very explicit that this new covenant had gone into effect. Rather to the contrary, he shows that the new covenant would be made with the house of Israel after the selection and glorification of the church. Romans 11:15. Blindness in part has happened unto Israel, until the fullness or the full number of the Gentiles be come in. After this I will return and make a new covenant with the house of Israel, and with the house of Jacob our Lord cast off Israel before the last supper.

So his words concerning the cup representing the blood of the new covenant could not be construed to mean that the new covenant was to go into effect shortly. Daniel 9:27 and he shall confirm a covenant with many for one week, the 70th week, and in the midst of the week, three and a half years after the start of his ministry, he shall cause the sacrifice and the oblation to cease and for the overspreading of abominations he shall make desolate, even until the consummation that is determined shall be poured upon the desolate. So our Lord understood that the week of his ministry, and three and a half years following before the call went out to the Gentiles, he was confirming the covenant with many. What covenant? Who was he dealing with at that time?

He was dealing with the Abrahamic covenant. He was calling out his body members, the church, and then it says that he would cause the sacrifice and the oblation to cease, the true sacrifice for

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sin having arrived, God would no longer recognize the sacrifices of the temple. It probably took place until the temple was destroyed in AD 70, 73 because the true sacrifice of sin had taken place. Matthew 23:36-38 Verily I say unto you, all these things shall come upon this generation, O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee.

How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not behold, your house is left unto you desolate. So the new covenant in no possible way could have been made with the nation. If our Lord cast them off a few days before his crucifixion, well, we might say, well, couldn't the new covenant have been made with spiritual Israel? And again the answer is no, because the apostle Paul in Galatians did not speak about the new covenant, but he spoke about Sarah being an allegory, the seed of Sarah being an allegory of the seed of promise.

The Apostle Paul clearly shows that the Abrahamic and Mosaic law covenants are shown in allegory by Abraham's two sons, one by the bond maid, and the other by the free woman. Now these scriptures are found in Galatians 4, 22, 31. In Galatians 3, 8, 16, and 29 the apostle Paul speaks of the gospel before preached unto Abraham and thee and thy seed shall all the families of the earth, and he identifies the true seed of promise in the 16th verse as our Lord Jesus Christ and in the 29th verse he says that if ye be Christ, then are ye Abraham's seed and heirs according to the promise. Now if the Apostle Paul in Galatians chapter 4 referred to keturah, which is brought out in Genesis 25:1-6 as the new covenant, and the six sons representing the Gentiles, and Ishmael the nation of Israel, representing seven, making a complete number all the families of the earth, there would have been no mystery but the Lord evidently kept this information secret for the harvest period because of the mystery of the Church and because of the mystery of iniquity.

So this is why the Lord kept things secret until the harvest period. But we are on the blessedness of him that cometh to the 1335 days. Now we're living at the time when all these things that confuse the Church have been made plain to us. In reprints 5162. In the Scriptures the words covenant and promise are used synonymously.

The children of Israel were under the Abrahamic covenant long before they entered the law covenant. They are still under those covenants. St. Paul says God has not cast away his people whom he foreknew, Romans 11:2. Then he proceeds to say that after the elect church has been gathered from among the Gentiles, the favor of God will return to Israel, for they are still beloved for the Father's sake.

The fathers of Israel are the Patriarchs, Abraham, Isaac, and Jacob, and the Jews are therefore under the Abrahamic covenant. Galatians 3, 9, 14, 16, and 17 clarify this. An actual covenant relationship is one that is fully established, not merely suggested or proposed, but accomplished. As Israel approached Mount Sinai, God promised to make a covenant with them. When all was in readiness, the covenant was made through Moses as the mediator.

And what a sight it was, with the mountains thundering and quaking and so on. The nation of Israel knew that they were coming into a covenant relationship with God. It wasn't a matter of is the covenant in effect, or isn't the covenant in effect? The demonstration was so powerful that everyone knew that a covenant was being made, and they recognized that Moses was the go between between God and themselves.

When all was in readiness, the covenant was made through Moses as the Mediator. The work of mediation was twofold. The first part was the sprinkling of the law, representing the satisfaction of

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justice. The second part was the sprinkling of the people, representing the bringing of the people into covenant relationship with Christ God. That covenant was then fully made, and has remained in operation ever since.

All the Jews that didn't come out from under the law of covenant and accepted Christ were still under the curse of that law, because, as the apostle brings out time and time again, that by the works of the law shall no flesh cease to be justified. How does the church receive the merit of Christ shed blood, if they don't receive it through the new covenant? Various scriptures more or less distinctly speak of our being washed, or cleansed, or purified from sin. All such scriptures are in support of the doctrine of the ransom, because it is distinctly stated in the same connection that the cleansing power is the blood of Christ, the merit of our Lord's sacrifice.

The church during the Gospel age is pictured as receiving the benefit of the blood of Christ, not by the New covenant, but by the robe of righteousness, of pure linen, clean and white, by which the Lord covers the blemishes and imperfections of all whom he accepts through faith in his precious blood. Isaiah 61:10 refers to it there as the robe of righteousness, and our Lord in the parable of the wedding garment again gives that lesson in regard to his body members being under his robe, having his merit applied to them for their justification.

Revelation 19:8, 7:14 also speaks of these same robes. Now if the church is scripturally shown to be developed by the seraphitude of the Abrahamic covenant, which was not sealed by blood, but made operative by the oath of God, Hebrews 6:17-18, I'm not taking the time to read some of the Scriptures because of the time involved regarding the new covenant. Genesis 25:1 states, Then again, Abraham took a wife, and her name was Keturah. She bore him six sons in verse five, and Abraham gave all that he had to Isaac in this as Agar was a secondary or concubine wife, whose son could not be the heir or promised seed, so also Keturah's son could not be pictured as heirs of the promised seed of Abraham. Keturah was accepted as his companion in a secondary sense, without disparagement to the first wife Sarah and her son Isaac, to whom God gave all that he had.

We submit that Keturah is a very proper figure of the New Law Covenant, as Agar was of the Old Law Covenant. Thus those related to the New Covenant are not the spiritual seed which becomes heirs of all. As the Law Covenant was no part of the original Abrahamic covenant, but merely an addition to it, so likewise the New Covenant is an addition to it also. As the children of Agar and the children of Keturah did not inherit the original promise, so neither will those who inherit the New Covenant be fellow heirs with those who inherit as members of Isaac, or as his bride and joint heir. As the Law Covenant was represented by a mother and a concubine wife, the New Covenant will eventually turn take its place should also logically appear as a concubine or secondary wife.

Since the Abrahamic Covenant is the oldest of the three, the name New Covenant could not truthfully be applied to it if they referred to the same covenant. One of the difficulties of the translators and of the theologians, the nominal theologians, is that both the Abrahamic Covenant and the New Covenant are called an everlasting covenant, and because of this statement there is confusion in their ability to see the lessons being taught. Since the New Covenant is to give the people a heart of flesh or restoration back to human perfection, its children would be a restitution class. The name Keturah means incense.

How true it is that through the New Covenant such incense and praise and universal honor will ascend to the Heavenly Father and the Lamb of God. In Malachi 1:11, the word incense is from the same root as Keturah. Now the time of the inauguration of the New Covenant is described by Paul in Hebrews the 12th chapter, verses 18 to 27. Paul compares it to the time when the Mosaic Law

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covenant was instituted. The great shaking referred to in Hebrews 12:27 wasn't fulfilled at Pentecost, and it hasn't been fully completed in our day.

The shaking referred to is described in the booklet what Is this World coming to? Page two, paragraph one. From 1914 to 1918, World War I shook Europe to its very foundation. The 1920s witnessed the overthrow or demise in power of the centuries old church state ruling houses of Europe in which kings claimed to rule by divine rights. The 30s offered the Great Depression, the 40s, World War II, the 50s saw the Communists take over more than one third of the world, while the 60s were terrorized by race riots and the youth revolt.

Now in the 70s, corruption in every level of government rocks the confidence of the public. Crime and violence stalk the people in the streets. The sects revolution demoralizes society. Wild inflation and the worst recession since the 30s impoverishes the nation. The international crisis is still unsolved and the worst is yet to come.

Many observers believe the energy crisis could spell economic disaster in 20 years. Scientists fear unpredictable weather changes could cause worldwide food shortages, and what do the 80s hold before us? So we see that from 1914 onward that a great shaking has been taking place in preparation for the inauguration of The New Covenant. Volume 2, 1916 forward A, paragraph 2 on Roman numeral page 3.

We could not of course, know in 1889 whether the date 1914, so clearly marked in the Bible as the end of the Gentile lease of power or permission to rule the world, would mean that they would be fully out of power at that time, or whether their lease expiring their eviction would begin. The latter we perceive to be the Lord's program.

Now the New covenant is made with the nation of Israel, and not a single statement of Scripture identifies the new covenant with the Gentiles. The restitution features of the new covenant is beautifully described in Jeremiah 31:27, 34. There are so many beautiful prophecies in the Old Testament that describes when the new covenant would come into effect and what the Lord would be doing, that we as members of the household of faith are just about walking by sight. We couldn't ask the Lord for more in the understanding he has given us concerning things taking place in our day. Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man and with the seed of beast.

And it shall come to pass that like as I have watched over them to pluck up, and to break down, and to throw down, and to destroy and to afflict, so will I watch over them to build and to plant, saith the Lord, in those days that shall say no more, the father hath eaten a sour grape, and the children's teeth are set on edge. But every man shall but every one shall die for his own iniquity. Every man that eateth the sour grape, his teeth shall be set on edge. Behold, the days come, saith the Lord, I will make a new covenant with the house of Israel and with the house of Judah, 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 break, although I was an husband unto them, saith the lord, but this shall be the covenant that I will make with the house of Israel after those days, saith the lord, I will put my law in their inward parts and write it in their hearts, and I will be their God, and they shall be my people, and they shall teach no more. Every man his neighbour and every man his brother, saying, know the Lord, for they shall all know me, from the least of them, even unto the greatest of them, saith the Lord, For I will forgive their iniquity, and I will remember their sin no more.

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Now, in spite of this and other scriptures showing that the Lord would make a new covenant with the natural seed of Abraham, the Jews, they still believe that it will be the Mosaic law covenant, and in spite of the Gentiles, especially Christendom, reading these Scriptures, they still refuse to recognize that there will be an earthly phase of the kingdom. So you have the Jews preaching one half of the Gospel, you have the Gentiles preaching another half of the Gospel. They haven't been able to put the two together because of the lessons of the covenant.

Also in Isaiah 42, 6, 7, I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles, to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. So here it speaks of our Lord's sacrifice that the Lord would be given as a covenant. He would be sacrificed on behalf of the new Covenant. In Isaiah 49, 8, 11 the church is spoken of as given for a covenant of the people. Here again they are sacrificed on behalf of sealing the new covenant as part of the body of Christ.

Thus saith the Lord in an acceptable time have I heard thee in a day of salvation I have helped thee, and I will preserve thee and give thee sacrifice in the interest of for a covenant of the people. For what purpose? To establish the earth, to cause to inherit the desolate heritage that thou mayest say to the prisoners, go forth, and to them that in darkness show yourselves they shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst, neither shall the heat nor the sun smite them. For he that hath mercy on them shall lead them, and even by the springs of water shall he guide them.

And I will make all my mountain a way, and my highway shall be exalted. The highway of holiness. Now was the highway of holiness opened up at Pentecost? Have the people been called out of their graves? Certainly not.

And yet this is what the Scriptures say concerning when the new covenant goes into effect. Now how will the Gentile nations come into the new covenant arrangement? Ezekiel 16:60, 62 Nevertheless, I will remember my covenant with thee in the days of thy youth and I will establish unto thee an everlasting covenant. Then thou shalt remember thy ways, and be ashamed when thou shalt receive thy sisters, thine elder and thy younger, and I will give them unto thee for daughters. But not by thy covenant, not by the Mosaic covenant.

For I will establish my covenant with thee, and thou shalt know that I am the Lord the greater Mediator. That Christ's head and body is foretold by Moses. The Lord your God shall raise up a prophet unto you, like unto me, a mediator of a covenant and him shall ye hear in all things and whatsoever soul shall not hear the voice of that prophet shall be destroyed from amongst the people and that can only take place under the new covenant.

Our Lord speaks of the ancient worthies as having positions of honor at this time, and Psalms 45:16 speaks of them as being children of the Christ, and being appointed princes in the earth. Psalms 45:16 Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth. The Scriptures clearly teach that the new covenant is made with regathered, plain, fleshly Israel, and in Ezekiel 20, verses 33 to 38, it says, as I live, saith the Lord God, surely with a mighty hand and with a stretched out arm, and with fury poured out will I rule over you and I will bring you out from the people, and will gather you out of the country wherein ye are scattered with a mighty hand and with a stretched out arm, and with with fury poured out and I will bring you into the wilderness of the people, and there will I plead with you face to face, like as I pleaded with your fathers in the wilderness of the land of Egypt. So will I plead with you, saith the Lord God, and I will

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cause you to pass under the rod, and I will bring you into the bond of the covenant, the new covenant.

And I will purge out from among you the rebels and them that transgress against me, and I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel, and ye shall know that I am the Lord. So here we see this prophecy being fulfilled. God will cause them to pass under the rod and be brought under the bond of the new covenant, when he shall take away their sin and cause them to recognize their long rejected Messiah, as is brought out in Zechariah, the 12th chapter, that tells us when Israel as a people will recognize Christ as their true Messiah. It is the time when the Lord says that I will bring all enemies against you, and I will fight for you as in the days of battle. Then they shall look upon me, the Aleph Tet, the Alpha and the Omega of the Hebrew Alphabet, the Christ, that they will recognize Christ as their Messiah, and they shall mourn for him now in Ezekiel 30:36 our time is getting short, so I'll close it here in Jeremiah 32:37 42 behold, I will gather them out of all countries whither I have driven them in mine anger and in my fury, and in great wrath and I will bring them again unto this place place and I will cause them to dwell safely, and they shall be my people, and I will be their God, and I will give them one heart and one way that they may fear me forever for the good of them and of their children after them.

And I will make an everlasting covenant with them, and I will not turn away from them to do them good but I will put my fear in their hearts that they shall not depart from me. Yea, I will rejoice over them to do them good and I will plant them in this land assuredly with my whole heart and with my whole soul. For thus saith the Lord, like as I brought all this great evil upon this people, so will I bring them all the good that I have promised them. Now look at how emphatic God is that he intends to bless them. Thus the prophet represents the matter, saying in Micah 4:2 Many nations shall go up and say, come and let us go up to the mountain kingdom of the Lord, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths.

For the law shall go forth from Zion, the spiritual kingdom, and the word of the Lord, Jerusalem, which will be the capital of the new earth. May the Lord add his blessings.

Thank you, Brother Tony, for those thoughts on the new covenant. Showing that its inauguration will be into the simple mock mountain shall indeed declare that the Tugnit is now in operation and all shall behold him. We're going to have him just for a little break. This is not an intermission, but it's an opportunity for us to stretch our positions a little bit. May we all rise?

Perhaps we'll sing him 1:38. 1:38 and we'll be seated again and we'll have other Frank yes, all of us.

Me holiday.